

The Living CHURCH

December 11, 1960

25 cents

Page 10:

**Anglican
Equilibrium**

Page 12:

**In the Dining
Room, an Altar**

On Sundays in Advent,
the candles burn [p. 9].



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LETTERS

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

Every Member Canvass

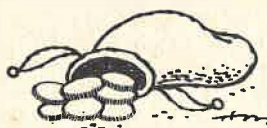
I have been rather disturbed concerning the publication of the article "They Abolished the Canvass" (as it is headlined on the front cover) [L. C., November 20th].

I was disturbed because it left many things unsaid on the matter of Christian stewardship, and its publication would imply to many that you were presenting Fr. Pettway's experience as a mode of operation others might consider. This is particularly evident because you offer reprints of the article.

Those who had read the fine editorial in the previous issue stressing the personal need of the giver to give, and the opportunity for this that the Every Member Canvass presents, might well be confused in having this article follow in the very next issue. You seek to obtain wide distribution of THE LIVING CHURCH among lay Church leaders, and those who have had training and teaching from the National Church would be most puzzled by this article.

In the long years of his rectorship in Atlanta, Fr. Pettway has obviously done much to develop good lines of communication in his parish, and a good spirit of Christian unity and fellowship and devotion to the Church seems to exist there. Clearly the vestry is exercising stewardship by all that has been accomplished through the years, and in the way they let the parish know how its money is being used.

But not to have a canvass at all means that people are not really given an opportunity to make the specific choice of giving, or increasing one's giving, as a Christian steward. The need for this is indicated even in Fr. Pettway's parish, where he says one-third give little or nothing. This is a high percentage of non-givers. If the top pledge is \$750, there is clearly much room for growth toward tithing in the parish. Perhaps more



important, the giving of money is a real measure of one's commitment, and we are certainly giving the wrong teaching about money when we "never mention giving by itself," as he indicates, and people learn "they are just not going to be approached about money." More helpful on this point was the article "Wake the Sleeping Giant" [L.C., June 12th]. (Why not let readers know that this latter article is available originally in leaflet form from the diocese of California?)

Congratulations to the parish of Our Saviour for eliminating money-making projects and the accompanying confusion to people trying to be good stewards in their giving. But it is too bad that this confusion is replaced by the confusion of a multitude of

various funds to give to, ranging from building to green chasubles.

"The best way to finance the Church is to concentrate on something other than financing the Church. When people love God and love His Church, they will support it according to their ability and their love." To this I heartily subscribe. But it should be pointed out that the emphasis is being put right back on "financing the church" when we add various funds as new needs arise, and when increases in pledges come, as Fr. Pettway indicates, by "requests . . . made in the bulletins for people to add 50¢ per week to their pledge, *due to the fact that the parish needs more money*" (italics mine). This is what happens when the Every Member Canvass, based on real Christian stewardship, is eliminated from the parish program.

All this of course can best be taught in a year-round Christian stewardship program which gives the truly biblical teaching about money and all of our stewardship of time, abilities, and possessions. When such a program is established, then the Every Member Canvass merely falls into place as a part of this year-round teaching, and does not have the distracting effect that Fr. Pettway sees in "money-raising" as usually conceived.

I submit that it is toward such year-round Christian stewardship education that we ought to be striving, and hearing about in your pages, and not such articles as the one discussed here. Even if such articles are published for the thought (and letters!) they provoke, certainly no good work is done for the Church in offering reprints of them.

(Rev.) ELTON O. SMITH, JR.

Chairman, Department of Stewardship,
diocese of West Missouri
Rector, St. Paul's Church

Lee's Summit, Mo.

Editor's Comment: Reprints are offered on the basis of sufficient demand to warrant printing. Since the author ordered reprints, they were offered to other readers of THE LIVING CHURCH.

Explanation Wanted

Would someone please explain to me why the Decalogue is omitted, even the rubrical once a month, in so many of our churches? And why are the Offices of Instruction ignored as part of public corporate services?

Quite apart from rubrics, I am concerned about their disuse because of the general state of both morality and knowledge of the Faith, particularly among our youth. Can anyone successfully argue that we don't need these parts of the Prayer Book? And if we do need them, what is the justification for ignoring them?

PAUL C. BAKER

Bloomington, Ill.

Far from Private

When are we going to roar a strong "no" to what Prime Minister Verwoerd is quoted as replying to the case of Bishop Reeves [L.C., November 13th]? "The individual was dealt with and not his Church, which undoubtedly does not take responsibility for what its members or clergy say or do in their private capacity."

Obviously the Prime Minister does not un-

Continued on page 18

The Living CHURCH

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

STAFF

Peter Day, editor. Christine Fleming Heffner, managing editor. Jean Drysdale, assistant to the editor. Ray C. Wentworth, news editor. Rev. F. C. Lightbourn, S.T.M., literary editor. Very Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Lila Thurber, assistant editor. Patricia Williams, editorial assistant. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Roman Bahr, subscription manager.

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THINGS TO COME

December

11. Third Sunday in Advent
14. Ember Day
16. Ember Day
17. Ember Day
18. Fourth Sunday in Advent
21. St. Thomas
25. Christmas Day
26. St. Stephen
27. St. John Evangelist
28. Holy Innocents

January

1. Circumcision (Christmas I)
6. The Epiphany
8. Epiphany I
15. Epiphany II
18. Annual meeting, Academy of Religion and Mental Health, New York, N. Y., to 20th

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

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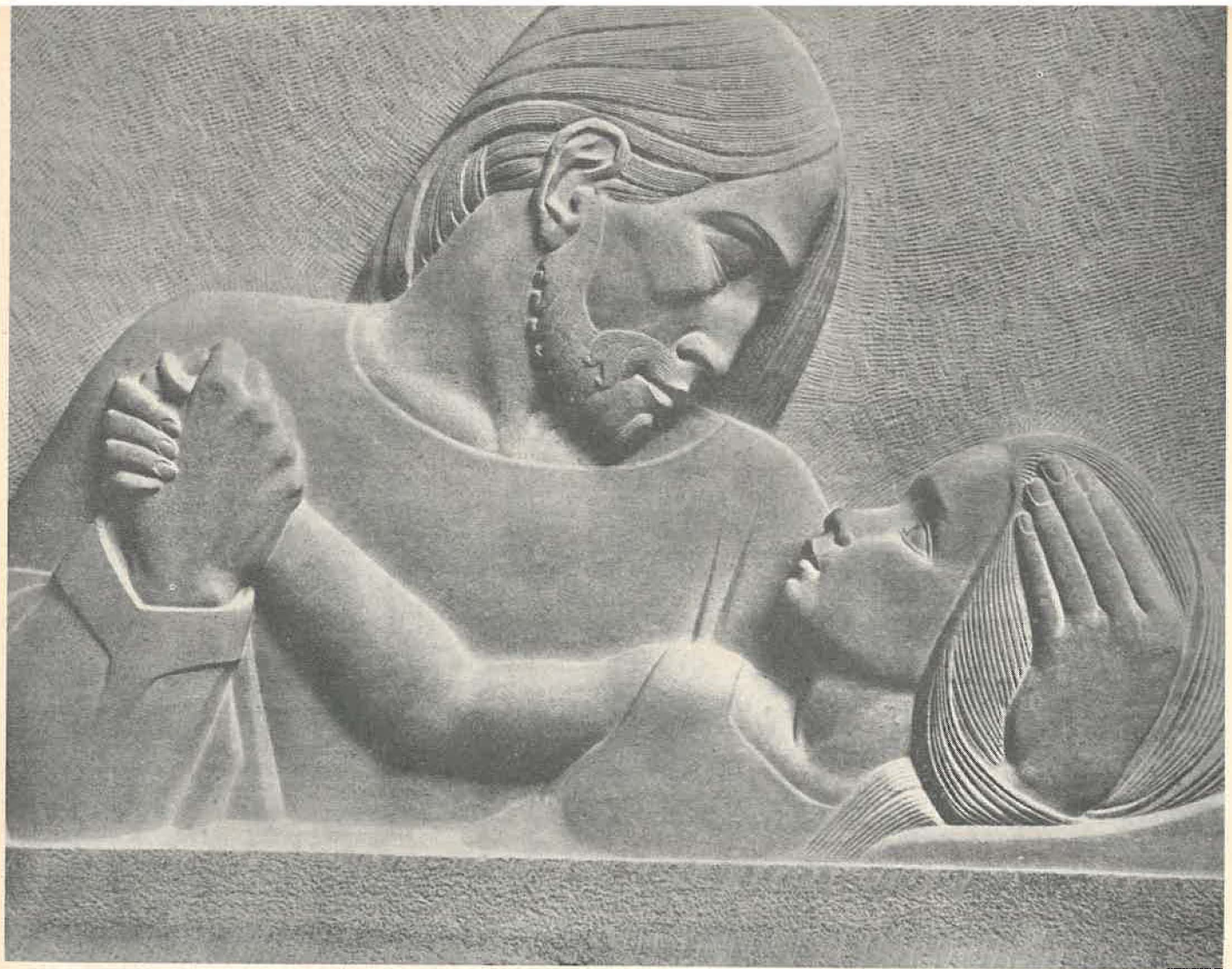
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The Dead Are Raised

That "the dead are raised up" is, according to Matthew 11:5, one of the indications that Jesus is indeed "He that should come," namely the Messiah, the Christ. In accordance with this emphasis from part of the Holy Gospel for this Sunday, we here reproduce a carving by Julian Allan, F.R.B.S., of Jesus raising Jairus' daughter (Mark 5:22f and Matthew 9:18f).

O Lord Jesus Christ, who by thy death didst take away the sting of death; Grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and awake up after thy likeness; through thy mercy, who livest with the Father and the Holy Ghost, one God, world without end, *Amen.*

The Living Church

For 82 Years:

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

Third Sunday in Advent
December 11, 1960

MISSIONS

Answers

Misconceptions have arisen about the report of the Committee of Conference on Overseas Missions [see page 13], according to Bishop Gray of Connecticut, chairman of the Committee.

In a letter to the director of the Overseas Department and the missionary bishops of the Church, Bishop Gray, endeavoring to "set the record straight," points out that the Committee was appointed by the National Council at the request of General Convention, and that the membership was chosen to be representative of the entire Church. He quotes the General Convention's statement that there is "needed throughout the Church a greater vision of the missionary need with much greater support and understanding," and points out that the Committee, pressed for time, could not do some things "in the way the Committee would have preferred." Bishop Gray lists certain questions that have been raised, together with his answers to them. These are printed below:

(1) "Why did not the Committee visit the mission fields for first-hand information?"

Originally we planned to have teams visit each of the various missionary fields; but we were instructed that this was not considered necessary or financially practicable and that instead we should secure information through the General Division of Research and Field Study which had surveyed the fields. This we did by conferences in New York with Dr. Moore and in Evanston with him and his staff. Certain members of the Committee did visit various fields during their Committee service or had done so previously, and the chairman met with the bishops of the Caribbean in Puerto Rico.

(2) "Why was there not closer cooperation with the Overseas Department?"

The chairman of that Department was invited to attend all Committee meetings and did attend some. He received copies of all correspondence within the Committee. Conferences were held at various times with the director of the Department and with individual members of the Department. Both the chairman and the director were invited to make any suggestions they desired to give to the Committee.

(3) "Why were the Department and the missionaries said to be doing a poor job?"

The Committee has nowhere made such a statement. The preface to our report said, "The Committee has received expressions of

appreciation of the work of the Overseas Department and of the missionaries in the field." Furthermore, on page 11 of the report it is stated, "A report on missions must first



Bishop Gray: Setting the record straight.

recognize with thanksgiving the progress made in recent years by the Overseas Department of the National Council, in spite of insufficient financial support relative to what is demanded from it."

(4) "Why was not the report made first to the missionary bishops?"

The Committee was one of the National Council and was instructed to report to the National Council.

(5) "Why did not someone on the Committee meet with the missionary bishops at Dallas and go over the report with them?"

So far as the chairman knows, no invitation was extended for any representative of the Committee to meet with the missionary bishops in Dallas. If such an invitation had been issued, it would have been accepted.

(6) "Why did not the missionary bishops receive a copy of the report before it was issued to the press?"

Since the report was made in public meeting at National Council, it was at once available to the press. The Committee sent copies of the report to Church Missions House immediately thereafter and understood that they would be sent at once to all bishops. Probably some bishops left home before the report reached them in the mail.

(7) "What was the real purpose of the Committee?"

The purpose was to comply with the instructions of General Convention as quoted

in the second paragraph of this letter. Let me say frankly that the Committee's primary concern (as appears to have been General Convention's) was with what the Church as a whole needs to be doing rather than with what is not being done by the workers in the field. In the Committee there was frequent expression of whole-hearted appreciation of the life and service of those serving in the overseas fields, as indicated in the above quotation from page 11 of the report. The Committee's efforts, in accordance with our instructions, have been directed primarily toward rousing the Church as a whole to take deeper interest and participation in and to give greater support to the mission of the Church. In so doing, as we were instructed by General Convention, we made specific recommendations after considering innumerable suggestions which were made to us.

EPISCOPATE

Thayer Consecration

A substitution marked the consecration of the Rt. Rev. Edwin Burton Thayer as Suffragan Bishop of Colorado on November 30th. Bishop Brinker of Nebraska, scheduled to be a co-consecrator, became ill while en route to the Cathedral of St. John, Denver, and had to return home. Bishop Smith of Iowa took Bishop Brinker's place as co-consecrator and was litanist, as scheduled. Bishop Brinker is reported to be doing nicely with a prescription of a few days' rest at home.

Bishop Minnis of Colorado was consecrator. The other co-consecrator was the Rt. Rev. Harold L. Bowen, retired Bishop of Colorado. The bishop-elect was presented by Bishop Sterling of Montana and Bishop Turner of Kansas. Bishop McNairy, Suffragan of Minnesota, read the Epistle, Bishop Hunter of Wyoming read the Gospel, and Bishop Watson of Utah preached.

MISSOURI

Charges Dropped

Officials of University City, Mo., have dropped charges, of selling liquor without a license, against the Rev. David Gray [L.C., October 30th]. The assistant city prosecutor who moved withdrawal of the charge declined to make any comment to reporters.

Mr. Gray, associate rector of the Church of St. Michael and St. George, Clayton, Mo., was arrested at his University City

home after neighbors in the St. Louis suburb had complained to a member of the city council. Beer and soda had been provided for a meeting of the St. Louis chapter of Americans for Democratic Action, and members were defraying the cost of the refreshments by dropping money in a dish. It was the belief of many that the real issue was the presence of Negroes at a meeting held in a white neighborhood.

The case was postponed three times, and finally dismissed on November 30th.

Bishop Cadigan of Missouri accompanied Mr. Gray to the court and later issued a statement to the press in which he said, in part: "It is to be regretted that he [Mr. Gray] and his family have been subjected to so much unfortunate publicity. The unspoken issue in this unhappy affair seems to be one of racial prejudice. Perhaps the real tragedy is to be discovered not in that neighbors acted precipitously and unwisely, but rather in mistrust, anxiety, and fear which motivated the action. I am confident that the responsible agents are now sincerely sorry for what they have done. I know that the Grays feel no bitterness and that they wish to live among their neighbors with friendliness and charity even though different opinions may be embraced.

"In this incident there is possibly in miniature something of the tensions of our time. Are these to be faced with hatred and Gestapo-like espionage, or will we be worthy of the democratic heritage? The former means strife, the latter means reconciliation. Among mature people there is no choice."

NEWARK

Crash on the Highway

The Rev. Francis Daley and his wife were riding in their car on October 12th in Glen Rock, N. J., when a truck crashed into them, demolishing the Daley car. Fr. Daley, who is assistant at St. Paul's Church, Paterson, N. J., suffered broken bones and multiple lacerations, as did his wife. Mrs. Daley has now recovered, but Fr. Daley is reported to be still hospitalized for a broken leg and a broken arm, and to be doing well.

HOLY LAND

Wind of Fellowship

Armenian and Greek Orthodox patriarchs, Anglican bishops, officials of Coptic and Maronite Churches, Lutherans, an Ethiopian abbot, Franciscan monks, and a Muslim sheik paid honor to the Archbishop of Canterbury during his visit to Jerusalem and Bethlehem late in November.

Dr. Fisher toured the mosques of the Holy City, worshipped at the Church of the Nativity in Bethlehem, and followed the *Via Dolorosa*. In the Garden of Gethsemane he took a branch from an olive tree, and at the foot of Mount Gerizim

he drank from Jacob's Well. Foregoing the opportunity to immerse himself in the Jordan River, the Archbishop nevertheless wet his foot in its waters.

"In many parts of the world and in contact with many Churches," the Archbishop said in a sermon at St. George's Cathedral in the Jordanian side of Jeru-



salem, "I have felt that a resurrection is at work. I pray that my journey to Jerusalem and from Jerusalem to the head of the Orthodox world and on to the head of the Roman Catholic world may in some measure give help and encouragement to all who find in the ecumenical movement an authentic voice of the Holy Spirit to the Churches of the world." He said that there is now blowing through the Churches not a wind of change, "but a great wind, a wind of fellowship in Christ, a wind of the Holy Spirit."

"The full unity of the Faith," the Archbishop continued, "the full unity of the Son of God, the full mature manhood, the full stature of the one Church is far in the future, perhaps never to be attained, according to the fullness of Christ, by the Church Militant here on earth. Bodily growth comes as each part, each Church, does its own distinctive work faithfully and so helps to build up the whole body in love. We have all caught something of that vision afresh, in every Church.

"We are alive and seeking one another in a living and growing faith and love. We, the Churches, are becoming once more the Church of the Resurrection."

In a sermon at St. Paul's Church, in the Israeli side of the city, the Archbishop said that the Jew and the Arab were bound to each other through their belief in a common God, and that neither side could invoke God's name to its own cause. "That is the final evil in the world," he said.

"The Jew and the Arab belong to each other," the Archbishop said. "They cannot get away from each other because they are bound together under God."

NEW YORK

No Unmasked Advice

Bishop Reeves of Johannesburg, speaking in New York City on December 1st, told an audience of 350 people that "in spite of the fact the United States has twenty million Negroes, it cannot take the initiative" in helping Negro nations of Africa in their struggle to better themselves materially. He said that Africans want no suggestions from any nation unless asked. The deported bishop spoke at

a meeting held at St. James' Church, sponsored by the diocese of New York, the Episcopal Churchmen for South Africa, and the New York members of the Episcopal Society for Cultural and Racial Unity. Bishop Donegan of New York introduced Bishop Reeves as "a modern Christian martyr driven from his diocese for his Faith."

Oliver Tambo, deputy-president general of the African National Congress of the Union of South Africa, also attended. Mr. Tambo is an attorney and a layman of the South African Church.

Bishop Reeves said that it is no longer possible in South Africa for the white people to govern the Africans well without allowing them a voice in the government. He said, "The one thing that is now needed in South Africa is effective consultation between whites . . . and Africans, Indians, and Colored. . . ."

The bishop said that South African Churchmen must be examples to their countrymen in leading the way toward better race relations, that Christianity could prove the answer to the existing situation in South Africa.

PUBLIC AFFAIRS

Morally Dubious

"It is a morally dubious procedure to use punitive measures against children, themselves innocent of any crime or misdemeanor, in an effort to regulate 'a serious deficiency' in any area of parental responsibility." So said the Rev. Canon Almon R. Pepper, director of the National Council's Department of Christian Social Relations, in a letter from his Department to United States Social Security Commissioner William L. Mitchell. The letter is a protest against Louisiana's denial of public assistance to needy chil-



Canterbury at the River Jordan
Seeking one another in faith and love.

RNS

dren because of the questionable morals of their parents.

"This action," the letter said, "perpetrates a greater offense to Christian conscience than that resulting from the errors of their parents."

Commissioner Mitchell has set December 13th for final arguments on whether to discontinue federal grants to the Louisiana Aid-to-Dependent-Children program because of the state's alleged violation of Social Security provisions. Such cutting off of funds would deprive an additional 72,500 children of aid, besides the 23,000 affected last July, Dr. Pepper noted.

His letter contended that the "suitable home" requirement of the Louisiana law, and of similar laws in several other states, violates the spirit and purpose of the Social Security Act.

The law excludes from the "suitable home" category one in which children's parents or other relatives are living together unwed, or not validly married under Louisiana law. It also excludes any child living with a mother who has had an illegitimate child after receiving public assistance, unless she proves that illicit relationships have ceased, and also excludes all her other children, born in or out of wedlock. The law is retroactive, applying in the case of an illegitimate child born before the 1960 amendment of the statute.

[RNS]

Three Way Attempt

The Federal Government, Union Theological Seminary, and a rehabilitation center will combine forces to bring emotional and spiritual help to disabled persons.

A program supported by a grant of approximately \$13,000 from the Federal Office of Vocational Rehabilitation is to be undertaken at the Institute of Physical Medicine and Rehabilitation at the New York University Medical Center. The Rev.

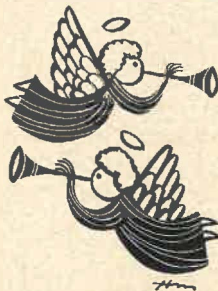
Philip H. Whitehead, an Episcopal deacon, is one of two men in training at the institute. They divide their time between counseling and guiding patients and taking rehabilitation training courses.

The program is under the direction of Dr. Saul Fisher, a psychologist, and the Rev. E. Frederick Proells, an Episcopal priest.

CHICAGO

Healing Mission

Nearly 1,000 people attended a three-day healing mission, open to all, regardless of creed or race. The mission, held recently in All Saints' Church, Chicago, was conducted by the Rev. Alfred W. Price, rector of St. Stephen's Church, Philadelphia, and warden of the Order



of St. Luke the Physician. He was assisted by the Rev. Herman Anker, rector of All Saints' Church.

At one service, nearly 100 people knelt to receive the laying on of hands by Dr. Price and Fr. Anker. They went to the altar rail in groups of four, and a different prayer was used each time. One of the prayers was: "Defend, strengthen and heal, O Lord, these Thy children with Thy heavenly grace, that all pain and sickness may be banished and the blessing of health be theirs according to Thy gracious will. Amen." [RNS]

ARMED FORCES

New Hat

The Presiding Bishop has appointed Bishop Bayne, Executive Officer of the Anglican Communion, as "Bishop to Episcopalians in the Armed Forces in the European Theater." Bishop Bayne has been serving unofficially as bishop to the American Churchmen serving in Europe since he moved to London several months ago. The appointment makes it official.

RELIGIOUS ORDERS

Light to the House

St. Gregory's Priory, Three Rivers, Mich., home of Anglican Benedictine monks in the United States, has been given an emergency power plant in memory of the late Mrs. Reginald Mallett, wife of Bishop Mallett of Northern Indiana, visitor for the order.

The donor, a member of "Miss Lucy's" family, remarked, "The whole idea of power and emergency is just like her, and if it [the regular electrical system] broke down, she would just love to get in there with some tools to fix it."

A memorial plaque says: "Given to the glory of God and in loving memory of Lucy Murchison Mallett, who generated a power all her own, and gave light to those in the house." There follows the Latin version of Matthew 5:15 — "Neither do men light a candle, and put in under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

SOUTH AFRICA

Sands Running Out

Speaking at the opening of the synod of the Province of South Africa, in November, Archbishop de Blank of Cape-town warned that the South African Government's *apartheid* policy poses a life or death challenge to the Churches of the country to stand squarely opposed to it.

"Unless the Churches put their houses in order," he said, "I tremble for the future of the Christian Gospel in South Africa. So long as the African continues to be justified in thinking that Christians in this country approve *apartheid* and white domination, his rejection of Christianity becomes . . . more definite and certain."

Declaring that "the sands are running out," the archbishop warned: "If the Church does not act soon, it may be too late. The day of salvation will have passed and Africans, through ignorance or misunderstanding, will have rejected a Faith never presented to them at first hand. It is estimated that 40% of the South African natives are still heathens."

Reviewing his three years as head of the Province, the archbishop said that "there has been much to enjoy and much to endure. It was only to be expected that one would suffer from the lies, invectives, half-



RNS

Worshippers receive the laying on of hands by the Rev. Alfred W. Price (left), and the Rev. Herman Anker.

truths, distortions, and misrepresentations of half-crazy racialists. However, I confess I expected greater unity within the Church and a stronger loyalty to the episcopate in this country than I have, in fact, experienced. There have been occasions when the mutual loyalty which should bind clergy, bishop, and laity together in unbreakable communion left much to be desired."

In his diocesan publication, *Good Hope*, Archbishop de Blank has said that the South African government's behavior over the recent deportation of Bishop Reeves "stinks wherever civilized men gather." "It . . . seems unbelievable," he said, "that a country that pays eloquent lip-service to the Gospel should allow its government to indulge in religious persecution of this kind."

Boycott

The Union of South Africa has served notice that it would boycott any United Nations debate on the mandated territory of Southwest Africa because "it would not be proper" for the General Assembly to consider the question while it is before the International Court of Justice.

Eric H. Louw, South African Minister for External Affairs, pointed out to the Trusteeship Committee of the General Assembly, meeting on November 14th, that Liberia and Ethiopia had referred the item to the World Court in the Hague on November 4th, and said that consideration of the issue by the Assembly, while it was *sub judice*, would be wrong and even dangerous. He moved that debate on the question be adjourned until the Court had disposed of the question. His motion was defeated on a roll call vote.

Mr. Louw then announced that his country could not be a party to discussion of a question before the World Court. "In these circumstances," he said, "the South African delegation will not be able to participate in the debate, despite our announced intention earlier to do so."

ACU

Conference at Bard

The American Church Union conference for young people held in 1959 and again in 1960 at Camp DeWolfe, Long Island, N. Y., and known as the "Wading River Conference," will be held next year at Bard College, Annandale-on-Hudson, N. Y. The sponsoring body expects that the Bard campus will be permanent host for the conference.

SEMINARIES

Dean for Philadelphia

The Rev. Edward George Harris, chaplain of the University of Pennsylvania since 1950, has been named dean of the Philadelphia Divinity School. His installa-

tion is scheduled for July 1, 1961. The present dean, the Very Rev. Albert H. Lucas, is planning to retire.

The Rev. Mr. Harris was born in Boston, Mass., in 1917. He was educated at the Boston Latin School and at Harvard University, where he received the degree of Bachelor of Arts in 1938. He received the B.D. degree from the Episcopal Theological School in 1941, and the S.T.M. degree from the Union Theological Seminary in 1942. He was ordained to the priesthood in 1941.

He served as assistant at the Church of the Ascension, New York City, from 1941 until 1944, and was a chaplain in the United States Army from 1944 until 1946. From 1946 until 1950 he was rector of St. Mark's Church, Southborough, Mass., and was a teacher at St. Mark's School from 1947 until 1950. Mr. Harris serves on the Philadelphia Commission on Alcoholism. He is married and has three children.

UNITED NATIONS

Maintain or Change

An article adopted unanimously by the United Nations Committee on Social, Humanitarian, and Cultural Affairs upholds the right of all people not only to "freedom of thought, conscience, and religion, but to maintain or change their beliefs, free from coercion." The article stated that freedom to manifest one's religion or beliefs is subject only to "such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals, or the fundamental rights and freedoms of others."

Included in the article were parental and guardian rights "to ensure the religious and moral education of their children in conformity with their own convictions."

Dr. Branko Karapandza of Yugoslavia



Walter M. Faust

The Rev. Edward G. Harris: Dean-to-be.

urged, unsuccessfully, the inclusion of a clause to permit "abandonment of religion, as well as the right to maintain or change it."

Soviet delegate Valentin I. Sapozhikov claimed that "in my country freedom of thought, conscience, and religion is enshrined in legislation and everyone has the right to practice any religion or no religion at all." He deplored the failure of the article to include any reference to atheism, which he held was "neither a creed nor a religion, but a conviction which tends to explain all life phenomena by scientific means." [RNS]

GENERAL CONVENTION

Two Assistants

Two assistants have been appointed for the Rev. Canon Irwin C. Johnson, general chairman of the committee on arrangements for the 1961 General Convention in Detroit.

The Rev. John E. Lee, who has been named clerical assistant to Canon Johnson, is rector of St. Mark's Church, Detroit, and a former director of the diocese of Michigan's department of boys' work.

Brig. Gen. Frederick S. Strong, Jr., USA (ret.) has been named as the chairman's lay assistant. General Strong is a native of Orchard Lake, Mich., and was a vestryman at Christ Church, Cranbrook, Mich., from 1927 until 1941. He has also served on the executive council of the diocese.

WESTERN MASSACHUSETTS

From the Past, the Future

In celebrating the 125th anniversary of All Saints' Church, Worcester, Mass., parishioners spent a week studying the future of their inner-city church, and the relationship of that parish to all the Episcopal churches in the greater Worcester area. A study commission of women met in the mornings, and one of men met during noon hours. In addition, study commissions composed of delegations from area Episcopal churches met in the evenings.

The Very Rev. Ned Cole, Jr., dean of Christ Church Cathedral in St. Louis, Mo., was a special resource person for the "study-celebration." Dean Cole, who has had experience of his own in the problem and needs of the "inner-city," spent the week in the role of "Devil's advocate," causing members of the study commissions to ask deep questions about the Church and their ministry as laymen in the world.

The anniversary celebration was started on the night of All Saints' Day, the patronal festival, when a community-wide service was held. The church's well-known choir of men and boys led the congregation in hymns, and Bishop Hobson, retired, of Southern Ohio, sometime rector of the parish, preached. A banquet was held later, with the Rev. Richard Greeley Preston, former rector, as principal speak-

er. The present rector, the Rev. W. B. T. Hastings, also spoke, and called for "new parochialism," urging parishioners to see their parish as the community and world rather than merely as their institution. He urged that the Episcopal parishes of the area grow in association with one another, shouldering "consciously and jointly" their ministry to their common great parish.

ORTHODOX

Patriarch Travels

His Holiness Alexei, Patriarch of Moscow and of All Russia, is on a tour of Middle and Near East countries.

The 83-year-old Patriarch is traveling by plane, accompanied by 16 other leaders of the Russian Orthodox Church. He is scheduled to visit Alexandria, Egypt, Damascus, Syria, Jerusalem, and Greece. He will confer with Orthodox leaders in each city, and will visit holy places during his stop in Jerusalem. [RNS]

Exceptionable Anglicans

The Holy Synod of the Greek Orthodox Church has ruled that only ordained Roman Catholic or Orthodox priests have the right to be called "Reverend."

Basing its argument on Greek Orthodox canon law, the synod has submitted a detailed explanation of the Church's position to the Chalkis, Greece, criminal court. The court imposed a 45-day prison sentence on the Rev. Spiros Zodhiates of New York, an ordained Baptist minister, for using the title in an evangelistic message published in a Greek newspaper as a paid advertisement. Mr. Zodhiates is appealing the sentence.

In its statement, the Holy Synod declared:

"Those following the teaching of the Reformation, which does not admit the Sacrament of Order, call their leaders 'pastors.' The pastor is not an ordained but an appointed person. As evidence is the fact that they are allowed to get married, which is forbidden for those who have reached the holy grace of the Sacrament of Order."

The synod noted that "an exception can be made for the Anglican Church because they consider the priesthood as a Sacrament." [RNS]

EDUCATION

Science and Understanding

The Rev. Alexander Stewart, rector of St. Mark's Church, Riverside, R. I., recently received a \$1,000 award for an essay entitled, "How Can Science Further Our Understanding of the Nature of Man?" The award was made at the third Seminar on Science and the Nature of Man, held in late October at the training center of the Laymen's Movement in Rye, N. Y.

Fr. Stewart has for the past year been on sabbatical leave weekdays while studying at Harvard University's School of



Fr. Stewart: Probing the use of manpower.

Business Administration. He is attempting to determine how the Church can use its manpower and money most effectively, and is conducting the Musser Seminar in Religion and Ethics in an Industrial Society.

Another Episcopal priest participating in the seminar was the Rev. William Pollard, executive director of the Institute for Nuclear Studies at Oak Ridge, Tenn., vicar of St. Francis' Church, Norris, and a member of the faculty of the graduate school of theology at the University of the South, Sewanee.

ENGLAND

Industrial Chaplain

Mr. Tom Chapman, a former divisional organizer of the Amalgamated Engineering Union, has been appointed assistant secretary of the industrial subcommittee

THE COVER

Sister Joyce, of Saint Anne's School, Denver, explains the symbolism of the Advent Wreath to two young students, Mark Rahming, the grandson of a Colorado priest, and Gail Headstrom. The circular wreath, symbol of eternity, holds four candles, which are lighted on the four Sundays in the season — one on the first Sunday, two on the second, and so on. This year, the Sisters of Saint Anne have sold Advent Wreaths to make scholarships possible for students in their new boarding school for girls. Unlike most such institutions, the school will accept primary students, beginning with kindergarten. The Sisters' day school, in operation for the last 10 years, accepts boys and girls in the primary grades.

of the Church Assembly's Board of Social Responsibility. Mr. Chapman was defeated this spring in a try for reelection to the union post. His opponent, who won the election, is a member of the Communist Party, according to the *London Times*.

The appointment of Mr. Chapman is an outcome of the Church Assembly's decision to allocate funds for developing Church work in industry. He will help to coordinate efforts to interest industrial workers in the Church, including visits to factories by "industrial chaplains."

FINANCE

Fraternal Gesture

At the close of the Synod of the Province of South Africa, held recently in Capetown, 12 bishops voted to pay a monthly salary to Bishop Reeves of Johannesburg as long as he is forced to be absent from the diocese. Bishop Reeves was deported from South Africa for his opposition to the government's policy of *apartheid* [L.C., September 25th]. The salary will amount to \$3,000 per year, and will come out of the bishops' own funds.

Bishop Taylor of Grahamstown said that the payments would be a gesture of concern and sympathy to a brother bishop exiled from his charge. [RNS]

AUSTRALIA

Aboriginals at School

Two aboriginal boys are attending the Church of England Grammar School at Ballarat, Victoria, Australia. Eight-year-old Ronnie Marks is from the parish of Dimboola and Jeparit, which is supplying the cost of his books, clothing, and pocket money. The school is providing his board and tuition as the first pupil in the school's aboriginal scholarship scheme.

Arthur Muir, a 10-year-old from the Northern Territory, has been at the school for more than a year. His expenses are being paid by the Northern Territory Administration. His announced wish is to return to his people as a missionary teacher.

SINGAPORE

Of Great Value

The Very Rev. Edward O. Sheild, dean of Singapore, has appealed to older Churchpeople to encourage younger members to accept leadership in the Church. He said that the part older people play in the councils of the Church is most valuable, but that sometimes they become too engrossed in their adult concerns to show a patient interest in and real sympathy with young people.

"A pleasing thing about our young people, which I have especially noticed," he said, "is the respect shown to their

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If we, as Anglicans,
concentrate on doing
what God has given us
to do, says the author,
people will beat
a path to our door

Living With Our Anglican Tensions

by the Rev. John W. Duddington

Chaplain, Stanford University, Palo Alto, Calif.



Charles Schulz: Pious modernisms get a puncture.



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The Anglican Communion maintains a healthy equilibrium by holding in a three-way tension all that is of abiding worth in the catholic, evangelical, and liberal traditions of Christian history. To be an Anglican involves accepting the inescapable necessity of this tension, being willing to live with it, in the words of the marriage service, "in faithfulness and patience" — in faithfulness to one's own inheritance and spiritual insights and in the humility that is willing to learn from those in the Family who represent other lines of inheritance.

When we rejoice in our Church's catholicity, we will be most true to the An-



British Information Services

William Temple: It is absurd, he said, to identify Christianity with sentimental optimism.

glican ethos if, instead of boasting of our historical continuity, valid orders, and pedigreed liturgy, we concentrate on simply being and doing what, in the mercy of God, we are and have been given to do. God has given it to the Anglican Communion to believe, to hold fast, and to proclaim "the Faith once for all delivered to the saints." He has given it to the Anglican Communion to worship according to a form of sound words admirably adapted to the worship of the Triune God in spirit and in truth — a form continuous with the Church's worship down the centuries and a liturgical instrument offering the fullest possible scope for the inspired conduct of corporate worship today. God has granted to the Anglican Communion an apostolic ministry and pastoral tradition which have secured to its membership the salutary riches of a fully sacramental life and the abiding sense of the Church as "one flock under one Shepherd."

If we will be these things and do these things with all the grace of catholicity at its original or at its revived best, people will beat a path to our door.

The evangelical tradition within Anglicanism is harmonious with its catholicity precisely because its catholicity is that of the Bible and of the early Church and its fathers. The liberal tradition is also congruous with it to the degree that liberalism is found within Anglicanism. The liberal spirit provides the Church with its built-in safeguard against the unbiblical dogmatism of unreformed catholicism and against unscholarly dogmatism of fundamentalist Protestantism. But our Church's evangelical catholicism and catholic evangelicalism also provide it with a built-in safeguard against the kind of rampant liberalism which arbitrarily rules out the supernatural from the Gospel records, substitutes a modernist unitarianism for the historic Faith, limits religion to ethical teaching, and plays into the hands of post-

Christian, pseudo-scientific secularists.

The Anglican Communion has a long tradition of respect for learning. Patristics continue to have an honored place in its theological studies. Its sense of history leads it to be untiring in its search for truth through history. Its ancient universities, at the Reformation, gave it back the knowledge of the Bible in the original language. Among its clergy ever since have been numbered some of the soundest scholars of all time. Hence the evangelicals in the Anglican Communion tend to be scholarly evangelicals. They may be conservative or they may be liberal, but alike they are anchored by the Prayer Book, as the *lex credendi*, against the spiritually undisciplined rationalism that has led some Protestant modernists to make a shambles of historic Christianity.

Conservative evangelicals, of which there are many in the Anglican Communion as a whole, should not be confused with fundamentalists. "The danger in fundamentalism," as the Rt. Rev. Stephen Neill says in his book on Anglicanism (p. 401, footnote), "is not that of conservative beliefs, which have been held in all ages by many eminent Churchmen, but of an attitude which jumps to conclusions without waiting to weigh the evidence, and condemns as unchristian those who do not immediately reach the same conclusions." The Anglican can be a theological conservative without being particularly conscious of it. Simply by being a Churchman he is automatically conservative of the truth of the Bible and of the Faith of the Church. It is when the Anglican engages in theological conversations with his non-Episcopal Protestant brethren that the situation calls for a witness which may well win for him the label "conservative." And yet at the same time he knows that his conservatism is not the whole story, because the Faith toward which he is conservative is not some 16th-century "confessional" statement, nor any rigid fundamentalist stance of more recent days, but the Faith of the living Church in which the contemporary vitalities and leadership of the Holy Spirit are as integral a part as the biblical norm of sound doctrine and the Church's creedal inheritance.

Following an earlier article of mine in **THE LIVING CHURCH** entitled "The Theological Conservative" [L.C., March 13th], a correspondent wrote saying he thought the article was not so much conservative as simply Anglican. This is of course exactly what, in spite of its title, it was designed to be. The point is that the modernist vices of liberalism are impossible to the Churchman who has been spiritually nourished through the use of the Prayer Book, and who lives within the three-way tension of Church, Bible, and Holy Spirit. The Anglican is not a "bibliolatrist," though his Faith stands fundamentally with that of the Apostles and prophets of the Old and New Testa-

ments. He is not a Churchman unfree to think for himself, yet he is loyal to the one, holy, catholic, and apostolic Church, whose creeds are his creeds and whose ways are his ways. He is not a "pentecostalist," yet he belongs to a Church which is the creation of Pentecost and which is true to itself as it keeps up-to-date with the living, contemporary witness and work of the Spirit of Pentecost. So, too, he is not a "modernist," yet he believes that it is of God's never-failing providence that new light has come through the intellectual revolution, and he accepts all truth as God's truth.

Charles Schulz, the artist-author of "Peanuts," has captured the humorous aspect of modernism's weakness in some of his drawings of Charlie Brown and his fuss-budget playmate, Lucy. Lucy's role seems to be to puncture the Pelagian-humanist sentimentality of our era. One day, she succeeds in wheedling Charlie Brown to trust her not to pull the football away, as she had done on previous occasions, while he tries a "place-kick." The next frame shows Charlie Brown proclaiming his philosophy: "I have an undying faith in human nature. . . . I believe that people who want to change can do so, and I believe that they should be given a chance to prove themselves." The inevitable calamity follows: Lucy snatches the ball away at the crucial moment, Charlie Brown somersaults into the air and crashes onto his head, and the last frame shows Lucy bending over the prostrate Charlie Brown and blandly uttering the pious modernism: "Charlie Brown, your faith in human nature is an inspiration to all young people."

The greatest Anglican of modern times, William Temple, once said, "That Christianity should have been identified with sentimental optimism about human nature is the outstanding absurdity of modern thought" (Introduction to D. R. Davies' *Secular Illusion or Christian Realism*). It is this insight that has saved Anglicanism from the liberalist excesses of Protestants who are unanchored by the Prayer Book *lex credendi*.

What then is Anglicanism? Anglicanism is the faith, order, worship, and discipline of that branch of the historically continuous People of God which lives happily within the dialectic of Church, Bible, and Holy Spirit, which refuses to settle for a premature resolution of the problems involved and yet enjoys a continuing sense of unity both within itself and with the past history of the whole Church from its earliest beginnings. Anglicanism is the Christ-centered, liturgically-oriented Churchly life that continues to look to the Bible as providing the norm of its authority in matters of doctrine, rejoices in the Pentecostal gift of "the Spirit of truth" as a contemporaneous reality, and with its episcopal ministry "continues steadfastly in the apostles' doctrine and fellowship, in breaking of bread and in the prayers."



The author at "house-church" meeting: The Holy Communion will now be the "family meal."

An Experiment In New Testament Christianity

*How a Massachusetts parish deepened
the understanding of the Church, through
a series of "house-church" meetings*

by the Rev. J. Robert Zimmerman

Rector, Calvary Church, Danvers, Mass.

Like many parishes, Calvary Church, Danvers, Mass., was faced with the problem of what to do with Lent in the way of a weekday program, since the old-fashioned preaching service on Wednesday night simply does not appeal to the vast majority of Churchpeople. And there are those who feel that the new-fashioned parish supper does not do much to deepen the spiritual life.

Many in our parish came to feel that what was needed was some neighborhood type of program. This had also been recommended by a recent diocesan survey. Several people in the parish who had heard of experiments in the "house-

church" idea asked that such a program be tried for Lent.

A series of "house-church" meetings was set up to take place in the various neighborhoods of the parish as the primary parochial emphasis during Lent. The program was entitled "The Church in Your Home — an Experiment in New Testament Christianity." The program followed the same general form in each neighborhood. The evening started with coffee and cookies, and a period for people to mingle and get acquainted with one another. People were amazed to find out that folks three houses down the street went to the same church — often to a different service.

The second part of the program was a free-wheeling discussion on two questions: "What is the Church?" and "How can we be the Church?" Of the 20 or so meetings held, no two discussions came up with the same answers. Very frequently, they would get off on some particular aspect of parish life. A few common conclusions were arrived at, however. First of all, the people began to feel that the Church was more the "Fellowship of the

people" than the building. After all, were they not the Church, there in someone's home, just as much as when they met in the church building? This discovery sometimes took rather profound forms. The meaning of "the Body of Christ" came alive. Some came to the startling conclusion, "We are the Church!"

The second question naturally led to the practical application of this new-found concept of the Church — "How can we be the Church?" Answers such as "calling on new people," "visiting the shut-ins," etc., immediately came to the fore with new conviction.

The final part of the evening was a "house Communion." This was, to say the least, the most controversial part of the evening, but also the most spiritually rewarding.

Some came only after great hesitation when they discovered that there would be a "house Communion." After all, Holy Communion is something that should be done in the church. Most of the objections were evaporated, however, by the discussion which preceded the service. After we sat and talked about the Church being people out in the world, in their homes, in their families, and in their work, it seemed that the Communion in the home was an excellent way to show that Christ indeed is out there with us, and not confined to the four walls of a building. There was a renewed sense that Christianity is not just a service for an hour on Sunday morning, but a Faith which is relevant to all of life.

The actual Communion took place around a dining room table, or around a kitchen table. The atmosphere of the Upper Room was consciously present. While the people sat at table, a lesson was first read from Ephesians, describing the Church as the Body of Christ with various functions to be performed by the individual members of the Body. Then the Gospel was read, which was the story of the Risen Christ at Supper with the disciples on the road to Emmaus, describing how He was known to them "in the breaking of bread."

At the Offertory, bread baked by a communicant was offered, with the cup of wine, provided by another. The symbolism of the Offertory as the offering of ourselves in our daily work and daily lives was carefully explained. (In order for people to take part in the rest of the service, the shortened Communion service for the use of the sick, as printed by the Rev. Ralph Miller, was used.)

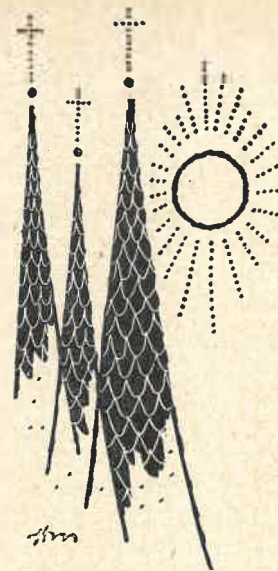
After the consecration, the loaf of bread was symbolically broken and it was explained that just as the Church is the gathering together of Christians, so also is the Church scattered as it goes out into the world, and that by the reception of the Holy Communion people take Christ with them into their everyday lives.

The effect of this service on many people was astounding. It is not too much to say that for some it was a "conversion experience." Remarks such as, "For the first time I know what Holy Communion is all about" were too frequent to dismiss. And it is also fair to say that none was offended by it as people felt they might be.

When Lent was over, the program was carefully evaluated. It was evident that many more people had been reached than would have been by a program in the church parish house. And, to the amazement of many, it was not just "the same old ones" who came. As a matter of fact, many who came could not be called regular churchgoers at all, though they have been seen much more frequently since they attended the house-church. A few who had not been to church for years were in church every Sunday afterward. Something happened to them.

Perhaps more important, people were deepened in their understanding of the meaning of the Church, and especially in their understanding of the Holy Communion. For a good many people church will no longer be "just a place to go to get inspired," nor will the Holy Communion be something you "take" because it is the first Sunday of the month. The Church will be the Fellowship of God's People, the Body of Christ. The Holy Communion will be the "family meal" of the People of God, whereby they are brought closer to Him, and to each other, and whereby they receive the power of Christ for daily living. The atmosphere and spirit of the New Testament Church really and truly came alive.

*The report
of the Committee
on the Church's*



Overseas Mission

This is the fifth installment in the serial publication of the report of the National Council's Conference on Overseas Missions. Further installments are scheduled for coming weeks.

VIII. Next Steps in Strategic Planning

Recommendations have been made regarding basic policy and structure. But when this Committee turns its attention to strategy as related to specific areas in the world, it finds itself limited by the lack of first-hand knowledge. Conferences with Bishop Bentley and others, and study of the reports made by the General Division of Research and Field Study, under the direction of the Rev. Dr. Joseph G. Moore, have been informative. These studies are valuable and excellent surveys of the existing work of the Church in many of its overseas areas, and they include constructive recommendations, many of which have already been adopted by the National Council. The printed reports do not deal with the over-all problem of strategy in wide areas apart from existing missionary districts, where other branches of the Anglican Communion are at work or where there is little or no An-

glican work. The research program as a whole throws light on such broad general matters as the relationship of Christianity to Communism, nationalism, Latin Catholicism, and other worldwide religious and secular movements, but in this present structure of the Church there is no adequate means of considering these broad strategic problems. Such problems are the primary concern of this Committee, and some of them are discussed in other sections of this report. When it comes to the consideration of them in relation to specific areas, however, it is easier to raise questions than to answer them. A permanent strategy committee, adequately provided with staff and financial resources, should undertake the task of probing more deeply to find the answers and to apply them to the world-wide strategy of the Episcopal Church and its sister Churches in the Anglican Communion.

1. A Permanent Advisory Council

Our consideration of overseas missions leads the Committee to conclude that the Church needs continuously to review and evaluate the political, social, economic, and religious developments in the world in order that recommendations may be made from time to time regarding the strategy of the Church and its missionary outreach. This is a function which should be performed apart from the normal departmental and administrative structure, committed to men of special capacity who are not burdened with the business of departmental routine.

The Committee therefore recommends that there be established a Permanent

Advisory Council of Evaluation and Strategy on the Mission of the Church. This body should be appointed by the Presiding Bishop and should be advisory to him and through him to General Convention and the National Council. It should be provided with a full-time executive and with adequate staff and budget independent of any existing department or division of the National Council.

The first task of such a group would be to undertake a series of studies as a guide to the entire missionary policy of the Church overseas. These should deal with all the factors — political, social, economic, demographic, religious, and cultural — which are involved in successfully communicating the Gospel within given areas.

At the 1958 Lambeth Conference, the bishops outlined a number of fields where they judged that missionary expansion should be undertaken, and clearly indicated their hope that the American Episcopal Church would assume new leadership in certain of these. South America, Africa, the Pacific, and the millions of Chinese outside Communist China should properly be among the concerns of the Episcopal Church. Encouraged by the renewed interest in overseas missions and the demand for new efforts, the Church should go forward with the help of careful studies of the above named fields, which are of insistent importance, and new policies should be developed in view of these studies.

Accordingly, the Committee is submitting to the National Council specific recommendations for study, evaluation, and planning. In considering these, it is important that the National Council work in close coöperation with the other Churches of the Anglican Communion, particularly through the office of the Executive Officer, the Rt. Rev. Stephen F. Bayne, Jr., and with the appropriate bishops, national organizations, and missionary agencies of the other Churches. It should also be borne in mind that the World Council of Churches and the International Missionary Council, meeting in New Delhi in 1961, will consider consolidation of those two organizations. This would afford greatly improved facilities for coördination and communication.

2. South America

It is gratifying to note that, partly as a result of an interim recommendation of this Committee, the National Council has undertaken a survey of the Spanish-speaking areas of South America. This has been carried on by Bishop Bentley and Bishop Gooden, who have made a visit to these regions and have held consultations. This is an important first step toward a re-evaluation of Anglican missionary work in this important Latin-American field, which has been scarcely touched in the past except through chaplaincies and such specialized work as that of the South American Missionary Society among the

Indians of Argentina and Chile.

The report of Bishops Bentley and Gooden (not available to this Committee when the final draft of this report was prepared) will inevitably raise important questions of policy that must be settled before any new work is undertaken.

It is recommended that the Permanent Advisory Council study such questions as these:

(1) What are the dominant characteristics of the cultural patterns (which often differ widely from country to country) in the republics of South America, and in what direction do they appear to be moving?

(2) Since the Roman Catholic Church has long been the dominant religious factor in these countries, does the Episcopal Church have a mission to them? If so, what attitude should be taken toward the existing work of the Roman Catholic Church in these countries? Similarly, what should be the attitude toward the work of the Protestant missions in South America, both those of Communions affiliated with the World Council of Churches and those of other religious groups?

(3) Does the Anglican concept of a Church that is both Catholic and Reformed have a special significance in the Latin-American culture? If so, how can it best be expressed? What lessons learned from Episcopal missions in the Spanish-speaking countries of the northern hemisphere will be useful in an approach to the South American nations?

(4) Should the aim be to develop Anglican "ecclesiastical colonies" in South America or to develop indigenous Churches staffed largely by native clergy, teachers, and lay leaders? If the latter, how is this leadership to be developed?

(5) If and when work is begun in a particular country or area, should the first approach be made to the English-speaking population and afterward to the Spanish-speaking nationals? Should the mission be initiated with one or two priests, or with a bishop and a missionary staff?

(6) Should any such work be undertaken by the American Church alone, or should it, from the outset, include two or more Churches of the Anglican Communion? If the latter, what other Anglican Churches should be involved in the initial planning?

(7) What kind of missionaries should be sent — evangelistic, medical, educational, or a combination?

(8) Would religious orders be of particular value in undertaking this work? If so, should it be committed to an existing order or to a new one, perhaps inter-Anglican in nature, formed especially for this purpose?

(9) How can the new Seminary of the Caribbean be particularly useful in training clergy for this type of pioneer, missionary work?

(10) How and to what extent should the Anglican Churches work in coöperation with other Christian Churches and with ecumenical and interdenominational agencies in the planning and conduct of overseas missions? What relationship between missions and Church unity is appropriate in view of membership in the World Council of Churches?

Such study as the Committee has been able to undertake inclines it to give a partial answer to some of the above questions. It is recommended that in any new

work begun in a new country there should be a team of workers headed by a bishop. It should represent two or more Churches of the Anglican Communion, with contributions of personnel and money being made not only by the Church in the United States but by other branches as well, particularly the Church in Canada. This will involve complicated problems of finance and responsibility, together with the question of the bishop's membership in some appropriate House of Bishops, and that of how the clergy and lay workers are to be related to the Churches at home.

3. Africa

Perhaps nowhere in the free world in the past decade and even in the past year have such far-reaching changes taken place as in the continent of Africa. Formerly it was almost entirely the colonial preserve of European powers (except in Ethiopia and Liberia). Now most of the countries of Africa have become independent, or have achieved dominion, commonwealth, or community status. Nationalism is in the ascendancy and in many parts of the continent European settlers and the indigenous populations are in active conflict. The situation is further complicated by Communist activity, by demands for local autonomy, by the doctrine of *apartheid*, by the rapid transition from a primitive to a modern industrial society, and by the resurgence of Islam and other religions.

In all this vast continent, the American Episcopal Church has one small mission commitment, Liberia. This still appears to be administered much as it has been for the past century, with an American bishop and with little relationship to the rest of the Anglican Communion, especially the Church of the Province of West Africa, within whose geographical bounds it is located.

The record of the missionary district of Liberia in recent years, under the splendid leadership of Bishop Harris, is praiseworthy. It is no reflection on these achievements to say that the Church should study carefully the relation of the Liberian mission to the autonomous Anglican Churches of Africa.

The Committee therefore recommends that the Church consider seriously and at an early date the possibility of including Liberia in the Province of West Africa, in the light of the advantages and despite difficulties involved thereby.

The recent election of an American as bishop of an African diocese (Damara-land) is a hopeful sign of new relationships.

Without relinquishing its primary responsibility in Liberia, the Episcopal Church should also have a more significant and growing share in the work of the other Churches on the African continent, even in the greatly troubled Union of South Africa, where the Anglican Church



Episcopal Church Photo

In a vast continent, the American Church has one commitment, Liberia.*

stands firmly in its witness for the rights and dignity of the black and Colored populations. Therefore financial aid and personnel should be increasingly offered to other provinces in Africa. As noted previously in this report, the Committee is conscious of the practical problems involved.

Some American dioceses have recently assumed a special interest in Anglican dioceses or provinces in Africa. The Committee commends this interest to other American dioceses and to the general Church. Such relationships strengthen the sense of involvement of the Church at home in the world-wide missionary enterprise.

4. The Pacific Area

Since World War II, the United States has been intimately involved in all the problems of the Pacific area, and the General Convention of 1955 in Honolulu recognized the special responsibility of the American Episcopal Church in this area. This responsibility, as related to that of other Anglican Churches in the Pacific area and the Philippine Independent Church, should be made the subject of examination so that the Episcopal Church

may revise where necessary its missionary policy in this part of the world.

(a) Hawaii and Alaska. Now that Hawaii and Alaska have achieved statehood and can be expected to enter upon new stages of development, the Committee recommends that both of these jurisdictions should in the near future be transferred to the Home Department and administered as part of the work of the Church in the United States. It is recognized, of course, that certain problems of administrative policy, arising partly from the geographical location of these states, must be solved before this change can be made.

The missionary district of Honolulu has made significant progress toward diocesan status, and in this it should be given every encouragement. While Alaska will doubtless continue as a missionary district for many years to come, steps should be taken here also to encourage a greater measure of autonomy and self-support. The most northerly dioceses of Canada have considerable experience in work among Eskimos and Indians, and the Episcopal Church in Alaska would benefit greatly from closer liaison with these jurisdictions.

(b) Taiwan and Okinawa. Taiwan has now been organized as a missionary district. The work in Okinawa and certain other Pa-

*Liberian women learning to read.

cific areas has been designated as part of the jurisdiction of the Presiding Bishop, administered for the time being by the Bishop of Honolulu. This is a step toward giving these areas the status of missionary dioceses, in which it is hoped that more than one branch of the Anglican Communion will be interested. Real progress is being made in this direction. It should, however, be recognized that whatever the ultimate disposition of these areas it will be necessary for many years to come for the Church in the United States to continue and intensify its aid in men, money, and other missionary assistance.

(c) Japan. The Japanese Church, now organized as a separate autonomous Church with its own central headquarters, House of Bishops, and diocesan organizations, serves as a pattern which should be followed in other overseas jurisdictions. Nevertheless, in Japan as elsewhere, the need for continuing interest and support from the older and stronger Anglican Churches will continue for a long time.

(d) The Philippines. In the Philippine Islands there exists a situation unique in the Anglican Communion — the work of a missionary district of our Church side by side and in close coöperation with a national Church, the Philippine Independent Church. This interesting and fruitful experience should be broadened and deepened. We look forward hopefully toward early intercommunion with this Church, and the eventual establishment in the Philippines of a single province or national Church which will bring together in one Communion and fellowship the values of Anglicanism and of the independent Catholicism of the Philippine Church.

The Church in the Philippines should be even more closely linked with the Anglican dioceses in the Far East. It is desirable that in time both our missionary district and the Independent Church should be integral elements in a strong autonomous national Church, with its own House of Bishops and regional organization, in full and active communion with Anglican dioceses in other areas.

(e) The Chinese Dispersion. The Episcopal Church and the other Churches of the Anglican Communion have special responsibility for evangelism among some eight million Chinese outside of Communist China. It is recommended that the National Council give continuing consideration to missionary work among the Chinese in Southeast Asia and the Pacific area, with special emphasis upon recruiting and training Chinese and Chinese-speaking Americans as clerical and lay missionaries.

The Chinese of the Dispersion constitute a unique opportunity. Not only do they need, like all human beings, the Gospel and the ministrations of the Church, but there is hope that some day many of them may be able to return home and be a Christian influence there.

Although continental China is closed to missionary and ecclesiastical, as well as to political and social contacts, the Church in China should be constantly remembered in prayer, with thanksgiving for its faithfulness in adversity, and in recognition of the fact that no power on earth can sever our spiritual link with [it]. The Church should also follow the example of certain other Churches by making definite plans for a return to China in strength when this shall become possible, and train leaders and specialists specifically for this purpose.

Statesmanship Needed

The report of the Committee of Conference on Overseas Missions, which we are publishing serially, is a document worthy of careful and prayerful study by every concerned Churchman. While we would not necessarily favor every recommendation in it, the report is the Church's first real exercise in missionary statesmanship in over a quarter of a century.*

The report itself is concerned mostly with affirmative recommendations. The other side of the story — the negative side — was expressed in a LIVING CHURCH editorial of April 25, 1948, entitled, "Wanted: Missionary Statesmanship." Twelve years later, although the details are somewhat different, the general picture is so much the same that it seems appropriate to republish our comments in abridged form.

At one time the Episcopal Church was a great missionary Church. No Churchman can read the story of its rapid expansion during the nineteenth century without experiencing a thrill of pride. Can the same thing be said of the missionary work of the Church today? We hardly think so — and that despite the fact that today, as in the past, the Episcopal Church has thousands of loyal and devoted missionaries at work throughout the world.

For one thing, we can no longer use the word "expansion" to describe the missionary work of the Church. The word has rather been "retrenchment," from the time of the budget-slashing General Convention of 1934, right up to and including the February, 1948, meeting of the National Council.

In 1835, Jackson Kemper was chosen by the House of Bishops as the first missionary bishop of this Church. He set out without benefit of pension, educational allowance, or budget into a vast wilderness containing one church building (in Missouri) and one clergyman (in Indiana). Within a few years other missionary bishops went forth — Otey to the southwest, Kip to California, Scott to Oregon, Whipple to Minnesota. The result is summarized in two sentences by Bishop Wilson in *The Divine Commission*: "Within 30 years after Convention of 1835, the number of clergy and the number of communicants had increased more than four-fold. The missionary virus was working spiritual wonders."

*EDITOR'S NOTE: The setting up of this Committee was a piece of nimble legislative footwork. The dioceses of Chicago and Virginia joined in petitioning General Convention to appoint an outside commission to "make a thorough study of the missionary work and life of this Church." In Committee, spokesmen for the National Council argued successfully for the idea that the National Council should be the body to investigate its own work. The result was that General Convention voted that "the National Council be instructed to appoint a committee representative of the whole Church to confer with the Overseas Department and others, and to make recommendations to the National Council for leading this Church into greater understanding, support, and service in its worldwide mission." Bishop Gray of Connecticut, chairman of the Committee, was a member of the National Council, but the Committee also included non-members of the Council. Technically, although set up by "instruction" of General Convention, the Committee belongs to the National Council rather than to the Convention.

In the foreign fields, too, the Episcopal Church showed missionary vision and statesmanship. In 1844 Bishop Boone was consecrated for China and Bishop Southgate for Constantinople and the Near East, followed a few years later by the consecration of Bishop Payne for Liberia. After the Civil War, Bishop Williams was consecrated Bishop for China and Japan, the first of a line of courageous and versatile missionaries who laid the foundations for the two autonomous Churches in those countries today. After the Spanish-American War bishops were sent to Cuba, Puerto Rico, the Philippines, and Hawaii. Native Churches in Haiti and Mexico were taken under our wing. After the turn of the century, missionary work was begun in Brazil and in the Panama Canal Zone. American churches were built in Europe.

The First World War gave the missionary work of the American Church a temporary set-back; but it was the depression of the early 1930s that dealt it the blow from which it has never recovered. Since that time no new missionary district has been established, except by the technical separation of the Dominican Republic from Haiti and of the Virgin Islands from Puerto Rico, both continuing under the same bishops. Some additional work has been undertaken in northern South America, and some additional territory added to the district of Canal Zone by arrangement with the Church of England. But the general missionary cry since 1934 has been, not "Go forth" but "Hold the line" — and the line hasn't always been held.

Worst of all, there is little or no evidence of missionary statesmanship on the part of the National Council, charged with promoting the work of the Church in missionary districts at home and abroad, or on the part of the House of Bishops. The farsighted vision that led the bishops to send forth such men as Kemper and Boone, when the Church at home was still weak and scattered, is lacking, now that the Church is well established and complacent.

South American Challenge

Consider, for example, the challenge of South America. The Bogotá revolution, so aptly timed to cause the maximum of embarrassment to the Inter-American Conference of diplomats, has directed the attention of Americans to the threat of Communist-inspired revolt in the Western hemisphere. The implied warning is a timely one, for there is danger that in our concern about the spread of Soviet totalitarianism in Europe and Asia, we may overlook even more dangerous potentialities nearer home.

But it is the religious challenge of South America, rather than the political one, with which we are here concerned. The South American countries have long been considered solidly Roman Catholic, and the Episcopal Church has hesitated to establish missionary work in countries already supposedly cared for by another branch of the Catholic Church.

Recent years, however, have amply demonstrated the fallacy of the belief that South America is solidly Roman Catholic. Both Protestantism and Communism have been growing, at the expense of the Roman Church, and millions of nominal Roman Catholics

have actually lost all but the most superficial religion. Articles in Roman Catholic periodicals have admitted that the Church has lost a large proportion of the population in many South American countries.

Much of South America today is ripe for a Catholicism that is free from Rome and from Fascism. Anglicanism could offer to South Americans just such a free Catholicism. If we were to do so, it might have a tremendous effect on the whole future of Latin America, now torn in an underground struggle between Roman Catholic authoritarianism and Soviet Communism.

What we need, and need badly, is missionary statesmanship — lots of it, at the top levels in the councils of the Church. We need the kind of planning that looks far into the future, and lays down broad lines of strategic missionary policy. We need renewed confidence that the Holy Spirit still guides the Church, and that the Lord will provide the means if we set forth with determination to carry out His Divine Commission.

If we had such missionary statesmanship, we are confident that the rank and file of the Church would respond to it. They did in 1835, and they would in 1948. But they need inspired and inspiring leadership, and the knowledge that they are not merely holding the line, but going forward with Christ to add new provinces to His Kingdom. With such leadership and vision, perhaps the "missionary virus" would again infect our Church, and enable it to work new spiritual wonders.

Wanted, Brass Tacks

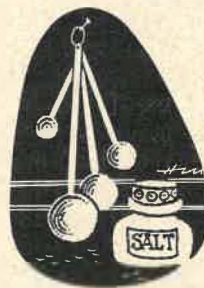
FOR 82 years, THE LIVING CHURCH has been a weekly record of the news, the work, and the thought of the Episcopal Church. Some of the news has been of the mighty acts of the Holy Spirit, working in and through the People of God. Some of the work has been that of building the towers of Sion. Some of the thought has been that of great minds, dealing with great issues. But the little news that is forgotten tomorrow is often of the work of God the Spirit, also; and the ideas and labors of people who deal with the mechanics and the household duties of life in a parish are the thought and the work of the Church.

Our Parish Administration Numbers are particularly concerned with these mechanics of daily life in the Church, these details and minutiae that exist — and must be done well — to make possible the carrying of the Good News into the world around, to make possible the strengthening and making holy of John and Mary and little Susie, who find and serve God in a particular place and a particular time. The great and abiding principles of the Faith are put into practice in places made of bricks or boards, by people who do things with their hands as well as their souls.

THE LIVING CHURCH needs to learn about the things those people do, so that it can help others to do similar things. We need to learn the better methods that Churchpeople have found, the handier means and the inspired ideas that have made their parishes better

able to achieve eternal goals. We want manuscripts, not about the rationale and theology of the parish dinner, but about menus for the multitude. We want, not pleas for increased parish calling, but tried and workable suggestions for doing it. We need articles that get down to the brass tacks of living in the parish family. If devotion is faith in its working clothes, we want to know what vestrymen and choir directors and Sunday school teachers and women's groups — and rectors and vicars — do when they put on their parish aprons and overalls.

A young man named Bernardone heard God tell him, "build My Church." So he started in with stones and mortar to repair a ruined chapel. He was later



known as St. Francis, who shored up the walls of the Christian Church of his time. But he started the job in the right way, with stones and mortar. The Church in our time — in any time — is always built by men and women who start with something like bricks and mortar. And we want to hear about them.

Most LIVING CHURCH articles are written by LIVING CHURCH readers. We hope that some who read this will be encouraged to make their experience in practical parish living available to other Churchpeople through our columns.

A Hat Too Many

Bishop Bayne has been given a new hat to wear — a military one [see page 7]. This is, of course, no addition to Bishop Bayne's duties, since he was already doing the work that goes with his new title. He was doing the work because the need is there and there is no other bishop handy to do it, no bishop whose pastoral concern is the men and women of the Armed Forces and their dependents.

We don't think that this duty should be given to the chief Executive Officer of the Anglican Communion in addition to all his other duties, and we don't think that this part-time episcopal oversight is adequate to meet the needs of the servicemen and chaplains in Europe. And, with equal intensity, we are repelled by the concept of a bishop whose title declares the limitation of his ministry to Episcopalians.

All in all, even though the appointment merely gives recognition to an existing state of affairs, we can only say that it is a state of affairs about which every thinking Churchman should be unhappy.

sorts and conditions

ARE SOME people predestined to go to heaven and other people predestined to go to hell? The basic Christian belief that God not only knows but wills all that has happened and will happen indicates that the logical answer to this question is "Yes."

JOHN CALVIN unhesitatingly accepted this answer. In his view, divine justice required that the whole human race be punished for its sinfulness, but divine mercy chose to rescue some by means of the sacrifice of Christ. Anglicanism takes issue with Calvin's belief in predestination to damnation with a scriptural allusion incorporated in the absolution at Morning Prayer — "Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live. . . ."

BUT PREDESTINATION remains. If God is the all-powerful, all knowing Being the Bible says He is, He not only foreknows but foreordains everything that happens.

THE PROBLEM of reconciling this doctrine with the equally emphatic scriptural insistence on man's freedom and moral responsibility has been the theme of many books and controversies, both in early Christian times and in recent centuries.

WHERE DOES human freedom fit into the picture? One answer is that God predestines men to have free wills, on the basis of which they make their own choice of heaven or hell — a choice which He knows in advance but wills only in the sense that He wills them to make the choice. But, being God, and knowing what the choice will be, He is plainly willing the result of man's choosing when He wills man's freedom to choose.

MY old standby, Dr. Hall, in his *Dogmatic Theology*, warns the reader against trying too hard to reconcile the paradox. The Christian has to recognize that everything he says about God is a finite and therefore imperfect attempt to define the Infinite.

FOR EXAMPLE, Dr. Hall points out, God does not dwell in time but in eternity. Past and future are with Him, an endless Now. To say that He "foreknows" or "predestines" is to apply to Him ideas that come from human thought-processes. God "knows" and "wills" in an eternal present.

AS FAR as Calvin's prescription of justice to some and mercy to others is concerned, Dr. Hall points out that God's justice and mercy are not divisible. Our heavenly Father is just to everyone and merciful to everyone without variability or shadow of turning.

SECULAR thinkers of today have just as much trouble fitting the fact of freedom into their intellectual systems. The physical principle of indeterminacy (which is by no means universally accepted by physicists) doesn't really provide any escape from scientific determinism in dealing with large-scale phenomena. To pin man's moral freedom to the unpredictability of the behavior of electrons is no better than to attempt to arrive at moral choices by shaking dice. Changes of direction may possibly be arrived at, but not moral changes.

NEVERTHELESS, the scientific determinist goes right on making moral decisions as a human being. The conflict is not really between science and religion but between two tendencies of the human mind which operate similarly in both religious and scientific thinking.

WE CANNOT logically abide discontinuity in explaining the universe around us. Everything must be related to everything else — whether theologically or scientifically — and one thing that happens must be the effect of something else that has happened. On the other hand, we experience discontinuity at many levels of life — from the quanta of the nuclear physicists all the way up to the fall of Lucifer from heaven.

TAKE SUCH a simple ceremony as going around a circle of children and counting out every third child until only one is left — unless you have done it before with exactly the same number of children, no mathematical formula exists to tell you which child will remain. It is obvious who will be eliminated on the first round, but when you go from the last child back to the first you have left the realm of mathematical continuity.

PARADOX lies at the heart of existence. Both the theologian and the scientist must bow before it and listen to the childish soul who says, "In my experience, it goes like this. . . ."

PETER DAY

LETTERS

Continued from page 2

derstand Anglican polity. Otherwise he could not think he could "deal" with a bishop and not the Church. Furthermore, what Bishop Reeves said and did was not said in a private capacity. It was said in the name of the Church against the evil forces of *apartheid*. The bishop, as have we all, "has been signed with the sign of the cross, in token that hereafter he shall not be ashamed to confess the Faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil . . . unto his life's end." That is far from being a private matter!

Unfortunately our silence may convince the non-Anglican that Prime Minister Verwoerd was right.

(Rev.) BRIAN KELLEY
Priest-in-charge, St. John's Church
Charlestown, Mass.

Senior Citizens

Throughout the country many churches and other non-profit organizations are becoming vitally interested in our senior citizens and especially in the area of proper housing. I understand numerous motel-type buildings composed of one and two room homes have been built.

I would like to hear from a number of rectors or heads of committees as to the plans used and costs, for I think if we could pool our information we could be of even greater value in helping our senior citizens.

(Rev.) H. J. PERSCHBACHER
Church of the Holy Trinity
Manistee, Mich.

Sanctified Beggars

When I read of the practice of beggary combined with threats being blessed in Washington Cathedral, I am, like the servants in the Gospel, "very sorry" [L.C., November 13th].

If no threats, the word "trick" should be omitted.

Any sort of roaming the streets at night — especially in disguise — is dangerous for our children, morally and physically.

If the begging is "selfless," if it receives only money, only for UNICEF, the word "treat" is out of place.

If begging is necessary for every good cause, and if our children are the right ones to learn public begging, then for mercy's sake



let them do it on the public streets in the comparative safety of broad daylight!

Some communities give parties for all the neighborhood children, thus trying to avoid beggary-with-threats. But Washington tries to sanctify it!

MARY MCENNERY ERHARD
Swansea, Mass.

elders and the deference given to mature judgment. Singapore youth are not arrogant. I believe this respect for age and experience is something inherent in Asian civilization which is of great value."

ECUMENICAL

Anglo-Eastern Festival

The Anglican and Eastern Churches Association, which seeks to foster better relations between the two groups of Churches, held its annual festival recently in London.

The Rev. Peter Bide, secretary of the Faith and Order Commission of the British Council of Churches, was the speaker, and Bishop Anthony of Sergievo celebrated the Divine Liturgy. The Rt. Rev. Henry C. M. Campbell, Lord Bishop of London and president of the association, was present, along with several Anglican and Orthodox clergy.

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How to Pronounce It

THE VOCABULARY OF THE CHURCH.
A Pronunciation Guide. By **Richard C. White.** Macmillan. Pp. xiv, 178. \$3.50.

Have you ever in conversation avoided a biblical proper name or a technical religious term because of uncertainty of pronunciation, and used instead some round-about expression? If so, then cheer up; for, in *The Vocabulary of the Church*, Richard C. White has provided just the tool you need.

The bulk of this book consists of a great number of such words, arranged in alphabetical order and provided with a simple key to their correct pronunciation, "according to American religious usage." In a brief Introduction Dr. White, who is research consultant in speech pathology at the University of Kentucky, and professor of homiletics at the College of the Bible, Lexington, Ky., explains the principles that have governed his selection, etc.

The present reviewer has checked *The Vocabulary of the Church* at a number of points and finds it remarkably complete. His review copy will repose beside other reference works in his library.

FRANCIS C. LIGHTBOURN

JESUS IN THE GOSPEL OF MATTHEW.

By **Edward P. Blair.** Abingdon Press.
Pp. 176. \$3.

After many decades of preoccupation with the primary strata of the Synoptic Gospels, interest has shifted to a concern with the Evangelists for their own sake.

This is due not merely, in the case of Matthew, to recent attempts by some biblical specialists, including our own Pierson Parker, to rehabilitate the priority of Matthew's Gospel — attempts rightly adjudged by Dr. Blair to be abortive — but rather to an appreciation of the Evangelists as creative theologians in their own right, not as mere scissors-and-paste compilers or collectors of oral tradition. Edward P. Blair's *Jesus in the Gospel of Matthew* is in keeping with this post-Bultmannian shift of interest, although Dr. Blair regards Matthew less as an individual creator than as the spokesman for a particular Church.

After a critical review of recent Matthean studies, Dr. Blair discusses in turn

ANGLICAN CYCLE OF PRAYER

December

11. Western North Carolina, U.S.A.
12. Western Szechwan, China
13. West Missouri, U.S.A.
14. West Texas, U.S.A.
15. West Virginia, U.S.A.
16. Willochra, Australia
17. Winchester, England

the Christology of the Gospel, the authority of Jesus in the realm of knowledge, and his authority in the sphere of conduct. Matthew's Jesus is the second Moses in the dual capacity of redeemer and law-giver, not redeemer only nor law-giver only. The conclusions of these three central chapters are rarely startling, but always sane and balanced, and should command general assent.

It is in the last chapter that Dr. Blair really lets himself go. Following suggestions from Cullmann, he seeks to place Matthew in a line of development starting with Qumran (the community of the Dead Sea Scrolls) and leading through Stephen and the Hellenists of Acts 6-7 to



a bifurcation between the first and fourth Gospels. All of these three groups of New Testament writings share the same second Moses Christology, the same concept of the place of knowledge in salvation (not gnostic and speculative, but religious and practical), and the same confluence of the Son of Man and Son of God concepts.

Someone remarked recently that there was a tendency to use the Dead Sea Scrolls as an open sesame to all New Testament problems, and caution is advised here. The similarities between Acts 6-7, Matthew, and John may be due quite as much to the fact that all are deposits of the sub-apostolic age, which was confronted everywhere with the same necessity of consolidation in theology, community ethics, and historical understanding. The end of the world did not come as anticipated, and the Church was here to stay.

REGINALD H. FULLER

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Appointments Accepted

The Rev. William R. Baskin, formerly vicar of St. Paul's Mission, Healdsburg, Calif., is now rector of the Church of Our Saviour, Placerville, Calif. Address: 38 Coloma St.

The Rev. Jerry E. Carpenter, formerly assistant to the executive director of Episcopal Community Services of the diocese of Pennsylvania, is now chaplain of Episcopal Hospital, Philadelphia.

While associated with Episcopal Community Services, Chaplain Carpenter also served as director of the Institutional Chaplaincy Service and as Episcopal chaplain at Philadelphia General Hospital. For the last seven years he has lectured on clinical pastoral training at the Philadelphia Divinity School.

The Rev. Lyman B. Greaves, formerly rector of Christ Church (West Englewood), Teaneck, N. J., will on January 31 become rector of Trinity Church, Williamsport, Pa.

The Rev. Dr. Raymond S. Hall, formerly director of the Seamen's Church Institute of New York, is now rector of Trinity Church, Portland, Maine. Address: 119 Coyle St.

The Rev. Robert Riley Johnson, formerly vicar of St. Andrew's Church, Chelan, Wash., and St. James', Brewster, will on January 1 become rector of St. Michael's Church, Yakima, Wash. Address: 5 S. Naches Ave.

The Rev. Harry Leigh-Pink, formerly rector of Emmanuel Church, Grass Valley, Calif., will on December 15 become assistant at St. Paul's Church, Bakersfield, Calif.

The Rev. Dr. A. Pierce Middleton, formerly rector of St. Paul's Church, Brookfield, Conn., will on January 1 become rector of St. James' Church, Great Barrington, Mass.

The Rev. Grant H. Muse, Jr., formerly vicar of Good Samaritan Church, San Francisco, is now vicar of Good Shepherd Church, Berkeley, Calif. Address: Ninth and Hearst, Berkeley 10.

The Rev. Desmond C. O'Connell, formerly vicar of the Church of St. John the Baptist, Ephrata, Wash., and St. Matthew's, Quincy, is now vicar of the Chapel of St. Michael the Archangel, Colorado Springs, Colo., and chaplain to Episcopal students at Colorado College and Air Force Academy. Address: 215 S. Uintah St.

The Rev. Richard L. Rising, formerly dean of the Cathedral of SS. Mary and John, Manila, Philippines, will on January 1 become rector of St. John's Church, Williamstown, Mass. Address: 25 Park St.

The Rev. Max H. Rohn, formerly associate at St. Mark's Church, Van Nuys, Calif., is now rector of St. James' Church, Lake Delaware, Delhi, N. Y.



Fabian Bachrach

The Rev. Jerry E. Carpenter
Now chaplain of Episcopal Hospital, Philadelphia.

December 11, 1960

The Rev. William L. Russell, formerly assistant parish priest of St. Cuthbert's, Durham, and priest in charge of St. Aidan's, Framwellgate Moor, County Durham, England, is now vicar of St. Stephen's, a newly-organized congregation in Wichita Falls, Texas, and is also in charge of St. Paul's, Olney. For the time being he will serve as Episcopal chaplain for Sheppard Air Force Base.

The Rev. Wesley H. Smith, formerly curate at Grace Church, Rutherford, N. J., will on January 1 become assistant at the Church of the Heavenly Rest and Beloved Disciple, Manhattan, New York City.

The Rev. Percy M. Stewart, formerly rector of Holy Trinity Church, Ukiah, Calif., and vicar of the church at Willits, is now vicar of St. Paul's Church, Healdsburg, Calif. Address: East and Matheson St.

The Rev. John C. Tierney, formerly rector of Holy Trinity Church, Thermopolis, Wyo., in charge of the church at Meeteetse, is now rector of St. Thomas' Church, Rawlins, Wyo.

The Rev. Peter Tonella, formerly rector of Holy Sacrament Church, Hollywood, Fla., is now in charge of a new mission center covering the Hermon, Star Lake, Fine area in the northwest-ern Adirondacks, New York state.

Ordinations

Deacons

Albany — On October 22, Robert E. Barron, to be curate of St. Stephen's Church, Schenectady, N. Y. The Rev. Mr. Barron comes to the ministry after many years as a business executive. He served recently as senior business consultant for the New York state department of commerce. He is the second of five men from Bethesda Church, Saratoga Springs, N. Y., scheduled to be ordained within two years.

Marriages

Miss Barbara Spencer Newberry, daughter of Mr. and Mrs. Frederic Stark Newberry, of West Orange, N. J., and the Rev. James Elliott Lindsley, rector of St. Stephen's Church, Millburn, N. J., were married on November 19.

Births

The Rev. James R. Crowder and Mrs. Crowder, of St. Paul's Church, Meridian, Miss., announced the birth of their second son, Christopher James, on November 3.

The Rev. Ralph E. Darling and Mrs. Darling, of Trinity Church, Coshocton, Ohio, announced the birth of a daughter, Kathryn Leigh, on November 11.

The Rev. Robert I. Maurais and Mrs. Maurais, of St. Andrew's Church, Tampa, Fla., announced the birth of their third child and third son, John Paris, on November 16.

Living Church Correspondents

Mr. Norman Black is now correspondent for the diocese of New York. Address: Graduate School of Journalism, Columbia University, New York 27.

Corrections

The Rev. Antoni M. Turkiewicz is locum tenens rather than acting rector at the Church of the Epiphany, Hialeah, Fla. His baptismal name ends in "i" and not "n," as was listed in the issue of November 6. He has spent much of his ministry serving on the staff of Holy Comforter Church, Miami.

Seminaries

The Rev. Dr. A. Grant Noble, formerly rector of St. John's Church, Williamstown, Mass., will on January 1 become assistant dean and chaplain at VTS.

Changes of Address

The Rt. Rev. Goodrich R. Fenner, retired Bishop of Kansas, and Mrs. Fenner will travel in Europe for the next seven months. Their American for-

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warding address during this time will be: c/o Rev. Bertram L. Smith, 826 Green Hill Rd., Dallas 32, Texas.

The Rev. William D. Chapman, formerly rector of St. Paul's Church, Brunswick, Maine, may be addressed at Box 82, Sikeston, Mo. He is temporarily in charge of St. Paul's Church, Sikeston. In January he expects to go to an industrial chaplaincy in England.

Resignations

The Rev. Dr. Kenneth D. Martin, rector of St. Matthew's Church, Kenosha, Wis., since 1927, has retired. He is an honorary canon of All Saints' Cathedral, Milwaukee, and represented the diocese of Milwaukee many times as a deputy to General Convention. Address: Box 111, Lake Delton, Wis.

Armed Forces

Chaplain (Major) William P. Barrett, formerly addressed at Fort Carson, Colo., and on W. Pikes Peak Ave., Colorado Springs, may now be addressed at the Office of the Staff Chaplain, Headquarters Yukon Command, USARAL, APO 731, Seattle, Wash.

Missionaries

The Rev. Sumio Takatsu, formerly minister in charge of St. Luke's, Villa Maria, Sao Paulo, Brazil, and professor at St. Hilda's School, Sao Paulo, is now professor at the seminary in Port Alegre. Address: Seminario Teologico, Caixa Postal 790, Porto Alegre, R.G.S., Brazil.

DEATHS

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

The Rev. Mother Mary Veronica (Inez Marion Freeman), Order of Poor Clares of Reparation and Adoration, died on September 21st, in New York City, in the 36th year of her profession.

The Rev. Mother Mary Veronica was born in Merrill, Wis., in 1905, and entered the Poor Clares order in 1922. She had correspondence with people

throughout the world, and gave spiritual guidance to people in Australia, New Zealand, and Africa, as well as other places. She did a considerable amount of religious writing.

She is survived by two brothers, Col. Merrill Freeman and Wynne Freeman.

Sister Louise, O.S.A., died on October 13th in the Convent of St. Anne, Kingston, N. Y., at the age of 87.

Sister Louise was born in Sweden, and entered the Order of St. Anne in Boston, Mass. During her 48 years in the religious life, she served as mother superior in convents in Boston, the Virgin Islands, and Versailles, Ky. From 1934 until 1938 she was in charge of St. John's Orphanage in Washington, D. C.

Sister Mary Elizabeth, C.E. (Mary Buchanan McGill), died on November 14th at St. Luke's Hospital, Tokyo, Japan.

Sister Mary Elizabeth went to Japan in 1917 as a missionary from the American Church. She served in Kyoto, Nara, Hibarigaoka, and Kusatsu before resigning from the American mission in 1937 to try her vocation in the Community of the Epiphany in England. She was professed in that order in 1940. In 1947 she went to the Convent of the Epiphany in Tokyo and remained in Japan until her death.

She is survived by two sisters, Mrs. Freeman Clarkson and Miss Ernestine McGill; and a brother, William McGill.

John Stevenson Foster, vice chancellor of the diocese of Newark and a vestryman of Christ Church, Bloomfield and Glen Ridge, N. J., died on October 28th in Hoboken, N. J., after falling ill on a New York-bound train. He was 59 years old.

Mr. Foster was born in Newark, N. J. He was graduated from Wesleyan University and from the New York University School of Law. He was admitted to the New Jersey Bar in 1927.

He was a director of the Firemen's Insurance Company, and a former chairman of the Committee on Fire Insurance Law for the American Bar Association. He was a member of the American, New Jersey, and Essex Bar Associations.

Mr. Foster is survived by his wife, Anna Ehlers Foster; two sons, John S. Foster, Jr., and James M. Foster; and a daughter, Joanne Foster.

Capt. William Henry Lee, USN (ret.), former junior and senior warden of Grace Church, Waynesville, N. C., died on November 10th in the Navy hospital at Camp Lejeune, N. C.

Captain Lee, a native of Waynesville, studied at the University of North Carolina, and was graduated from the United States Naval Academy in 1906. He received two Navy Crosses for his serv-



ice in World War I, as well as the Distinguished Service Cross from the British government. He retired from the Navy in 1936 after 30 years of service, but was recalled to duty at the beginning of World War II.

Captain Lee is survived by his wife, Julia Milton Lee; a son; a stepdaughter; two grandchildren; four sisters; and two brothers.

ACU CYCLE OF PRAYER

December

11. St. Patrick's, Dallas, Texas; St. Andrew's Parish, Kenosha, Wis.
12. Christ Church Parish, River Forest, Ill.
13. Church of St. Michael, and All Angels, South Bend, Ind.; St. Alban's, Los Angeles, Calif.; Christ, Redondo Beach, Calif.
14. Church of St. John the Baptist, Brooklyn, N. Y.; Trinity, Utica, N. Y.; St. James', Port Daniel Centre, Quebec, Canada
15. St. Luke's, Mineral Wells, Texas; St. Paul's, Shigawake, Quebec, Canada
- 16.
17. St. Paul's, White River Junction, Vt.; Trinity Church, New Castle, Pa.

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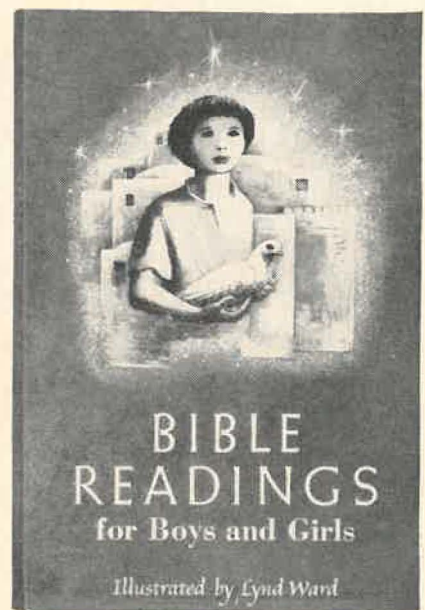
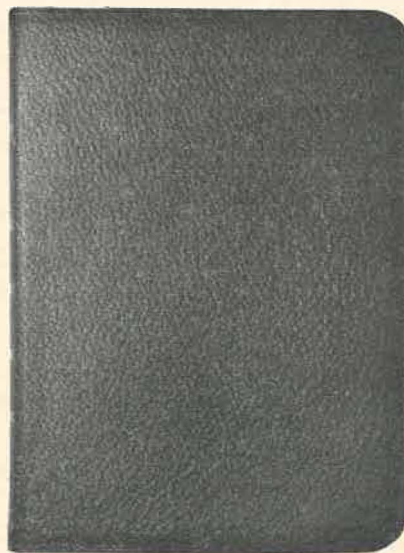
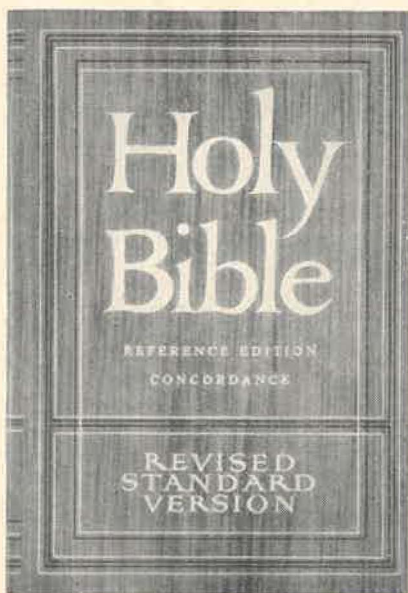
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