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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.)

"Protestant"

Mr. Edward N. Perkins' letter [L.C., November 27th] recommends the removal of the word "Protestant" from the official title of our denomination primarily on the grounds that such a removal would not offend the majority and would fulfill the "hopes of a very substantial minority." His objection is essentially that although the 17th century word meant specifically "Anglican" or "Lutheran," it has now come to be "so far as the general public is concerned . . . descriptive of the bodies . . . which repudiate the apostolic ministry and the Catholic Sacraments and . . . liturgy."

I question the validity of this statement in the sections of the country with which I am personally connected, i.e., Mississippi, North and South Carolina, Tennessee, and Virginia, where the general public certainly takes the word "Protestant" to mean "non-Roman" and to connote as well a denomination's having been thus defined since and to some extent as a result of the Reformation (which did not affect the development of the Eastern or Old Catholic Churches).

If, however, the people of Mr. Perkins' section of the nation have come, as he says, to think of the word, as meaning non-apostolic and non-liturgical, then the second adjective of our title should clarify our position. "Episcopal," as we use it, means apostolic, and our liturgical character is evident. If we should drop the adjective "Protestant" because the "general public" misunderstands it, then how much more should we avoid every reference to the word "Catholic," so universally misunderstood to mean "Roman"!

To reduce our title simply to say that we are "the Episcopal Church in the United States of America" would be improper, since the most conservative Churchman would admit the existence of three major Churches of the apostolic episcopacy in this country — Roman, Anglican, and Eastern. The addition

ACU CYCLE OF PRAYER

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

December

- 25. Church of the Messiah, Central Islip, N. Y.; Church of St. Michael and All Angels, Denver, Colo.
- 26. St. Stephen's Cathedral, Portland, Ore.
- 27. Church of St. John the Evangelist, Newport, R. I.; St. Paul's, Staten Island, N. Y.; Sisters of Community of St. John the Evangelist, Brooklyn, N. Y.
- 28. Holy Innocents', Corte Madera, Calif.; Church of the Holy Innocents, Highland Falls, N. Y.; St. John's, Kissimmee, Fla.
- 29. St. Luke's, Hot Springs, S. D.
- 30. Oratory of the Guardian Angels, North Bennington, Vt.
- 31. St. Andrew's, Cottage Grove, Ore.

of the adjective "Protestant" indicates that we are neither Roman nor Eastern, defining our position in two words.

"Protestant" shows that our position is anti-papal; it is not a battle cry, and it does not constitute doctrinal acceptance of those Protestant bodies with which we disagree. "Episcopal" shows that our position is anti-extreme-Reformation; it is not a battle cry, and it does not constitute doctrinal acceptance of all groups of episcopal polity. The two adjectives outline our position exactly, and so far as I know, no one has yet proposed a more satisfactorily definitive title.

Such a solution would have to be in the form of a completely new name. For lack of any proposal to date which truly meets Mr. Perkins' goal of ending "the endless presence of unhappiness and controversy," I suggest that we keep the name which has been sufficient for so long and which is made perfectly clear with much less explanation than is necessary to clarify the unfortunate misunderstanding of our "Catholic" position.

JAMES WARING McCRAHY
University of North Carolina
Chapel Hill, N. C.

Church Cathedral

I can understand a "Christ Church" or a "Christ Cathedral," but why a "Christ Church Cathedral?" What is a church cathedral? I thought the bishop's church was called a "cathedral church," "cathedral" for short.

THEODORE X. REILLY
New York, N. Y.

Korean Lepers

I have just heard from our secretary in England that she has received a check for \$979 from your readers in response to my appeal for the leper beggars here [L.C., September 11th]. This will be a very great help to our work.

You will be glad to hear that we have now got two houses built, and a third one is on the way. There are now one family and 15 single men living there. A large chicken run is also being built.

There was some strife with the local people a month or so ago, but they now have a signed agreement with the village leaders, so there should not be any more trouble.

With heartfelt thanks for your generous help,

(Rev.) ROGER TENNANT
Anjoong, Pyang Tek Kun, Korea.

Editor's Note: A contribution for the lepers may be made by sending a check made payable to THE LIVING CHURCH RELIEF FUND, with the notation, "For Korean Lepers." Since receiving this letter, contributions to the fund have reached a total of \$1,254.50 [L.C., December 18th].

Defense of Truth

Bravo to Mr. Herbert J. Mainwaring and the other 4,500 petitioners to the House of Bishops in 1958 for an unequivocal statement defending the Faith against certain specified acts and statements of heresy!

That petition was prompted by holy zeal

Continued on page 18

The Living Church

Volume 141 Established 1878 Number 26

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

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
22. Epiphany III
- Theological Education Sunday
25. Conversion of St. Paul
25. Election of bishop coadjutor, diocese of Nebraska
29. Septuagesima

February

2. The Purification
5. Sexagesima
12. Quinquagesima

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

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

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

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wisconsin.

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

December 25, 1960



By The Rev. Enrico C. P. Molnar
Courtesy of Diocese of Los Angeles

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and

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BNS

AND it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

(And this taxing was first made when Cyrenius was governor of Syria.)

And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

The Living Church

Christmas Day
December 25, 1960

For 82 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

BISHOPS' PASTORAL LETTER

No More Arians

The Rev. Edward O. Miller, rector of St. George's Church, New York, N. Y., has refused, according to New York newspapers, to read the pastoral letter of the House of Bishops to his congregation. The New York *Times* and *Herald-Tribune* reported that in a sermon on December 11th he announced his decision to ignore a canonical requirement that every minister having a pastoral charge read such a letter to his people on a Sunday within a month after receiving it.

Repeated attempts by THE LIVING CHURCH to contact Bishop Donegan of New York disclosed only that the bishop was not available and "is not making any comment on the matter at this time." Mr. Miller was equally unavailable.

As quoted in the newspapers, the Rev. Mr. Miller denounced the bishops' letter as full of "pious religious jargon" couched in "archaic language" and "double talk." "It is," he said, "a piece of sheer mediocrity in a world looking to the Church for a voice that is relevant and understanding." [The pastoral letter was published in full in the December 4th issue of THE LIVING CHURCH.]

"The Roman bishops," said Mr. Miller, referring to a statement issued by the Roman Catholic bishops of the United States [L.C., December 4th], showed an awareness of what modern man is forced to grapple with in the realm of the spirit

— and it isn't with irrevocable, unequivocal commitments to historic creeds, however important to organized religion they may be." He expressed unhappiness that the bishops' pastoral letter offered a "medieval theology" to modern man while a Presbyterian leader, some days later, made a "soaring call" for Church unity.

Quoting Alfred North Whitehead's statement that "religions commit suicide



when they find their imperatives in their dogmas," Mr. Miller said that "imposed creedal orthodoxy will not suffice." The Apostles' and Nicene Creeds, he said, arose as precise definitions intended to refute heretical sects in the early years of Christianity. "We are no longer surrounded by Arians, Apollinarians, Patripassians, and Eutychians," he maintained.

"I love the Creeds," he said, "and I recite them and I think I have overcome honestly the intellectual obstacles."

One Method

Bishop Louttit of South Florida has suggested one method by which the pastoral letter of the House of Bishops might conveniently be read in churches, in obedience to the Church's canon on the subject. He suggested to his clergy recently that they might read the letter (which has been termed by one bishop "unconscionably long" for single reading in parishes) in four sections on successive Sundays, commenting on each section and drawing sermon material therefrom.

SOUTH AFRICA

A Separate Statement

A majority statement of delegates from South African member Churches of the World Council of Churches to a conference held this month in Johannesburg rejected "all unjust discrimination on racial grounds." The Dutch Reformed Church of South Africa issued a separate statement disassociating itself from the majority position, and said that the Dutch Reformed Church could not accept any but separate development of the non-European peoples as the proper solution of South Africa's racial problem.

The conference, itself technically illegal under South African law forbidding interracial meetings, passed a resolution saying that "no one who believes in Jesus Christ may be excluded from any Church on grounds of race and color." Another

CHRISTMAS MESSAGE, 1960

God is with us; this is what Christmas means. God is the Lord of all life; He is working out His purpose now in the events of history.

Looking at the world as it is today can you believe this? Is this what you mean along with many other good but lesser things when you say Merry Christmas? I hope so. For then you will know the joy of Christmas, a deep joy which the circumstances of your life cannot destroy.

Christmas is more than a season of good will, a time when we think how desirable peace is, a time when we try to be somewhat more thoughtful and kind. It is rather a time when we cele-



brate the coming of Christ into the world; we see His Life and Death and Resurrection as a pouring out of the spirit of God upon all men. God has entered His world. As He gave Himself in the coming of Christ so He gives Himself now. He waits for us to turn to Him, to work with Him in His purpose for the world.

To keep Christmas is to see in Christ both our judgment and our hope. To keep Christmas is to accept that judgment and live freely and unafraid in that hope.

ARTHUR LICHTENBERGER
Presiding Bishop



Milton Mann — Jack Tar Hotel Photo

NCC Assembly in San Francisco: the ecclesiological significance was deleted.

resolution said that there are no scriptural grounds for prohibiting racially mixed marriage, but added that the well-being of the community and pastoral responsibility require that due consideration be given to certain factors which may make such marriages undesirable. Still another resolution said: "It is our conviction that the right to own land wherever he is domiciled and to participate in the government of his country is part of the dignity of the adult man and for this reason a policy which permanently denies to non-white people the right of collaboration in the government . . . cannot be justified." [RNS]

NCC

Jacobites Enter

by PETER DAY

The 34th member Communion of the National Council of Churches, by action of the General Assembly at San Francisco, Calif., is the Syrian (Jacobite) archdiocese of the U.S.A. and Canada. This ancient Christian body, separated from the Greek Orthodox Churches since the Council of Chalcedon in 451, has a membership of 50,000 in North America under the leadership of Archbishop Athanasius Y. Samuel. Through its patriarchate at Homs, Syria, it is in communion with the Coptic, Ethiopian, and Armenian Churches.

The Syrian Church belonging to the Orthodox Communion is already a member of the NCC, together with five other Orthodox bodies and the Armenian Church. Thus there are now eight ancient Eastern Churches participating in the

Council's deliberations.

A rather pointless "message to the Churches" was adopted by the General Assembly on December 8th, the fifth day of the meeting. Taking correct positions on many current problems, it had apparently suffered from the deletion of unacceptable provisions aimed at enhancing the "ecclesiological significance of councils of Churches." This phrase, interpreted by newspaper reporters as the quest for a "super-Church," reflects the belief of some NCC delegates that interchurch bodies are in some ways truer or more valid manifestations of the life of the Church than the separated Communions.

A study now under way will attempt to spell out opposing views on this question.

In other resolutions adopted in the closing sessions, the NCC:

- ✓ Commended Methodist minister Lloyd Foreman and the Roman Catholic Mr. and Mrs. James Gabrielle, and others in New Orleans who have "stood firm in the Judeo-Christian and historic American traditions" in the school integration controversy.

- ✓ Requested modification of the Federal program for aid to dependent children to prevent the states' withholding aid from illegitimate children and to delete a Federal requirement that employable fathers be absent from the family. ("Most people feel," said William J. Villaume, director of the NCC social welfare department, "that you can't stop illegitimacy by starving children.")

- ✓ Asked Churchpeople to work for elimination of state and local residence requirements for public assistance and "the replacement of Federal aid for certain categories of people by a single program based solely upon need."

- ✓ Called on the NCC Department of Church World Service and its Home Missions

Announcement

At the beginning of August, a friend of THE LIVING CHURCH made available the sum of \$50 to be used as a prize for the best job of reporting done by a LIVING CHURCH correspondent. The contest ran from the issue of August 7th to that of December 18th. We are happy to announce that the winning correspondent is the Rev. James L. Considine, Jr., rector of St. Peter's Church, Brenham, Texas. The winning story was run in the issue of November 6th, an interview with Mrs. Lyndon Johnson, wife of the then candidate for the Vice-Presidency.

Fr. Considine not only submitted an interesting and well-written story, he exhibited a good deal of initiative and pertinacity in getting it in the first place. After countless efforts to reach Mrs. Johnson, and an opportunity to see her circumvented by the illness of her father, Fr. Considine admitted failure.

Then he went on and got the story anyway. The decision of the judges, in awarding him the prize, was unanimous.

Division to meet the needs of refugees from Cuba "without regard to race, creed, or political belief."

- ✓ Urged the Churches and people of America to give more vigorous support to the United Nations and its specialized agencies, and asked that the United States strengthen the International Court of Justice, ratify the Genocide Convention, and renew its leadership in drafting and enacting the Covenant of Human Rights.

- ✓ Called for reforms in treatment of migrant workers in the United States, including unionization of such workers.

- ✓ Commissioned Bishop J. Wesley Lord, Methodist, new vice chairman of the General Board, to undertake the Christmas visitation to servicemen hitherto undertaken by NCC presidents who were ordained ministers. (The new president, J. Irwin Miller, is a layman.)

WCC

True Light

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, has issued a Christmas message calling on Christians to recognize that Christmas is a universal festival only if it remains the festival celebrating the unique intervention of God in history. In his message, Dr. Visser 't Hooft says:

Christmas has become everybody's festival. It is celebrated by Christians and non-Chris-

tians, it is celebrated in churches and cinemas, in offices and restaurants.

Is this not as it should be? After all, the prologue of St. John speaks of the light that enlightens every man. The Christmas fact is indeed a fact of universal significance, it has to do with the salvation of humanity, it is therefore everybody's business.

So far so good. But St. John speaks of the true Light that enlightens every man. Christmas does not speak of light in general, not of the endless sequence of days after night or of summer after winter. It deals with the true, the genuine Light that God sent, and this Light is Jesus Christ, God who comes in the flesh. If we celebrate Christmas on December 25th, this is due to the fact that in the early centuries this was the day of the festival of *Sol Invictus*, the Invincible Sun. And the Christians set their festival of the true Light *over against* such nature worship.

Christmas is the universal festival, but only if it remains the festival celebrating the unique intervention of God in history. Its true universality depends on its rootedness in the great deed of God in Jesus Christ.

The job of Christians is, then, not to say to the world: you have stolen our festival, this has nothing to do with you. Their job is to say: yes, this is your festival, too, but you can only celebrate it aright if you recognize what it means: that the world, that you yourself are called to live by the Light that is Jesus Christ.

The great promise of Christmas — peace in the world, peace in our families, peace in our hearts — is for all those who will open their lives to the true Light.

NATIONAL COUNCIL

Advancing Indian Work

The National Council, meeting in Los Angeles December 1st through 3d [L.C., December 18th], focused its attention on the Church's ministry among the American Indians. The Rev. Clifford L. Samuelson, executive secretary of the Division of Town and Country Work of the Home Department, and the Rev. William Davidson, associate secretary of that Division, reported on the work of the National Town-Country Institute (Roanridge) in the area, and said that nine Indian laymen are already in training in connection with the Church Army, and will be ready soon to work in the field. The Council

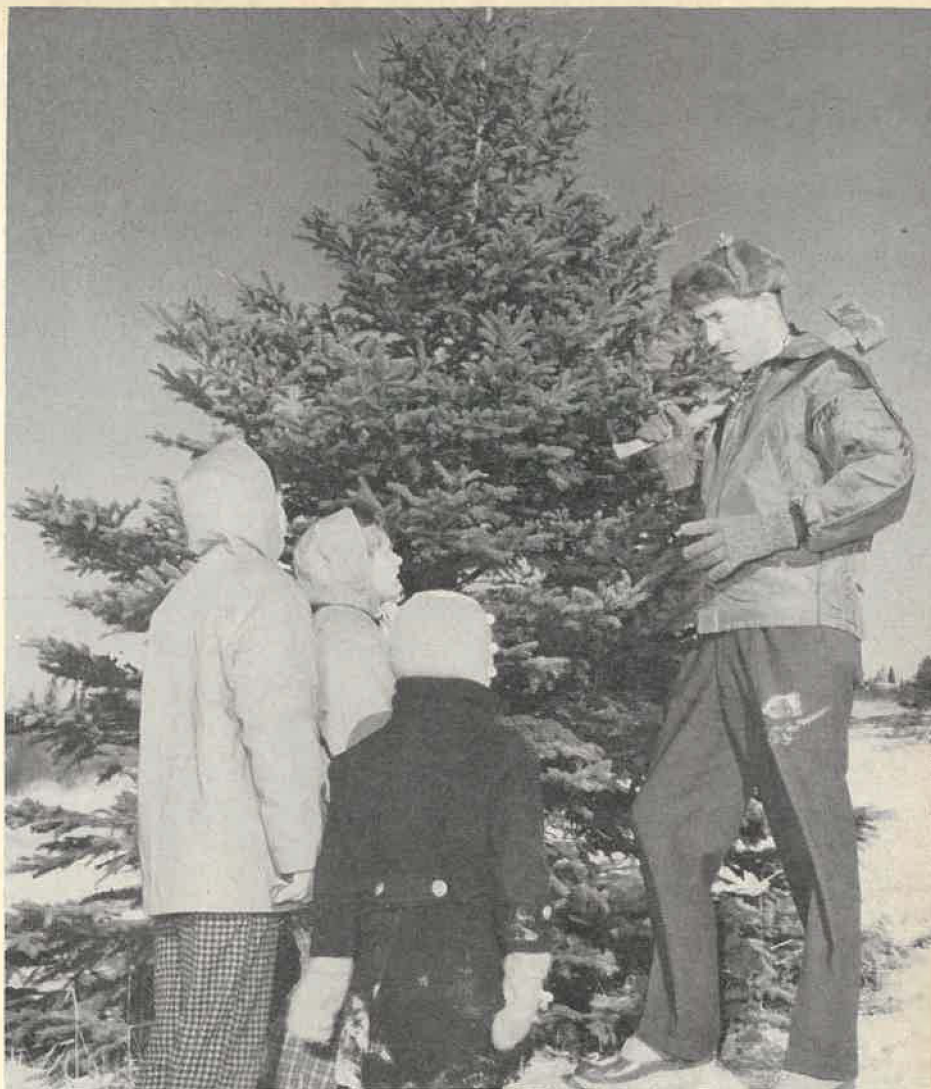
ANGLICAN CYCLE OF PRAYER

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

December

25. The Church of Jerusalem and Patriarch Benedict
26. The Methodist Church in the U.S.A.
27. Church of Rumania and Patriarch Justinian
28. Church of Bulgaria and Patriarch Kyril
29. Zanzibar, East Africa
30. Zululand, S. Africa
31. Patriarchate of Alexandria and Patriarch Christoplonos

December 25, 1960



Sprague Photo

Tree-Hunting for the Lichtenbergers

The Northern Maine Clericus is supplying this year's Christmas tree for the Most Rev. Arthur Lichtenberger's home. The Presiding Bishop wanted a small tree for Dover House, his residence in Greenwich, Conn. In this picture, the Rev. Robert

Black, rector of Church of the Good Shepherd in Houlton, Aroostook County, Maine, discusses some of the qualities of a "proper" tree with young parishioners. Listening are Susan Sprague, Shelly Pierce, and Jami Pierce.

passed a resolution adding \$69,500 to the Home Department's 1961 budget for "Special Fields — Indian Work," to enable the Department to "develop, advance, and improve the Church's ministry among American Indians in accord with . . . the study . . . of the Home and Christian Social Relations Departments. . . ."

The Council also resolved to make the Conference on Church Workers Among the Deaf a coöperating agency with the National Council, under the supervision of the Presiding Bishop's Advisory Committee on Deaf Work, and voted \$45,500 for the Home Department's budget for this work, to be added to a grant made from United Thank Offering funds in the amount of \$12,000.

A grant of \$10,000 was voted by the Council to assist in the construction of a church-parish house in the area of Sun Valley and Ketchum, Idaho. Funds have already been raised locally, by the missionary district of Idaho, and through a

National Council loan, to a total of \$45,000. The added \$10,000 is needed to complete the financing.

The Council also:

✓ Approved in principle the appointment of missionaries to serve the English-speaking chaplaincies in Indo-China in the diocese of Singapore.

✓ Approved in principle the appointment of missionaries to serve in the diocese of Damaraland in the Province of South Africa. (The Overseas Department, in proposing the resolution, noted that a candidate for such appointment was, "happily," immediately available.)

✓ Approved in principle the appointment of missionaries to serve in the diocese of Korea. (Bishop Daly in Korea had requested the appointment of an American clergyman to assist in the program of theological education in Korea. Bishop Bayne endorsed the request.)

✓ Approved in principle the assignment of a missionary to the faculty of Tunghai University, Taiwan (Formosa).

✓ Heard Dr. Roswell P. Barnes, executive

Making a Case

Mock trials of "John Christianson" were held at meetings of the convocations of the diocese of Western Massachusetts recently. The trials were staged by the diocese's department of Christian education.

In each trial a lawyer was used either as prosecuting or defending attorney. The indictment ran: "A grand jury hereby presents that the defendant, 'John Christianson,' did at various and divers times during his lifetime fail in his duties to God in the exercise of his earthly stewardship of his (a) talents, (b) time, and (c) treasure, and the said 'John Christianson' is hereby submitted to be tried before a jury of his peers for such offenses."

Jurors were lay people of the convocations. In the Pittsfield, Mass., trial before the Berkshire convocation, with the Rev. Malcolm W. Eckel as judge, the jury found the defendant guilty. In Worcester, a divided jury acquitted him, saying that he was not completely culpable because the Church did not provide proper education during his formative years. The jury of the Springfield convocation, meeting at Holyoke, found the defendant guilty, but pled for clemency on the grounds of ignorance. Arthur T. Lichtenberger, son of the Presiding Bishop, was a witness at the Holyoke trial.

In making its case to the jury, the prosecution contended that: "The binding nature of his [the defendant's] obligations of stewardship follow inescapably from his claim to be a member of the People of God. The People of God are constituted by their faith in God as Creator, and by their acceptance can only find expression in the rightful use of the endowments and possessions which God has entrusted to man.

"The rightful use of man's endowments and possessions involves the development, in freedom, of man's total life . . . and giving back to God at the altar the fruits of this total life. . . ."

FRANCE

International Choristers

The choir of Church of the Ascension, Munich, Germany, joined the choir of the Pro-Cathedral of the Holy Trinity in Paris, France, on December 4th, in a choral Communion service. The Rev. Joseph Bernardin, rector of the Munich church, preached.

The German choir and their rector were invited to the Pro-Cathedral after the Very Rev. Sturgis Lee Riddle, in Munich last summer for the Convocation of American Churches [L.C., July 10th], was impressed by their singing. Members of the choir are music students from England, Australia, and the United States. Arrangements for the transportation of the chorister, and for their hospitality while in Paris, were made by a committee which



Dr. Doren, Fr. Two Hawk, and (far right) Mr. and Mrs. Harry Olson with friends: Dakotas in Pennsylvania.

director of the United States conference of the World Council of Churches, and Dr. R. H. Edwin Espey, associate general secretary of the National Council of Churches, warn that "organizational manifestations" of the ecumenical movement, such as the WCC and NCC, should not be confused or equated with the spiritual aspects of the trend toward cooperation among different faiths.

Discussed the proposed concordat between the Philippine Independent Church and the Episcopal Church with regard to the possibility of including financial assistance to certain areas in the 1961 budget. The Finance Committee later reported that no action would be taken at this time as needed financial assistance to the Church is already in process.

Heard Bishop Bloy of Los Angeles offer the pleasant California weather as a welcoming present in lieu of the Texas hats given to the House of Bishops when it met in Dallas [L.C., November 27th].

PITTSBURGH

Missionary Reports

The Rev. Webster Two Hawk celebrated the Eucharist in the Dakota language on Advent Sunday at St. Paul's Church, Mt. Lebanon, Pa. The celebration was part of a visit by the Dakota priest and five of his parishioners from South Dakota to their sponsoring parish.

Last year, the Mt. Lebanon parish undertook the support of the five mission stations in the Yankton Indian reservation in South Dakota, agreeing to supply \$5,000 per year for a three-year period. The missions are under the charge of the Rev. Mr. Two Hawk, a graduate of the University of South Dakota and of Bexley Hall, the divinity school of Kenyon College. The rector of St. Paul's Church is the Rev. C. Dale David Doren, who is a native of South Dakota.

Fr. Two Hawk and his five teenaged parishioners were in Mt. Lebanon in Thanksgiving week and into the first part of Advent. Fr. Two Hawk showed slides of his area and told of his work in the 6,000 square miles which he covers. He travels about 3,500 miles each month. The Dakotans were overnight guests of some 35 Mt. Lebanon families.

"All but a handful of the Dakota Indians are Christians," Fr. Two Hawk told the Pennsylvanians, "and about a third of them are Episcopalians, due perhaps to the fact that an Episcopal minister was the first missionary to come to South Dakota."

The Church encourages the keeping of both Christian and Indian customs.

Last summer, Dr. Doren and his wife visited the Yankton reservation during the Niobrara Convocation [L.C., July 17th]. Plans are being made for a pilgrimage of Mt. Lebanon parishioners to their missions early in 1961.



"Judge" Eckel hears witness from Lenox School in Pittsfield, the verdict was guilty [column 3].

included American Ambassador to France Amory Houghton and his wife, American Ambassador to NATO Randolph Burgess and his wife, and Consul General Morris Hughes and his wife, all parishioners of the Pro-Cathedral.

OLYMPIA

Stickers for Support

Mrs. Walter W. McNeil, Jr., wife of the archdeacon of Olympia, is in charge of "Project Stickers," an undertaking of the United Church Women of Seattle.

The Christian social relations committee of the women's group, investigating the problems of many individuals from minority groups in finding employment on the same basis as Caucasians, discovered that employers feared they would lose business if they hired minority people, especially Negroes.

To give employers support in hiring these people, the committee had stickers printed and made available. The stickers bear the message, "As your customer, I welcome being served by any qualified person regardless of race, creed, or color." The stickers are to be affixed to checks, bills, and other communications with department stores, utility companies, and the like.

RHODE ISLAND

Chaplains to the Force

An Episcopal priest has been appointed as one of two chaplains to the Rhode Island state police. The two volunteer chaplains are the first in the organization's history.

The Rev. Harrington M. Gordon, Jr., rector of Trinity Church, Cranston, R. I., together with a Roman Catholic priest, will offer spiritual guidance to the force throughout Rhode Island, and will take part in state police ceremonial functions.

[RNS]

SPOKANE

Eyes on the Diocese

The missionary district of Spokane will be self-supporting in 1961, for the first time since Bishop Scott brought the Episcopal Church to the territory in 1854, according to the Very Rev. Richard Coombs. Dean Coombs, writing in the *Columbia Churchman*, publication of the district of Spokane, said that next year, "for the first time in one hundred and seven years we will be on our own, not only paying our own bills, but contributing our full quota to the national Church and to overseas missions. This is the symbol of our maturity. The Church in Spokane has come of age.

"It is important for us to realize, however," he added, "that financial independence is not the only requirement for diocesan status. . . . We must be able to prove to the Church that, having reached this

level, we can safely maintain it, a safety factor in which the Church is rightfully concerned."

Dean Coombs said that the 1961 General Convention would be informed of the district's self-supporting status. "Between then and 1964, when the following Convention meets," he said, "we can be certain that the eyes of the Church will be on us, even if diverted from Texas for a while!"

ORTHODOX

Equal Footing

An official of the Russian Orthodox Church said recently that his Church favors "any movement or gesture aimed at bringing about rapprochement or union among the various Christian Churches."

Archbishop Nicodim, head of the Department of Foreign Relations of the Moscow Patriarchate, added that the Russian Church "does not consider that this aim can be achieved unless Pope John XXIII states in advance his agreement to

deal with this matter on an equal footing with leaders of other Christian Churches." The archbishop was in Damascus during a tour of Eastern countries by Russian Church leaders [L.C., December 11th]. The archbishop said that he was speaking on behalf of Patriarch Alexei of Moscow and All Russia.

Questioned regarding the forthcoming ecumenical council summoned by Pope John to discuss, among other things, the problem of Christian unity, Archbishop Nicodim said that no official invitation had been extended to the Orthodox Churches, and thus the Russian Church "cannot deal with the subject very effectively." [RNS]

Fraternal Ties

Patriarch Alexei of the Russian Orthodox Church, who was on a tour of the Near and Middle East [L.C., December 11th], arrived in Beirut, Lebanon, for a visit as the guest of Metropolitan Elei Salibi of the Greek Orthodox Church there.

The Patriarch, whose tour has been mentioned frequently in Moscow Radio broadcasts, was welcomed at the airport

by members of the Lebanese Orthodox clergy as well as by the Russian Ambassador to Lebanon. He was accompanied by a group of other high-ranking Russian Churchmen.

The Russian visitors reached Beirut from Damascus, Syria, where the Patriarch had talks with Greek Orthodox Patriarch Theodosios VI of Antioch.

A Moscow Radio broadcast reported that the talks were concerned with the strengthening of "long-standing historical and fraternal ties" between the Russian Church and the Church of Antioch.

The broadcast said the Patriarchs condemned "everything that inflames hatred among the peoples and pushes mankind to a new world war." [RNS]

COMMUNICATIONS

Playing with the Mighty

Children are being influenced by television far more than they are by Church programs of religious education, yet Churches are doing little to capture the interest of this country's TV audience, especially children, declared Mrs. Theodore O. Wedel recently. Mrs. Wedel spoke before a meeting of the Radio and Television Department of the Church Federation of Greater Chicago.

Criticizing the handling by Churches of much of their broadcasting she said: "We are using most of our resources to produce a few programs to which people pay little attention, rather than finding imaginative ways in which we can help our people — and eventually all people — develop discrimination in their use of the media."

She pointed out that the ordinary fare of commercial radio and TV has much religious content.

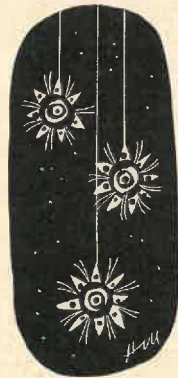
"If our ideas of what is religious were not so narrow," she said, "we would be helping children, youths, and adults to discuss and judge popular programs on the basis of the views of human life they present, the values they uphold, and the basic human questions they raise and answer."

"Faced with one of the mightiest forces of our day, the Churches so far seem to be playing with it, with little sense of direction or purpose."

She urged Churches to combine their resources to present the Christian Gospel "in so appealing or challenging a form that it will begin to be a live issue to the millions of uncommitted people in our land."

Mrs. Wedel is past president of the United Church Women, a member of the National Council, and chairman of the Broadcasting and Film Commission of the NCC. She is the wife of the Rev. Theodore Wedel, former president of the House of Deputies, honorary canon of Washington Cathedral, and warden-emeritus of the College of Preachers, Washington, D. C.

[RNS]



The Fantastic

to the powers of human communication?

by the Rev. H. Boone Porter, Jr., D.Phil.

Dr. Porter, who is professor of liturgics at the General Theological Seminary, New York, N. Y., recently completed a tour of the Far East, under the auspices of the National Council. In the September 25th issue of THE LIVING CHURCH, he gave some of his impressions of the Church of South India, and in the issue of November 13th, Dr. Porter discussed intercommunion with the Philippine Independent Church.



Toge Fujihira

**Vesper services on a hilltop in the Philippines:
There are places in the world where language is often a fighting matter.**

During the past year, Episcopalians have been entertained by several reports of Churchmen "speaking with other tongues."

But how much are Churchpeople aware of the other side of the earth where the utterance of the Gospel in other languages is no matter of news headlines? Most of the world's population happens to live in Asia, and there in Asia are colossal opportunities for Christianity to make itself felt. The success or failure of the proclamation of the Gospel in Asia may affect the balance of world history for generations to come. Yet this proclamation cannot be made without language. Different tongues, different alphabets, entire families of languages totally unlike each other rattle together daily in the markets and bazaars of many eastern cities. Can the Church meet this fantastic challenge to the powers of human communication?

Years ago, when Britannia ruled the waves, many Anglican missionaries assumed that intelligent people all over the world would soon learn English. In many areas, there seemed no great need of training converts to express Christianity in their own languages. After all, the sooner they adopted our language and customs, the better off they would be. The Oriental who became Westernized could make more money, live in a bigger house, and wear better clothes than his pagan neighbors. All of this was supposed to show the value of the Christian Gospel. It sounds ludicrous. But in Asia today these tragic mistakes are no longer funny.

In this present age of bursting new nationalisms, language is often a fighting matter. In Palestine, the achievement of Jewish statehood has been closely linked with the development of a speakable form of modern Hebrew. Turkey is not the only country in which a change of alphabet has signaled the cultural revolution.

challenge

(Nor do people always change to our Western alphabet. In the southern Philippines, for instance, Moros are busily learning Arabic letters in their effort to introduce Islam into formerly Christian districts.) During the past months there has been armed combat in parts of India where the populace would not accept the government's choice of an official language.

In such situations, which language should be adopted, for instance, for printing the Prayer Book? Hasty decisions are dangerous. Yet we live in a world that will no longer wait for cautious decisions — especially when such decisions are made by foreigners. Here indeed is a sore spot. As long as our missionary bishops are always Americans or Englishmen, the decisions "of the Church" will in fact be decisions "of foreigners." Do we ever pray for the guidance of the Holy Spirit in such matters?

In many parts of the world today, the man who cannot speak the language of his own people is discredited. It is regrettable that our Church has often been slow to recognize that *this is as it should be*. How would we in America like it if most of our clergy could only speak Malay, or Urdu? What hope would our Church have for expansion, influence, or relevance for American life? Even our most pious people would see little future in supporting such a Church. This may seem a rather harsh comparison, yet Anglicanism has frequently put itself in such a position in missionary areas. This is the situation in which many young missionaries are permitted to begin their work. An official disregard for the language of the people also tends to affect the native clergy as well. Traveling through southeast Asia during the past months, I have repeatedly met Asian clergy who had a good Anglican theological education, yet who, in the chancel, could not read co-

herently from a Bible printed in their own language. Now it is of course quite true that our American theological schools have been accused of graduating hundreds of young men who cannot read the Bible effectively in any language, but can mission schools afford to imitate this curious aspect of American Episcopalianism?

I frequently have been told that an Anglican theological education *must* be imparted in English because that is the language in which our theology has been formulated. It is admittedly true that some of our theological treatises are written in a technical jargon which, when translated into another language, does not appear to have any particular meaning. Possibly some of our theologians in England and America could devote some thought to the fact that our Lord, speaking an Oriental tongue, preached His Gospel in simple words which simple people understood and heard gladly. Should not His Church continue to do the same?

This problem is not one which we can pay some expert to solve for us. It concerns the outlook of the whole Church — bishops, other clergy, and laity alike. Back of it all is the plain fact that most Americans and British simply don't want to bother to understand the way other people think. Because we are wealthy nations, we assume that other people should learn our language, while we coolly ignore theirs. The rest of the world no longer sees it this way. Not only foreign missions, but our political, economic, and military relations have repeatedly suffered from our psychological isolationism. Back in the States, higher education (including the study of theology) is gravely handicapped by the notorious unwillingness of American students to read books in foreign or ancient languages. Can we, as Churchpeople, set our fellow citizens a better example? Unless English-speaking peoples learn to communicate more effectively with other peoples of the world, it is not very likely that we will be able to perpetuate the things we value and believe in.

Several weeks ago, I spent a wonderful Saturday afternoon swimming and boating with some members of the Philippine Independent Church. In the course of the conversation, this comment was made about one of our Episcopal missionaries: "I like Miss ——— very much, but imagine this, Father. After she is living so many years in our country, she is speaking *not one word* of our language! She cannot even say 'thank you' in Tagalog."

Now Miss ——— is a very competent person, and possibly her official duties do not directly require the use of any language but English, yet this criticism still stings. If we will not say "thank you" to our neighbors in the language which they like to hear, then what value do our words have? If we cannot express gratitude to our Christian neighbors, how can we offer an acceptable Eucharist to our Lord God?

No one called this

Twofold Blessing

Christian social relations

by Hazel M. Beardsley

Sending get-well cards to the sick and food and flowers to the bereaved pretty well covered the Christian social relations activities of the women of a certain church.

Then, one evening, the rector telephoned the president of the women's organization with a request. Would the women be willing to take care of a tiny baby girl for a few weeks, until tests could be made to determine whether she was adoptable. She was presently being kept in a hospital at considerable expense.

The news flashed over the telephone wires, from woman to woman. Everyone was enthusiastic, so the next morning the rector and his wife drove to the city to bring back the baby.

When she arrived, two women each wanted to have her first. One woman who had a clothes dryer offered to take care of her laundry, and the project was on. A schedule was worked out to arrange who should have the baby next.

Loving arms tenderly cradled the little stranger, tense and wakeful. Then she began to relax and to sleep better. Dainty clothing found its way to her. Foster mothers were afraid they would become so attached to the baby that they would not want to give her up. Even women from other churches caught the enthusiasm and asked to have the baby come to be with them for a while.

One of these said, "The baby has brought a lot of happiness to a lot of people in our community." Another comment, "The baby has done more for us than we can ever do for her."

When the baby was baptized, dressed as beautifully as a baby could be and proudly presented by a part-time mother, one woman remarked, "I feel almost as if I were the baby's grandmother."

No one called it Christian social relations; it was being lived, a twofold blessing. "I was a stranger and you welcomed me" [Matt. 25:35].

Mrs. Beardsley is a communicant of St. Paul's Church, Navasota, Texas.

"Worm's Eye View"

by a Missionary in the Field

**The Church must either
get into the missionary business
or get out of it, says the author**

This is one missionary's reaction to the report of the Committee of Conference on Overseas Missions. In many respects I agree with the recommendations; in other respects I don't; but in all, I am deeply grateful that the Church has seen fit to make this attempt to evaluate its work and to plan for the future. The purpose in writing is to give what might be called a "worm's eye view," that is, the opinion of one who will be much affected if the recommendations are put into action.

✓ *Recommendation for a permanent advisory committee.*

The permanent advisory committee idea has some real merit. I wonder why it didn't include any reference to evaluating and perhaps recommending strategy for specific districts. To be sure, this risks stepping on the toes of the missionary bishops, but I am quite sure they would all welcome constructive and objective comment. We have even made a step in this direction with the surveys done by the Research Division.

✓ *Adoption of legislation: toward districts' participation in the life of adjacent Anglican Provinces, toward participation in the formation of new Provinces, strengthening working relations with Provinces, encouraging the de-*

velopment of autonomy, insuring creation of future dioceses in cooperation with other branches of the Anglican Communion, providing for working relations with united Churches. The making of studies of political, social, and cultural life in South America, Africa, and the Pacific. The beginning of new missionary work by a team of workers headed by a bishop, with personnel, support, and planning shared with other Anglican Churches.

What can one say but "Hooray"?

✓ *In new work, a policy of planning and working with other Communions toward ultimate establishment of a united Church.*

This section includes the first of several references to inter-Church or ecumenical coöperation. My only comment is that ecumenical work costs money, and, from a purely local point of view, when one lacks funds for essential "sectarian work" of one's own it becomes difficult to justify the cost of ecumenicity.

✓ *Consideration of whether Liberia should be a part of the Province of West Africa, and*

The report of the Committee on the Church's Overseas Mission is being presented serially in THE LIVING CHURCH. Thus far five installments have appeared: October 30th, November 13th, November 20th, December 4th, and December 11th. Further installments are scheduled for coming weeks.



RNS

For children of ex-missionaries, no scholarships.

participation in the work of other African Provinces. Strengthening of relationships with the Philippine Independent Church and steps toward formation of an autonomous Church or Churches in the Pacific. Consideration of undertaking work among the Chinese Dispersion in Southeast Asia.

Again, "Hooray"!

✓ *Assignment of special officers for specific duties of training, liaison, missionary education, regional oversight, and inter-Church relations.*

I must confess that my first thought in reading this whole section was that here was a prime example of Parkinson's Law. Thinking about it a little bit longer, I decided to jump on the band wagon. It seems to me that one recommendation is tragically missing. Everyone who has read a National Council budget realizes that the Overseas Department spends the largest part of the money. Everyone who has ever worked with the officers or members of the Department knows how hard and how carefully they all work to see that money wisely and fairly spent. But thinking not about the present Department so much as the future of the Church, given the fact that the clergy, with several outstanding exceptions, have never been noted for their financial acumen, isn't it strange that the Department has never had a financial officer? Isn't it stranger still that this report doesn't recommend the appointment of one? Since it isn't really part of their ministry for clergy to be financial experts, any more than it is for them to be lawyers, and since all the officers of the Department have traditionally been clergy, it would seem absolutely essential to hire a competent layman to manage the financial aspects of the great part of the budget.

✓ *Promotion of the mission of the Church among Churchpeople, and the relating of*

Several of the programs suggested are now working and working extremely well. There are one or two minor problems. In addition to a set of instructions this whole program needs some coordination: there is no point in trying to write to someone who doesn't read your language and whose language you can't write! Visits to a missionary district are a wonderful thing and do much to aid understanding of the Church's overseas work. However, those of us who happen to be stationed in vacation spots and are faced with entertaining lots of such visitors find this can get a little grim. It isn't the visitors — they are a wonderful lot. It is simply a matter of paying for their bed and board. While "281" is very good about sending us letters of recommendation about this or that cleric or layman, they never seem to include a check to cover the cost of putting him up. And you would be surprised at the number of such visitors who don't have hotel reservations.

✓ *Training of clergy and of overseas missionaries.*

Couldn't the clergyman born, raised, and trained in a missionary district profit from a program such as this, and couldn't the Church in the States really profit by having a Filipino, a Puerto Rican, a Cuban, or a Liberian clergyman working for a year in one of the parishes?

One area that the report does not touch upon is that of the relationship between the missionaries and the Department in charge of them. More than a few missionaries of the Church have been heard to voice the opinion that the greatest hardship they face is the National Council. Not, they will tell you, that there is anything much wrong with the people there; the trouble is "the system." While a good part of this is no doubt the same sort of healthy griping that one finds in the armed services, an equally good part of it has another basis. To understand this, it is necessary to understand just what a missionary gets himself into.

Having been approved and appointed, the missionary is faced with the necessity of getting "to the field." If he is a young man just out of school and single, this is a simple and fairly pleasant process. If, however, he is a married man who has been working for some time, he is confronted with quite a set of problems. The Church will provide him a house, furnished with "basic furniture," and he is not permitted to take his own. Therefore he must dispose of it, if he is willing to gamble that he will remain in the field permanently, or store it, if he is not willing to gamble. In any case, this usually results in a substantial loss.

Then he finds that he has stepped into a completely paternalistic operation. His salary is low — so low, in fact, that he can-

not afford to educate his children properly. But the Church takes care of him; scholarships are provided. Unfortunately, if he works until his children are of college age and then decides he wishes to return to the States, he has no savings and no equity in this security. No scholarships are provided for the children of ex-missionaries. This means that he must decide early in the game whether he will remain in it permanently or get out while he still can. All too frequently he decides he must get out. Perhaps he is one of those gifted individuals who could write



"Unto Us . . . A Son. . . ."

Born in a stable
Lest we be
Awed by his infinity.
Only a baby,
Nothing able
To affright humanity.

The unattainable
Grown disarming.
Just a baby,
What could be
Less alarming?
So small a one
We were scarce aware
That, unassuming,
God was there
In a stable —
In a son.

LOUISA BOYD GILE



a book or do something else to supplement his income. Such things are frequently done by clergy in the States who have much better salaries. But he may not do any such thing except with the permission of his bishop, and even if he has that, any money that he makes is not his to keep. Nor can his wife work, even if she has no children to care for.

Christian communism, or whatever other name one might apply to this system, has much to be said in its favor and much to be said against it. My observation is that it doesn't work too well.

The paternalistic pattern pervades not only the relationship between the Church and its appointed missionaries but the relationship between the Church and native clergy in the field. When their salaries are set the prime consideration is never what is right, or what they are worth, but what they need. The same pattern exists in the relationship of those clergy to their bishop. What their salaries cannot provide, he must and does. The same relationship exists between the districts and the National Council, for if it

is a question of a building and the need can be substantiated, then it is compared with other needs and when its due time comes it is filled.

None of this is intended to evoke sympathy for the "poor missionary" or for his financial situation. Virtually every one of the Church's appointees would have come into the field knowing he would be living on little more than bread and water. It is not intended to evoke sympathy for the "poor native priest." He is much too concerned with serving, loving, and aiding his people really to care. It is not intended to evoke sympathy for the "poor missionary bishop" who must worry and scrape the bottom of the barrel to provide for his staff. He would do it gladly, and more if he could, regardless of any personal hardship.

The point is: The Church has never said to its missionaries, "Go — do the job." It has always said, "Don't worry, we will take care of you." It has never said to its districts and their native clergy, "Preach the Gospel to your people, that they may know to preach it to others." It has always said in effect, "Let us know your needs; we will take care of them."

The report asks: Why have we only one district in Africa, after 110 years of work? Why have we only 256,000 baptized members overseas when we have been working in most districts for over 50 years? The answer is very simple: We have never approached our missionary duty with the idea of doing it. We have always approached it with the idea that it was something the Church was supposed to do, and we had to see that those engaged in taking care of it were themselves taken care of. We have never told our people to take neither scrip, nor purse, nor shoes; to go and do the job. We have never told our districts that they are themselves to be missionary. (How many parishes in the States have stagnated under the judgment: "After all — we are a missionary situation ourselves"?) Not only don't we ask our missionaries and our missionary districts to do for themselves, we omit the weightier duty of asking them to be truly missionary.

One person who has seen a good bit of the Church's overseas work pronounced it devitalized and suggested rather flipantly that, if it costs \$10,000 to send a missionary overseas, we might be better off handing him a check and a letter to his future bishop and turning him loose. It might at least teach him to take care of himself. I don't know that this is the solution to our problem, but it does serve to illustrate the problem. The Episcopal Church must either get into the missionary business or get out of it!

The important thing is not for the Church to assure us that it will take care of us. The important thing is that it tell us to do our work and then free us that we might do it.

Three Days of Christmas

For all the frenzy that goes into the preparation for it, and all the cynics might tell you, Christmas in America is very much a time of warm friendliness, good will, family solidarity, and general amiability. "The spirit of Christmas" has come to mean a spirit of geniality and peacefulness. But the Church's Christmas season knows no such fireside warmth and pleasant camaraderie — the three holy days which immediately follow the feast of the Nativity (the Nativity that happened in the cold of a strange stable) speak of violence and cruelty, of pain and heartbreak and exile.

The day after the remembrance of the proclamation of God's good will toward men is devoted to the first saint who endured the ill will of men for the sake of his faith in the God-made-man. Painful death was the Christmas gift men gave to Stephen. The glory of the Star and the heavenly host is quickly followed by St. Stephen's dying vision of the glory that shall be revealed.

The next day is that of St. John — the Evangelist who proclaimed the true nature of the glory revealed in Christ. His is the reminder that the Babe of Bethlehem is not just another infant to be cuddled but the Christ to be adored, that the appeal of Christmas is not the sentimental appeal of the nursery but the appeal of the God for whom the heart longs. It is St. John who reminds us that the spirit of Christmas is not amiability but awe, not welcome but worship. Exile and loneliness were the Christmas gifts men gave to John.

The third day of Christmas is the most shocking of the three — the day of the murdered babies of Bethlehem. Here not only painful death and loneliness are injected into the Christmas season, but sheer horror as well. The Holy Innocents and their parents paid the price of horror, not for their faith in Christ, but for the very fact of His coming. Here next door to the quiet stable is bloodshed and slaughter, here as neighbors to the young mother of the Son of God are the anguished mothers of butchered children. Bloody cradles were the Christmas gifts men gave to Bethlehem.

It was not to an amiable world that God came — nor to one whose sufferings could be either prevented or eased by amiability. The Birth in Bethlehem was not the result of God's warm good humor but of the raging fire of His Love.

For all the warm hearths and happy families, there is still rioting and bloodshed, tyranny and tempest in the world — there are still the cold and the lonely and the bereaved — there are still, indeed, martyrdoms. But Christmas does not depend on the bright lights, the feasting, the presents by which we celebrate it. Christmas in the fear and dirt and noise of the battlefield is still Christmas. Christmas in a hospital ward or in a concentration camp is still Christmas.

This does not mean that we should, as in Cromwell's England, change the Feast into a fast. It does not mean that we should leave off anything of the gay and gaudy traditions we have come to associate with Christmas. But it does mean that we should be careful not to confuse the trimmings with the substance. It does mean that intercession is a fitting part of our Christmas prayers.

And when you hear someone say, "It just won't be Christmas without the children," remember the Holy Innocents. When you hear someone say, "It just won't be Christmas away from home," remember the exiled Evangelist. When you start to say, "It won't be Christmas without . . ." remember St. Stephen, who gave his life. In the end, the only thing necessary to Christmas is Christ.

A Golden Jubilee

On December 21st, St. Thomas' Day, the Rt. Rev. Benjamin F. P. Ivins, retired Bishop of Milwaukee, celebrated the 50th anniversary of his ordination to the priesthood. Although we are a few days late in calling attention to this golden jubilee, we know that his many friends and spiritual sons and daughters would wish to be reminded of it.

By his personal qualities as well as by his service as dean of Nashotah House and then Bishop of Milwaukee, Bishop Ivins has been one of the leaders of the Catholic movement in the Episcopal Church. Both in times of quiet and in days of controversy, he was one of those who held firmly to the concept that the Church is to be trusted and loyally obeyed — that it is not a patchwork body containing some Catholics and some Protestants, but the spiritual mother from whom the Catholicity of every Churchman springs.

The friend and adviser of successive editors of *THE LIVING CHURCH*, Bishop Ivins became an even more vital support to the magazine when it was turned over by the Morehouse-Gorham Company to the Church Literature Foundation in 1952. Until his retirement he served as president of the Foundation, launching the magazine on its new course with a wise and gentle hand.

We would not, of course, dare to attribute to Bishop Ivins all the opinions we have expressed on various controversial topics from time to time; he believed that editorial policy was for editors, not for boards. But we would dare to hope that the magazine has not been a disappointment to him as it labored to apply the principles for which he has stood.

In spite of a serious heart condition, the bishop, with Mrs. Ivins' help, has managed to travel from place to place and grace many an important occasion with his presence. They are now making their home at 4 N.W. Twelfth Street, Delray Beach, Fla.

In 50 years of priesthood and 35 years of episcopate, the bishop has seen many great changes in the life of the Church and has helped to shape some of them himself. We wish him joy on his golden jubilee on behalf of all the readers of *THE LIVING CHURCH*.

Canterbury, Rome, and Bethlehem

by the Rt. Rev. Stephen F. Bayne, Jr.

Executive Officer of the Anglican Communion

It made news when the Archbishop of Canterbury announced that he was to visit the Vatican, and well it might. Many feared or hoped for secret negotiations of one kind or another, or for some dramatic announcement of conversion on one side or the other. But the drama and import of the meeting did not lie in such vivid speculation, but in the plain fact that, thanks to the courage and courtesy of the Archbishop (very closely matched by that of the Pope), a door long shut was once more open.

It was not easy to open such a door, after the long centuries in which it has been locked (and painted over and furniture shoved against it and such other things as we do to obliterate an unused door). But it is done, and cannot be undone, and a way has been opened for members of Christ's Body to speak together again, at a depth and with a responsible thoughtfulness impossible for all the long years of injury and ignorance and suspicion on both sides. For that, many Christians gave thanks.

But what of the larger question of the participation of the Roman Church in ecumenical life generally, and in specific plans and hopes for Christian unity? All of us have had to live so long without any communication with the Roman Church, much less dialogue, that we are nearly as handicapped in thinking realistically about their place in such things as they are themselves. Not quite — for the Churches in the World Council of Churches have had years of the difficult, costly, nourishing, humbling ecumenical encounter which Rome's insularity has denied its own people, and this is an experience without price and without equal. Yet, when this is said, it must also be said that the member Churches of the W.C.C. are by no means of one heart and mind in all this.

Dr. Visser 't Hooft rightly warned the Churches of the W.C.C., at St. Andrew's last summer, of the danger of thinking of the World Council as "an opposite number of or a counterweight to the Roman Catholic Church." He went on to say that

this is a danger for both Roman Catholics and "those on our side who think too easily in terms of the formation of ecclesiastical power constellations," and rightly (I think) admonished us all of the universal scope and claim of the W.C.C. to stand "for unity in Christ of all who recognize Him as God and Saviour."

Yet, despite this warning, the report of the Executive Committee at St. Andrew's, commenting on the new "climate" in Rome, greeted it with what seemed to many, including myself, a somewhat gingerly welcome, like an old maid aunt entertaining a nephew in the distilling business at Christmas dinner. Perhaps the



most chilling note in the welcome was the reminder that the new climate did not mean "that any of the fundamental differences which exist between the Roman Catholic Church and the Churches in the W.C.C. have been solved." I caught myself wondering, as I listened to these words, what those "fundamental differences" were, which ranged Anglican, Orthodox, Old Catholic, Lutheran, Methodist, Presbyterian, Baptist on one side, and Rome on the other. I could think of only two — the dogma of papal infallibility and the willingness to engage in ecumenical dialogue. Perhaps there are others. But the point is the underlying assumption, apparently expressed in the phrase about "fundamental differences," that between us and them there is a great gulf fixed, incomparably greater than any gulf between Orthodox, say, and Baptist, or Anglican and Reformed.

I think this is nonsense. But it is not

nonsense, alas, to recognize that, to many in its member Churches, the W.C.C. is precisely the Protestant answer to Rome, a counterweight to the Vatican — and to such there does appear to be an abyss between "us" and "them." I greatly fear that the words of the Executive Committee gave aid and comfort to such Churches, despite the sensible warning of Dr. Visser 't Hooft.

I don't mean to labor a point here, but really only to add my vote to what our Anglican leaders have steadily said: that it is quite impossible to imagine any final unity of the visible Church which does not include all Christians, Roman Catholics as well as others; that we must be committed to nothing less than such an ultimate whole; that we wish with all our hearts that they would take their place in the ecumenical dialogue; that we would ask of them no more than the W.C.C. asks of anybody else, that they subscribe to the basis of membership, pay their dues, and speak and listen responsibly in common with all the rest of us with whom they are inextricably bound in Holy Baptism.

Very likely we are a long way from that now. No doubt there is much for all of us to learn before such intercourse is possible. But even the learning itself will be a healthy thing; it would do few of us harm to have to look more carefully at what we commonly suppose and often say about each other. Even more, it would do us all good to examine and test in love and firsthand knowledge what we want to say to each other. For the ecumenical dialogue means that we speak as well as listen, teach as well as learn. Most of all, it means that we speak and listen, humbly and in common, to the only God there is.

For whatever it is worth, my own Christmas intention begins here. The Incarnate Son comes into this shadowed world to renew its brightness and restore it to Him from whom it comes. To us it is given to know Him and offer ourselves to Him to be remade by Him, to let Him form us in His form, to be the first-fruits of a new race of men. What if we are so busy drawing lines among ourselves that He will go unnoticed? What if the single love that bears Him in our humanity finds only the shattered fragments of an answer from us? Is there any feast of unity quite like the Nativity? This is the immense celebration of unity, this yearly remembrance of the new race in Him, by whom all things were made.

So I pray that the "new climate," if that is what it should be called, may be welcomed on every side, with love and boldness mixed, and that all Christians of good will may lay their prayers for unity at His feet. Unity does not come by seeking for identical opinions. It comes only through the humbling acceptance of a new nature, which we share, willy-nilly, with others and which comes as a free gift which nobody deserves. This strikes me as precisely the point of Christmas.

**Restatement
Necessary**

WE HOLD THESE TRUTHS. Catholic Reflections on the American Proposition. By **John Courtney Murray, S.J.** Sheed & Ward. Pp. xiv, 336. \$5.

Time magazine, December 12th, gives five pages to a discussion of questions arising out of We Hold These Truths, by John Courtney Murray, S.J., and features Fr. Murray on its cover. We are happy to present a brief review by the Rev. Joseph Wittkofski, rector of St. Mary's Church, Charleroi, Pa. Before becoming an Anglican some years ago, Fr. Wittkofski was a priest of the Roman Catholic Church.

Fr. Murray's new book will be widely hailed as a liberalization of the Roman Catholic outlook upon Church-state relations in the United States. Although, within his own group, he is liberal, Fr. Murray is a faithful Roman Catholic scholar who cannot concede to error the same rights which he claims for what he grasps as truth. For him, the question is not whether Catholicism is compatible

with American democracy but always whether American democracy is compatible with Catholicism.

In the United States, Fr. Murray sees four separate conspiracies. The word is used in its root meaning without objectionable overtones. These organized efforts include the Jewish, the Protestant, the Roman Catholic, and the secularist conspiracies. Each group continually strives to advance its own interests. The author realizes that his own writing comes forth from the matrix of the Roman Catholic conspiracy.

By reason of its theodicy, Fr. Murray claims for his Church "the guardianship of the original American consensus." Without doubt, a natural theology does support historic Americanism. Today, these theological implications are hid or are forced out of our national life. Many, however, will question the identification of Fr. Murray's theodicy with the natural theology of America's founding fathers.

Few will question the writer when he argues for an American public philosophy which is more than anti-Communism. The Marxist has a positive doctrine. A restatement of the American Proposition is necessary to sustain America in this time of crisis. While much of the author's careful reasoning will provoke questions, Fr. Murray's efforts are a valuable contribution in this field.

JOSEPH WITTKOFSKI

In Brief

OXFORD CONCORDANCE BIBLE. 02227x. \$10.75 (Persian Morocco, available in red or black). Contains Old and New Testament (King James Version), with guide to pronunciation, and "Concise Helps to the Study of the Bible." Latter consists of about 50 pages of historical, literary, etc., material relative to Old and New Testament and several books thereof; index; a concordance; and an indexed atlas. "Concise Helps" is somewhat conservative critically but is up to date, taking into account Dead Sea Scrolls and Revised Standard Version. India paper bound in Persian morocco. Serious student will want more than this, but book may be a starter for some who would not otherwise get started at all.

Books Received

FREEDOM AND PROVIDENCE. By **Mark Pontifex, O.S.B.** Hawthorn Books. Pp. 135. \$2.95. (Volume 22, Twentieth Century Encyclopedia of [Roman] Catholicism.)

THE DAWN OF THE MIDDLE AGES. By **Jean-Rémy Palanque.** Translated from the French by **Dom Finbarr Murphy.** Hawthorn Books. Pp. 26. \$2.95. (Volume 75, Twentieth Century Encyclopedia of [Roman] Catholicism.)

I BELIEVE IN THE LIVING GOD. Sermons on the Apostles' Creed by **Emil Brunner.** Translated and edited by **John Holden.** Westminster Press. Pp. 160. \$3.

THEOLOGICAL EDUCATION SUNDAY—JANUARY 22, 1961

Theological Education Sunday emphasizes the fact that the education and training of men for the ministry is the responsibility of the whole Church. We must delegate much of that responsibility, of course, to the seminaries. They do the educating and training for us.

But the seminaries can do their work with the care and excellence demanded only with your interest and support. It is good and gratifying that so many in the Church have answered this need generously.

I hope now that we shall all have a deepened sense of our own responsibility for the support of our seminaries and a lively interest in what they are doing.

Arthur Lichtenberger
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- School of Theology of the University of the South, Sewanee, Tenn.**
- Seabury-Western Theological Seminary, Evanston, Ill.**

sorts and conditions

AS GOOD FRIDAY and Easter celebrate the victory of heroic struggle and self-sacrifice over the world, so Christmas represents the victory of innocence. The tributes of shepherds and wise men, the angelic chorus, the homage of succeeding generations down to the present are given to a helpless Baby and His virgin mother.

INNOCENCE is not a greatly cherished virtue in our day. We are sentimental, to be sure, about babies and young children. We disapprove of gross sins such as rioting and drunkenness, chambering and wantonness, according to the Apostle's admonition. But to see innocence itself as a power and a glory, as a shining sword — this vision of the Middle Ages seems to have faded from modern minds.

"Why lies He in such mean estate
Where ox and ass are feeding?
Good Christian, fear; for sinners here
The silent Word is pleading."

CHRISTMAS brings us back, not only in carol and prayer, but in its earthly merriment, to a renewed sense of the power of innocence. We understand again what a tragic and unnecessary thing was the fall of man. When Adam and Eve saw that the apple was good for food, was a delight to the eyes, and was to be desired to make one wise, they were quick to trade their innocence for physical, emotional, and intellectual satisfactions. Wanting to be "like gods," as the story says, they found a way to be less than men.

THE VIRGIN mother symbolizes the reversal of the process. "Eva," as the old Latinists loved to say, was turned around into "Ave."

SOMEHOW, it seems that her virginity is an affront to contemporary ideas of sex. We recognize that bad things ought to be given up for God but cannot accept the idea of giving up good things for Him. This, of course, is precisely the mistake that Adam and Eve made in the first place.

THE INNOCENT have only good things to give to God — the sacrifice of love and obedience, the placing of the highest good above lower goods. Mary's "Be it unto me according to thy word" opened the way for generation upon generation of merry Christmases.

PETER DAY



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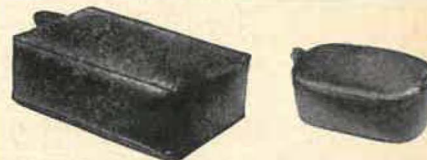
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LETTERS

Continued from page 2

and true charity. At that time the bishops were evidently caught short, and not prepared, on short notice, to deal adequately with a matter of such vital importance, and so gave it what looked like a brush-off. But, happily, the current pastoral letter from Dallas gloriously vindicates all three: the House of Bishops, Mr. Mainwaring, and the Church's Faith.

Oh, happy heresy, to have won such vigorous defense of Truth! FREDERICK COOPER
Narberth, Pa.

Official Prayer

In the October 30th issue of THE LIVING CHURCH, a prayer is ascribed to me which I did not write. It is on page four at the side of the crucifix, above the title "King of Korea."

The prayer is, of course, the official prayer of what was known as the "Woman's Auxiliary" when I brought out *Prayers for all Occasions*.

(Rev.) FRANCIS J. MOORE
Diocese of Southern Ohio

Cincinnati, Ohio

On Programs and Numbers

In my review of Dr. Earl Loomis' *The Self in Pilgrimage*, I made the error of stating that one of the pilot programs of the Academy of Religion and Mental Health was at Union Seminary [L.C., November 27th]. The Protestant program is at Harvard. Dr. Loomis is, however, a professor of psychiatry and religion at Union.

Also, in Dr. Kenneth E. Appel's foreword, page xiii, there is a typographical error, "1,000,000 of its citizens are church members." This should read 100,000,000.

(Rev.) JUDSON S. LEEMAN, M.D.
Philadelphia, Pa.

Addition

A photo of a shield of St. Andrew the Apostle being presented to the rector of St. Andrew's Church in North Grafton, Mass., appeared in THE LIVING CHURCH of November 25th.

May I add that it was presented to the rector on the occasion of the provincial assembly of the Brotherhood of St. Andrew in New England, and that the photo was taken by Mr. Warren E. Tennant, Connecticut diocesan photographer, and president of our diocesan assembly.

MORTON O. NACE
General Secretary, Department
of Youth and Laymen's Work
Diocese of Connecticut

Hartford, Conn.

Advice to St. Martha's

If I were a member of St. Martha's, I think I would be inclined to agree with person number five who says, "Don't build at all." But I would go further, and say, "Let's start another church." That is what we are about to do here at St. Thomas'. Our parish is a little more than two years old, and we have already bought five acres of land, on which we plan to build St. Mary's Church. Believe me, it is far better.

(Rev.) MARTIN D. GABLE
St. Thomas' Church

Columbus, Ga.

PEOPLE and places

Appointments Accepted

The Rev. James L. Babcock, formerly vicar of the Church of St. Mary of the Harbor, Provincetown, Mass., is now rector of the Church of the Holy Spirit, Orleans, Mass. Address: Monument Rd., Orleans. (The Rev. Mr. Babcock formerly served as curate at the Church of the Holy Spirit.)

The Rev. Edwin A. Batchelder, formerly non-parochial priest of the diocese of Dallas, with address at Villa Park, Ill., is now rector of Trinity Church, Grand Ledge, Mich.

The Rev. Richard D. Beaumont, formerly assistant at St. James' Church, Paso Robles, Calif., has for some time been vicar of St. Augustine's Mission, Fairfax, Calif. Address: Apt. 4, 2575 Le Conte Ave., Berkeley 9, Calif.

The Rev. Jack Oliver Bird, formerly priest-organist at Trinity Church, Tulsa, Okla., has for some time been vicar of St. Mary's Church, Edmond, Okla. Address: 1404 Littler Dr.

The Rev. Amos C. Carey, formerly vicar of St. Mary's Church, Lawrence Park, Erie, Pa., is now rector of St. George's Church, Texas City, Texas. Address: 502 Thirteenth Ave. N.

The Rev. Willis R. Doyle, formerly rector of St. John's Church, Westfield, Pa., will become vicar of St. Catherine's Church, Temple Terrace, Fla., after the first of January. He will also be for the time being, chaplain to Episcopal students at South Florida University.

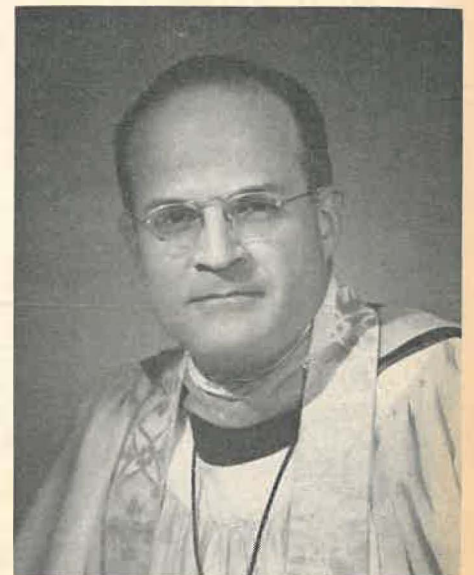
The Rev. Samuel A. Glasgow, formerly canon of St. Michael's Cathedral, Boise, Idaho, is now rector of St. James' Church, Pullman, Wash., ministering also to Episcopal students at the State College of Washington.

The Rev. Roger C. Jones, formerly rector of the Church of St. Mary the Virgin, Pocomoke City, Md., is now rector of Spring Hill Parish, Quantico, Md. Address: Quantico, Md.

The Rev. Benjamin W. Nevitt, formerly rector of Christ Church, Lockport, N. Y., is now rector of Christ Church, Gilbertsville, N. Y., serving Christ Church, West Burlington.

The Rev. Robert D. Ostile, formerly rector of St. Mark's Church, Marine City, Mich., is now rector of St. Gabriel's Church, East Detroit, Mich. Address: 15717 Stephens Dr., East Detroit.

The Rev. Arthur W. Pierpoint, formerly vicar of the Chapel of St. Michael the Archangel and chaplain to Episcopal cadets at the Air Force Academy, Colorado Springs, is now vicar of the Chapel of the Holy Spirit, Colorado Springs.



The Rev. Mr. Spencer: From Kansas to Colorado.

The Living Church

The Rev. Harry A. Reis, Jr., formerly curate at St. John's Church, Larchmont, N. Y., is now in charge of St. Francis' Church, Sloatsburg, N. Y., and the Church of the Good Shepherd, Greenwood Lake. Address: Murray Rd., Box 11, Greenwood Lake.

The Rev. Gerard W. Rubino, formerly vicar of St. George's Church, York Harbor, is now rector of St. Peter's Church, Portland, Maine, and St. Francis', Gorham. Address: 667 Washington Ave., Portland.

The Rev. Samuel H. Sayre, who has been rector of St. Barnabas' Church, Eagle Rock, Los Angeles, for more than 21 years, will on February 1 become rector of Kingston Parish, Mathews County, Va., with residence in the rectory at Mathews, Va., on Chesapeake Bay.

Kingston Parish is composed of three congregations, St. John's, Mathews; Christ Church, Williams Wharf, and Trinity Church, Foster. They are within eight miles of one another and operate with a single vestry. The three congregations use a two-story parish house with classrooms, which was recently built in Mathews. A new church will be built there at some future time.

The Sayres have been most active in the Church life of the diocese of Los Angeles. During the Rev. Mr. Sayre's rectorship the parish at Eagle Rock more than trebled in size and improved facilities.

The Rev. Laurence Spencer, who was instrumental in the founding of the Church of St. Michael and All Angels, Mission, Kan., 14 years ago and served as its first rector, will on January 1 become rector of the Church of the Ascension, Denver.

St. Michael's now has about 1,500 communicants. Fr. Spencer has been on leave of absence from the parish for several months. In Denver he will succeed the Rt. Rev. Edwin B. Thayer, now Suffragan of Colorado, as rector.

The Rev. Alexander T. Stewart, formerly assistant rector at St. John's Church, Midland, Mich., is now vicar of the Church of the Resurrection, Clarkston, Mich. Address: 6065 Sunnydale.

The Rev. Perry Roberts Williams, who has been serving as rector of Grace Church, Orange, N. J., will in the late spring of 1961 become rector of Emmanuel Church, Geneva, Switzerland.

The Rev. Jerome L. Wilson, formerly associate rector of St. Matthew's Church, Evanston, Ill., is now rector of St. Andrew's Church, Box 561, Lawton, Okla. Residence: 11 N. 35th St.

The Rev. William S. Woodman, formerly vicar of St. Paul's Church, Nyssa, Ore., is now rector of St. Peter's Church, La Grande, Ore. Address: 1604 Fourth St.

Living Church Correspondents

The Rev. Steele W. Martin is now correspondent for Central Brazil. Address: Caixa Postal 4435, Sao Paulo, S. P., Brazil.

Changes of Address

The congregation of Trinity Church, De Soto, Mo., has recently purchased property which will be used as the vicarage. The Rev. Richard J. Burns, Jr., vicar, formerly addressed on St. Louis St., may now be addressed at 607 W. Miller St.

The house, which is about 125 years old, has been construction, unusual for the area. The property was originally purchased with English gold bullion. The last owners of the house did extensive remodeling and it now has pine paneling, air conditioning, and a completely modern kitchen.

Births

The Rt. Rev. Benjamin F. P. Ivins, retired Bishop of Milwaukee, became a great-grandfather in November. His granddaughter, Beth, now Mrs. Franz Sauerland of Cleveland, and her husband are the parents of a son, Paul Erich.

The Rev. Dr. A. Pierce Middleton and Mrs. Middleton, of St. Paul's Church, Brookfield Centre, Conn., announced the birth of their fourth child and third son, Mark Lewis, on November 17. The Middletons will live in Great Barrington, Mass., where Dr. Middleton will become rector of St. James' Church on January 1.

The Rev. Gary A. Verell and Mrs. Verell, of Calvary and St. Andrew's Chapel, Alamance County, N. C., announced the birth of their first child, Mary Margaret, on November 2.

DEATHS

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

William C. Boughton, senior warden of Christ Church, East Orange, N. J., died in New York City on November 11th, at the age of 67.

Mr. Boughton, a native of New York, had lived in East Orange for 42 years. He was vice president of the E. E. Alley Company, Inc., of New York City.

He is survived by his wife, Mildred Banks Boughton; a daughter, Mrs. Jean Scott; a sister, Miss Margaret E. Boughton; and a brother, Millard G. Boughton.

May Peronneau DuBose, last surviving daughter of the late Rev. William Percher DuBose, died on October 28th in Montecagle, Tenn. Miss DuBose was 92 years of age.

Dr. DuBose was at one time dean of the theological school of the University of the South, Sewanee, Tenn. Miss DuBose, with her sister, the late Susan Peronneau DuBose, was for a time in charge of Fairmont College, Monteagle, where two of her pupils were the Soong sisters, who later became Madame Sun Yat Sen and Madame Chiang Kai-shek.

James S. Merritt, Jr., active Churchman of the diocese of Pennsylvania, died in Philadelphia, on November 25th, in an elevator accident. He was 64 years of age.

Mr. Merritt was a lay canon of the Cathedral Church of Christ, Philadelphia, and was a vestryman of St. Thomas' Church, Whitemarsh, Pa., for many years. He was an active member of the Brotherhood of St. Andrew, and was active in the diocese of Pennsylvania's department of laymen's work.

Mr. Merritt was a representative of the United Conveyor Corporation of Chicago. He was killed when a cable snapped on the elevator he was boarding, and the car shot upward. Mr. Merritt was caught between the elevator and the shaft, and was then dropped into the well below.

He is survived by his wife, two children, two grandchildren, a brother, and a sister.

Amelia Penckert Noble, active lay woman of Holy Cross Church, Sanford, Fla., died in Sanford on November 16th, at the age of 88.

Mrs. Noble was the inventor of a Bible game called "Halleluia," and had been a Church school and Bible class teacher for 49 years.

She is survived by a sister, Mrs. Alma York, and two nieces.

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PRIEST, 39, Catholic, desires change. Good pastor, teacher, adequate preacher. Married, family. Reply Box R-512.*

PRIEST seeks parish. Pastor, administrator, teacher, preacher, youth. East of the Mississippi. Reply Box H-508.*

PRIEST, 32, family, 5 years' experience, emphasizes pastoral ministry, will welcome correspondence with vestry seeking rector. Reply Box E-509.*

PRIEST desires Catholic parish; ten years in parish work with experience in missions, youth work, and summer church program. Single. Reply Box K-510.*

PRIEST, desiring change, wishes medium size growing parish, or to be assistant in larger parish, where value of older, experienced priest is recognized, and Eucharist is central service of worship. Reply Box H-511.*

*In care of **The Living Church**, Milwaukee 2, Wis.

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- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
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THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

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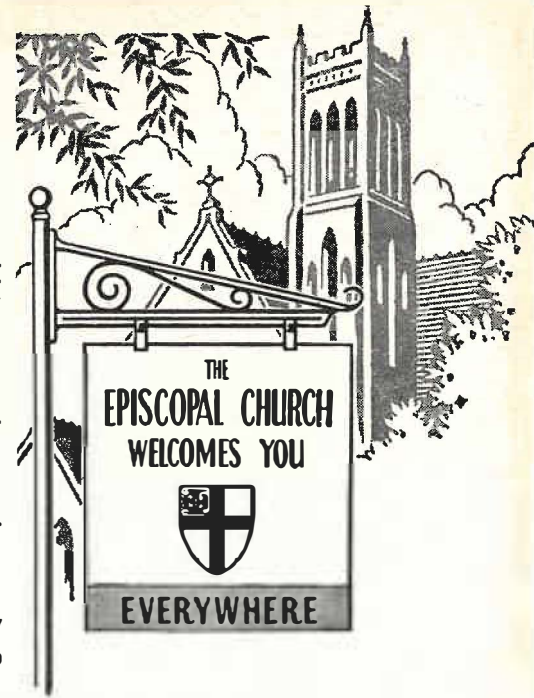
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THE LIVING CHURCH

CHURCH DIRECTORY

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



LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat)
7:30, Fri & Sat 9; HH 1st Fri 8; C Sat 4:30-6

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. James R. Daughtry, c;
Rev. Ralph A. Harris, choirmaster
Sun: 7, 8, 9:15, 11; Daily; C Sat 5

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun HC 7, 8, 9:15 & 11; Daily 7:30, also Monday
8:30; Tues 6:30; Fri 10; HD 10; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

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

ASCENSION

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

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
Weekdays: H Eu 7; also Wed 6:15 & 10; also
Fri (Requiem) 7:30; also Sat 10; MP 8:30, EP
5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

SEABURY-WESTERN THEOLOGICAL SEMINARY

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

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

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7
ex Sat 8:30; EP 5:45, C Sat 5 & 8, Sun 8:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S.
Hayden, canon; Rev. R. E. Thrumston, canon
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett; Rev. H. Finkenstaedt, Jr.
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (Sung); Daily 7, ex
Thurs 10; C Sat 4:30-5:30 & by appt

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S

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

SAINT ESPRIT

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave., & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. IGNATIUS'

Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30 & 11 (Sol); Daily (ex Mon & Wed)
7:30; Wed 8:30; C Sat 4-5

ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30
ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Avenue & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

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

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30

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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15
minutes before HC, Int 12 noon, EP 8 ex Wed
6:15, Sat 5

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry Street
Rev. William W. Reed, v
Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; Daily:
HC 7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 5:15
and by appt

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. William W. Reed, v; Rev. W. D. Dwyer, p-in-c
Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8 ex
Fri 9, Sat 9:30, also Wed 5:30, EP 5:15; C Sat 3-5
& by appt

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
& Sat 9:30; Wed & Fri 12:10; C Fri 4:30-5:30,
Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Devotions 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

BARBADOS, WEST INDIES

ST. GEORGE'S Rev. L. C. Mallalieu, r
Sun: 8, 9; Tues, Thurs 7:30; Christmas: Midnight,
5, 8, 9

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.