

The Living CHURCH

October 25, 1964

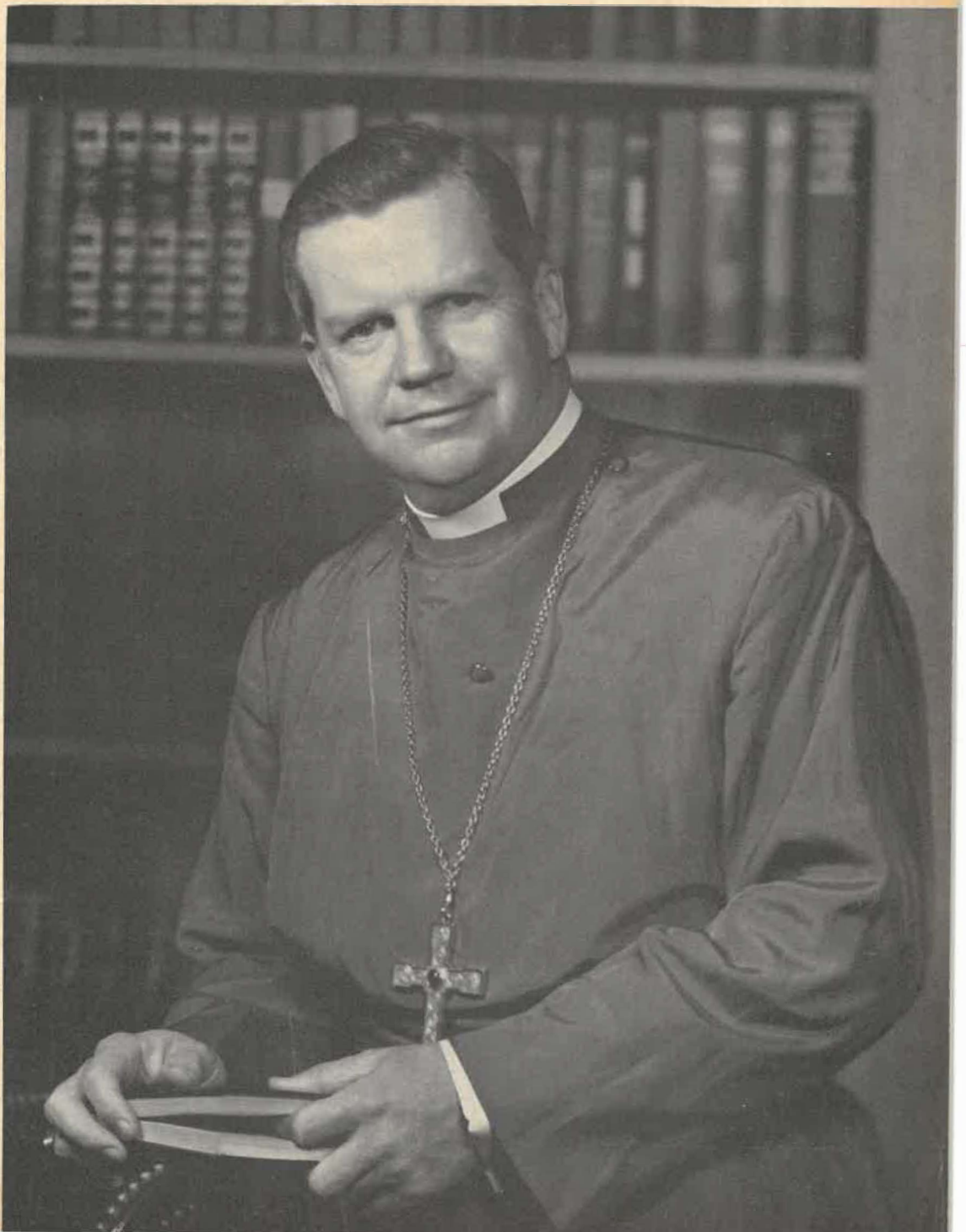
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The New Presiding Bishop:

the Rt. Rev.

John E.

Hines [p. 5]





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The Living CHURCH

Volume 149 Established 1878 Number 17

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

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DEPARTMENTS

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And Make Thy Chosen People Joyful	Arthur Lichtenberger 10
Rare Bird and Queen Dethroned	Edward M. Hartwell 13

THINGS TO COME

October

- 25. Twenty-second Sunday after Trinity
- 28. St. Simon and St. Jude
- 30. Annual council of the diocese of Milwaukee, All Saints' Cathedral, Milwaukee, Wis., to 31st

November

- 1. All Saints' Day
- 8. Twenty-fourth Sunday after Trinity
- 15. Twenty-fifth Sunday after Trinity
- 22. Sunday next before Advent
- 26. Thanksgiving Day
- 29. First Sunday in Advent
- 30. St. Andrew

December

- 6. Second Sunday in Advent
- 13. Third Sunday in Advent

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

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

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

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

LETTERS

Most letters are abridged by the editors.

Suggestion

Recently while visiting a church under the patronage of St. Elizabeth, it occurred to me that many others besides myself would benefit by a small framed synopsis near the entrance of a church building, giving the story of that church's name. That way we would easily learn about or be reminded of the lives of the saints and religious events to which the buildings are dedicated.

MILT F. NOVACEK
Research Administrator

Omaha, Neb.

Eager to Share

Bishop Bayne's kind letter in the October 11th number of *THE LIVING CHURCH* deserves an immediate word of thanks. Although I cannot assemble our deputies on the eve of General Convention, I venture to speak for them to the extent of assuring Bishop Bayne that we look forward eagerly to sharing in the consideration of the "specific resolutions" to which he refers. May we all have the wisdom to discover, and the generosity to give, what the Holy Spirit really asks of us!

(Rt. Rev.) WALTER C. KLEIN
Bishop of Northern Indiana

South Bend, Ind.

Blame

We would like to add our voices to those, who, far more experienced and qualified, have already questioned your editorial of September 13th, "Blame at the Church Door." While your thinking sounds logical, it is extremely difficult for us to accept some of the premises and the conclusions to which your arguments lead.

One of the most baffling aspects of the question of human rights is that, like Christianity, itself, it can only be understood in any real degree from the inside. Everyone who is even peripherally involved becomes increasingly aware that there are no easy answers—that even the questions themselves are frequently difficult to define.

Each of us must take a very careful look at our current social structure and, indeed, at our whole human condition. For those of us who are white, this involves a particularly agonizing reappraisal of a society which most of us have taken for granted. As we do this, we must recognize that we are conditioned to responses of which we are often unaware. We must be constantly alert to the fact that there are no limits to the evasions, the rationalizations, the refusals to face truths that may threaten our security and comfort. For we cannot, at this moment in history, afford the luxury of such comfort. We are now confronted by one of the great crises in the history of our nation. As in 1775, so in 1964, we are faced with the imperative of deciding whether, in truth, we believe in "liberty and justice for all." We must examine the facts very thoroughly, and we must consider the implications of those facts in all humility.

One of the major premises of the editorial is that order is essential. "Violence is the

The Living Church

seedbed of chaos, and chaos in human society is Satan's creation, not Christ's." The question, however, remains as to what constitutes Christian order. Both Christian order and secular order are, of course, concerned with protecting the safety of all individuals. But secular order may simply mean a peace which is based on injustice and implemented by political and economic tyranny. Christian order is further concerned with the inherent chaos in the lives of those oppressed by such a social structure. Acts of violence such as you describe are only the manifestation of such chaos. Good men anywhere will only bear injustice up to a point; then there comes a time when they will deliberately risk their lives for freedom. And those whose hearts and minds have been stunted by intolerable conditions will also revolt—and in a far less judicious fashion. Your editorial is, in fact, saying, "Peace, peace when there is no peace."

We also question the assertion that "people are now thinking in categories as they have not done before." We all think in categories to some degree; we all size up people automatically in terms of nationality, education, and background. Certainly most Negroes and whites must come to know individuals of the other race extremely well before they become color-blind. This is simply the common practice of our fragmented society.

The editorial refers to the many people "who worked for the cause of racial justice back when it was unpopular to do so." It is still unpopular to pay more than lip service to this cause. Those who really "stick out their necks" today are often pilloried not only by anonymous attacks but frequently by people for whom they have great respect and affection.

The editorial further states that in the early Church civil disobedience was practiced only in "religious matters . . . not moral and social ones." This seems to imply that specifically religious ideas can be divorced from ethical concepts. But it is not true that our relationship to God and our relationship to man are so inextricably intertwined that to betray either one is to lose our souls? For the Christian, are not the moral questions actually religious ones?

As you suggest, the Church should be an instrument of reconciliation. But this can be done only if she becomes involved with all men. It is not enough to preach; we must share the burdens of mankind. Churchmen must, to the fullest possible extent, try to understand and even to identify themselves with the suffering of the oppressed and of the oppressors, if a reconciliation is to be made. We are very finite human beings, and with the best will in the world we will inevitably make countless errors. This is particularly true today where the situation is in many ways unique in human history, and there is no chart to guide us.

As you so rightly conclude, "The Church belongs in the marketplace" as well as at the altar. It is our great responsibility and challenge, therefore, to open our eyes fearlessly, to think things through profoundly, and then, like Micah, to try to "do justly and to love mercy and to walk humbly with our God."

DOROTHEA HUDSON
SUZANNE MATHIAS
KATHARINE OKIE
MARJORIE THOMAS

Main Line, Philadelphia, Pa.

Blame, Voice, and Others

May I add my name to the list of those who were shocked by your editorial, "Blame at the Church Door," and the more recent, "Without Voice or Vote?" I would say that I feel a growing concern over what would appear to be a "witch hunt" on your part with regard to those involved in the civil rights movement.

How can a magazine which has refused to address itself to the current political campaign either editorially or in the "Letters" column presume to censor a publication like *Church and Race*? At least the editors of that magazine are trying to confront the Church with one of the realities of our day. As a matter of fact its chief editor is not what you call "a career man in ecclesiastical politics" but a layman.

(Very Rev.) ROBERT W. ESTILL
Dean, Christ Church Cathedral
Louisville, Ky.

I read the editorial "Without Voice or Vote" in the October 11th issue of THE LIVING CHURCH. Along with a whole host of editorials from your pen, I thought it relevant and stimulating. You are good for our Anglican Communion.

The letters by Bishop Moore and the Rev. A. C. Barnhart in the same issue demonstrate only that some do read with carelessness.

Your "via media" of Christian love has been part of our historic and living faith from the advent of our Blessed Lord.

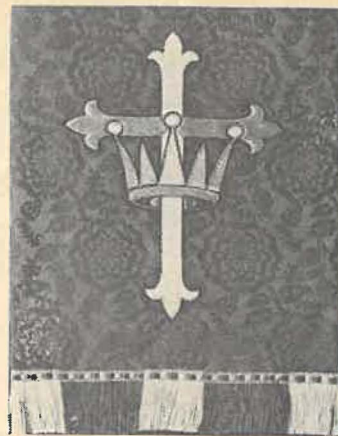
More power to you.
(Rev.) CLAUDE C. BOYDSTON, D.D.
Missoula, Mont.

Mission for the Retired

I have been giving much thought recently to the proposition of providing a helpful way in which the talents and abilities of our retired clergy may be utilized, both to the advantage of those desiring to participate, and the whole Church. The "helpful way" I have in mind is an organized effort to search for, and endeavor to reclaim those hundreds, maybe thousands, of Episcopalians who lapse their communicant status in the Body of Christ, year after year. The total number of these "lost sheep" must be tremendous. Should these "lost sheep" be completely abandoned or should special shepherds from the ranks of the retired clergy be assigned the effort of their restoration?

Should this suggestion be considered as having merit, it would be my hope that the current session of our General Convention consider the advisability of setting up a special Department in the National Council to work out the details for engaging in such a task on a national-wide basis, in cooperation with similar departments set up in dioceses and missionary districts. Naturally, the oversight of this work should be exclusively the responsibility of our retired clergy willing to participate. All such could be known as missionaries for the restoration of lapsed Episcopalians. These missionaries, of course, should receive nominal compensation, arrived at in cooperation with the Pension Fund, so that the amounts would be additional income supplementing their monthly pensions.

(Rev.) F. NUGENT COX
Retired
Greensboro, N. C.



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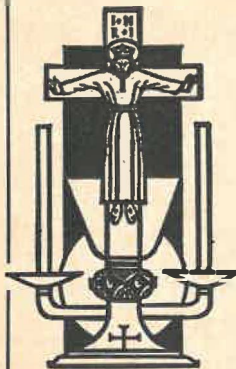
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BOOKS

Name That Age

The Climate of Faith in Modern Literature. Edited by Nathan A. Scott, Jr. Seabury. Pp. 237. \$5.95.

The Faith of Robert Browning. By Hugh Martin. John Knox. Pp. 128. Paper, \$1.50.

Dostoevsky. By Eduard Thurneysen. Translated by Keith R. Crim. John Knox. Pp. 84. Paper, \$1.50.

In the past decade immense strides have been taken in the *rapprochement* between literature and religion. What we really mean by this, I suspect, is that persons truly interested in the thrust and implications of modern faith have had it forced upon their consciousness that men of letters work with the materials of life, particularly human life, and that their observations and comments have a vast influence. It is hard for us to imagine in the present that those who follow us will find a title for this period—will call it, say, the Age of Eliot and Lawrence. But it is altogether natural, for men of letters epitomize their times, reflecting and forming all that we later come to think of as the ethos of the period. That may or may not be an accurate way to look at the age historically, but writers are persuasive, they are preserved, and they have the last word.

As editor of *The Christian Scholar*, Nathan A. Scott, Jr., has had experience in encouraging many to speak their minds on the work of poets, novelists, and playwrights. The ten essays in *The Climate of Faith in Modern Literature* are particularly fine. They include his own opening statement of definition and Chad Walsh's look into possible future directions. Under the scrutiny of such contributors as John M. Krumm and W. Moelwyn Merchant, lines from Fry, Eliot, and Becket, for example, take on added significance. A study by Ralph J. Mills, Jr., of the poet's response to the modern city shows that some men not only do not lose, but even find themselves in a crowd. The other pieces are equally meaningful; all of them help the book to live up to its title. My only criticism is that any future edition should contain an index, for the cross references would be fascinating to compare.

Two books, one on Browning and the other on Dostoevsky are perfect of their kind. *The Faith of Robert Browning* is very British in its relaxed, non-academic approach. The author, Dr. Hugh Martin, knows his Browning thoroughly, knows what others know about Browning, and writes from a special desire to place firmly in our minds what the poet believed and the ways in which he expressed his faith in verse. So well does he carry out his project that I read with relish

poems I have previously neglected, and found fresh things in the more familiar standbys.

Eduard Thurneysen's *Dostoevsky*, originally written in German in 1921, now appears for the first time in an English translation, and it is one that captures the incisive and lively quality of the author's mind. Brilliance of insight and an unflagging enthusiasm for its subject are the hallmarks of this evaluation of the greatest Russian writer. Not even Berdyaev's study so convinces us that these novels are among the most worthy of our attention in any literature.

WILLIAM TURNER LEVY, Ph.D.

Dr. Levy teaches literature at the Bernard M. Baruch School of Business and Public Administration of the City College of New York.

Mutiny in a Nunnery

The Two Nuns. By Anne Huré. Sheed & Ward. Pp. 221. \$4.

Because the Christ-life requires both dying to self and living to God, it involves tension between what might be called the *no* and the *yes* elements: between renunciation and creativity, between authority and freedom. In a religious community, which seeks to provide the perfect milieu for growth in holiness, the tensions can become factional holy wars, involving the difficult question of religious obedience. Such is the conflict recounted in this novel, set in France, the Abbey of D—, as the author quaintly designates it.

The protagonists are the Abbess Hildeward, austere and autocratic rigorist, who commands a formidable array of fiercely dedicated women (some of whom are over 90 and never miss 2 a.m. matins!), and the Mother Stanislaus, a Greek and Hebrew scholar who leads an insurgent humanist faction in this war of whispers. For a rigorist regime, there is a shocking amount of irregularity, tittle-tattle, and meddling on the part of some neighboring monks, by means of which the difference reaches the Cardinal Prefect in Rome, who demands—and is defied. The *denouement* is as puzzling as the basic problem posed—who won?

The author entered a convent in 1939 at the age of 21, but left before her final profession; the details of convent life are authentic enough to edify or repel, according to the reader's prejudices. The book lacks power in the artificiality of its fiction devices, in the specious opening dialogue between the protagonists, for example, in which, supposedly gripped by anger, they calmly rehearse for each other the development of their quarrel. Whether this a minor period piece in the Roman Reformation of the mid-20th century, or just a poor man's Port Royal, one can't help but feel that a dose of humanism couldn't hurt the Abbey of D, or could it?

SISTER MARY HILARY, C.S.M.

The Living Church

Twenty-second Sunday after Trinity
October 25, 1964

The 61st General Convention,
St. Louis, Mo., October 11 - 23, 1964

EPISCOPATE

Bishop Hines Elected

The House of Bishops, on the morning of October 17th, after the Holy Communion and an invocation of the Holy Spirit, elected the Rt. Rev. John E. Hines, Bishop of Texas, to be Presiding Bishop. The election came on the sixth ballot.

Names submitted by the nominating committee were: Bishop Bayne, Anglican Executive Officer; Bishop Emrich of Michigan; Bishop Hines; Bishop Louttit of South Florida; Bishop Wright of East Carolina. After the House of Deputies' concurrence in his election, Bishop Hines spoke briefly to the House:

"I haven't the slightest idea what to say," he said. "On my way upstairs I asked Bishop Lichtenberger the one question I most wanted answered, 'What did you say in Miami?' He replied, 'I don't know.'

"You are looking at a very frightened man who got up this morning with not the slightest idea he would be standing before you as Presiding Bishop of the finest Church in the world.

"I will need your help, your support, and your prayers.

"I remember reading a biography of Johannes Brahms in which he said, 'It is an awesome thing to walk hearing behind me the steps of Mozart and Bach.'

"It is an awesome thing for me to hear behind me the steps of such great bishops of the Church as Tucker, Sherrill, and Lichtenberger."

Bishop Hines won the warm response of the secular press by his ease and humor in telling about his early years, his family, and his views on issues facing the Church, in what he called "the crucial days ahead."

He told of his early ministry in St. Louis and his marriage to a St. Louis girl; of his daughter and of his four sons, all named John; of his Southern Presbyterian father, a "small-town country doctor who was first to institute public health examinations" in South Carolina schools. Bishop Hines recounted, with a chuckle, how he had been "confirmed unexpectedly at the age of eight," without instruction.

The influence of four years of Greek under Professor Henry M. Gass at the University of the South diverted him from his intended career in medicine.

Bishop Hines pinpointed three chief

issues facing the Church: "the relationship between the races," "the industrial revolution," and the Church's relevance to the social order "in these days of great change."

In response to a question as to his reaction to "the events of the past summer," Bishop Hines said that he had not participated in the March on Washington, but that he was sympathetic with it.

Finally, asked if Mrs. Hines were present, he replied that she was at the Convention, but that he had not seen her since he left the hotel that morning. He added that he was most anxious to see her, and asked, eagerly, "Can we go now?"

NAME OF CHURCH

Change Voted

The House of Bishops voted Friday, October 16th, 79 to 56 to change the name of the Church to "The Episcopal Church in the United States of America." Acting under an agreement reached Thursday, the Committee on Memorials and Petitions submitted a resolution to this effect without recommendation to be voted on without debate. Bishop Stark of Newark, speaking for the Committee, said that four out of five of its members favored retaining the name "Protestant Episcopal," but a standing vote decisively favored the change.

The resolution merely declared the name, without the word "Protestant" as official, and called for later canonical and constitutional changes to conform. Such action, including a change in the title page in the Book of Common Prayer, cannot be completed in a single Convention.

The resolution for the new name was sent on to the House of Deputies for concurrence.

HOUSE OF BISHOPS

Translations

A resolution interpreting the present Constitution and Canons to permit the translation of diocesan and coadjutor bishops from one jurisdiction to another was passed by the House of Bishops in a short open session between two executive sessions on October 15th. "Translation" is

LIVING CHURCH reporters —

The Rev. E. W. Andrews: House of Bishops
The Rev. G. Ralph Madson: House of Deputies
Mrs. Anne Douglas: Women's Triennial

the term used to describe the transfer of a bishop from one diocese to another.

In the past it has been a customary procedure, if needed or desired, to call a missionary or a suffragan bishop to become the head of a diocese; but it has been held that a diocesan bishop or a bishop coadjutor, both having jurisdiction, could not be transferred or "translated."

Bishop Warnecke of Bethlehem proposed the resolution which would make such translations possible. He pointed out that while the constitution at one time prohibited such a move, the prohibition was removed many years ago in a constitutional revision. He further pointed out that the American Church is the only province of the Anglican communion which forbids translations; that a diocesan bishop or coadjutor, even now, can resign his jurisdiction and later accept an election to a different diocese. He also pointed out that while most bishops would "stay put" circumstances might change where such a transfer would serve the best interests of the Church.

In closing Bishop Warnecke said, "Let us remove the corset that has bound us and take affirmative action," to which Bishop Campbell of West Virginia replied, "We're taking off the corset and putting on the shift."

THEOLOGY

Improvements Suggested

by the Rev. CARROLL E. SIMCOX

In a sermon preached at Christ Church Cathedral in St. Louis on the Sunday of the opening of the 61st General Convention, the Rt. Rev. James A. Pike, Bishop of California, declared that the Church today must not hesitate "to abandon or re-interpret concepts, words, images, and myths developed in past centuries when men were operating under different world-views and different philosophical structures."

Bishop Pike singled out for special and

detailed criticism as an outmoded concept the historic doctrine of the Holy Trinity, charging that such terms as "substance" and "person," drawn from fourth and fifth century Greek philosophy, are no longer meaningful. To speak of "three Persons" in the Godhead gives the image of tritheism, he said, and puts Christians at a disadvantage as over against such a religion as Islam with its "uncomplicated monotheism." He referred to the God of the trinitarian formula as a "committee God."

As an improvement upon our traditional way of thinking of God, Bishop Pike said, "Let us attribute to God all that has heretofore been attributed to the three Persons; indeed this has always been true of God."

Reaction

by FRANK STARZEL

Bishop Pike's sermon evoked sharp controversy, including disagreement between the Bishop of Missouri, and the Bishop of West Missouri.

"His sermon in Christ Church was a statement *not* to minimize but rather glorify the being of Almighty God," said Bishop Cadigan of Missouri. "It is Bishop Pike's intent to make the Trinity meaningful, not lessening but enlarging it."

Bishop Welles of West Missouri took a different view:

"Bishop Pike relishes the role of rebel. The message he delivered Sunday in the cathedral basically was the same message the Presiding Bishop delivered so magnificently Sunday night at the Convention's opening session—the message of updating and reform and renewal. But, whereas Bishop Pike spoke as an angry middle-aged rebel, Bishop Lichtenberger said much the same thing with joy and love and hope.

"Where Bishop Pike goes astray is in permitting himself to preach—and I quote the words of his opening paragraph, 'My version of Christian doctrine,' instead of the Church's version. He is sound in his desire to rid the Church of excess luggage but when he presumes unilaterally to declare the dogma of the Trinity to be a non-essential doctrinal statement, one wonders if he is not surrendering to a deep-seated psychological compulsion to become a martyr. Perhaps he yearns to be tried for heresy.

"Probably he'd like nothing better than to be the central figure in a heresy trial and for three reasons: First, as a lawyer he'd enjoy pitting his legal brilliance against that of others skilled in the law; second, as a theologian he'd be stimulated by the cut and thrust of scholarly disputation; and thirdly, as the most controversial prelate in the Episcopal Church he'd have a field day in the courtroom and in the secular press of this country. Many of us have hoped that the days of heresy trials were past. But the long-continued flaunting by Bishop Pike of his non-beliefs make us wonder whether his talents and gifts exceed or even balance the great harm his needless slap-in-the-face statements do to the faith of thousands of devout Christians who have not been trained in the hair-



RNS

The Rt. Rev. James A. Pike, Bishop of California.

splitting niceties of the theological stratosphere."

In reply to Bishop Welles' statement, Bishop Pike said:

"The faith of those inside is strengthened when the essentials of the Catholic faith are brought to the fore, and the non-essentials are put in their proper place.

"And the 'fringers' and those outside can better be won when the heart of the matter is presented to them and when it is made clear that they can bring their minds as well as their hearts into the Church.

"The issues are too important to deal with in *ad hominem* fashion. As to what my motives are, we'd better let God judge. But I can't picture the Church or myself enjoying a heresy trial."

Defense

by the Rev. CARROLL E. SIMCOX

Bishop Pike of California defended and expressed his views on a number of issues in which he is controversially involved, in a television program known as "Eye on St. Louis," on KMOX, St. Louis, October 14th. He was interviewed by Miss Jo Anne Price of the New York *Herald Tribune*, Mr. George Dugan of the New York *Times*, and Mr. Frank Starzel, retired general manager of the Associated Press and special General Convention reporter for THE LIVING CHURCH.

When asked by Miss Price whether in his opinion the doctrine of the Holy Trinity is outmoded, Bishop Pike recalled St. Paul's reminder that "we have this treasure in earthen vessels" (II Cor. 4:7). The vessels can and must change even if the treasure of the Gospel does not, he said, and this necessity of change "is true of the whole range of doctrine." On this same subject, Dr. Pike made the following statements also: "We don't need the doctrine [of the Trinity] at all. . . . God is the whole works." "There is no doctrine of the Trinity in the Bible. The apostles never heard of it."

This last statement elicited from two

of the questioners a reminder that St. Paul speaks of "the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit" (II Cor. 13:15) and that Christ after His resurrection commanded His apostles to teach all nations and to baptize them "in the name of the Father, and of the Son, and of the Holy Ghost" (St. Matt. 28:19). Bishop Pike replied that in these New Testament references to the Holy Trinity nothing is said about "separate personalities" within the Godhead.

Referring to the Incarnation but not by that term, he expressed his view that "Jesus Christ so drained Himself of self that the Ground of All Being broke through in Him."

Concerning the question of whether he might be a heretic from the standpoint of his own Church, the California bishop said, "I happen to be an Anglican and . . . within the borders of the Anglican Church we are liberal . . . we have no confession of faith. . . ."

When asked, "Who are your critics?" Bishop Pike answered that they fall into several classes: "the denominational-guardian types inside the Church, fundamentalist types outside, radical-right types in the public . . . simplistic sort of people. . . ."

PUBLIC AFFAIRS

In the Wings, Conscience

by FRANK STARZEL

The 1964 Presidential campaign was injected into the wings of the General Convention, by William Stringfellow, New York attorney and prominent layman.

At a news conference, Mr. Stringfellow presented "A Statement of Conscience," severely criticizing the Republican presidential and vice-presidential nominees for "transparent exploitation of racism among white citizens."

Mr. Stringfellow said that he had addressed letters six days earlier to approximately 1,100 bishops, priests, and laymen and that 726 had responded with approval by affixing their signatures to the statement. Two bishops declined, he said. Answering questions at the news conference, Mr. Stringfellow said his purpose in presenting the statement at the Convention hall was to dramatize the protest against the campaign tactics of a fellow Episcopalian, Senator Barry Goldwater, and his running mate, Congressman William Miller, who is a Roman Catholic.

"I do not consider it an appropriate agenda item for the Convention," Mr. Stringfellow asserted.

Asked for specifics on Senator Goldwater's asserted attempts to capitalize on the "white backlash" against the civil rights law, Mr. Stringfellow cited the Senator's "publicly embracing Strom

Thurmond—the Ku Klux Klanners got the message.” He acknowledged having no evidence that Senator Thurmond is a Klansman, but characterized him as a “rabid racist.”

Mr. Stringfellow disavowed any intention of implying “guilt by association” in pointing out actions taken by the Republican nominees in the course of the campaign as evidence of their racist appeal.

Signatures to the statement were solicited from clergymen and laymen, Mr. Stringfellow said, “who I know share my concern over this issue,” and it was not intended as a consensus of Episcopalians.

“This is the over-riding issue of the campaign,” he added, “and for me personally determines how I shall vote in the election.” About a campaign button he wore bearing the legend “Part of the Way with LBJ,” he said, “It’s the only button I’ve found that I can wear in good conscience.”

The 726 signers who had responded from 41 states included, according to a news release:

Bishops Pike of California, Barton of Eastern Oregon, Sterling of Montana, and Hallock of Milwaukee; Suffragan Bishops Moore of Washington, Myers of Michigan, McCrea of Dallas, Persell of Albany, Wetmore of New York, and Putnam of Oklahoma.

Professors Massey Shepherd of the Church Divinity School of the Pacific, Harold Guthrie of the Episcopal Theological School, Cambridge, John Turnbull of the Seminary of the Southwest, Alden Kelley of Bexley Hall, Wilford Cross of Nashotah House, Richard Henshaw of Seabury-Western Seminary, Wilber Katz of the University of Wisconsin;

The Very Rev. John Butler, New York; the Rev. John Morris, director of ESCRU; the Rev. John Krumm, chaplain, Columbia University; the Rev. Chad Walsh, author and professor.

Comments by Leaders

In a brief statement before the House of Bishops on October 14th, the Presiding Bishop, Arthur Lichtenberger, made it clear that the statement issued Tuesday, October 13th, by Mr. William Stringfellow criticizing Barry Goldwater “was not an official action” of General Convention. The Presiding Bishop made the statement after a telegram was read requesting clarification.

The Rt. Rev. Richard Emrich, Bishop of Michigan, announced that the Committee on the Pastoral Letter is preparing a brief statement on this subject.

Mr. Clifford P. Morehouse, President of the House of Deputies, during a noon press conference, was asked by a reporter if he had any reaction to the Stringfellow statement rebuking Senator Barry Goldwater and Congressman William Miller for their “transparent exploitation of racism among white citizens.” He responded that he had not seen the statement.

He then added: “But if any such thing as this were to be presented to the House

of Deputies or to the House of Bishops, it probably wouldn’t last very long. Someone would move it be tabled and that would be it.” Mr. Morehouse also said, “He has a perfect right to make a statement on anything he wishes, as do any of the 3,500,000 Episcopalians including Barry Goldwater. Traditionally, the General Convention does not express itself on partisan political matters.”

The Rt. Rev. Henry I. Louttit, Bishop of South Florida, when asked the same question, said: “I haven’t read the statement either, and I certainly wouldn’t care to comment unless I had read it thoroughly. He’s pretty bright; he’s a lawyer, so I’d have to be pretty careful. I don’t mind sticking my neck out, but only when I know what I’m talking about.”

Unfortunately news stories emanating from St. Louis implied that this was an official pronouncement of the Church and led to considerable concern and reaction among Episcopalians, especially in Senator Goldwater’s home state of Arizona. One national newscast reported: “In St. Louis it was announced at the General Episcopal Convention that 726 bishops, clergymen, and laymen had signed a statement accusing Senator Goldwater of making a transparent appeal to racism.” This led to the assumption that General Convention had spoken.

FAITH AND PRACTICE

Speak for Yourself

The House of Bishops made it unmistakably clear that organizations affiliated with the Episcopal Church and individual Church members can speak only for themselves and not as official spokesmen for the 3,500,000 Episcopalians in the nation.

The statement [see column 3], which constitutes a second “position paper” (the first being against anti-Semitism—p. 8) was distributed at a press conference by Bishop Louttit of South Florida.

The House of Bishops had received petitions from two dioceses identified as Alabama and Mississippi regarding pronouncements by groups and individuals within the Church and by the NCC and asking the Bishops to define who does speak for the Church.

In answer to questions as to what pronouncements the petitions referred to and thus what pronouncements come under this statement Bishop Louttit replied it would refer to the Stringfellow statement [see p. 6], to the NCC, and “definitely to ESCRU and to the ACU, both of which I have belonged to, in my time.”

He further said that it also applies, for example, to the Episcopal National Council of Christian Citizenship whose statements “cause me and other southern bishops no little trouble. We prefer they identify themselves as individuals or specific groups within the Church as a whole.”

Who Speaks Officially?

Statement to the Church by the House of Bishops

The Protestant Episcopal Church in the United States speaks officially through Holy Scripture, the Book of Common Prayer, and through the Constitution and Canons of the Church. To the circumstances of a changing world its speaks officially through the resolutions, statements, and actions of General Conven-



tion; and through the House of Bishops, the chief pastors of the Church, as they share godly counsel. In the interim between General Conventions, the Presiding Bishop and the National Council of the Church are the only official representatives and spokesmen, implementing the decisions of General Convention.

When particular bodies, societies, and individuals within the Church—exercising their freedom—issue statements or opinions, we ask that, in simple courtesy, and respecting legitimate authority, they identify their private character, and do not seek to assume by inference an authority or position they do not possess. It is true that the Spirit of God is not to be bound, and that within a great body there will be differences of judgment—and this is good, for it leavens the great body; but it is also true that God wills that we live together in order, discipline, and self-restraint.

Asked whether this might also apply to Bishop Pike, Bishop Louttit replied, “You’ll have to guess that one. He’s a fellow bishop. I’ll say to you what I say to my laymen when they complain about a priest: ‘Never expect me to agree with you publicly. I’ll beat his ears off in private, but I’ll never beat a fellow clergyman in public.’”

False Curse

The House of Bishops in a first “position paper” took a strong stand against anti-Semitism, and recognized that not all Jews could be accused of the crucifixion of Jesus. [A “position paper” is one that sets forth the opinion of the House of Bishops on questions such as anti-Semitism

and is an official pronouncement of that body.]

"The poison of anti-Semitism has causes of a political, national, psychological, social, and economic nature. It has often sought religious justification in the events springing from the crucifixion of Jesus. Anti-Semitism is a direct contradiction of Christian doctrine. Jesus was a Jew, and, since the Christian Church is rooted in Israel, spiritually we are Semites.

"The charge of deicide against the Jews is a tragic misunderstanding of the inner significance of the crucifixion. To be sure, Jesus was crucified by some Roman soldiers at the instigation of some Jews. But this cannot be construed as imputing corporate guilt to every Jew in Jesus' day, much less the Jewish people in subsequent generations. Simple justice alone proclaims the charge of a corporate and inherited curse on the Jewish people to be false.

"Furthermore, in the dimension of faith the Christian understands that all men are guilty of the death of Christ, for all have in some manner denied Him; and, since the sins that crucified Christ were common human sins, the Christian knows that he himself is guilty. But he rejoices in the words and spirit of his Lord who said for the Roman soldiers and for all responsible for His crucifixion, 'Father, forgive them, for they know not what they do.'

"While the Christian Church, by its nature, proclaims that Christ is the world's Lord and Saviour, and that He works through the Church that all men may be won to Him; it also proclaims, as His Body, that every man is to be approached in love, with a recognition of a common need of forgiveness, and rejoicing in truth wherever it appears."

Rome and Canada

The Episcopal Church thus becomes the first of the major Churches to issue so blunt and forthright a statement. The matter has been under discussion in the Vatican Council which has completed its debate upon the question with most of its bishops favoring a strong statement, according to *Our Sunday Visitor*.

In Canada a resolution aimed at the revision of the Good Friday Prayer is under consideration by the Anglican Church, RNS reports.

NATIONAL COUNCIL

Triennial Report

Spot-lighted on the stage of Kiel Auditorium, members of the National Council appeared in turn to read their reports to a Joint Session of Convention.

The Rev. Birney Smith, representative of the seventh province on the National Council, addressed the session first, pointing out that the work of the National Council is to unify the Church's work by reviewing and planning. To meet the needs of the inner city, planning conferences dealing with an "imaginary yet real" city, Metabagdad, have been held, and work is being undertaken to find solutions to problems of urban areas.

Fr. Smith stressed the need for improved communication so that attention can be drawn to "training for mission."

He said that the mission of the Church must be learned in the home parish through the whole way of its life. To this end, the Department of Christian Education is at work in a program of missionary education. Since 1959 there has been a unified program for all ages in missionary education, through annual missionary projects. Under way is a redefinition of mission and of missionary education.

Bishop Marmion of Southwestern Virginia presented the Christian Social Relations report. He said that efforts have been made to deal with crisis situations in desegregation, and that the bulletin, "Church and Race," has been "well received." The Church, he said, is participating in the war on poverty, through its own Christian social relations programs. He noted accomplishments in Cuban refugee relief and resettlement, and in other Church World Service projects. He called upon all to accept the fact of the "social revolution" which is going on in the world.

Bishop Bentley, vice-president of the National Council, reporting for the Overseas Department, said that the training of indigenous overseas leadership is paramount. The American Church has given various assistance to missions of other Anglican Churches, and there is coöperation with non-Anglican Churches in the mission field.

Bishop Saucedo, Suffragan of Mexico, reminded the session that the Church is mission. and that during the decade just ending a new concept of mission has developed. He cited coöperation with the Philippine Independent Church.

Bishop Saucedo reported that new jurisdictions have been set up in Latin America, and reminded his listeners that Latin America is not made up of homogeneous peoples. He stated that Christian education is "most important."

An organization chart of the Council was shown on the screen and each member of the Council was introduced by picture. Most are elected persons, serving about six years. Staff and officers are not all professionals, and serve from three to five years, on appointment by the Presiding Bishop.

Canon Guilbert introduced Mr. Harrison Garrett, Council member, in person. Mr. Garrett said that National Council members are stewards of the talents of the Church, and that "parochialism as a policy is dead."

Mr. Lindley Franklin reported as treasurer that assets are up, and that the Church's financial condition is sound. Payments of apportionments last year were 97%. Each diocese and district made payments, and each one receives money through the National Council.

Mr. Franklin expressed concern over what he called increasing parochialism as reflected in the proportion of church income spent locally. He noted that General Convention in 1961 set a goal of 50% to be spent outside the local church.

VOTE

Women Rejected

"No women deputies" is again the verdict at General Convention.

Having voted to bar women (with defeat coming from laity, not clergy) the Deputies stirred up considerable excitement by going into executive session, prompted by a statement by the Presiding Bishop, to reconsider their decision. However, behind closed doors the Deputies stood adamant, and the Church learned that again, as at numerous previous Conventions, the House of Deputies would remain all male—at least for three more years.

Statement

The Presiding Bishop's statement on the subject:

"What I have to say now I speak in the utmost charity but I know I must speak and I shall try to speak the truth as I see it in love.

"When I heard yesterday of the action of the House of Deputies about the women of our Church I was greatly disturbed. But it is not my own personal feelings that are involved here but my deepest conviction.

"Then today after the Eucharist this morning and now our commitment to Mutual Responsibility and Interdependence in the Body of Christ, the contrast between what was done yesterday and today is very great.

"Does this mean that what we did this morning in offering ourselves to God, and the action of the women in presenting with grateful hearts their united thank offering of prayer and gifts and joyful service and now our declaration of mutual responsibility that all this is a travesty? No, it was quite the other way. What we did this morning and what we do now is reality—the other is, I believe, the unwillingness to face the fact that women are of the laity and members of the Body of Christ."

The vote by orders defeated the proposal in the lay order. Clergy vote was 53¼ yes; 21 no, with 9 divided; laymen voted 38¾ yes, 33¾ no, and 11 divided. Divided votes counted as negative.

For many successive Conventions the question has been one of the most controversial subjects before the group. In the course of the debate it was pointed out that current segregation of women is unjust and unscriptural. Those opposing the changing of "layman" to "layperson" in the constitution, thereby permitting the election of women, said that there would be danger that professional Church workers among women would be elected, upsetting the balance of clergy and laity.

Reaction

Some Episcopal Churchwomen were asked to react to the House of Deputies' vote. Mrs. Theodore O. Wedel could not be reached. Mrs. Harold Sorg, presiding officer of the Triennial Meeting of the Women of the Church, had no comment. Miss Frances Young, executive director of the National Council's General Division of Women's Work, had no comment.

Bishop Lichtenberger to ETS

Only one resignation of a bishop came before the House of Bishops, that of its Presiding Officer, Bishop Lichtenberger. Though the resignation had been announced months previously, a deep hush fell over the House at the formal announcement by the Secretary. It seemed as if no bishop wanted to be the one to move to accept, but the motion was finally made, "with deep regret," and the House stood to vote. Bishop Lichtenberger has Parkinson's Syndrome.

Bishop Campbell, executive for development, Episcopal Theological School, announced that Bishop Lichtenberger had accepted the chair of professor of pastoral theology of E.T.S.

Bishop Louttit quipped after the announcement, "Now even South Florida will send men to E.T.S."

The appointment, made by the school's board of trustees on nomination by the Very Rev. John B. Coburn, becomes effective in late January, 1965.

Two Primary Assignments

As professor of pastoral theology at E.T.S., Bishop Lichtenberger will have two primary assignments, according to Dean Coburn.

First, the dean said, "he will act as a faculty member in charge of the seminary's program of Anglican studies, which is a one-year course designed for men who are graduates of other seminaries and who are preparing for the Episcopal ministry." There are six men involved in this program.

Bishop Lichtenberger also will meet with members of the current senior class in groups of two or three, Dean Coburn added, "to discuss the contemporary ministry of the Episcopal Church and to evaluate ways by which theological education can best prepare them for this ministry."

Bishop and Mrs. Lichtenberger will live in a faculty house on the Episcopal Theological School's campus. The appointment is unsalaried.

In response to word from the House of Bishops that the resignation of the Presiding Bishop had been accepted, the House of Deputies adopted a resolution of thanksgiving for Bishop Lichtenberger's leadership, with a rising vote.

The Living Church Development Program

Contributions currently received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters.

Contributions from readers are acknowledged by individual receipts and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged\$14,260.76
Receipts Nos. 5991-6004, Oct. 7-14 142.00

\$14,402.76

Universal Translation

A memorial from the diocese of Northern Indiana requested a universal translation of the Bible satisfactory to Roman Catholics and others. Recalling favorable action on a similar resolution at the 1961 General Convention, the House of Bishops Committee on Memorials and Petitions urged that the 1964 Convention renew this expression of favorable interest. The House passed the Committee's resolution and the Deputies concurred.

STATE OF THE CHURCH

Not So Affluent

In a survey, conducted by National Council's General Division of Laymen's Work over a period of two years and just released, more than 600 people were asked these questions among others: "Is the Episcopal Church a 'fat-cat' Church? Do more women than men attend church? Are teenagers staying away from the Church in droves?" The study, seeking the answers to the Church's alleged adult "drop-out" problem, was conducted in the New York-New Jersey, Sacramento, and Houston areas of the country.

The survey revealed:

- ✓ Many people considered the Church to be primarily a self-help or social outlet. They indicated that their interest in the Church stems mainly from selfish or social reasons.
- ✓ One-third of all Episcopal families earn less than \$7,000 per year; within the nation, the average family earning power is estimated at \$8,151. (Episcopalians generally are considered to be among the intellectual and economically affluent in their communities.) Church attendance seems to improve with increased earnings.
- ✓ Slightly less than half of the nation's three and one-half million Episcopalians had ended their formal education with high school graduation.
- ✓ Teenagers and persons between the ages of 60 and 65 seemingly attend church more. Poorest attendance was found in those in their early 20s.
- ✓ The popular belief that persons forced to attend Sunday school and church as children rebel against church attendance as they get older "can now be labeled as hogwash." Figures show that youngsters who were active in their teens grow up to be about evenly divided in adulthood between regular and occasional church attenders. Of these, children taken to church by their parents tended to be more faithful in later years than children who were sent.
- ✓ Parishioners were asked what the clergyman's call meant to them. They answered that they felt helped because he is a pleasant, interesting guest and a "good guy"; his call was valuable because he helped them solve personal problems; and the call showed them that they "were not forgotten by the Church."
- ✓ More women than men seem to be churchgoers, but present population records show there are more women than men.
- ✓ The Church's inadequate record-keeping

of transfers in a highly-mobile population may be responsible for the apparent current "drop-out" rate of every one of two communicants.

This survey, conducted by a professional research analyst, was undertaken by the General Division of Laymen's Work in 1959, because of statistics then current indicating that the Church lost, for undiscoverable reasons, 51% of the persons it confirmed.

OPENING SERVICE

The Setting

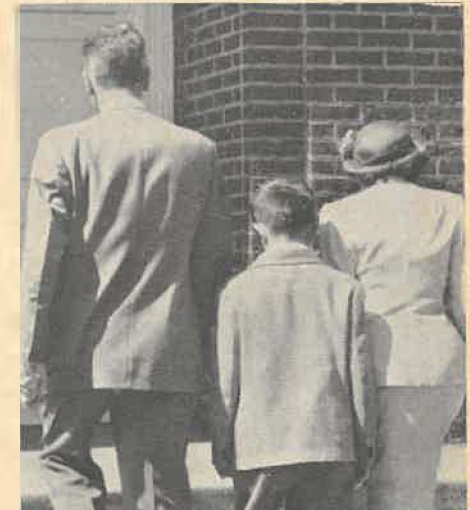
A stark white altar with a multicolored wooden cross of original design hung against a soft turquoise dorsal confronted the 61st General Convention as it opened on the evening of October 11th, in Kiel Auditorium, St. Louis. Attendance was estimated at 9,000.

The procession of some 1,700 included bishops, clerical and lay deputies, women of the Triennial Meeting, and distinguished guests. Vested and seated in the chancel were the Bishop of Selby (England), the Rt. Rev. Douglas N. Sargent; the Supreme Bishop of the Philippine Independent Church, the Most Rev. Isabelo de los Reyes, Jr.; and the titular heads of the Spanish Reformed Church and the Lusitanian Church of Portugal, the Rt. Rev. Santos M. Molina and the Rt. Rev. Luis C. R. Pereira.

A choir of hundreds from 20 Episcopal churches in Missouri, under the direction of Mr. Ronald Arnatt, organist and choir-master of Christ Church Cathedral, St. Louis, was accompanied by organ and by a number of brass and string instruments.

The offering at the Opening Service was designated for building a residence for a priest to be assigned to the Anglican diocese of Polynesia, where he will serve as warden of the Theological Seminary in Suva, Fiji.

For text of the Presiding Bishop's sermon, see page 10.



RNS

Church "drop-out" study asked: Are Episcopalians "fat-cats"?

And Make Thy Chosen People Joyful

by the Rt. Rev. Arthur Lichtenberger, Presiding Bishop

This is the text of a sermon written for the Opening Service of General Convention in which he protests against angry men, calls for mutual encouragement "by each other's faith," and demands action — action in areas of race relations, women's status, and unity.

Bishop Cole, Coadjutor of Central New York (formerly dean of Christ Church Cathedral, St. Louis), read the text of this sermon to the Opening Service congregation, in Kiel Auditorium.

St. Paul is writing to the Church in Rome. He begins "Paul, a servant of Jesus Christ, called to be an apostle, set apart for the Gospel of God . . . to all of you in Rome whom God loves and has called to be his dedicated people." Then the Apostle tells them how much he has wanted to come to visit them in Rome, "For," he continues, "I long to see you; I want to bring you some spiritual gift to make you strong." Now he pauses for a moment. This is not what he wants to say to his fellow Christians in Rome. He has something to give them, he is sure of that, but he knows quite as well that there is much for him to receive from them. So having said, "I want to bring you some spiritual gift to make you strong," then, quite abruptly, he puts it another way. "Rather," he says, "that we may be mutually encouraged by each other's faith, both yours and mine."

"That we may be mutually encouraged by each other's faith." Is this too much to expect from these Convention days in St. Louis—these days of speeches and discussions and committee meetings and voting yes or no; these days and nights of dinners for a cause, and more meetings? Well, if this is too much to expect; if, in these days together, we are not to find ourselves "mutually encouraged by each other's faith," we might as well go home now and save ourselves and the diocese of Missouri a good deal of money and energy and time. For surely at the heart of all we do here, in General Convention and in the Triennial Meeting of the Women of the Church, is this fervent and persistent longing: "That we may be mutually encouraged by each other's faith."

Mutually encouraged! Before I tell you

what that means to me, I want to register a strong protest—a protest against the angry men, mostly clergymen; the angry men, whether they be young, middle-aged, or old, who, in their criticism of the Church, the establishment, if you will, never speak a word of hope or joy. Their attitude in general is like that of the Vermont farmer who said he was going home to dinner—"If it isn't ready, I am going to raise the devil, if it is ready, I won't eat a bite of it."

There is much in the Church that is wrong and sinful—much that we should discard as a worn-out, useless garment. The Church, we believe, is the Body of Christ, but we must know and admit that the Church is also a body of sinful, aimless, self-centered people. If I may speak about myself for a moment, I must admit that I began my ministry as an angry young man. I was often angry when I had crossed that indefinable line labeled, "middle age." Now that I am what is, I presume, a senior citizen, I still have my moments of anger. So I think I can understand why there are now a considerable number of the clergy who are highly critical of the Church.

I do not object to this—we do need constant criticism of our way of living in the world as Christian people. So my protest is not against those who criticize the Church, but against the mood of dark despair out of which much criticism comes—criticism which cannot bring renewal and reform. James Thurber, not long before his death, wrote, "Let us not look back in anger, or forward in fear, but around in awareness."

Now I want to speak of some very tangible and concrete elements of that

faith in which we may be mutually encouraged. St. Paul, we know, could be devastating and quite angry in his criticism but he spoke out of a spirit of unconquerable joy. He writes, for example, to the Church in Philippi, "I thank my God whenever I think of you; and when I pray for you all, my prayers are always joyful." Always joyful! The word joy is not heard much now in articles and books and sermons about the Church. I would say, let us be as critical as we must, but never forget the setting in which we express our impatience, our disappointments, and our discouragement. That setting is the glorious fact that we belong to Christ and Christ belongs to God.

So . . . we must do our utmost to look at the Church as we are now, with no glossing over our disobedience, with no outburst of oratory to cover our failures. We can see ourselves as we really are only by the power of the Holy Spirit. But the Holy Spirit will not fill our hearts with fear and make us downcast. For the fruit of the Spirit is love, joy, peace. Just a few moments ago we all asked the Lord for the gift of joy—"and make thy chosen people joyful"—joyful now, in the world as it is; in the Church as it is now, weak and inadequate and often irrelevant. And so we ask God "that we may serve him with a quiet mind, a ready will, and a merry heart," no matter what the circumstances of our lives; no matter how dark and threatening our times.

When in your parish church you sing again the great hymn of thanksgiving, "Now thank we all our God, with heart, and hands, and voices," remember that it was written by a man who lived in a village in Germany which had been sacked and pillaged three times during the Thirty Years' War. It was in such a time that he sang out, "Who wondrous things hath done, in whom His world rejoices." So let us encourage one another in joy. "May the God of hope fill you with all joy and peace by your faith in Him until, by the power of the Holy Spirit, you overflow with hope."

Hope for what? Well, ultimately, the hope of heaven. "And I look for . . . the life of the world to come." But we look for that life not only when our lives are over and our work, here on earth, is done, but now—now, this evening, as we gather to sing joyful praises to our Lord; and tomorrow, which, when it comes, will be now, as we receive the Body and Blood of our Saviour, who gave Himself and still gives Himself for us and for all the world. As we do our work in the purpose for which we have come to St. Louis. As we live each moment of our lives, in that time which for each of us and all of us is the day of salvation—"the life of the world to come"—that is, *now*. . . .

We are not to hope for a quiet and undisturbed place in this world, where we can have peace of mind. Our hope is in the Lord, who made heaven and earth, the Lord who waits for us, for all who

make up the Church, to live now the life of the world to come.

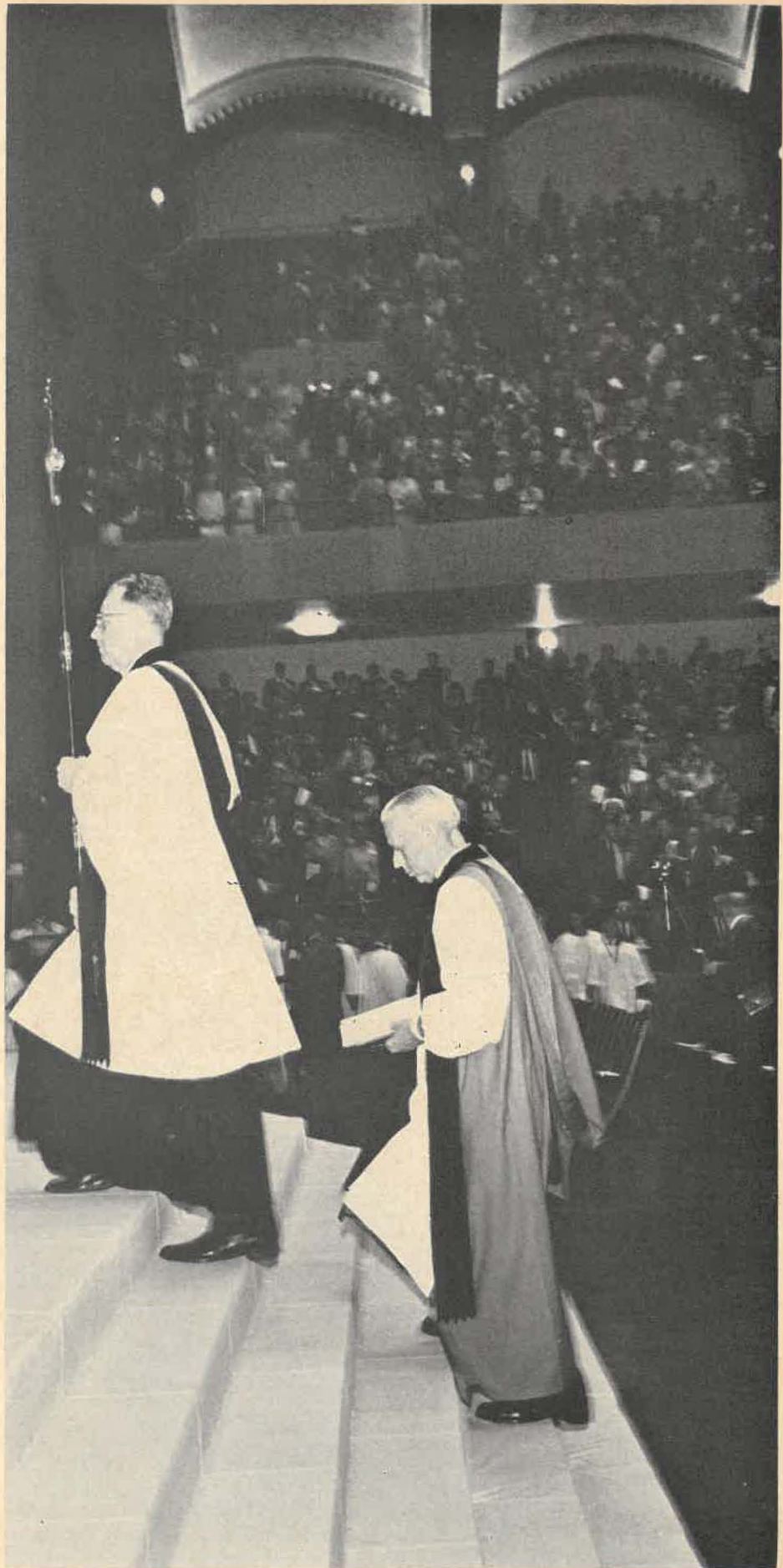
So, with a joyful heart, we live hopefully in the world now. This is where our faith is to be expressed, not in a fragment of our lives labeled "religion." During the past several months I have received many letters criticizing our National Council or the House of Bishops, or me, for expressing our opinions—or urging our Church-people to take action—in areas which they say are not religious. Here, out of hundreds I might read you, is one example. This was written by a member of our Church: "Instead of you sticking to religion and having our bishops dress up and conduct confirmation services, like the heads of our religion, you want them to get mixed up with minority groups with issues that have nothing to do with religion."

Surely, you may be saying to yourself, not many members of our Church would restrict the action of bishops to the laying on of hands, to confirming, important as that is. Not many would make such a sharp distinction between religion and life. But I assure you that you are quite mistaken. The notion that what goes on in a church building is quite unrelated to what goes on outside is far more general than I would have thought six years ago.

How, then, did this come about? How is it that religion, religion in general, has come to take the place in people's lives of solid Christian convictions? How is it that one vestryman can say, and in saying this speak for many in our Church, "This parish was organized and this church built for worship and for worship matters only," which means, of course, that when the benediction has been said and the last Amen sung, away we go to live in a world which has very little to do with what has gone on in Church. Away we go, leaving what is regarded as the real stuff of religion to wait there in the quiet, bound up in the Prayer Book and Hymnal and Bible, and enshrined in brightly colored windows until we come again!

Where does all this, this most thorough denial of the Gospel of Good News, come from? We do not know, really. I could make a few guesses, but that would be a futile exercise. More to the point, and of the utmost importance, is the fact that we should know that when we separate the Christian faith from life, we are cutting ourselves off from God the Father, and Jesus Christ, His Son, and the Holy Spirit. For God so loved the world—the world—that He gave His only begotten son, Jesus Christ, that all who believe in Him should not perish but have everlasting life.

"The world" here means everything that goes on in our lives, around us, and



Ven. Charles F. Rehkopf and the Presiding Bishop Lichtenberger
"In joy and hope, and with renewed spirit . . ."

in the uttermost parts of the earth. We cannot keep our Christian convictions in one pocket and our thoughts and actions about business and politics and the social order and justice in another pocket quite apart. As a Japanese theologian has put it, "The mission of the Church is not removing fish from a dirty river called the world and placing them in a clean pool called the Church." The mission of the Church, which can never be separated from the Church itself, is to work by God's grace for the life of the world to come now, in every circumstance and in every event of our lives, here and now.

So, then, in joy and in hope we work for the life of the world to come. In the strength of Christ's victory over sin and death, we labor for the transformation of the world, knowing quite well that we can never accomplish it. But we make our decisions—that is, live our faith, in the conviction that this world in which God has entered with His redeeming power will in His own time be transformed. This is to enter into the joy of the Lord. This is to live in hope.

Joy and hope, springing from our conviction that God is the Lord of all life, are infectious when we live out our convictions day by day as members of Christ's body. We are mutually encouraged by each other's faith.

Joy, hope, and one more essential: The renewal of the Church through the life of its members in the world. Several years ago Dr. J. N. Oldham put it like this: "There is only one place at which a genuine renewal of the life of the Church can take place, namely at the point at which its mission of transforming the world is being fulfilled. The only real renewal is a healing and saving manifestation of the power of love in open and courageous encounter with the world."

Such an open and courageous encounter with the world cannot be had simply by stating Christian principles. I am quite weary of listening to statements of principles—given with the evident intent of putting off any action on such principles. The attitude of many Churchpeople, when confronted with the need for action rather than words, is wonderfully illustrated in the old question and answer, "Mother, may I go out to swim?" "Yes, my darling daughter, hang your clothes on a hickory limb but don't go near the water."

Are women of the laity, members of the Church? Of course they are, but don't under any circumstances let them serve as deputies to General Convention. Do we believe that "we are all one in Jesus Christ" and that He "is our peace, who has made us both one and has broken down the dividing wall of hostility?" We most certainly do, but we can't move now to make this evident in the Church or in our communities; give us time and all will be well. Do we Episcopalians believe that God wills unity for His Church? Indeed

Continued on page 22

DEPUTIES

The Beginning

When the Rev. Canon Charles M. Guilbert called the House of Deputies to order On October 12th, Clifford P. Morehouse was nominated for reëlection as President, and encomiums were offered in the nominating and seconding speeches.

Mr. Morehouse was unopposed, and elected by acclamation—applause, which is technically illegal in the House of Deputies.

Mr. Morehouse, in his brief acceptance speech, pointed out that several important matters were on the General Convention agenda, "to frame a response of the Church to the contemporary world."

Canon Guilbert, assistant secretary in the 1961 General Convention, and successor to the Rev. Canon C. Rankin Barnes as Secretary of the National Council, was nominated secretary of the House and elected without contest.

The Very Rev. C. Julian Bartlett, chairman of the Committee on Dispatch of Business, offered several resolutions altering the Rules of Order in order to expedite the business of the House; all were adopted.

The Rev. Theodore O. Wedel, who was elected President Emeritus of the House three years ago, was welcomed to the platform. He noted that the House had voted to streamline business, and said that he had just learned a new proverb: "Nothing succeeds like a successor."

Certificates of recognition of service in the House of Deputies were presented to the Rev. Dr. Walter Stowe, attending his 12th General Convention as a clerical deputy, and Dr. Anson T. McCook, attending his 11th as a lay deputy.

Mrs. Johanna L. Lally, assistant secretary of the House since 1934, was recognized and presented to the House. The president remarked that it is not true that women are not permitted in the House of Deputies—they are given typewriters and put to work.

Lt. Col. Malcolm Douglas, pro-locutor of the Lower House of the General Synod of the Anglican Church of Canada, was introduced. President Morehouse said the Colonel is his "opposite number," although in the Episcopal Church we do not have a "lower" house. Col. Douglas noted that his position is remarkably parallel to Mr. Morehouse's, in that each is the second layman to hold his position in the Church, and each is the only man not a clergyman or a lawyer to hold the position, and each has been elected to his second term of office.

NATIONAL COUNCIL

Pre-Convention

An appeal for funds to help reëstablish bombed and burned churches in Mississippi was issued by the National Council of the Church, on the eve of Convention.

Decrying the "wanton destruction by fire or bombing" of churches in the state as "a shocking offense to the conscience of civilized men," the Council also urged the nation's 3,500,000 Episcopalians to pray for Mississippians in the midst of the state's continuing racial strife.

A sum of \$5,000 from the Presiding Bishop's fund designated for use in situations of racial crisis already has been earmarked for Mississippi congregations whose churches have been damaged or destroyed.

That sum, along with other contributions, will be sent to the office of Bishop Gray of Mississippi, who will transmit the incoming money to the state's Committee of Concern, in which the Mississippi bishops have been taking part [L.C., October 4th].

The recently-organized committee is an inter-racial and inter-faith group receiving contributions to help rebuild or repair Negro churches in the state.

In further action, the Council adopted a resolution guaranteeing that Council funds for construction loans and grants for building purposes shall be used for facilities "open to all people irrespective of race and economic conditions." A second resolution called for every effort to be made "to place contracts with companies whose hiring practices are non-discriminatory."

Among other actions taken, the Council:

✓ Memorialized General Convention to support the world program, "God's Word for a New Age," under the leadership of the Archbishop of York (the Most Rev. Frederick Donald Coggan).

✓ Memorialized General Convention to instruct the Council to appropriate 15% of the Good Friday Offering annually to the Joint Commission on Coöperation with the Eastern Churches (or to the successor-commission to which its functions shall be assigned) to support the Orthodox Theological Institute in Paris and other coöperative undertakings with the Eastern Churches.

✓ Approved in principle the appointment of Episcopal missionaries to serve on the faculty of the proposed Pacific Theological College, Suva, Polynesia, and the financial support of the college. In the same area, the Council also approved the appointment of missionaries to serve on the faculty of the College of Theology of Silliman University, Dumaguete City, the Philippines.

✓ Received a resolution from the diocese of Pennsylvania memorializing General Convention to give "its prayerful support to the struggle for civil rights and equal opportunities, in Chester and the Greater Philadelphia area" and to approve of "the recent intervention of the governor and human rights commission of the commonwealth in the Chester racial crisis," urging that persons in high offices "make no peace with oppression."

✓ The diocese of Pennsylvania also asked Convention to express its appreciation to the Presiding Bishop, the House of Bishops, the National Council, and the General Board of the National Council of Churches for their "strong leadership in furthering the cause of civil rights."

Rare Bird and a Queen Dethroned

In and out of schools,
the Church "must teach"!

by the Rev. Edward M. Hartwell

Rector, St. George's Church, Austin, Texas, and President,
Texas Episcopal School Association

When the General Convention met in Philadelphia in 1838, the Foreign Committee could anticipate only \$26,000 for foreign missionary efforts of the Church. The Committee wanted to expand its work to include the new Republic of Texas, but no funds were available. "Had not two clergy received offers to go out to teach school and volunteered their services as missionaries, it is doubtful that any appointments could have been made to Texas."^{*}

This year, the General Convention has been meeting in St. Louis. Inevitably decisions regarding missionary work and leadership for education are inter-related, because missionary work and Christian education are informed by the same Gospel and live by the same Spirit. Quite appropriately our major emphasis is to be given to the Church's missionary challenges, and there are never sufficient funds for every opportunity. The decisions and budgets which influence the Church's involvement in education may not be quite so apparent, but *Christian* education may prove to be the Church's entree into the culture of our day.

Comparison

A comparison of the situation today with the 1830s and 1840s may help us to see the Church's task in greater depth. In the 1830s, clergy seem to have been part of the relatively few educated persons. Most professionally trained people were products of schools and universities developed by the Church. Many of these institutions were begun as training schools for clergy of various Churches. But by

1838 most such schools had set this aside as their prime purpose and the Church's influence had declined. Even so, Christianity was still a part of the "given" in curriculum; some Christian understanding of God and man underlay the treatment of history, government, and ethics. In some cases the approach was puritanical, doctrinaire or "stuffy," and much that was taught in the name of Christianity might make us uncomfortable now. Yet the fact remains that the Church was a full partner in the common task of education. Much of the strength of public education and even the recognition of its necessity appears to have been the result of Christian insight.

"Rare Bird"

Today Church college or university is the "rare bird" in danger of extinction or absorption. Today people can move from kindergarten to Ph.D., without having Christian convictions supported or the lack of them seriously challenged. Those trained for professions today are not likely to have even a nodding acquaintance with theology. With the ever increasing specialization of technological training, truth based on "revelation" is viewed by most intellectuals as an outmoded approach to reality. The clergyman is not generally recognized as an academic peer, though he may be tolerated as a moral balance wheel.

Theology has not only been dethroned as the "queen of the sciences," it is rarely considered as a significant academic discipline. In our state universities, "religion" or "theology" appear to be strictly extra-curricular. In the minds of most of our contemporaries, religion seems to be reduced to worship, and worship is no

longer supported by any real theological understanding. The religious approach to life, much less the Christian presuppositions, have been deleted from the curriculum for generations, and practicing Christians seem not to have known the difference.

Returning missionaries tell us sadly that by official policy in some countries, Christian worship is tolerated as the right of a fading minority, but the Christian religion cannot be openly taught. The enemies of Christ know that faith requires both worship and understanding. Here in our own land, freedom of religion has in effect become freedom *from* religion because tolerated worship is not supported by the theological training of the worshiper.

In spite of these difficulties, our situation has great hope. Our hope is in the channelling of the great reservoir of Christian intellect and witness within the Church. There are able and devout Chris-



tians among the educators of the nation. There are still several universities and some 500 day schools within the Church or under her influence. Our vision must not stop here. Outside our schools and universities, there are many active Churchmen who are also professional educators and competent persons in related fields who could be inspired to sharpen their involvement as Christians. We should expect our intellectually gifted and trained Churchmen to be wrestling with the dilemmas of bearing a Christian witness in a secular culture. We should attempt to inspire and encourage more of our Church's educators and learned laymen to hear and be heard as Christians, informed by a Christian doctrine of God and man.

Open Door

The rethinking of educational philosophy, the recasting of method, and the re-evaluation of content is a vital part of our changing culture. The way is open to Christian influence, but we need not expect to be invited as outside advisers. The door is open to the participation by professionals who have something to contribute to the real issues of contemporary life. If we are serious about Christ and His Church we must employ every advantage possessed by our churches and our church's schools.

If Jesus the Christ be our Lord we need no justification to teach truth compatible

^{*}The Episcopal Church in Texas 1838-1874, Lawrence L. Brown, Church Historical Society, 1963.

Presiding Bishop's Message

The Christian tradition embraces schools dedicated to keeping the sovereignty of God as the fundamental fact of existence at the heart of education. Such Episcopal schools are a missionary arm of the Church. They make a genuine contribution to the teaching ministry and under the guidance of the Source of all truth assist an increasing number of the Church's children to grow in mind and in grace into Christian citizenship.

In a troubled age the effective voice of the Church is commensurate with the commitment and education of its members. While there is no simple answer nor single system capable of resolving all problems in educating the Christian young, the Church does bear the responsibility for providing an arena for raising any academic question and the context for interpreting the significance of answers. The schools of the Church represent a dedicated effort to meet this need.

Again this year I ask you to join with me in observing EPISCOPAL SCHOOL WEEK. Through earnest prayer and deliberate thought ours is now the opportunity to measure the obligation to assist these schools in providing sound learning, encouraging high moral standards, and inspiring a breadth of vision that knows all men as equal before God, and all truth as God's revelation.

(Rt. Rev.) ARTHUR LICHTENBERGER

with this. In fact, we cannot justify the use of the label, "Christian," if we are unwilling to teach, and to strain every resource of the Church to teach effectively. Worship without understanding is sacrilege; missionary effort without conviction at home is but a sentimental hobby and hypocritical gesture.

We must teach. We must carry into every part of our life, and the lives committed to our care, the full impact of the fact that this is God's world, created for His purposes, and that we are still stewards of all that we can see, feel, eat, build, create, or destroy. We must teach men, women, and children that man's separation from God and from his brother is the result of our abuse of our own God-given freedom, and that this separation is overcome by God's action in the person of Jesus Christ. We must teach so that, as we share the experience of this revelation, we may be led into all Truth.

The universities and schools of the Church must be seen as a part of the missionary tissue of the Church. They are vital means of achieving the task that is laid upon all Christians. We have a great opportunity, in spite of real difficulties, to articulate the faith in terms which will inspire and prepare Christians for life today, and for leadership in the world tomorrow.

The world will receive our witness if it is in keeping with the same demands that our Lord lays upon us: commitment, competence, and charity.

EDUCATION



Strictly Amateur

Football with moral implications is played at Sewanee. According to Dr. Edward McCrady, vice-chancellor of the University of the South, Sewanee's football program has been hailed as "ideal" by many educators who wish they could follow its precepts. Specifically, Sewanee has rejected professionalism and commercialization of football, the "salaries" to athletes, and has made the game a part of the educational process.

Sewanee's amateur, non-subsidized athletic program is designed to bring physical training into the educational framework. The school budgets for its sports over \$100,000 per year, in order to remove from the student the temptation to neglect his intellectual nature and to spare the faculty the pressure of devising means of keeping in college athletes not qualified for intellectual endeavor.

The coaching staff is turning out winning teams and the University of the South is "strictly amateur" in its intercollegiate sports. The athlete may earn any scholarship to which he is entitled by the two normal criteria: scholarly ability and need.

Observance Grows

A call to the Church to participate in Episcopal School Week—October 25th through November 1st—was made this month by Dr. Ruth Jenkins, president of the Episcopal School Association, and the Rev. Clarence Brickman, associate secretary in the Department of Christian Education. The Presiding Bishop invites clergy and laity, schoolmen and scholars to join with him in this observance.

Call to Witness

The intent of the Week is to awaken Episcopalians to the opportunities and responsibilities of the Church in education, to pray for Church schools, and to witness to their role as a vital teaching arm of the Church and an appropriate agent for furthering man's awareness of God's redeeming love.

Episcopal School Week is sponsored jointly by the Department of Christian Education and the Episcopal School Association. Observances will include special services in parish churches, festival ceremonies in cathedrals for diocesan and state groups, conferences, seminars, and forums.

Events are planned by a national committee consisting of 45 priests and heads of schools. Each province has at least two representatives on the committee.

Part of Mission

The committee seeks to involve the entire Church in this observance through the mailing of special materials to the head of each school, by preparing and then distributing to all clergy a four-page brochure featuring the Week as well as a suggested resource sermon, which is also designed to be preached by all lay readers on November 1st.

During recent years the numbers joining in this observance have vastly increased. Robert H. Porter, chairman of the committee and headmaster of the Choir School of St. Thomas Church in New York City, believes that Episcopal School Week has been increasingly effective in alerting the Church to her opportunities and responsibilities in education and has served to strengthen the responsible response of the schools to the Church's total mission.

New Bursar Named

Herbert C. Shannon, of North Riverside, Ill., has been appointed business manager and bursar of Seabury-Western Theological Seminary, Evanston, Ill. He succeeds William F. Siebel, who retired in June. He is a communicant and vestryman of Grace Church, Oak Park. Mr. Shannon is the former business manager and chief accountant of the Association of Rehabilitations Centers, Inc., and has served as the head accountant for the Oak Park Hospital and as chief cost accountant for the Chicago Carton Co.

This Is to Clarify

It has been widely reported that the 61st General Convention has issued a statement denouncing the candidacy of Senator Goldwater. This is completely false. The truth of this matter is that Mr. William Stringfellow, a layman of the Church and a lawyer in New York City, drew up—before the Convention—what he called a “statement of conscience,” in which he set forth his reasons for opposing the Goldwater-Miller ticket and invited other Churchmen who share his views to join him.

Mr. Stringfellow, who is not a deputy to the Convention, sent copies of his statement to more than a thousand Churchmen whom he knew, or knew about, but only some of these are members of General Convention. This is not in any sense a matter of General Convention; it is entirely the work of an individual member of the Church and of some Churchmen who agree with him on this issue.

We think it most unfortunate that Mr. Stringfellow released his statement at St. Louis and while the Convention was in session. It was inevitable that the matter would somewhere be construed to be an item of General Convention news.

But the truth is, we repeat: Neither the 61st General Convention nor any part of it has taken any action whatever with regard to the current political campaign.

Bishops on “Deicide”

While the Roman Catholic Church at its Vatican Council was debating [p. 7] what it would say to the world about the ancient and widespread charge of “deicide” against the Jewish people, the Bishops of the Episcopal Church have come forth at St. Louis with a strong, clear, and unambiguously Christian statement on the subject. The plain historical fact that “Jesus was crucified by some Roman soldiers at the instigation of



some Jews” is noted; but, say the Bishops, “this cannot be construed as imputing corporate guilt to every Jew in Jesus’s day—much less the Jewish people in subsequent generations.” They go on to say that “in the dimension of faith the Christian understands that all are guilty of the death of Christ, for all in some manner denied Him; and since the sins that crucified Christ were

common human sins, the Christian knows that he himself is guilty.”

Some observers at St. Louis have noted that this is the first time in history that any Christian body has issued an official pronouncement on this subject. It could be that this is not correct and that the Episcopal Bishops are not the first; we note this possibility only to be on the cautious side. But what is incontestably true is that our Bishops have spoken wisely, strongly, and unequivocally as responsible Christian leaders. We hope that the leaders of other communions will follow their lead. The whole world needs to be told, most emphatically, that this ugly slander of “deicide” which has been hurled at Jews by too many Christians for too long a time is not Christian doctrine, but unchristian prejudice.

GUEST EDITORIAL

Lucy in Decibel Land

When Robert Raikes invented the Sunday school, he had a good idea. His child has grown up to be a member of royalty, the Prince of Pandemonium, no less.

Sunday is D-day, Disintegration Day, that is. The family roars off to the family service with mother popping out of the door like the last olive out of a bottle. It’s rush, rush, rush. Charlie Brown has to carry a torch and Little Iodine sings in the Beanie Choir. At 9:18 a.m., the 9:15 service begins with the adjustments of vestments during the procession, and the late comers are gathering in the sanctuary entrance, having arrived too late to be in the triumphal entry. Finally the Bumsteads settle into the stately motion of Elizabethan worship about the time that Linus and Lucy leave for class—right after the Offertory, of course. (The sermon should come at the end, and it had better be short.)

To the dying strains of “Onward, Christian soldiers,” everyone files out to the coffee hour, while in the mad rush to classes vestments are abandoned and flung about. The grand climax to all this concocted confusion is the gathering up of the family and retrieving Snoopy, who by this time has found his way to the parish hall. We leave you, gentle reader, with familial wreckage, each person having to separate from the others in order to circumvent the internal strife generated by the happy hour of Sunday school and family worship.

And we are puzzled about increasing absenteeism? Week-ends in our generation are growing longer. More families are away oftener and longer on week-ends.

Why don’t we wake up and use these splendid new facilities on weekdays? Can we really afford to freeze so much capital for so little and inefficient use between nine and eleven on Sunday?

The Sunday decibel count remains high in spite of facilities, system, and staff. The Charlie Browns of this world cannot identify Sunday morning with the learning process with which they are involved during the week. Christians, awake! Salute a happier morn.

(Rt. Rev.) CHANDLER W. STERLING
Bishop of Montana

A Long Way to the Promised Land

by FRANK STARZEL

"The Church has not been faithful to its prophetic mission, it has failed Jesus Christ miserably," Dr. Martin Luther King told a large gathering of Churchmen at St. Louis.

[Upon hearing, during Convention, that the Rev. Dr. Martin Luther King had been named to receive the Nobel Peace Prize, the Presiding Bishop said: "I am delighted to hear the news about Dr. King. He is one of the great men of our times. His dedication to the cause of freedom for all men, and his insistence on the use of non-violent tactics in the struggle to achieve these rights, inspires and gives hope to countless millions around the world. I salute my brother in Christ."]

Baptist clergyman and noted civil rights leader, Dr. King pleaded for active and militant support of religious bodies in eliminating racial prejudice in all fields. He addressed a dinner meeting of the Episcopal Society for Cultural and Racial Unity and also made an impromptu address before the House of Deputies.

Directing his remarks toward all Churches and not the Episcopal Church specifically, Dr. King said:

"Churches have taken a righteous stand in our great social revolution but the word filters down very slowly to the congregations. . . . First, the Church must revoke the yoke of segregation from its own body. The 11 a.m. Sunday service is still the most segregated hour of the week. Sunday schools are more segregated than any other."

Dr. King called segregation immoral and sinful and said that all forms of racial discrimination are out of harmony with the philosophy of religion. He deplored violence in civil rights action, commenting, "Non-violence is the greatest weapon in the hands of the oppressed."

Introduced earlier to the House of Deputies as the leader of non-violent efforts to bring justice into human relations, Dr. King praised the work of ESCRU. He brought greetings from the Southern Christian Leadership Conference, and declared his purpose to be to "make brotherhood a reality in our country."

Expressing appreciation for the moral support in evidence in General Convention, he said that progress is being made in civil rights, even in unexpected places, but warned against complacency—"there is a long way to go to reach the promised land." The Church, he said, must take primary responsibility in meeting the problems in this area, for they are basically moral problems. Time is essential, he said, noting that a silent waiting for time to solve problems is useless. He looks forward to the day when dignity will be granted all men.

Greetings

Bishop Mosely of Delaware presented to the House of Bishops for the Joint Commission on Ecumenical Relations a greeting from General Convention to Pope Paul VI. A handsomely inscribed document in Latin (of which Bishop Mosely read only the English translation) is to be carried personally to Pope Paul during the current session of the Vatican Council. The text of the document, adopted by both Houses, read:

"To His Holiness Pope Paul VI, Vatican City, Rome: Greetings and salutations in the Lord.

"From the General Convention of the Protestant Episcopal Church in the United States of America, with its House of Bishops



RNS

Pope Paul
To Rome from St. Louis, greetings.

under the Presidency of the Most Reverend Arthur Lichtenberger, Presiding Bishop, and its House of Deputies, under the Presidency of Dr. Clifford P. Morehouse, now assembled in triennial session in St. Louis, Missouri, October 11-23, 1964—

"We assure you of our continued prayers for you, Your Holiness, that God may grant you abundance of health and strength, and the fullness of divine guidance for your great and immensely responsible task; we pray also for the whole Council now assembled in Rome, that God the Holy Spirit may guide all its deliberations and decisions, to the salvation of souls, the further refreshing and invigorating of the Holy Church, and the good of all men everywhere."

(Rt. Rev.) ARTHUR LICHTENBERGER
President, House of Bishops
CLIFFORD P. MOREHOUSE
President, House of Deputies

Two Varieties of Collars

The sight of a clerical collar is commonplace in St. Louis where Roman Catholics are estimated to comprise 40% of the church population. And in St. Louis, at General Convention, two vari-

eties of clerical-collar-wearers mingled freely under the official auspices of the Episcopal Church. Three official Roman Catholic observers were in attendance at Convention. In addition, some 100 priests and 100 lay persons of the Roman Catholic Church were expected to view Convention proceedings and share in some of its activities.

The three official observers, invited by Presiding Bishop Lichtenberger and appointed by Joseph Cardinal Ritter of St. Louis in consultation with the Secretariat for Promoting Christian Unity in Rome, are expected to forward a report to the Secretariat. The observers are the Rev. Robert F. Coerver, C.M., vice-rector of Kenrick Seminary, St. Louis; Dom Columba Cary-Elwes, founder and prior of the St. Louis Priory; and St. Louis attorney Carl Gaertner, a member of St. Peter's Parish, Kirkwood.

Intercommunion Approved

Intercommunion between Roman Catholics and Eastern Orthodox was endorsed by Vatican Council II as "not only possible but under certain conditions even to be recommended." At the same time, the Council, in votes taken at its 96th general congregation, on parts of the schema on ecumenism, agreed that despite different conceptions, the very existence of sacraments in both the Catholic and Protestant Churches should help in the drive toward Christian unity.

Approval of intercommunion with Orthodox—regarded as a momentous move toward ending the centuries-old rift between the Eastern and Roman Churches—came in a vote on the first section of chapter three of the schema on ecumenism, dealing with the Orthodox Churches. The vote was 2,119 in favor and 39 against.

The section recalled the friendly relations which existed between Rome and the Eastern Churches despite cultural and other differences, and went on to stress their common patrimony in worship, the sacraments, and the veneration of the Blessed Virgin Mary and the saints.

It is noted that the separated Eastern Churches have some practices and customs which differ from the Catholic practices but extol the principle of unity in diversity. [RNS]

PROMOTION

Means and Techniques

by FRANK STARZEL

A workshop session of diocesan promotion and stewardship executives preceded the General Convention of the Church at St. Louis. Sponsored by the National Council's Department of Promotion, it was the first meeting of its kind in the Church's history.

October 9th and 10th were devoted to discussion of means and techniques in

publicizing the Church's program and activities, and for carrying out stewardship programs at diocesan and parish levels.

Some criticisms were leveled at the National Council for not providing adequate materials for a year-round stewardship program, resulting, it was asserted, in stewardship being associated strictly with money-raising projects instead of inculcating the total Church program.

Mr. John Reinhardt, director of the Promotion Department, and the Rev. Canon C. Howard Perry, of the diocese of Northern California, presided at the sessions. Representatives of more than 40 dioceses and districts attended.

EPISCOPATE

Armed Forces Suffragan

Without debate and without audible dissenting vote, the House of Bishops voted to give the Church a suffragan bishop for the armed forces. The action, taken on motion of Bishop Louttit of South Florida, ended a controversy that has occupied the attention of the Church since 1946. Legislation authorizing such action has been in existence since 1949. The bishops were scheduled to nominate for this bishopric (and for the vacant missionary bishopric of North Dakota) on Monday afternoon, October 19th, and to elect on the 20th.

LITURGY

Trial Use Approved

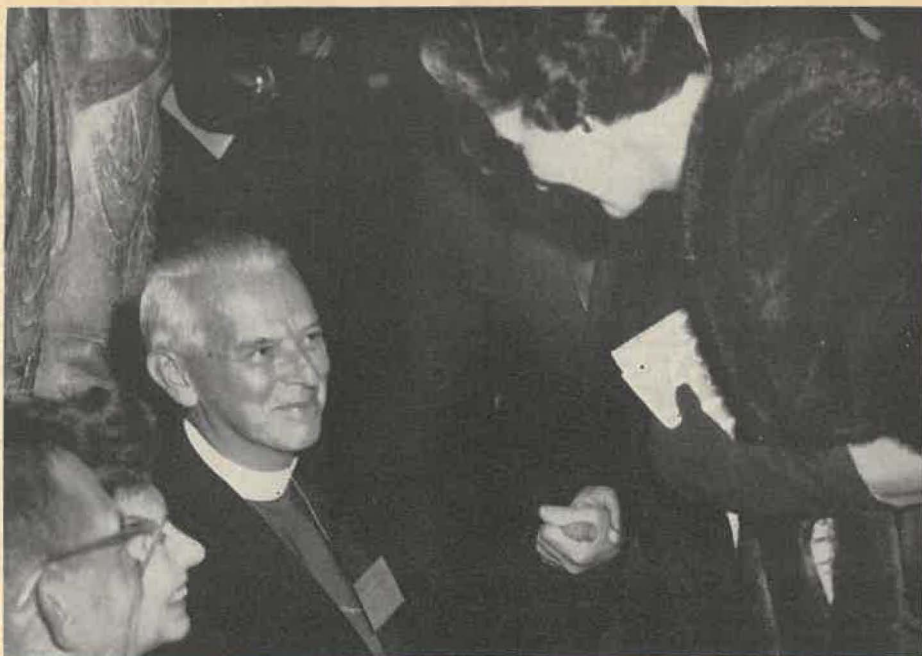
An amendment passed by the General Convention of 1961 providing for experimental use of changes in the Prayer Book proposed by the Standing Liturgical Commission successfully passed its second reading in both Houses of General Convention.

This amendment makes it possible for any General Convention to authorize for trial use, as an alternate to the established Book of Common Prayer or to any section or Office thereof, a proposed revision of the whole book or any part thereof.

Bishop Esquirol, Suffragan of Connecticut, who presented the matter in the House of Bishops, stated that if the permission were granted, the Standing Liturgical Commission could fulfill its function. He also stated that the control of the Prayer Book would remain in the hands of General Convention, "where it belongs."

Two clerical and four lay deputations in the House of Deputies voted against the proposal while one clerical deputation was divided.

The action in the House of Bishops preceded the action in the House of Deputies, a fact which led to a parliamentary snarl for a few minutes. After approving the resolution the Bishops heard Bishop Stuart of Georgia explain



Townsend Foto

another resolution of the Commission to permit the trial use of the Prayer Book Studies on a proposed Calendar for Lesser Holy Days and the Collects, Epistles and Gospels to be supplied for them. This material had previously been distributed to both Houses.

As Bishop Stuart was discussing the matter the House was reminded that the House of Deputies had not yet acted—a requirement before any action could be taken under the resolution. In the meantime the House of Deputies passed the resolution and sent it to the House of Bishops for concurrence. The latter House hastily rescinded its former action and concurred with the Deputies.

An attempt was made in the House of Deputies to reconsider the vote; but was defeated.

MUSIC

Promenade Concert

by ANNE W. DOUGLAS

Sublime music from some of the world's great composers, ancient and modern, accompanied by the clatter of tongues (though somewhat subdued), the shuffle of moving feet and the usual noises that surround or emanate from a refreshment table, best describe the Promenade Concert as it was held in the beautiful St. Louis City Art Museum. The total result, unfortunately, was that of background music rather than a concert of classical compositions.

Why our Church leaders do not realize that the type of music best suited for such a gathering is a good combo or a small chamber orchestra playing popular or semi-popular music is hard to understand. The artistic musical production should have been presented either in a concert hall or in a large church where the en-

Greetings to Bishop Lichtenberger at the St. Louis Art Museum: (From left) Mr. Thomas Fraiser, Mrs. Lichtenberger, Bishop Harte of Arizona (hidden), and Mrs. Harte.

vironment would have been more conducive to its performance.

Such was the situation that existed in St. Louis on the first Monday night of General Convention. It constituted an insult to the composers, the performers, and to those bishops and deputies who made, often unsuccessfully, an attempt to listen to what was being presented.

St. Louis has, for some years, had an exhibit of ecclesiastical art, promoted by the Metropolitan Federation at the City Art Museum, scene of the Promenade Concert. This year it was arranged to have this exhibit, which runs for a month, at the time of the General Convention. Miss Katherine Morrison McClinton, who was responsible for assembling the art exhibit, which numbers 95 items valued at more than \$200,000, says that "the nucleus of the exhibition is work by contemporary craftsmen in the religious field, with examples of other styles and eras, to point out some of the glorious past. This is to illustrate how relevant modern art is to the present-day Church and to show that it is available. This is one of the purposes of holding the show in conjunction with the General Convention."

The music of the Promenade Concert, which lasted for nearly two hours, was planned by Ronald Arnatt, organist-choirmaster of Christ Church Cathedral, using the St. Louis Chamber Chorus, professional musicians, and several local choirs. Mr. Arnatt had no responsibility for the refreshment table placed in the museum.

The concert was opened with a performance of Vaughn Williams' setting of the Psalm tune "Old Hundredth" and included works by Giovanni Gabrieli, Christopher Tye, Charles Villier Stanford, Maurice Greene, and, in the contemporary



Townsend Foto

An evening of music and art at the St. Louis Art Museum.

era, Benjamin Britten, Peter Hallock, Leo Sowerby, Richard Dirksen, and Mr. Arnatt. Mr. Dirksen was the narrator for his own work, "The Fiery Furnace," performed by the St. Louis Chamber Orchestra and Chorus, the choirs of St. Peter's Church and Grace Church Cathedral.

The one thrilling event, from a musical standpoint, was the closing number: a performance of the ordinary of the Communion service to a setting by Mr. Arnatt in which the entire assemblage took part. It is a unison setting and was composed in honor of, and "to the Glory of God, for the ministry of the Rt. Rev. and Mrs. Arthur C. Lichtenberger." (Bishop Lichtenberger was the Bishop of Missouri when elected Presiding Bishop.) H. W. Gray Co., of New York, which published the service, provided 10,000 hymnal-sized copies for Convention. The service was sung at the annual Eucharist of the American Church Union and at the United Thank Offering service.

The St. Louis *Globe-Democrat*, commenting on the concert, remarked on the difficulty of the acoustics of the hall, as well as the difficulty of audience noises.

EXHIBITS

Tracts to Organ

by FRANK STARZEL

A veritable sea of exhibits greeted the visitor to the General Convention at Kiel Auditorium in St. Louis.

There were represented virtually every conceivable Church interest and some whose connection was rather obscure.

More than 80,000 square feet, equal to a large city block, were occupied by

the exhibitors — commercial, organizational, money-raising, and idea-propagating.

Displays ranged from exceedingly simple — a few posters and tracts — to the extensive and elaborate.

One large exhibitor of vestments, church furnishings, and books, placed a minimum of \$50,000 as the value of stock he displayed. With dozens of precious-metal chalices and other altar ware on display at each of eight or ten stalls, simple arithmetic indicated that the inventory of these easily could run into millions of dollars.

Opportunities for buyers were nearly unlimited, ranging anywhere from an organ at \$15,000 to a pamphlet tract at ten cents.

Commercial display sponsors generally agreed that profits are either small or

non-existent, taking into account the expense of personnel and rental, bringing stock and returning unsold goods to its point of origin. The principal advantage of exhibit lies in opportunities to display items to prospective purchasers who might act after returning home to consult vestries and parishes.

Stained-glass windows, architectural ideas, books, publications, handicrafts, and opportunities for supporting a wide variety of Church-related enterprises were freely offered.

The National Council occupied a large center space, featuring pictorial representations of its manifold activities. Women from Taiwan (Formosa) sold native handwork in a pagoda-styled booth, a striking sight at the main entrance. The American Cancer Society graphically portrayed the dangers of cigarette smoking but attendants at adjoining booths were unimpressed.

Native handicrafts from Okinawa and Liberia, and those of the Indians of Minnesota provided colorful displays. Public address systems frequently demonstrated their capacity while motion picture and slide presentations were calculated to catch the eye of—and stop—the passerby.

A particularly striking exhibit was labeled, "Witnessing Laymen Make Living Churches." Sponsored by laymen from Houston, Texas, and Sacramento, Calif., the entire presentation was designed, built, transported, and manned by lay volunteers, the background being the facade of a colorful house wall. What attracted immediate attention of visitors, however, was the active and intensive work of the attendants.

A high spot in the exhibition hall at Kiel Auditorium was the booth of the National Cathedral Association, where clay modeling for a "label mold termination" was in continuous process. Here Mr. Carl Bush works while the Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral, and Mrs. Anita B. Hornsby, of St. Louis, donor of the carving, watch. Showing Peter and Cornelius, the scene is taken from the Book of Acts (chapter 10). When carved in stone, it will be set in the nave of the cathedral.



The Living Church

WOMEN'S WORK

United Thank Offering

Thanks from the women of the Church amounted to \$4,790,921.51, the largest United Thank Offering in history. The last triennium total was \$4,339,190.81

The report was made at the Missionary Service, held the evening of October 16th, at the Opera House of Kiel Auditorium.

TRIENNIAL

In the Framework of Prayer

Mrs. Harold Sorg, Presiding Officer, calling the 31st Triennial Meeting of the Episcopal Churchwomen together on Monday morning, October 12th, at the Sheraton-Jefferson Hotel in St. Louis, told the women they were assembled to talk about their ministry as a deeply important matter. Although the women are not admitted to General Convention, she said, meeting in Kiel Auditorium, as delegates, they need feel no sense of schism—they had come to look at the world where God put them and to learn to know themselves; to ask what God demanded of them as Christians. Mrs. Sorg said that all the work of the Triennial was to be done in the framework of prayer, and she closed her opening remarks with a litany asking that "God enlarge our spirit."

The Credentials Committee reported a voting strength of 498 at the opening of the Triennial session: 471 delegates, 18 members of the General Division of Women's Work, seven provincial presidents, not delegates; a Presiding Officer and an Assistant Presiding Officer; and four women members of the National Council. There were 85 alternates present. Eighty-seven of the 101 dioceses or districts represented reported full delegations.

To help the Triennial delegates realize the avowed purpose of the meeting—"to recognize how God is working in His changing world today; to understand the roles of women in Church and society; and to learn to respond to the demands God is placing upon them"—presentations were given on Monday morning and afternoon by the Rev. Massey H. Shepherd, Jr., professor of liturgics at the Church Divinity School of the Pacific, Berkeley, Calif.; the Rev. Daisuke Kitagawa, executive secretary of the Division of Domestic Mission in the Home Department of National Council; and Dr. Charles V. Willie, associate professor, department of sociology and anthropology, and senior research associate, youth development center, Syracuse University.

"God speaks and acts now," said the Rev. Massey H. Shepherd in his address.

Dr. Shepherd, who leaves for Rome to be an observer at the current Vatican Council after his stay in St. Louis, based his address on the fact that the words of Jesus are the word of the living, eternal God, and the word of God is also the deed of God.

That the witness of the Church has been heard, he said, is evidenced in the greater demand for human welfare, better housing, wider economic opportunity, more extensive education. Racial conflicts, Dr. Shepherd said, were testimony to the ferment of mankind's oneness and unity in Christ, and he said there is evident for the first time in centuries a sincere repentance for the disunity of Christians, and an eager search for the ways and means of breaking down barriers of institutional inertia and the prejudices born of outworn theological systems.

The second presentation was delivered by the Rev. Daisuke Kitagawa, under the title, "The World We Live In." Said Dr. Kitagawa, "The 20th century will be remembered in history as the period in which the whole world was 'Westernized' while at the same time the West lost the privileged position which it had enjoyed for something like five centuries, in the face of the rising tide of Afro-Asian and Latin American nationalism. . . . The world is substantially a one-world society, even though a world government as such is still far from becoming a reality."

Dr. Kitagawa said there is nothing more important than for the West to understand how natural it is for the now developing nations, so recently emancipated from Western colonialism, to assert their independence in terms of the political neutralism in the cold war between the East and the West, and to demonstrate it by way of turning to the East for certain things. However, he did not think the West should become nervous about this seeming "flirtation" with Communist countries. Rather, he said, American Christians should recognize that nationalism among these new nations is a "genuine struggle" of people "to assert their identities and maintain their respective cultural integrity."

Our nation is host today of three separate but interdependent revolutions, Dr. Willie told the Triennial Meeting.

The three revolutions are found in the production of goods and services; the geographical distribution of the population; and in the diversification of human encounter. These are neither the first nor last revolutions to be experienced and one revolution always anticipates another. A revolution is a social movement which is neither started nor stopped by personal choice. Dr. Willie described them as the revolutions of automation, urbanization, and human relations.

The 1964 civil rights legislation was passed because Churchpeople let their

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legislators knows that "now is the time."

To ignore the economic background of the riots in New York, New Jersey, and other places in putting one's head in the sand, the speaker declared.

No More Minorities

Delegates to the Triennial Meeting on the morning of October 14th made changes in the Meeting's bylaws, to set the number of delegates and alternates from each diocese and missionary district as five. This is a change from a previous provision which permitted a sixth delegate from dioceses having large minority groups.

The World Comes In

Mrs. Harold G. Kelleran, associate professor in the department of pastoral theology at Virginia Theological Seminary, opened her address to Triennial delegates on October 12th, by saying, "None of the subjects to which this Triennial has addressed itself suffers from being narrow in scope or trivial in nature. On the contrary, they are extensive and profound. . . . We are all women, deeply involved in Church in every meaning of that word—Church meetings like this Triennial, Church as institution, Church as parish, Church as people of God. And we are also women in society, the world of other people and other peoples, the world of cultures and races and nations all vitally interrelated."

Mrs. Kelleran said, "I know that this world is the one in which *God acts*, as He has acted in every age and land under circumstances neither more nor less favorable than ours. I know He has dominion and sovereignty over all His creation, and that this means that others as well as His Church are carrying out His purposes and will. As has always been the case, the world is the arena for His action, and the object of His love. With us, as with His people for many centuries, it is true that God can and does use whom and what He wills."

Speaking of the relation between Church and the world, Mrs. Kelleran remarked, "Whenever we open the door of the Church some of the world comes in with each parishioner, brought to the altar or the pulpit or the pew for God's light to shine on it. Hopefully every time the door opens for the congregation to leave, there goes with them into their homes and offices and associations the Church, for where they are, it is. I venture to suggest that the problem we face is not whether Church and world are too close, or too far apart, or irrelevant to each other as we say these days. I suspect that our problem lies more in the fact that we shuttle between the edge of one and the edge of the other, never really penetrating to the heart of the Church . . . and never getting beyond the shallows of the world. . . . How can we

as women move more deeply into each, so that the real Church-world dialogue can go on through us?"

Referring to the issue of the change in terminology from "layman" to "lay person" in the General Convention, she said, "I have listened to the debate on this subject in three conventions, and I may say it is a scandal, and not in the sense in which the Gospel is a scandal; it is trivial . . . ill-informed and platitudinous, full of such stereotypes as that men are rational and women are emotional, or that when you disagree with a man you have an argument but when you disagree with a woman you have an enemy."

Mrs. Kelleran concluded her address, "You who are here today represent tens, or hundreds, or thousands of women in parishes and missions. Many of these must know the freedom Christ brings. Part of this freedom is to be one's self in spite of pressures and conformity and mass media images and one's own limitations of heredity and education. But we are the called; the chosen. It is our vocation to be women, in the fullness of that word, wherever in Church and society we are, or are needed, or need to be. There will always be with us our co-creature, man, and with his rare gifts and our own equally rare and unique ones, perhaps we can be free together to be on mission as Church in society. So do we fulfill our creation. So do we make Eucharist for the infinite blessing God gave us when He made us women and set us down in an age that cries aloud for the gifts we have withheld too long."

New Wine

"New Wine" is the title of the report of the Triennium 1961-1964 of the General Division of Women's Work, presented by the executive director of the Division, Miss Frances M. Young, to the delegates to the Triennial Meeting. Miss Young said, "Our report of the Triennium 1961-1964 begins with praise and thanksgiving for the new home of the National Council, and for those who made the new Episcopal Church Center possible. . . . The grant from the United Thank Offering made at the 1961 Triennial Meeting has been noted by a plaque in the Overseas Department. A new Bible for the chapel, inscribed with the name of Grace Lindley, was given from the Episcopal Churchwomen's Fund to replace the previous memorial to her."

The General Division of Women's Work continues the tradition of almost a century in carrying out the mission of the Church "by trying to be faithful to the responsibilities inherited from the past while, at the same time, trying to be sensitive to the requirements of today."

At the 1961 Triennial the bylaws were amended to provide for one woman member of the National Council to serve on the General Division of Women's Work,

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and Mrs. John Foster's service in this capacity has proved advantageous to both Division and Council. Miss Young reported that Mrs. Foster has also served on the Finance Department of the National Council since May, 1964. Members of the General Division of Women's Work had not previously been included in this Department.

General Division members and staff have participated in planning and sharing leadership in many diocesan conferences, often with leadership from national and diocesan departments. The need has become evident for coördination, not only in the Division but with other National Council Department field services.

The General Division relates to Churchwomen through diocesan boards and through the Triennial Meeting. It relates to national organizations which are represented on the Division: the Church Periodical Club, Daughters of the King, and Girls' Friendly Society. And the General Division maintains a close relationship with professional women Church workers. The General Division sees its responsibility to all women of the Church, including those thousands of women who are not in organized groups. Searching for effective ways of reaching all these women requires special training, if its full responsibility to all women is to be carried out.

In reporting on supply work, Miss Young said, "In the midst of changing world conditions, the Church has recognized that the Gospel must be related to the new needs of emerging nations, as well as older communities."

75th Anniversary

"The year 1964," she said, "is the 75th anniversary of the United Thank Offering. The first United Thank Offering was received from members of the Woman's Auxiliary at the Triennial Meeting in 1889 at the Church of the Holy Communion . . . New York City. A plaque, commemorating this event, will be dedicated at the 1964 presentation service, and will later be placed in the Church of the Holy Communion."

A survey of reports from diocesan boards of Churchwomen reveals that, first, there is no one pattern of organization, and, second, nearly every board is hoping for new and more effective communication with parish and diocesan departments.

"This mission of the Church is for all people—clergy and lay, men and women. Organized women's groups carry a great share of the task, but there are many people—men and women—who are not involved in organized Church work, and whose ministry is neither recognized nor sought. . . . It is time to look at the organizational structure of women's work in parish, diocese, and National Council. How can we best use our resources for Christ's ministry?"

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CHOSEN PEOPLE

Continued from page 11

we do, we have said this over and over again for many years—but don't ask us to take any action that would require any change in our Episcopal ways. Always give a positive answer, but don't be led into taking action.

Renewal is, I believe, the very heart of "Mutual Responsibility and Interdependence in the Body of Christ"—renewal which takes us out of our cozy, ecclesiastical surroundings into the world. Such renewal begins with unrest—with holy unrest—which is the Spirit of God making all things new. If we take this call of "Mutual Responsibility" seriously, nothing we know in the life of the Church will be untouched by it. Our understanding of mission will be radically transformed. We shall learn, not without tears, what partnership with people of other races and other cultures means, both at home and overseas. We shall find ourselves committed, actually and without any shadow of doubt, to that unity of the Church which God wills. We shall be rid of what Canon Warren calls, "the subtle temptation which so easily pervades all Anglican gatherings, the temptation to believe that in the beginning was the Anglican Communion, with the tacit assumption that in the *eschaton*"—in the end—"all

will be in the Anglican Communion." We shall understand what it means for us to be baptized into the death and resurrection of Christ, our Lord. We shall become new men and women living in a new age. This is exactly how St. Paul describes the Christian life in his Second Letter to the Corinthians: "When anyone is united to Christ, there is a new world; the older order has gone, and a new order has already begun." We will look with a very critical eye at all the structures in our Church which are so familiar and, to some of us, so comfortable, from the local parish to the diocese, to the National Council and General Convention. And what we see there will, I hope with all my heart, send us to our knees in penitence—not that we shall become introspective and turned inward upon ourselves and our Church, but that seeing ourselves as we are before God, we shall in joy and in hope let the Holy Spirit of God have His rightful way in us.

We shall also put aside all romantic illusions about the world we live in. We cannot reverse the flow of time and return to the days when life was much more simple.

In every aspect of our lives, in our homes, in business and industry, in the complex social and political issues which confront us, we have no choice but to begin where we are and move on.

Am I setting before us a number of quite impossible demands? Of course I am. But the Gospel of our Lord is in itself an impossible demand. Yet this call to a life which is quite beyond us is good news—joyful news, full of hope. By ourselves, for ourselves, we can do nothing. But by God's grace, for Christ and His Gospel, we shall receive power to understand and to work out in our lives the meaning of "Mutual Responsibility," as people who know how much we depend upon one another as members of the Body of Christ.

In joy and hope, and with renewed spirit, then, we look for the life of the world to come. We look for that life now, in the midst of this present, passing, transitory world, and we are sustained by our confidence that when this "life is over and our work is done" then, by God's grace, we shall enter a new and glorious life and be partakers of the inheritance of the saints in light. . . .

We look for the life of the world to come, now and at the end. Let this be our basic conviction and our constant strength during these days together in St. Louis, and our imperishable hope when we have returned to our homes where we are to show what great things God has done for us. So with renewed vigor we shall in joy and hope be mutually encouraged by each other's faith.

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The Rev. H. Benton Ellis, former chaplain, Canterbury House, University of Miami, and rector, Church of the Venerable Bede, is working with the Philippine Independent Church and the Episcopal Church in a six-year mission to train priests for work in the nine colleges in the north of Luzon. Address: Box 137, Baguio City, Mountain Province, Philippines.

The Rev. John P. Fuller, former curate, All Saints'-by-the-Sea, Montecito, Santa Barbara, Calif., is rector, St. Stephen's Church, San Luis Obispo, Calif. Address: 1344 Nipomo St.

The Rev. Raymond L. Holly, former vicar, St. Chad's, Loves Park, Ill., will be rural vicar, diocese of Chicago. Address Nov. 1: Box 302, Oregon, Ill. 61061.

The Rev. Thomas D. Hughes, rector, St. Mark's, Lake City, and vicar, Christ Mission, Old Frontenac, Minn., will be assistant minister, St. Luke's, Minneapolis. Address: Nov. 1: 5552 Harriet Ave. S., Minneapolis, Minn. 55419.

The Rev. Allan R. Madden, former priest in charge, St. Paul's, Navasota, Texas, is curate, St. George's, Port Arthur, Texas. Address: 3419 8th St., Port Arthur, Texas 77642.

The Rev. Harold F. McGee, former rector, St. Andrew's, College Park, Md., is rector, St. Mary the Virgin, Pocomoke City, Md.

The Rev. John C. Rivers, former curate, Eastern Shore Chapel, Virginia Beach, Va., is vicar, St. Barnabas' Mission, Chesterfield County, Va. Address: 5155 Ironbridge Rd., Richmond, Va.

Births

The Rev. James C. Blackburn and Mrs. Blackburn, Memorial Church of St. Paul, announce the birth of their first child, John Charles, on July 15.

The Rev. Laurence Larson and Mrs. Larson, St. Jude's Mission, Rochelle, Ill., announce the birth of their second son, Chad Eric, on September 5.

The Very Rev. Arnold E. Mintz and Mrs. Mintz,

St. Stephen's Cathedral, Harrisburg, Pa., announce the birth of their fifth child and third son, Paul Henry, on September 15.

The Rev. Timus G. Taylor and Mrs. Taylor announce the birth of their second child and first son, Timus Stephen, on September 25. Fr. Taylor is diocesan missionary, diocese of Maryland.

The Rev. James T. Titcomb and Mrs. Titcomb, St. Paul's Church, Winslow, Ariz., announce the birth of their fourth child and second son, Matthew Warner, on September 26.

Deaconess Order

Three candidates for the Order of Deaconesses are in residence in Evanston, Ill., and studying at Seabury-Western Theological Seminary. The M.A. program in Christian education is being followed by Marilyn Snodgrass, Vienna Cobb Anderson, and Margaret Jackson. A fourth candidate Esther Davis, is in residence at St. Margaret's House, Berkeley, Calif., studying at the Divinity School of the Pacific.

New Addresses

The Rev. John D. Adams, Jr., Box 217, Gordonsville, Va. 22942.

The Rev. Ray H. Averette, Jr., 766 Wesley Ave., Atlanta, Ga.

The Rev. W. Barnes, Pugwash, Nova Scotia, Canada.

The Rev. Harold E. Bates, National Council of Churches, 475 Riverside Dr., New York, N. Y.

The Rev. John Paul Carter, The Airlie Foundation, Warrenton, Va. 22186.

The Rev. Robert E. Craig, 123 Madison Terrace, Clarksville, Tenn.

The Rev. Kendig B. Cully, 11 Riverside Dr., New York, N. Y.

The Rev. Wallace B. Clift, Jr., Rebenstrasse 74, 8041 Leimbach/ZH, Switzerland.

The Rev. Edward Jacobs, 20 University S.W., Los Gatos, Calif.

The Rev. Donald W. Kimmick, 11 Baldwin Dr., Midland Park, N. Y. 07432.

The Rev. John R. McDermott, 49 Claremont Ave., New York, N. Y. 10025.

The Rev. James W. Mitchell, 1933 Second Ave., N.W., Washington, D. C. 20001.

The Rev. Donald E. Overton, 123 Albert, Salina, Kan. 67401.

The Rev. Roger S. Smith, 11 Summer St., Augusta, Maine.

The Rev. Roger C. Snyder, #37 Elm St., Bethlehem, Pa.

The Rev. Ronald E. Stenning, 1301 Narragansett Bend, Cranston, R. I.

Marriages

The Rev. Hal Gordon Bernard and Mrs. Bernard, St. Luke's, Cleveland, Tenn., announce the marriage of their daughter, Peggy Bernard to Mr. George W. Thorogood, Jr., at St. Luke's, on October 3.

Miss Ruby Lockhart and Mr. J. Ernst Walker III were married on September 26, at the Dubose Conference Center, Monteagle, Tenn. Bishop Vander



Horst officiated. The bride is staff secretary in charge of the Christian education office at the center, and Mr. Walker is the son of the managing director of the center.

Engagement

The Rev. Herbert Woodmore Wicher and Mrs. Wicher, Mount Pleasant, Utah, announce the engagement of their daughter, Carroll Langlois Wicher, to the Rev. Albert Clinton Walling II, who is associate rector of St. John's, Fort Worth, Texas.

Restoration

Acting under Canon 65, Sec. 2, the Rt. Rev. Alfred L. Banyard, Bishop of New Jersey, did remit and terminate on September 28, the sentence of deposition pronounced on Donald Anderson MacLeod, on January 3, 1964, and did restore him to the Order of the Priesthood.

THE ANGLICAN CYCLE OF PRAYER

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

October

25. Shensi, China
26. Sierra Leone
27. Singapore and Malaya
28. Sodor and Man, England
29. Soroti, Uganda
30. South Carolina, U.S.A.
31. South China

CHURCH DIRECTORY

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

LOS ANGELES, CALIF.

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

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; 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 5:30; Daily services 8:30,
12:10, 5:15; 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

WASHINGTON, D. C. (Cont'd.)

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

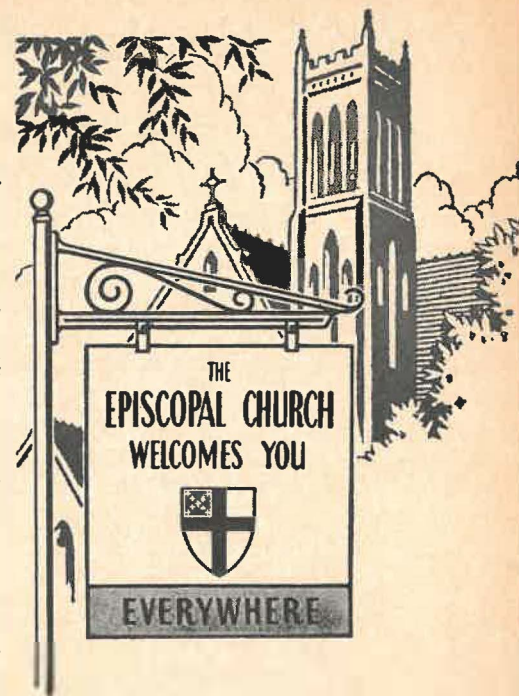
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KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days, HH, Holy Hour; HU, Holy Unction; 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.



CHURCH DIRECTORY

Continued from previous page



COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues, Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat 4:30-5:30, 6:30-7:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

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

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, Fri & HD 10; C Sat 5

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15 MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. William L. Jones
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6, Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

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

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
Rev. Thomas F. Frisby, r; Rev. R. S. Shank, Jr., c
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

ST. LOUIS, MO.

ASCENSION 850 Goodfellow
Rev. Francis G. Washburn, r
Sun 8, 10:30; Wed 6:30

EMMANUEL 9 S. Bompert Ave. (Webster Groves)
Rev. Pitt S. Willard, r; Rev. C. R. Codigan, asst.
Sun HC 8, MP 9:15, 11

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

The Living Church

ST. LOUIS, MO. (Cont'd.)

ST. STEPHEN'S 14th St. at Park Ave.
Rev. Walter W. Witte, r
Sun 8:45 (children), HC 10; Thurs HC 11

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 5th St. off Prospect Ave.
Rev. Marlin L. Bowman, v
Sun 8 HC (Said), 10 MP & HC (Sung)

NEW YORK, N. Y.

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

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

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

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN 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, Wed & HD 9:30, Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, 7-8, Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th St.
Rev. Leopold Damosch, 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

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

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

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

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:10 Tues, Wed & Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt. Organ Recital Wed 12:30

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. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat 9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low Mass

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: 7:45 Matins, 8 Mass, 5 EP

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:30, 5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15, Sat 12-1

WESTERLY, R. I.

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

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