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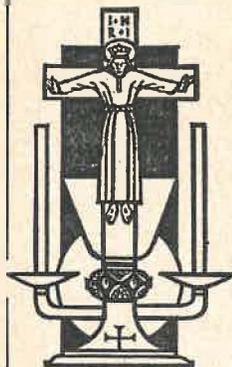
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LETTERS

Most letters are abridged by the editors.

Thanks

May I express my deep gratitude for your 85th Anniversary Issue [L.C., November 3d]. Its central theme, "Preaching," is very timely, and its ecumenical sources are most reassuring. All in all it is a superb contribution to the life and work of the Church.

(Rev.) ROBERT E. MERRY
Rector, Church of the Nativity
Pittsburgh, Pa.

First Contact

I need your help in the following matter: many of our family in this new (twenty-three month) mission are hopeful of increasing our contact with the Church overseas. One of the ways in which we feel we will be able to do this is by radio.

A number of radio operators here have come to our aid and offered their services and equipment. One day we hope to build our own high-powered equipment and have it manned right on our property.

We can get into operation, however, right away through the kindness of our radio-operator friends here in California. I need to get information from those people in the world whom we might be able to contact and, therefore, I pose the following questions to be answered by clergy or laypeople from congregations overseas:

1. Are you a licensed operator? Your location and call number?
2. Do you know anyone, say within a hundred-mile radius, who has radio equipment? Location and call number?
3. Do you have a telephone? What is the location and number?
4. Are you interested in this kind of contact between families in the Body of Christ? We really are!

As I hear from you, we will begin at once to try to make contact.

I am grateful to THE LIVING CHURCH for helping in this initial way.

(Rev.) DAVID A. CRUMP
Vicar, Church of St. Jude the Apostle
Cupertino, Calif.

Better in a Barn

The article in the November 15th issue of *Time* magazine on the Lovett School in Atlanta should cause the Episcopal Church to examine its conscience and its practices in the areas affected by the application of the doctrine of man as held by the Church. If the article is correct in its entirety then it is high time that this Church take immediate, appropriate, and corrective action to make impossible another "Lovett" with its implied doctrine of white supremacy.

If the bishops of the Church cannot implement the pronouncements of the General Convention, the National Council, and the Whitsunday Message (1963) of the Presiding Bishop on the racial crisis facing the Church and the nation, and if the bishops cannot legally prohibit their clergy from acting as chairmen of boards of trustees of institutions which promote segregation, then it is indeed time for the General Convention to revise the Canons of the Church to give the bishops the power necessary to forbid the

continuation of practices which the Church says are wrong and sinful, but which in fact the Church is allowing to continue because of expediency.

If the Bishop of Atlanta said and did all that he could in the Lovett School situation without losing financial support from the pillars of the diocese and of his cathedral, and if more positive and canonical action was distasteful to him because of the possibility of the loss or withdrawal of resources (specifically, pledges and gifts to the building program of the Lovett School), it is indeed time that the money changers were expelled once again from the Temple of the Lord—this time by the bishop himself. The Church cannot compromise the faith in order to win the popular support of or to placate the weaker brethren. It would be much better for the students of the Lovett School to work and study and worship in a barn with Negroes than to carry on so-called Christian education in a new building whose "walls of gold entomb us" in prejudice and hate.

The loss of members of the Church because of their inability to accept the Church's teaching on race is a tragedy, but one which must be faced quite honestly by all of us. How many more Churchmen will be lost to the Church if we cannot stand up for what we profess and believe as Christians?

If the Lovett School must remain segregated, and if the dean of St. Philip's Cathedral and his congregation cannot or will not disassociate themselves from the discriminatory practices regarding admission policies of the school (and in fact do promote such sinful practices), then it may be necessary for the cathedral in Atlanta to follow the lead of the Lovett School and to secede from the Episcopal Church.

(Rev.) GEORGE T. COBBETT
Rector, St. Timothy's Church
Catonsville, Md.

Hundred-Year Proof

The letter of the Rev. Roy Pettway [L.C., November 17th] disturbs me greatly. As long as the Lovett School holds religious services and advocates Christian teaching, it is supposedly a Christian school, whether Episcopal Church affiliated or not. To refrain from or to postpone doing the right thing because one is antagonized is a travesty on Christianity.

Laying Christian principles aside, there is a fallacy in Fr. Pettway's reasoning. The only progress made in civil rights in the secular field has come from pressure. A hundred years without progress proved that moves in that direction are never voluntary.

Fr. Pettway's use of the word "fellow-travelers" is an unfortunate and not very subtle way of implying guilt by association.

Instead of condemning, we should all pray for the Lovett School and for ESCRU that God may guide them both to do His will.

MARJORIE L. SMITH
(Mrs. Moreland G. Smith)
Montgomery, Ala.

The Issue of November 10th

Re your November 10th issue: Fr. Sigen-thaler's letter disturbs me. It says some strange things. He asks, "Is it really necessary to have ordained deacons (one in every parish, yet!)" Later he says, "Perhaps all that we can explain is that the diaconate is

Continued on page 17

The Living CHURCH

Volume 147 Established 1878 Number 22

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

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THINGS TO COME

December

1. First Sunday in Advent
8. Second Sunday in Advent
10. National Council meeting, Greenwich, Conn., to 12th
15. Third Sunday in Advent
18. Ember Day
21. St. Thomas (Ember Day)
22. Fourth Sunday in Advent
25. Christmas Day
26. St. Stephen
27. St. John Evangelist
28. Holy Innocents
29. Christmas I

January

1. Circumcision
2. Christmas II
6. The Epiphany
12. Epiphany I

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

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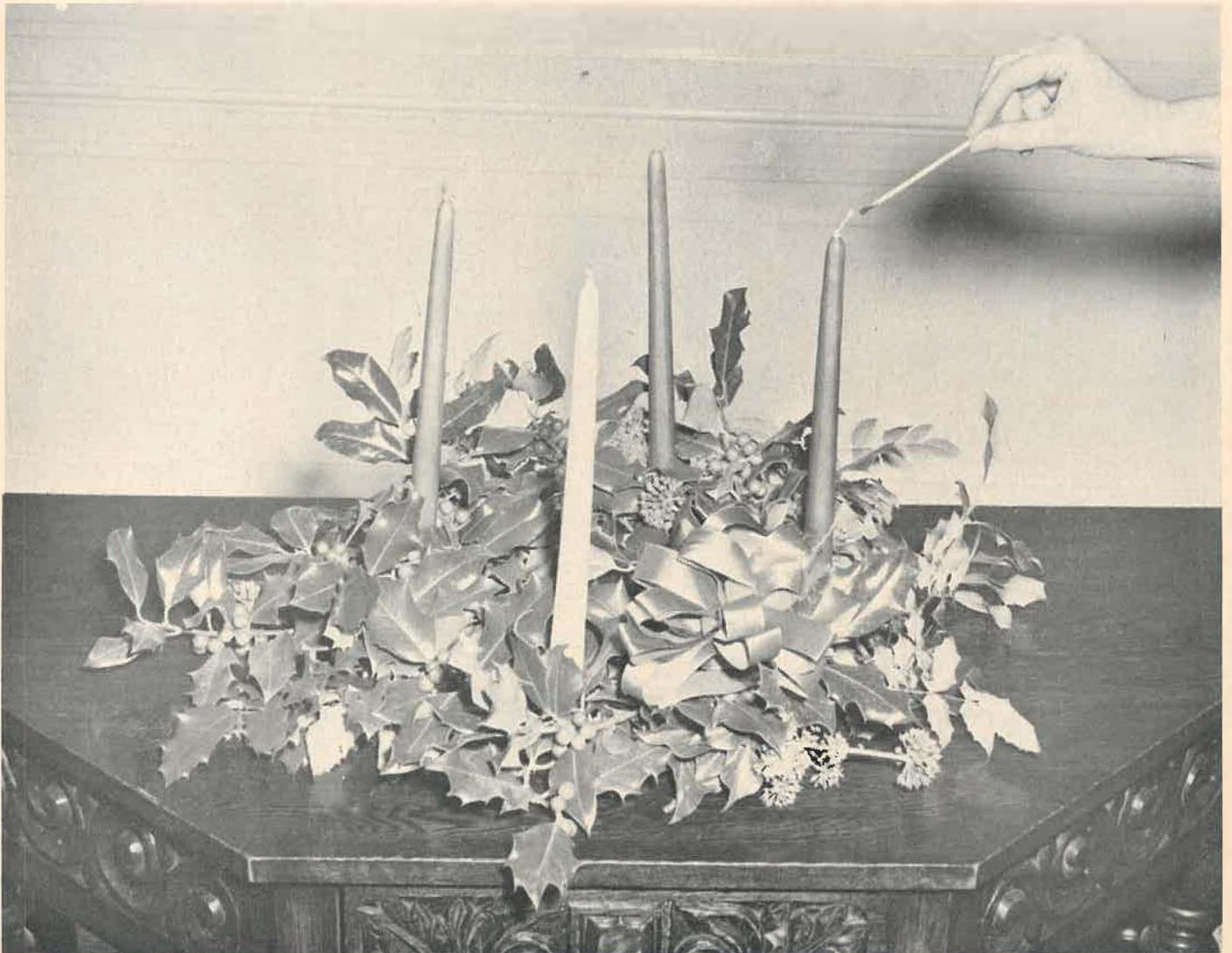
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this grace unto Thy people, to wait
with all vigilance for the Coming of Thine
Only-begotten Son; that as He, the Author
of our salvation, taught us, we may prepare
our souls like blazing lamps to meet Him,
through the same Jesus Christ our Lord.

Gelasian Sacramentary, trans. by William Bright



The Living Church

For 85 Years:

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

First Sunday in Advent
December 1, 1963

EPISCOPAL ELECTIONS

Northern Michigan

The Ven. Dean Theodore Stevenson, archdeacon of the diocese of Bethlehem, was elected Bishop of Northern Michigan on the third ballot of a special convention held November 19th in St. Stephen's Church, Escanaba, Mich.

The Rt. Rev. Herman R. Page, present Bishop of Northern Michigan, will reach the mandatory retirement age of 72 next May.

Central New York

At a convention saddened by news of the death of President Kennedy [see box below], the Very Rev. Ned Cole, Jr., dean of Christ Church Cathedral, St.

Louis, was elected Bishop Coadjutor of Central New York.

Dean Cole, 46, was elected on the fifth ballot of the convention, which was held at St. Paul's Church, Syracuse, N. Y., November 21st and 22d.

Newark

The Ven. George Edward Rath of Millington, N. J., an archdeacon of the diocese of Newark, was elected Suffragan of Newark on the third ballot of a convention held on November 23d.

Archdeacon Rath, 50, is a graduate of Harvard University and Union Theological Seminary, and studied at the General Theological Seminary. He was vicar of All Saints' Church, Millington, from 1941 until 1949, and has been rector since 1949.

HOUSE OF BISHOPS

Episcopacy and Unity

Episcopacy and unity was the theme of the House of Bishops meeting, held in Little Rock, Ark., November 12th to 15th.

Two symposia on the subject were presented. The first, on November 13th, was on the subject of the relationship of the episcopacy to unity. Papers given were prepared by Bishop Sherman, Suffragan of Long Island, the late Rev. Charles D. Kean (the paper was presented posthumously by Bishop Gibson of Virginia), and Peter Day.

The second symposium, presented the next day, was on the nature of the unity we seek. Bishop Dun, retired, of Washington, prepared one of the papers. This was presented, in Bishop Dun's absence, by Bishop Gibson. The other two papers were prepared and presented by the Rev. Arthur Vogel, a professor at Nashotah House, and by William Stringfellow, a New York City attorney.

In a post-meeting statement, Bishop Burroughs of Ohio, who presided at the meeting in the absence of Presiding Bishop Lichtenberger, said that "effort towards reunion is the task of the Church in all its wholeness and it must involve both the ordained and unordained." He added that, while the meeting of the bishops "offered nothing new to the pattern of Episcopal thought regarding Christian unity," it did reinforce the philosophy and function of the Church's Joint Commission on Approaches to Unity. He said he felt the meeting "will prove to be significant in the life of the Episcopal Church" for several reasons, adding:

"The mood was singularly introspective. The tone for the meeting had been set by a series of papers prepared and studied well in advance. While the papers themselves presented divergent points of view, they led the bishops to a surprising degree of unanimity regarding the ultimate goal of all current efforts toward the reunion of the Church of Christ."

The bishops, at the request of Bishop Saucedo of Mexico, elected two suffragans for the missionary district of Mexico [L.C., November 24th]. They also asked the Presiding Bishop and the National Council to present a plan to the 1964 General Convention for implementation of the "mutual responsibility" program

John Fitzgerald Kennedy

Sharing with the people of the United States and of the whole world a sense of personal loss and grief at the death of President Kennedy, November 22d, we have no words to add to those of the Presiding Bishop in the statement which follows. Made before the killing of the accused assassin by Jack Rubinstein, November 24th, it comes with redoubled force after this further act of violence.

Within a very short time after the news of the assassination of President Kennedy, I released a statement on this shocking and incredible event. I said what everyone was saying—that I was shocked and saddened—that we expressed our sympathy to the family of President Kennedy and assured them of our prayers, and that we thanked God for the life of this courageous man.

Now, a day later, I believe I can express what was yesterday only a vague and fleeting thought. It is this: Whoever fired the shot that killed John Kennedy, we as citizens of this country are involved in this terrible act in so far as we have shrugged off the frequent expressions of bitterness and hate made by people on the extreme left or the extreme right, as of no threat to our country; when we have said of acts of violence perpetrated as protests against the decisions and acts of our federal or state governments, "They do not express the real feelings of the people of our land," we by our indifference and our apathy have weakened the power of love and justice.

So, to our prayers for John Kennedy, his family, and for the man who has now taken up the heavy burden of the chief executive of our country, let us add prayer for ourselves and all the people of this land, that we may be makers of peace, standing firm against all who would sow discord and violence, and that we may, by God's grace, be enabled to make it evident in our time that love which is of God can overcome hatred and evil.

(Most Rev.) ARTHUR LICHTENBERGER



Bishops in procession at Little Rock: Unity and mutual responsibility were the themes.

RNS



Bishop Saucedo, whose request for two suffragan bishops was granted by the House of Bishops. At right is Bishop Burroughs, who presided at the meeting.

RNS

outlined at the Anglican Congress in Toronto [L.C., September 1st]. As a move toward the "Mutual Responsibility" document's request for equality between Anglicanism's older and younger Churches, the bishops approved in principle the proposal made by the Brazilian Episcopal Church that it be granted independence. The bishops recommended that National Council staff members be made available to the Brazilian Church for assistance in setting up its reorganization so that it will be ready for autonomy after the necessary details are worked out.

Armed Forces Bishop?

Bishop Louttit of South Florida will ask General Convention to elect a suffragan bishop for the armed forces.

Bishop Louttit, who is chairman of the

National Council's Armed Forces Division, informed THE LIVING CHURCH of his intention between sessions of the House of Bishops meeting in Little Rock, Ark.

A constitutional amendment permitting the selection of a bishop for the armed forces has been in existence since 1949, but so far no such office has been established. Bishop Louttit said that he would have presented his proposal to the bishops at Little Rock, except that budgetary provision for support of a bishop for the armed forces had not yet been made.

If elected by the House of Bishops and confirmed by the House of Deputies, such a suffragan would be able to undertake his new work early in 1965. His status would be that of an assistant bishop to the Presiding Bishop.

RACE RELATIONS

Annual ESCRU Meeting

The Episcopal Society for Cultural and Racial Unity and the National Catholic Conference for Interracial Justice held joint meetings at the International Inn in Washington, D. C., November 14th to 16th.

Major speakers at the annual meeting of ESCRU were Burke Marshall, assistant U.S. Attorney General; William Stringfellow, a New York City attorney; Louis Lomax, a Negro author; and the Rev. Wyatt Tee Walker, executive director of the Southern Christian Leadership Conference.

"I can go into any tavern today," Mr. Lomax was quoted as saying, "but not into any church that I please. I think the cross is on the wrong buildings."

Mr. Stringfellow warned that, unless Negro citizens see immediate, tangible, and substantive results from non-violent tactics currently used, the civil rights movement will turn from "revolution to

insurrection" and from "peaceful protest to holocaust."

ESCRU members decided to recommend to their general board that plans be made for a demonstration at the 1964 General Convention in St. Louis. ESCRU demonstrators are to carry signs naming institutions the society regards as segregated. Plans are for the demonstrators to march in procession at the Convention, but if permission for this is denied, the demonstrators are to march outside the convention hall.

Continuation of picketing at the Lovett School in Atlanta was recommended by the members, "so long as the Lovett School remain a segregated school." In other resolutions, the ESCRU members:

- ✓ Commended the Presiding Bishop for his stand against segregation as set forth in his Whitsunday pastoral letter, and recommended that the society take such action as will "strengthen the hand" of the Presiding Bishop and the Department of Christian Social Relations in this area.
- ✓ Complained to the American Automobile Association that some of the facilities recommended by the AAA practice segregation.
- ✓ Recognized the House of Bishops' action on the pending civil rights bill [L.C., August 25th], and recommended passage of the bill.
- ✓ Encouraged direct action in protest against discrimination practiced at any Church school.
- ✓ Called upon dioceses to disassociate themselves from Church-related institutions that segregate.
- ✓ Called for termination of contracts and agreements with firms doing business with the Church which fail to demonstrate that they practice no discrimination in their employment policies.
- ✓ Condemned anti-semitism in American business.
- ✓ Asked the President of the U.S. to issue an executive order forbidding the practice of discrimination by "certain banks and institutions relative to the approval of mortgages for private housing."
- ✓ Asked the Church Pension Fund, as well as dioceses and Church institutions that derive income from investments in large corporations, to inquire as to the employment policies of the corporations in which they invest.

MISSOURI

Bells Will Toll

Until the division between Negro and white communities in the St. Louis area are healed, the bells at Christ Church Cathedral, St. Louis, will be tolled rather than rung. Said the Very Rev. Ned Cole:

"When our community is redeemed from its brokenness we shall end the tolling of these bells and begin ringing them again. I pray God these days may come soon."

Customarily, the bells are rung at hours of services on Sundays, and at noon on weekdays. The bells are now being tolled 11 times on each occasion. Tolling formerly was done only in the event of a death. Tolling must be done by hand.



R.N.S

St. Michael's Church, Boise, Idaho, the first Episcopal church in an area including Idaho, Montana, and Utah, has been moved from a downtown location to a new site on the Boise Junior College campus. The 97-year-old structure is being restored and surrounded by fresh landscaping.

SEMINARIES

New Dean for Nashotah

The Very Rev. Donald J. Parsons, acting dean of Nashotah House since the Rt. Rev. Walter C. Klein, former dean, left to become at first Coadjutor and later Bishop of Northern Indiana, was elected dean of the seminary by its trustees on November 20th.

Dean Parsons, 41, a graduate of Temple University and the Philadelphia Divinity School, has been professor of New Testament at Nashotah since 1956. He received his doctorate in theology from the Philadelphia seminary in 1952.

AT PRESS TIME

Vernacular Moves On

At a session on November 21st, the Second Vatican Council advanced the cause of the vernacular another notch.

The Council fathers voted, 1,848 to 335, to allow the unrestricted use of the vernacular in the administration of sacraments and sacramentals.

This action was taken as a revision to the third chapter of the Council's *schema* on the liturgy. Early in October, the Council approved the use of modern languages to some extent in the administration of the sacraments of Baptism, Penance, Matrimony, and Extreme Unction (which is to be called "the sacrament of the Anointing of the Sick") [L.C., October 27th]. In this earlier action, however, the Council fathers ruled that the central phrases of the sacraments (such as "I absolve you from your sins" in the sacrament of Penance) should remain in Latin.

NORTH CAROLINA

Mr. Dees Leaves Church

The Rev. James P. Dees, who resigned last month as rector of Trinity Church, Statesville, N. C. [L.C., November 17th], has "resigned from the Protestant Episcopal Church in the USA," according to a letter recently sent to THE LIVING CHURCH. He plans, with others, to "set up a new Episcopal Church."

Mr. Dees said, "I found the theological and spiritual climate in the Episcopal Church to be depressing, and I had to get out."

He said further:

"Efforts are being made to tie my resignation to my stand on the racial issue. It is true that I did not go along with the way the Church was handling the race issue, but the basic causes for my dissatisfaction with the Episcopal Church were theological, as my statement indicates."

In the statement accompanying his letter, Mr. Dees said: "I am getting out of the Church that I feel has departed from what I consider to have been its intellectual, spiritual, and doctrinal heritage. I have had all that I can stand of its social, economic, and political program of socialism; of its pseudo-brotherhood; of its appeasement of the Communists; of its so-called civil rights; and of its rejection of much that I consider to be fundamental to the biblical faith."

Specifically, Mr. Dees said he objected to:

✓ The fact that some Churchpeople seem to deny the factuality of the Virgin Birth and the Resurrection, and the doctrine of the Holy Trinity.

✓ The seeming denial by some that salvation is offered through Christ alone. Mr. Dees quoted a recent statement by the Archbishop of Canterbury, "Heaven . . . is not a place for Christians only. Those who have led a good life on earth but found themselves unable to believe in God will not be debarred from heaven. I expect to meet some present-day atheists there." Mr. Dees also quoted Bishop Emrich of Michigan: "You see, God knows His own, and the one thing He wants is love. That is why a good Moslem, who loves God and his neighbor, has a better chance at heaven than a lazy, selfish Christian."

✓ The practice by some Episcopalians of invoking the blessings of the Virgin Mary.

✓ The practice by some Episcopalians of reserving the blessed Sacrament. "The elements, the bread and the wine, in effect, as I interpret the situation, become considered practically to approximate the actual, physical presence of the body and the blood of the Son of God . . . I consider it to be idolatry," said Mr. Dees.

✓ Membership of the Episcopal Church in the National Council of Churches. Said Mr. Dees, "It appears that the Church has degenerated into the role of a political and social action committee trying to remake the world, by the use of force and persuasion, into the image that the people in authority . . . think it ought to be made into, rather than, through preaching the Gospel, letting

the Holy Spirit of God move men to do His will freely."

Mr. Dees told THE LIVING CHURCH that the movement to set up a new Episcopal Church is nationwide. He said, however, that there is no connection between this movement and the "Anglican Church of the Redeemer," a group of former Episcopalians in and around Palo Alto, Calif., who have formed a congregation under the leadership of the Rev. Edwin Ellison West, former Episcopal priest [L.C., August 19, 1962].

Asked whether his movement has provision yet for episcopal orders, Mr. Dees said that he would "rather not say yet."

Bishop Baker of North Carolina told THE LIVING CHURCH that he is proceeding with Mr. Dees' deposition, at his own request.

SOUTH AFRICA

"Political Bishops" Hit

Anglican "political bishops"—bishops who attack South Africa's *apartheid* policies—should be "dealt with" by Churchpeople, according to Ben Schoeman, South African minister of transport, who addressed the English-speaking branch of the Nationalist Party, meeting in Johannesburg, South Africa, last month. The next day, a leading Anglican layman supported Mr. Schoeman's stand.

Mr. Schoeman said that the time had come for members of the Anglican Church to "deal with their political bishops" who have condemned the country's racial segregation policies. He did not suggest how Anglicans should deal with these bishops, but he did claim that millions of Negro South Africans supported the "separate development concept."

Alluding to a recent statement by the retiring Archbishop of Capetown, the Most Rev. Joost de Blank [L.C., November 10th], who said it was a major tragedy that people claiming to be Christians still espoused gradualism in the improvement of race relations, Mr. Schoeman said, "There are millions of Reformed Church adherents in South Africa. If Dr. de Blank is correct does it mean they are condemned to the fires of hell?"

Support for Mr. Schoeman's views came from Harold Wilson, a prominent Anglican layman, who said he was prepared to go along with Mr. Schoeman, although he said it was a pity that Mr. Schoeman saw fit to criticize only Anglican bishops, in view of the fact that other Churches, particularly the Roman Catholic Church, have also attacked the government's racial policy.

Mr. Wilson said that, although he personally disapproved of *apartheid*, he defied anyone to find a better solution than what the government called the "separate development concept." "Our political bishops say we are all equal in the sight of God," Mr. Wilson said. "We are. But

so are the children. We don't want to give free rein to children—and that is what many of our black people are: children.”

Mr. Wilson, who was a lay representative from the Church of the Province of South Africa to the Anglican Congress held in Toronto this past summer, said he heard a report on South African conditions made in Toronto by a clergyman that “made me livid.” He said that the clergyman had reported South Africa to be on the brink of revolution, and had said that a minister would be thrown in jail if he was found administering the last sacraments to a black man. “This was utter rubbish, which I as a humble layman tried to get refuted in the Canadian press,” Mr. Wilson said. [RNS]

[For another view on the effects of *apartheid* in South Africa, see the report by the Rt. Rev. R. Ambrose Reeves, former Bishop of Johannesburg, in the November 17th issue of THE LIVING CHURCH.]

NCC

Search for Prejudice

An intensive research project to analyze religious education materials as possible breeding grounds for prejudice is being launched by the National Council of Churches.

The study, by the NCC's Division of Christian Education and Bureau of Research and Survey, will cover materials produced by as many Protestant, Anglican, and Orthodox Churches as are willing to cooperate. Also to be included, according to Dr. Lauris B. Whitman, executive director of the research bureau, will be such Roman Catholic and Jewish material as is available.

Dr. Whitman announced that the project will be directed by Dr. Bernhard E. Olson, instructor and research associate for the past three years at Union Theological Seminary. An expert in intergroup relations, Dr. Olson is the author of *Faith and Prejudice*, published this year by Yale University Press, which reports findings from a seven-year study of Protestant textbooks.

The study will seek to determine the possible existence in educational materials of data tending to develop such prejudicial attitudes as anti-Semitism, racism, or hostility between religious traditions, Dr. Whitman said.

Dr. Gerald E. Knoff, executive secretary of the NCC's Christian Education Division, said preliminary studies have shown that many teachers are not aware of prejudices reflected in their teaching aids. Pointing out that many editors and writers have expressed a willingness to cooperate in the project, Dr. Knoff said the study will not only highlight negative facets in religious education materials but will emphasize types of curricula free of bias influence. [RNS]

THE MINISTRY

Great Gap

Fewer than two-thirds of the Episcopal Church's 9,800 priests are actually involved in parish work, according to a survey recently completed by the National Council's General Division of Research and Field Study.

The survey results were reported on November 17th at a weekend conference sponsored by the Division of Christian Ministries and held at the University of Chicago's Center for Continuing Education.

Of the Episcopal Church's total clergy, only 59.1% are in charge of parishes while an additional 12.7% serve as parish assistants, according to the survey. Some 10% are retired, 3% are school chaplains, 2.7% are on school staffs, 2.1% are on the staffs of dioceses or the National Council, 4% are chaplains, 0.5% are in monastic orders, 1.5% are employed at other than ministerial work, and 4.8% have no working titles.

For participants in the conference, which was led by the Rev. Robert N. Rodenmayer, the Christian Ministries Division executive director, the survey served as a second reminder that all is not well within Episcopal theological education, and that a great gap exists between what Episcopal seminarians are trained to do and what they actually do, once they become ordained. In a speech at the opening session of the conference, the Rev. Dr. Joseph G. Moore, executive officer of the Presiding Bishop's Strategic Advisory Committee, gave support to the thesis that dramatic changes must take place within the Church and within its seminaries if ministry and mission are to be effective.

“One of the problems of our time,” Dr. Moore said, “is how to teach and set up new processes which will re-introduce into the stream of our total thinking, as Christians, the Word made flesh. If we cannot do this, I am convinced that the

institutions established now as parts of the Christian Church will ultimately be destroyed in many parts of the world either as useless and innocuous on the one hand or as enemies of the people on the other.”

Dr. Moore called for a clearer understanding of what the Church is or should be, who are ministers, how many types of ministries should exist, the role of the ordained clergyman, and whether or not the priest can interchange his professional religious role with a secular role in order to have a better understanding of society's complexities.

WORLD'S FAIR

Purchase of Ikon

The Russian Orthodox Greek Catholic Church of America, holding its quadrennial Sobor (General Convention) in New York City last month, agreed to purchase a 500-year-old holy ikon of the Virgin Mary from a private collector for \$500,000.

Measuring 10 by 13 inches and encrusted with some 1,000 diamonds, emeralds, rubies, sapphires and pearls, the ikon is known as the “Virgin of Kazan,” named for the Russian city where it was painted about 1400.

Plans call for the ikon to be displayed in the New York World's Fair pavilion of the Church. [A picture of the ikon appeared on the cover of the November 3d issue of THE LIVING CHURCH.]

[RNS]

PORTUGAL

Philippine Concordat

A concordat of full communion has been established between the Philippine Independent Church and the Lusitanian Church.

This action was taken at a meeting of the Synod of the Lusitanian [Portuguese] Church, held at the beginning of November.

At the same meeting, the Bishop of the Lusitanian Church, the Rt. Rev. Luis C. R. Pereira, was asked to approach the Old Catholic Church and the [Anglican] Church of the Province of South Africa, with a view to establishing similar concordats. The South African Church has a diocese, the diocese of Lebombo, in the Portuguese territory of Mozambique, and recently Bishop Pereira conducted retreats for the clergy there.

A concordat of full communion was established with the Lusitanian Church at the Episcopal Church's 1961 General Convention.

At its meeting, the Lusitanian Synod also decided to restore the permanent diaconate. In addition, the Synod gave permission for any parish, under certain conditions, to use revised Prayer Book offices for experimental purposes.

The Cover

Sergeant First Class Robert P. Johnson, a lifetime member of the Episcopal congregation at the U.S. Military Academy, West Point, N. Y., was presented a cadet sabre and received a standing ovation from the more than 20,000 spectators at the Army-Utah football game recently. Sgt. Johnson (pictured at left on the cover) has served since 1937 as the Army mule handler and is scheduled to retire this month. Shown presenting the sabre is Brigade Commander Cadet Captain Richard A. Chilcoat.

Curia vs. Collegiality

by the Rev. EDWARD DUFF, S.J.

Fr. Duff is a reporter for Religious News Service at the Vatican Council. He uses the word "Catholic," in the meaning of "Roman Catholic."

The predictable and the predicted happened. In the most dramatic moment of the Second Vatican Council, the function of the Supreme Sacred Congregation of the Holy Office was publicly deplored early in November as harmful to Catholics and a scandal to those outside the Church.

The indictment was briefed in plain, measured terms by the Archbishop of Cologne, Joseph Cardinal Frings. His Latin was interrupted by general applause. An energetic and fiercely emotional defense was promptly made by Arturo Cardinal Ottaviani, the secretary of this ancient arm of the Roman Curia.

Cardinal Frings was discussing a chapter of the draft document entitled, "The Relations of Bishops with the Roman Curia and the Role of Bishops in the Government of the Church."

The Holy Office, one of the 12 executive departments constituting the Roman Curia, is at once a series of administrative offices and an ecclesiastical high court which was called, as late as 1908, "The Supreme and Universal Inquisition." Its essential function is the detection and repression of errors in doctrine and morals.

Its present structure dates essentially to 1542, when it was reorganized by Pope Paul II as an instrument to check the spread of the Reformation. Its mission is to examine theories advanced by writers and preachers, to judge alleged visions, revelations, and miracles, to correct and punish moral lapses of the clergy, and to grant dispensations for some types of marriages.

What is found objectionable, particularly by those accustomed to the customs and concepts of Anglo-Saxon law, is the mystery surrounding the practices of the Holy Office. Its competence includes all matters which its proper statutes reserve to it. But its statutes have never been published and its procedures are secret. Nor does the Holy Office supply reasons in announcing its decisions, as is the practice of other ecclesiastical tribunals.

Cardinal Frings charged that the Holy Office condemns authors without giving them a hearing so that they may learn the accusations made against them and explain their thought. It is a charge that has been heard frequently enough in recent years in many countries. It was the burden of an article by Fr. Robert Graham, S.J., "Civil Rights in the Church," in *America*, national Catholic weekly, in September.

When the Council, at another point, began to examine the schema on "Bishops

and the Government of Dioceses," it promptly found itself in trouble.

The document — while revolutionary from a viewpoint of five years ago — does not reflect the experience and the *aggiornamento* [up-dating] of the first session.

More serious still, it nowhere reflects the concept of the collegiality of the episcopate, the idea that the body of bishops, united with the Pope, share by divine right the power to rule the Church. This assertion won a thundering affirmation when the bishops were asked to vote on the five questions that revealed the consensus of the Council for the guidance of the Theological Commission.

Opposition to the prevailing assumption came from Ernesto Cardinal Ruffini, Archbishop of Palermo, Italy, who minimized the significance of the vote on the collegiality of the episcopate, and by



Michael Cardinal Browne, who insisted that the role and the power of the body of the bishops was currently under examination by the Theological Commission of which he is the vice president.

His Beatitude Maximos IV, Melkite Patriarch of Antioch, suggested a senate of the Church composed of the patriarchs as recognized in the early Ecumenical Councils, of residential cardinal archbishops and of bishops chosen to represent national episcopal conferences. Such a senate would be convoked by the Pope regularly to discuss the general problems of the Church. In addition, there would be in Rome a permanent synod of this senate, selected members serving in rotation, to aid the Pope and to supervise the work of the executive agencies of the Church.

The idea of a senate of the Church can be said to have won practical unanimity. Representative was the speech of Augustin Cardinal Bea, S.J., who found ecumenical importance in the proposal as manifesting the Gospel truth that authority in the Church has been confided to the Apostles with Peter, and to their successors, the body of bishops, with the Pope.

Despite the seeming unanimity of sentiment, the idea of the collegiality of the bishops with the Pope was strongly contested by some who claimed to see in its assertion a presumption directed against the primacy of the Pope.

Cardinal Frings, before offering his sharp strictures on the methods of the Holy Office, confessed his "amazement" at the claim of Cardinal Browne that the vote on the collegiality of the bishops did not bind the Theological Commission. Such remarks, asserted the Archbishop of Cologne, "seem to insinuate that this Commission has at its disposal sources of truth unknown to the other Council

fathers. Such observations also appear to lose sight of the fact that the Commissions are to function only as tools of the general congregations [the plenary meetings of all the bishops] and are to execute the will of the Council fathers."

The cardinal might have added, as Father Bernard Haring, C.S.S.R., pointed out, that the vote on the corporate authority of the bishops was proportionally higher than the vote for the primacy of the Pope at the First Vatican Council.

The binding character of the Council vote was immediately challenged by Cardinal Ottaviani, who presides over the Theological Commission; in addition he complained that the questions had not been submitted in advance to his Commission for study and correction. Here was a direct challenge to the authority of the moderators and to the Council itself.

In exasperation, Bishop Eugene D'Sousa of Lhopal, India, protested that such an attitude "mocks the Council, which has manifested its mind by a majority of 85 per cent." What point is there, the bishop asked, in talking about bringing bishops to Rome for a senate when the clear will of 2,300 bishops present in the Council can be frustrated?

The situation, then, is serious. The Theological Commission, if its leaders are not deliberately blocking the work of the Council, is definitely not accelerating it. Ordered by the Pope two weeks ago to report out the declaration of religious freedom, prepared last spring by the Commission on Christian Unity, the Commission had the issue on its agenda for November 5th, only to dismiss it on the excuse that not enough texts were available for all the *periti* [experts]. Every enterprising journalist in Rome by this time has a copy.

A few weeks ago Douglas Woodruff wrote from Rome: "The Council can hardly go on like this for long." In Mr. Woodruff's judgment, "the test whether there is to be any *aggiornamento* will be whether the Council can find some way of perpetuating itself, and leave something behind it, or can maintain itself in existence." [RNS]

AUSTRALIA

Renunciation Asked

The Primate of Australia, the Most Rev. Hugh R. Gough, has joined with other religious and community leaders in asking that Australia's new government, elected late last month, publicly renounce what is regarded as a "whites only" immigration policy.

The group, which included the Moderator of the Presbyterian Church in Australia and a Methodist bishop, pointed out that many countries believe Australia practices discrimination in its immigration policies, even though such discrimination is not presently official. [RNS]

The Great Antiphons—

a liturgical plum pudding

by the Rev. Francis C. Lightbourn, S.T.M.

Librarian, Seabury-Western Theological Seminary, Evanston, Ill.



Advent is a season rich in meaning for Christian devotion. Not a little of this richness is concentrated in the Great Antiphons, or O Antiphons, as they are called. So rich, indeed, are these in content that they form a kind of liturgical plum pudding, in anticipation of the Christmas feast. This may be one reason why they are taken in small mouthfuls, as it were—one a day for the week or so before Christmas.

The Great Antiphons are a series of sentences setting forth the seasonal theme, sung before and after the Magnificat, one each day for the seven or eight days before Christmas. In the Roman use they are begun December 17th and concluded December 23d. This allows for seven of them. In the use of Sarum, which lies behind the Book of Common Prayer, there were eight, and they were begun December 16th. This is why December 16th is in the English Prayer Book of 1662 designated *O Sapientia*: the day on which the first of these antiphons, that which begins *O Sapientia* ("O Wisdom"), was sung.

The Great Antiphons themselves are not found in the Book of Common Prayer. They are, however, used in the Daily Office said by members of religious orders. They are very old, going back at least to the eighth century of our era. In the ancient monasteries the leading monks took turns singing them, and the monk whose turn it was to sing the Great

Antiphon of the day was expected to treat the community to a feast after Vespers.

The Great Antiphons are the basis of one of our familiar hymns—the hymn which begins "O come, O come, Emmanuel," which is a metrical version of the Antiphons.

In each of the Great Antiphons we address our Lord by one of His Messianic titles, we mention one or more of His mighty acts, and we base a petition on these mighty acts. So, in the first of these Antiphons, we address our Lord as the "Wisdom of God":

"O Wisdom, which camest out of the mouth of the Most High, and reachest from one end to the other, mightily and sweetly ordering all things: Come and teach us the way of prudence."*

The second Antiphon addresses our Lord by the Hebrew word *Adonai*, which means "Lord":

"O Adonai, and Leader of the house of Israel, who appearedst in the bush to Moses in a flame of fire, and gavest him the Law in Sinai: Come and deliver us with an outstretched arm."

*The version of the Great Antiphons given in the body of this article is that of *The English Hymnal* (1933 ed., pp. 884f). This follows the Sarum usage in adding an eighth Antiphon, *O Virgo virginum*, which certainly comes as an anticlimax after *O Emmanuel*.

Another version in English is that of the South African Prayer Book [see p. 11].

The others continue according to this pattern, each calling upon our Lord by a different title: "O Root of Jesse. . ."; "O Key of David. . ."; "O Day-spring. . ."; "O King of the Nations. . ."; and finally, as the high point of all, the last of the seven:

"O Emmanuel, our King and Lawgiver, the Desire of all nations, and their Salvation: Come and save us, O Lord our God."

In the Hymnal version this last Antiphon has been transposed to the beginning, giving us, "O come, O come, Emmanuel."

The Great Antiphons are solidly based upon Holy Scripture. Almost every phrase in them finds an echo somewhere in the Bible. Taken together, they express the hopes and the longings of the people of Israel as they looked for the coming of the Messiah.

Thus, for example, the third of these Antiphons, which addresses our Lord as the "Root of Jesse," harks back to Isaiah 11:1-10, appointed for the First Lesson at Morning Prayer on Wednesday of the second week of Advent:

"And there shall come forth a rod [or "root"] out of the stem of Jesse, and a Branch shall grow out of his roots. . . . And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious."

All of which, of course, refers to the

fact that our Lord stands in the family tree of David, the son of Jesse.

And so of the reference to the "Sun of Righteousness" in the fifth Antiphon. This is based upon the fourth chapter of Malachi, the last Old Testament book:

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves in the stall" (Malachi 4:2).

Finally, the last of the Great Antiphons takes us back to that passage in Isaiah (7:14) which we habitually associate with the Incarnation:

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel"—which, we are told elsewhere, means "God with us."

So in Advent we sing:

"O come, O come, Emmanuel,
And ransom captive Israel,
That mourns in lonely exile here
Until the Son of God appear."

We Christians, who are the Israel of God, align ourselves with the old Israel as it awaited the fulfillment of its hopes. We who believe that these hopes were in fact fulfilled in Jesus of Nazareth try to see the picture from the viewpoint of those for whom they were hopes as yet unrealized.

Very soon, at Christmas, we shall be singing Phillips Brooks' lovely hymn, "O little town of Bethlehem," with its quaint reference to the place of our Lord's birth: "Yet in thy dark streets shineth The everlasting Light; The hopes and fears of all the years Are met in thee tonight."

There you have it—in a nutshell: The hopes and fears of all the years are met in Jesus the Messiah—of all those years which we designate B.C., "before Christ," and of all those years which we designate A.D., *anno domini*, in the year of our Lord.

Christ's coming was the dividing point of history, splitting time in two: B.C. on one side; A.D. on the other. He is Lord of all time, of all history. All of it takes its meaning from the Incarnation. This includes the present moment, which has its value in relation to His coming in humility and to His coming in glory, and our share in His eternal and glorious kingdom.

So one meaning of Advent—one very practical and down-to-earth meaning—is the value of the present moment in the context of God's over-all plan. It is in the present that we live, each and every one of us. And into this present, in the action of the Liturgy, comes Jesus, who is Lord over time and space, to strengthen us for service in this present, and to fit us for fellowship with Himself eternally.

The Body of our Lord Jesus Christ, which was given for thee . . . The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

December 1, 1963

December 16th



SAPIENTIA. O Wisdom, which camest out of the mouth of the Most High, and reachest from one end to another, mightily and sweetly ordering all things: Come and teach us the way of prudence.

December 17th



ADONAI. O Lord of lords and Leader of the house of Israel, who appearedst in the bush to Moses in a flame of fire, and gavest him the Law in Sinai: Come and deliver us with an outstretched arm.

December 18th



RADIX JESSE. O Root of Jesse, which standest for an ensign of the peoples, at whom kings shall shut their mouths, to whom the Gentiles shall seek: Come and deliver us, and tarry not.

December 19th



CLAVIS DAVID. O Key of David, and Sceptre of the house of Israel; that openest and no man shutteth, and shuttest and no man openeth: Come and bring the prisoner out of the prison-house, him that sitteth in darkness and the shadow of death.

December 20th



ORIENS. O Day-spring, Brightness of the Light eternal, and Sun of Righteousness: Come and enlighten them that sit in darkness and the shadow of death.

December 22nd



REX GENTIUM. O King of the nations, and their Desire; the Cornerstone who maketh both one: Come and save man, whom thou formedst of clay.

December 23rd



EMMANUEL. O Emmanuel, our King and Law-giver, Hope of the nations, and their Saviour: Come and save us, O Lord our God.

The myth of Santa Claus

is a harmless one. The real problem is

The Baby Jesus Myth

by Constance F. Witte

WEBSTER: *Myth: a traditional or legendary story usually concerning some super-human being or some alleged person or event, whether with or without a determinable basis of fact or a natural explanation. . . .*

As a parent of a pre-school child I have been much interested in reading, over the last few years, several good and incisive articles in various Christian journals dealing with the Santa Claus myth in American culture. This was important! This dealt with something in which I, as a mother, could tutor my child—do a little twig bending.

The gist of the several essays was that Christmas has become an entirely secular festival in our day. Our children are taught by their environment that Christmas is "all about" Santas seen the first Thursday in Advent at the Crestwood Plaza. Then, reappearing the following Monday landing by plane, somewhat thinner, with a different kind of fur, he's in downtown Kirkwood.

To cap the festival, just before the high feast day, one's toddler may have his picture snapped in full color at Famous on the lap of the Grand Old Man. (Needless to say, this has often been accomplished after the child is convinced that this really isn't the same as having shots at the pediatrician's.)

We decided early in our young child's

life that we would not separate him from his peers by destroying the myth, but we wouldn't actively perpetrate it. We said little to him, when he began to talk, about Santa. We dealt with his questions in much the same manner parents cautiously discuss birth—answering only what was asked, and no more. The upshot was about the same as it is with children and birth. Our child seemed to emerge at four with the myth full-blown. He had constructed his own legend down to the minute details. He had even explained to *himself* how Santa could overcome the narrow chimneys of suburbia!

This doesn't distress me as it once did. I rationalize that this is the good-spirited joke played in good faith on all of us. After all *we* had Santa. And *we* enjoy being Santa. No harm is meant. And the harm done (Santa obviously is no equalizer, he does drop down some chimneys with more "goods" than he does others) wasn't intended to be a way of hurting some child outside one's own family circle.

At any rate, I've begun to feel that Christian parents are really on the wrong track if they tut-tut too much over Santa. He's here to stay, and if he is treated with the same degree of seriousness as Winnie-the-Pooh, Peter Pan, and Pinocchio our children will survive him without too many scars.

Where we seem to damage our children is in our attitude to the Baby Jesus myth. Just as we tell about Santa, we are quite pleased to tell about the Baby Jesus.



Harold Lambert

We encourage our small children to add crèches to the many festive decorations around our homes. It is quite acceptable in our culture for the Babe to be nestled on the mantel, just above the stockings and a little to the left of the styrofoam angels with tinfoil wings. We even say, "Once long ago a Baby was born. . . . This is His birthday . . . this is why we give gifts. . . ."

But that's it. Down come the decorations. Back in the basement goes the crèche, and our Lord is dead again for another year until He's born afresh as the Lovely Babe. This happens, I think, because we as parents take this myth just about as seriously as we do the Santa myth. (Perhaps, if pressed, we would honestly confess we don't take it quite as seriously. After all, we really understand the *motive* of the Santa story. But if pressed about the Babe we get a bit confused. How do you explain, after all, that a Gift was born and in 30 some years was brutally destroyed. Makes no sense!)

I am not suggesting that every household Christmas include the telling of the events of the Passion. But I am suggesting that unless our faith as adults matures to the point that the Nativity of Christ becomes a first event in the story of the facts of our lives as Christians—and these facts must include our Lord's Passion and Resurrection—we can't make sense to children out of a story that isn't as simple as Santa, a story that has some serious paradoxes in it.

So we go on, wondering why the non-Church people chuckle a little over our customs, wondering why our children drift from the Church at adolescence. And we don't ever suspect that we've perpetrated the myth of The Baby Jesus Who Doesn't Grow Up.

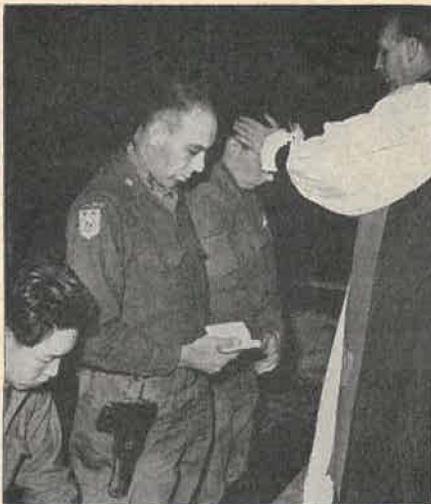
Constance Witte is the wife of the Rev. Walter Witte, who serves the Church of the Epiphany, Kirkwood, St. Louis County, Mo.

Bishop for the Military

It is welcome news indeed that the chairman of the Armed Forces Division of the National Council will ask General Convention to elect a suffragan bishop for the armed forces. There are now about 125 clergy in service with the Army, the Navy, the Air Force, and the Veterans Administration, and an uncounted multitude of lay Churchmen. Each of the clergy is canonically connected with some diocese or missionary district, and will continue to have such a connection. But many of them, especially the career men, will find that the chief pastor to whom they can most readily turn for advice and help will be the bishop whose responsibility is the Church's work among the military.

An important preliminary step toward clearer definition of the Church's work in the armed forces was taken by the General Convention in 1961, when—again on motion of Bishop Louttit—a new Section 8 was added to Canon 45. It provided that the official ecclesiastical endorsement required by the government for the chaplaincy service be given by the Armed Forces Division of the National Council; that the chaplain remain under the ecclesiastical jurisdiction of his diocesan bishop but that his work as a chaplain be “under the supervision of the Armed Forces Division, or such Bishop of the Church as the Presiding Bishop may designate”; and that his exercise of his ministry as a chaplain on a military installation not be subject either to licensing by the local bishop or consent of the local rector.

Thus, military installations are, in a sense, set apart as a military jurisdiction which will be the responsibility of the bishop for the armed forces rather than of the bishop of the diocese in which they are located. Undoubtedly, however, the pastoral concern and activity of many bishops and local parish priests will



The real objective: care of the flock.

remain as important resources of the military suffragan for meeting the spiritual needs of the men in service. Indeed, the fact that there is a bishop with a definite responsibility which can be delegated may lead to more coordinated and energetic use of such pastoral assistance.

The real objective of the military chaplaincy is not the welfare of bishops or priests or of the armed forces as an institution but the care of the flock of Christ—men, women, and children—whose lives are lived in the military establishment around the world. In terms of numbers, both clerical and lay, it is one of the larger dioceses of the Church, with special problems and special opportunities. (The sergeant pictured on this week's cover has been a member of the Episcopal congregation at West Point since birth—a reminder that some people live their lives in the military milieu.)

We believe that the armed forces some day will become a full-fledged jurisdiction, with its own organized life, its own body of clergy and candidates and postulants, its subsidiary organizations and activities. The step of electing a suffragan bishop seems to us a key move in the right direction, and we hope that General Convention will act favorably upon Bishop Louttit's proposal.

Prophets vs. Pastors

In His great high priestly prayer on the eve of His crucifixion, Jesus said: “While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition.” Characteristically, the shepherds of His flock in the world today have the same anxious concern that not one of the flock be lost—rich or poor, wise or foolish, strong or weak, upright or erring.

Sometimes, looking at the ministry from a layman's standpoint, we wonder why the bishops and clergy don't spend more time on the ninety and nine sheep who are tractable, consigning those who misbehave to the results of their misbehavior. But, on reflection, we are glad that the ministers of Christ are eager to report to their Master: “Those that thou gavest me I have kept.”

All this has something to do with the pastoral task of bishop and priests in communities where racial desegregation is a hot issue. As far as we can ascertain, the majority of them maintain a steady pressure for desegregation and racial justice, including courageous personal witness by unpublicized word and deed. But many of them try to keep the pressure from becoming so great that it drives lay people away from the Church. Even our Lord lost one, “the son of Perdition.” There are times of judgment in human affairs when a Christian man must decide whether or not he prefers to be a son of perdition—and then, it is the task of the pastor to help make the choice clear, rather than to accept what God rejects. But most of the time the Church is a hospital for sinners rather than a gymnasium for the spiritually healthy. As long as the clergy are laboring honestly and determinedly to effect a cure, it is a

matter of opinion whether they ought to use more rigorous treatment.

When God speaks, the prophet must prophesy. When the wind blows, the pastor must try to temper the wind to the shorn lamb. Perhaps it is asking too much to expect prophet and pastor to understand each other, much less to defer to each other. But those of us who are neither prophets nor pastors don't necessarily have to condemn either the prophet or the pastor as an unworthy servant of Christ.

The prayer of the Great High Priest did not, however, stop with those who were in the fold already. Jesus prayed for "them also which shall believe in me through their word"; He prayed "that the world may believe that thou hast sent me." It is of the utmost importance to God's purpose for His Church that it not be permitted to be a white man's Church or a closed corporation for those who are already in it. The Church must proclaim freedom and equality for all men; its unity must enfold all races and nationalities. Thus, while it seeks to be kind to its erring members, it must also be firm in its loyalty to the Gospel. This is the difference between being the Church in the world and simply being a part of the world.

Cotter Pins

Disaster recently struck in Japan twice within one week. Some 450 people were killed in the Kyushu mine explosion, and 162 perished in a train wreck near Yokohama. Apparently, according to *Time* magazine, both disasters resulted from faulty cotter pins, no more than an inch or two in length. One was a pin holding a coupling between coal cars at the mine—where sparks struck on the mine wall by the runaway car ignited coal dust into the tragic explosion. The other pin, which sheared off, was that of a wheel housing on a freight car.

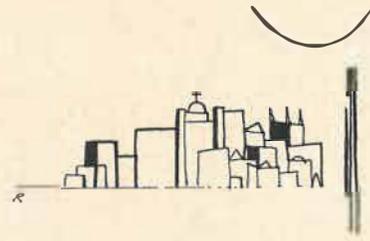
Few people over 30 who read this story in *Time* will fail to remember the poem about the lost horseshoe nail, for want of which "the battle was lost." And those whose jobs are concerned with such "insignificant" things as cotter pins will, for a while at least, see their vocation in a new light.

But the cotter pin has its equivalent in many areas—in personal relationships, where the little courtesies that hold the pieces together may be more meaningful than we think; in international affairs, where the impact of several small lives can change the "image" of a nation, and thus, in one area at least, its destiny; but above all, in eternal affairs, in the lives we lead here and now yet whose acts and thoughts and words have everlasting consequence.

Philosophers and psychologists have always pointed out the effect upon a man's life of the individual details of it, the cotter pins of his days and nights. William James said, "The man who has daily inured himself to habits of concentrated attention, energetic volition and self-denial, will stand like a tower when everything rocks around him and when his softer fellow mortals are

Advent

I.



Marvels we take for special instances:

A blind man cured, a cripple sent his way,
Ruffians reformed—all dates with distances;
Yet this immediate miracle today,
God loved the world—the world God loved we
say—

On this depend all marvels, this transcends
Reason and time, and in this hope we pray,
Despite a mind which seldom comprehends.

Oh how could God, great God, have come to love
Nefarious Rome, Judea mean and proud?
The world He came to was a world to move
Hatred and scorn, not love; and our world bowed
On bitter courses He has loved as well,
Making His Advent to our mortal hell.

GARNER RANNEY

winnowed like chaff in the blast . . . we become saints and authorities and experts by so many repeated acts and hours of work." The self-disciplined man is the man who has not neglected or despised the small matters in which that discipline was first forged. But the Christian knows that the importance of small things goes even further. His Lord has said, "Inasmuch as ye do it unto the least of these . . .," and this in regard to such things as cups of water and visits to the sick. His Lord has said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment."

The Christian knows that the disasters of pride are due to the shearing off of the small sane safeguards of humility, and that the explosions of anger and lust come about when the little links of charity are lost.

The life of the spirit, the life of charitable acts among a man's fellow men and of actions and yearnings of prayer toward God, is subject to the same conditions as social life and moral life in this regard. For it is the preservation of, the care for the little daily needs of prayer and love, the moments of intercession, the continuing remembrance of dependence on God, the moments of adoration, as well as the thoughtful word and act, the "cup of water in Christ's name," that hold the soul fast in times of internal danger and external disaster.

The beginning of Advent is a splendid time to check the moral and spiritual cotter pins of one's life.

BOOKS

Three Christmases

Christmas in Bethlehem and Holy Week at Mount Athos. By Christopher Rand. Oxford University Press. Pp. 168 & 2 plans. \$4.

Twenty years of varied experiences in Palestine come back nostalgically to me today with authentic pictures of colorful religious observances of many rites, and the sights, nay, smells too, of the Holy Land when reading Christopher Rand's unusually sympathetic and accurate descriptions in his *Christmas in Bethlehem and Holy Week at Mount Athos*. His essays on Christmas originally appeared in the *New Yorker*, for which he has often written travel pieces.

The newly arrived visitor usually has a more vivid impression of a strange country than the old resident, whose perceptions are blurred by familiarity. Mr. Rand has this advantage, but, through patient conversations with knowledgeable people of the country he has successfully avoided both the superficial mistakes of the newcomer and the pedantic details so loved of the oldtimer. His accounts are personal, informal, and attractive.

Celebrating Christmas three times a year in the basilica of the Nativity in Bethlehem is a peculiarity of the Christian East, where local Christians still use as their religious calendar the old Julian calendar long abandoned by Westerners. And, while most Christians observe December 25th as Christmas, the Armenians celebrate January 6th, combining it with the Baptism of our Lord. Each of the three Christmases in a protracted Christmas season that includes December 25th, January 7th (Julian December 25th), and January 19th (Julian January 6th) has its own atmosphere, ethnically, religiously, and ceremonially, all of which Mr. Rand treats with understanding. He details denominational difference without cynicism or partisanship, and carefully avoids mere politics. What he has to say of January 6th as the Baptism of our Lord will be very fresh to many readers.

ACU CYCLE OF PRAYER

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

December

1. St. John's, Sturgis, Mich.
2. The Rev. Harry Stansbury Weyrich, Towson, Md.
3. St. George's, Dallas, Texas.
4. St. Michael's, Yeadon, Pa.
5. The Rev. Edward R. Hardy, Jr., New Haven, Conn.
6. St. Nicholas', Encino, Calif.; St. James', Washington, D. C.
7. Good Samaritan, Clearwater, Fla.; Church of the Blessed Sacrament, Indiantown, Fla.

I do not know Mount Athos personally, but what he has to say accords with my own impressions of Greece and Greek monasticism. Here is a mountain on a rocky peninsula in northern Greece, where for a thousand years Greek and other Orthodox monks have lived in seclusion, after the manner of so many in the deserts of Egypt and the East in early centuries. Twenty monasteries, with thousands of monks, bring the middle ages into our times with their old ways and outlook. Mr. Rand, who loves Greece, chose the significant season of Holy Week for his visit, and found the mountain still fresh with the flowers and greenery of early spring. His account of a place rarely visited by men, and where no woman is ever allowed to go, is striking.

CHARLES T. BRIDGEMAN

The reviewer, now historiographer of Trinity Church, New York, during his 20 years in Palestine taught and ministered at the Armenian Theological Seminary, Jerusalem, was honorary and then residentiary canon of St. George's Cathedral, Jerusalem, and archdeacon of Syria and Lebanon. He is the author of a number of books arising out of his work and experiences there.

Two Halves of One People

The Hidden Life of the Body of Christ. By Eric Hayman. Faith Press. Pp. 228. 25 shillings. Approximate U.S. price \$3.50.

A French priest, Fr. Paul Démann, has suggested that there is a real sense in which we can think of the Jewish-Christian separation as the first schism, and that while all schism involves impoverishment (and not only on one side) here was no ordinary loss. He further suggests that it is in a sense legitimate to speak of the Church and the Jewish people as "complementary," and our present recovery of Old Testament theology and spirituality shows that it is not an empty term.

Eric Hayman's *The Hidden Life of the Body of Christ* is a study of the Contemplative Way which takes into account the Jewish spiritual tradition both in the Old Testament and after it. In rabbinic Judaism there was a true mysticism and Contemplative Way; it was imperiled in the 17th century by the messianism of Sabbatai Zevi, but emerged again in the next century in the Hasidism of Eastern Europe. (Sabbataism is also interesting for the Christian in that it represents the one Jewish messianic claim besides that of Jesus which continued after the death of the claimant.) The author then turns to a treatment of Christian spirituality, first in the early Church with the rise of monasticism, then in the Contemplative Way (especially in St. Theresa of Avila and St. John of the Cross), finally, in later French spirituality (de Caussade) with its dangers of Quietism, and in Orthodoxy,

where we meet St. Serafim and the Staretz Silouan.

This is a valuable book which will greatly reward its readers, who should not overlook an earlier book by the same author, *Worship and the Common Life* (1944).

J. R. BROWN

Fr. Brown, associate professor of Old Testament and Hebrew at Nashotah House, has made a special study of early Judaism.

From Rut to Trap?

Creative Teaching in the Church. By Eleanor Shelton Morrison and Virgil E. Foster. Prentice-Hall. Pp. 224. \$4.95.

Creative Teaching in the Church is an example of the "how to" book aimed at helping teachers at the parish level free themselves from the narrow rut into which much Church school teaching has fallen. Many techniques are explored by the authors, Eleanor S. Morrison and Virgil E. Foster, with suggestions for their application in various age-level groups. The authors suggest many ways of "getting across" particular sections of lore or teaching in such a way that the pupil will both remember and come back for more.

Good on the level of practical techniques — gadgets designed to hold the interest of the pupil — this book may be a trap for the unwary. In far too many cases we are led to believe that a technique can be found to "make the Gospel relevant." As a matter of fact the Gospel is relevant and we as teachers have the blessed privilege, as difficult as the way may be, of sharing with our pupils in entering into their own existence with such honesty that they may meet God there — and this is the Gospel.

JOHN A. WINSLOW

The reviewer is director of Christian education, diocese of Southern Virginia.

Changing the Subject

A Catholic Dictionary of Theology. Vol. I, A to Casuistry. Nelson. Pp. 332. \$9.25.

A Catholic Dictionary of Theology, Vol. I is the first in a projected four-volume work, designed as a companion to *A Catholic Commentary on Holy Scripture* (1953). As the foreword by Cardinal Godfrey implies, it is an *aggiornamento* of the *Catholic Encyclopedia* of 1907-14. It seems safe to predict that the four volumes will soon appear on the shelves of any institutional library which maintains an up-to-date theological collection.

The review of a dictionary is difficult, since as the old story goes, it changes its subject so often. I have dipped in at several places which seem to be of particular interest to Anglican readers. There

is a lengthy article on Anglicanism itself, of irenic tone but rather strange emphasis. We learn that Henry VIII did not found the Church of England; Edward VI did. There is a full description of the First Prayer Book of Edward VI, and liturgical matters are continuously referred to. But there is no mention of Jewel or Hooker. There is detailed attention to the development of parties at each period of Anglican history, but no mention of F. D. Maurice and only passing reference to William Temple.

The article on the Bible is short and disappointing, in view of the new interest in biblical studies in continental Romanism, and it adopts quite a conservative view of the relation between Scripture and tradition. No Protestant books are cited in the bibliography appended to this article. In contrast, the article on apostolic succession, although it comes to no surprising conclusions, cites and is obviously conversant with Kirk's *Apostolic Ministry* and Manson's *The Church's Ministry*. The articles on liturgical texts (Addai and Mari, St. Basil) seem particularly well done.

The work was done in England. Although the names of most of the contributors are unfamiliar, one supposes that they are for the most part English and Irish scholars. The editors have secured a uniformly clear and readable style. The book is well designed. Page size is convenient, type readable, weight comfortable. There are a few illustrations and some of these are of more than average interest.

An attractive reference work, well worth using, *A Catholic Dictionary of Theology* is likely to strike a non-Roman as being of uneven quality, perhaps indicative of the ferment within the Roman Church today.

C. P. PRICE, TH.D.

Dr. Price, until recently associate professor of systematic theology, UTS, is now preacher to Harvard University, and chairman of the university's board of preachers.

Liturgy for the Laity

Sunday Morning Crisis. Edited by Robert W. Hovda. Helicon. Pp. 152. \$3.95.

The Revival of the Liturgy. Edited by Frederick R. McManus. Herder and Herder. Pp. 224. \$4.50.

Come, Let Us Worship. By Godfrey Diekmann, O.S.B. Helicon. Pp. 180. \$4.50.

Unto the Altar. Edited by Alfons Kirchgassner. Herder and Herder. Pp. 203. \$4.50.

Scholars of the Roman Catholic Church are increasingly turning their attention to the need of interpreting the liturgical movement for the laity, not alone explaining it objectively, but seeking to point out

its implications for all the faithful. These four books are excellent examples of the genre. Robert Hovda, the editor of *Sunday Morning Crisis*, told me that he considered trading a vocabulary which was natural for one more ecumenical, but rejected the idea as artificial. Anglicans will have no difficulty understanding the vocabulary. In the main the authors are the younger, energetic leaders of today. A few are laymen. Hovda, McManus, Sloyan, Mannion, and others offer good non-technical explanation of the meaning and possibilities of community worship in every parish. "The liturgy is not a group of select rites grasped by a small elite. It is in essence (and we hope in fact) an experience of the holy, a rejoicing in the Word of a giving, revealing, forgiving, saving God, which belongs to the whole race of men whom he has called." A good bibliography is appended.

The Revival of the Liturgy comprises 17 essays written in tribute to Fr. Godfrey Diekmann, O.S.B., for his 25 years as editor of *Worship*. It provides a survey of the universal pervasiveness of the liturgy into every aspect of human life. Samplings:

Carroll Stuhlmuller, C.P., writing on "Scriptural-Liturgical Depth in Christian Living," says, "If the biblical-liturgical depth of union with Christ had been the framework of the religion program in our schools, we never would have become obsessed with names, dates, and places in a course entitled 'Life of Christ.' . . . The liturgy is not so much imparting knowledge as it is forming attitudes. Knowledge easily evaporates, attitudes stay for life."

Maur Burbach, O.S.B., writing on "The Convergence of Liturgy and Theology," says, "Candles, processions, scholarly reviews, seminary professors, advent wreaths, and archbishops all exist for the same thing, God's people, the laity. Once we realize what things are for we can use them properly."

Come, Let Us Worship is a collection of 14 splendid addresses delivered by Fr. Godfrey Diekmann at various Liturgical Weeks in past years. (Too bad 1963's at Philadelphia could not have been included.) They have mightily influenced the Roman Catholic liturgical revival in the United States and contributed in no small measure to its spiritual depth. They cover a wide range from "Christ in the Liturgy" to "The Christian Year in Action" to "The Liturgy and Education."

Unto the Altar (The Practice of Catholic Worship) is a symposium from Continental authors, some famous ones among them (Guardini, Jungmann, Schnitzler, Geleneau, Balthasar Fischer). More than the other books here reviewed, this one is oriented directly within the family walls of the Roman Communion. Chapters are slight (about 10 pages) and unequal, dealing with such diverse matters as "Some Dangers of the Liturgical Revival," "The Children's Mass," "The Organist," "Altar Furnishings." It com-

bines academic and pastoral approaches by using forward-looking liturgical scholarship. By discriminate gleaning, Anglicans, clergy and lay, can find many helpful suggestions both practical and educational.

DON H. COPELAND, D.D.

Canon Copeland is director of the World Center for Liturgical Studies, Boca Raton, Fla., and canon liturgiologist of St. Luke's Cathedral, Orlando, Fla.

Bound or Free

The Strong and the Weak. By Paul Tournier. Translated by Edwin Hudson. Westminster. Pp. 254. \$4.

In *The Strong and the Weak*, more than in other of his writings, Dr. Paul Tournier is concerned with depth psychology and the present-day incompetence of both the clerical and medical professions in dealing with the fundamental problems of people.

As a deeply religious psychiatrist, Tournier sharply reveals the reasons for the failure of organized Christianity in its here and now mission to mankind. To those who occupy the chairs of *pastoralia* in our seminaries, he issues the challenge, "It behoves professors of pastoral theology to recast their courses completely."

In our world, he writes, the strong and the weak are often mistaken for two different varieties of people when actually the difference is one of mask and not of inner personality. All human beings are essentially alike with much the same inward weaknesses and anxieties. They are distinguished by their reactions to their fears.

Those who put on the mask of the strong endeavor to bully their way through life while those who assume the mask of the weak seek safety in a hopeless retreat. Both the strong and the weak are captives to internal weakness and fear. Men ought to be distinguished, Dr. Tournier suggests, as bound or free.

Genuine freedom results from the experience of the human person with God. This living contact serves to rescue people from the inflexible mechanism of natural reactions. According to Dr. Tournier, personality development is never finalized in this world. Even with the experiences of grace, frequent returns to old natural reactions can normally be expected. Seen as a whole, however, personality should gradually progress in the direction of freedom.

Surely, Dr. Tournier's considerations, in this book, of psychic strength and spiritual strength represent one of the finest studies, now available, of the relationships of the natural and of the supernatural in the soul of man. He clearly distinguishes the two perspectives of human behavior. He does not confound these and he prudently indicates that they are not necessarily opposed to each other. In the study of any individual, it is neces-

sary to make a differential diagnosis between natural strength and supernatural power, between natural weakness and "supernatural weakness," i.e., sin. The supernatural life is lived within the natural. Although the natural life belongs within the realms of science, the supernatural is completely beyond the area of any science. For this reason, Dr. Tournier points out, much modern psychiatry or psychology is severely restricted and is often useless in dealing with many basic human problems.

The clergy are hardly any more capable than are the psychiatrists. The type of pastoral psychology now being commonly taught in seminaries fails to develop any worth-while ability for making a differential diagnosis. All too often, psychological weakness is an obstacle to spiritual life.

Psychological guilt may be taken for moral guilt. While sincere confession may remedy moral guilt, such action does nothing to relieve psychological guilt and may even intensify the disturbance. This is one example of which there are countless others. It is not a happy thought but, as Dr. Tournier makes clear, the minister who has not mastered depth psychology simply cannot function within his vocation. He may grasp many of the things of God but he cannot begin to bring these to his fellows until he knows them as they actually exist.

Although Dr. Tournier did not write his book to indict the seminaries, his work stands as a witness against much that is being taught for psychology today. The Church can have little meaning for people until the meaning of people is understood by the teaching Church.

JOSEPH WITTKOFSKI

Canon Wittkofski is director of pastoral training, Braid Institute, Pittsburgh, and past president, American Council of Hypodynamics.

Prayer

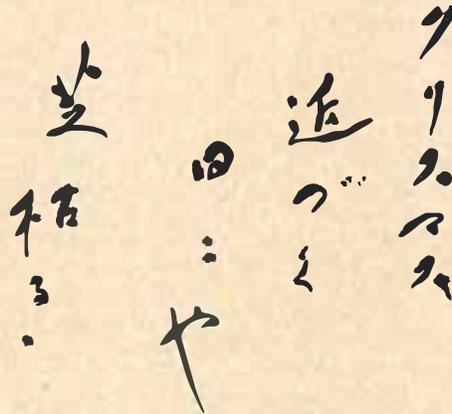
Eternal Wisdom, hear me not!
Turn a deaf ear to all my petty whines
And sniveling lot,
My trivial concern
That others sit in idleness and learn
While I do tasks alone that they forgot.

Lift me above my Martha-ness,
The tarnished pots and pans of hackneyed lines,
Dull thoughtlessness,
And littered phrase. Cause me to shed
My feather-duster soul and housemaid head.
Great God, forgive my littleness!

LAURA FRANKLIN

Booknotes

*The Grass has turned brown
These are the days
When Christmas is not far off.*



Advent is the first of 48 *haiku* of the Rev. James Tetsuzo Takeda, SSJE, translated from the Japanese into English in separate appendix to his recently published book of *haiku* poetry, *Tetsu Shimpu Haiku Shū*. The book, the appendix explains, "has been published in response to the demand of many, many admirers both in Japan and abroad" of Fr. Takeda's *haiku* poetry "to have in one volume a complete collection of those poems which have appeared from time to time in various publications," including *THE LIVING CHURCH*. Only a limited number of the books have been printed and sent to interested persons, with a request that donations to defray publications be sent to "Committee for the Publication of *Tetsu Shimpu Haiku Shū*, Chapel House, St. Paul's (Rikkyo) University, Ikebukuro, Toshima-Ku, Tokyo, Japan." The English translations are by Gene S. Lehman, lay missionary at St. Paul's University. The book is dedicated to the late Charles E. Perry, also a lay missionary, who served at St. Paul's for many years until his death in 1959, and who was *THE LIVING CHURCH*'s Japan correspondent.

Books Received

THE DAY OF HIS COMING. Our Time in the New Testament. By Gerhard Gloege, one of four editors of German theological encyclopedia, *Die Religion in Geschichte und Gegenwart*, and an editor of the periodical *Kerygma und Dogma*. Fortress. Pp. 298. \$4.25.

OF THE IMITATION OF CHRIST: Selections. A Revell Inspirational Classic. Pp. 63. \$1.

THE HEART OF HAPPINESS. By Hugh Black. A Revell Inspirational Classic. Pp. 63. \$1.

FAITHS FOR THE FEW. A Study of Minority Religions. By William J. Whalen. Bruce. Pp. 201. \$3.75.

THREE CRUCIAL DECADES. Studies in the Book of Acts. By Dr. Floyd V. Filson, dean, McCormick Theological Seminary, Chicago, John Knox. Pp. 118. \$3.

LETTERS

Continued from page 2

not at the moment of vital necessity: after all, the Lambeth Quadrilateral seems not to be committed categorically to its preservation."

It might not be so horrendous to see a "perpetual" deacon "in every parish, yet!" and it might be closer to the divine plan than some of our Fathers in God think. The "priesthood of the laity" is a lovely term that has no definite meaning. Bishop has; priest has; deacon has. Each has a definite function.

The authority and grace to exercise this function is bestowed in a clearly defined way—the sacramental laying on of hands—and while it is recognized clearly that God alone can bestow the Spirit (that is why the laying on of hands is accompanied by prayer) it is equally true that the peculiar indwelling of the Spirit in the "officials" of the Church is obtained and certified to in only this one way.

The idea that man can function without God's special grace seems growing. The idea that the ministry is administrative and/or consultive and not truly sacramental is also growing. Man cannot defeat God and, unlike man's "organization," the organism of the Church of God will continue as He determined. God does not need to be brought up to date, nor does His clearly outlined plan for making available the "means of grace and the hope of glory" need to be "reviewed in the light of modern thinking and updated." The grace of Holy Orders is very real, very necessary, and cannot be derogated from—not even in the case of deacons.

R. G. WILLCOX

Lay reader,

Church of the Epiphany

Trumansburg, N. Y.

About the men pictured on the cover of the November 10th issue: Who are the men also pictured who evidently risked their lives daily on top of that crazy perch?

About Dr. Heuss' excellent article: The mission of the Church is not out west nor overseas, nor in the city; the mission of the Church is to spread the Gospel and glorify God. Taken at its utmost, and we can perhaps afford that risk, the inner city mission can also become a parochialism.

About Fr. Masson's good suggestions: Until we have better theology of the laity, and can teach all men how to carry out their lay vocation, his idea will die stillborn. Right now, we don't know what the office of the deacon should be, and there is immense confusion as to the vocation of the layman.

Where are our theologians?

(Rev.) JOHN C. KIMBALL
Vicar, Christ Church

Cuba, N. Y.

Many thanks for your recent editorial on Holy Orders [L.C., November 10th]. I believe that you have put your finger on the most important reason for the revival of the permanent diaconate. Is it not that these men "are under vows of dedicated living and obedience to the bishop"? Surely this can not be said of a lay reader, whose license must be renewed from year to year.

When first appointed by my bishop to

take charge of the training of men for the diaconate I was inclined to think along the lines of the letter by Fr. Siegenthaler [same issue]. After about seven years' work with these men, however, my attitude is quite different. I have found them without exception to be sincerely devoted to their task and deeply appreciative of their responsibility.

The only valid objection that I can find to the present method of selecting men for the diaconate is the lack of clear standards. Far more guidance is needed for those in charge of training men for this work than is given in the present syllabus prepared by the Joint Commission on Theological Education. Until something definite is established in this field there is bound to be some basis for the criticism that is frequently offered.

Those of us who are responsible for preparing men for the diaconate have had to set our own standards. In my own case, I have tried in a limited way to compare notes with others who are engaged in the work. Perhaps you will be so kind as to publish this appeal to anyone wanting to make such a comparison. Until something is done on a higher level this is the only way we have of learning what others may think of our ideas.

(Rev.) C. M. COLDREN, TH.D.

Rector, St. John's Church

Marietta, Pa.

I agree with the Rev. Thomas Masson's article, "The Real Need of College Work" [L.C., November 10th]. For some years I have been trying to teach the Christian (even Anglican) world-view from inside, within the framework of my science teaching. In order to do this, I even wrote my own science textbook which I use to teach science to non-science majors.

I feel justified in doing this because all around me I see professors in other fields using their teaching to indoctrinate students with their own views. This is easily done. All that is necessary is to choose for required study, literature of the godless-secularist-humanist sort which is so abundant today—and to make snide remarks in class if anyone brings up the subject of Christianity.

I believe the Episcopal Church does need many college professors sufficiently committed and sufficiently trained to operate from within. This method is already being used very effectively by some of the more militant sects and cults.

A. R. PATTON,

Professor of chemistry

(and a lay reader at the

Episcopal center for the

University: St. Paul's Chapel)

Colorado State University

Fort Collins, Colo.

May I compliment you on the two masterful editorials in the current issue of THE LIVING CHURCH entitled "No Short Cut to Grace" and "Holy Order."

It is astonishing to me that so many truly Christian people have failed to see the points regarding the use of LSD to produce "religious" experience which you make so very clearly in your editorial. I hope that it will be very widely read.

In regard to the diaconate, the proposal to revive it as a real and useful order for our day seems clearly to be inspired by the Holy Spirit. It is interesting to note the debate on the very same subject in the Vatican Council. The only objection to the proposal which I

have heard (and I have heard it often) is on the grounds of personality rather than of principle. You know, "What will the new rector do if he can't get on with the deacon who was ordained under his predecessor?", or "What will the bishop do if a deacon whom he considers unfit for the priesthood should want to become a priest?". Because of such worldly fears, the Church is deprived of the service of an order which is as desperately needed today both in the sanctuary and in the world as it was when the Holy Spirit guided the Apostles to set it up in the first place. Until the Church as a whole dares to live by principle rather than by personality she will appear to a society governed by personality looking for leadership to be indeed a blind guide.

(Rev.) ROBERT S. S. WHITMAN

Rector, Trinity Parish

Lenox, Mass.

I was interested in your editorial, "No Short Cut to Grace" [L.C., November 10th]. When I was a mission worker on a northwest Indian reservation and committee woman for Indian affairs in the northwest, I found the use of peyote was certainly "an end run around Christ."

Peyote Way not only has Communion, but Baptism of a baby with a spoonful of peyote tea in Jesus' Name. The Communion lasted all night with drums beating. The children came to school unable to read or write, with movements very slow.

When I knew a child was ill and peyote would be given for healing, I immediately went to the home. One day Johnnie was ill and I found a room full of adults, no air in the room; I was told that Johnnie was going to heaven in a whirlwind. Afterward, I was asked to have the burial service.

It is very hard for many people to realize that "Peyote Way" is not "Jesus' Way."

(Deaconess) CLARA E. ORWIG

Episcopal City Missions

Chicago, Ill.

The October 20th Issue

It is with pleasure and appreciation that I have read Fr. Zimmerman's article, "The Office of Deacon" [L.C., October 20th]. It reminded me of an article in the English periodical *Theology* (Vol. LVI, No. 394, (April, 1953) by the archdeacon of Durham, the Ven. J. O. Cobham, which he called "Readers and Deacons." It was in 1955 Fr. Cobham gave me a copy of this article after we had talked about the perpetual diaconate in PECUSA and other possible ways of meeting practical needs growing out of ever increasing parish Communion in parishes large and small.

Both the archdeacon of Durham and Fr. Zimmerman have tried, in their respective ways, to open up the same issues. Both agree that at the heart of a "local diaconate" there lie two difficulties: that of an official definition of functions, and that of the fear of bishops that deacons won't stay "perpetual"! Both suggest that requirements of training could largely meet the latter difficulty.

Since the nature and function of diaconate is a matter of concern to thoughtful men in England and America it is highly likely that it is a concern shared by men in other parts of the Anglican Communion. The tone, temper, and deliberations of the Anglican Congress give me hope that from the top

down the Anglican Communion, like Rome, will be restudying the nature of the Church and of her ministry—a study issuing in canonical change and specific action.

Thanks to THE LIVING CHURCH for keeping such fundamental matters before the reading Church so that thought can be stimulated and convictions clarified. It's all very well to point the horrified finger at "tremendous opportunities in our changing world being lost by neglect and the Church's failure to act"; but before anything or anybody can act effectively there has to be clear knowledge of *who* is to do *what*.

(Rev.) JOHN K. MOUNT, JR.

Rector, Holy Trinity Parish

Sykesville, Md.

The editorial, "A Theology Needed" [L.C., October 20th], deserves a place in the important business papers of this country. As a businessman, engineer, and purchasing agent, I have for several years watched with concern the decline in interest in the things we make and the way we make them.

We read in the business press of the advancement of men who go from producers of toothpaste to automobiles to appliances to banks. The product of the business with which they are associated is of no concern, it is simply a question of whether the business is profitable or not.

Unless we in America again become concerned and interested in the making of things worth while, there is no use deploring foreign competition by people who are.

There is no substitute for the dignity of doing something the individual feels is worth while.

FRANK W. TREVORROW

Fairview Park, Ohio

We must, I believe, distinguish in our minds and in the canons between the man who has a vocation to the priesthood and who will serve as deacon for a period before he is ordained priest, and the man who has a vocation to the diaconate in addition to employment in a "secular job" [L.C., October 20th].

The time has come when we should be able to quote the Office of Instruction, "What is the office of a deacon? The office of a deacon is, to assist the priest in divine service, and in his other ministrations, under the direction of the bishop," and have it seen and understood by actually having deacons "at work" in our parishes.

The problems—i.e., relating to the indelible mark of ordination and safeguards in preparation—should in no way prevent us from seriously taking steps to reestablish the office of deacon with an integrity and function all its own.

(Rev.) ROBERT W. GOLLEDGE

Rector, Church of the Messiah

Auburndale, Mass.

Shocked

To say that I was shocked and appalled as I read your article, "Stark Look, Stern Warning" [L.C., November 3d], is an understatement. To apply the events revealed by Mr. John McKee Pratt, field representative of the NCC's emergency Commission on Religion and Race, as taking place in Ittabena and Greenwood, Miss., as the apparent norm for the entire south is slanderous; to say, "The commission compared the present attitudes that prevail against the

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The Every Member Canvass. By the Rev. Roy Pettway. The title really should be, *The No-Member Canvass*, because the author tells how the elimination of the EMC in his parish has stimulated giving. Single copies, 10 cents each; 10 or more, 7 cents each; 25 or more, 5 cents each; 100 or more, 4 cents each.

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My Husband Was an Alcoholic. The title describes this reprint, which tells of the work of Alcoholics Anonymous and suggests how the Church can help her children who are victims of alcoholism. A Letter-Fold Leaflet. 1 – 24 copies, 5 cents each; 25 – 99, 4 cents each; 100 or more, 3½ cents each; while the present supply lasts.

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What to Tell the Dying. By the Rev. Ralph B. Brooks, Jr. A moving plea for human treatment of the one preparing to enter the next world. Single copies, 10 cents; 10 or more, 6 cents each; 25 or more, 4 cents each; 100 or more, 3 cents each.

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Negro with those of Germany's old Nazi regime" is to give a bigoted and prejudiced misrepresentation a dignity that is libelous to journalism.

I have before me my copy of *U.S. News and World Report* for November 11, 1963, opened to page 82, which reports a panel discussion in which newspaper editors from the north and south and editors of the wire services consider the topic, "Newspaper coverage of racial news." I quote some of the introductory summaries: "Good job on big picture—but not on details"; "Extremists use press for publicity purposes"; "A very difficult story to cover." These summaries are of statements made in the discussion of newspaper editors and wire service editors of the north. I did not quote any southerners in order to conserve space.

Is it any wonder why southern Episcopalians question the wisdom of giving financial support to the NCC through their pledge, or that southern clergy are being told by their communicants, "If one cent of my pledge goes to the NCC, I will cut (or, withdraw) it"?

I mean no threat or harm with this letter. I am simply trying to express myself clearly.

(Rev.) JOHN M. FLANIGEN, JR.
Rector, Trinity Church

Pinopolis, S. C.

No Understanding

The October 13th review by Charles Don Keyes of Dr. Samuel Shoemaker's new book, *Beginning Your Ministry*, is pitiful. Had this priest disagreed with Dr. Shoemaker on legitimate grounds, grounds possessing a modicum of understanding, his lack of humility, even modesty might have been ignored. But of understanding there is none. The veiled amusement at the book's avoidance of the word, "priest," shows how little it occurs to Mr. Keyes that Dr. Shoemaker is addressing all ministers, not merely Episcopal priests. The word is not avoided; it is not intended.

The review goes on to say that *Beginning Your Ministry* has much to commend it despite its concern for "genuine conversion," for such matters as "spiritual awakening," "decisions for Christ," "witness and fellowship."

If the Christian ministry is not concerned with the above, just what is its concern? What would its ministry consist of? As a 50-year pagan "converted" to Christianity through a "spiritual awakening," thus becoming a "witness" through "fellowship" with Christ and other Christians, I am startled, amused, and frightened as to what Mr. Keyes' ministry stems from. He states further that the "greatest weakness" of this book lies in not giving a clear view of "God's transcendent holy otherness"; that concern with man's anxiety should bring to religious experience something "objective and holy." This is sheer bunk—the variety of pseudo-intellectual bunk which hands out stones in place of bread, "holy otherness" in place of God, the Father Almighty.

Truly the Lord Jesus Christ would be surprised to learn that love is objective. 'Twould appear that Gethsemane with its blood-sweat, that Golgotha with its agony must have been fairly subjective, Job notwithstanding.

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PEOPLE and places

Appointments Accepted

The Rev. Charles A. Bledsoe, formerly priest associate of the Church of Our Saviour, Rock Hill, S. C., and vicar of St. Paul's Chapel, Fort Mill, S. C., is now rector of Emmanuel Church, Bristol, Va.

The Bledsoes also announce the birth of their second daughter and third child, Thorne Sparkman, on October 1. The child is the great-niece of the Rev. Dr. Thorne Sparkman of Bryn Mawr, Pa., the granddaughter of the Rev. Dr. Capers Satterlee of Spartanburg, S. C., and the great-great granddaughter of the Rt. Rev. Ellison Capers, late Bishop of South Carolina.

The Rev. Edward S. Brightman, formerly assistant at All Saints' Church, St. Louis, Mo., is now vicar of St. Philip's Church, Omaha, Neb. Address: 2009 Locust St., Omaha 10.

The Rev. Hugh C. Edsall, formerly diocesan missionary of Northern Indiana, is now rector of the Church of St. Michael and All Angels, South Bend, Ind. Address: 2117 E. Jefferson Blvd., South Bend, Ind., 46617. He is still secretary of the diocese of Northern Indiana.

The Rev. Charles B. Hoglan, Jr., formerly rector of St. Mark's Church, Crossett, Ark., is now rector of the Church of the Good Shepherd, Forrest City, Ark. Address: 400 Hill Ave.

The Rev. Robert L. Jacoby, formerly assistant at St. Mary's Church, Hitchin, Herts, England, is now vicar of St. James' Chapel, Parkton, Md. Address: "Old Stone," Parkton, Md.

The Rev. Jack W. Langford, formerly rector of St. Mark's Church, London, Ont., Canada, is now priest in charge of St. Boniface's Church, Comfort, Texas, and St. Barnabas' Church, Fredericksburg, with address in Comfort.

The Rev. Elmore W. Lester, formerly U.S. Army chaplain at Fort Gordon, Ga., is now vicar of St. David's Church, Cambria Heights, Queens, L. I., N. Y. Address: 117-35 235th St., Cambria Heights, Queens, L. I., N. Y.

The Rev. Leon R. McDougall, formerly curate at St. Mark's Parish, Portland, Ore., is now vicar of St. Matthew's Mission, San Andreas, Calif. Address: Box 396.

The Rev. Russell D. Minter, formerly a seminarian at CDSP, is now curate at St. Augustine's by the Sea, Santa Monica, Calif. Address: 2527 Third St.

The Rev. Fred W. Sutton, Jr., formerly of Jamaica, L. I., N. Y., is now rector of All Saints' Church, 97-25 Lefferts Blvd., Richmond Hill 19, N. Y.

The Rev. Romilly Timmins, formerly assistant at St. George's Church, Port Arthur, Texas, is now rector of St. Philip's Church, Uvalde, Texas. Address: Box 681, Uvalde, Texas, 78801.

The Rev. Douglas Vair, formerly assistant at St. Clement's Church, Alexandria, Va., is now vicar of St. Barnabas' Church, Moberly, Mo. Address: 615 Fort St. (The Rev. Mr. Vair will be the first resident priest in Moberly for more than 30 years.)

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Ordinations

Priests

Eau Claire—On June 29, the Rev. John C. Klawiter, vicar of the Church of the Ascension, Hayward, Wis.

Michigan—On November 3, the Rev. William James Walker, assistant, Trinity Church, Detroit.

Southern Virginia—On November 3, the Rev. Robert S. Ripley, priest in charge of Trinity Church, Gretna, Va., and St. John's, Mount Airy.

Deacons

Delbert Lee Achuff, Jr. (Mo.), to serve St. John's, Caruthersville, and St. Luke's, Kennett; address: Box 227, Caruthersville. He is a former minister of the United Church of Christ.

Robert Clark Gregg (R. I.), assistant chaplain and master at St. George's School, Middletown, R. I.

Church Army

Captain James Strachan, C. A., who has been working with the deaf at Trinity Cathedral, Omaha, Neb., is now lay pastor of the mission to the deaf at St. James' Cathedral, Chicago. He will interpret sermons and instruction at the 9:30 cathedral service and will also be available for work with deaf people in other parts of the diocese.

Marriages

Miss Stephanie M. Seelinger, daughter of Mr. and Mrs. Stephen Seelinger, of Virginia Beach, Va., and the Rev. Macon B. Walton, assistant rector of Galilee Church, Virginia Beach, were married on October 12.

Armed Forces

Chaplain (Capt.) William S. Noce, CHC, USN, who has been serving as district chaplain, Navy 116, FPO, New York, N. Y., will as of March be addressed: CNATRA staff chaplain, NAS, Pensacola, Fla.

Chaplain Torben R. Olsen, formerly addressed at the 130th Station Hospital, APO 403, New York, N. Y., has for several months been chaplain of the Fourth Division at Fort Lewis, Wash. Address: Quarters 487, Fort Lewis, Wash., 98433.

Births

The Rev. John A. Benton, Jr. and Mrs. Benton, of St. John's Church, Newberry, Fla., announce the birth of their first child, John Albert III, on November 4. The Rev. Mr. Benton is temporarily in charge of the congregation in Newberry while he does graduate work at the University of Florida in Gainesville.

The Rev. J. Robert Maceo, Jr. and Mrs. Maceo, of St. Paul's Church, Dallas, Texas, announce the birth of their third daughter and fourth child, Mary Amelia, on October 5.

The Rev. George C. Lauren Ross and Mrs. Ross,

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of St. Timothy's Church, Onahama, Japan, and St. Michael's, Taira, Fukushima-ken, announce the birth of their fourth child and second son, Nicholas George Martin, on November 7.

The Rev. Arthur E. Woolley, Jr. and Mrs. Woolley, of St. Barnabas' Church, Haddington, Philadelphia, announce the birth of their fourth child and second daughter, Jane Frances, on November 8.

Changes of Address

The Rev. Lindsay O. Duvall, formerly addressed in Gresham, Ore., where he was associate rector of St. Luke's Church, is now non-parochial and may be addressed at 816 S. Fifth St., El Centro, Calif.

The Rev. William E. Patrick, honorary canon of St. James' Cathedral, Fresno, Calif., formerly addressed in Carpinteria, Calif., may now be addressed at the Mission Inn, 1600 Garden St., Santa Barbara, Calif.

DEATHS

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

The Rev. Canon Wilfred R. H. Hodgkin, retired priest of the diocese of California, died September 20th, at his home in Berkeley, Calif.

Canon Hodgkin was born in England in 1879. He was graduated from the University of California at Berkeley in 1900, and from the Church Divinity School of the Pacific in 1904. He received the B.D. degree from the Pacific School of Religion in 1912, and the D.D. from the school in 1923. He was ordained to the priesthood in 1905 and was an assistant at St. Mark's Church, Berkeley, from 1904 to 1906, and vicar at All Souls' Church, Berkeley, from 1906 to 1919. He then returned to St. Mark's Church, where he served as rector until 1933.

Canon Hodgkin was an instructor in pastoral theology at the Church Divinity School of the Pacific from 1921 to 1933, and archdeacon of the diocese of California from 1933 to 1938. He was a chaplain at St. Luke's Hospital, San Francisco, and the city missioner for the diocese of California from 1940 to 1948, when he became rector of Trinity Parish, Oakland, Calif. He served the Oakland

church until his retirement in 1952, after which he became a part-time assistant at St. Paul's Church, Oakland.

Canon Hodgkin was a deputy to General Convention in 1931, 1934, 1937, and 1940, and was an honorary canon at Grace Cathedral, San Francisco. He served as a trustee of the Church Divinity School of the Pacific, the Pacific School of Religion, and Stiles Hall.

Survivors include his wife, Mary Hodgkin; his son, the Rev. Wilfred H. Hodgkin, rector of Christ Church, Alameda, Calif.; two daughters, Mrs. John W. Price, of Urbana, Ill., and Mrs. Paul Barrett, of Orinda, Calif.; three brothers; two sisters; and 10 grandchildren.

The Rev. Frederick Crosby Lee, retired priest of the diocese of Rochester, died November 2d, at his home in Damarscott, Maine.

Fr. Lee was born in Utica, N. Y., in 1878. He received the B.A. degree in 1900 from Bowdoin College, and the S.T.B. degree in 1903 from the General Theological Seminary. Fr. Lee was ordained to the priesthood in 1904 and served as curate at St. Saviour's Church, Bar Harbor, and vicar of the Church of Our Father, Halls Cove, Maine, from 1904 to 1906. He was a chaplain and instructor at St. Mary's School, Knoxville, Ill., from 1906 to 1908, and a missionary in Rumford, Maine, from 1908 to 1915. Fr. Lee was rector of St. Andrew's Church, Rochester, N. Y., from 1915 until 1947, when he retired.

He was executive secretary of the department of missions of the diocese of Western New York from 1921 to 1932, and served on the diocese's executive council from 1922 to 1925, 1926 to 1929, and in 1930 and 1931. He was secretary and registrar of the diocese of Rochester from 1931 to 1944, and a member of the standing committee of the diocese from 1936 to 1940, and from 1945 to 1947. Fr. Lee was a deputy to General Convention in 1934, 1937, and 1940, and was a trustee of the Church Home of Rochester from 1916 to 1946.

There are no immediate survivors.

Charles W. Albright, Jr., communicant and vestryman of the Church of the Holy Trinity, Hollidaysburg, Pa., died November 12th, in the University of Pennsylvania Hospital, Philadelphia. He was 55 years of age.

Mr. Albright was a native of Altoona, Pa. At the time of his death he was a member of the standing committee of the diocese of Harrisburg, and a member of the board of trustees of the Shippensburg Home for the Aged in the diocese. He was a partner in the Lafferty Brothers Trucking Company and secretary-treasurer of the Freezer Storage, Inc., and the Tire and Parts Company of Altoona.

He is survived by his widow, Helen Pearce Albright, four daughters, and eight grandchildren.

Charles Hulet, father of the Rev. Charles A. Hulet, rector of Grace Church and the Incarnation, Philadelphia, died August 20th, in Philadelphia.

Mr. Hulet was born in St. Clair, Pa., in 1896. He had served as a vestryman at the House of Prayer, Branchtown, Philadelphia, and at the time of his death was a member of Grace Church and the Incarnation.

He was a retired employee of the federal government, having worked for over 15 years at the Philadelphia National Cemetery. He was a veteran of World War I, and a member of the American Legion.

Besides his son, he is survived by his wife, Marion Hulet; two brothers; two sisters; and three grandchildren.

Clara Nina Grant, daughter of the Rev. James L. Grant and Mrs. Grant, died October 8th, in Waterbury Hospital, at the age of 23. The Rev. Mr. Grant is rector of St. John's Church, Vernon, Conn.

Miss Grant, who was born in Pawhuska, Okla., was a member of the church at Vernon. In addition to her parents, she is survived by a sister, Leslie Alice Grant, of Rockville; and her maternal grandmother, Mrs. Joseph Weber, of Queens Village, Long Island, N. Y.

Hannah Fairfax Washington, who was head of the residence at St. Catherine's School, Richmond, Va., died October 31st, in Plainfield, N. J.

Miss Washington, a native of The Plains, Va., left Richmond after her retirement 12 years ago. She was the closest living relative of George Washington, and his fourth great-niece.

She is survived by a sister, Mrs. George S. Clay, of Plainfield.

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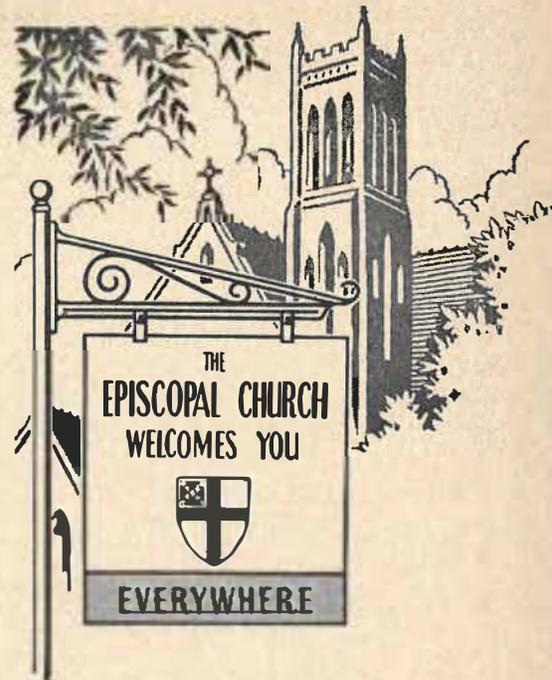
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ST. MARY'S

3647 Watseka Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

ST. MATTHIAS

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

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French
Service 4, EP & Ser 7:30; Daily services at 12:10.
Church open from 7 to 7.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 6:45, 5:30; also Fri &
HD 10; C Sat 4:30

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

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
Rev. Robert B. Holl, r; Rev. Joaquin Valdes, asst.
Sun 8, 9:30, 11, 12; LOH Wed 10:30, Thurs 9.

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

PALM BEACH, FLA.

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

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road
Rev. John F. Hamblin, Jr.; Rev. George P. Hunt-
ington.
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
Rev. Peter F. Watterson, STM, r
Sun Masses: 7:30, 9, 11; Daily: Mon & Wed 9;
Tues, Thurs & Sat 7; Fri 6; C Sat 4:30

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30, Ev 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; 1S, first Sunday; hol, holiday; 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

ASCENSION

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

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, 12:15 (Low Mass), 9 (Sung
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, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon,
Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10;
EP daily 5:30

EAST MEADOW, LONG ISLAND, N. Y.

CHRIST THE KING DeWolfe at 5th St.
Rev. Marlin L. Bowman, v
Sun 8, 10, 12

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30
& 11 Ch S, 4 EP (Spec Music), Weekdays HC Tues
12:10; Wed & Saints' Days 8; Thurs 12:10; Organ
Recitals Wed 12:10; EP Daily 5:45. Church open
daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. Alan 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

115 East 74th St.
Rev. Leopold Damrosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat;
Wed & Sat 10; C Sat 5-6

SAINT ESPRIT

109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

ST. THOMAS

5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Daily ex Sat
HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon
12:10. Church open daily 6 to midnight.

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:10 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; Int 1:05; C Fri 4:30-5:30 & by appt.
Organ Recital Wed 12:30.

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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
Tues 8, Wed 10, Thurs 7; Int noon.

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 Low Mass, 9 (Sung), 10:45 MP, 11 Sol
bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,
Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &
Mass; EP daily 5

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP
5:30; Daily: Int 12; Mon-Fri MP 7:45, Mass 8,
EP 5:45; Sat MP 8:45, Mass 9, EP 6, C 4-6 by appt.

COLUMBUS, OHIO

ST. JOHN'S "Across the River"
Rev. L. M. Phillips, r
Sun 8 H Eu, 10 MP; HD, regular

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17 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

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Sts.
Sun 8, 9, 11; Daily Offices 9 & 5; HC 9 Wed &
HD; 10 Tues, 7 Thurs; C Sat 5-6

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
Sun MP & HC 7:45, HC 9:30, 11, EP 6;
Daily MP & HC 6:45 (ex Thurs 6:15), EP 6

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7
ex Tues & Thurs 10; C Sat 4-5

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby, r
Sun 7:30, 9 H Eu, 11 Mat & H Eu

MEXICO CITY, MEXICO

CHRIST CHURCH Artículo 123, No. 134
(in downtown Mexico City)
Rev. Thomas D. Bond, associate r & p-in-c
Sun 8 HC & Meditation, 9:30 Family Service & Ch S,
11:15 MP or HC & Ser; Thurs 11 HC

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
Jack C. White, Rev. Frederick McDonald, canons
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

GENEVA, SWITZERLAND

The American Church, (Emmanuel Episcopal)
4 rue Dr. Alfred Vincent (off Quai Mont Blanc)
Rev. Perry R. Williams
Sun 8 HC, 9 MP & Ch S, 10:45 MP & Ser (HC 1S)

Announcing . . .

The 1964

Church School Essay Contest

Sponsored by *The Living Church*

Subject: Is the U.S.A. a Christian Nation?

Winners will not be judged by whether their answer is "yes" or "no" but on the intelligence, insight, and literary skill they exhibit in presenting their answers.

Eligibility: All undergraduates in Church-related primary or secondary schools offering courses for academic credit (not including Sunday schools), except members or employees of The Living Church Foundation and members of their families, are eligible for this annual contest.

PRIZES

FIRST PRIZE: gold medal and **\$100**

SECOND PRIZE: silver medal and **\$50**

THIRD PRIZE: silver medal and **\$25**

Regulations: Essays to be typed (double spaced) or written in ink in legible longhand, on one side of the paper. Length: 2,000 words or less. The manuscript must be mailed and postmarked not later than midnight, February 27, 1964, to *Contest Editor, The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202*, and received not later than March 5, 1964. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor of the student's school that the article submitted is the original work of the student.

No more than three essays from any one school will be considered.

Bronze medals will be made available to schools which desire to conduct intramural contests. These medals will be awarded on the basis of the schools' own selections.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of winners will be made in the April 19, 1964, Educational Number of *The Living Church*.

Each contestant should use his own approach to the subject, and write in his own style. The judges are not looking for essays written as they themselves might have written them.