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# The Living Church

Volume 153      Established 1878      Number 26

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

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## THINGS TO COME

### December

- 25. The Nativity of Our Lord Jesus Christ
- 26. St. Stephen, Dn.M.
- 27. St. John, Ap.Ev.
- 28. The Holy Innocents

### January

- 1. The Circumcision of Christ

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

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# LETTERS

Most letters are abridged by the editor

## COCU—Episcopate

The secular press in its writing about COCU blandly assumes the only obstacle to the consummation of the plan is the Methodists' insistence that the new Church adopt their peculiar method of assigning ministers to their cures. Now if that is the chief obstacle to reunion the non-Roman Churches are indeed in a bad way, Episcopalian especially. Some questions naturally come to mind.

1. Is this poor reporting by reporters who do not understand or are misinformed about the issues involved?

2. If not, then is this the only issue that will be resolved? If it is then what remains of the Anglican position as we have been given to understand it?

3. Have the Episcopal representatives put this Church in the position of agreeing to anything the Consultation wishes?

Personally, I am not reassured about what I think will come of this business, nor am I persuaded that the Executive Council is not running matters as if the merger had already been decided upon by the Church. The thought crosses my mind that if COCU is consummated under terms now possible it will very likely be a neat compromise in an organization which will mean nothing other than a result of more churches than presently exist. In other words there may be a number of Episcopalians, and others, who will elect to be "out" rather than "in." Frankly this is a heart breaking thought for more reasons than one.

ABNER K. PRATT I

Kensington, Md.

It is with growing distress that I see *THE LIVING CHURCH* taking a hostile stand toward the Consultation on Church Union. In particular, I wish to take issue with the point of view you expressed in your editorial "What is the Historic Episcopate?" [L.C., October 30th].

First, you seem to imply that there is something incompatible between the assertions that ordination is an act of the whole Church, and that it is performed in practice by the governing authorities of the Church. Ordination must of necessity be an act of the whole Church, since Christ's ministry was entrusted to the *whole* Church. Christ did not, as you state, give the "fullness of the Apostolic Ministry" to the bishops, but rather to His Body, the Church. The doctrine of the apostolic authority which you set forth seems to imply that the clergy are a self-perpetuating group within and apart from the whole body.

Secondly, you assert that your version of the "Apostolic Succession" is the "only view" of the whole of Catholic Christendom from at least as early as the second century to the present. This assertion ignores the plain fact that, for over 400 years other views of the ministry have prevailed. They have not only prevailed, but have given rise to Christian bodies that have done much more than the Anglican Communion has to advance the spread of the Gospel.

Third, your statement that "this Church does not accept as lawful ministers of the sacraments any who have been ordained into any other than this one Apostolic Ministry"

The Living Church

y" is misleading as it stands. It seems to imply that we think members of the Protestant denominations do not at present have valid sacraments. Our practice of re-ordination should not be understood as casting doubt on the integrity and true Christian faith and practice of other denominations, although this must seem to them to be the case.

Fourth, I fail to see anything in the Constitution document which indicates that the ministers of the new unified Church would not have episcopal ordination. The Constitution report states only that all offices of the ministry would be included in the ordination service, which surely includes our bishops.

Fifthly, your editorial, in its concern for the trees, seems to have lost sight of the forest. The "forest" you overlook is the tremendous significance of the fact that eight major denominations of various types of church polity should have agreed to adopt the historic three-fold ministry. Why not accept this fact with gratitude and go on from there? Surely the details can be worked out to satisfy even the most scrupulous.

(The Rev.) G. PALMER PARDINGTON III  
Curate, Grace Memorial Church  
Hammond, La.

In your editorial of October 30th you appeal from the Lambeth Quadrilateral to the Preface to the Ordinal to substantiate the view that the only tenable doctrine of episcopacy in the Anglican Communion is the strict Tractarian view that episcopacy in Apostolic Succession is of the *esse* of the church.

A careful examination of the Preface will show that it makes no theological statement at all, but only a historical statement that the three orders of ministers have continued in Christ's Church from the apostles' time, together with practical enactments for the continuation of these orders in the future. Any theological proposition drawn from this Preface is therefore of its very nature an inference made by the individual interpreter. The Church acting in its official role has refrained from making any such inference.

The interpretation you advocate may be the correct one. It certainly has the support of a long line of theologians and Churchmen. In particular it can appeal, as you do, to the phrase "or hath had formerly Episcopal Consecration or Ordination." But this is not the only interpretation which individuals or schools of thought have inferred from the Preface. There is the even older view of the Caroline Divines, that episcopacy, while not of the being of a Church (since Churches evidently existed on the continent of Europe without it), is nevertheless of the perfection of a Church. One can appeal to the clause in the Preface, "No man shall be accounted a lawful Bishop, Priest, or Deacon *in this Church*," with its implication that we do not deny the reality of ministries outside the full catholic tradition.

Finally, there is the view that episcopacy is purely a matter of outward order, commendable no doubt on grounds of practical utility as a desirable form of order, but in no sense indispensable to the Church. Such a view can appeal from the Preface to the Ordinal to the Articles of Religion. Hitherto, unity of ministry in Anglicanism has been preserved, not by the acceptance of a common doctrine (which our formularies no-

where require) but by our all agreeing to play the game.

I do not dispute your right to interpret the Preface as you do, but I do dispute your right to prescribe your inference to those who accept either a *plene esse* or a *bene esse* interpretation.

(The Rev.) REGINALD H. FULLER, S.T.D.  
Professor of Sacred Literature  
Union Theological Seminary  
New York City

**Editor's comment:** We purposely avoided stating in our editorial the view that the episcopacy in Apostolic Succession is of the *esse* of the Church, but we did emphasize the significant fact that the Anglican Churches absolutely insist upon it in practice.

In response to Bishop Mitchell's letter, "Historic Episcopate" [L.C., October 30th] and also your editorial of the same issue:

The bishop says in closing, "'Apostolic Succession' if the words are to carry their obvious meaning is one thing. Historic Episcopate means something quite different. Why not stick to the facts?" It would appear however that in sticking to the facts things are not quite as simple as the bishop would lead us to believe. It is a fact that the Lambeth Quadrilateral uses the term Historic Episcopate, and that this statement carries a great deal of respect throughout the Church. It is also true, as your editorial indicates, that the Quadrilateral does not have the weight of law.

One of the facts that the bishop neglected to add in his letter concerns some of the

statements included in the Office of Institution. On page 572 of the Prayer Book, we have the following interesting prayer recorded. "Oh Holy Jesus, who has purchased to thyself an universal Church and has promised to be with the ministers of Apostolic Succession to the end of the world. . . ." The Office of Institution was adopted by the General Convention of 1804 and since that time has come to have a wide use. It would appear that the use of the terms Apostolic Succession to describe the three-fold ministry set forth in the Preface of the Ordinal also has a respected tradition within the usage of the Church.

The bishop seems to believe that in the use of the terms Historic Episcopate and Apostolic Succession the first refers to a "fact," the other to a theory. The best way to clarify this issue is to ask those who prefer the terms Historic Episcopate if the Methodist Episcopate is historic? If not, why not? It would be interesting to see an explanation which does not make use of the idea of succession.

(The Rev.) DONALD D. HEACOCK  
Rector, Church of St. Margaret  
Margarita, C. Z.

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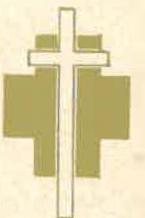
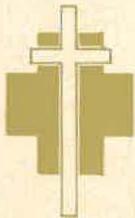
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Felix Hoffman: *Stephen's Martyrdom*

Three Lions

**G**RANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those who suffer for thee, our only Mediator and Advocate. *Amen.*



The Collect for  
Saint Stephen

# The Living Church

For 88 Years:

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

December 25, 1966  
Christmas Day

CC

## General Assembly Meets

In his address before the General Assembly of the National Council of Churches, meeting in Miami Beach, Fla., December 2d-3d, Vice President Hubert Humphrey called on the Churches of the nation to provide leadership in the continuing war on poverty and social injustices. He suggested that the Churches could show a more active response to opportunities to sponsor such projects as low rent housing developments. He quoted statistics showing that Protestant and Orthodox expenditures on services "to others outside the churches is about \$500 million a year—only 41 cents per month for everyone who belongs to a Church in America."

Mr. Humphrey praised Churchmen for their social achievements of the current decade, in pointing out that they had endorsed an anti-poverty program "two years before we enacted it in Washington" and have "preached, lobbied, marched, carried out bold and difficult programs from the Mississippi Delta to Chicago, from Watts to Roxbury. . . ." He also said that Churchmen can "leap across the political boundaries . . . in a way that government cannot, and can provide the leaders, the pragmatic idealists, who stick to the job."

A precedent-making action was taken by the board of the NCC during its meeting, by its voting unanimously on a recommendation "that the Roman Catholic Church be recognized as being in agreement with the preamble of the constitution of the National Council of Churches, and that the Roman Catholic Church be added to the list of Communions in such an agreement."

At the same sessions, board members defeated proposals to include various types of national service in a national conscription system.

The board did vote to continue its support of the Delta Ministry, following the report on the work, which indicated that the \$405,165 expenses for 1966 would be met. The proposed budget for the DM work in 1967 is set at \$40,000 and has been underwritten.

Four Churches were admitted to membership in the NCC. Largest of the new members is the Progressive National Baptist Convention, a Negro group with 500,000 communicants, that was formed in

1962 in a split from the 5.5 million member National Baptist Convention, U.S.A., Inc., which also holds NCC membership.

A Russian Orthodox group with 150,000 members in 67 American churches, and a direct canonical successor of the Orthodox Catholic mission established in Alaska in 1793 by the Russian Orthodox Church, was also admitted. The group is under the spiritual jurisdiction of the Russian Orthodox Patriarch Alexei of Moscow and All Russia.

Followers of Emmanuel Swedenborg, the Swedish scientist, philosopher, and theologian, organized the New Jerusalem group in 1792. It has 4,538 members in 63 churches, and is now an NCC member.

Also admitted was the Antiochan Orthodox Church, a body which was established in Ohio in 1936 and functions under the spiritual authority of the Patriarch of Antioch. It has 35,000 communicants in 21 congregations.

More than 800 Anglican, Protestant, and Orthodox delegates to the assembly adopted a resolution calling on the President and Congress "to use our nation's economic resources so as to give the highest priority to programs designed to provide full equality of opportunity." Also adopted was a statement approving a new program in the area of civil rights in which Churches are urged to engage in "metro-politics" to bring together "civil rights activists, persons at work in local community organization programs, persons engaged in more general efforts to secure change through education and moral persuasion, and community influentials." This program calls for an annual expenditure of nearly \$42 billion by all levels of government, industry, and foundations to implement equal opportunity through adequate housing, education and job training, employment, and health and medical services.

The assembly also accepted a resolution urging President Johnson and Congress to fully support the anti-poverty program, particularly the Child Development Group in Mississippi (CDGM). The controversial Head Start program has been operated by the CDGM. Last fall Mr. Sargent Shriver, head of the OEO, suspended support of the Head Start operation, and the head office charged that an investigation had uncovered undesirable practices. Churchmen in turn charged that the OEO action was the result of political

pressure exerted by southern legislators unsympathetic with the program.

President Johnson was also asked to put before the United Nations the resolution of the Vietnam conflict. The very lengthy statement, in resolution form, urged the United States to give "most serious consideration" to halting bombing raids on North Vietnam "even though there may be no advance assurance or reciprocal action by the North Vietnam government." Also included in the resolution was the declaration that the "Vietnamese must in the long run settle their own problems and develop their own country without massive foreign intervention."

A frontal attack on religious illiteracy in America was urged by the NCC president, Dr. Arthur S. Flemming, president of the University of Oregon. He said, "It is very clear from the Supreme Court rulings on prayer and Bible readings that there is no constitutional barrier to objective teaching about religion," and added that the Court not only said there was no objection, but that schools had a duty to teach religion objectively. The ruling, Dr. Flemming said, is one that gives Churches one of their finest opportunities to combat religious illiteracy.

Contending that every child "should have the opportunity to find out about religion just as he has the opportunity to find out about economics, politics, and other fairly controversial areas," Dr. Flemming said that it will be quite a job "to get this [program] going. Among other things it will be an effort, not only in public schools, but in colleges, particularly teachers' colleges." He then cited the need to train teachers to teach religion courses.

He said that he based his approach to issues facing the NCC in the next three years, on the Ten Commandments. "Love of one's neighbor does not necessarily require liking or approving him, but helping him 'in the spirit of the Gospel.'"

## NEW YORK

### Support for Abortion Reform

Reform of New York State's abortion laws has been endorsed by the council of the Diocese of New York.

According to the Rt. Rev. Horace W. B. Donegan, Bishop of New York, the council, speaking for the diocese, would like to see existing laws amended along



Donald G. Rogers Photo

The Duke at Trinity Cathedral, Phoenix

lines recommended by the Model Penal Code drafted some years ago by the American Law Institute. This would allow termination of pregnancy when it has been established that the physical or mental health of the mother is seriously threatened, where there is substantial reason to believe that the child would be born badly deformed in mind or body, or where the pregnancy has resulted from incest or rape, including statutory rape.

At present, it is a felony in New York state to perform an abortion "unless the same is necessary to preserve the life of the woman, or of the child." The resolution called present laws governing abortion "unduly restrictive and uncharitable."

#### WEST MISSOURI

### Spears Accepts

The Rev. Robert Rae Spears, rector of Trinity Church, Princeton, N. J., has accepted his election [L.C., November 27th] as the first Suffragan Bishop of West Missouri, subject to the usual consents. His consecration is to be in the spring after Easter, at Grace and Holy Trinity Cathedral in Kansas City, Mo., according to diocesan sources.

#### ARIZONA

### Youth Workshops

A panel on War and Peace and "An Afternoon With Ellington" were the first two of a series of Saturday afternoon workshops at Trinity Cathedral, Phoenix, planned for high school and college age students. The workshops are designed to communicate with young people in the contemporary idiom and to let them know that they are important to Christ and His Church, according to the Very Rev. Elmer B. Usher, dean, and the cathedral's canon missionary, the Rev. Harold H. Weicker, who has been arranging the workshops.

The first, on October 29th, attracted a

large audience whose questions mainly centered on Vietnam. Panelists were the Rev. Dr. Edwin Dahlberg, past president of the National Council of Churches; the Hon. Barry Goldwater, member of the cathedral; Robert Vogel, peace education secretary, Southwest Region, American Friends Service Committee; and Dr. John Decker, professor at Arizona State University.

The second, on November 12th, featured Duke Ellington who graciously gave his time to work with a capacity crowd of young people including several groups of young musicians. Two days previously the Ellington band had presented his sacred concert in the cathedral. Assisted by the cathedral choir, the concert included the first performance of William Fairfield Brown's contemporary music for Hymn 573, "Go Labor On." Mr. Brown is cathedral organist.

The purpose of the workshops is to bridge the gap between the "sacred" and the "secular." The next is scheduled for February. Episcopal young people from throughout the diocese and young people of other affiliations in the local area have been invited to attend the cathedral programs. Other eminent adults will be asked to participate in the study of the problems of youth in a wartime society.

#### VIRGINIA

### Talk Not Enough, Conference Told

"We have gathered here and we have talked, which is all necessary. But we need to act and the God we serve will be satisfied with nothing less." So Dr. Samuel Proctor, clergyman, former college president, and now president of the Institute for Services to Education, Washington, D. C., concluded a conference on People, Religion, and a Changing Virginia.

This two-day conference November 28th-29th, held in Richmond, was sponsored by Virginia's Council on Human

Relations and 43 prominent religious leaders of the state, including three bishops of the Episcopal Church.

The conference followed the customary pattern of speakers and discussion group and a concluding banquet. Speakers included: Dr. George Kelsey, Drew University, who gave the keynote speech; the Rev. John Cronin, S.S., National Catholic Welfare Conference, Washington, D. C., who spoke on housing and the injustices of its patterns; Rabbi Jacob Rothschild, Hebrew Benevolent Congregation, Atlanta, Ga., who spoke on education and the effect of the religious community on it; and Mr. Warren Turner Jr., a vice president of the Executive Council who spoke on the religious community's setting its own house in order.

#### CANADA

### Reaction to "Psychedelic Worship"

The Bishop of New Westminster, the Rt. Rev. Godfrey Gower, writing in his pastoral letter, condemned a recent psychedelic worship service [L.C., December 18th] held in University Hill Unite Church, Vancouver. His letter called the liturgical experiment "sex-drenched, drug-filled, and libertarian."

The bishop said that he has requested that "a priest of our order" appear before him. The priest is believed to be the Rev. James McKibbin of St. Anselm's Anglican Church, a former chaplain at the University of Western Ontario, London, Ont. Fr. McKibbin and the Rev. Harold McKay of the United Church, co-operated in the "psychedelic service," parts of which were shown on the publicly owned CBC network. Fr. McKibbin charged that the program featured only the sensational and made no attempt to capture the spirit of the experiment. [RNS]

#### SEMINARIES

### COCU Study

For thirteen weeks, five students from Bexley Hall have met with other seminarians for the purpose of discussing the major points of the COCU proposals. With the students and the Rev. Canon Alden Kelley, faculty member, have been four students and a professor each from the Methodist Theological Seminary, Delaware, Ohio, and the Evangelical and United Brethren Seminary, Dayton, Ohio.

The controversial topics of sacraments, ordination, worship, and ministry have been analyzed. In many areas the students found that their differences are in use of language or interpretation more than disagreements in essential theology. In other areas they found fundamental differences; but for the most part, COCU has "established a framework agreeable to all sides."

The major achievement of the semina-

a clarification of the position held by the student's own Church and a better understanding and appreciation of the traditions of the other Churches. In some instances, the students found the language of the principles to be vague, inconclusive, and subject to various interpretations. They wondered, too, about missing details, and they asked what interpretation will be given to generalities that obscure controversial questions.

**APPALACHIA**

**The Need for Flexibility**

Some twenty Appalachia clergy, Episcopal and Presbyterian, faced the need for their Churches to become more flexible, if they, as clergy, are to reach the people they serve. Their sessions held in Hazard, Ky., November 28th-December 1st, were sponsored by Appalachia South, Inc. (Episcopal), and the Appalachian Council (Presbyterian).

The group discussed the possibility that were men native to the region ordained, despite educational gaps, to serve as non-stipendiary ministers, the Christian cause might advance considerably. One Presbyterian minister-at-large described human characteristics in the region: isolation, non-acceptance of authority, defeatism, lack of social skills, suspicion, and reluctance to change. Another described the people's mistrust of outsiders—clergymen who are not really going to stay to see them through their problems—and their suspicion that clergy who are salaried "are not really called."

Another Presbyterian minister pointed out that the prevalence of sect Churches whose sin and salvation preaching is directed largely toward moralistic behavior has strong drawing power for the mountain people.

The conference members discussed how, given flexibility in sequence and ministerial manner, it would be possible to incorporate almost all the elements of the Order of Morning Prayer into an order of service not far different from those to which Appalachia is accustomed. The one exception in the adaptation of Morning Prayer would be the sung canticles.

Among Episcopalians attending were the executive officer of Appalachia South, the Rev. George Abele; the Rev. Francis Allison of the Home Department's division of Christian Ministries; and ten parish priests from Virginia, West Virginia, North Carolina, Kentucky, and Tennessee. Fr. Abele said that he believed that this orientation to the region had served a useful purpose, and that he hoped it could become an annual event.

**ALBANY**

**Second-Century Program**

As part of the spiritual renewal portion of the second-century program of the

Diocese of Albany, the bishop has begun his parochial visitations of three days each.

The Rt. Rev. Allen Brown spent three days in Lansingburgh, with the people of Trinity Church, holding meetings, visiting the shut-in parishioners, and taking Communion to the ill. One special meeting was devoted to the apostolate of the laity. Commitment cards were presented to the people and many were signed. The signers have committed themselves to work and pray for the diocese. The statements on the card are six: "I will seek to discover the power of the Spirit in my life and in the lives of others; I will seek to know God through prayer and the study of the scriptures; I will worship God every Sunday in His Church, and receive Holy Communion at least \_\_\_\_\_ and after spiritual preparation; I will pledge to my parish and diocese as part of the Second Century Fund; I will serve on a Second Century program committee; and I will seek to bring one person to Christ during the next year."

**MILWAUKEE**

**Liturgical Changes Discussed**

The clergy of the Diocese of Milwaukee were addressed, at a luncheon meeting on December 6th, by the Rev. Dr. Massey H. Shepherd. Convening with a noon celebration of Holy Communion at St. Luke's Church, Madison, the group then moved to the parish hall for the session.

Dr. Shepherd spoke first on his recent trip to Rome where he attended sessions of the Roman Catholic Church's liturgical commission as an official observer. He discussed the changes which this commis-

sion is advocating for its Church, prominent among which is a liturgical calendar constructed in a three-year cycle, and which includes an Old Testament lesson as well as Epistle and Gospel for each Sunday.

He then described his activities with the liturgical commission of the Consultation on Church Union (COCU) for which he has recently written an Order for the celebration of the Holy Communion. This Order was read.

Lastly he took up the matter of liturgical change in the Episcopal Church, going into particular detail on the matter of the new proposed Order for the Holy Communion which the Standing Liturgical Commission of the Church hopes to have ready for presentation to the Church in a month or so.

Dr. Shepherd was in Madison also for a series of memorial lectures which he was giving at Grace Church.

**AROUND THE CHURCH**

The dates of January 27th-29th have been selected for the first of three announced conferences on "Frontiers for Theological Education," to be held at the Episcopal Theological School, Cambridge. 125 educators from the United States and Canada have been invited to participate in the first conference that marks the opening of ETS's centennial year.

**St. Barnabas Episcopal Hospital and Swedish Lutheran Hospital on adjoining blocks in Minneapolis, Minn., are cooperating in the construction of a three-story connecting building with shared facilities.** The hospitals are spending \$3.6 million and have secured a federal grant of \$1.6 million for the construction and furnishings.



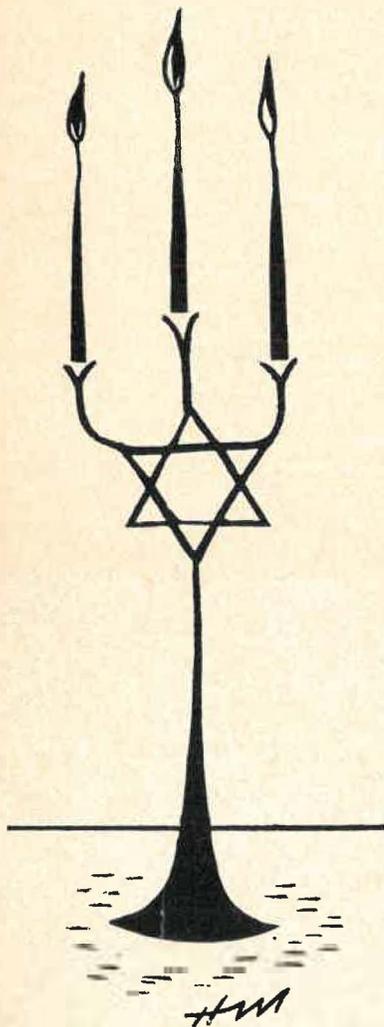
A crowd of 58 people and 40 animals attended the first annual Blessing of Pets at the Church of St. John the Evangelist in Flossmoor, Ill., October 22d. The service, held at an outdoor altar, was designed to show God's love for all His creatures. The congregation included all sorts of dogs and cats, a turtle, a chameleon, a hamster, a Peruvian guinea pig, and a large white rabbit. Pictured are the Rev. Howard William Barks, rector (l.) and the Rev. William B. Olnhausen, curate.

Are

We Teaching

Anti-

Semitism?



By The Rev. J. R. Brown

Associate Professor of  
Old Testament  
Nashotah House

Here we have several quotations which come from Sunday school lesson books used in four different Christian Communion. They have been read by hundreds of teachers and relayed to many thousands of pupils. What has been their effect? How are our attitudes to the Jews now shaped by what we hear about them in Church? Since Hitler, there has been much concern with the study of prejudice and it is widely recognized now that one enduring factor in anti-Semitism and its destructive consequences (destructive both for the victim and for the group which allows it) has been the negative and rejective image of the Jews and Judaism spread in much preaching and teaching. We have often drawn a picture of the Jews which aroused contempt and misrepresented their role in scripture.

#### Why Anti-Semitism?

The causes of anti-Semitism are complex. Traditionally, we have been concerned with the *objective* factors which over the centuries have contributed to Christian hostility to Jews, and in particular have emphasized the religious sources of this hostility: Christians affirm, while Jews deny, that Jesus is God's Messiah. Political, economic, and cultural factors also have been studied as con-

tributing to the growth and persistence of anti-Semitism. But since Hitler it has been doubted whether this approach is really sufficient to account for the hold that anti-Semitism may have on an individual or a whole people, and the recent tendency has been to study the *subjective* factors — to describe anti-Semitism in psychological terms, and to focus attention on the subject rather than on the object of prejudice. "Study the aggressor, not the victim" is the principle. What is the anti-Semite like at heart? What needs and problems of his own does he solve or mitigate or disguise by animosity towards others? Here the important book which decisively affected the study of this topic was *The Authoritarian Personality* by T. W. Adorno and other psychologists at the University of California (Harper, 1950). What emerged from this and subsequent work was that the anti-Semite is not simply an otherwise normal person who has a kink about Jews, but that anti-Semitism is only one element in a total personality structure. The typically prejudiced man is insecure, unloved and unloving, rigid, conformist. He seeks symbols of authority and external standards to supply the security he lacks; he believes that the thing to do with criminals is to punish them and not to try to cure them, and so on. The reader will find a

"The Pharisees thought only of that which is external. They were hypocrites, their religion was a mere show. Their hearts were essentially full of pride, ambition, and wickedness."

"Think of what we know of the synagogue and its worship.... It was steeped in formality and worldliness. ... It was superficial and unreal."

"The Jews thought that God was only concerned with themselves, and was not interested in other races."

The Jews turned their backs on God, they refused His son and they worshipped pagan gods. And they have been sorely punished for centuries as a result.... They are not really wanted anywhere."

illuminating account of these studies in the psychology of the anti-Semite in H. J. Eysenck's *Uses and Abuses of Psychology* (Pelican Books).

This approach has served to stimulate renewed concern with the religious factor in anti-Semitism and particularly with the religious education of the child. *The Authoritarian Personality* showed that in questions of prejudice we are usually dealing with a character structure developed early in life, and that favorable contact in childhood with members of other groups can act as a barrier to the birth of prejudice. But for very many Christians their first and formative contact with Jews for good or ill comes in their early religious training. At this stage impressions can be planted which, years later (their origins forgotten and their presence unsuspected), can grow into sentiments of affection and respect towards Judaism, or of hostility and resentment. Thus, Christians of all Communion are today at work purifying teaching material (and liturgy) of anti-Jewish formulations. Many Protestant texts have been studied at the Yale Divinity School and the results embodied in Bernhard Olson's *Faith and Prejudice* (Yale Press 1963). A St. Louis University study has been made of RC material, but is not yet published, nor is the study of Jewish texts (with their

stereotypes of Christianity) by Dr. Weinryb of Dropsie College Philadelphia. Most recently there is *Christian Beliefs and Anti-Semitism* by Glock and Stark (Reviewed in L. C., September 4th). This book (which contains much information about Episcopal attitudes on prejudice) should be required reading for the clergy and for every other educator.

#### The Crucifixion

It is here that the problem of the religious factors in anti-Semitism is posed in its sharpest form, for nothing can more quickly create in children sentiments of antipathy than the grotesque simplification of the story into the statement that "the Jews killed Jesus." The result is, Rabbi Gittelsohn has written, "that countless Christian children begin life with a prejudice: the 'Jews' who killed Jesus, as they are told, are the same to them as the 'Jews' who live on the next block." Yet there *was* a crucifixion, and some Jews *did* have a hand in it; this must in all honesty be said. All the same, it is possible for us to tell the story in a way which is both historically and theologically exact but which does not foster anti-Jewish feelings. I can only indicate some relevant points here. (a) It would be fair to say that the historical evidence which is generally accepted is that Jesus



was condemned to death by a Roman governor at the instigation of a small group of the priestly party in Jerusalem. They felt that their position was imperilled by His teaching, as well as by the popular movement which they thought he was stirring up, and which might have embroiled them with the Roman administration. Fair weight has to be given to

the often-overlooked verse Luke 23:48. (b) With this, we can point out that Israel was divided by the coming of the Lord and did not stand united. Jews rejected Jesus and Jews formed the Church of Christ in which we Gentiles were to find salvation. (c) If, in the telling, we merely expose the sins of people who lived long ago, then we tell it wrongly and annul the Gospel. The story was meant to expose the Caiaphas, the Judas, and the Pilate among us and in each of us today. Christian doctrine has always affirmed that the Cross had a universal significance. (d) We cannot, without sheer immorality, hold modern Jews responsible or deserving of punishment for an event which took place 1,900 years ago. The Cross was a revelation of a love of God which extended even to those who rejected it. It is a principle of love and unity, and to make it a ground for animosity against any group is to betray faith. Yet there is the long record of suffering inflicted on the Jewish people in the name of Christ, so that the Cross which is to us the symbol of life and peace has become in fact to the Jew the symbol of persecution and death.

#### The World Christ Knew

First-century Judaism has often been presented as mere legalism without a soul — “a world of ossified belief in the letter, of a narrow-minded caste spirit and materialistic piety, a world of skepticism, doubt, and libertinism” — so it was described by Karl Adam in his widely-read *The Son of God*. It would be easy to multiply quotations from similar caricatures. “This people had lost the awareness of its true vocation, and dreamed only of revenge and political dominion.” “Even the Apostles,” another writer tells us, “were at one time full of Jewish bigotry and prejudice.” We might reflect that that is about what we could expect from a people described by a third writer as “neither believing in God nor loving Him.” The Pharisees, of course, have come off particularly badly: “most of us,” bluntly says a British text, “regard the Pharisees as frauds and humbugs.” It could be argued that if we are negative about the Pharisees it is because the NT is negative about them. But is it? Do we present the *whole* biblical picture? The NT tells us that not a few were well disposed towards Jesus. He was allowed to teach in the synagogue at Capernaum (Mk. 1:28), invited to dine with them (Lk. 7:36; 11:37; 14:1); they warned Him about Herod Antipas (Lk. 13:31); some said “These are not the sayings of a man possessed by a devil” (Jn. 10:21); Joseph of Arimathea and Nicodemus came out on His side (Jn. 19:38); Gamaliel showed kindness to the apostles (Acts 5:34). And today there is a growing list of scholarly studies — from the Christian as well as the Jewish side — which have broken through the old stereotypes of first-

century Judaism, and which have done much to correct common misapprehensions about the Pharisees. One thinks of, say, G. F. Moore’s classic *Judaism*, or Israel Abraham’s *Studies in Pharisaism and the Gospels*, C. Montefiore’s *The Synoptic Gospels*, or W. D. Davies’ *Paul and Rabbinic Judaism*. But still, things are said or written less, apparently, in ignorance of these works than in brute defiance of what they say.

#### The Marcion Syndrome

Marcion was a second-century Christian who tried to set the Church against the OT. He was excommunicated, and the doctrine condemned, but it lingers on still in the shadowy, destructive, half-life of heresy. To glorify the New Covenant we belittle the Old and make an artificial opposition between them. God is supposed to have disowned the Jews and made a new covenant with another people, the Gentiles. Yet the teaching of the Bible is clear. There, the fundamental notion of the Church is that it is a nation, God’s own people, Israel, now enlarged by the death and resurrection of Jesus to include the Gentiles. There is but *one* People of God throughout, first under the Old Covenant and then under the New — but new here means (as in Jer. 31:31) endorsed, confirmed, elevated, and not completely different. The Church is not the *new* Israel — our popular phrase is unknown to the NT — but simply Israel, the one olive tree of God, says St. Paul, into which we Gentiles are now grafted through faith and baptism. Christians are honorary Jews.

And yet some texts have presented the life of Christ and the origin of the Church, if not in an anti-Jewish way, at least in a non-Jewish one. The Jewishness of the “good Jews” can be played down, as when St. Mary is described as “a young *woman* who lived in the country of the *Jews*.” Of the apostles we read, “Jesus chose twelve *men*.” The two Pharisee disciples of Jesus become simply “two pious *men*.” The upshot is that the word





Jew comes to stand for one who denies the Lord. Here again we need to bring out that while Jews rejected Jesus, Jews also formed the Church of Christ; that our Lord Himself was a Jew, of Jewish lineage and descent, and that it was to His own people that His mission was in the first place directed. The liturgy, the sacraments, so many forms of our Church life, come to us largely from the people in whom the early church was founded.

But in all this, it is not enough merely to be anti-anti-Semitic. What we have to do is to recreate among Christians a spiritual sympathy with Jewish traditions and faith, and an awareness of how the economy of salvation is linked to the Jewish people. Happily, there is now evidence of a widespread and thoroughgoing stocktaking with respect to the Jews and Christianity's Jewish sources. One reason for this is the Nazi holocaust. Six million Jews perished, one out of every three in the world at that time, 1½ million of them children. It was carried out by a people reared for centuries in the Christian tradition. Why did it happen? *Could* it have happened at all if there had been a genuinely Christian climate of opinion regarding the Jews? How had the Church failed to speak the Word of reconciliation here?

Another compelling reason is the changed direction in biblical studies. Forty years ago much critical work on the NT stressed the *Greek* background of Christianity — the mystery religions, etc. — and this inevitably led to a weakening of concern with the Jewish heritage of the new faith. Liberalism was stressing the Bible as a *human* document: the word "revelation" was still used, but the concept itself tended to disappear in favor of "discovery." The OT became an interesting but rather remote example of the gradual development of higher and nobler ideas about God as they have been given us by a nation which had (as the saying went) "a genius for religion." But it was seen as a book not in itself much more

relevant for Christians than, say, the Buddhist scriptures. But modern study of the Gospels has shown that the influence of Hellenism was in fact peripheral, and the influence of Judaism central. It was the real matrix of Christian institutions and of the thought forms which they presuppose. In OT studies we now try to interpret the OT theologically from within, even as it was viewed by those who shared its faith and hope. It is primarily about a movement of God to man, and only secondarily about a movement of man to God; and it is to be regarded not as the record of how a remote ancient people went from "lower" to "higher" theological concepts, but as the story of how God worked out His saving purposes in history through the chosen people of Israel.

The reawakened preoccupation with the Jewish heritage of Christianity and this approach to OT interpretation are bound to have powerful effects in the long run on the attitudes of Christians towards Jews and Judaism. A writer of a textbook will no longer be able virtually to ignore the OT with good conscience, or to present it in effect as one religious classic among many. If, for example, he is dealing with the topic of Jesus and the Church, he will start from the picture in Genesis: mankind, created for fellowship with God, but separated from Him by its own sin. The succeeding history then becomes the history of salvation, the story of God's saving purpose worked out in the life of His believing and worshipping people, Israel. Only when he has looked at the story in this light, will he then pass on to explain that within this Israel Jesus was born, and that He died to reconstitute it so that henceforth it might not be limited to one nation only, but might be catholic, including all nations, and that in Abraham and his seed all the nations of the earth should be blessed.

In this way, and as scholarship increasingly shows the unity of the themes of the NT with those of the Old, Christians are forcefully reminded that they are heirs of the OT tradition of belief and worship, and that they are sharers in its benefits. Inevitably there is a new and fruitful meeting between Judaism and Christianity. We are taught to look for the origin of the Church in the day when Israel was delivered from Egypt and a covenant made with it. The OT is once again given a positive value as the record of a valid revelation, and the place where Christians no less than Jews are taught fundamental truths of their religion. Our relationship with the synagogue becomes an "I—Thou" relationship rather than an "I—It."

On this day of our Jewish Lord's Nativity there is hope that religious teaching may come to act as a barrier against, rather than a contributing factor to, the spread of anti-Semitism. And for this, *Venite, adoremus Dominum.*



RNS

## EDITORIALS

# Notes Toward A Christian Christmas

May it be that Christmas needs a complete overhaul? How dare we suggest such a thing? Well, we've been trying to do some in-depth listening to people on this subject, and what comes through to us is that with each passing year Christmas becomes increasingly a bore, a chore, an ordeal: the same old ritual of purely necessary giving and getting, the same old songs, the same old financial and gastronomic dyspepsia following, until one wants to pray "Forgive us our Christmases, as we forgive those who Christmas against us."

What got us started on this bad-conscience kick was a recent picture in the papers of a Vietnamese child of four, sitting on the ground crying, while his six-year old sister tries to comfort him. His broken arm has been fixed at a U. S. Army hospital, but our people there could do no more for him. So he was turned loose in the world—at four, in the sole care and custody of his six-year-old sister; both homeless. Here, surely, is what is wrong with our Christmas. We spend millions upon millions of dollars on such items as liquor as a "business gift" to our boss or our best customer, and more or less



### The Point of Christmas

In hallowed moments one may take the pen,  
New ink, white paper, and begin again.  
The fingers will obey, be not compelled  
To write what they did write before  
And God restore the senses, dulled.

O precious, tiny point of time,  
The shallowed, circumstantial mind  
Cannot thy moment comprehend  
Which leads the old into its end.

O Vertex Infinite,  
Who knows if angels  
Scaled thy depth one night  
To chronicle the mystery  
In four-dimensional pen,  
Surrounding lines of history  
With heaven's light as it shone then.

Sue Walker

useful gifts for our own folk—while the little lad in Vietnam and his madonna-like sister poke around in American garbage for something to eat. So long as there remains on this planet one child in any such a plight as this—and there are countless millions at this moment—our American way of celebrating the birth of the Holy Child is close to sacrilege.

Christmas is not Christian unless it renews our awareness of the imperiously demanding, heart-breaking truth of the words of Christ Incarnate: "Inasmuch as you do it to the least of my brethren, you do it to me." This is not one of the familiar Christmas texts, and it ought to be. At Bethlehem Christ took our flesh and blood humanity upon Himself and He abides in it—in *all* of it, in every insignificant fragment of it—forever. He is in that homeless child in Vietnam: living, hungering, shivering, weeping. He is in the drunk sleeping on the icy sidewalk in Skid Row. He is in the junky. He is in the prostitute. He is mystically present not only in the good people but in the bad people—in such a way that whatever we do to them we do to Him.

Our Christmas-keeping can be made Christian only through a radical theological renewal. All the familiar hymnody and pageantry proclaims that Christ was born in Bethlehem. But to what end? This is where our theology of Christmas has some spelling out to do, because obviously most Christian people don't get the message. He became what we are, as St. Athanasius put it so aptly, in order to make us what He is. This means, among other things, that He came to make us the kind of people who can never sleep in peace so long as we know that He hungers and bleeds in a single human being. We talk about bringing our gifts to the Baby Jesus in His manger. This can be just sentimental clap-trap, the kind of goody that might better be dropped altogether and replaced with something real. We can bring presents to Christ all right: He's right there in the next person we meet, and in the next person we try not to think about because the subject is too painful. Christ may need a hand-out or a home or an operation or a friend more than He needs a hymn or a candle.

Here's a thought about your next year's Christmas shopping: you might want to get out of your rut. This year (let's suppose) you spent \$200 on gifts for family and friends, and made a "special offering" of \$10 in church. Suppose that next year you plan to spend \$50 on family and friends—and you'll have to explain to them—and \$150 directly on Christ in His needy brethren, through *Care*, or *Compassion, Inc.*, or some such organization. (We just don't know what to suggest about that \$10 "special offering"—we don't want to antagonize the clergy.) Your Christmas couldn't be a worse bore than it has been and is. And you might be surprised by an unexpected gift from heaven, an exhilarating infusion of that joyous peace the angels sang about at Bethlehem.

We are trying to open up this subject for general discussion. Fresh ideas will be warmly welcomed at this office, and are sorely needed. Our only angle is our feeling that, with all the talk we hear about the need for Christian renewal in our age, some effort to make Christmas Christian belongs on the agenda. Christmas as it has become needs a lot of renewal.



# CHRISTMAS MESSAGE



The story of Christmas is the sharp and incisive message that God stands for change. This is why Christmas is a season of joy. It says to mankind: "Because God stands for change men may have hope." Because God stands for change men are not — and can never, with finality — be locked in the box of a static and changeless world. Rejoice that this is so.

It is pure irony that one of the few who were able to discern the message of change in the form of the Christmas Babe was Herod — artful and despicable destroyer of human freedom. For he knew at once that if God stood for change he, Herod, was finished. If God stood for change the idolatrous world of Herod and his kind was doomed. So Herod wrote his protest in the blood bath of Holy Innocents' Day. It was horrible indeed, and history will never forget it; but it also said something that good men too often forget or evade, namely that the decisive men are those who act on their



## from the Presiding Bishop

convictions. Herod was not a weak man. He was a strong man. His motives were demonic — but his dedication was compelling. He knew that he had to destroy the instrument of change — the newly-

born Babe — or it would destroy him and the world view for which Herod stood. So, he acted, and, thanks be to God, he lost.

Into a society where man's technological achievements have made war in its ultimate escalation impossible as a means for dealing with national antagonisms, Christmas says "Change." In a society where uneven divisions of the fruits of the earth and of man's ingenuity compel millions to live in devastating poverty and hopelessness, Christmas says "Change." In a society where the fears, prejudices, and will-to-power of individuals and groups shut out people whose skins differ in color from the best of education and decent housing and from the altar of the living God, Christmas says "Change." And it says "Change" in the same breath in which it says "Cost." For not only the star stood over Bethlehem. So did the Cross!

JOHN E. HINES

## Letter from London

An Anglican priest has been refused entry into South Africa while another Anglican priest in South Africa has been ordered to leave the country.

The Rev. John Waller, who for the past three years has been training officer for the Church of England Youth Council, had been appointed rector of Bellville, a multi-racial parish in Cape Town, and also chaplain of the University College of the West Cape.

A few days before he expected to sail he was told by a South African embassy official in London: "with reference to your application for a permit of residence in South Africa, I have to inform you that the immigrant selection board in Pretoria is not prepared to authorize your admission into South Africa." No reason for this decision was given. The information was the greater shock in that Mr. Waller and his wife had been interviewed at the South African embassy in London on September 1st and had been assured that they had been strongly recommended and could expect to be permitted to enter.

Mr. Waller had already resigned from his previous post, had sold his house and some of his furniture and his car. The rest of the property was crated and waiting shipment at the docks. Together with their five children the Wallers were "living out of suitcases." "It is no use disguising the fact," said Mr. Waller, "that

this has been a shattering blow. I have never been so certain of a vocation since my ordination."

The Anglican priest ordered to leave South Africa is the Rev. Pierre Dil, and his offence is given as the publication of a series of articles under his name in the Pretoria cathedral magazine. These articles were critical of the apartheid policy of the South African government.

The Dean of Pretoria, the Very Rev. Mark Nye, himself a fearless opponent of apartheid, said that although the cathedral council had not always agreed with Fr. Dil's opinions, they appreciated his strong feelings on the subject.

Fr. Dil is married and has two young children.

The *Sex and Morality* report published a few weeks ago by a group on behalf of the British Council of Churches, and subsequently the source of a noisy furore in this country, still makes news. The bishops of the Scottish Episcopal Church have now welcomed the publication as "an honest attempt to come to grips with one of the most difficult problems of our time and, as such, worthy of careful study."

On the other hand, the bishops say that they realize that the report can give rise to considerable "misunderstanding and alarm" if it is not read in full or if

extracts are considered out of context. "We recognize the fact that there are sometimes situations in which the ideal standard is impossible of achievement, and that not to condemn does not mean to condone. No rule is so binding as never to admit of exception, as the history of the Church has shown, but in the matter of sexual relationships outside marriage we believe the exceptions to be so rare as to be practically negligible.

"Thus, while firmly upholding the Christian ideal for all people, we hold that the Church's task, its pastoral concern, is to counsel and to advise each perplexed, disturbed person in his particular situation, and to minister to those who have failed to hold to the ideal, the forgiveness of God, which is available to all who are conscious of wrongdoing, and to stir the consciences of those who are not conscious of their failure.

"Finally we must emphasize that the Church, like its Master, is not in the world to condemn the world but to offer understanding, guidance, and forgiveness to all God's children, and to hold before them the joy of sharing in his creative work, for which he has designed the gift of sex."

The Bishop of Southwark, Dr. Mervyn Stockwood, writing in his *Diocesan Review*, has suggested a two-stage scheme

Christmas Hymn

Strong Caesar reigned omnipotent  
 In that most sacred land,  
 Where Abram came as patriarch  
 Led by Jehovah's hand.  
 Brave Moses, and Elijah too,  
 Rejecting deadly sword,  
 Preached progress, peace and righteousness  
 Through law and holy word.

Stern prophets who came after  
 Voiced threat'nings from above  
 Of God's demand for holiness,  
 For justice, truth, and love.  
 Their pleadings fell on barren soil;  
 Their witness proved in vain.  
 Despised by man and monarch both,  
 These seers were stoned or slain.

The Father's heart is generous.  
 He seeks out everyone.  
 The careless soul, where'er it strays,  
 God still regards as son.  
 How may He win all to Himself,  
 Release the world from sin?  
 To show His love should He indeed  
 Vouchsafe to enter in?

At length God gave His greatest gift,  
 Divine and human born,  
 To reconcile an erring race,  
 By vice and anguish torn.  
 The Anointed One, the Christ he sent,  
 Who conquers inward strife;  
 The Son of God who demonstrates  
 The Way, The Truth, The Life.

Strong Caesar reigned omnipotent  
 In that most sacred land,  
 Where Abram came as patriarch,  
 Led by Jehovah's hand;  
 Where radiant Mary, Hebrew maid,  
 Did'st hear the angels sing  
 Of Jesus, babe of Bethlehem,  
 The one, eternal King.

David C. Trimble

**Anglicanism in Ecumenical Perspective**  
 By William H. van de Pol. Duquesne  
 University Press. Pp. 293. \$6.75.

William van de Pol is superbly qualified to write on the subject specifically indicated by the title of this book *Anglicanism in Ecumenical Perspective* because of his unusual ecumenical experience of having belonged to several separate households of the faith in his lifetime. He spent his childhood in the Dutch Reformed and Lutheran Churches. In 1919 he was confirmed as an Anglican, and remained an Anglican communicant for twenty years. Then he became a Roman Catholic and was ordained a priest in 1944. He is now professor of "the phenomenology of Protestantism" at the Catholic University of Nijmegen, Netherlands.

I have one persistently nagging question as I ponder this most valuable and helpful book. If Fr. van de Pol has so high a regard for Anglicanism—perhaps I should say "since" rather than "if"—why did he ever leave it? Perhaps this isn't a very ecumenical question to be asking. But here we have a man who undertakes, with unquestionable sincerity and godly intent, to define the role of Anglicanism in the ecumenical process. In no sense does he denigrate the Church he left. Yet, he did leave it; and now, as a Roman Catholic, he counsels Anglicans as to how they should pursue and promote Christian unity. I take no offense at his doing so, but I should find it easier to be open to his counsel if he were to tell us why, after twenty years as a communicant of the Church of England, he left it. The answer to that question would by no means be irrelevant to the subject.

For the sheer amount of important information this book contains it is valuable to any student of ecumenism. Equally valuable, in an altogether different order, is the constructive mind and spirit that permeates the whole. Some Anglicans may be irked by Fr. van de Pol's comments on the impression their Church often gives of being Protestant while with Protestants and Catholic while with Catholics (he doesn't put it quite so bluntly); but this is a fact and we need to face it. Here is but one kindly criticism among several in the book, to which I would want to breathe a strong Amen: "It is important for the success of the projects of reunion in which the Anglican churches are involved, and it is in the interest of the whole of Christianity in an ecumenical perspective, that the Anglican declarations should not confine themselves to more or less vague statements which can be interpreted in very diverse ways. What is needed is a complete and detailed clarification regarding the standpoint of doctrine and the real nature of the churches of the Anglican Communion" (p. 107). Alas, the moment any

of reunion between the Church of England and the Roman Catholic Church. There are, he says, "three things we might do."

1. "Let us share our churches and as many activities as possible, both inside and outside. In passing I would say that I regard the report that has been submitted to Convocation on the sharing of churches as damaging as it is pompous. The idea that the Church of England should retain its buildings to the exclusion of other Christians shows a bow-and-arrow mentality, if not worse.

2. "Let us consider a scheme of reunion that would be in two stages, similar to the scheme between ourselves and the Meth-

odists. I would gladly receive from the Roman Catholic Church an authorization that would enable me to minister to them so long as I was not asked to deny the validity of my present orders. This would be stage one. The second stage would not be reached until we had achieved full agreement on doctrine.

3. "Let us consider the possibility of celebrating in the intervening period. What a helpful thing it would be if the clergy of the two Churches could stand together at the Communion table, each giving what he believed he was entitled to give, without the other questioning his status. Of course there are risks, but the cause of unity is worthy of risks."

DEWI MORGAN



Anglican tries to provide such a "clarification" he gets chopped down by some other Anglicans screaming that he's just setting forth his own narrowly partisan point of view. I have tried it several times myself; the reaction is automatic and predictable. Too many Anglicans cultivate fog and call it reverence, cultivate generality and call it comprehensiveness. As I read Fr. van de Pol, he is telling Anglicans that their fellow Christians generally think highly of them and expect decisive ecumenical leadership from them, but are asking them: "Be a little more definite, please."

I think he's right about them; I think they are right about us.

(The Rev.) CARROLL E. SIMCOX, Ph.D.  
The Editor

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**Life Without Living.** By James A. Gittings. Westminster. Pp. 203 paper. \$2.45.

I thought that *Life Without Living* would be a routine religious book. It isn't. Once I started reading I could hardly put it down, even though it caused much pain. The book describes modern America, city and suburbs, as viewed through the eyes of a gifted (and Christian) journalist. James A. Gittings spent considerable time in run-down sections of Pittsburgh and an outlying town, getting to know people and listening, listening. In the chapter "Up is an Enemy" he gives a stabbingly brilliant picture of life in our prisons, about which, despite our rocketing rise in crime, respectable citizens (including Christians) seem totally unconcerned.

The book hit me with the same force that Jacob Riis's classic *How the Other Half Lives* did in my youth. *Life Without Living* would make excellent discussion material for a lay study group.

THEODORE M. SWITZ  
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**Good God! Cry or Credo?** By Hubert Black. Abingdon. Pp. 144. \$2.75.

The Church has always been confronted with the difficult task of explaining the presence of suffering and pain and evil in the light of its teachings of a loving God. All too frequently, I suspect, we as Christians have given explanations which are quite unconvincing, and even directly contradictory to biblical thought.

Hubert Black, a Presbyterian, puts forth in *Good God! Cry or Credo?* what

he considers a consistent and reasonable explanation for the presence of suffering, pain, death, and evil in the world. The book consists of a series of twelve statements developed into concepts. He points out that the world in its origin is God's creation, and therefore was entirely good, without suffering, pain, and death. These are consequences of man's abuse of God-given freedom, and his rebellion against God. Nature itself has become a participant in man's corruption, and the natural world gives constant evidence of its involvement in man's rebellion against God and his purposes.

Suffering, pain, death, and evil, we are told, are not to be attributed to God, even as part of "God's will" for our lives, as we Christians are so apt to say when these forces involve us. They are in fact directly contradictory to what God is—infinite goodness—and to attribute their existence to Him is almost blasphemous. Even our Lord's suffering and death are part of this state of man's sinfulness and rebellion. Goodness must suffer in a world of sin, not because it is God's will, not because God requires suffering for satisfaction, but because a sinful world resents goodness to the point of killing it. God did not demand the Cross; He demanded holy obedience, and the Cross was the consequence of that obedience.

Thus the feeble, though well-meaning explanation that suffering, death, evil, and pain, in whatever form they may be, are all part of "God's will" for our lives is forcefully challenged. They do not in any way come from God. They are, rather, the consequence of man's rebellion against God. The Christian victory is that God is present to overturn, to conquer the evil, to bring good out of bad whenever we give Him the chance. The Cross of Christ is the most profound portrayal of God's bringing glory and victory out of shame and apparent defeat.

ROGER DEAN WHITE, M.D.  
The Mayo Clinic  
(on military leave)

\* \* \* \*

**The Estranged God.** By Anthony Padovano. Sheed and Ward. Pp. 300. \$6.

The flood of books dealing with the "God-problem" of our time—from the still mild radicalism of *Honest to God* to the extreme Death-of-God school—is becoming so prolific that the announcement of another volume in the ongoing dialogue may easily be ignored. Even for those, however, who may be tempted to say "I have enough books on my shelves on this subject" Anthony Padovano's *The Estranged God* may make a deserved appeal.

The enticement could be thus defined: Most authors entering the "God-problem" dialogue allude to a whole array of contemporary writers, or even quote from their books, under the assumption that the reader needs no preliminary introduc-

tion to this literary deposit. This volume exhibits the rare pedagogic humility of devoting two-thirds of its pages to precisely, carefully-written, informative essays on the philosophers, novelists, and even film producers (Ingmar Bergman the chief example), who have given form to "Modern Man's Values and Problems," and who illustrate concretely the temper and torment of our time. Who of us is familiar enough with the writings of Sartre, Heidegger, Jaspers, Marcel, Dostoevsky, Thomas Wolfe, Kafka, Camus, Salinger, Golding, Orwell, or Dag Hammarskjöld, to pass even a cursory examination on what they really say or represent? Fr. Padovano takes pity on us. To each of the writers listed above he devotes an informative essay with a surprisingly sympathetic evaluation of their insights into the human situation to which the Christian message must address itself in our time if it does not want to fail in relevance.

The last third of the volume on "God as the Catholic Church Understands Him" is, as might be expected, less novel or exciting. We have met such apologetic for Christianity before. Yet the author is refreshingly free from mere parading of traditional dogmatic absolutes. The classic "proofs" of God's existence, for example, are given existential interpretations. "The Church today," so Fr. Padovano assures the contemporary atheist or agnostic, "is speaking clearly and concretely on the very questions that drive men to unbelief or at least aloofness. She is in agony at the moment for all men, especially for those in agony for God." The book is indeed an illustration of how listening first and then dialogue rather than dogmatic propaganda can best meet the challenge of the honest doubt, or even atheism, which has emerged in the cultural climate of our twentieth century.

(The Rev.) THEODORE O. WEDEL, Ph.D.  
Union Theological Seminary  
New York City

\* \* \* \*

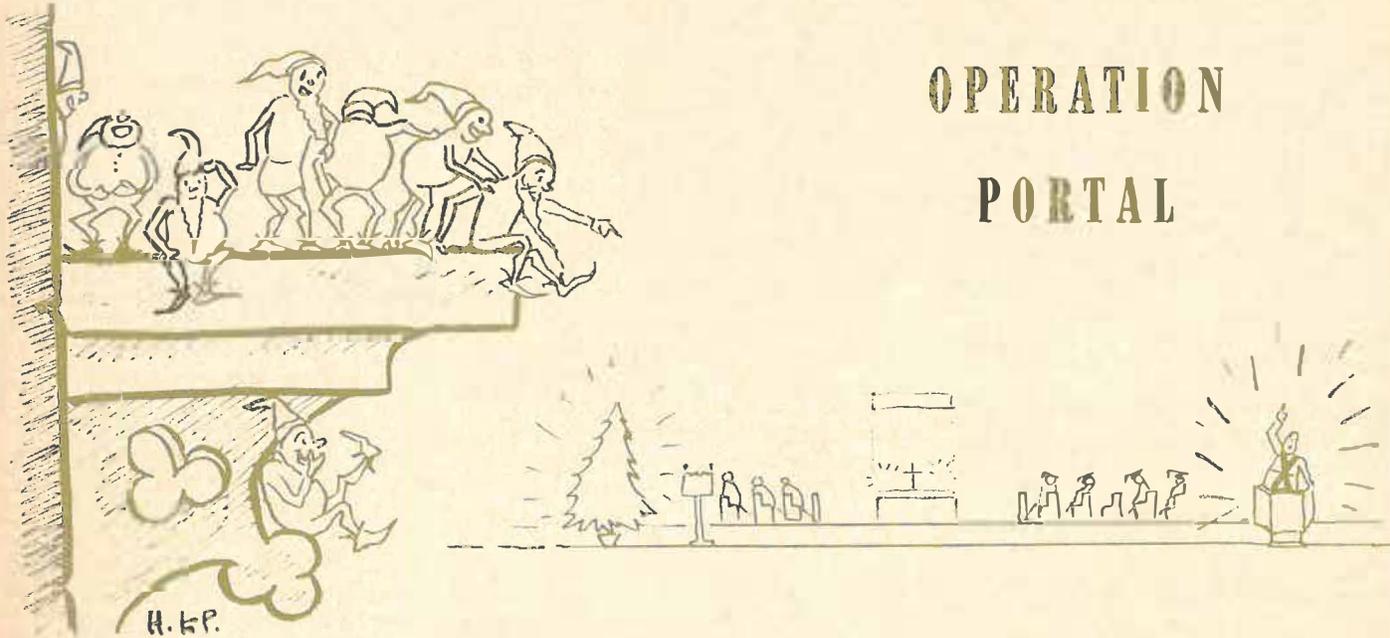
**The Resonant World.** By Virginia Huntington. Golden Quill Press. Pp. 88. \$3.

I sometimes think that literary critics do more harm than good; they encourage the reader to look at poets as though they were horses in a race, and the purpose of the observation were to see who came in

*Continued on page 18*



**A**ll cathedrals should have goblins, to be guardians of the morals  
 Of these Bultmann-dazzled clerics who with doctrine pick sharp quarrels,  
 For the Little Men are zealous, very nimble, very wise,  
 The most conceited heretics they soon cut down to size.



## OPERATION PORTAL

**D**ean Blooper of St. Asaph's swift they plucked, on Christmas Eve,  
 From the pulpit where he pompously proclaimed "I don't believe  
 In Virgin Birth, or Trinity, or such-like myth or fable. . . ."  
 And *flash!* The goblins whisked him back to Bethlehem and its stable!  
 Hear goblins cry: "Down you must lie ten centuries, O mortal,  
 Prostrate at stable threshold, doomed to Operation Portal!"

Shepherds hurrying in to pray  
 At manger bed where the Christ Child lay,  
 Trod on the terrified cleric's figure,  
 Wiping boots with the greatest vigor;  
 All next day, as they came to town  
 Curious crowds trapped Dean Blooper down,  
 And the strange thing was that despite his squall  
 Nobody knew he was there at all.

"Guilty I am!" the sad dean moaned, "but goblins, hear my plea!  
 Doomed I must be a thousand years—just once I'd bend the knee,  
 A pardon ask of the Virgin Blest, and make my peace with God. . . ."

*Flash!* In his pulpit he was back, quick as it takes to nod.  
 Tears in his eyes, that Christmas Eve, the grateful Blooper pleaded:  
 "All that I've preached these many weeks—please let it go unheeded!  
 Jesus is God! This Christmastide, carol the grand old story!  
 Miracle birth! Miraculous life! Let us extol His glory!"

And the goblins smiled; and they went, I wist,  
 In search of the

next  
 one  
 on  
 their  
 list . . .

Harry Leigh-Pink

# The Acolyte

**A**—stands for Altar: the acolyte goes with the priest to the altar of God.

**C**—stands for Cross: the acolyte traces the sign of our Holy Religion on himself during the Mass.

**D**—stands for Offertory: the acolyte assists the priest in preparation for offering the Holy Sacrifice by giving to him the bread and wine for the Blessed Sacrament.

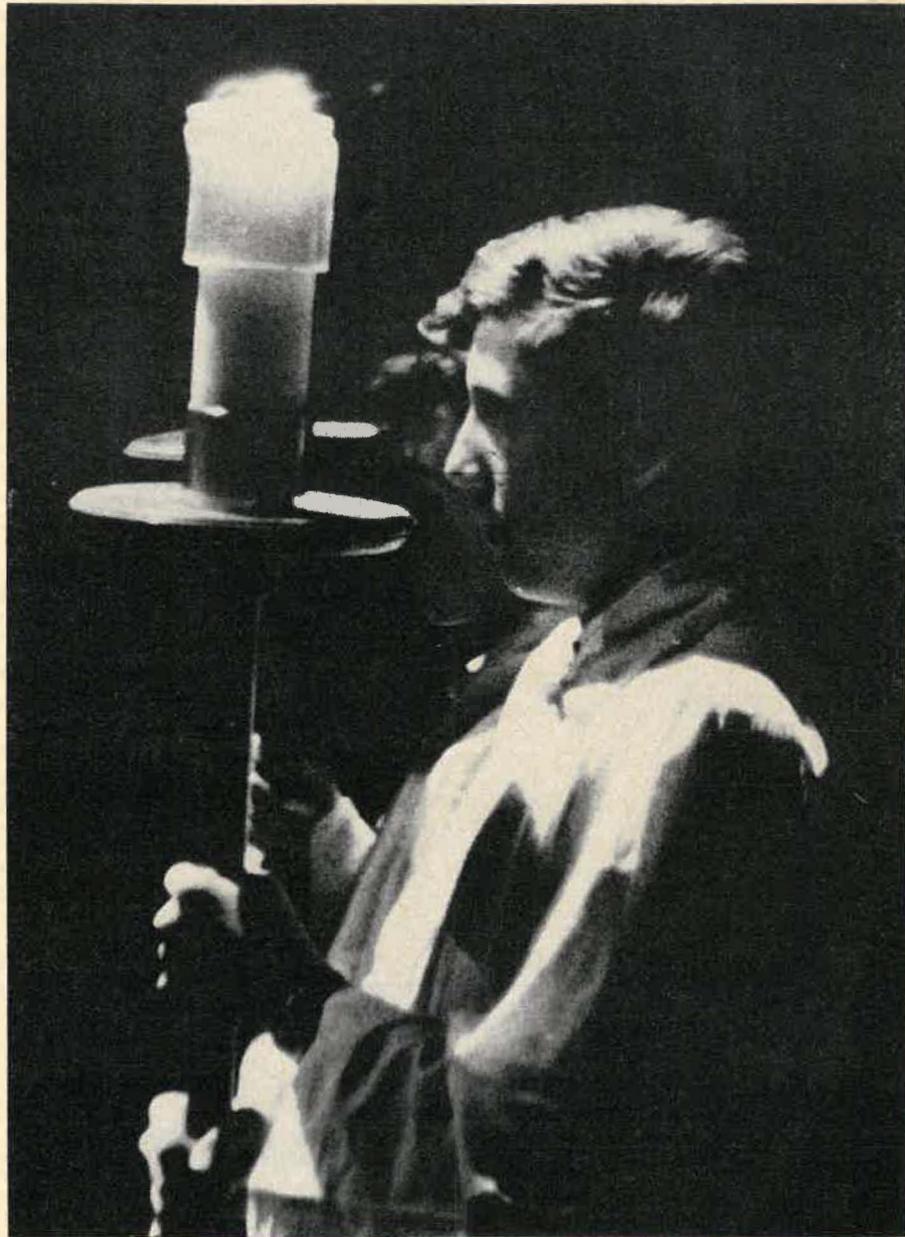
**L**—stands for Lights: the acolyte lights the candles on the altar to show forth our Lord—True God and True Man—His Saviour and the Light of the World.

**Y**—stands for Year: the acolyte serves throughout the Church Year — Advent, Christmas, Epiphany, Lent, Easter, Ascension, Pentecost, and Trinity.

**T**—stands for Training: the acolyte disciplines himself to be faithful to our Blessed Lord and His Church in all walks of life.

**E**—stands for Eucharist: the acolyte rings the sanctuary bell at the great moments in this perfect worship of Thanksgiving and Praise.

Bayard H. Goodwin



Jo-ann Price



## BOOKS

Continued from page 15

first. But the important thing about poetry is not merely whether it is great in the ultimate sense that Shakespeare and Yeats are great, but whether it is good and gives pleasure. One does not ask that every dinner be a four-star feast.

*The Resonant World* is a book of highly readable poetry by Virginia Huntington, wife of the Bishop of Anking. She moves with sure taste through these lines, avoiding the pitfalls that minor poets usually encounter. Her greatest weakness is a tendency—which sometimes gets out of control—to express herself through abstract or overly generalized language; this ties in with a certain fondness for diffuse messagizing. There is little to latch onto in lines like “An angel of a day, / A winged Presence / Beating on the noon / With pure Essence.” But the same poet can pen a marvelously vivid and moving description of a father peeling an apple—“As knife and fingers give direction / To the curving pellicle / In the nightly miracle. / The turning apple with peel uncurled / And two rapt children in the turning world.” And she can use utterly plain words to great effect: “A simple visionary Jew / Never called, as we, a Christian. . . . You were common things uncommonly. . . .” There is staying power

in this poem, and in a substantial number of others.

(The Rev.) CHAD WALSH, Ph.D.  
Beloit College

## Booknotes

By Karl G. Layer

***A Primer of Old Testament Text Criticism.*** By D. R. Ap-Thomas. Fortress. Pp. viii, 56 paper. \$.85. The aim of this book is “to provide a primer . . . for students who are just learning Hebrew and for laymen who, even though they are without any introduction to the Hebrew language, want to know something about the text of the O.T.” Treated are: the canon of the O.T.; language, script, and writing material; vocalization and standardization of the text; the ancient versions; the textual work of the Masoretes; and types of error in the Masoretic text.

***The Christian Funeral.*** By Edgar N. Jackson. Channel Press. Pp. viii, 184. \$3.95. Here is more or less a manual of how to run and what to say at a Protestant funeral/memorial service.

***Health Is a Community Affair.*** Harvard University Press. Pp. xiv, 252. \$5. This book, the report of the National Commission on Community Health Services, is the product of the first group effort to survey the entire field of community health services. It deals with the varieties of personal and environmental health services that people need, and with the manpower, facilities, money, and organization necessary to acquire and put them to work.

***Christian Unity and the Anglican Communion: Second Edition.*** By David M. Paton and R. M. C. Jeffery. Church Information Office, London SW 1. Pp. 54 paper. No price given. This is an interesting book of information. It tells of Anglican agreements on full communion, intercommunion, and union conversations, as well as Anglican-Orthodox relations.

***The Healing of Sorrow.*** By Norman Vincent Peale. Doubleday. Pp. 96. \$2.95. In this volume Dr. Peale offers “understanding and help for the bereaved.”

## Children's Booknotes

By Georgiana M. Simcox

The following books are aids for work with children, or books to view with children.

***Perez y Martina.*** Un cuento folklórico puertorriqueño. By Pura Belpré. Illus. by Carlos Sanchez M. Frederick. Warne & Co. Pp. not numbered. \$2.95. Clever drawings, many in color, add to the pleasure of this folk tale that is also available in English, though not so much

fun. Adults in beginning Spanish could practice with this “reader,” and children in the grade schools who are absorbing Spanish as part of the curriculum would love it.

***To Be Alive.*** From the film by Francis Thompson and Alexander Hammid. Text by Alastair Reid. Macmillan. Pp. not numbered. \$4.95. This is appreciated and understood only by an adult, but loved by a child. That's why the title is placed in this section. A family book.

***Teaching With Puppets.*** By Louis H. Curry and Chester M. Wetzel. Fortress. Pp. 119. \$2.95. Can't think of an item omitted from this book that concerns puppets and what to do with them.

***For Beginning the School Day.*** By Gary C. Myers, Ph.D., and others. Highlights for Children, Inc. Pp. 96. \$2.95. A collection of aids, hints, and suggestions for teachers and children aimed at creating a classroom atmosphere of respect, and yes, reverence, despite the Supreme Court decision of 1962.

***Hymns For Youth.*** By John E. Hammersma, Wilma Vander Baan, and Albertha Bratt. Illus. by Edgar Boevé. Eerdmans. Pp. 264. No price given. Never again does one need to be at a loss as to what to sing next. A good collection of songs, and not just for youth, either.

***What Is Your Favorite Thing to Hear?*** By Myra T. Gibson. Grosset & Dunlap. Pp. not numbered. \$1.95. A delightful book for children which is memory provoking to adults who help little ones to read.

***Lazy Tommy Pumpkinhead.*** By William P. DuBois. Harper & Row. Pp. 32. \$2.50. A silly book to tickle any child, who may soon call it “one of my most very favorites.”

***The Crystal Tree.*** By Jennie D. Linquist. Illus. by Mary Chalmers. Harper & Row. Pp. 297. \$3.95. A tender story of a ten-year-old and her friends, centered in Swedish-American family living.

***The Wonders of Prehistoric Life.*** By Donald Barr, Darlene Geis, and Martin L. Keen. Illus. by John Hull, Matthew Kalmenoff, and R. F. Peterson. Grosset & Dunlap. Pp. 160. \$3.95. A good presentation, with many pictures and drawings.

***The Answer Book of History.*** By Mary Elting and Franklin Folsom. Illus. by W. K. Plummer. Grosset & Dunlap. Pp. 157. \$3.95. A book of facts about unexpected questions. Source material for children who have to “talk about something” at school.

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# PEOPLE and places

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## Appointments Accepted

The Rev. C. Peter Boes, former assistant rector St. Stephen's, Scottsdale, Ariz., is locum tenens St. John's, Globe, Ariz. He is a school counselor Superior. Address: Box 297, Superior, Ariz. 9273.

The Rev. James M. Brown, former vicar of St. Mark's, Oconto, Wis., is curate at All Saints', Appleton, Wis. Address: 1008 W. Winnebago St. 64911).

The Rev. Albert G. Colbourne, rector of the church of the Ascension, Vallejo, Calif., will begin a year of clinical training January 1st, at Napa State Hospital, Napa, Calif. 94658.

The Rev. Paul D. Emenheiser, vicar of St. Jude's, Bensenville, Ill., will be vicar of Grace Church, Pontiac, Ill. He will also be a chaplain at Illinois State Penitentiary. Address January 1st: 10 E. Torrence St. (61764).

The Rev. William M. Green, Jr., former vicar of Epiphany Church, Gila Bend, and Holy Cross, Ajo, Ariz., is vicar of St. Luke's-at-the-Mountain, Phoenix, Ariz. Address: 409 Paseo Way (85041).

The Rev. Samuel N. Keys, vicar of St. Simon's, Arlington Heights, Ill., will be the first rector of the church January 1st. Address: 717 W. Kirchoff Rd. (60005).

The Rev. Thomas F. Hudson, priest in charge of Holy Comforter, Columbia, S.C., will be chaplain of the Church Home for Children, and rector of the Church of the Good Shepherd, York, S. C., 29745, January 1st.

The Rev. R. James Mitchell, former vicar of St. David's Mission, Lansing, Mich., is director of education and leadership training at St. Paul's, Rochester, N. Y. Address: 416 Beresford Rd. (14610).

The Rev. William C. Morris, Jr., former priest in charge of St. Alban's, Davidson, N. C., is chaplain at the University of Mississippi. Address: 124 Price (38655).

The Ven. Spencer M. Rice, archdeacon of the Diocese of California, will be rector of St. Luke's, 1750 Van Ness Ave., San Francisco, Calif. 94109, January 1st.

The Rev. J. Kurt Schellkopf, former assistant at the Church of the Messiah, Glens Falls, and St. Timothy's, Moreau, N. Y., will be priest in charge of St. Timothy's when it becomes a mission of the Diocese of Albany, January 1st. Address: 315 Gansevoort Rd., Glens Falls, N. Y. 12802.

The Rev. Alfred H. Smith, Jr., former assistant to the rector of St. Francis', Palos Verdes Estates, Calif., is rector of St. Timothy's, 15757 St. Timothy Rd., Apple Valley, Calif. 92307.

The Rev. Robert C. Strang, former vicar of Immanuel Church, El Monte, Calif., is rector of St. Margaret's, South Gate, Calif. Address: 4718 Tweedy Blvd. (90281).

The Rev. Jess H. Stribling, Jr., rector of Ascension Church, Silver Spring, Md., will be rector of St. Peter's, Arlington, Va. Address January 1st: 3890 N. Stafford St. (22207).

The Rev. Frank J. Terry has completed his study leave and furlough in the United States and on January 1st returns as priest in charge of St. Vincent's Mission, Sinsuat Ave., Cotabato City, Mindanao, Philippines.

The Rev. Alfred T. K. Zadig, former vicar of St. Andrew's, Mastic Beach, L. I., N. Y., and administrator of the parochial school, is associate rector of Trinity Church, Bridgeport, Conn., and vicar of its parochial mission, St. Michael's, Fairfield. Address: 271 Woodbridge Ave., Fairfield, Conn. 06430.

## Armed Forces

Chap. (Capt.) David Kent, former assistant at Christ Church, Whitefish Bay, Wis., is addressed at the Office of the Post Chaplain, Ft. Jackson, S. C. 29207.

Chap. Robert Southwell, Hq 50th Sq Bn, Fort Bragg, N. C. 28307.

## Renunciation

On November 24th, the Rt. Rev. Chandler W. Sterling, Bishop of Montana, acting in accordance with the provisions of Canon 60, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry of this Church, made in writing

July 25th, by Gary Allen Gatzka. This is for causes which do not affect his moral character.

## New Addresses

The Rev. John S. Mason, Box 272, Waldorf, Md. 20601.

## Laity

Mr. Gordon Montgomery, communicant of St. Christopher's, Oak Park, Ill., has been appointed director of Church relations for Shimer College, Mount Carroll, Ill. The position was created to expand off-campus activities of the college with parishes of the Episcopal Church, to which Shimer is related. Shimer is also a member of the Association of Episcopal Colleges.

Dr. Gordon Farndell, organist at St. John's, Naperville, Ill., and Mr. John Lewis, organist at Trinity Church, Aurora, Ill., have been responsible for organizing the new Fox Valley chapter of the American Guild of Organists, with 42 members.

Miss Grace Crofts, former DCE at St. Luke's, San Antonio, Texas, is DCE at St. John's, 117 E. Miner Ave., Stockton, Calif. 95202.

Miss Priscilla Heseock, former DRE at Christ Church, Pottstown, Pa., is DCE at Christ Church, 318 E. Fourth St., Cincinnati, Ohio 45202.

Mr. Jack N. White, former organist-choirmaster at All Saints', Fort Worth, Texas, is organist-choirmaster at St. Paul's, Spring Hill, Mobile, Ala. Mr. White is a member and secretary of the Church's Joint Commission on Church Music, and musical consultant for the Church's national department of radio-television and audio-visual aids.

## Executive Council

The Rev. Michael H. Murray, former staff member at All Saints', Worcester, Mass., is with the Executive Council, 815 Second Ave., New York, N. Y. 10017.

## Awards

"For meritorious service while serving as chaplain of the 3rd Battalion, 9th Marines in the Republic of Viet Nam... with complete disregard for his own safety, he frequently remained overnight with the troops in front line positions, offering encouragement and spiritual guidance." The Navy Commendation Medal and citation were presented to Chap. (Lt.) Peter D. MacLean of the USNR chaplain corps, who is now at the Marine Corps School, Quantico, Va. 22134.

## DEATHS

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

The Rev. J. Philip H. Mason, 73, retired priest of the Diocese of Virginia, died in his home in Richmond, November 7th.

Mr. Mason was a 1927 graduate of Virginia Theological Seminary and was ordained to the priesthood the same year. He served as rector of St. Martin's Parish, Hanover County, Va., from that time on until his retirement in 1965. During those years he had often been responsible for other churches in the area. He had been recognized as an outstanding rural clergyman by his diocese.

The Burial Office was read and interment was in Fork Church, Va.

He is survived by his wife, the former Adelaide N. Lasley, a son, two daughters, and a brother.

Marie Thérèse de Bermingham Bridgeman, wife of the Rev. Charles T. Bridgeman, retired, died November 18th, after a long illness.

Mrs. Bridgeman was a graduate of the New York School for Social Work, a veteran of the USN Reserve of WW I, and had been a field worker with the Church Mission of Help in its early days. She was an associate of the Community of St. Mary, Peekskill, N. Y. Fr. Bridgeman recently retired from the staff of Trinity Church, New York.

The Requiem was celebrated at Grace Church, Vineyard Haven, Mass.

In addition to her husband, she is survived by a daughter and a granddaughter.

## FOR SALE

CHURCH BOOK SHOPS: Items for resale: Crosses, medals, pictures, pamphlets. St. Philip's Society, West Stockbridge, Mass.

## LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard for the Altar, dacron 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 3394-L, Davenport, Iowa 52808.

## POSITIONS OFFERED

CURATE, 3rd man on staff. Not an errand boy. Full ministry with concentration on youth. Solid, healthy parish. Cooperative team. Contact: Fr. Paul Hoornstra, rector, 116 West Washington Avenue, Madison, Wisconsin 53703.

EVANGELICAL full-time clergyman for intensive parish calling and pastoral ministry in large New York City Episcopal Church. Older man considered. Reply Box G-423.\*

WANTED: Housemother or housefather for boys' school in eastern Pennsylvania. Reply Box G-416.\*

## POSITIONS WANTED

MATURE, alert, hardworking priest desires contact with a parish looking for a rector. Centrality of the Eucharist preferred, and willing to make parish vital part of the Kingdom of God. Reply Box W-419.\*

ORGANIST CHOIRMASTER, fourteen years at present post, desires change to Low Church parish having good pipe organ. Twenty-six years' experience adult, junior choirs. Will consider any worthwhile offer; slight preference for Florida. Reply Box S-422.\*

RECTOR desires change. Will have completed 10 years as rector in present parish on January 1st. Have finished three million dollar building program. Reply Box C-418.\*

RECTOR of large suburban parish, 50, excellent health, moderate Churchman, seeks correspondence with a smaller parish seeking rector or parish wishing an associate rector. Reply Box F-420.\*

SINGLE WELSH PRIEST (U.S. citizen) desires living in any American metropolis. Am 58 years old with 29 years' experience in West Indies, Wales and New York. Moderate Churchmanship. Integrated parish preferred but not essential. Reply Box D-421.\*

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

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## 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.

## LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watseka Ave.  
The Rev. R. Worster; the Rev. H. Weitzel  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD  
1 & 6:30

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D. C.

**ALL SAINTS** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., r  
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

**CHRIST CHURCH** (Georgetown) 31st & O Sts., N.W.  
The Rev. John R. Anschutz, D.D., r  
Sun HC 8, Services 9:15, 11; Wed HC 7:30, 11

**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; Sat 4-7

## COCONUT GROVE, MIAMI, FLA.

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

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way of Columbus  
The Very Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

## 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

**ST. MARK'S** 1750 E. Oakland Park Blvd.  
Sun Masses 6, 7:30, 9, 11:10; MP 11; Daily MP &  
HC 7:30; Wed HU & HC 10; Fri C 4:30

## ORLANDO, FLA.

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

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
Mass 7:30, Ev 7:30; C Sat 5

## CHICAGO, ILL.

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

**ASCENSION** 1133 N. LaSalle Street  
The 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

**GRACE** 33 W. Jackson Blvd. — 5th Floor  
"Serving the Loop"  
Sun 10 MP, HC, Daily 12:10 HC

**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; EYC, Episcopal Young Churchmen; 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.

## EVANSTON, ILL.

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

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw & Madison Sts.  
The Rev. R. L. Ranieri, r  
Sun Masses 8, 9:30 (Church school) & 11:15  
(Sung); Mon thru Fri Mass 7; Tues, Thurs & Sat  
Mass 9:30; C Sat 4:30-5:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon  
5:30, Wed 10, Sat 9

## DETROIT, MICH.

**ST. JOHN'S** Woodward Ave. & Vernor Highway  
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c  
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Tally H. Jarrett  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,  
H Eu, & EP

## BROOKLYN, N. Y.

**ST. PAUL'S** (Flatbush)  
Church Ave. Sta. Brighton Beach Subway  
Rev. Frank M. S. Smith, r, Rev. Robert C. Dunlop, c  
Sun 7:30, 9, 11, HC daily

## 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 3:00

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC; 11 Morning Service & Ser, Week-  
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;  
EP Tues & Thurs 5:45 Church open daily for prayer

**SAINT ESPRIT** 109 E. 60 (Just E. of Park Ave.)  
The 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

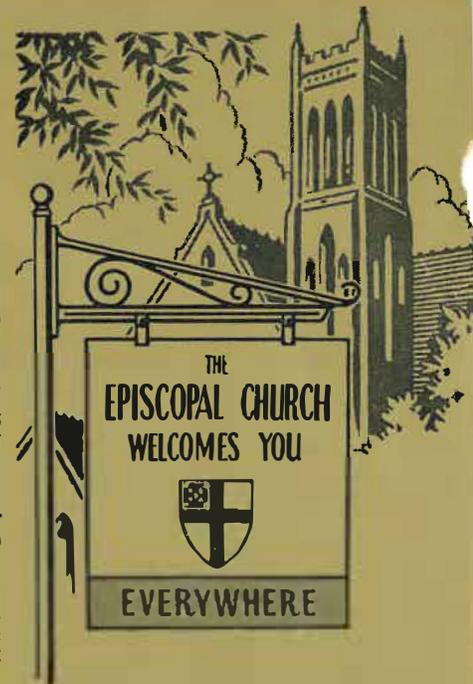
**HEAVENLY BURTON** 5th Ave. at 90th Street  
The Rev. J. Burton Thomas, D.D., r  
Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30;  
Thurs HC & LOH 12; HD HC 12

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas H. Graf, D.D., r; Rev. C. N. Arlin, 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 Avenues  
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler,  
the Rev. T. E. Campbell-Smith  
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev 8 &  
6; Daily Mass 7:30, 12:10, Wed & HD 9:30; EP 6;  
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, 7:30-8:30

**RESURRECTION** 115 East 74th St.  
The Rev. Leopold Damrosch, r; the Rev. B. G.  
Crouch  
Sun Mass 8, 9 (sung), 11 (Sol); 7:30 Daily ex Sat;  
Wed & Sat 10. C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
The 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; Noonday ex  
Mon 12:10. Church open daily 6 to midnight



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

**THE PARISH OF TRINITY CHURCH**  
Broadway & Wall St.  
**TRINITY** The Rev. John V. Butler, S.T.D., r  
The Rev. Canon Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays  
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP 7:45,  
HC 8; Organ Recital Wed & Fri 12:45; C Fri 4:30  
& by appt

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

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
The 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.  
The Rev. Paul C. Weed, v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
& 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; Weekdays 7:30 (ex Sat); Wed,  
Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15; Sat 12-1

## WESTERLY, R. I.

**CHRIST CHURCH** Broad & Elm Streets  
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed & HD  
10 Tues 7 Thurs; Cho Ev 5 Mon & Fri; C by appt  
& 4:30

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The 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

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