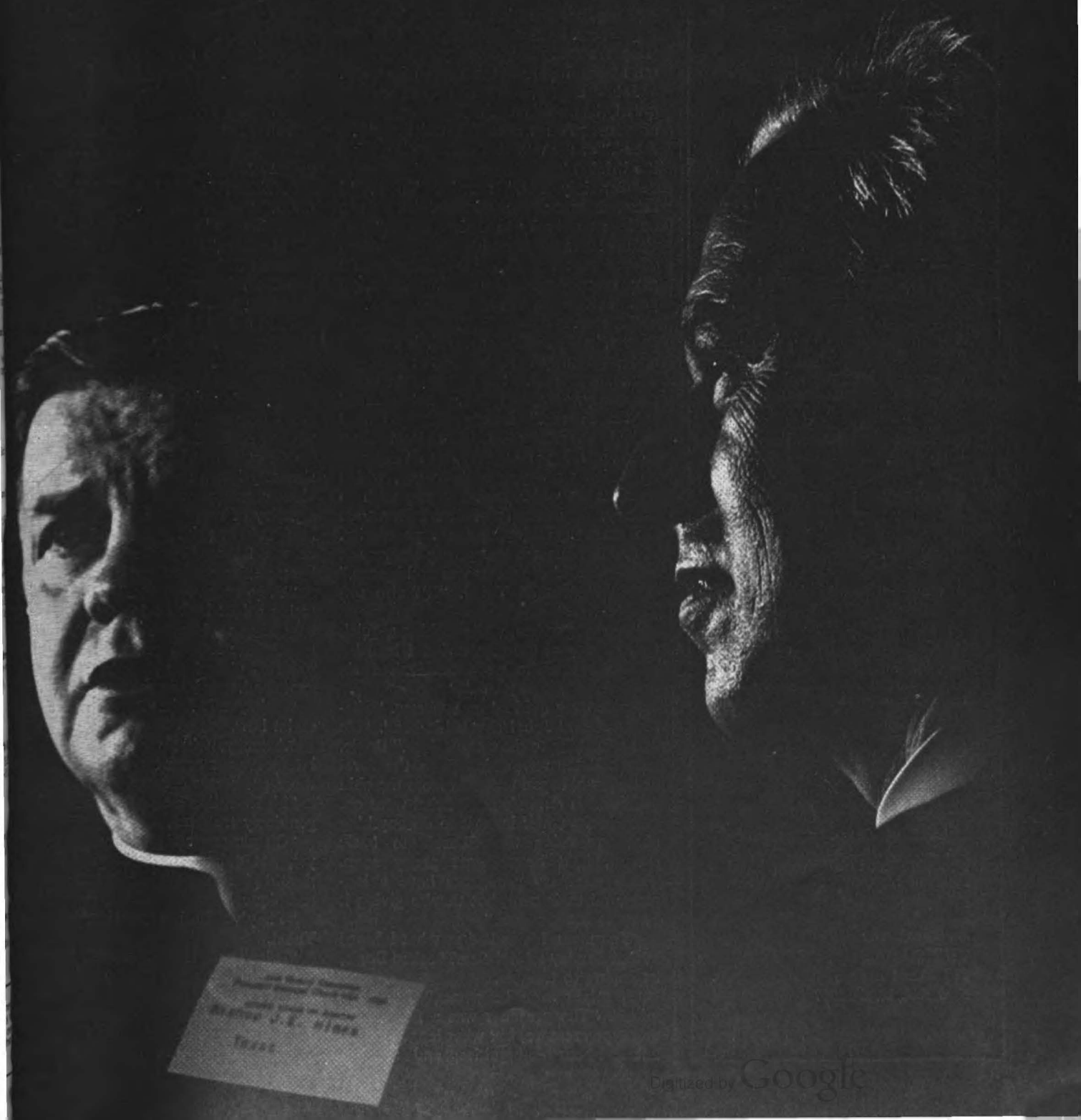


the living church

November 15, 1964

anniversary r

STATE HISTORICAL SOCIETY
816 STATE STREET
MADISON WIS
F LC2



...
...
...
...
...



Canterbury— Yesterday and Today

THOMAS CRANMER'S DOCTRINE OF THE EUCHARIST

Peter Brooks

A brilliant young British historian demonstrates from Cranmer's hitherto-neglected *Commonplaces* that scripture and the Church Fathers were the important influences on Cranmer's view of the Eucharist, despite the usual opinion of scholars. Foreword by Gordon E. Rupp. \$3.75

UNDER FOUR TUDORS

Edith Weir Perry

A republication of the widely-praised and long-unavailable biography of Matthew Parker, who, as Archbishop under Elizabeth I, was victimized by political and religious factionalism. Introduction by Lord Fisher, former Archbishop of Canterbury. Illustrated. \$5.00

CANTERBURY ESSAYS

A. Michael Ramsey

This collection of papers written by Dr. Ramsey since he became Archbishop in 1961 reflects the broad range of his thought and activity. \$3.50

at all bookstores

THE SEABURY PRESS
815 Second Avenue
New York, N. Y. 10017



by Thomas Van Braam Barrett

There's something strange about the whole business," said Tubal Bogle-Bray, frowning in perplexity as he looked out across the bar at the Top of the Luke.

Jubal Beadle, who had been dozing quietly behind the cocktail glasses, peered around. "You mean the universe," he asked, "or the way that creature is mixing the drinks?"

"Certainly not," scowled Tubal. "I mean Pecusa: the Church. There's a curious ambiguity in their attitude."

Jubal Beadle pursed his lips. He often wished that his Superior Officer would pay more constant attention to angel grammar. "Whose attitude?" he asked.

"The creatures of the Church, of course," said Bogle-Bray. "Their customs and apparently their thoughts are somewhat ambiguous." He frowned in more perplexity. "Or do I mean ambivalent?"

"Search me." Beadle shrugged and smiled cheerfully to keep Bogle-Bray from frowning any harder. "It all depends on which word you wish to use, which depends on which meaning you wish to convey. As a matter of fact both words are currently enjoying great popularity. A few instants ago that young creature at table five said the menu was ambiguous."

"Hm!" grunted Tubal. "It's also unimaginative."

"And yestertime, while making a quick tour of one of the seminaries, I heard a professor use the word ambivalent six times in one paragraph."

Bogle-Bray quirked an eyebrow. "Theology class?" Jubal shook his head. "He was preaching to the seminarians." Bogle, who had been frowning from the forehead down, began to frown from the chin up. "Which reminds me," Jubal went on, "that if the Chief intends to do anything about restoring the Church to basic speech, he'd better start pretty soon. Those seminary professors have a language all their own, but they're giving it away to the students."

"You mean it's as bad as what I heard in that Sunday school class?" asked Bogle, beginning to tremble.

"It might even be worse," Jubal admitted. "The preacher was a fine Christian-type creature, but what language! He talked about ambiguities, and ambiva-

lences, and hermitics and homineutics, the kerygma and the didache, the empathy and the atrophy, the dialectics of the existential situation, and the psychodynamics of emerging personhood. The only thing I understood was the text."

Tubal continued to augment his frown. "It must have been from either Ezekiel or Revelation."

"Neither," said Jubal. "You'd never guess."

"Hebrews?" suggested Tubal.

"Matthew," said Jubal. " 'Except ye become as little children ye shall not enter into the Kingdom of Heaven.' "

"Great Lucifer's ghost," blurted Tubal, startled out of his frown. "I don't believe it." He pondered the whole matter, scratching his wing-joint. "It sounds ambiguous; or ambivalent."

"It was in my intellect," confided Jubal. "to tell the students not to bother listening to the preacher. But I thought that might not be quite fair, because the creature was sincerely intent upon his task, and of obvious earnestness. So I decided to pursue a policy of watchful waiting." He looked into Tubal's grim face, and added, "Of course, I thought I should report to you before taking any drastic action."

"Very commendable," Tubal nodded, losing a half inch of his frown. "We are beginning to become a real 'team ministry.' " He looked self-conscious. "It's a phrase I picked up over in Chicago," he explained.

"Quite," said Jubal Beadle with a deferential bow.

"Actually, what we ought to do, if I interpret your report correctly, is to blast those professors out of there." Bogle patted his Invention Horn, and Beadle looked genuinely troubled.

"Oh please sir Bogle-Bray, I think not yet, not quite yet. Don't you think we should give them a time to improve their techniques?"

"They've had centuries," growled Tubal.

"It isn't as if they were maliciously trying to hide the meaning of the Word," Jubal explained. "I think perhaps it's quite unintentional. The language forms a kind of screen to hide their uncertainties. But when they all speak to each

other in these terms it gives them a feeling of security, like hearing church bells on a Sunday morning, whether or not a creature goes to church."

"Did the creatures who were listening seem to understand?"

"Presumably. They all nodded their heads in a gesture of agreement . . . whenever the familiar terms were spoken."

"Very perplexing," Tubal muttered.

"From what we've seen so far," said Jubal, "it seems to be a rather upsetting culture. According to an article I read everybody's having what they call an 'identity crisis,' including the people at the seminaries."

Tubal groaned. "Let's not get back to that 'Who am I, and where am I going' stuff!"

"Very well," said Jubal, gazing with wonder at the reflections of light in a wine glass. "I'm just pointing out that we should have some empathy with their existential situation before we blast them."

"Possibly," conceded Tubal unconvinced. "Did you hear any of the sermons of the students?"

"Just two."

"Same language?"

Tubal Beadle chewed on his angel lip. "Well, they seemed to try, but they didn't always get the words in the same order."



He searched his memory. "On the whole they stuck to the older cliches: Justification by faith, faith, hope and courage, atonement, sin, judgment, and the PAULINE DOCTRINE OF REDEMPTION."

"Shibboleths," fumed Bogle.

"Quite," agreed Beadle.

"No explanation of course?"

"Of course not. But recognition. Whenever the familiar word came up everybody nodded."

"It's worrisome for a fact," Bogle said. "When I have a convenient season, we shall revisit these places."

"I would appreciate your checking on my observations," Beadle said with an ingratiating smile. "It does seem rather alarming. Instead of praying for their daily bread, and other necessities of life, they seem to be bogged down in words. Give us this day our daily ambiguities, and forgive us our simplicities as we forgive those who simplicity against us; lead us not into clarity but deliver us from ordination."

"Blasphemy!" snarled Bogle-Bray. "Besides the last phrase doesn't make much sense."

"I know," Jubal Beadle admitted, "but it has a familiar sound, and it seemed to fit into the rhythmic pattern." He paused. "Besides, wait till you see how you feel after a day at the seminary."

SEMINARY BOOK SERVICE and WORD RECORDS



Present
a new recording by
the author of "The Late Liz"

WOMEN-- BE WOMEN!

Gert Behanna challenges 20th century American women with her conviction that they should truly *be women*. She believes that God created women to be wives and mothers. Today's women have forgotten this basic calling. She pulls no punches as she points out the folly of womanhood's liberation. "If liberated American women are so happy, so fulfilled," she asks, "how do you account for all the women alcoholics, the women drug addicts, the divorces, the suicides?" Mrs. Behanna answers this question with penetrating insight, candor, and humor, tempered always with an unswerving love for her sex.

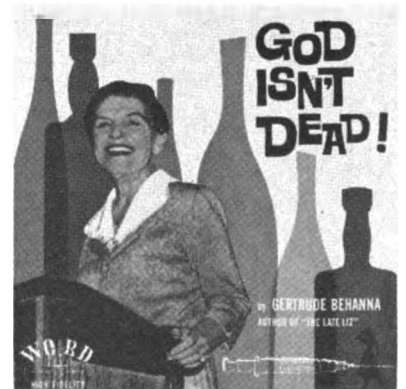
Price: \$3.98

AND, DON'T FORGET GERT'S FIRST RECORD —

GOD ISN'T DEAD!

An extraordinary testimony to Christ's healing power by a deeply committed Christian on fire with evangelical spirit!

Price: \$3.98



A 10% discount may be deducted. All orders are sent postpaid.

Order from:

SEMINARY BOOK SERVICE

Quaker Lane, Dept. LC 15 • Alexandria, Virginia

A HISTORY OF THE PROTESTANT EPISCOPAL CHURCH

BY RAYMOND W. ALBRIGHT
EPISCOPAL THEOLOGICAL SEMINARY,
CAMBRIDGE, MASSACHUSETTS

This comprehensive study begins long before the first convention, held 175 years ago, with the political, social, and religious milieu of England and the colonies.



Colony by colony, Dr. Albright traces the work of early churchmen, when disorganization and poor communications demanded the establishment of the episcopacy in America.



Thoroughly analyzed are the problems of the Prayer Book, the Oxford Movement, and the effects of the Civil War. The author details the heroic contributions of men like Samuel Seabury, William White, John Henry Hobart and others. In bringing his history forward, Dr. Albright discusses modern missionary work, churchmanship, and the present-day problems of the Church.



Here, then, is recent scholarship and a complete history—a perfect book for the home library or for gift-giving this anniversary year. \$12.50

AT YOUR BOOKSELLER'S OR ORDER DIRECTLY FROM:
DEPT. 400—LC-2

THE MACMILLAN COMPANY
60 FIFTH AVENUE, NEW YORK 10011

No Hammer and Tongs

Ecumenical Dialogue at Harvard: The Roman Catholic-Protestant Colloquium. Edited by Samuel H. Miller and G. Ernest Wright. Harvard University Press. Pp. 385. \$4.95.

In March, 1963, Harvard University conferred an honorary doctor's degree upon Augustin Cardinal Bea; it was the occasion of his delivery of the Stillman lectures on the unity of Christians. In addition, 160 scholars, almost equally divided between Protestants and Roman Catholic, gathered to honor the Cardinal and to engage in a "colloquium" on subjects related to his lectures. The colloquium is now in book form, *Ecumenical Dialogue at Harvard*, edited by Samuel H. Miller and G. Ernest Wright. As summed up by Professor George Williams, Cardinal Bea's lectures affirmed that it is now possible for Catholics to discuss reunion with non-Catholics both individually and as communities, the latter being free to testify to the work of the Holy Spirit among them; that the individual conscience of no man is to be coerced in the interest of reunion; that dogmatic truth should be "practiced" in love; and that Scripture is preëminent if heard from the mouth of the Church—either the universal People of God or the invisible Mystical Body, "though more commonly as the Roman jurisdiction."

There were addresses and papers by representative scholars, such as Fr. Gregory Baum, O.S.A., of Toronto, Prof. James Robinson of Claremont, Calif., Prof. W. D. Davies of New York, Prof. Cyril Richardson, Prof. Krister Stendahl of Harvard, Prof. Paul Lehmann of New York.

Some readers may assume that the characteristic polite amenity of Harvard, *semper suaviter in modo*, may have muffled and in a measure smothered the speakers: there was no hammer-and-tongs debate on the Petrine claims! But the subjects and speakers were wisely chosen. Discussion or dialogue must begin at the periphery, and deal with subjects on which common agreement is not unlikely or at least very possible. Only after the consultants have become accustomed to the divergencies among them can they go on to more difficult problems.

And moreover, on both sides, the deck must be swept in both directions: there are Roman Catholics who need to be told that God inspires reforms—He did it in the days of Pope Gregory VII and in those of St. Francis; also that every man's conscience is sacred and inviolable, by its very nature and its formation in Christ; and there are Protestants who need to be told that "justification by faith only apart from works of the law" was not Paul's only doctrine, nor equivalent to the Gos-

pel of Christ; and that freedom of research is indispensable in the study of the Bible as of every other subject of interest to modern man. Perhaps all of us need to be reassured that the program of Pope John, the famous *aggiornamento* or updating of the Church, is not merely a clever device to make the Roman Church more attractive and then watch the "separated brethren" flock back into the true fold. The colloquium was quite obviously a gathering and meeting of minds among scholars who are deeply in earnest, and ready to recognize the validity of more than one expression of the Christian faith—granted the central loyalty to Christ and His Church.

On the Protestant side, *sola scriptura* scarcely got approved (pp. 108f) when it was demolished by a sixteen-inch shell (pp. 116f)—and deservedly. Who today can accept the view that "the true interpretation of Scripture is the essence of the Church"?
FREDERICK GRANT

Theophany in 1957

The Shadow of His Wings. By Willa Gibbs. Doubleday. Pp. 227. \$4.50.

Miss Willa Gibbs has produced, in *The Shadow of His Wings*, a book of witness to the miraculous so compellingly convincing that the reviewer's comment should be: don't miss reading this one . . . and get an extra copy for the parish library.

The miracle of prayer she recounts as happening in 1957 is a moving episode in itself; even more inspiring is the story of a life transformed from a classic, clinical case of frustration, fear, and misery, to faith, hope and love. It is a story which,



even if told clumsily, would merit respectful attention. This story, however, is told with the fierce honesty and spare style of a veteran news reporter and novelist, in prose that an editor once called "expensively simple."

The portraits of Miss Gibbs' two grandmothers are unforgettable, and her account of the friendless and forlorn little girl she was is a thing to make one weep. Then there are the great shepherds of souls who guided her gently to the life of grace: the Methodist minister who listened; Dean Sale, who scandalized his parishioners with his wordliness but who truly preached and truly believed; and Father C., the pastor who became a bishop of the Church, whose handling of Miss Gibbs' perplexities—and her psychotherapist—might serve as a model for classes in pastoral counselling.

SISTER MARY HILARY, C.S.M.

The Living CHURCH

Volume 149 Established 1878 Number 20

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

STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. Christine Flaming Heffner, managing editor. Lilla Thurber, news editor. Alice Kelley, book editor. The Rev. Lewis M. Kirby, Jr. (St. George's Parish, Box 22, Perryman, Md.), music and records editor. The Rev. William S. Lea, Elizabeth McCracken, Paul E. Anderson, Th.D., Paul Busch, L.H.D., associate editors. Warren J. Debus, business manager. Marie Pfelfer, advertising manager. Mary Ann Kaiserling, advertising assistant. Georgiana M. Simcox, People and Places editor. Roman Bahr, subscription manager.

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee Wis. 53202

THE LIVING CHURCH FOUNDATION, INC.

Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; Rev. Dudley J. Stroup,*† vice president; Rev. Carroll E. Simcox,*† secretary; Warren J. Debus,* assistant treasurer. Rt. Rev. John P. Craine,† Bishop of Indianapolis. Rt. Rev. William H. Brady,† Bishop of Fond du Lac. Rt. Rev. John S. Higgins,† Bishop of Rhode Island. Rev. William E. Craig,† Rev. John Heum,† Messrs. Robert Hall,*† Neal Kaye,*† Arthur Ben Chitty,† Peter Day,† Stuart Ullmann.*

*Director †Member

DEPARTMENTS

Angels and Angles	2	Editorials	19
Big Picture	8	Letters	6
Books	4	News	9
Deaths	31	People and Places	29

FEATURES

Vatican II — to Date	Frederick C. Grant	12
Viewpoints — Convention '64		
A Visitor Appraises	Frank Starzel	14
Observers Comment	Arthur A. Vogel	15
Inside a Committee	John C. Laffer	16
History and the Issues	Carroll E. Simcox	17
The Image	Christine Fleming Heffner	18

THINGS TO COME

November

15. Twenty-fifth Sunday after Trinity
22. Sunday next before Advent
26. Thanksgiving Day
29. First Sunday in Advent
30. St. Andrew

December

2. Special convention of the diocese of Oregon to elect a suffragan bishop, St. Mary's Church, Eugene
6. Second Sunday in Advent
8. Executive Council meeting, Greenwich, Conn., to 10th
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.

November 15, 1964



The Collect'd Writings of St. Hereticus

Edited, with an introduction, by ROBERT MCAFEE BROWN. These little masterpieces of parody and spoof—many of which have appeared in *Christianity and Crisis*—treat every phase of modern church life with high hilarity but serious aim. \$3.95

Society and Love

Ethical Problems of Family Life

By ROGER MEHL. Translated by JAMES H. FARLEY. An eminent French theologian discusses marriage and the family, sexual life, children, birth control, celibacy, and purity—always from an informed Biblical standpoint, while taking into account today's social conditions. \$4.50

We Know in Part

By D. T. NILES. Conceived as a sequel to *Honest to God*, this book expands some of Bishop Robinson's views, questions and qualifies others, dealing with law and grace, the Scriptural and historical Jesus, and personal religion. Paperbound. \$1.95

Suffering

A Christian Understanding

By MERRILL PROUDFOOT. Stoic, Hebrew, and various modern attitudes toward suffering are analyzed and compared with that of Paul—which is taken as the deepest Christian insight into the problem. \$5.00

Pastoral Administration

By ARTHUR MERRIHEW ADAMS. Practical, proven techniques for church management—adapted from the best methods used in secular business—that will help every minister handle church affairs more efficiently and in less time. \$4.50

Now at your bookstore
The Westminster Press
Witherspoon Building
Philadelphia, Pa. 19107



VISITING CHICAGO?

Stop in to see our distinctive collection of

RELIGIOUS ART
LITURGICAL CARDS
AND RECORDS

ST. BENET SHOP
DEPT. LC

300 South Wabash Avenue
Chicago, Illinois 60604

WRITE FOR FREE ART CATALOG



MEMORIAL WINDOWS

HUNT
STAINED GLASS
STUDIOS, INC.

1756 W. CARSON ST.
PITTSBURGH 19, PA.

3d Generation of Craftsmen
in Stained & Leaded Glass

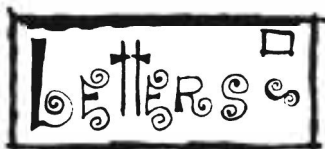
LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

"Sense of Schism"

I want to thank you for your excellent coverage of the first days of the Triennial Meeting of the women of the Church, as it appeared in your issue of October 25th. Your understanding of our spirit and purpose there was very gratifying.

However in the understandable shortening and tightening of phrases required by such reporting, I was uncomfortable to find myself quoted as having said that "although women are not admitted to General Convention as delegates, they need feel no sense of schism." In the larger sense this is true, of course, as our oneness is in the Body of



Christ, not in ourselves. But within the institutional Church a sense of schism seems inevitable when the House of Deputies continues to categorize women as less than the whole persons that our Christian faith assures us that we are.

Women of the Church have been increasingly concerned that their work should be done as part of the whole. They do not want to turn feminist, demanding their "rights," an attitude which would be quite beside the point. I believe that few have personal ambitions to be seated in the House of Deputies. But they are bewildered when the central governing body of the Church tells them that they must be separate, and function separately.

In my opening remarks to the Triennial Meeting, I said that the absence of women as deputies to General Convention was a fact; but that this fact in no way let us off from our purpose, which was to think more deeply about our ministry as a part of the *laos*, and to seek to understand what God is demanding of us as we live in His world. This seems to me to be quite a different emphasis. We cannot deny that a sense of schism exists, nor the distress and uncertainty that it causes. We do affirm our intention to serve our Lord and His Church, in spite of this.

THEODORA SORG

(Mrs. Harold Sorg)

Presiding Officer, The Triennial Meeting
Berkeley, Calif.

I found an amused grin on my face as I read in THE LIVING CHURCH, October 25th, "Some Episcopal Churchwomen were asked to react to the House of Deputies' vote. . . . No comment. . . . No comment." No longer are we stunned at being asked to react to rejection. Our daily lives are lived in a fantastic, funny ghetto. It is rather like living in the United States in this year, 1964, and

being forced to keep house with an ice box, a wash pot, and a carpet beater.

We do not demand our rights, but neither do we cease the attempt to affirm in our lives the truth that it is God who reigns. To those of us who have been blessed to glimpse the totality, the absoluteness of God's kingship, it seems as it once again Corinth has come to call. When we are looked at yet another time, we want to paraphrase: What came ye out to see?

I do not condone the actions of those in council. I am saddened that I am rejected, and in the act, denied my wholeness as a person before men. Perhaps one needs to experience this stigma of being less than fully human. Perhaps one has to be shoved into "lesser" humanity's grotesque mold before one learns to live with silent, constant, bleeding wounds, opened daily by arrogant indifference and prejudice.

When any person is rejected, he cannot suffer quietly and alone. Always there are children to explain to. Regardless of the cause, the young do feel rejection's stinging smart. Their "why?" must be answered. When rejection is public and comes from places of honor and esteem, the task of explanation is most difficult. One does not wish to undermine or defame the very structure of one's chosen household.

How do I defend myself for being a woman? Is there a defense? And if there is, should such defense be needed?

Am I comforted because the Church demands a social justice of the world she will not espouse in her own household?

No comment?

Dare I sign my name, knowing the rebuffs to come? I am both weak and foolish, so I sign; and give my weaknesses and my foolishness to God.

HELEN BROOKE

Dallas, Texas

Methods Questioned

As a weekly communicant for many years in the Episcopal Church, I am greatly concerned with the innovations being introduced in the celebration of the Holy Communion. I do not question the sincerity of the priests in efforts to include the laity as part of the service.

For centuries, the congregation has responded as a whole, "And with thy spirit," to the celebrant's "The peace of the Lord be always with you." Is the "Kiss of Peace" more meaningful, when it is given with a handshake from priest to acolyte, to usher, to each individual in the congregation? I doubt it. The resulting confusion is disturbing.

Does a bare altar, to be vested later by priest and altar guild members during the offertory, add to the service? A hostess, when preparing her supper table for guests, spreads her finest linen, and arranges her sparkling silver beforehand, so that all may be ready. Then let God's table be prepared with meticulous care for His coming in the sacrament. How lovely to make things beautiful for God, so that all may be done "decently, and in order."

How distracting to look at a priest celebrating the Holy Mysteries from behind a free-standing altar — flanked by ushers and altar guild women as well as acolytes! It is difficult enough to keep one's mind on worshipping God, and private prayers, without having obstacles thrown in the way. If one

believes—and I do firmly believe—that our Lord comes to be present at the Holy Communion, then let the sacrament remain the Holy Mystery—with the celebrant's back to the congregation.

While our priests are making bold efforts to include the laity in the sacraments, I question these innovations are the way. Wouldn't it be better if all we Churchmen had a thorough re-study of the Prayer Book, beginning with the Catechism? Yes—the Catechism—or would that be old-fashioned? Thousands of Episcopalians have never heard of fasting, and have never been told about pages in the front of the Book of Common Prayer that instruct in fast days.

Perhaps our bishops need to read the Order for Consecrating a Bishop, and our priests, for the Ordering of Priests. The history of the Church shows very plainly that when the Church has become too liberally minded, it has fallen into very sad days. "The fear of the Lord is the beginning of wisdom."

LUCY LEE CHRISTMAN
(Mrs. Abbott Christman)

San Mateo, Calif.

All Alike?

In regard to the "open Communion" proposal by the House of Bishops, do they mean to say that all Christian denominations are alike and that a Communion service in one denomination is as valid as a Communion service in another? It would appear so.

Do they mean to deny the necessity of the priesthood and their own apostolic succession for a valid, sacramental celebration of the Holy Eucharist? Do they think all denominations teach the Real Presence of Christ in the consecrated elements and the necessity for careful preparation and faith in the sacrament if the benefits of Holy Communion are to be received?

Is the way to unity via denial of the basic differences which certainly do exist?

(REV.) JAMES BRICE CLARK
Rector, St. Barnabas Church

Omaha, Neb.

"Cynical or Ignorant"

I have recently read a shocking account in the secular press which indicates that a resolution originating in the House of Deputies giving aid and comfort to those who heroically fought upon the front of the segregation issue has been turned down on the ground that such a resolution encourages "anarchy and chaos." This is a bleak moment in the life of the Episcopal Church.

The lay vote on this issue seems to indicate the dominance of legal positivism in the thinking of our laity. Legal positivism can be either cynical or ignorant. Essentially it is a position that law and justice are what is on

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Funds previously received have been used to assist in reporting General Convention.

Previously acknowledged \$14,542.76
Receipts Nos. 6016-6018, Oct. 30-Nov. 4. 217.00

\$14,759.76

the statute books. From time immemorial it has been recognized by both civil jurists and ecclesiastical canonists that a distinction is to be made between "true law" and "false law." The legal positivist does not make this distinction. The test of true law is its legitimacy in source, its equity in the sense that it does not place unequal burdens upon some segments of the community, and that it contributes to the common good rather than to the special interests of tyranny. Christian tradition has always recognized this distinction between true and false law, which has come down enfolded in a dual culture of Greek and Hebrew tradition. The classic case is that of Antigone who resisted the "false" law of the tyrant, Creon; the pertinent illustration in the Hebrew tradition rests in the story of Naboth's vineyard which the king desired to take for his own interests.

It does not need to be proved that Jim Crow laws are by implication contrary to the true law of the land as enunciated in the Constitution, the 14th Amendment, the Bill of Rights, and the decision of the Supreme Court upon racial discrimination, and now enshrined in statute law in the current Bill of Civil Rights. Also it is quite obvious that municipal regulations against trespass, loitering, vagabondage, and disturbance of the peace, which are legitimate laws in themselves, have been used in a discriminatory fashion against those non-violently demonstrating for civil rights. Fire hoses and police dogs are the symbols of more anarchy than parades and hymn singing.

The Church has historically always claimed that civil disobedience is a right, and may be a duty, in cases where conscience indicates that the Law of God is contrary to the law of man, or cases of the deviant uses of the law of man. "We ought to obey God rather than you," is the apostolic charter of righteous and just civil disobedience. And yet this disobedience must be within the controls and reverences of "fearing God and honoring the King."

The vote of the laity indicates an abysmal ignorance of the long tradition of the Church in regard to the right and responsibilities of civil disobedience. Also it discourages those who upon the front line of the struggle for racial justice should be encouraged by the feeling that the Church is behind them and honors the scars they bear in body and soul. The current situation is as if the laity of the third century had asserted that the death of martyrs was an encouragement to anarchy.

(Rev.) WILFORD O. CROSS
Professor of Ethics,
Nashotah House

Nashotah, Wis.

I was shocked to read in the October 21st edition of the *Chattanooga Times* that on October 20th the St. Louis Convention defeated a resolution which would have given civil disobedience in civil rights matters the sanction of the Episcopal Church. It was not, however, the defeat which shocked me; rather, it was that the Convention would even consider such a resolution.

Mr. W. Edward Morgan of Tucson, Ariz., the introducer of the resolution, is quoted as saying, "It lost in the lay order. This means to me that the clergy have failed to educate the laity sufficiently well in the areas of faith and morals."

Perhaps if our clergy spent less time participating in sit-ins, lay-ins, and other forms

of civil disobedience, and instead spent more time actually educating the laity in areas of faith and morals, such a resolution would never even need to be considered.

Even if the resolution were to be passed and perhaps aid its supporters in achieving their goals, their achievements would still have been made in a dangerously weak, indirect manner, and not through the sincere Christian love of all men as taught by our Lord and Saviour.

EDWARD HUGHES RUSSELL, JR.
Junior, The University of the South
Sewanee, Tenn.

Church, Race, and Women

In the issue of *THE LIVING CHURCH* for October 25th, I find on pages 2 and 3 a moderate, thoughtful, and realistic letter on the Church and the racial crisis in the United States. I am particularly impressed with the fact that it is realistic: the four signers realize that Negroes have problems in our society as *Negroes*, and that Church and society have to contend with that fact. Certainly no one is likely to call *THE LIVING CHURCH* editorial to which they refer "realistic."

And then on page 8 of the same issue I find the "news" that all four of these letter writers have once again been barred from official representation of their Church. It is all rather strange.

Mesdames Hudson, Mathias, Okie, and Thomas represent *me* more adequately than the present editorial policy of *THE LIVING CHURCH* or the House of Deputies.

ALEX D. MOFFAT
Dallas, Texas

Voices Are Raised

Your editorial "Without Voice or Vote" raises several questions about your own general position on the racial crisis which now grips our country.

As I understand it, you object to the publication of views of an "elite inner circle" of experts in the name of the Kingdom, which are stated as Christian dogma or a "Church teaching." But you also plead that the laity whose views presumably are different, or the rank-and-file membership of the Church (a broad category) are or can be embarrassed by pronouncements of "professionals" at headquarters. You complain that parish clergy are not consulted and add pettishly that they are expected to go down the line "all the way, as soon as they have been told what it is" and "the laity are not to speak up, but pay up."

It would be better if you could be specific in these accusations.

Are you referring to the Presiding Bishop's letter on Whitsunday, 1963? Do we not stand in need of bold and strong guidance from our leaders? Granted the need for non-dogmatic answers to specifics of actual situations, are we really in danger from such pronouncements or from the cultural idolatry of white supremacy which grips northern and southern clergymen in a vise between congregational emotion and their conscience?

It is slightly ironic, to say the least, that the specific illustration you chose of the "our Church teaches" misjudgment was an opinion of (a) a non-professional, i.e., a layman, (b) a Presbyterian, it would seem.

So when he said "our Church teaches" he might have been right. Have you checked

the Presbyterian positions lately? What has the Prayer Book or the Articles of Religion got to do with them?

And one might ask just what are you arguing for? That no pronouncements, statements for guidance, or whatever be issued until all clergy and layman have checked it and okayed it for non-offensive, often embarrassing materials? How is this possible?

The fact of the matter is that you would be better advised to raise the questions you



daintily avoid; the moral propositions of civil disobedience itself. And you might also ask yourself, "Why this attack by indirection on the prophetic voices in our midst?" Must not a remnant speak to an unregenerate Israel? What is so bad about embarrassment if it be the judgment of the Lord?

Woods Hole, Mass. EDGAR LOCKWOOD

Editor's comment: We think Mr. Lockwood missed the basic point of the editorial which was that the "professionals" too often, speaking for themselves, say "The Church teaches. . ." The article in question, published in an official paper from the Department of Christian Social Relations, speaks to Episcopalians with an official voice. Dr. Sanderson is not a layman in our context, being professionally engaged in social work. His Presbyterian identification was remote from his article, which was used officially. In such a circumstance only the "professional" has a voice.

Promenade Concert

While I do not like to disagree with Mrs. Anne Douglas [L.C., October 25th], I thought that the Promenade Concert on Monday, October 12th, was an exciting and wonderful experience. The acoustics of the Art Museum were such that one was caught up into the music.

I was seated on the marble floor, but have never been more lifted up by sacred music than I was that evening. Especially I think this was true of the Vaughn Williams' "All people that on earth dwell," which was somewhat lost in the auditorium the night before.

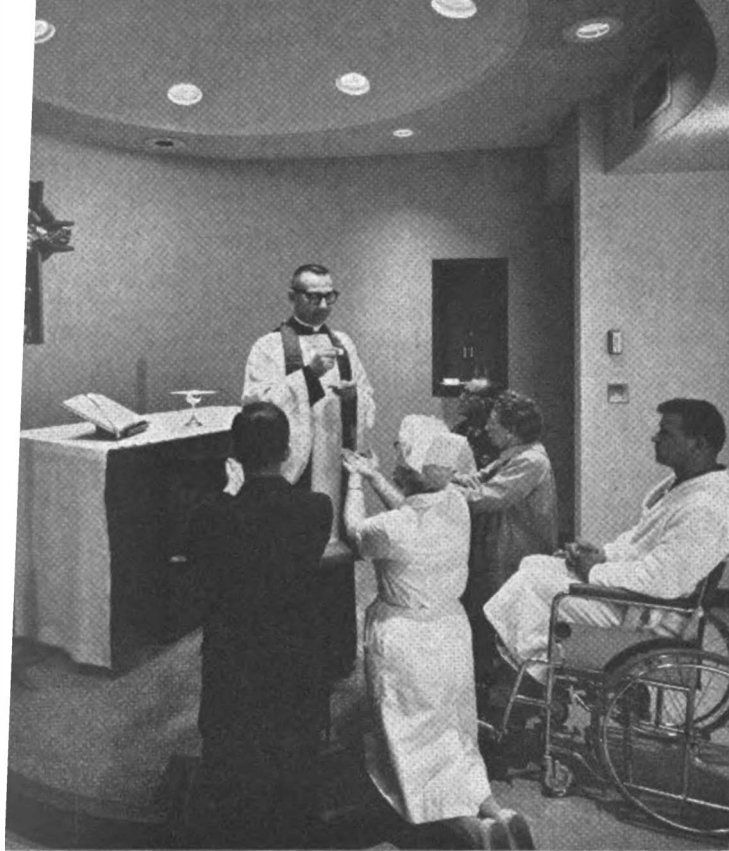
I want to thank all those concerned for making this possible.

(Rev.) F. BLAND TUCKER
Rector, Christ Church
Savannah, Ga.

One Answer

It seems to me, as it must to others, after reading "The Unchurched Speak to the Church," [L.C., October 18th] that when the Church is filled with saints then these people will honor us with their presence.

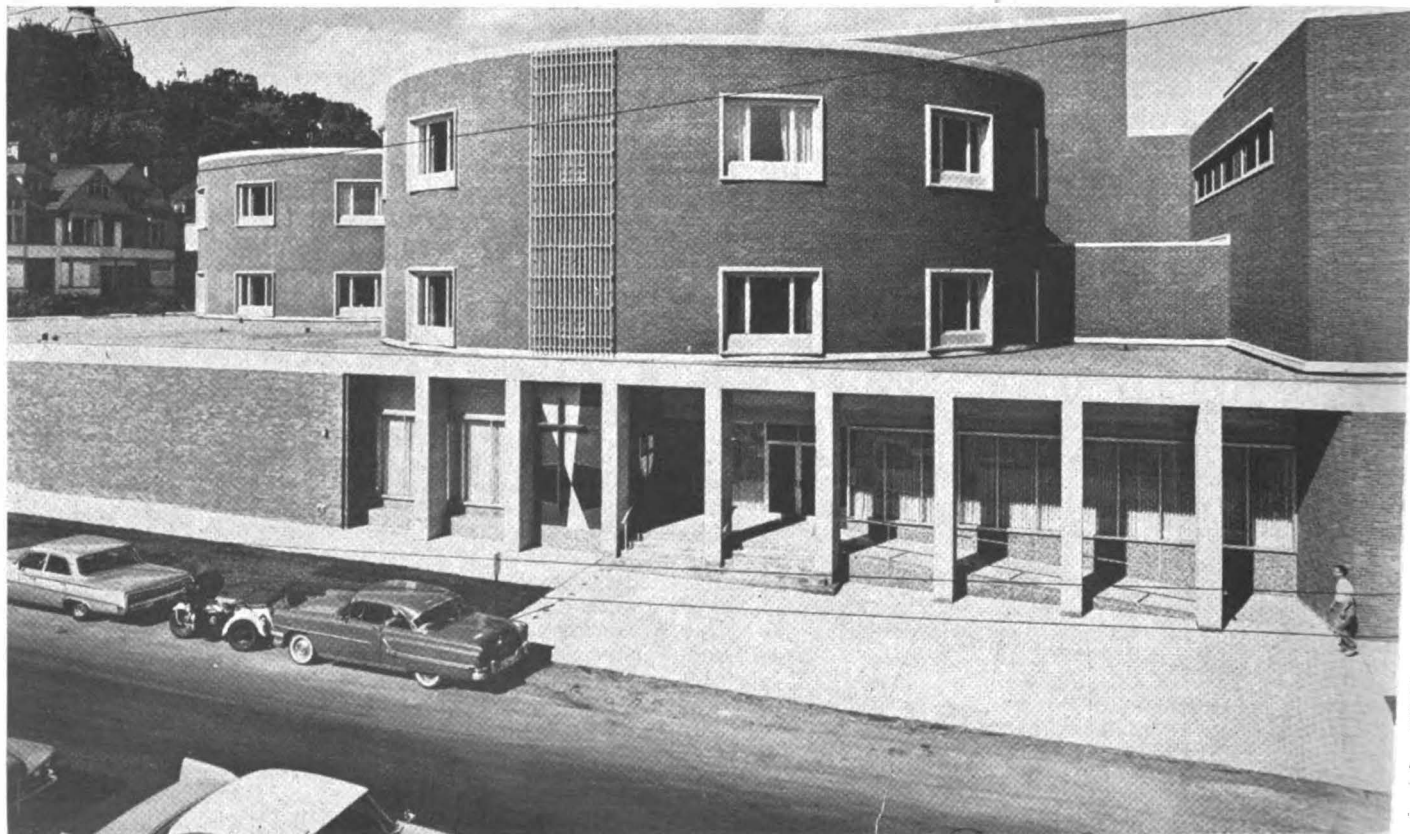
(Mrs.) FRANCES RESCH
Kingman, Ariz.



O Lord, Jesus Christ,
Physician of souls,
We beseech Thy healing touch upon
divided nations,
Church,
families,
neighborhoods;
sick bodies;
troubled minds;
and broken hearts;
And bring us all, by Thy grace,
to the gladness and glory
of Thy heavenly Kingdom.

cfh

A milestone in the progress of St. Luke's Hospital, St. Paul, Minn., was reached with the building of a new three-circle "hospital in the round" unit in 1962 [below]. The hospital was founded in 1855 by Christ Church parish in downtown St. Paul, and today is affiliated with the diocese of Minnesota. Patients and visitors [above] receive Communion in the hospital chapel, the Chapel of the Beloved Physician. The Rev. Edwin P. Wittenburg, St. Luke's full-time chaplain, is celebrant.



The Living Church

Twenty-fifth Sunday after Trinity
November 15, 1964

For 85 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

EPISCOPATE

Dates Set

The Rt. Rev. John E. Hines, who was elected Presiding Bishop at the 61st General Convention in St. Louis [L.C., October 25th] will assume the duties of his new office shortly after January 1st. The Bishop of Texas will be installed as Presiding Bishop at a special service, January 27th, at Washington Cathedral, Washington, D. C. He succeeds Presiding Bishop Arthur Lichtenberger, who has resigned because of ill health.

The resignation of Bishop Hines as Texas diocesan, which becomes effective December 31st, has necessitated the calling of a special council for the purpose of electing a new bishop. The council will be held December 4th and 5th, at Christ Church Cathedral, Houston.

Installation in Pennsylvania

The Rt. Rev. Robert L. DeWitt was installed as Bishop of Pennsylvania at the Church of the Advocate, Philadelphia, on October 31st. Bishop DeWitt, who became coadjutor of the diocese April 1st, succeeds the Rt. Rev. J. Gillespie Armstrong, who died on April 23d [L.C., May 3d].

The Rt. Rev. William Crittenden, Bishop of Erie and president of the third province, acted as consecrator for the Rt. Rev. Arthur Lichtenberger, Presiding Bishop. The Rt. Rev. J. Brooke Mosley, Bishop of Delaware, presented Bishop DeWitt with a pastoral staff of ebony and sterling. Preacher at the service was the Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, who exhorted Bishop DeWitt "not to fear change, for to do so is to be insecure," but rather, "where necessary, cut away the barnacles of the past and move ahead to reshape the diocese."

HOUSE OF DEPUTIES

Treasure in the Haystack

In a brief address to the House of Deputies on the final day of the General Convention, Clifford P. Morehouse, President of the House, noted that this was the 11th General Convention in which he had served as a deputy, and declared that in many ways it was the most disappointing

and frustrating Convention in his memory.

The intolerance of minority opinion and the refusal to face issues distressed him. "The presiding officer must protect the right of minorities to be heard. While I am President, they will be protected," he said.

"We have had deputies leave because of their sense of frustration," he said. "I do not condone this. And yet those of us who remain share much of the same feeling of frustration. We cannot regard this as a great Convention."

Mr. Morehouse recalled the 1934 General Convention, which met during the depths of the great depression. "The Church at that time was almost buried in a mountain of mortgage indebtedness, and many were pessimistic and discouraged. But out of that Convention came the Forward Movement, and the beginning of rehabilitation and growth. Perhaps the Church can endure adversity better than the present-day prosperity."

The challenge for the Church now, he said, is "to separate from the great haystack this Convention has produced the treasure that is buried in it." This he identified as the commitment of the Church to shed its preoccupation with itself, and "to dedicate its members in manpower and money to Mutual Responsibility and Interdependence in the Body of Christ."

Mr. Morehouse called upon deputies, as they went home, to answer candidly the perplexities of their constituents, and to emphasize the constructive accomplishments of the General Convention. "We get the feeling we are leaders, do-



ing the work of the Church at the highest level. But in the highest sense we do not do the work of the Church, we only plan for it," he said, adding that no one had been brought to Baptism in the House of Deputies, none to Confirmation in the House of Bishops, and "this is the real work of the Church."

"The Church's real work," he said, "is not done in General Convention but in parishes and missions, and in the world, by baptized and confirmed men and women bearing their witness through living the Christian life day by day."

EPISCOPAL CHURCH CENTER

Appreciation

The Rt. Rev. Arthur Lichtenberger, Presiding Bishop, has issued a statement of appreciation to clergy and lay people for their response to the appeal for funds for the Episcopal Church Center in New York City. The statement said:

"I would like very much to express my deep appreciation to the bishops, clergy, and the people of the Church for their very wonderful response to the appeal for funds to build the Episcopal Church Center.

"The latest report shows that we are within a little over \$200,000 of the total amount needed, counting all pledges and gifts already made.

"In particular I would like to express my appreciation to the Rt. Rev. John P. Craine, Bishop of Indianapolis, for his help since the meeting of the House of Bishops in Little Rock in 1963.

"The Episcopal Church Center is your building! Those of us who go there each day rejoice to be able to work there. As you approach the building you see at the end of the arcade the words 'whose service is perfect freedom.' This is the spirit in which we try to do our work each day."

VATICAN COUNCIL

Fourth Session

Pope Paul VI has decided to call a fourth session of the second Vatican Council. The announcement was made at the 108th general congregation by Archbishop Pericle Felici, Council secretary-general, who told 2,200 Council fathers that the next session "will be held whenever the Pope decides."

Archbishop Felici also disclosed that the Pope had decided to end the current session on Saturday, November 21st, the Feast of the Presentation of the Blessed Virgin Mary in the Temple at Jerusalem.

He said the session's closing would be marked by a Solemn Mass in St. Peter's Basilica concelebrated by Pope Paul and 24 Council fathers in whose dioceses are located the most renowned Marian shrines.

That afternoon, Archbishop Felici added, there will be a solemn ceremony in the Basilica of St. Mary Major in Rome, at which the Pope will preside.

After expressing warm praise for the

work of Council experts, the secretary-general urged commissions assigned to revise texts discussed by the Council to carry on their work assiduously so that some will be ready for final approval before the session adjourns. [RNS]

NEW YORK

Ecumenical Patriotism

For many years New York City's service of the Massing of the Colors was held at St. Thomas Church, under predominantly Christian auspices. This year it was made more ecumenical than ever by being held at the Jewish Temple Emanu-El, on Sunday, October 18th.

The service was preceded by the traditional parade down Fifth Avenue. There were some 1,500 paraders, representing the armed forces and various veterans' organizations. This was the 43d annual service, the object of which is to perpetuate and to deepen patriotism through the symbolic massing and blessing of the colors.

Chairman of the 17-member military committee which organizes the yearly observance is William Francis Gibbs, a vestryman of St. Thomas Church.

In the service itself, the Rev. Dr. Julius Mark, senior rabbi of Temple Emanu-El, read the lesson. The chief address was

given by the Rev. Dr. David H. C. Read, minister of the Madison Avenue Presbyterian Church. Chaplain Gilbert Darlington, an Episcopalian, read the list of the dead who were specially honored. The 23d Psalm was read by Chaplain R. B. Fink, a Methodist. Chaplain Edward J. Saunders, a Roman Catholic, blessed the colors.

NEVADA

Bishop Lewis Memorial

The Wayfarers' Chapel of Trinity Episcopal Church in Reno will be renamed "The William Fisher Lewis Memorial Chapel" in honor of the late, long-time Bishop of Nevada, who died on September 6th. Bishop Lewis was elected Bishop of Olympia in 1960, after serving as Bishop of Nevada for 17 years.

In announcing the action of the vestry of Trinity Church, Silas E. Ross, senior warden, said that the action was taken in appreciation and recognition of Bishop Lewis' many years of devoted service to the Church in Nevada. Mr. Edward S. Parsons, of Reno, has been asked by the parish to plan the interior design with the Cummings Stained Glass Company of California and to create a chapel of beauty and dignity, befitting the spirit of Bishop Lewis.

MICHIGAN

"Anti-Union Unions"

Striking unions in the Detroit newspaper strike are "unjustly hurting the city, the newspapers, and the cause of all good unions," said the Rt. Rev. Richard S. Emrich, Bishop of Michigan, in a statement issued on November 2d.

Bishop Emrich's statement, which he termed personal conviction, was issued from a position of intimate knowledge of the situation as member of a three-man commission appointed by Governor George Romney (L.C., October 11th) to advise on procedures in settling the strike. The bishop said he wrote in the realm of principle, "for, surely it is only in the grasp of principle that we can form a moral judgment, or bring order to an unhappy situation."

"What we are witnessing in the present strike," wrote Bishop Emrich, "is two unions, with unlimited veto power, depriving an entire metropolitan area of its newspapers, after 12 other unions willingly and responsibly signed their contracts.

"The real issue is, *on the union side*, a miserable organizational mess which has tempted a small minority to a scandalous misuse of power. They have closed down two papers, deprived a large metropolitan area of needed news before an election, put thousands out of work; and caused a big enough mess to bring in a mayor, a governor, and even the President, to no effect."

Likening all social groups to St. Paul's description of the Church as a body, Bishop Emrich drew two truths for the present newspaper strike:

"(1) If we act without due regard for the common good and the rights of the body, that is arrogance, presumption, and creates anarchy; and,

"(2) Within the social structure, as within the human body, there are distinctions of position and differences of function."

"It is an anarchic confusing of function which has led, in the great part, to the tragedy of this long strike," the bishop said.

"The City of Detroit must learn," he went on, "to recognize that any group can misuse power, and that even a union can say, 'The public be damned.' Remember (a) that 12 out of 14 unions, the vast majority, signed their contracts; (b) that, in the judgment of many, a considerable financial package was offered to the striking unions; and (c) that, compared with labor in general, with teachers, clergy, and public servants, these strikers are well paid men. The issue here is one of order, of the responsible use of power, of management's right to be management."

The statement continued: "Just as the moral indignation of the people rose in the past against the misuse of power by the Church, government, and big busi-



The Rt. Rev. Girault M. Jones, Bishop of Louisiana, has declared that the Thanksgiving offering will be sent to Bayou du Large Mission to restore church property damaged by Hurricane Hilda [L.C., October 18th]. The mission, under the direction of Capt. Joseph Andrews of the Church Army, is made up of people who for the most part earn their living through fishing and trapping. Floors in the rectory and parish house are destroyed, along with pews, hymnals, Prayer Books, and other Church furnishings. Books from Capt. Andrews' library, and his rectory furnishings were also destroyed.

On September 22d the disastrous fires which swept the Santa Barbara, Calif., area spared the retreat house of the Order of the Holy Cross [L.C., October 4th]. However on September 23d the fire in the area near the retreat house, which seemed to have been extinguished, rekindled, and within an hour Mount Calvary was completely surrounded by flames. The fire ignited the newly renovated Lavra and caused complete destruction of the building. There was partial damage to two bedrooms, some woodwork, and some of the windows in the main house.



ness, so it will rise today against the misuse of power by unions. In history irresponsibility and excess are always punished.

"What I have written is really pro-union, for it is obvious that this strike hurts the legitimate cause of unionism. Actually, since organized labor is being hurt by this misuse of power, the strikers may be said to be members of two anti-union unions.

"Unions have a right to organize, but they do not have a right to foist an organizational mess upon an industry. They have a right to their place; they do not have a right to get out of place.

"If it [the strike] is caused by a personality problem within a union, let the union members correct that personality problem by themselves before the moral power of the people, or the government acting for the people, steps in with a less desirable solution.

"If you agree with this analysis of the total situation, speak to the men who are striking, and ask them to exercise some statesmanship. Good union leaders are wise statesmen, loving the common good, and not destroyers. And, wherever you are placed, do what you can to end this shameful situation," the bishop concluded.

The strike is now (on November 3d) in its 114 day.

ANGLICAN-METHODIST

The Proper Attitude

Newport, Wales: The Most Rev. Alfred Edwin Morris, Archbishop of Wales, suggested in Newport that joint services, if approached in the proper attitude, could foster increased understanding between Anglicans and Methodists.

The Archbishop, speaking at the Monmouth diocesan conference said, "If joint worship is an expression of the desire to understand and appreciate our respective devotional heritages it could bring us closer together. If it were a mere demonstration, and not a joint act of worship, it could probably do more harm than good."

Such services, he added, "should be in response to a formal invitation on a congregational basis to attend an ordinary service. Such an invitation should not be given or accepted until there is sufficient understanding and charity between the congregations concerned to make the joint worship a real offering of united devotion."

Dr. Morris said that at this point he would not approve an invitation to a Methodist minister to preach in an Anglican service. It would be better, he said, if Methodist clergy were invited to speak at other types of Anglican gatherings, where they could speak at greater length and answer questions.

Dr. Morris reminded the conference that the governing body of the Church in

Wales has asked diocesan conferences to indicate next year whether union negotiations between the two Churches in Wales should be entered into.

Chester, England: The Rt. Rev. Gerald Ellison, Bishop of Chester, reported to the diocesan conference meeting in Chester that opinion is sharply divided in the proposed Anglican-Methodist merger. Bishop Ellison said that latest figures indicate that 57% of Church members favor the union, with 43% opposed to it.

SOUTH AFRICA

Appointment Plans

The Very Rev. E. L. King, dean of St. George's Cathedral, Capetown, has announced plans to appoint a non-white clergyman to serve on the cathedral staff. A non-white priest has never served on the staff of the mother cathedral.

Dean King said that there had always been "complete integration of the races" in St. George's, and the fact that there was no color prejudice there was part of the traditional liberal attitude toward race in Cape Province. [RNS]

Critic Elected

The Very Rev. Patrick Barron has been named Suffragan Bishop of Capetown, filling the position left vacant upon the resignation of the Rt. Rev. Roy Cowdry earlier this year.

Bishop-elect Barron, who has led a large multiracial congregation in South Africa, is an outspoken critic of the South African government's *apartheid* [racial segregation] policies. He will assist the Most Rev. Robert Selby Taylor, Archbishop of Capetown, who succeeded the Most Rev. Joost de Blank six months ago.

The bishop-elect is 52 years old, married, and has three children. He is one of the few Anglican bishops born in South Africa. [RNS]

All the Way There

South Africa was condemned as a "police state" by an Anglican bishop in Capetown because of its law permitting the arrest and detention of a person for at least 90 days without a trial or any other recourse to the courts.

The Rt. Rev. T. G. V. Inman, Bishop of Natal, addressing a diocesan synod, said that once a country has assumed such totalitarian powers, it is usually reluctant to relinquish them "especially when it believes itself to be threatened by enemies within and without."

Recalling that two years ago he told the synod that South Africa was "potentially a police state," Bishop Inman said that now he was revising that statement to indict the country as definitely reaching that state.

He observed that "one of our members



The Rev. Dr. Austin Farrer (right), warden of Keble College, Oxford, and his wife were recent guests at Nashotah House. Dr. Farrer, author of *Finite and Infinite*, a Gifford lecturer, and internationally known philosopher-theologian and biblical scholar, addressed the student body and faculty on "The Nature of God's Action in the World." He also took part in class discussion on the nature of man's freedom. Dr. Farrer is pictured with the Rev. Dr. Arthur A. Vogel, William Adams professor of apologetics and dogmatic theology at the Nashotah seminary.

(an African layman) is unable to be with us for this reason. Whether or not he will subsequently be charged with some offense, I must record my protest against the holding of any person in custody without a trial."

Bishop Inman said he was not denying the right of a state to protect itself "any more than I would condone actions which endanger the safety of a state."

"But," he said, "it is our Christian duty not to allow apathy, lethargy, or prejudice to deprive us of the awareness that when executive action is permitted to override a recourse to the courts, oppression has a fruitful field in which to flourish." [RNS]

90-day Vigil

The Rt. Rev. Leslie E. Stradling, Bishop of Johannesburg, announced at a diocesan meeting in Johannesburg that he plans to create a new archdeaconry headed by an African, to help promote racial unity and advise him on Church affairs concerning African Anglicans.

The bishop said that while Anglicans are working toward integration of the races within the Church, there still exists a "big gap between theory and practice."

The diocese voted to introduce a 90-

Continued on page 20

VATICAN II—

to date

by Frederick Grant

The Vatican Council began in low gear — like a symphony whose opening movement was marked *molto adagio*. The first few weeks in 1962 seemed interminable, a slow-moving flood of speeches, often overlapping and repetitive.

Nevertheless, out of this long discussion came the only finished document (so far as I know), the *Constitution on the Sacred Liturgy*, approved at the close of the second session, December 4, 1963. It will long be viewed as one of the most important liturgical documents in Christian history, and will surely have an influence far outside the Roman Catholic Church. Its preamble set the reforms on the broadest possible basis, and formulated the plans and purposes of the Council in its work as a whole. "This sacred Council has several aims in view: It desires to impart an ever increasing vigor to the Christian life of the faithful; to adapt more suitably to the needs of our own times those institutions which are subject to change; to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call the whole of mankind into the household of the Church. The Council therefore sees particularly cogent reasons for undertaking the reform and promotion of the liturgy."

This noble statement is obviously faithful to Pope John's declared intention: The Council was to deal with practical problems in a pastoral spirit, rather than dogmatic questions; and it was to reach out not only to all Christians, regardless of their ecclesiastical allegiance, but to all mankind. In spite of complaints about the slow-motion progress of the Council, this *Constitution* was a great achievement. The *New York Times* described the advance of the Council as "glacial." But the

figure implied much more than it conveyed. If a glacier 25 miles long, a mile wide, and 1,000 feet deep moves a half inch in a summer, the progress is really immense!

In sessions two and three the progress has been more rapid, even though the printed documents are not yet available to certify it. The magnitude of the practical problems confronting the Council, and the wide divergence in point of view as these problems are discussed, especially the difference between the arch-conservatives in the Curia and the obvious majority of the Council fathers, have now come into clear focus. These are problems which concern all men everywhere, and are just as important for the ecumenical movement as any of the theological dogmas that have hitherto claimed most attention.

Gathered from the four corners of the earth as well as from all of Europe and the Americas, the Roman Catholic bishops realize perfectly clearly the obstacles that now confront Christian advance. For one thing, Christianity is no longer maintaining even a foothold in some countries. And the population explosion is more rapid than the Church's missionary expansion. The Christian percentage of the world-population has been declining for 50 years. Hence, to say the least, the energies hitherto devoted to rivalry and competition among the Churches must no longer be wasted, but must be centered upon concerted efforts, everywhere. These energies are also needed for inner development, as well as for propaganda. As our Anglican Bishop Barry said, "Sixty per cent of the Church's work is and ought to be *practical*." Let us look at some of these practical problems confronting the Council — and the whole Christian Church.

Scripture and Tradition

The long debate over Scripture and Tradition may seem not to be concerned with a practical problem, but it surely is. Does the Church depend solely upon the

Bible ("*sola scriptura*," as the early Protestants insisted) as the source of its teaching? Or is there also a place for tradition, supplementing and parallel to the Scriptures?

Obviously there was tradition before the Bible. Obviously there has been tradition since the Bible. All living religions rely upon something more than a written book—look at Judaism, our mother faith, or Islam, or Buddhism. But how is this tradition to be checked and tested and verified? By the Bible, we Anglicans maintain, saying that nothing shall be laid down as necessary to salvation unless it can be proved by Holy Scripture. As the old High Churchmen used to say, "The Church to teach, the Bible to prove." I don't know how the Vatican Council will decide, but I think we can expect something very much like this principle, which is basically sound — not because it is Anglican or Reformed, but because it is Catholic.

And if this principle prevails, we can begin to look for greater freedom for biblical and historical research in the Roman Catholic Church. Hitherto, Roman Catholic scholars have had to move forward very gingerly, for fear of being repudiated. A similar caution is to be seen in some circles of Anglicanism, and among Protestants and the Orthodox as well. But if Rome decides that it is no longer necessary—or possible—for dogmatic theology to determine in advance what the Bible must be understood to say, or to decree the way in which the Bible must be interpreted, not only will the prospects of reunion brighten but other Churches will surely "thank God and take courage," realizing that the sacred ark is safe without human hands to support it. The timidity which some Churches enforce upon their scholars is almost unbelievable — even by its victims!

Dr. Grant, New Testament scholar, was an official observer of the first session of the Second Vatican Council. His edition of J. B. Bury's *History of the Papacy in the Nineteenth Century* has just appeared (Shoken Books, New York, \$5) and his book, *Rome and Reunion*, will be published by the Oxford University Press early in 1965.



[RNS]

Vatican II, first session: *Molto adagio.*

Racialism

The most recent debates, according to reliable journals in this country which aim to give their readers a well-documented report of contemporary history, have concerned racialism, which the Roman Catholic Church is sure to repudiate, and repudiating will set an example for all mankind. For it is by all odds the largest and most influential Christian body in the world (550,000,000 members), with dioceses and missions in every quarter of the globe.

Birth Control

Another issue is birth control, which is a problem everywhere, but has hitherto been ignored or denounced in canon law and by papal pronouncement. But the tidal wave of the population explosion will not abide any monarch with a broom, nor heed the authority of the Church. Manifestly, Roman Catholics everywhere—50% of them at least, some say 60% in many countries—simply ignore the prohibition of birth control, at the terrible cost of uneasy consciences, reticence or misrepresentation in confession, or brazen defiance of the Church's regulation. But there is hope of a change, thanks to the valor and plain speaking of a dozen or so of the most eminent and open-minded of the bishops and Cardinals. Such a statement as that of Cardinal Léger of Montreal, that marriage is "good in itself," quite apart from procreation, marks a great step forward. Christian love within the family, confidence and trust as its atmosphere and inspiration in the birth and rearing of children, mutual support and loyalty—these are values too precious to be jeopardized by the age-old accidental mode of bearing offspring. As someone has said, great reforms are won through slogans. The slogan now is, "This is a scientific problem, not a theological." Again, Rome's example will have wide influence everywhere.

Mixed Marriages

Moreover, the subject of mixed marriages will probably be dealt with seriously, and perhaps the canon law will be reformed. At last it is getting through to the ecclesiastical authorities that this question is a matter of common justice, and that no man or woman should be required to sign away the religious upbringing of his or her children even before they are born. But alas, those who sign do not as a rule feel strongly about religious nurture.

Religious Liberty

Another problem is religious liberty, which is surely due for a strong statement. The opposition has come from areas where the Church is theoretically supreme, usually in close alliance with the state and therefore responsible for education, religion, and morals—including political loyalty and anti-communism. But the opposition is weakening, it seems, everywhere. Coercion cannot produce real faith, and a dictated creed results only in verbal conformity. Witness what actually happens among the "intellectuals" in Spain, Portugal, South America, and even Italy itself. The danger of a Communist sweep in countries where religious liberty is granted does not amount to what its opponents have feared. The strongest opposition to Communism has come from countries where religious liberty has been enjoyed for long periods.

The Jews

Finally, the statement on the Jews, which was shamefully shuffled back and forth last year, seems now on the way to final formulation. Again, the objection arose from Church leaders who feared a repercussion in their own countries. A kind word to the Jews, even a word of justice and recognition, might be interpreted by the sensitive Arabs as aimed at

them, and in consequence Nasser and others might seize Church properties throughout the Near East. But danger is no excuse for delay in righting injustice. Pope Paul's able and courageous efforts to make friends in Palestine and the eastern Mediterranean last winter must surely have brought results. It is unfortunate that the first formula proposed in the Council was so theological. To say the Jews are not really guilty of "deicide" is preposterous, and means nothing to anyone not schooled in the Roman Catholic lingo of vituperation. God cannot be put to death!

Of all peoples, the Jews indeed must most vigorously resent the implication. And even in the most orthodox theology, there is no excuse for the term: Christ is not God, but God and man, and He was not put to death as God but as man. It is like the silly sentimental pseudo-theology of those who describe the priest at the altar as "making God." How close to blasphemy can one get, without falling in?

It is to be hoped that the Council, and the Roman Catholic Church, and all Christians everywhere, will agree that the wicked charge that "the Jews" crucified our Lord must be dropped. He was crucified by the Romans, not the Jews. And His enemies, who encouraged the Roman governor to crucify Him, were not "the Jews" but a handful of fanatics and an easily stirred mob. Jesus was Himself a Jew. So were His disciples. So were almost all Christians for a generation or two, before the Gentile mission began to tip the scale. To charge "the Jews" with the death of Christ is about as senseless as to say "the Texans," or even "the people of Dallas," murdered John Kennedy. It is time everyone stopped using such malicious, irresponsible language! We hope the Council will take such a stand as will lead all Christians to follow.



[RNS]

Observers in St. Peter's Basilica.

viewpoints -

convention '64

A Visitor Appraises

by Frank Starzel

The visitor who wandered into the General Convention, perhaps by mistake and without knowledge of its traditions and operations, might well have remarked, "there must be a better way to do this."

His observation would be eminently correct if approached solely from the viewpoint of efficient and rapid transaction of business. Democracy does not function with the ease and dispatch of dictatorial rule.

Compared with the principles and operations of Episcopal General Convention, the Congress of the United States and the several state legislatures would necessarily be classified as authoritarian procedures. Whether democracy runs riot in the Convention is another question.

Political scientists would classify this as a bi-cameral or two-house legislature. Actually it is a three-house operation since in the House of Deputies both the clerical and lay deputations must concur in separated voting upon demand, which normally is made on the most controversial issues. The House of Bishops must also approve.

The very size of the House of Deputies—676 members at the beginning of this Convention and 682 at the end, due to one missionary district becoming a diocese—adds to the complexity of procedures. Voting is by dioceses and districts, not by individual deputies on roll calls. When a diocesan deputation splits evenly the vote is negative, based on conventional parliamentary rules but often criticized as negating democratic concepts.

The House of Deputies frequently was in turmoil, partly because of its size. Dr. Clifford Morehouse, president of this House, remarked that his job was "to wield the unwieldy" and he also called this session the "most frustrating and confusing" in his long experience.

There is nothing new about this in General Conventions, except in degree, and this body did take steps to streamline future meetings, through adopting a nine-day legislative session limit, providing for continuing administration between Conventions and for committee meetings in advance of actual sessions.

This should help to eliminate some problems, but not many. The size of the house—four clerical and four lay deputies from each diocese and one each from the missionary districts—plus some procedural traditions and practices, will still permit parliamentary snarls, time-wasting, irrelevant debate, and paper-work conflicts. It could become worse if and when, as this Convention expressed a desire but did not carry out, missionary districts would receive the status of dioceses and thus add some 150 deputies to the House.

A small beginning was made at this Convention to reduce the size of the House by referring this question to the provincial synods, along with a broad proposal for proportional representation. There was little evidence that these ideas would progress in the immediate future.

It must be said at this point that the Episcopal Church is by no means alone in this respect. Those familiar with the deliberative and legislative bodies of other

large religious organizations agree substantially that the Episcopal General Convention is a model of efficiency compared with some. Issues are settled or compromised and the numerous housekeeping chores are performed, albeit in a hurly-burly atmosphere at times.

The split between clerical and lay deputations was a pronounced manifestation in this Convention. On no fewer than five major issues, the lay deputies insisted on overruling the Bishops and clergy.

First, the lay deputies' vote killed the proposal favored by the clergy to permit seating women as deputies. Presiding Bishop Arthur C. Lichtenberger in a strong message to the House rebuked the action. The Deputies declined to reconsider, with strong overtones of objection to clerical "dictation."

The Bishops' recommendation that "Protestant" be dropped from the Church title was rejected by the Deputies, who substituted a somewhat equivocal compromise under which the traditional name is retained but sanction is given also for deletion of "Protestant" in official usage.

High point of the laity's revolt came in rejecting a resolution sanctioning civil disobedience under precisely stated conditions. This was essentially a codification of positions previously endorsed by the Church through the Executive Council and Bishops. The Bishops exercised their prerogative by issuing a "position paper" covering the same basic elements that the lay deputies had rejected overwhelmingly.

The Bishops' pronouncement on "open

Continued on page 25

Observers Comment

by the Rev. Arthur A. Vogel, Ph.D.

William Adams professor of apologetics and dogmatic theology
Nashotah House

The Rev. Laurentius Klein, O.S.B., Abbot of St. Matthias Abbey, Trier, Germany, is a vigorous man in his middle thirties. Last spring, having heard him lecture at Marquette University, I invited him to visit Nashotah House. During our conversations he mentioned that he was about to found a center at Trier for the study of the Anglican Church, and I mentioned that our Joint Commission on Ecumenical Relations had formed a committee to handle relations with the Roman Catholic Church—but that the committee so far had no work to do.

We set about to help each other. I suggested books for his library of Anglican

its domestic and national nature in contrast to the Vatican Council now in session in Rome. Once the Convention began, the observers were formally introduced at separate sessions of the House of Bishops and House of Deputies; they had free and direct access to all phases of the Convention except executive sessions of the two Houses; and they attended selected dinners throughout the two-week period. Dom Columba, in addition to brief remarks made to both Houses, also preached in Christ Church Cathedral at the Service of Witness for the Religious Life and afterwards read a paper at the reception following that service.

All of the observers commented on the manner in which they were received. Fr. Coerver said that he "was overcome with the warmth and cordiality of our reception. There was no feeling of strangeness, but rather a feeling of belonging to the Convention." Summing up his reactions, Fr. Coerver continued: "I came away with a very optimistic view of future dialogue with the Episcopal Communion. There is much in theology which we could discuss to our mutual benefit and much of our common liturgical and sacramental practice could serve as an admirable basis of such dialogue."

The observers were frequently asked their impressions of the role the laity play

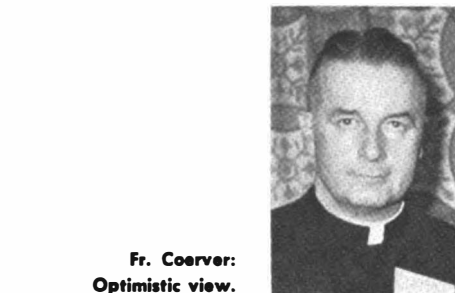
such occasion he replied that he was "greatly impressed with the fact that the lay deputies to the Convention all seem to be so well informed, intelligent, and articulate concerning Church matters." He went on to define "Church matters" as those in the areas of "administration, budget, program, missionary activities, and witness, among others."

He continued: "I was not given the impression that such matters as contemporary theological developments and modern scriptural discoveries were of particular interest or concern to the laity—with some individual exceptions. This im-

pression is predicated to some extent upon conversations that I have had, but much more so upon my observance of the small group discussions which took place on the afternoon of the Ecumenical Day of the Convention. In these discussions it was my observation that the Episcopalians [non-Episcopalians were also in the groups] very ably expressed what was involved in their mission in the world, but they were not quite as articulate with regard to how this affected their relationship with God, nor how sacramental theology enters into this picture."

Mr. Gaertner said, "I feel certain that our report upon the intelligent and effective way in which the laity exercises its strong voice in the operation of the Episcopal Church will serve to strengthen the growing trend in the Roman Church of strengthening the position of her laity." He also said, "We of the Roman Catholic

Continued on page 27



Fr. Coerver:
Optimistic view.

theology and he suggested that we invite official Roman Catholic observers to our General Convention.

As a result of his casual suggestion, some correspondence with Mr. Peter Day (our Ecumenical Officer) and Mr. Day's correspondence with the Secretariat for Christian Unity in Rome, for the first time in the history of the Episcopal Church three official observers were present from the Roman Catholic Church.

Two priests and a layman were appointed observers through Cardinal Ritter's office in St. Louis: the Rev. Columba Cary-Elwes, O.S.B., prior of St. Louis Priory; the Rev. Robert F. Coerver, C.M., vice-rector of Kenrick Seminary in St. Louis; and Mr. Carl R. Gaertner, a lawyer and active layman in the same city.

Before the Convention began, Bishop Cadigan invited the three men to his home for a "briefing." He explained the nature and business of the Convention,

Fr. Vogel: Suggestion
brought suggestion.



in the Episcopal Church. All three spontaneously expressed their amazement and delight—occasionally envy—of the role of the laity. Because Mr. Gaertner is himself a layman many questions on this subject were addressed to him. On one



Dom Columba:
Right direction.

Inside a Committee

by the Very Rev. John C. Leffler

The controversy over the name of our Church has been going on for a long, long time. In many General Conventions it has been debated for hours, generated much heat, perpetuated much division, and been an exercise in futility comparable only to the perennial battle over the seating of women in the House of Deputies.

Obviously it was weariness with this triennial dispute which prompted the House of Bishops, without debate, to resolve to expunge the word "Protestant" from our official name at the recent General Convention.

"Expunge" is a pretty strong word, conveying an impression that something is so wrong, or at best so meaningless, as to deserve extinction.

The first reaction to that word in the House of Deputies was to intensify the opposing convictions which it was supposed to obliterate; and there was every prospect of a worse battle between the Catholic and Evangelical elements in this

strange Church of ours than we had ever seen before. This was clearly evident in the Committee on Amendments to the Constitution where our group divided right down the middle in preliminary discussion, as it always has.

The situation was further confused because the resolution from the House of Bishops left it up to our House to spell out the necessary constitutional steps to implement the expunging. Concurring with their resolution without providing such steps would have created a legal vacuum unparalleled in our constitutional history. One can't expunge something without providing the means for doing so.

There was a ludicrous aspect to the whole thing because even the most extreme Liberal Evangelical seldom uses the word "Protestant" in describing the Church. He refers to "the Episcopal Church," calls himself an Episcopalian. And conversely this term by no means expresses the qualities which the Catholic likes to believe the Church to possess. Neither our relationship with the Anglican Communion, nor our adherence to the totality of the historic faith is in the name: The Episcopal Church. Why the Evangelical should dislike a name he uses

constantly, or the Catholic like a name which is totally inadequate, is hard to see.

Of course, the crux of the problem is that word "Protestant," as each of us knows. The Bishops saw this and therefore their resolution struck at the heart of the matter simply and directly. It stated the issue clearly and brutally—but I believe fortuitously as it turned out.

On Sunday afternoon, October 18th, the secretary and chairman of the Committee on Amendments were wrestling with the problem. The curious thing is that "the Protestant Episcopal Church in the United States of America" appears nowhere in the Constitution except in the declaration required of all ordinands in Article VIII, the second paragraph. Only the title page carries the name; although it is referred to in several places in the Canons. Otherwise the term "this Church" is used. Even the Book of Common Prayer uses the historic name of the Church only on the title page, in the Preface, and in the title above the Preface to the Ordinal (page 529). Of course, these involve Prayer Book revision and are not constitutional questions.

It was not at all clear to the two of us, nor to the Committee in earlier discussion, that the title page was part of the Constitution. Therefore the only matter clearly before us was the declaration in Article VIII. We knew that the Committee could only offer an amendment to strike the word "Protestant" from the declaration. Since half of us would object, it would be offered without recommendation.

Facing our dilemma and dreading another divisive debate on Monday, we were interrupted by a deputy, not on the Committee, who laid before us a slip of paper containing a proposed Preamble. It took only a moment to read it and as we finished we both said simultaneously, "Thank God. This may be it." Our visitor asked us to consider it and, if it were approved by the Committee, to present it to the Deputies as our amendment to the Bishop's resolution.

Early Monday morning in the wrestlers' dressing room (appropriately!) where the

Continued on page 26

Dr. Leffler is dean of St. Mark's Cathedral, Seattle; was chairman of the Committee on Amendments to the Constitution, House of Deputies, General Convention, 1964; and is Vice President of the House of Deputies, General Convention 1967.



Honolulu: Those who could afford it had a wonderful time.

History and the Issues

by Carroll E. Simcox

God's frozen people," the Episcopalians, warm up triennially, and sometimes they grow positively hot.

This is the first impression one gets from digging up the reports of past General Conventions. Whatever one may think of the machinery by which the Church conducts its household and other business, there can be no question that the General Convention unfailingly provides a *kairos*, a right time and situation for the forces at work within the body to come forth—sometimes volcanically.

Yet most of the work of any General Convention is more of the nature of housekeeping—and necessarily and rightly so, all things considered. Program and budget matters take up a very large part of the time and concern of the ecclesiastical congress. These housekeeping tasks don't make the headlines; but, when well and faithfully done, they help to make

the unfolding history of the kingdom of God on earth.

We thought it might be interesting and helpful in this anniversary issue to make a spot-check of some past General Conventions, to see what was evidently most on the minds of the bishops and deputies at those times. We decided to go back nine years (i.e. three triennia) to 1955, and then from that point nine years further back to 1946.

Philadelphia, 1946

The 55th General Convention met at Philadelphia in September, 1946. The Rt. Rev. Henry St. George Tucker was Presiding Bishop, and his successor, the Rt. Rev. Henry Knox Sherrill, was elected at that Convention to succeed him.

One of the major tasks confronting the Church at that time, immediately after World War II, was the task of re-building which was called Reconstruction and Ad-

vance. In his Convention sermon, Bishop Tucker addressed himself to this responsibility of the Church in a way which now seems strikingly prophetic, for what he said then is entirely applicable to the challenge of Mutual Responsibility and Interdependence today. Preaching on two texts from the words of Jesus, "How hard it is for them that trust in riches to enter into the kingdom of God!" and "With men it is impossible, but not with God: for with God all things are possible" (St. Mark 10:24, 27), Bishop Tucker raised the question, "Is the possession of great material resources by Christian America a handicap to the fulfilment of the mission committed to us by Christ?" His answer was a development of the proposition that "privilege implies responsibility."

Another speaker to the 55th Convention was the then Archbishop of Canterbury, the Most Rev. Geoffrey Francis

Continued on page 28

The Image

by Christine Fleming Heffner

Now that the splash of General Convention has settled, it is interesting, and informative, to see what the ripples at the edge of the pond look like. Back in diocese and parish, back into correspondence with friends and acquaintances in other dioceses and parishes, it seems that the "image" of the 61st General Convention is commonly summed up in about four words: "It was a mess!"

But remembering the way it looked in the pressroom in Kiel Auditorium, and remembering a lot of things that preceded it, I think it may be most unfortunate that it is seen so superficially and dismissed so lightly. A few things about this Convention strike me with particular force, and some of them, I think, will be forgotten at our peril.

Someone commented in St. Louis, "The Canon they really ought to be voting on would prevent any General Convention from being held just before a national election!" The national campaigns did not raise their heads inside of Convention—at least not overtly—but they did perch on the doorstep in the Stringfellow affair [L.C., October 25th] and, probably much more important, they tended to underlie much of the feelings, reactions, assumptions, and mistrust that were part and

parcel of the Convention. And if they didn't help the smooth operation of the Church's deliberative body, they may, or may not (who knows?) have influenced the actions of that body.

But perhaps the appearance of cause and effect may be misleading. I think it likely, rather, that the same underlying tensions, convictions, and apprehensions were responsible for the extreme bitterness of the national political campaigns and the frustrations of the General Convention.

I do not think these tensions, these convictions and apprehensions, will disappear with the election of the President of the United States. They seem to be for the most part overlooked, ignored, or discounted by much of the Church, and this is too bad. They are no new phenomena. Many of the evidences of discontent and dissatisfaction are but sudden appearances of growing frustration that has been in existence for over a decade. There are a number of different causes of dissatisfaction but in many instances they run along the same sort of natural "line of cleavage" among Churchpeople. No one of them could possibly split the Church, but they could be, in time, like the continued light blows of an ice pick along

a block of ice, in the same line. Suddenly the block splits in two, and it may happen at the lightest blow of all; it may happen when the pick is not any longer being used.

I am not — repeat NOT — predicting schism within the Church within the near future. Much less am I championing the possibility of such a division. I am saying that many Churchpeople are disaffected, many feel that their own convictions are being not only contravened but ridiculed. To be told, "We think you're wrong," is one thing. To be told that your motives are unworthy, that your morals are inferior, or—worse—to be told that you are "not Christian," is quite another.

In an organism that is to be agent of reconciliation for the world, it can be a completely disabling thing if it is itself seriously unreconciled. In an organism which is to be the vessel of charity in a world of hate and mistrust, hate and mistrust within itself can be fatal to any successful mission.

There are those who will immediately jump to a conclusion that I am referring to the race issue—I am, *only* in the sense that it is one of many areas in which this haste to condemn, this contempt for conviction is manifest. There are other ones, and I am concerned for one as for another. In all of them, however, the contempt is expressed not on a difference of policy, not on an opposed end, but on the use of different methods toward the same end. THE LIVING CHURCH is well aware of this because of the contempt and diatribe and figurative "unchurching" it has received because it dared to differ with others on a couple of matters of method. This, I think, we should not mind. This is the lot of any journalist who speaks his own convictions, his own mind, and tries to fulfill some sort of prophetic role in a community. Being called names is, to some extent, a part of the vocation of the editor. But when hardworking lay Churchmen in a parish, and when whole parishes and dioceses are castigated and ridiculed. I wonder if the Church has not become a great deal more of the world than in it.

And even where it is felt that the ends desired are the wrong ends, it seems to me that conversion is the role of the Church, not the mowing down of all opposition. And you never convert anyone to anything by ridicule, contempt, or public castigation.

The lay members of the House of Deputies have come in for quite a bit of

Continued on page 24

viewpoints -

convention '64

Much Thanks

Those of us who produce THE LIVING CHURCH strongly favor keeping General Convention on a triennial—or longer—interval, for the quite personal reason that once every three years is about all we can handle. Each time its over we check the calendar to see how many more years until we can retire. But once more, with plenty of help from some special correspondents and friends, the job is done.

If our coverage of the Convention has been helpful to you, you will join us in thanking the Rev. Messrs. Bill Andrews and Ralph Madson, who covered the House of Bishops and the House of Deputies; Anne



Douglas, who covered the Triennial Meeting; the Rev. John Norris, who came out of retirement in Vermont to manage the Milwaukee office. Another Vermonter, Mr. Frank Starzel, retired general manager of the Associated Press, came out of retirement to give us his invaluable help.

In addition, we thank Alice Kelley and Jean Drysdale, who also helped in the office; our several correspondents who took special assignments at St. Louis, especially the Ven. Charles F. Rehkopf, who, although archdeacon and executive secretary of the host diocese, managed somehow to do a lot of necessary work for THE LIVING CHURCH.

All our regular staff people had to work harder even than usual, and did so cheerfully and effectively.

Hundreds of people contributed financially to our special General Convention Fund, without which we simply couldn't do this job.

To all of you, many thanks. We hope you'll be with us in 1967. At this point, we're glad it's three years off.

Our Catholic Mission

With this issue, THE LIVING CHURCH celebrates its 86th birthday, and we are celebrating it by staying quietly at home and doing our day's, or week's, work as usual. There's nothing noble about this and we are not trying to set a good example to anybody; it's rather nice staying quietly at home, after General Convention. And we enter our 87th year with only one resolution:

to do the work God has given us to do better than ever, if He will enable us.

This unofficial journal of the Episcopal Church has always stood for, and in, and by, the Catholic faith "as this Church hath received the same," and we intend to continue in this way. But the word "Catholic" is one whose depths of meaning beckon us to further exploration—and explication. There are times and crises when to be faithfully Catholic one must emphasize one facet of the faith, and other times when some other facet needs emphasis.

Just now we see the Church in danger of forgetting that facet of true catholicity which may be called inclusiveness. There is a new intolerance flourishing among us, which, like any partisan intolerance, would change the Church into a sect if given its way. This intolerance expresses itself on several different levels about several different issues. But it always says the same thing: "If you don't agree with us, you're not true to the Church." It consists of taking a particular opinion about something, a matter of politics, or economics, or sociology, or liturgy, or theology, and saying, "This is it. The Church teaches this. If you don't toe this line, if our blessed shibboleth doesn't roll trippingly off your tongue," you're a reactionary, or a "Prot," or a crypto-Papist, or a Fascist, or a Communist, or something bad.

To be sure, the Church has always had some of this to contend with, within its ranks. It has more right now than it needs. And so we believe that it is our special calling, as a Church journal with a Catholic mission, to contend for a truly Catholic inclusiveness, comprehensiveness, and wholeness in the Church's life. We think that all those odd people who are so odd that they just can't be regimented are dear children of God whom He has called to the household of faith. We even think that sometimes they have a right to be heard. And so we may find it necessary to devote some of our space to these voices of the froward.

The Church of God is always infinitely bigger than any cause within the Church. This is the Catholic truth which, for the time being, seems to demand our special service.

The Next Step in Reconciliation

We note with gratitude and entire agreement a reconciling word spoken by Dean Sayre of the Washington Cathedral, on the subject of the Christian and civil disobedience [L.C., November 8th]. When the dean found himself at a meeting in St. Louis attended by some Christians who went to Mississippi last summer to try to "bridge the silent gap between the races," and also by a Mississippi bishop and some of his laymen, he realized that the living Christ was there in the midst of them.

The people on both sides at that meeting were trying to be Christians first and doctrinaires afterward. They were there not to score points in debate but to seek

together the mind and will of their common Lord.

"Where, then, stands the living Christ?" asks Dean Sayre. "For we in the committee could behold His love on either side of the angry chasm that today divides our nation so sorely. In the end we came to realize that the truth was neither wholly on one side or the other. Both had borne their honest witness; neither was complete."

This is Christian thinking and speaking. God give us much more of it!

We were disappointed that the House of Deputies did not pass the resolution on civil disobedience which was set before it, because that resolution was temperate, restrained, and carried the necessary conditions. But we see no reason for hysterical lamentations. Every Christian knows already, without being instructed by General Convention, that it is his right and his duty to obey God rather than men, so that when the conflict between the law of God and the law of man is clear in his sight he has only one course as a Christian. General Convention can neither give him that right nor take it from him.

But some deputies who wholeheartedly agree on the Christian's duty to disobey an ungodly law voted against the resolution because they feared a possible ugly consequence. If the member of a persecuted minority can quote a Church resolution, what is to prevent the persecutor, the man in the white sheet with the torch or whip, from doing the same thing? After all, this is a

mad world, with some mad people in it, hot and panting to put a mad construction upon what the Church says.

Whether this consideration in itself was sufficient cause for voting against the resolution each individual must judge for himself. But the real practical value of resolutions and pronouncements can be easily and greatly exaggerated. The importance of what Dean



Sayre found in that meeting cannot be exaggerated. Where each side was venturing to trust the other in love, forgiving the impetuosity of the one and the slothfulness of the other, he found God "alive," he testifies. Of course; it is always so, when two or three are gathered together in His Name—and His loving obedience.

The next major step, surely, in the Church's ministry of reconciliation is to make this kind of meeting the rule and regulator of our actions.

NEWS

Continued from page 11

day vigil in all churches as a silent protest against the South African 90-day detention law, under which police may arrest persons suspected of subversion, hold them incommunicado and without charges or trial and continue to rearrest and hold them for successive 90-day periods.

A motion calling for the vigil said: "We have made statements against this law, but they have been futile. We now believe we should pray it be abolished. . . ."

During his remarks to delegates, Bishop Stradling called attention to forces in the country which would reduce the status of the Church to that of the Church in Russia "where no expression of opinion is allowed on matters of public interest unless it coincides with the government views."

"As our African people are being confined like some nations have tried to confine their Jewish people to ghettos," he said, "so these critics say the Church should be confined to a spiritual reserve."

In objecting to such measures as the 90-day detention law, the bishop said, Churchmen are called "idealists who are blind to the realities of the situation." "But," he added, "when our conscience tells us something is wrong, we must protest."

The bishop also discussed proposed boycotts and sanctions against South Africa from outside the country and said some of these threats are "ill-considered." Such action, he added, could have the

effect of discouraging anti-apartheid efforts by liberals within the country.

Bishop Stradling condemned violence and acts of sabotage against the government, warning that this leads to the belief that a "point of no return" has been reached and government policies must be followed in order to maintain peace.

[RNS]

CWS

Funds to Send Surplus

More than one million dollars is being sought from American Churches during the Thanksgiving season to pay distribution costs of United States surplus foodstuffs in Church-administered relief and rehabilitation programs overseas.

Church World Service, overseas agency of the National Council of Churches, seeks to raise \$1,073,850. An agency spokesman said the amount would finance distribution during 1965 of 333,000,000 pounds of government surplus food, valued at \$18,000,000, plus an additional 5,000,000 pounds donated by the Christian Rural Overseas Program.

Foodstuffs included in the program are principally wheat and wheat products, beans, cheese, butter, cornmeal, powdered milk, and cooking oil.

Food will be distributed in areas of acute need and in an increasing number of "food for work" projects, in which workers—usually refugees or other dislocated groups—are paid in food. [RNS]

ARIZONA

Visitor from the Philippines

by FRITZI S. RYLEY

The Rt. Rev. Benito C. Cabanban, Suffragan Bishop of the Philippines and a native bishop of that area, thinks that the Episcopal Church in the Philippines, with its 56,000 baptized members, and the Philippine Independent Church, with its 2,000,000 members, may eventually be one.

Bishop Cabanban, visiting in the diocese of Arizona during the week of September 17th-25th, and on his way to General Convention with visits scheduled in Nebraska and Iowa also, spoke to various groups in Arizona—young people, men, women, parish meetings, at the San Pablo Mission (Mexican), the diocesan executive council, and the central deanery clericus.

"One of the most exciting things taking place in the Philippines recently," the bishop reported, "is the sacramental unity of the two Churches."

Arizonans learned that while work is going well in the northern parts of the Philippines, there is the most tremendous need for help in the southern islands—a 1,000-mile span of islands and water.

The Church's program in the Philippines embraces not only schools ranging from first grade through college and seminary, but also hospitals, an orphanage, clinics, and convents.

That the two Churches are working

together in every way was indicated by the bishop, whose worries are not for union, but the work ahead.

The Church operates a school of nursing in which one of his daughters is enrolled. The bishop's wife and two other daughters are nurses; another is studying zoölogy; still another is married to an Episcopal deacon. One of the bishop's sons is a pre-medical student and the other two are in secondary school.

While in Arizona, Bishop Cabanban was the guest of the Rt. Rev. Joseph M. Harte, Bishop of Arizona.

CHURCH WOMEN

Shortened but Intensified

by ANNE DOUGLAS

Few headlines made the papers, daily or religious, concerning the 31st Triennial Meeting of Episcopal Church Women, held in St. Louis, October 11th to 20th. Once more women were barred from representation in General Convention, but aside from that, very little was known about the Triennial Meeting outside of its own assembly hall. The announcement of the \$4,790,921 United Thank Offering caused a little flurry, but the use of that money, where it came from and how it was allocated, was another matter.

Hours of study and vigorous discussion were given to the forming of the various resolutions by which the Triennial Meeting made its response to the call of General Convention to Mutual Responsibility and Interdependence. The impetus for this response began with the 1961 Triennial Meeting in Detroit, when a break from tradition began with the phrase, "Changing Patterns," the title of the report of the previous triennium, with plans for the next. The "Changing Patterns" of 1961 led to the "New Wine" of 1964. Serious study of the purpose and policies of the General Division of Women's Work brought about a new realization of its responsibility to help Church women to awareness and understanding of the mission of the Church and their position as laity, concerned with the total program of the Church.

With this realization came new strategy. In accord with a mandate from the 1961 Triennial, a shortened but consequently intensified program was planned for the St. Louis meeting, devoted to helping Church women recognize how God is working in His changing world; understand the issues facing them; and determine their response as Christians.

With an at times exhausting schedule the women of the Triennial Meeting attempted to be "faithful to the responsibilities inherited from the past, while, at the same time, trying to be sensitive to the requirements of today." The experience of sharing in the ecumenical dialogues, followed by frank, searching discussion in small groups, from which emerged a clearer understanding of differ-



Fr. Liebler: A sermon under branches.

ing religious and ethnic backgrounds, led in most cases to searching examination of the answer which must be made to Mutual Responsibility.

One of the problems before the Meeting was that of communicating to others the biblical, theological, and sociological material which was presented. The importance of study groups on all levels — parish, diocesan, and national — and with all age groups became apparent.

While organized groups carry much of the load of responsibility in many places, the need of a close and critical look at organizational structure has become evident. Women have advanced from being merely "auxiliary" to being Church women and, sometimes, and in some places, they are recognized as the laity of the Church. The Triennial meeting accepted the program of Mutual Responsibility and Interdependence, and acknowledged that "God is ruling His universe; He is acting in His world, He has spoken to us here. In any weariness or loneliness or disappointment, He can bring triumph. With this faith we can continue . . . in steadfast hope and full of radiant joy of the Lord."

DAUGHTERS OF THE KING

Election

At the 1964 triennial convention of the Order of the Daughters of the King, held in St. Louis in October, the following officers were elected to serve through the next triennium: president, Mrs. James Lyle Cassidy; 1st vice-president, Mrs. Edward L. Smith; 2d vice-president, Mrs. Jack M. Beggs; secretary, Miss Geraldine Dettmann; treasurer, Miss Hattie K. Bunting. Appointed as representative to the General Division of Women's Work was Mrs. Edward L. Smith. The Very Rev. Edward L. Merrow is national chaplain to the Order.

THE PRESS

Past and Present

by PHYLLIS BOKAR

THE LIVING CHURCH banquet during Convention was not unlike a gathering of proud parents, grandparents, Godparents, and friends who met to share the pride, pleasure and problems of their protégée.

Presiding was former editor, Dr. Clifford P. Morehouse, President of the House of Deputies and head of the Morehouse-Barlow Co. He in turn introduced Dr. Peter Day, the Church's Ecumenical Officer, who succeeded Dr. Morehouse as editor. After the two former editors, the Rev. Dr. Carroll Simcox, present editor, spoke for the magazine, evaluating its past and projecting its future.

With what he hoped was "pride permissible to a Christian," Fr. Simcox gave credit to the former editors, his present associates and helpers, and to his readers.

"To speak for the Church and to speak to the Church is the dual role of the magazine," he said. "It speaks for the Church as the one, holy, Catholic, and apostolic Church of the Scriptures, the Creeds, and the past 19 centuries of the history of redemption. But THE LIVING CHURCH is also an organ of Christian news and as such it ought to speak to the Church," he said.

"Sometimes, as we try to serve up this news simply as it happens, we run into some odd resistance. Many readers want only the news convenient to their cause and reassuring to their prejudice. . . . To them I make my plea—"we don't make the news, we simply report it. You deserve to be informed."

Fr. Simcox attempted no prophecy for the Church in its living action which will be his report in the next years to come. "But one thing seems clear," he said, "God is calling us to strive to be both Evangelical and Catholic."

Both by words and by the spirit in which Fr. Simcox addressed the friends of the magazine it was clear that THE LIVING CHURCH has an identity of its own, created for a high purpose and to do a job.

And the readers make the news. "It's new every morning," said Fr. Simcox, with a hint that his days are never dull.

UTAH

"An Exciting Time"

The Rev. Harold Baxter Liebler, founder of St. Christopher's Mission, Bluff, Utah, stood, on October 5th, under a Navajo-type "shade"—a group of upright logs supporting a roof of leafy tree branches—as he delivered his sermon on the occasion of the 50th anniversary of his ordination to the priesthood. St. Christopher's burned to the ground late in June. On his left as he faced the congre-

gation from behind a portable altar, stood a broken stone altar and a statue of a Navajo Madonna and Child. Two items salvaged intact from the fire, a silver chalice and paten presented to Fr. Liebler on his ordination, were blackened by the fire, but were restored to their original state in time for use at the anniversary celebration.

In his sermon, Fr. Liebler, who retired in 1962, said, "This is an exciting time to live. . . . It is exciting to know that the forces that formerly were spending themselves in battling Christian against Christian can now concentrate themselves on the real enemies of the Church—the world, the flesh, and the Devil."

DELAWARE

Quarter of a Millenium

St. James' Church, Millcreek Hundred, in the diocese of Delaware, celebrated the 250th anniversary of its founding on October 24th and 25th.

The original church building, a log structure, was replaced by a frame building in 1716. The present church building [see cut] dates from about 1820—an approximate date based on the belief that the previous building, though there is no record of this in either the minutes of the vestry or other parish records, was burned some time between 1716 and 1820. In 1962, funds were obtained through gifts to rebuild the sanctuary, and other changes were made to restore the building to its old design.

The Church school building, formerly the sexton's house, was enlarged twice to accommodate the increasing size of the school and to provide a rector's and secretary's office.

SOCIAL SECURITY

Clergy Coverage

Clergymen who have not yet chosen to participate in Social Security have until April 15, 1965, to do so under recent amendments to the law signed by President Johnson.

Since April 15, 1962, when the previous deadline expired, only newly ordained clergymen have been eligible for Social Security.

Now the amendments make it possible for all clergymen to be covered on a voluntary basis, since by law they are excluded from automatic Social Security coverage.

To become eligible, a clergyman must file a waiver certificate (Form 2031) with the district director of internal revenue, report his earnings from the ministry, and pay social security taxes on them for the taxable years 1962, 1963, and 1964.

A clergyman reports his earnings as a self-employed person, even though he may be an employee for other purposes, so that the Church or religious organization which he serves will not become involved.

After a clergyman has elected coverage, he may not withdraw from the Social Security program. Filing of a waiver certificate obligates him to pay Social Security taxes for each year he receives \$400 or more in net income, any part of which comes from the exercise of his ministry.

The term "clergyman" as used in the law covers an ordained, commissioned, or licensed minister, priest, rabbi, Christian Science practitioner, or member of a religious order who has not taken poverty vows. [RNS]

AROUND THE CHURCH

Mr. C. Burgess Ayres is to be installed as **headmaster of Shattuck School, Fairbault, Minn.**, by the Rt. Rev. Hamilton H. Kellogg, Bishop of Minnesota, on November 22d. The seventh head of Shattuck since its founding in 1858, Mr. Ayres is the third layman to serve in this capacity. His immediate predecessor, the Rev. Sidney W. Goldsmith, Jr., resigned because of ill health.

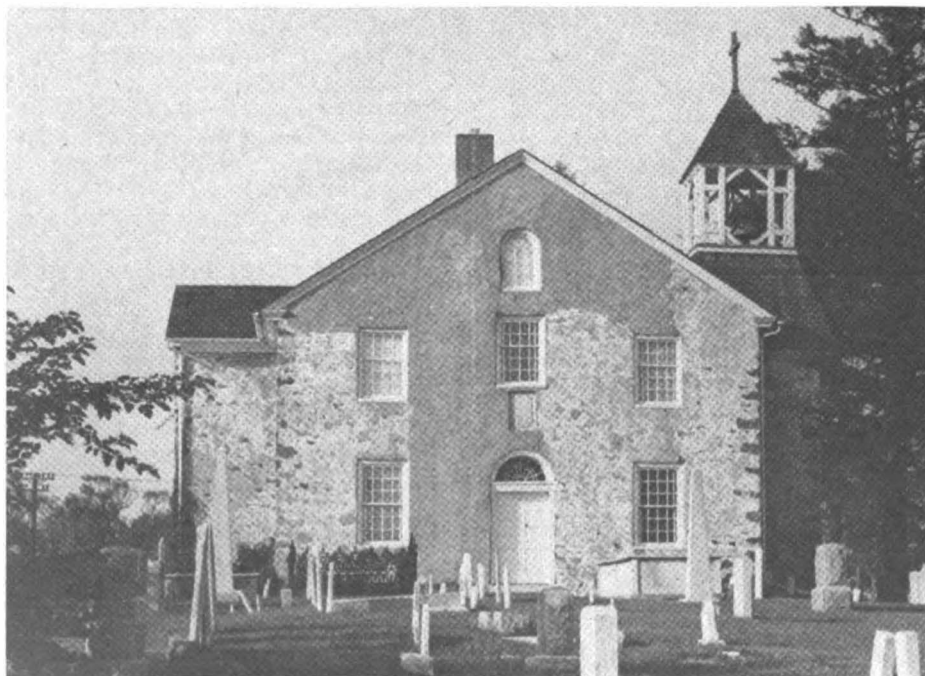
Mr. and Mrs. **John Akana**, members of Christ Church, Kilauea, Kauai, T. H., observed their 50th wedding anniversary, with all of their nine children and their families at a dinner. They are the parents of Mrs. **E. Lani (Puanani) Hanchett**. Fr. Hanchett is rector of St. Peter's Church, Honolulu. The Rev. **Thomas K. Yoshida**, vicar of Christ Church, Kilauea, had a special service for the family.

Miss **Grace Ming-teh Chang** has spent six years in study and preparation at the Tainan Theological Seminary, for work in the missionary district of Taiwan. She has been supported by many churches and individuals, and is most grateful. She comes from a family of devoted Christians who have been active in the Church for many years. Miss Chang will be in charge of Christian education, **St. John's Pro-Cathedral, Taipei, Taiwan**.

The Rev. Canon **Francis P. Foote**, director of vocations in the diocese of California, has been appointed by the Rt. Rev. Russell Hubbard, bishop of Spokane and president of the **eighth province**, to be **executive secretary for world missions** for the province. The main purpose of the post is to acquaint the Church with the concepts of mutual responsibility developed at the Anglican Congress in 1963. Dioceses and missionary districts of the province will be assisted in the formation of world mission departments. Canon Foote's office will remain at 1055 Taylor St., San Francisco 8, Calif.

A combination television and stereo was presented by the clergy of the diocese of Los Angeles to the Rt. Rev. **Robert Burton Gooden**, retired Suffragan Bishop of Los Angeles, on the occasion of his **90th birthday**, during festivities held at St. Mark's, Glendale, on September 18th. The Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles, presented the retired bishop with a book containing letters from 21 bishops of the Church and many of the clergy of the diocese.

The presentations were made at a luncheon following Holy Communion, at which Bishop Gooden's son, the Rt. Rev. Reginald Heber Gooden, Bishop of the Panama Canal Zone, was celebrant.



St. James' Church, Millcreek Hundred: A founding celebrated.



The Rev. Nathan Wright, appointed to be the first full-time, salaried director of the department of urban work of the diocese of Newark.

These, he said, include "nationalism, resurgent non-Christian religions, the reassertion of local cultures against Europeanization and by those who seek to combine what is 'good' in all religions. . . ." [RNS]

COLLEGE WORK

Meeting in Atlanta

Over 300 college students, faculty members, and chaplains recently attended a national study conference at the Atlanta University Center, in Atlanta, Ga. The conference, held early in the fall, was sponsored jointly by the College and University Division of the Church and the National Canterbury Committee. The study topic, pursued by lectures and seminars, was "Selfhood and the Gospel." Lecturers were Dr. Charles Lawrence, sociologist at Brooklyn College; Dr. Margaret Lawrence, a psychiatrist in Rockland County, N. Y.; and the Rev. Charles Price, the conference theologian, who is preacher to the University at Harvard College.

The conference was held in a predominantly Negro university in a large Negro community in southwest Atlanta. This location was chosen because it was felt that a witness was needed to show that an inter-racial group can live together in a Negro community without conflict and with mutual acceptance on equal terms.

There was an ecumenical sidelight to the meeting as well, when some conference participants made a visit to the nearby Cistercian Trappist monastery of Our Lady of the Holy Ghost, where the visiting Episcopalians were most cordially received.

The National Canterbury Committee, at its meeting held in Atlanta, elected the following officers for the year: chairman, Ted Holt, University of Tennessee, and secretary, Elizabeth Lowell, Smith College. Also elected was the new provincial secretary-adviser, the Rev. W. Robert Ellis, who became provincial secretary for college work this year for Province VIII. Several policy decisions were made. It was decided to reemphasize the present policy under which the committee is a purely advisory group to the national Commission on College Work, and is also the Episcopal Church's representation in the National Student Christian Federation (NSCF).

The committee decided to initiate conversations with the United Campus Christian Fellowship, a national movement uniting the college ministries of the Moravian Church, United Presbyterian Church, United Church of Christ, and Evangelical United Brethren. The purpose of such conversations would be broadly ecumenical.

The national committee concurred with its race committee chairman, David Hicks of Virginia Polytechnic Institute, that Canterbury should give financial

support to the civil rights activities of the NSCF and should provide people to work on the recruitment of Christian students for civil rights and summer service projects.

The peace committee chairman, Carol Parnell, presented a report of Canterbury's view on a Christian position towards war, a subject that was also to be discussed at the NSCF General Assembly. This report calls upon the NSCF to expand its concept of peace to include such things as current political realities and the economic implications of disarmament.

WASHINGTON

New Post Created

Richard Wayne Dirksen, an organist and choirmaster at Washington Cathedral for 22 years, has been named to the cathedral's newly created position of director of Advance Program. Announcement of the appointment was made by the Very Rev. Francis B. Sayre, Jr., dean of the cathedral.

As director, Mr. Dirksen will coordinate the wide range of cultural, religious, and secular activities offered by the cathedral. He will oversee the development of comprehensive programs in drama and music, and will investigate methods for gradually broadening the cathedral's ministry through publications, conferences for lay and religious leaders, and missionary outreach programs.

In accepting his new assignment, Mr. Dirksen said he hoped to expand the cathedral's services into all areas of public interest. He has engaged a new ringing master from England to instruct cathedral bell ringers in the art of change ringing on the cathedral's 10-bell ring, as a beginning in this direction.

Among his musical compositions is "The Fiery Furnace" for organ and choir, written for the dedication of the cathedral's south transept in 1962 and which was performed as part of the Promenade Concert at St. Louis on October 12th.

ALBANY

Memorial Dedicated

The annual convention of the diocese of Albany was held at the Cathedral of All Saints, Albany, N. Y., October 2d and 3d. The convention began with Evensong and the dedication of grillwork given by Mrs. G. Ashton Oldham to enclose St. Michael's Chapel where Bishop Oldham's ashes are interred. A plaque, above the bishop's tomb, bearing the full text of Bishop Oldham's prose-poem, "America First," also was dedicated in the course of the service.

ELECTIONS. Standing Committee: Rev. Schuyler Jenkins, Diocesan Council: Rev. James W. Pennock and Mrs. Herbert Brown; to Provincial Synod: clerical, Rev. Richard Janke, Rev. Frederick Thalmann, lay, Carroll Blanchard and Richard L. Guiles. Trustees: Alfred C. Haven and Chester Millhouse.

MRI

Commission in New York

The Rt. Rev. Horace W. B. Donegan, Bishop of New York, has established a diocesan commission on Mutual Responsibility and Interdependence. He has invited 15 clergymen and seven lay people to serve on the commission.

Announcement of the new commission was made by the bishop at a diocesan clergy conference four days after the close of General Convention.

The MRI commission was established to "study how the diocese of New York can best take its part in the Mutual Responsibility and Interdependence program." Bishop Donegan will serve as commission chairman. The vice-chairman will be the Rt. Rev. Charles F. Boynton; and the secretary will be Rt. Rev. J. Stuart Wetmore. Both are suffragan bishops.

Each of the diocese's seven convocations will have an MRI chairman, to be drawn from the commission membership. He will be assisted by the convocation's dean, Episcopal Churchwomen's chairman, and chairman of the Episcopal Laymen of New York.

POLYNESIA

A Call for Self-examination

The Rt. Rev. John C. Vockler, Bishop of Polynesia, declared at a diocesan synod that "a loss of missionary concern in the older, former 'sending' Churches" is a key threat to "our whole Christian missionary enterprise."

The bishop, in a call for "deep self-examination" throughout the Church, said mission efforts are facing a variety of challenges.

IMAGE

Continued from page 18



Wippell's of EXETER for ENGLAND STAINED GLASS METALWORK & SILVERWARE

RESIDENT REPRESENTATIVE
FREDERICK C. WEEKS
13-00 PLAZA ROAD, FAIR LAWN 45
NEW JERSEY 07410
P.O. BOX 456 TEL.: (201)796-9421-2

Made in France for *Louvre-Like* Lighting

Art BEAM-LITE



A UNIQUE GIFT

1750 In charcoal gray
PPD. Incl. 75-W. Mazda silvered
reflector bulb. 8-ft. cord

U.L.
APPROVED

(Actual size: 5" x 3 3/8" x 2 3/4")
ATTACHES TO WALL OR CEILING

Small, compact, handsome fixture provides concentrated lighting to enhance beauty of your paintings and objets d'art. Adjustable light beam frames picture only, not wall. Projects round, rectangular, or oblong beam. Ideal for window display, interior decoration. Dealer inquiry invited. **Send check or money order to**

MORDA DISTRIBUTING CO., Dept. LC-114
P. O. Box 24036, Los Angeles 24, Calif.

ANOTHER
PROFESSIONAL
MODEL #75
AVAILABLE,

WRITE FOR
BROCHURE

WHITEFRIARS
STAINED GLASS STUDIOS
HARROW, MIDDLESEX, ENGLAND
(ESTABLISHED 1680)

Leaded and Concreted
Stained Glass Windows

A booklet will
be sent on request

REPRESENTATIVE IN U.S.A.

FRED L. STUART
110 East 42nd Street
New York 17, N. Y.



this sort of derision and contumely. I think that in many ways we now have a tricameral, rather than a bicameral, legislative body. Certainly the laity in the House of Deputies acted much as a House at this Convention. And, as it has been pointed out *ad nauseum*, the laity are by far the most conservative section of the Convention. In halls and corridors, in print (in the ACU daily), there was some reaction to this that said, "Well, let's get rid of the laity" or at least "put the laity in their place."

This is supposed to be the "age of the layman." I wonder. Certainly this is the age in which the layman is being badgered to "be the Church in the world" and in which he is made to feel that he must support the Church with everything he has and is, or else it will come apart at the seams. I am sure that those bishops and clergy and other professionals who back this appeal to the layman are perfectly sincere—but I wonder what they really want the layman to do. He can't "become the Church in the world"—he is the Church in the world. Is his ministry to be exercised where he is "the rest of the week" as his conscience dictates—his Christian conscience, strengthened by sacrament and informed by the Gospel, depending on God, and asking His guidance? Or is the idea *really* that he is to receive his tactical instructions from the institutional Church and then carry them out in his section of the world as he has been instructed? The widespread reaction to the actions of the lay members of the House of Deputies raises the question seriously.

The Roman Church is taking a critical look at its old concept of the teaching Church (clergy) and the learning Church (laity) and is coming to some revolutionary conclusions and acting upon them. Whether this has come about in whole or in part because of what has been viewed in some places as a growing anti-clericalism in the Roman Church is open to question, and, for us, not very important.

There is a different kind of anti-clericalism in the Episcopal Church, but it deserves and demands the same kind of critical look. It is not enough to say that we have lay representation in our great legislative body—and then act as if the lay votes did not really count when they disagree with the clerical and episcopal ones. There is a kind of hypocrisy here. If we have no respect for the convictions of the laity, then we ought not to be boasting to the world that the layman is important in the Episcopal Church. (And I was no more happy over some of the actions of the laity than you may have been!)

The Constitution of the Episcopal Church has within its provisions some necessary checks and balances, whose

purpose is—or I was always taught it was—to prevent any one Convention from being swept into an ill-considered action on the wave of the emotions and thoughts engendered by one passing situation. The idea behind the requirement for passage of two Conventions before the Constitution or Canons can be changed is that anything really worth changing will still look that way three years later. The Bishops' "open Communion" action, it seemed to me, exhibited a dangerous infection of the modern tendency to get things done in a hurry and then clean up any annoying obstacles later. I strongly suspect the House of Deputies felt the same way. This is an impatient age—and therefore the Church should be doubly aware of impatience. An age of rapid change is exactly the age in which one should be careful not to act rashly. The situation that looks so permanent may not exist three years from now—or we may, in three years, be able to see some of the aspects of it that are hidden from our present view by our very haste.

It has been said that the Church is the one organization which exists for the people outside it. I think this is a half truth



that is particularly dangerous at this time in history. Of course it exists for those outside—but the rest of that is that it exists to bring them inside! And meanwhile, the Church, nationally or in diocese or parish, does have a job of ministering to do to its own people. Church-people, too, need the mission of the Church—they need the help of the Gospel, the strength of the sacraments, the comforting and sustaining of the pastoral ministry, because they are not immune—not even the "comfortable suburbanites"—to the tragedies, the cares, the fears, the sins of all mankind. They need—and now they particularly need—the reconciling love of their brothers. I think the General Convention made this manifest. And I think it made manifest as well that the Church needs the minds and hearts and daily experience of its laymen. The Church's job is to heal and teach—and to listen.

VISITOR

Continued from page 14

Communion" met a roadblock in the House of Deputies, which proposed merely that it be studied further. It was known that lay opposition was strong but, in the absence of a vote by orders, there was no determination of whether clerical support would have been forthcoming.

On the Church's continued affiliation with the National Council of Churches, the lay deputies were adamant in spelling out a restrictive covenant but finally acceded to the Bishops' demand for clarification of an essential point.

The apparent schism between clerics and laity gave great concern to many deputies, particularly a note of bitterness which evidenced itself on and off the floor.

After the vote on the civil disobedience, one clerical deputy remarked to another priest: "This means that we have failed adequately to educate the laity on these matters."

This private remark was overheard by a lay deputy who retorted:

"Let me tell you we haven't educated you."

Charles P. Taft, a prominent Episcopalian from Cincinnati, discussed the problem during a noon-day service at Christ Church Cathedral and summarized it thus: "The Church is composed of 1% clergymen and 99% *theologically illiterate laymen.*"

While it cannot be related to the clericality division, there was in this Convention a lack of communication between the two Houses. This was apparent frequently when one House amended a resolution, and, upon its return to the originating House, there was no ready explanation of the reasons for the amendment. A concise statement of the other House's views would have obviated much futile debate and occasional misunderstanding.

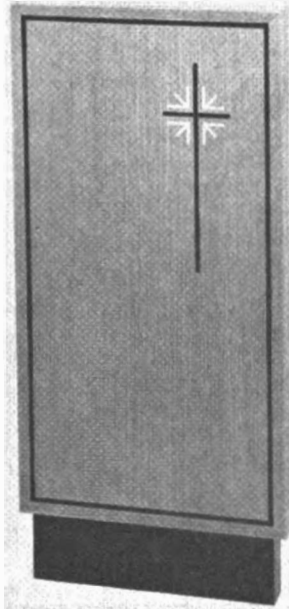
The practice of making a final report on every proposal entered into the legislative hopper partly negates the effectiveness of committee consideration, an essential to expeditious and effective work of such a Convention. In most legislative bodies, when a committee decides against recommending a proposal, it becomes a dead issue unless action is demanded by the assembly.

Numerous other procedural flaws could be cited but these are relatively unimportant fly-specks compared with basic elements.

Finally, it must be acknowledged that the system does function, the work is done, and however it might creak or sputter, the machinery of Convention eventually grinds out its grist.

It is axiomatic to the point of triteness that people get what they want — in churches, schools, and other organized activity. The Episcopal Church seems the embodiment of that philosophy.

CHURCH PEWS by Sauder



Quality

CHURCH FURNITURE
by Dedicated Craftsmen

Serving Episcopal Churches East of the
Mississippi since 1930

Send a list of your requirements
For complete prices and catalog

Sauder Manufacturing Co.
620 MIDDLE STREET
ARCHBOLD, OHIO 43502

Records that are appreciated...

Give This DEFINITIVE Interpretation
Of Bach's Choral Masterpiece . . .

at
Christmas



Monaural
or
Stereo
3-Record Set
with Text
\$7.50 postpaid

Soloists, Chorus & Orch. of the 35th German Bach-Festival, Hans Grischkat, cond.
Selected by and Obtainable from . . .



SOCIETY OF GREAT SACRED MUSIC

SOCIETY OF GREAT SACRED MUSIC
347 East 32nd Street — Paterson, New Jersey 07504

Gentlemen:

I enclose a check money order in the amount of \$.....
Please send copy (ies) of Bach's MASS IN B MINOR. I understand that if I am not completely satisfied, I may return the records within 10 days and receive a full refund.

Please Print

Name

Address

City

State

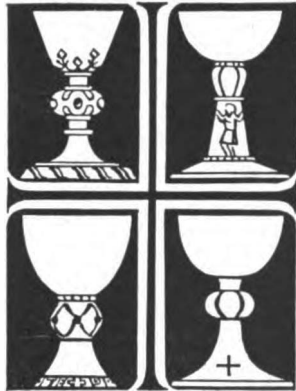
Zip

Please Indicate

Mono Stereo

Orders outside
U.S.A. add \$2.00
for shipping,
handling, etc.

OSBORNE



CHALICES

Send for
Chalice-Ciboria book No. LC1C showing
over 150 original and historic designs.
**EVERY KIND OF CHURCH
SILVER AND METALWORK**

Send for
book No. LC2G kindly stating your
probable requirements
**117 GOWER STREET
LONDON • WC1 • ENGLAND**

**Clergy and Choir
VESTMENTS**
ALTAR HANGINGS and LINENS
Chasubles - Albs - Amices - Copes
All Embroidery Is Hand Done
Materials by the Yard — "Kits" for Altar
Hangings and Eucharistic Vestments
J. M. HALL, INC.
14 WEST 40th ST. NEW YORK 18, N. Y.
Tel. CBkering 4-1070

• STAINED GLASS • LIGHTING
• BELLS • SILVER • CROSSES
• ALL CHURCH FURNISHINGS
George L. Payne
15 PRINCE STREET, PATERSON 7, NEW JERSEY

BOOKS OF ALL PUBLISHERS
Any book or recording reviewed in The
Living Church may be ordered from:
Morehouse-Barlow Book Shops
14 E. 41st Street, New York, N. Y. 10017
29 E. Madison Street, Chicago, Ill. 60602
276 Golden Gate Ave., San Francisco, Calif. 94102
4400 Melrose Ave., Los Angeles, Calif. 90029



CHURCH WINDOWS
including panes in doors,
narthex screens, etc.
CARVED & ETCHED GLASS,
as illustrated • Memorials
DUNCAN NILES TERRY
artist — craftsman
1213 Lancaster Avenue
Rosemont, Pa.

SPIRITUAL HEALING
HEALING belongs in The Church! "SHAR-
ING" has been the Church's magazine of
healing since 1932. It is published monthly
(16 pages) at \$1.00 for six months, or
\$2.00 a year postpaid.
International Order of St. Luke The Physician
2243 Front Street San Diego, Calif. 92101

COMMITTEE

Continued from page 16

Committee met, it took just ten minutes to agree that we would present this Preamble as our amendment to the Bishops' resolution—with only one dissenter who was honor-bound by his diocese to seek the removal of the word "Protestant."

The public debate in the House of Deputies is a matter of record. The Bishops' resolution with its bald statement of the problem was offered as a substitute to the Preamble offered by the Committee, and therefore the debate was largely on the Bishops' resolution to expunge. As the debate proceeded one had the feeling that he had been here before. There were many of the same speakers on both sides, with the same old arguments heard for many years. Sitting there I could not help but think of the familiar verse from Omar Khayyam, with a slight change in the first line:

Myself when *old* did *painfully* frequent
Doctor and sage in their great
argument;

Who, evermore, came out by that same
door,

Wherein they went.

Frankly, it seemed to me that both sides were missing the point we tried to make in our introductory remarks, and the whole point of the Preamble. True, this is a typical Anglican solution to the perennial tension within the Church between two historic facts—our place in the ancient Catholic Church, but restored and renewed by the fires of the English Reformation. Let's face it: We are reformed Catholics and this is precisely what the proposed Preamble tries to make clear. Never before has there been any official spelling out of this fact as is done in the Preamble. The fortunate use of the de-

scriptive matter in the body of the Preamble, borrowed from the Lambeth statement as to the nature of the Anglican Communion, conjoined with the historic name we have borne in this country since 1789, describes this Church quite clearly. It is neither a subterfuge nor a "weasel," but a frank recognition of what Anglicanism really is. It also recognizes in law as well as in common usage "the Episcopal Church" as a name for this Church. If this be an Anglican solution, as I believe it is, what's wrong with that? After all, aren't we Anglicans? Why not take our pick?

In our discussion of this proposed Preamble during the next three years, I hope these considerations will be borne in mind. In all our searching for unity in the ecumenical movement we shall be in a much stronger position if we can find it ourselves. As a Liberal Evangelical dean in a moderate Anglo-Catholic diocese I have learned a lot in these past 13 years. Our reformed heritage still means a great deal and I care enough about it to vote against the expunging of the word "Protestant" from our historic official name. Yet I was drawn to this Church out of another by the appeal of history and the significance of the one, holy, Catholic, and apostolic Church, which from earliest times has preserved the Gospel of our Lord. Otherwise, I should still be a minister in another Communion.

Therefore the Preamble gathers together in its few words the nature of this Church. It recognizes our history in its totality without excluding any part of it. We like to think of this Church as the roomiest in Christendom. It is this which gives us the right to call ourselves a "bridge Church" and the hope of fulfilling that holy purpose in the ecumenical ferment of our times.



Sandberg

"Please!!! You're making a terrible mistake!!!"

OBSERVERS

Continued from page 15

Church, I believe, can learn much from your recognition of the fact that the response to the love of God required of each of us lies in our giving of ourselves to our fellow men as well as in the worship of Almighty God."

Dom Columba said that "the remarkable influence of the layman in the workings of the Church is extremely good." He went on to observe that their expertise—at least normally—did not seem to be theological. On several occasions in the Convention he thought it would have been helpful to have had some theological background of the problems at issue presented to the deputies before general discussion began. He noted the tedium which was sometimes present in triennial meeting but thought that the advantages were "immeasurable" in having bishops, clergy, and laymen together "to face the facts."

In his informal discussions during the two weeks, Dom Columba said that the religious of our Church struck him "as a very sincere and spiritual group, a precious element in the life of the Episcopal Church of America." He further thought that cooperation among members of the Anglican Communion was a "move in the right direction."

The three Roman Catholic observers and all who met them were delighted with the opportunity for dialogue furnished by their presence. Dom Columba hoped that a bridge between our two Churches might be found in the fact that they both accept Church Councils and have some common understanding of the nature of such Councils. A number of informal discussions between observers and deputies showed that a bond between the two Communions is furnished by our common interest in liturgical renewal. In addition, Fr. Coerver and Mr. Gaertner especially pointed up the ecumenical opportunities that already lie before us if we will band together in attacking such common problems as racial unrest, urban redevelopment, unemployment, and poverty. That was a theme additionally developed by the Rev. Paul C. Reinert, S.J., president of St. Louis University, when he spoke at the Ecumenical Dinner.

Ecumenical relations are personal relations. If the ecumenical movement is successful it will produce new personal relations among Christians, and the movement cannot begin until deep personal concern is present. We must never underestimate the power of personal contact. The presence of the three observers from the Roman Catholic Church at Convention and the 12 days of dialogue that followed all resulted from a casual remark made one Sunday afternoon by a visitor to one of our seminaries.

Imagine what might happen if we talked more with one another!

AMERICAN CHURCH BUILDING FUND COMMISSION



Established by the
General Convention of 1880

The organization of the Episcopal Church that is devoted exclusively to financing the building, improvement and repair of Episcopal Churches, rectories and other parochial buildings.

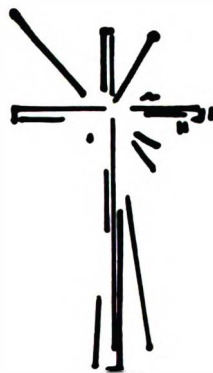
The Commission has had a continuous part in furthering the building program of the Church for more than eighty-four years.

Please address all communications to

AMERICAN CHURCH BUILDING FUND COMMISSION

EPISCOPAL CHURCH CENTER

815 Second Avenue, New York, N. Y. 10017



Welcome Christmas Gifts

THE BOOK OF COMMON PRAYER. Large and small editions, cloth bound.

PRAYER BOOK STUDIES. Popular booklets by Liturgical Commission for discussion prior to revision of The Prayer Book. Sixteen Studies now available.

THE HYMNAL 1940. Large and small melody editions and full music edition, cloth bound.

THE HYMNAL 1940 COMPANION. Stories of the hymns, their authors and composers 769 pages. Thoroughly indexed.

Write for convenient order form to

The **CHURCH** *Hymnal Corporation*

Publishing subsidiary of THE CHURCH PENSION FUND

20 Exchange Place, New York, N. Y. 10105

Digitized by Google

THE BISHOP WHITE
PRAYER BOOK SOCIETY
affiliated with

THE FEMALE PROTESTANT
EPISCOPAL PRAYER BOOK
SOCIETY OF PENNSYLVANIA

Donates to those Parishes, Missions and
Institutions at home and abroad, which are
unable to purchase them:

The Book of Common Prayer — Pew Size
The Church Hymnal — Melody Edition

Each request must be endorsed by the
Bishop of the Diocese.

Apply: The Rev. W. Roulston McKean, D.D.
Secretary, P.O. Box 81,
Philadelphia 5, Pa.

HISTORY

Continued from page 17

Fisher. In his address, the Archbishop touched inferentially upon the most controversial issue of this Convention—the proposed concordat of union with the Presbyterian Church. “No cause is dearer to my heart than that of reunion,” he said, “but I doubt whether the search for organic union in one uniform society is the most hopeful way of progress.”

After prolonged debate in both Houses, the Convention finally rejected the proposal of the majority of members of the Joint Commission on Approaches to Unity, which set forth terms for organic union between the Episcopal and Presbyterian Churches. The Commission was instructed to pursue its work in conformity to the principles of the Lambeth Quadrilateral.

Other things done, and left undone, at Philadelphia:

The marriage canon was revised to eliminate what had been recognized before as the one legitimate ground for divorce—adultery. The number of nullifying impediments to marriage was increased, to include fraud, coercion, duress, and “such defects of personality as make competent or free consent impossible.”

Defeated by a narrow margin in the House of Deputies (256 to 263) was a proposal to change the term “layman” in the Constitution to “lay persons,” which would have permitted women to serve as deputies.

The Convention approved the raising of \$1,000,000 a year for world relief during the next three years.

Justice Owen J. Roberts was elected as president of the House of Deputies, and the Rev. C. Rankin Barnes as secretary.

Honolulu, 1955

The very location of the 58th General Convention, Honolulu, was controversial. The previous General Convention had at first rejected an invitation to meet in 1955 in Houston, Texas, on the ground that Houston was a racially segregated city. Then it accepted the Houston invitation on the assurance of the late Bishop Quin of Texas that unless the problem of facilities for all races could be satisfactorily solved the diocese of Texas would withdraw its invitation. As the time approached, however, more and more Churchmen raised objections to meeting in Houston, where Negro deputies might suffer discrimination outside the Convention itself. After much debate and disension the Presiding Bishop, the Rt. Rev. Henry Knox Sherrill, acting under his constitutional authority, decided not to accept Houston's invitation. Honolulu was finally decided upon as the place for the 58th General Convention. This was criticized by many on the score of economics: Because Honolulu was so far from so many dioceses, the sheer cost of

transportation prevented some dioceses from having full representation.

Those who could afford to attend, however, had a wonderful time in the Pacific paradise.

Bishop Sherrill chose to depart from the traditional opening sermon to General Convention and delivered instead an opening address, touching upon various aspects of the life and work of the Church. Among other things, the Presiding Bishop stressed the need for a thorough appraisal of the structure of General Convention.

What promised—or threatened—to become the big controversial moment of this Convention was the debate on dropping the term “Protestant” from the official name of the Church. The debate took place; the Church remained nominally “Protestant”; but the great debate turned out to be something of a fizzle.

Among the things finally settled, or left unsettled, were these:

No final action was taken on the proposed new curriculum of the Department of Christian Education. A compromise resolution of the House of Deputies was not concurred in by the Bishops.

The Convention tried, but failed, to agree on definitions of the terms “Church member” and “communicant.”

A Church-wide study of the Church of South India was approved, and it was voted that a delegation be sent to visit the CSI—but no funds were provided.

The Commission on Approaches to Unity was continued, it being at the time engaged in discussions with the Methodist Church; it was authorized to negotiate with Presbyterians and others.

The Convention called upon all Churchmen to uphold the Supreme Court's decision against segregation in public schools.

The Rev. Canon Theodore O. Wedel was reelected president of the House of Deputies, the Rev. Canon C. Rankin Barnes was reelected secretary.

After 1964, What?

Our spot-check of Philadelphia and Honolulu, of the General Conventions of eighteen and nine years ago, makes us feel somewhat better about the prospect of the Episcopal Church. Admittedly, the machinery of General Convention is cumbersome, and is still waiting to be simplified, streamlined, and otherwise made efficient. Even so, the Church manages to get a gigantic amount of administrative and policy-making work done at its triennial conclaves.

Some issues simply will not down. For many years the battles of the Church's name, the seating of women, and some other issues have been waged without final resolution, and the end is not yet. We think that 1967 may see the victorious end of the struggle to end discrimination against women in the House of Deputies. The ancient and seemingly interminable hassle about the Church's name will probably run on for a good while longer.



R. GEISSLER, INC.
252-17 Northern Boulevard
Little Neck 65, N. Y.
Church Furnishings
IN CARVED WOOD AND
MARBLE • BRASS • SILVER
FABRICS + WINDOWS

NEW CATALOG AVAILABLE

5TH ANNUAL HOLY LAND TOUR
(Includes Rome & Cairo) • May 10th — \$1050 —
15 days, optional 7-day extension.

ENGLISH CATHEDRAL TOUR
June 7th — \$689 — 16 days, optional 6-day
extension.

PILGRIMAGES, The Church Travel Co.
114 Atlantic Ave., Ocean City, N. J. 08226

**ST. MONICA'S HOME
FOR SICK WOMEN**
(Founded in 1888)

125 Highland Street

Boston 19, Massachusetts

under the direction of

The Sisters of St. Margaret

CHURCH CANDLES

Beeswax
Candles
Vesper Lights
Sanctuary Lights
and Lamps
Votive Lights



Write for
price list and
illustrated folder
**WILL & BAUMER
CANDLE CO., INC.**
Syracuse, N. Y.

The Pioneer Church Candle Manufacturers of America



Your gift speaks for America
when you feed hungry people
with \$1 Food Crusade packages
through CARE, New York 10016.

When writing Advertisers
please mention The Living Church

PEOPLE and places

Appointments Accepted

The Rev. David Bergesen, former rector, St. Mark's, Puerto Limón, C. R., is director of the *Centro de Estudios Teológicos*. At present he is doing advanced studies at the *Seminario del Caribe*, P. R. He will return to Central America in January. Address: *Iglesia Santa María*, Siquirres, Costa Rica.

The Rev. John A. Bruce, former associate rector of Christ Church, Charlotte, N. C., may be addressed as Lt. John A. Bruce, CHC USNR, 4017 Bray Dr., Corpus Christi, Texas.

The Rev. Arnold A. Bush, Jr., former vicar, Church of the Redeemer, Brookhaven, Miss., is vicar, St. Francis of Assisi, Gulf Breeze, Fla. Address: Box 804.

The Rev. Lisle B. Caldwell, former minister of Christian relations, Church of Bethesda by the Sea, Palm Beach, Fla., is rector, St. Mary's, Dade City, Fla. Address: 805 S. 7th, Dade City, Fla. 33525.

The Rev. John G. Carlton, former rector, Trinity Church, Niles, Mich., is assistant minister, Christ Church, Grosse Pointe, and vicar, St. George's Mission, Warren. Address: 29061 Lorraine Ave., Warren, Mich. 48089.

The Rev. Edward R. Cook, former vicar, St. Peter's Church, Clarksboro, and St. Stephen's, Mullica Hill, N. J., is rector, Christ Church, South Amboy, N. J. Address: 220 Main St.

The Rev. Thomas L. Dixon, former assistant, St. Peter's, Bay Shore, Long Island, N. Y., is an assistant, St. James the Less, Scarsdale. Address: Church Lane and Crane Rd., Scarsdale, N. Y. 10583.

The Rev. James L. Gilmore, former curate, All Saints', Fort Lauderdale, Fla., is priest in charge, St. James the Less, Nashville, Tenn. Address: 920 Curdwood Blvd.

The Rev. Reginald C. Gilmore, rector, Church of the Advent, Norfolk, Va., will be the dean, Cathedral Church of St. Paul, Springfield, Ill. Address Dec.: 815 S. 2d St.

The Rev. Eugene Hannahs, formerly with the ecumenical ministries, Dearborn, Mich., is engaged in employment outside the Church. Address: 23043 Lakeway, Farmington, Mich.

The Rev. John M. Holt has returned to the U. S., after a year as Fellow of the American School of Oriental Research, Jerusalem. He is doing supply



work in the diocese of Texas. In 1965 he will be lecturer in Old Testament and chaplain, St. Francis' College, the Anglican theological school, Brisbane, Australia. Address: 1912 Washington, Waco, Texas 76702.

The Rev. Coleman Inge, rector, St. Wilfred's, Marion, Ala., and of St. Paul's, Greensboro, Ala., will be rector, St. Luke's Church, Mobile, Ala. Address Dec. 1: 1050 Azalea Rd., Mobile, Ala. 36609.

The Rev. D. Holmes Irving, former rector, Trinity Church, Mobile, Ala., is rector, Robert E. Lee Memorial Church, Lexington, Va.

The Rev. Theodore J. Jones, former vicar, Incarnation, Miami, Fla., is vicar, St. Christopher's, Ft. Lauderdale, and priest in charge, St. Philip's, Pompano, Fla. Address: 318 N.W. 6th Ave., Ft. Lauderdale.

The Rev. Donald W. Krickbaum, former curate of St. Mark's, Puerto Limón, C. R., is now rector of the parish. Address: Apartado M, Puerto Limón, Costa Rica.

The Rev. Sanford C. Lindsey, vicar, St. Peter's, Plant City, Fla., is on extended leave to study at Gallaudet College. Address: c/o the Rev. Canon



The perfect CHRISTMAS GIFT

for those very special friends
you want to remember
in a very special way

IS A YEAR'S SUBSCRIPTION for THE LIVING CHURCH

A reduced rate is available to subscribers for each gift subscription:

**\$8.00 per year per subscription,
a 20% saving from the regular rate!**

Foreign postage, add \$2.00 each

**THE LIVING CHURCH
407 E. Michigan Street
Milwaukee, Wis. 53202**

Please enter a Christmas gift subscription for one year of
THE LIVING CHURCH for the following:

Name _____

Street _____

City _____ State _____ Zip # _____

Sign my gift card _____

Name _____

Street _____

City _____ State _____ Zip # _____

Sign my gift card _____

My payment is enclosed

Bill me later

Signed _____

Street _____

City _____ State _____ Zip # _____

SCHOOLS

ST. ALBANS SCHOOL (FOR BOYS)

THE NATIONAL CATHEDRAL SCHOOL (FOR GIRLS)

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education.—A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.

Day: Grades 4-12 Boarding: Grades 8-12

Catalogue sent upon request

Mount St. Alban, Washington 16, D. C.

FOR BOYS

SAINT ANDREW'S SCHOOL BOCA RATON, FLORIDA

Episcopal Boarding School for boys of all denominations. College preparatory. Enrollment 220. Grades 7-12. High academic standards. Broad curriculum. Honors courses for advanced work. Individual attention. Work program. Olympic-size pool, all sports. Healthful climate of Florida's southeastern coast. Also Summer School. *Write for catalog.*

Mr. Eugene J. Curtis, Jr., Headmaster
P.O. Box 1301, Boca Raton, Florida



The oldest Church school west of the Alleghenies integrates all parts of its program — religious, academic, military, social — to help high school age boys grow "in wisdom and stature and in favor with God and man."

write

Director of Admissions

642 SHUMWAY HALL
SHATTUCK SCHOOL, FARIBAULT, MINNESOTA
Member: The Episcopal School Association.

NORTHWESTERN MILITARY AND NAVAL ACADEMY

Distinguished college preparatory school. Est. 1888. Episcopal Church auspices. Religious instruction part of academic curriculum. Small classes (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Fireproof buildings. New 3-court gym. 85 acres on Lake Geneva. 75 miles from Chicago. 55 miles from Milwaukee. Senior ROTC Basic. All sports; sailing. *Catalog.* 1611 South Lake Shore Road Lake Geneva, Wisconsin

When Writing Schools Please Mention
THE LIVING CHURCH

C. W. Welsh, College of Preachers, 3504 Woodley Rd., N.W., Washington, D. C. 20016.

The Rev. Robert A. MacGill, former executive secretary, Publications Division, Promotion Department, Executive Council, is rector, Zion Parish, Wappingers Falls, N. Y. Address: Satterlee Place, Wappingers Falls.

The Rev. Robert F. McClellan, Jr., former vicar, St. Anne's, DeWitt, and St. John's, St. Johns, Mich., is teaching history at Ohio State University and has part-time work at a nearby church. Address: 486 E. Clearview Ave., Worthington, Ohio.

The Rev. Ralph G. McGimpsey, is assistant minister, St. John's Church, Saginaw, Mich. Address: 123 N. Michigan Ave.

The Rev. Joseph Irwin McKinney, former rector, St. Luke's, Tacoma, Wash., is rector, St. Andrew's, Seattle, Wash. Address: 111 N.E. 80th St., Seattle, Wash. 98115.

The Rev. Ronald C. Molrine, former rector, Church of Our Saviour, San Gabriel, Calif., is vicar of the new mission of the Cathedral of St. Paul, Erie, Pa. St. Stephen's Mission is located in Manchester, Pa.

The Rev. Thomas A. Moneymaker, former curate, St. Peter's Church, Morristown, N. J., is curate, Zion Parish, Wappingers Falls, N. Y.

The Rev. Herman F. Nelson, Jr., former assistant, St. Peter's, Mountain Lakes, N. J., is associate rector, Grace Church, Lawrence, Mass. Address: 29 Jackson St.

The Rev. Edward M. Pennell, Jr., currently vicar, St. James', Hollywood, Fla., has been appointed by the Bishop of South Florida to be priest in charge, Bethesda by the Sea, Palm Beach, for the time being. This appointment continues Fr. Pennell's work as diocesan missionary. Address Nov. 1: Box 1057, Palm Beach, Fla.

The Rev. Richard A. Pollard, former vicar, St. David's, West Seneca, N. Y., is vicar, St. Elizabeth's, Zepherhills, Fla. Address: 524 - 5th Ave.

The Rev. George L. Pratt is rector, St. Michael's Church, Arlington, Va. Address: 1132 N. Ivanhoe St., Arlington, Va. 22305.

The Rev. Albert E. Rust, Jr., former curate, All Souls', Miami Beach, Fla., is vicar, St. John's, Ruskin, Fla.

The Rev. John Salles, former assistant minister, St. John's, Saginaw, Mich., is rector, St. Mark's, Detroit. Address: 14510 E. 7 Mile Rd., Detroit, Mich. 48205.

The Rev. R. J. Sander, Jr., deacon, is minister in charge of Grace, Lynwood, and of St. Stephen and Good Shepherd, Rocky Bar, Va. Address: Port Republic, Va.

The Rev. Jeffrey P. Schiffmayer has been released by the Bishop of Milwaukee to work in the diocese of Malawi, Central Africa, under Bishop Arden.

The Rev. George H. Schroeter, former vicar, St. Matthias' Mission, Tuscaloosa, Ala., is curate, Church of the Holy Comforter, Gadsden, Ala. Address: 156 S. 9th St., Gadsden, Ala. 35901.

The Rev. Alexander J. Smith, former rector, St. Mark's, Springfield, Vt., is rector, St. James' Church, Essex Junction, Vt.

The Rev. Mac Reynolds Stanley is associate minister, St. Mark's Church, Santa Clara, Calif., after two years of graduate study at the Church Divinity School of the Pacific. Address: 1957 Pruneridge Ave.

The Rev. Harold Steup, former graduate student, General Theological Seminary, is vicar, Christ Church, Anacortes, Wash. Address: 1216 - 7th St., Anacortes, Wash. 98221.

The Rev. Thomas V. Sullivan, former diocesan missionary and vicar of All Saints', Woolcott,

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.

November

15. Swansea and Brecon, Wales
16. Sydney, Australia
17. Taiwan, Formosa
18. Tasmania
19. Tennessee, U.S.A.
20. Texas, U.S.A.
21. Tohoku, Japan

SCHOOLS

FOR BOYS (Cont'd.)

San Rafael MILITARY ACADEMY

Founded 1890

Thirty minutes from San Francisco
in beautiful Marin County.

COLLEGE PREPARATORY FULLY ACCREDITED
Episcopal boarding and day school. Grades 7-12.
Small classes. Exceptional science facilities.

NON-MILITARY SUMMER SESSIONS: Grades 5-12.

For information, write:

The Rev. Sumner Walters, Ph.D., Headmaster
Fifth & Cottage Avenue, San Rafael, Calif.

FOR GIRLS

ST. MARY'S SCHOOL SEWANEE, TENNESSEE

Develops the youth of today for tomorrow's Christian leadership in home, church, community, and nation. Fully accredited, college preparatory. Grades 9-12. Small classes. Individual guidance, family spirit. 435 acre campus. Riding, tennis, artistic pursuits encouraged. Supervised study and social activities. School aims to create a well-balanced adolescent life for each girl. Est. 1902.

Early application advisable.

**SISTER SUPERIOR, C.S.M.,
Director**

ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 9-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample ground, outdoor life.

For complete information and catalog address:
Box 56, Mondham, New Jersey
THE SISTER SUPERIOR

ST. MARY'S SCHOOL

Episcopal School for girls. On the Hudson. Under direction of the Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Riding, music, art.

Sister Superior, St. Mary's School
Peaskill 9, New York

COLLEGES

Help Your Church-Related Colleges

Bard College, Annandale-on-Hudson, New York
Hobart College, Geneva, New York
Kenyon College, Gambier, Ohio
St. Augustine's College, Raleigh, North Carolina
St. Paul's College, Lawrenceville, Virginia
Shimer College, Mount Carroll, Illinois
Trinity College, Hartford, Connecticut
University of the South, Sewanee, Tennessee

Write for free information folder detailing how you can help.
FOUNDATION FOR EPISCOPAL COLLEGES, Room 401-C,
Episcopal Church Center, 815 2nd Ave., N. Y., N. Y. 10017

Conn., is rector, St. Francis' Church, Holden, Mass. Address: 70 Highland St.

The Rev. Elmer Bradbury Usher, Jr., former rector, Mariners' Church, Detroit, Mich., will be dean, Trinity Cathedral, Phoenix, Ariz. Address: Nov. 15: 202 W. Roosevelt St., Phoenix, Ariz. 85003.

The Rev. Francis Williams, former chaplain, Tuller School, Tucson, is principal, St. Michael and All Angels' School, Tucson, Ariz. Address: 500 N. Wilmot Rd.

The Rev. W. Bruce Wirtz, rector of St. Andrew's, Birmingham, is also vicar, St. Mark's Mission. Address: 1180 - 11th Ave., Birmingham, Ala. 35205.

The Rev. Robert D. Wright, former rector, St. John's Church, Mankato, Minn., is rector, Church of the Good Shepherd, Sioux Falls, S. D. Address: 2608 S. Lincoln, Sioux Falls, S. D. 57105.

The Rev. John S. Yaryan, former canon precentor, Grace Cathedral, San Francisco, Calif., is development officer of the Church Divinity School of the Pacific. Address: 2451 Ridge Rd., Berkeley, Calif. 94709.

The Rev. Marland W. Zimmerman, former director, Episcopal Day School, Delray Beach, Fla., is vicar, Holy Faith, Port St. Lucie, Fla.

Diocese of Massachusetts — The Rev. Ernest Cockrell, deacon, is curate, Church of the Redeemer, Chestnut Hill; the Rev. Warren Hunt, former assistant, St. Andrew's, Wellesley, is rector, St. Mark's, Dorchester; the Rev. Arthur W. Kerr, former curate, St. John's, Arlington, is in charge, Church of the Holy Nativity, Seekonk; the Rev. James Lowell Nelson, deacon, is curate, St. Andrew's, Framingham; the Rev. Donald Nickerson, deacon, is curate, Trinity Church, Newton Centre; the Rev. Roy E. Parker, deacon, is at the monastery, S.S.J.E., Cambridge; the Rev. Edward J. Smith III, deacon, is curate, St. John's, Arlington.

Ordinations

Priests

On Sept. 28, the Rev. Piery Francis DeSair, who is in charge of Church of the Redeemer and St. Luke's Mission, Asheville, N. C.

On Oct. 7, the Rev. Frank W. Tomsett, who is assistant, All Saints', Detroit, Mich. Address: 3837 W. 7 Mile Rd., Detroit 21.

Correction

The Rev. Charles M. Seymour, Jr., is associate rector of Trinity Church, New Orleans, La. The Rev. Canon William S. Turner is rector.

Armed Forces

Chap. (Capt.) Nelson B. Skinner O-1920349, Office Staff, Ft. Belvoir, Va.

New Buildings

Emmanuel Church, of Quakertown, Pa., has a new church and parish house which were opened on October 18. The Rev. Frederick V. Kettle is rector.

Births

The Rev. John R. Davis and Mrs. Davis, St. Michael's Church, Tucson, Ariz., announce the birth of their sixth child and fourth son, Benjamin Kahler, on March 25.

Anniversaries

On Oct. 18, the Rev. N. C. Duncan took part in the service of Trinity Church, Asheville, N. C., commemorating 50 years in the priesthood. He and Mrs. Duncan were honored at the coffee hour after the service. Mr. Duncan, who is 81, has a week-day Bible class at St. John's in Haw Creek (Asheville).

New Addresses

The Rt. Rev. Stephen F. Bayne, Jr., 815 Second Ave., New York, N. Y. 10017.

The Rt. Rev. Ralph S. Dean, 21 Chester St., London, S.W.1. (Anglican Executive Officer)

The Rev. David C. Kennedy, 1042 Cumberland, Lakeland, Fla. 33801.

The Rev. James Marner, Box 124, Medina, Wash. 98039.

The Rev. Richard T. Nolan, graduate student, 200 W. 1st St., New York, N. Y. 10011.

The Rt. Rev. L. B. Whittemore, 407 Riddell St., Greenfield, Mass.

Marriages

The Ven. William A. Hio, of Okinawa, and Miss Miriam Akemi Yamakawa, a missionary from the Hawaiian Islands, working in Okinawa, were married in St. Andrew's Cathedral, Honolulu, on September 26th. Bishop and Mrs. Kennedy held a reception in their home in honor of the couple. The mother of the groom, Mrs. Mabel B. Hio, Gloversville, N. Y., and his Godmother, Mrs. William Ireland, Johnstown, N. Y., were both present for the occasion.

Retirement

On Oct. 1, the Rev. Thomas L. Ridout retired from the active ministry. He had been priest in charge of Strass Memorial Church, Tazewell, and Trinity, Richlands, Ariz., since 1947. He has served churches in New Jersey, Virginia, and South Carolina. Fr. and Mrs. Ridout have moved to Aiken, S. C.

On Nov. 1, the Rev. Norman P. Dare retired from the active ministry. For the past three and one half years, he has been part-time assistant at Trinity Church, Bristol, Conn. Address: Southgate Apts., 275 South St., Rockville, Conn.

The Rev. John Henry Cole, former rector of St. Michael's Church, Baton Rouge, La., has retired and may be addressed at 253 Veta St., Baton Rouge.

DEATHS

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

The Rev. Charles Edwin Hill, honorary canon of All Saints' Cathedral, Albany, N. Y., and retired priest of the diocese of Albany, died in Williamstown, Mass., on October 9th. He was 86.

Canon Hill was born in Worcester, Mass. After graduating from Harvard in 1901, he attended the General Theological Seminary and was ordained to the priesthood in 1905. He received the M.A. degree from Columbia in 1919.

He was an assistant at St. Peter's, Springfield, priest in charge of St. Andrew's, Ludlow, and then rector of All Saints', Springfield, Mass., from 1907 to 1917. He was later assistant at Trinity Chapel, in New York City, and rector of St. Andrew's, in Buffalo. From 1929 until his retirement, he was rector of Christ Church, Ballston Spa, and in charge of St. John's Mission, East Line, N. Y. He retired in 1944 to Williamstown, Mass., where he frequently assisted in St. John's Church.

Ever since it was founded in 1932, Canon Hill was a leading member of the Anglican Society in the United States. He was editor of its quarterly journal, *The Anglican*, since 1950. He served on the committee of the Standing Liturgical Commission which produced in 1950 the first of the series of *Prayer Book Studies*. He was a founder of the Guild of the Ascension, a devotional society for clergy and laity. For over 40 years he served as its warden.

Canon Hill is survived by his wife, the former Caroline M. Young.

The Rev. Richard Edgar Horsley, retired priest of the diocese of West Virginia, died September 27th at the East Orange Veterans Administration Hospital of multiple sclerosis. He was 48.

Fr. Horsley was born in Uniontown, Pa. He received the B.A. degree from St. Augustine's College in 1940, and the B.D. degree from the Payne Divinity School in 1944. He was ordained to the priesthood in 1945. Fr. Horsley was in charge at the Church of the Advent, Austin, Texas, in 1944 and 1945, and priest in charge at St. Matthew's Church, Wilmington, Del. from 1945 to 1951. From 1951 to 1958, he was priest in charge of St. Philip's Church, Elizabeth City, St. John's, Edenton, and St. Ann's Church, Roper, N. C. He served as an army chaplain from 1953 to 1956. Fr. Horsley was priest in charge of St. Paul's Church, Washington, St. Andrew's Church, Greenville, and St. Stephen's Church, Haddock's Cross Road, N. C., from 1956 to 1959, and was priest in charge of All Saints' Church, Clarksburg, and St. Andrew's Church, Fairmont, W. Va., until 1960, when he became inactive.

He is survived by his wife, Clara Margaret Epps Horsley; a son, Richard, Jr.; two daughters, Constance and Teresa; two sisters; and a brother.

CLASSIFIED

advertising in The Living Church gets results.

FOR SALE

NUN DOLLS Hand crafted authorized authentic reproductions of habits worn by sisters of the Religious Orders in the Church. \$4.50 each. Francinette, 4187 Culver Road, Rochester, New York 14622.

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

ALTAR GUILDS: Linens by the yard for the Altar, dachon and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen Funeral Palls embroidered in wool. Write for our catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

DCE to replace retiring volunteer. Parish of 275 communicants in growing Piedmont area of North Carolina. 120 in Church School. Begin summer of 1965. Correspondence invited. Reply Box M-165.*

POSITIONS WANTED

PRIEST, age 40, married. Experience includes a successful ministry in religious education; preaching and administration. Correspondence with vestries welcomed. Reply Box R-166.*

PRIEST, 35, married, ten years as both assistant and rector. Strong in preaching, teaching, counselling. Available Feb. 1. Reply Box S-163.*

SLIGHTLY shop-worn parson, active, sometimes regarded as scholar but prefers kids to books, loves people, in demand as popular speaker, but not really much good, author, leader in seven major building programs and founder of large parish, would love call to some modest field. More interested in growth in depth than extent. Write Box B-167.*

RETREATS

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

RETREATS FOR MEN, individual or groups. Write: Guestmaster, Order of St. Francis, Mount Sinai, N. Y. 11766.

*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

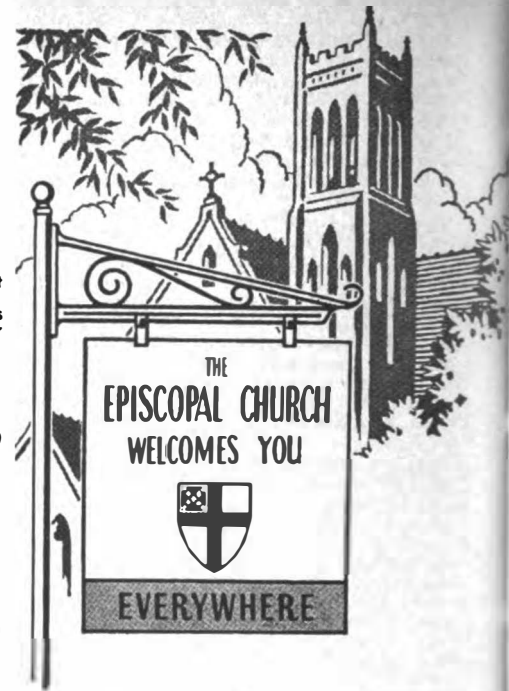
When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHURCH DIRECTORY

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



PHOENIX, ARIZ.

CHRIST CHURCH OF THE ASCENSION
5100 N. 40th St. (Temporary quarters)
Rev. Canon George McNeill Roy, r
Sun HC 8, MP 9:30, 11; Ch S 9:30;
Nursery 9:30-12:30; Thurs HC & Healing 10

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watsoka 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

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

INTERCESSION 501 N.W. 17th St.
Rev. Bruce E. Whitehead
HC 7:30; HC or MP 10; EP 7:30

MIAMI, FLA.

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

ORLANDO, FLA.

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

ST. PETERSBURG BEACH, FLA.

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

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

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.

CHICAGO, ILL. (Cont'd.)

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

EVANSTON, ILL.

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

LOUISVILLE, KY.

GRACE (a bulwark of the Faith)
Rev. John S. Letherman, r 3319 Bardstown Rd.
Sun Masses 8 (Low), 10 (Sung); Daily as scheduled

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.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tolly 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

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;
Wkdys 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. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Ches. 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 Demrosch, 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; Noons ex Mon
12:10; Church open daily 6 to midnight

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

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

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05; 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

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
Sun MP & HC 7:45; HC 9, 11, 5, EP 8; Daily MP &
HC 6:45 (ex Thurs 6:15); EP 6

RICHMOND, VA.

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

SEATTLE, WASH.

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

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.