

The Living CHURCH

December 4, 1960

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Page 12:

Memorable Jail

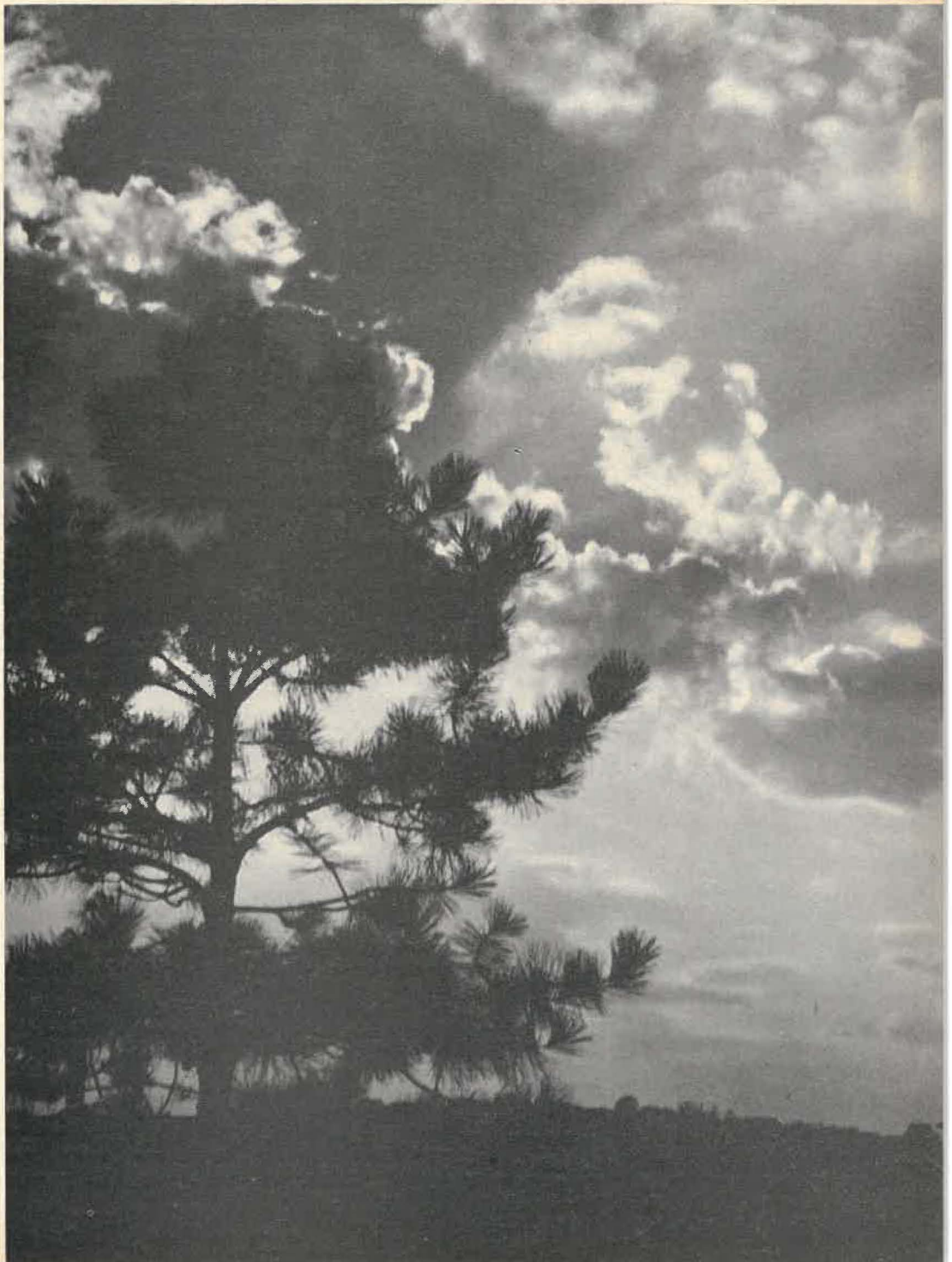
Page 16:

The Bishops' Pastoral Letter

Eva Luoma

"And there shall be signs
in the sun, and in the moon,
and in the stars. . . ."

(From the Gospel for the
Second Sunday in Advent.)



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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

Motive Power

As you prepare your coming Sunday's lesson, do you sometimes pause and wonder just how the children will receive it? Perhaps from the past you recall dull Sundays when the class just didn't seem interested, and you were pushing hard but getting no real response. The vital teacher knows such times, and dreads them. Those sluggish off days! How can we get the class vitally interested, in motion, and zipping along? Sometimes there have been those wonderful days, you recall. Will this outline for next Sunday move the children?

Listen to the parable of the starter. You get into your auto, turn the key, work the switch, and listen. Something is turning over. You play with the gas. A few explosions. You try it again, and the engine catches, is in motion. Now for driving away. You put the car in low gear (the automatic shift does this for you) and start. Gradually the car gets into motion and the gears are advanced. All is going well. You are on your way. All you have to do is steer — and slow down at corners, stop and start at red lights.

The meaning of the parable is this: The car is the class, the driver is the teacher. You control the whole mechanism, but you must understand its workings. You will turn the switch to start the process. From its hidden place the old battery gives its best, and turns over the starter motor. (The battery represents the teacher's own reserves of force, created by the generator from past driving, and now available to give the opening push. Your reserves of spiritual force and loving zeal alone can start the process. But sometimes you may discover that the battery is dead.)

The Right Flow

Your play with the gas is your decision for the opening moments of the class session. You may flood the motor, have to spend some time getting the right flow. It is best if your car has an automatic choke, is set always to start quickly. (The well taught class becomes like this, always starts readily.)

Heavy objects require great force to get them moving. The first movement of your car (the class) calls for greater engine power. This is only possible by the device of the gears — the engine must be turning over very rapidly in order to move the heavier load. (At the start of your class far more is demanded from you than later, when it is rolling along. Therefore, be prepared to give them your best.)

A side note on our parable for this time of year: After the first rush of driving, you discover that your radiator is steaming. You had failed to put in anti-freeze, the first cold air has frozen the water, clogged the cooling system, and now the top water is boiling. (Your first impetuous start missed something, did not allow for the conditions of the day.)

In a word, you and your devices and your teaching equipment must get your class into motion every session. This beautiful, complex machine will start and travel far only if you, the teacher, know how to start and direct it. Some classes are well-tuned. Some classes have long since fallen apart, need expert repair and re-conditioning. In a sense, the mysterious group dynamic which lies hidden in every gathering of Christians needs an initial touch to make it become itself.

Into Motion on Its Own

Like all physical illustrations, our parable falls short of life. Yet it may well start a line of earnest thought in any teacher. With all the talk about the danger of excessive manipulation, authoritarianism, and paternalism, we still know that the teacher must determine largely what happens in the class. The real problem, the desired outcome, is to get the class into motion on its own power. That means that we learn how to touch the life-force in every child, and in the group as a continuing body.

To motivate our class is our first duty. Some teachers attempt this by working to get attention and devising ways of securing this. "If you don't pay attention, I won't go on with the story." You resort to pressures, or to the exceptional, to surprises and novelty. Yet attention is only of the moment.

The real task is to appeal to our pupils' interests. Pupils do not report of their teacher, "He makes us pay attention." Rather (when it is true) they will say, "Our class is surely interesting!"

For interest is the living present of all our lives. Interest concerns what we are thinking, what troubles or delights or baffles us. The wise teacher can create new interests if he knows how to start with simple references, and build them by repeated experiences into familiar ideas. Once these have become interests, we can work with them. Some interests are available; some we must create and then direct.

The teacher is the chief motivator of his class. From him must flow power.

The Living Church

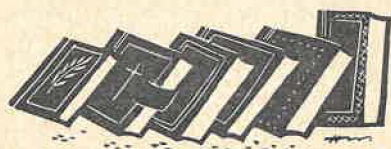
Stops: Major or Minor

THE FORGIVENESS OF SINS. By William Telfer. Muhlenberg Press. Pp. 147. \$2.75.

Book jacket claims to the contrary, *The Forgiveness of Sins*, by William Telfer, is a book that would neither interest nor meet the spiritual needs of most laymen. It is scholarly, rather technical, and written with the succinctness that so often characterizes the writings of British theologians.

There is, however, a good deal of condensed information for the reader who enjoys taking a saltatory trip through history. On the itinerary are major stops of varying length and involvement with the Clements of both Rome and Alexandria, "The Shepherd of Hermas," Tertullian, Irenaeus, Origen, Cyprian, Augustine, Pelagius, Peter Lombard, Aquinas, Luther, Calvin, and Richard Hooker — with other minor stops along the way.

Prof. Telfer displays his competence in both theology and history as he traces the modifications that have taken place in the Church's concept of the forgiveness of sins. Almost 20 centuries of theological debate and practice have witnessed Christian understanding of this vital element of the Faith change from serious doubt that Christians involved in post-baptismal sin could entertain any hope of salvation to a



well-developed system which makes continuing provision for all types and degrees of sins and sinners.

Of particular interest for Anglicans is Telfer's refreshing analysis of our Communion's *via media* position (chapters 11 and 12), which combines the best insights of Reformed and Roman moral theology to forgiveness and penance.

This is a meaty little essay and not one to be skimmed as bedside reading.

HANFORD L. KING

In Brief

MAKING THE MINISTRY RELEVANT. Edited by Hans Hofmann, director, The Harvard University Project on Religion and Mental Health. Scribners. Pp. xvii, 169. \$3.50. A symposium consisting of seven chapters: "Outlook," by Hans Hofmann; "The Relevance of the Ministry in Our Time and Its Theological Foundation," by Paul Tillich; "The Christian Moral Witness and Some Disciplines of Modern

Culture," by Reinhold Niebuhr; "Pastoral Experience and Theological Training: The Implications of Depth Psychology for Christian Theology," by Samuel H. Miller; "The Collaboration of the Pastor and the Psychiatrist," by Kenneth E. Appel, M.D.; "Pastoral Counseling and the Ministry," by Seward Hiltner; "Theological Education after Ordination," by Reuel Howe.

MYTH AND REALITY IN THE OLD TESTAMENT. By Brevard S. Childs. Pp. 109. Paper, \$2. **LORDSHIP AND DISCIPLESHIP.** By Eduard Schweizer. Pp. 136. Paper, \$2.25. Two more installments, Nos. 27 and 28, respectively in "Studies in Biblical Theology." Both available in America from Alec R. Allenson, Inc., 635 E. Ogden Ave., Naperville, Ill., at prices given.

THE BOOK OF CHRISTMAS. By Marguerite Ickis. With drawings by Miriam F. Fabbri and J. V. Miller. *Christmas in Europe* illustrated by Dr. Miklos Foghtuy. Dodd, Mead. Pp. ix, 179. \$3.50. "Christmas lore and suggestions for holiday celebrations in churches, schools, clubs, and community centers." Abundantly illustrated.

Books Received

PUTTING FAITH TO WORK. By Robert J. McCracken. Harpers. Pp. viii, 179.

LET MY HEART BE BROKEN . . . with the things that break the heart of God. By Richard Gehman. Photographs by Richard Reinhold. McGraw-Hill. Pp. 245. \$4.95. [The story of World Vision and Dr. Bob Pierce.]

A CHRISTIAN IN EAST GERMANY. By Johannes Hamel. Association Press. Pp. 125. \$3.

GOD'S WORK INTO ENGLISH. By Dewey M. Beegle, Associate Professor of Hebrew and Old Testament, The Biblical Seminary in New York. Harpers. Pp. x, 178. \$3.50.

MUSIC IN PROTESTANT WORSHIP. By Dwight Steere. John Knox Press. Pp. 256. \$4.50.

SELF-DEVELOPING AMERICA. By Harold J. Ruttenberg. Harpers. Pp. xiii, 254. \$4.50.

CATHOLICS AND PROTESTANTS: SEPARATED BROTHERS. By Leon Cristiani and Jean Rilliet. Translated from the French by Joseph I. Holland, S.J., and Gilbert V. Tutungi, M.A. Newman Press. Pp. xv, 161. \$3.95.

BRIDGES TO UNDERSTANDING. By Margaret Frakes. The "Academy Movement" in Europe and North America. Muhlenberg Press. Pp. x, 134. \$2.50.

LONELY BUT NOT ALONE. By H. R. H. Wilhelmna, Princess of the Netherlands. Translated from the Dutch by John Peereboom. McGraw-Hill. Pp. 247. \$5.95.

CENTURIES. By Thomas Traherne. Introduction by John Farrar. Harpers. Pp. x, 228. \$3.50.

THE LIVING WORD. A Theological Study of Preaching and the Church. By Gustaf Wingren, Professor of Systematic Theology in the University of Lund. Muhlenberg Press. Pp. 223. \$3.75.

THE UNCONQUERABLE PARTNERSHIP. By Reuben K. Youngdahl. Augustana Press. Pp. x, 258. \$3.

THE CHURCH MEETS JUDAISM. By Otto Piper, Jacob Jocz, and Harold Floreen. Foreword by H. Conrad Hoyer. Augsburg Publishing House. Pp. xiv, 98. Paper, \$1.75.

SUMMERHILL. A Radical Approach to Child Rearing. By A. S. Neill. With a Foreword by Erich Fromm. Hart Publishing Company, Inc., New York City. Pp. xxiv, 392. \$5.75.

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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.)

Setback

I wish to voice a strong objection to the recent report of the Committee on the Structure and Organization of General Convention. Perhaps we would gain in efficiency by having reduced the number of deputies, but I think we would defeat and eliminate one of the chief things that General Convention is for.

For example, in parish and diocesan life — and I think the same goes for national Church life — the more we get to participate in the deliberations of a certain program, the more we usually get in the way of concerned and informed support for the program. No doubt a compact annual parish meeting would be much more efficient than some of the ones I have seen and led as rector. But the more effective parish meeting is when you get a large number of the people of the parish to hear what is going on, to get into the discussion perhaps, and then to carry back the decisions to their friends and relatives at home.

The same applies to General Convention, I believe. And if we reduced General Convention to a sort of a General Council of the Church we would eliminate one of the chief functions of General Convention. General Convention is this gathering of all "sorts and conditions" in the number of the deputies, and in the numbers of visitors who just go to listen and understand. This is tremendously important in Church life, especially on a national scale.

I think the solution of the situation is in better dispatch of business in the House of Deputies. This was vastly improved at Miami Beach. The great majority of deputies want to listen and understand. Except for a few prima donnas, the speaking is done mostly by deputies who have something real to say. If this internal dispatch of business were efficiently carried out, we would clear up 90% of the problem.

To instigate a compact General Convention would be to set the Episcopal Church back two generations in terms of legislation by aged seniority!

(Rev.) LOUIS L. PERKINS
Rector, St. Stephen's Church
Baker, Ore.

Being Counted

Regarding your column, "Sorts and Conditions" [L.C., November 6th], I feel impelled to make some reply. I fear that your attempted justification of your publishing of the article on the rummage sale does not hold water, based, as it is, on faulty logic and the erroneous premise that one must adapt one's self to the mores of the world in which one is placed.

According to our Lord, St. Paul, the doctors of the Church, and even according to J. V. Langmead Casserley in the same issue of THE LIVING CHURCH, it is necessary to be maladjusted to the world in which one is placed, if one is really to be called a Christian! How

schizoid can we get? How far can we go in being all things to all men?

Our Lord said: "You cannot serve both God and mammon." This is certainly not a directive to "adapt yourself to the mores of the world in which you are placed." Our Lord turned the mores of the world of His day upside down and, as a result, He was crucified. The early Christians, in following His teachings, turned the mores of their world upside down. Many of them were martyred. Nowadays, it seems, to turn the mores of the present day world upside down in the process of trying (by God's grace) to follow our Lord's teachings, is to earn for one's self the title of "shmoo."

"Sorts and Conditions" reflects very strongly the attitude of the conventional Church of today (to be all things to all people), and what it has to say comes perilously close to defining the word "prostitution." If the result of following our Lord's directives, rather than the directives of the Peter Days of this world, is to earn the title of "shmoo," then count me as one! "Shmoo," in this context, is only a synonym for "saint" and that, as a member of the Body of Christ on earth, is my vocation! (Miss) NADINE L. PENDELTON
Portland, Maine

Priestesses?

In regard to the letter from Mrs. Selden Spencer [L.C., October 16th], do you really suppose Mrs. Spencer is advocating ordination of priestesses? That should set relations with



the Orthodox and Catholic Communions back a few centuries.

The only thing that really scares me, though, is that there might be a few priests in the Church who would approve of the idea.

ANN T. DWYER
(Mrs. Martin J. Dwyer)
Sisseton, S. D.

Evangelism

I am very grateful for your edition of November 6th, on the subject of evangelism. A very great deal of evangelism, in its program sense, is of much more recent origin than many people realize. A great bulk of evangelism programs has come into common use during the third-of-a-century life of our department. There is now serious questioning about the whole subject, and this I find is most intense in denominations which are usually thought to be the most effective in winning people. Several of the issues now under discussion in our department have been most astutely raised in your magazine.

I do know that you will have done a great service if you help to warn the Episcopal Church that the need is not to imitate what may seem to be successful programs now in existence. It may well be that the Episcopal Church will contribute something really new to the subject if it keeps working along lines of exploration which you have indicated in the evangelism issue.

(Rev.) G. PAUL MUSSELMAN
Executive Director,
Department of Evangelism,
National Council of the Churches of Christ
New York, N. Y.

The Living CHURCH

Volume 141 Established 1878 Number 23

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and the Thought of the Episcopal Church.

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THINGS TO COME

December

4. Second Sunday in Advent
General Assembly meeting, National Council of Churches, San Francisco, to 9th
11. Third Sunday in Advent
14. Ember Day
16. Ember Day
17. Ember Day
18. Fourth Sunday in Advent
21. St. Thomas
25. Christmas Day
26. St. Stephen
27. St. John Evangelist
28. Holy Innocents

January

1. Circumcision (Christmas I)
6. The Epiphany
8. Epiphany I

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

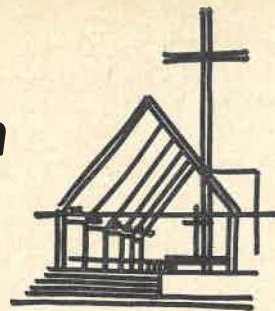
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The Great Advent Antiphons

December 16. *O Sapientia.* O Wisdom, which camest out of the mouth of the Most High, and reachest from one end to another, mightily and sweetly ordering all things: Come and teach us the way of prudence.

December 17. *O Adonai.* O Lord of Lords and Leader of the house of Israel, who appearedst in the bush to Moses in a flame of fire, and gavest him the Law in Sinai: Come and deliver us with an outstretched arm.

December 18. *O Radix Jesse.* O Root of Jesse, which standest for an ensign of the peoples; at whom kings shall shut their mouths, to whom the Gentiles shall seek: Come and deliver us, and tarry not.

December 19. *O Clavis David.* O Key of David, and Sceptre of the house of Israel; that openest, and no man shutteth, and shuttest and no man openeth: Come and bring the prisoner out of the prison-house, him that sitteth in darkness and the shadow of death.

December 20. *O Oriens.* O Day-spring, Brightness of Light eternal, and Sun of Righteousness: Come and enlighten him that sitteth in darkness and the shadow of death.

December 22. *O Rex Gentium.* O King of the Nations, and their Desire; the Cornerstone who makest both one: Come and save man, whom thou formedst of clay.

December 23. *O Emmanuel.* O Emmanuel, our King and Law-giver, Hope of the nations, and their Saviour; Come and save us, O Lord our God.

The Great Advent Antiphons (or "O Antiphons," as they are sometimes called) are ancient forms of prayer going back at least to the eighth century of our era. They are the basis of the familiar hymn, "O come, O come, Emmanuel," which is a rhymed version of these Antiphons.

The text of these Antiphons (above) is from the South African Prayer Book in which they may be sung or said before and after the Magnificat on the days indicated.

In this arrangement they are "skipped" on December 21st, St. Thomas' Day.

The Living Church

Second Sunday in Advent
December 4, 1960

For 82 Years:

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

EPISCOPATE

Condition Satisfactory

Bishop Barth of Tennessee underwent surgery in Memphis on November 21st. Doctors described his condition as "satisfactory." The bishop had undergone surgery several months ago, and his return trip to the hospital was not anticipated.

JOINT COMMISSIONS

New Approaches

The General Convention Joint Commission on Approaches to Unity, meeting in New Orleans on November 17th and 18th, considered the establishment of intercommunion with the Philippine Independent Church, as well as similar arrangements with the Spanish Episcopal Reformed Church and the Lusitanian Church in Portugal. The Commission will draw up the necessary concordats at the meeting scheduled to be held at General Seminary on April 13, 1961. They will be presented to the General Convention at its meeting in Detroit next year.

The House of Bishops has gone on record as favoring the proposed intercommunion with the Philippine Church [L.C., November 27th]. The Spanish and Portuguese Churches broke off from the Roman Church in 1870; each Church has one bishop and nine priests. Their catholicity was recognized by the General Convention of 1958 [See L.C., November 9, 1958].

The Rev. Charles D. Kean, secretary of the Joint Commission, told THE LIVING CHURCH that the job of the commission is that of making "an official relationship, within which the plans can be carried out." He referred to plans now underway for training Portuguese clergy in the Episcopal seminary in Sao Paulo, Brazil, and for training Spanish clergy at the seminary in Cuba. Seminarians of the Philippine Church already study along with Anglican students at St. Andrew's Seminary in Manila.

Dr. Kean said that "ultimate unity" is the goal for the Episcopal Church and the Philippine Independent Church, in the formation of an independent national catholic Church. "This is what we are working for," he said. He said, however, that a state of intercommunion with the existing Churches is the only goal in Spain and Portugal.



RACE RELATIONS

Terrific Strain

The Rev. Albert Huntington Hatch, former vicar of Holy Apostles' Church, Savannah, Ga., has moved to Wisconsin and is vicar of St. Francis' Church, Menomonee Falls, in the diocese of Milwaukee, because of some of the results of his attitude to Negro "kneel-in" demonstrations in Savannah [L.C., September 11th]. "I was convinced that, all things considered, it was better that I move away," he said.

Soon after "kneel-ins" were begun in other Savannah churches in August, Fr. Hatch sent a letter to his parishioners expressing his hope that if Negro demonstrators came to his parish they would be welcomed as "God's people." Demonstrators attended Holy Apostles' the next Sunday, and although "everybody stayed to the end," the incident "put the members of the congregation under a terrific strain with their neighbors and friends," Fr. Hatch said. He reported that he was besieged by anonymous callers, members of White Citizens Councils, and "dear old ladies from downtown parishes who just couldn't understand my point of view."

"I got calls that sounded like empty threats," he said, "but I never knew for sure. My wife had a mild physical breakdown and was under a doctor's care for a while."

Fr. Hatch said that five of the 90 families in the parish left in the next four weeks, including the senior warden, the treasurer, and two vestrymen. "When I talked to new people about joining the church they refused to talk about salvation but demanded to know if they would be required to sit next to Negroes in church and whether their children would have to attend Sunday school with Negroes," he added.

Although he had the support of his bishop, and although no one asked him to resign his Savannah vicarship, Fr. Hatch decided that "I could not continue my ministry [there]."

SOUTH AFRICA

Troublesome Issues

Episcopalians attending a United Nations Seminar sponsored by the National Council's Department of Christian Social Relations held in New York City from November 15th until November 17th [L.C., November 27th] heard the Rev. Michael Scott, a former missionary in South Africa, say that the United States is the only country strong enough to bring pressure in the UN in behalf of action to terminate the mandate status of the territory ruled by the Union of South Africa, known as Southwest Africa.

Fr. Scott was in New York to plead the cause of Southwest Africa before the UN as the representative of the chiefs of the Herero, Nama, and Berg Damara tribes. Saying that the situation presents a "gloomy picture," he labelled conditions in Southwest Africa as "very evil," and warned that, unless the situation soon improved, violence would result, with all of South Africa and probably all of Central Africa involved. [The territory of Southwest Africa coincides with that of the Anglican diocese of Damaraland, of which the Rt. Rev. Robert H. Mize has been elected bishop.]

In London, the high commissioner for the Union of South Africa rejected a proposal for a conference between him and representatives of the British Council of Churches in regard to the deportation of Bishop Reeves of Johannesburg. He did so on the grounds that the action was solely within the domestic jurisdiction of the South African government.

The request for a meeting with the commissioner came after the BCC, at an October meeting, noted "with great regret the summary deportation of the Bishop of Johannesburg and its consequent effect upon the people of his diocese."

In Johannesburg, 11 theologians of the Dutch Reformed Church in South Africa have published a book warning that the government's *apartheid* policies threaten disaster to the country. The book is printed in Afrikaans and is entitled, *Delayed Action*.

One of the authors, Prof. B. B. Keet, a former professor of theology at the Dutch Reformed Seminary at Stellenbosch University, said, "The time has come for our Afrikaans-speaking churches to notify the

state that they no longer see their way to supporting the *apartheid* policy. . . . Advocates of *apartheid* have constantly claimed that only their policy is able to save white civilization in South Africa. The opposite is true. Its fruits internally as well as externally have shown clearly that there is no hope for South Africa if black nationalism has to be fought by force."

SEMINARIES

Dean Thorp at Bexley

The Very Rev. Almus Morse Thorp was installed as Dean of the Bexley Hall divinity school by Presiding Bishop Lichtenberger on October 28th. Bishop Burroughs of Ohio, who celebrated the Eucharist, presented the new dean.

Dr. Thorp was born in Manchester, N. H., in 1912, and was graduated from Bates College in 1934, with the degree of Bachelor of Arts. He studied at the Episcopal Theological School, and received the degree of Bachelor of Sacred Theology in 1937. He was ordained to the priesthood in 1938, and served as assistant at Trinity Church, Columbus, Ohio, from 1937 until 1940. He was rector of St. Stephen's Church, Columbus, from 1940 until 1959, when he took up the duties of dean at Bexley. He was awarded the degree of Doctor of Divinity by Kenyon College in 1952.

Presiding Bishop Lichtenberger, addressing the Academic Convocation in connection with the installation, said, "Almus Thorp is now beginning his second year as dean of Bexley, and there is unmistakable evidence that the seminary is in good hands, headed for years of plenty. The Church needs a strong seminary here in Ohio, with high standards

of teaching and learning. This is an obligation Bexley Hall and every seminary has to the Church. I am certain that under the leadership of Dean Thorp this obligation will be met."

TENNESSEE

Offerings of the People

Members of the congregation of the Church of the Holy Communion, Memphis, offered home-made bread and wine at the Eucharist on Thanksgiving Day.

Since, in early days, the bread and the wine offered at the altar were brought by the people, "shouldn't this ancient custom . . . be revived?" wondered the Rev. Eric S. Greenwood, rector of the parish.

Accordingly, wheat was furnished by a parishioner, and it was ground by hand and baked into bread. Women of the



parish picked muscadine grapes, and a parishioner who remembered an "old country" formula made the wine. The bread and the wine so produced were presented as the oblations at the Offertory.

RHODE ISLAND

No "Foreign Missions"

Bishop Voegeli of Haiti, speaking at St. John's Cathedral in Providence, R. I., recently, said that there is no such thing as a "foreign mission."

"The world all belongs to God," he said, "and there is no part of it that is

foreign to God. Therefore, it may not be foreign to His Church."

Addressing members of three women's organizations of the diocese of Rhode Island, Bishop Voegeli said it was "tragic" to think that people in other lands "should be grateful for anything we give. Nothing is good enough for anybody," he said. "We must give of our best — our time and our energy."

Bishop Higgins of Rhode Island, introducing his guest, commented, "It must be encouraging to those in the difficult position of missionary work to know that they have back of them the loyalty, affection, respect, and prayers of the people back home." [RNS]

ROMAN CATHOLICS

Bishops Speak for Personal Responsibility

The Roman Catholic bishops in the United States, meeting in November at the Catholic University of America in Washington, D. C., have issued a statement deploring the rise of the "organizational man," and calling for a revival of individual responsibility and initiative. The statement was signed by members of the administrative board of the National Catholic Welfare Conference, in the name of the bishops of the United States.

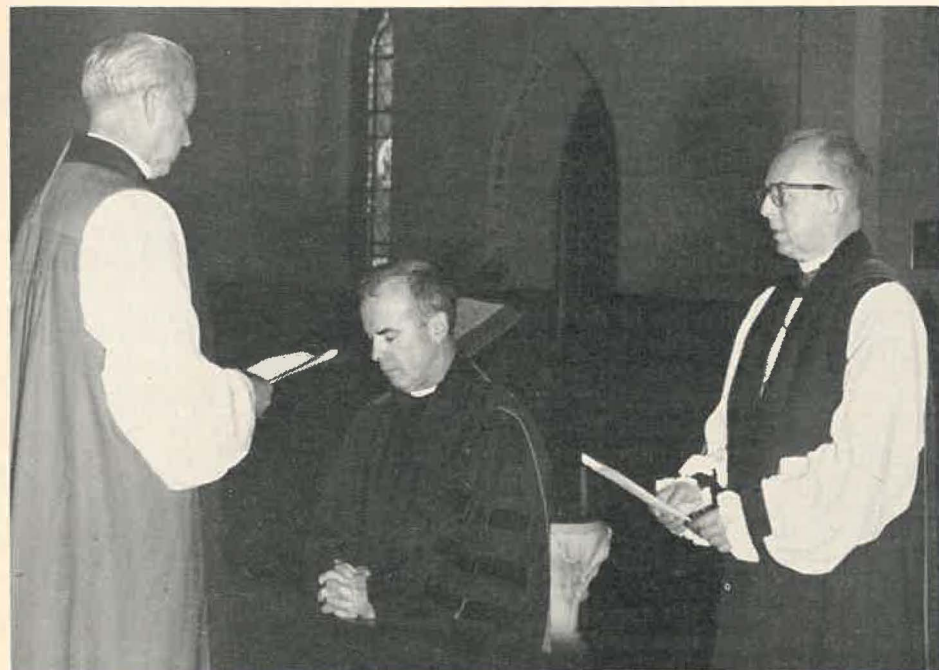
"The history and achievements of America," said the bishops, "stand as a monument to the personal responsibility of free men. . . . If our future is to be worthy of our past . . . our present preeminent need is to reaffirm the sense of individual obligation, to place clearly before ourselves the foundation on which personal responsibility rests, to determine the causes of its decay, and to seek the means by which it can be revived."

The bishops said that the outstanding signs of declining personal responsibility are to be found in the family. "Marriage, a sacred and binding contract, all too often is considered merely as an arbitrary arrangement to satisfy the instinct of pleasure," they said, and cited the failure of parents to fulfill their responsibilities as being a "national disgrace," and a cause of the delinquency of young people.

The statement further said, in part:

"Although personal responsibility and initiative have been our national characteristics, explaining in large measure our country's progress in human welfare, yet pressures are growing for a constantly greater reliance on the collectivity rather than on the individual. An inordinate demand for benefits, most easily secured by the pressures of organization, has led an ever-growing number of our people to relinquish their rights and to abdicate their responsibilities. . . .

"This tendency to delegate . . . responsibility to an organization is discernible . . . in the realm of international affairs. Some manifest no sense of personal responsibility. . . . On the other hand, many citizens seem to feel that our mere adherence to the United Nations absolves us from further responsibil-



The Presiding Bishop, Dean Thorp, and Bishop Burroughs
High standards of teaching and learning.

ity in the international order. . . . Admitting the undoubted value of a policy of supporting the United Nations, . . . citizens of all countries have a responsibility to judge and evaluate the United Nations' deliberations and decisions according to objective norms of morality universally binding. . . .

"A godly society is the work of godly men. Even the most universal evil and the threatened mechanization of man can be made to yield before the just and determined wills of individual persons. . . .

"The heroes of our history have not been blind forces but stout-hearted persons; our worthy national goals have been achieved not as a result of environment but by men who made their environment. A strong and responsible nation is fashioned by responsible persons, not group pressures. . . .

" . . . Personal responsibility . . . presupposes the acceptance of one's dignity as a son of God in whatever environment he may be placed, and the acknowledgment of a binding moral law. It requires the free and deliberate acceptance of one's obligations in the position he occupies — in the family, in the Church, in the corporation, in the labor union, in the community, in the nation, in the family of nations. It demands the rule of conscience, not self-satisfaction. It recognizes that every deliberate action of the human person has a relationship with his Creator and His purpose in creating the world. It affirms that every human action . . . derives its significance from that relationship and makes him a coöperator with his Creator in forwarding the Kingdom of God. It is the solemn profession that consequently every product of his mind and his hand, every bounty wrung from the earth is to serve that high purpose. . . .

"Washington warned the American people that they should indulge with caution the supposition that national morality could exist without religion. . . . As a result [of the decline of religious convictions] modern man has come to imagine that sudden and drastic changes in situations change principles; that principles no longer control situations, but rather that situations shape principles. Inevitably this . . . denies all unchanging principles and makes futile all moral judgments on which the sense of responsibility rests. The need which the world faces is the acceptance of an objective norm of morality, and hence of conduct. . . .

" . . . the social ideals . . . of modern man . . . tend . . . to efface the sense of responsibility. . . . Uniformity of thought and supine loyalty to the organization, whether it be the industrial corporation, the labor union, or the political party, are too often encouraged and rewarded. The organizational man, cloaked in a sort of anonymity, rather than the responsible individual, is favored and advanced. The preparation for this condition is found even in the field of education, where emphasis is placed on adapting oneself to the thinking of the group. This pattern is so prevalent that some psychologists consider juvenile delinquency as a revolt . . . against a stifling uniformity that fails to challenge the individuality of the student. . . .

"A fresh evocation of the principle and practice of personal responsibility can revivify our society. . . . It will have an immediate effect in every sphere of life — in the home, in the office, as well as in the workshop, in the factory, in our schools, in our cultural groups. . . ."

TEACH US ABOUT GOD: The handwriting of 66 children was on a petition recently presented to Bishop Stark of Newark asking for a minister to teach them about God. The petition was a feature in the establishment of St. David's Church, Kinnelon, N. J., as a diocesan mission. Regular services and Sunday school were started in July. Formal establishment was announced by Bishop Stark *via* tape recorder in his absence due to the House of Bishops' meeting in Dallas.

MINISTER TO THE VATICAN: Sir Peter Scarlett, a Churchman, has presented his credentials to Pope John XXIII as the new British Minister to the Vatican. Among his first scheduled official acts were the introductions of Prime Minister Macmillan and the Archbishop of Canterbury to the Pope.

Sir Peter was formerly the British Ambassador to Norway. [RNS]

ACCRA FOR ACU: First in a projected series of speakers for the American Church Union will be Bishop Roseveare of Accra, Province of West Africa, who will be in the United States for a six-week period early in 1961. Bishop Roseveare will tour the country under the auspices of the ACU Speakers' Bureau and Missions Committee.

TAKE-OFF ON SALOME: The Rev. Vernon Mitchell has become a censor for "strip" theaters in the Soho district of London. His presence at the acts "does not mean I approve," says he. "It [strip tease] has been present in the world since Salome, but it has got completely out of control." [RNS]



Mr. Mitchell: Censuring what is out of control.

Churchman Informs

An Episcopalian, Fletcher Coates of New York City, has been named director of the Office of Information of the National Council of Churches.

Mr. Coates has been associate director of the Department of Public Relations of the NCC since 1953, and has had wide experience in press and radio writing. He succeeds William F. Frye, Jr.

ECUMENICAL

Misgivings

The Archbishop of Canterbury, on the eve of his departure for the Holy Land and for Rome [L.C., November 13th], re-



ceived a deputation from Protestant organizations expressing misgivings lest his visit to Pope John XXIII give an impression to the world at large that the Church of England was willing to compromise in any way her Reformation principles.

The deputation included the Rev. Thomas Hewitt, secretary of the Church Society, and the Rev. G. W. Kirby, general secretary of the Evangelical Alliance, both of them Anglicans. The group drew the Archbishop's attention to the position of Protestant minorities in countries where Roman Catholic influence predominates.

The Archbishop, in reply, assured the deputation that he was fully aware of the great gulf between the Roman Catholic Church and the Church of England over matters of doctrine and practice. He pointed out also that he would be preaching in an Anglican church in Rome at a service to which Protestant leaders of Italy would be invited. This, he said, would demonstrate that the interests of the Protestant minority were not being overlooked. [RNS]

Example Set

The cause of interfaith relations at lower-than-summit levels has been advanced by the scheduled meeting of the Archbishop of Canterbury and the Pope, according to the Roman Catholic magazine, *America*.

The Jesuit weekly points out that the meeting is intended purely as a "courtesy call," but adds:

"The conversation of the two high spiritual leaders will undoubtedly be discreetly limited to generalities, if not to platitudes. But the meeting is by no means a pure formality. It marks a turning point in interfaith relations. For one thing, such

an example at the top creates a favorable climate for similar meetings at lower levels. If the Pope and the Archbishop of Canterbury can exchange amenities without scandalizing the weak or infuriating the strong, those of lesser rank can well do likewise. The cause of Christian unity, faced with seemingly insuperable difficulties, can benefit immensely therefrom."

Local Coöperation

Bishop Nash, retired, of Massachusetts, speaking in November at a meeting of the Massachusetts Council of Churches, in Worcester, Mass., attacked "isolationist parochialism," which, he said, "stands in the way of adequate local coöperation." He urged the elimination of "rigid, isolationist denominationalism" at local levels.

"Grass-roots ecumenicity is necessary, and we are at its beginning only," he said.

The bishop made a plea for "more and better ministers," and said that the "drawing of more and abler men into the ministry is a vital concern of the whole Church."

Bishop Nash, a former president of the state council, said that the Church "must go forward into an unknown future providing stability in a changing world, proclaiming the everlasting Gospel in the terms of a new age, preaching the God of love with joyful confidence, and meeting with flexibility and with power the problems of tomorrow."

Bishop Stokes of Massachusetts was re-elected council president. [RNS]

EAST AFRICA

Freedom and Loyalty

A Moslem chief of Tanganyika, attending the dedication of a new Anglican church recently, assured Christians that people living in his chiefdom were free to worship God in any way they wished.

Shabani Mtengeti, Chief Sangiwa II of Usangi, wished the new church and its congregation good speed, emphasizing that as a chief he was responsible for all the people living in his chiefdom regardless of their religion.

In dedicating the church, Assistant Bishop Omari of Tanganyika [see L.C., September 18th] pointed out that it was built by people who were loyal to the chief of Usangi. [RNS]

BRITISH GUIANA

Protests Coming

Religious leaders of British Guiana are reported to be planning strong protests against government plans to take over all schools which were built with public funds and are now under Protestant, Roman Catholic, or other religious control.

The government's decision was announced by the Minister of Education, Balram Singh Rai, who has consistently

urged the move. He stressed that neither the pupils nor the teachers in the schools affected would be disturbed, and religious education on a denominational basis would continue under teachers of the same religious belief as their pupils. He added that teachers would be appointed to the schools only after consultation with the denominational bodies concerned.

Mr. Rai attacked the existing "dual control" system shortly after he assumed office in 1959. He spoke against "Church bodies whose theories of knowledge and cosmology no longer hold good . . . in this technical and scientific age."

[RNS]

THE ARTS

Treasures in the Crypt

The fourth in a series of art exhibits is now being held in the crypt of the Episcopal chapel at Columbia University,



New York City. The exhibit, which will close December 18th, features the work of students and former students of the university's School of Painting and Sculpture.

Painters represented in the current display include Eva Brouzard, and Martin and Gloria Bressler; sculptors include Jane McClintock, M. B. Brezezinski, Joel Meisner, Lance Scolari, and Ann Martin. [A sample of Miss Martin's work was pictured in the September 4th issue of THE LIVING CHURCH.]

The exhibits are open to the public.

Church as Patron

At consultations recently held in New York City, writers appealed to organized Christianity to serve as patron of the arts, as it did during the Renaissance.

Playwrights Edward Albee and Jack C. Richardson, and novelist Alexander Fedoroff were among authors and representatives of various Churches at a meeting sponsored by the Department of Worship and the Arts of the National Council of Churches on November 17th. Mr. Richardson called on Churches to commission writers, but "with no strings attached." Mr. Albee asked that various denominations make available all of their facilities for the presentation of "little theater" offerings. They pointed out that the Church could be an encouraging and constructive force in stimulating creativity in the arts.

Ruth St. Denis, speaking the next day at a consultation on the dance held under the same sponsorship, urged Churches to establish dance workshops, and stressed the need for art forms that are "whole-

some, sane, beautiful, and full of joy."

The Rev. Canon Edward West of the Cathedral of St. John the Divine in New York City was among the theologians present at the consultations.

Maori in Hollywood

An Anglican Maori priest, the Rev. Kingi M. Ihaka, from the Wellington area of New Zealand, is in Hollywood as a technical adviser for a motion picture.

The picture, titled "The Spinster," is about a New Zealand schoolteacher, and part of Fr. Ihaka's duties will be to teach the American children hired as actors the Maori language and children's songs. Fr. Ihaka claims that most Maori children's games are accompanied by songs.

Fr. Ihaka, who was ordained to the priesthood in 1950, says that the Maori are a very religious people, but that Christianity had a difficult time when it was introduced to his country in the early 19th century because of the character of early settlers from Christian countries. "The early European traders," he said, "were sometimes unprincipled, and some of them were not the right sort of people. They created a spirit of suspicion."

Fr. Ihaka says his parish covers about 2,500 square miles.

CANADA

Day of Rest

Anglican bishops and clergy of other Churches have joined forces to maintain the traditional "quiet Sunday" in the province of Ontario, according to Religious News Service. Sunday activities are an issue in the December 5th elections.

Bishop Reed of Ottawa said in a letter to Anglicans of his diocese that if the trend toward Sunday commercialization continued "the purpose of Sunday will be largely lost." He added, "We should not by our selfishness cause other people to work on Sunday and we ourselves should perform only the essential tasks."

Bishop Luxton of Huron has called on his people to vote down Sunday movies and any other proposals to commercialize Sunday. "Once you establish even part of Sunday as a day of commerce," he said, "then the door is open to all sorts of developments and abuses."

UNITED NATIONS

Take the Lead

Distinguished citizens of 19 countries have signed a petition asking the United Nations to "take the lead" in developing programs of world population control, reports Religious News Service. The petition bears the title, "A Statement of Conviction about Overpopulation," and says, in part, that "widespread, effective, and voluntary use of medically sound and individually acceptable birth control is an essential factor in any humane design

to raise world living standards and achieve international peace as well as social and family stability."

Among the signers of the petition are Bishop Pike of California, and the Rev. Joseph Fletcher, professor of social ethics at Episcopal Theological School, Cambridge, Mass. Other signers who are Episcopalians include former Secretary of State Dean Acheson, and Mrs. Eleanor Roosevelt.

NEW YORK

To Every Thing a Season

The Rev. Hugh McCandless, preaching on November 20th at the Church of the Epiphany, New York City, where he is the rector, asked that the celebration of Christmas remain distinct from the traditional preparations for it during Advent.

"You have twelve days to celebrate Christmas," he said. "Don't spoil Christmas by dragging it forward into Advent."

"In Advent," he went on, "we are not waiting for a time, we are waiting for a Person who makes sense out of things. We can always pretend the date is later than it is, but we cannot pretend that we are ready for Him when we are not."

PENNSYLVANIA

Dream of Daniel

The Bishop Stevens Missionary Society of the Philadelphia Divinity School has scheduled Christopher Fry's play, *A Sleep of Prisoners*, for presentation at the school and at St. Luke's Church, Germantown, Philadelphia, during December.

The play is concerned with four contemporary soldiers, who share a dream analogous to the "fiery furnace" scene in the Book of Daniel.

AROUND THE CHURCH

Mrs. **Josephine Gregory Myers**, Churchwoman of Wilmington, Del., has been given a citation for her work among **migrant farm laborers**. The award was presented at a conference on "The Church and Migratory Labor," sponsored by the Division of Home Missions of the National Council of Churches. Mrs. Myers was one of the first to work among the migrant laborers. [RNS]

The **Voorhees School and Junior College**, Denmark, S. C., has received a **loan of \$5,956** from the United States Office of Education. The loan is part of a total of \$1,700,000 distributed to schools in 37 states for the expansion and remodeling of facilities for teaching science, mathematics, and modern foreign languages. [RNS]

Ground was broken on November 13th for the student house of **University Chapel**, Lincoln, Neb. The Rev. Gilbert Armstrong, chaplain at the University of Nebraska, conducted the services, assisted by the Rev. William Cross and the Rev. James Stilwell.

The proposed structure is U-shaped. That portion now being built will house the student common room, kitchen, offices, sacristy, and choir room. A game room under the common room will be used as a temporary chapel. Building of the permanent chapel awaits the availability of more funds.

Retired **Bishop Fenner** of Kansas, and Mrs. Fenner, plan to **see Europe** this winter and next spring. They plan visits to Italy, Sicily, Greece, Spain, England, and Ireland.

ORTHODOX

By Volunteers

A small group of Greek Orthodox in Uganda, who volunteered their labor evenings and weekends, have completed the first of two new Orthodox churches near Kampala, Uganda. The church will be used until a second, much larger structure is completed. Donations toward the larger church are coming from Greece as well as Orthodox Churchmen in other sections of Africa. [EPS]

CEYLON

State Control

The Senate of Ceylon has ratified a bill to bring Protestant, Roman Catholic, Hindu, and other private schools under state control. Ceylon is predominantly Buddhist.

The bill was passed in October by the House of Representatives despite strong protests by religious leaders. Ceylon's Education Minister has said that no compensation will be paid for the nationalization of the schools [L.C., September 18th]. [RNS]

JAPAN

Awards

Some 20 Churchmen were among 298 Americans to be given citations and other awards (many of them posthumous) on November 10th at Tokyo Kaikan, opposite the Imperial Palace. The awards were made by the Japan-United States Amity and Trade Centennial Association for contributions during the last hundred years of the development of Japan. The presentations closed the year-long celebration of the centennial of American-Japanese relations.

Of the Episcopalians honored, Dr. Paul Rusch and Miss Elizabeth Upton are now residing in Japan. Dr. Rusch was a teacher at St. Paul's University from 1926 until 1941, and founded the Kiyosato Educational Experiment Project (KEEP). Miss Upton is a missionary among the outcasts of Japan. She lives in the diocese of North Kanto. Other living recipients of the awards include:

William R. Castle, former Under Secretary of State, who, as Ambassador to Japan, laid the cornerstone of St. Luke's International Hospital in 1931.

Eugene H. Dooman, son of a missionary priest to Japan, who was attached to the American Embassy under Ambassador Joseph C. Grew.

Joseph Clark Grew, American Ambassador to Japan for 10 years before World War II. During the postwar years, he often read the lessons at the English service at Holy Trinity Church, Tokyo.

General Douglas MacArthur, Commander in Chief of the Allied Forces in the occupation of Japan. He gave permission for Bishops Makita, Yanagihara, and Yashiro to attend

Continued on page 19

High school girls from three midwest dioceses attended a recent retreat at the DeKoven Foundation, Racine, Wis. Pictured is the retreat master, the Rev. William C. R. Sheridan, rector of St. Thomas' Church, Plymouth, Ind., with the girls from the diocese of Milwaukee. From left: Frances Andrews, Connie Owen, Charlotte Laabs, Fr. Sheridan, Rita Nelson, and Frances McLeod.





The Tolbooth of Stonehaven before the timbers gave.

by William Christie

Tollbooth (or tolbooth): a jail. Originally a shed to which people came to pay their taxes (tolls), it came to be a place where they were confined when they didn't.

America owes a debt

to the men who were imprisoned in the

Tolbooth Of Stonehaven



An imprisoned priest baptizes infants from the window of a jail.

Last year the Episcopal Church in America celebrated the 175th anniversary of the consecration of Samuel Seabury as the first bishop not only of Connecticut but of the whole Church in America. That the Episcopal Church in Scotland was able to confer the episcopate was due to the tenacity of the Scottish Episcopalians.

These Scottish Churchmen had sworn allegiance to the exiled royal family — the Stewarts. The effect on the Church was disastrous. Disestablishment followed in 1689: Bishop Rose of Edinburgh waited upon William of Orange, who said he hoped the Church in Scotland would be kind to him. "Being somewhat diffculted how to express myself in a mannerly and discreet fashion without entangling myself," quaintly said the bishop, "I replied: 'Sire, I will serve you as far as reason and conscience will allow.'" William saw what was meant, and abruptly turned on his heel. One can hardly find fault with the new king for establishing the Presbyterian Church, which remains the Church of Scotland to this day.

During the unsuccessful rising of 1715 in favor of the Stewart dynasty, the Jacobites found much support among Scottish Episcopalians, although the Church officially had no part in the attempt. The immediate result was a repressive penal law directed against the Church.

Some 30 years later, in 1745, Prince Charles Edward (Bonnie Prince Charlie) used all his personal charm and persua-

Mr. Christie is a member of the committee for the restoration of the Tolbooth of Stonehaven. He is in charge of publicity.

siveness to entice the reluctant clansmen to his standard. Again the Church took no official part in the rising, but many who fought in the ranks against the armies of George II at Prestonpans and on the fatal morning at Culloden were Episcopalians.

The government proceeded to avenge itself on these people for their politics by attacking their religion. A series of penal laws of unprecedented severity was passed against them. One restriction was that no more than five people might assemble for worship according to the Prayer Book. This was followed by a measure declaring the orders of any priest ordained by a Scottish bishop to be null and void; only English or Irish ordination was regarded by the law as valid.

Near Aberdeen, three clergy were tried in the Tolbooth of Stonehaven for conducting divine service for more than five people, and were imprisoned in the same building during the winter of 1748-49. A famous painting shows members of their congregations, who were mostly fisher folk, holding up their infants for the imprisoned priest to baptize from the jail window [see page 12].

The intensive persecution had a dire effect on the Church, and she was reduced, in Scott's phrase, to the "shadow of a shade." Yet in August, 1784, Dr. Seabury wrote to the Scottish bishops: "I apply to the good bishops in Scotland, and I hope I shall not apply in vain. If they consent to impart the episcopal succession to the Church of Connecticut, they will, I think, do a good work, and the blessing of thousands will attend them. And, perhaps, for this cause among others, God's providence has supported them and continued their succession under various and great difficulties, that a free, valid, and purely ecclesiastical episcopacy may from them pass into the Western world." He did not apply in vain. In November, 1784, he was consecrated in Aberdeen by men who, with their fathers, had passed through the fires of persecution. It is to the faith and tenacity of such men as these bishops and imprisoned clergy that the Episcopal Churches of Scotland and America owe their existence.

An effort is now being made to save the tolbooth building, and some money has been raised to prevent it from falling to ruin. More is still needed to make up the £7,000 (about \$19,740) which the architect estimates as being necessary, and an appeal is being made to Churchpeople in America to help. There may be some American Episcopalians who are proud to trace their origins to Scotland and who would like to contribute.

Editor's Note: Contributions to the preservation of the tolbooth may be made through THE LIVING CHURCH. Checks should be made payable to THE LIVING CHURCH RELIEF FUND, and designated "Stonehaven tolbooth."

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

Overseas Mission

This is the fourth installment of the report of the Committee of Conference on Overseas Missions appointed by the National Council. The first installment of this report appeared in the October 30th issue of THE LIVING CHURCH, the second installment was presented November 13th, and the third installment appeared November 20th. More installments are scheduled for coming weeks.

VII. The Need for New Strategy

Just as the procedures of military, business, and diplomatic activity are being revised in the changed, and still rapidly changing, world of this generation, so the Church should make radical changes in its policy.

Most of the Anglican missions throughout the world are organized into independent provinces which, although self-governing, continue to receive the aid of men and money from the stronger and older provinces. Likewise, other Com-munions in the same countries where the Episcopal Church is serving have established independent national Churches even though major support continues from the home Churches. The system of the Protestant Episcopal Church is in sharp contrast to this. Although in theory it agrees with the general Anglican pattern, our tendency is to maintain missionary districts bound authoritatively to the Church at home. Only our work in China and Japan has taken a different direction, and in both cases for reasons beyond our policy and planning.

The result of this is twofold: (1) It is



As in Japan, a planned strategy.

difficult for our overseas workers to enter into harmonious and fruitful relationships with other Anglicans where areas adjoin. United witness and planning are, at best, difficult. (2) The present policy tends to promote *ecclesiastical colonialism* in direct conflict with the national spirit of foreign missionary areas unless a missionary district is developed as rapidly as possible toward the autonomy of separate provincial membership. The slow growth of the Church overseas must in part be traceable to this policy.

Danger of Isolation

An overseas bishop has recently written regarding the danger "of our becoming an isolated and ingrown community, shying away from contact with other denominations and set apart from the life of the greater Anglican Communion." This word is from an area where, after more than a half-century of work, Episcopalians number approximately 6,000 as compared with 45,000 Methodists and 92,000 Presbyterians. Unless we are able to change our methods and to promote autonomy, the forces of history may pass us by and leave our work an irrelevant survival in the foreign mission field.

It is therefore recommended that defi-

nite plans be made, and the necessary authorization be given by constitutional and canonical legislation, for achievement of the following ends:

1. To permit overseas missionary districts fully to participate in the life of existing and adjacent Anglican provinces.

The following areas appear to be of immediate concern:

(a) West Africa: Liberia is surrounded by this province but is not a working part of it with official participation in its life.

(b) West Indies: This province is contiguous with several of our missionary districts. As the result of insufficient association, both sides suffer loss. With our participation, the whole Caribbean and Central American areas might perhaps be reorganized into two or more provinces.

2. To permit participation in the formation of new provinces. Of immediate concern:

(a) Brazil: The work in this country should be organized as a separate national Church or province, especially in view of the national spirit in an area of such size and strength.

(b) Rest of South America: Excepting Brazil, Colombia, and British Guiana, this is substantially under the jurisdiction of a single Anglican bishop and

might well develop into a separate province as Anglican work opens in other countries.

3. To create better working relations with autonomous provinces which already share American personnel and finances.

Of immediate concern:

Japan: The American clergy are not actual members of the Nippon Sei Kowai and now remain canonically resident in their home dioceses.

Radical changes are involved in the three recommendations above, and there are practical difficulties to be surmounted. This explains in large part why the Church has not already moved in these directions.

For example, how can clergy and laity of the Protestant Episcopal Church retain their rights and privileges after their missionary district becomes part of a separate province? The provincial constitutions in the missionary areas of the world now so organized are largely on the older English model. Thus, for example, they may not provide for participation of lay persons in the administrative and legislative life of the Church in the province. Submission to such a provincial organization would mean, for the laity, the surrender of much of their active Church responsibility which they have been taught in American missionary districts. The important privileges of the clergy, such as salary and pension on the American basis, and, for bishops, membership in the American House of Bishops, would be jeopardized unless special provisions are made. Can there not be a system of dual membership?

This problem, arising as it does from quite different traditions and economic situations in England and America, is one of extreme gravity. Its solution will be most difficult and will require radical readjustments on both sides. But the future fruitfulness of the missions of this Church is dependent in real measure upon a solution, and such a solution can be found.

As in the present case of our relations to the Church in Japan, there will also need to be a planned strategy for proportionate sharing of finances with non-American jurisdictions as we move toward more participation in the provincial system.

It appears that some strategy body, under the advice and guidance of the Presiding Bishop, should be specifically charged to work with the Anglican Advisory Council on Missionary Strategy in developing plans and sponsoring legislative action necessary to the realization of some of these goals. This report will discuss later the need for such an advisory council on strategy.

4. To encourage the steady development of autonomy, and local authority and responsibility, in existing missionary districts.

Overseas missionary districts not only operate under the handicap of being American Churches in foreign lands, but

the very nomenclature applied to them and the canons under which they exist contain drawbacks. There is an unhappy stigma attached to the word "district" for an area under jurisdiction of its own bishop, and it carries at least a suggestion of American colonialism. There is even a growing body of opinion and writing which insists that the word "missionary" has been distorted from its true meaning, which applies to all Christians and Christian bodies.

It can rightly be argued that the use of the term "missionary district" within the United States has been salutary, since it has encouraged many districts to achieve diocesan status. But within the United States the problem of nationalism does not arise, and home districts operate within the North American economic and governmental situation. Therefore their possibilities of achievement should not be compared with those of districts overseas. What proves an incentive at home may have the exactly opposite effect abroad.

Overseas areas need dignity and autonomy and to be encouraged in ways that fit their location and possibilities. Clergy, and especially laity, should be encouraged to accept more responsibility. Should there not be specific criteria by which autonomy is won step by step? The relation of such goals to finances and self-support needs careful reassessment. It would be wrong to impose standards which are realistic only in the United States. If the parishes in an overseas diocese achieve self-support, this is a sign of maturity; but it does not remove the need for help from America to expand the work into other parts of the diocese.

As the Church anticipates the creation of new missionary dioceses or districts it would seem wise not to follow old patterns, but to provide from the beginning for development into autonomous Churches.

Communication and Planning

Increased speed and facility of communication, as compared with a generation ago, suggests that much more planning can be done in the field rather than having it centralized in New York. The balance between over-all and local planning is a practical problem for which no formula can be given; yet a measure of decentralization is possible, particularly if there are more visits of personnel from New York to the field and from the field to New York.

In other than United States or British territory — for example, in South America — new missionary dioceses should be joint Anglican projects with support and personnel from various parts of the Anglican Communion. This appears to be legally possible in structure only when a new missionary diocese is to be established within a new or existing province. As a missionary diocese outside the boundaries of a province it would have to be related

to a home province of some nation such as England, the United States, or Canada. The success of this strategy therefore would be dependent upon developments in the formation of provinces.

Attempts to obtain missionary personnel from various Anglican areas can and should be made, however, even now. This is a step in the direction of truly inter-Anglican missions.

Therefore, the plan by which overseas missions are now incorporated into the domestic provincial system should not be extended. It seems unrealistic, for example, to include the American missionary districts in the West Indies with the province of New York and New Jersey, or to incorporate Mexico into the province of the Southwest, or the Philippines into the province of the Pacific. It is far more realistic to link the overseas missionary districts into provinces with other dioceses which share the same geography, language, and culture. Elsewhere in this report there are specific recommendations to this end.

Authority for the establishment of new missionary districts and episcopates is now given, under Canon 40, to the House of Bishops, which acts with the aid of its Committee on Overseas Missions. Does full responsibility rest with this authority? Where should long-time policy be made and strategy formed? Should the House of Bishops act simply on the advice and policy supplied by the Overseas Department or the National Council? And, if so, what is the proper source and channel of information and recommendations? These questions need answering before the Church enters any serious missionary expansion.

Hitherto this report has been concerned with overseas missions within the Anglican family. In addition, there are two younger Churches which are not members of the Anglican Communion, with which the Episcopal Church has a measure of official relationship, and toward which it has assumed some degree of responsibility.

These are the Philippine Independent Church, and the Church of South India. With the progress of the unity movement in mission lands there will doubtless be other such relationships in the future. This development, new to our generation, merits careful study and planning. What should be the conditions for relationship to new united Churches and the methods for giving aid? In the years ahead will there be need for new agencies to handle such inter-Church relations more satisfactorily?

The Philippine Independent Church has now asked the Episcopal Church to consider terms on which formal intercommunion may be established, and the Presiding Bishop has requested the Joint Commission on Approaches to Unity to begin negotiations. In due time this may lead to the merging of the missionary dis-

trict of the Philippines with the Independent Church. Southeast-Asian Anglicans are now working together under a council of bishops and clergy and are considering a provincial structure which might include the missionary district of the Philippines. But our future relations with the Philippine Independent Church might also point to a separate national Church of the Philippines within which Episcopalians would serve. The implications here are so far-reaching that they should hardly be left to local leadership alone nor even to unilateral planning by the Protestant Episcopal Church.

The Church of South India is the first example of a divergence from the Anglican pattern of establishing autonomous provinces in communion with the See of Canterbury. Our missionary relations with this Church, therefore, are experiments in a new pattern which is likely to develop further and should be under consideration in long range planning.

Impetus from the Field

Impetus behind much of the present ecumenical movement springs from the mission field. Anglican Churches, including our own, have been deeply involved in the movement which sees unity and mission as one. The carrying of our home divisions into non-Christian lands is not only seen as unfortunate but even as fatal, for a divided witness has largely failed in its purpose. While the reunion movement is growing all over the world, its Anglican leadership in missionary areas has been confined largely to the British. In the Episcopal Church there has been until now too little relation between official ecumenical activities and overseas missions, and certainly, with the exception of Bishop Brent in a previous generation, the impetus has not come from the mission field and its leaders. This fact needs serious consideration in our future planning.

Anglican leaders in India and Ceylon, and most recently in Africa, are negotiating for unity from a position of comparative strength with other Communion in the mission field. The Episcopal Church, on the other hand, would negotiate from comparative weakness in most of its areas and therefore has been understandably reluctant. Only in Haiti, Puerto Rico, and the Virgin Islands does the communicant strength of this Church compare with that of other major non-Roman Communion. We dare not, however, rest content with this explanation. The unity movement is going forward in areas where we are at work whether we cooperate or not. Not only is the Episcopal Church in danger of future isolation but, more seriously, it will have failed to make its historic and Catholic contribution to united younger Churches as they arise. The concern for unity, and activity and leadership in the movement toward it, should become an integral part of mission work in every field.

Pastoral Affirmation

The Pastoral Letter of the House of Bishops, with its ringing reaffirmation of the Apostles' and Nicene Creeds, is a welcome and timely statement.

The bishops are not afraid to use the word "dogma," in saying that the Creeds "affirm the indispensable dogmas of the Christian Faith." Even more surprising is the warning to contemporary interpreters to avoid becoming "heretics" — a word which, as far as we know, has not appeared in a statement of the House of Bishops for at least two generations.

And yet the pastoral is not a mere signboard against pitfalls; it is a call to strong and vital faith in the mighty acts of God to which the Creeds bear witness.

Thus, after careful deliberation and soul-searching, the bishops have answered the 4,500 petitioners who asked them two years ago to declare the Church's position on this subject. The petitioners were interested specifically in certain statements in books and Church periodicals which appeared to them to be in conflict with the Creeds. In their reply, the bishops have not referred directly to any such published statements nor to the positions of any individuals. They have not attempted to set artificial boundaries to scholarly and historical investigation. They have, appropriately and forcefully, in our opinion, done something better. They have said, "This we believe."

A careful reading of the pastoral may lead to disappointment on some particulars. For example, the reference to St. Luke as "an evangelist more than an historiographer" — a statement which is undoubtedly true as far as it goes — seems calculated to give aid and comfort to those who deny the historicity of the Virgin Birth. To a journalist, it would seem that an important part of any "Good News" is the factual character of the news.

The bishops' earlier assertion that the Nicene Creed is "not only a recital of the biblical story of the mighty acts of God but a carefully reasoned protection of that story from interpretations which would deform the story and even destroy it" provides a better canon for interpretation of the Creed. Whatever details of St. Luke's Nativity story may be debated, there is one detail which the Church has lifted up into "carefully reasoned" prominence — the detail that Jesus was born of a virgin.

Taken as a whole, the pastoral seems to us to be admirable in its scope and content. There is nothing obscurantist in its reaffirmation of ancient truths, nothing wishy-washy about its confident testimony to belief in the Incarnation and the atoning work of Christ. There is nothing apologetic about its acceptance of scientific and historical progress. It should serve as a uniting and inspiring exposition of our reasons for being His followers.

And, as such, the pastoral has a message for mem-

bers of other Christian Communion. Although it is rather carefully addressed only to those of the Anglican household, it is written in full consciousness of its significance for ecumenical discussions and relationships. It reaffirms and clarifies the position of the Lambeth Quadrilateral on the essential place of the Creeds in any united Church. The use of such words as "testimony" and "gift" represents an effort to communicate our enthusiasm for the Creeds to members of Churches which have regarded them as mere tests of orthodoxy or as man-made formulations. In comparison with many efforts to define the Anglican position on the Creeds in past unity negotiations, this statement is clearer, more forthright, and at the same time, more winsome. We believe that it will long be remembered and relied upon, both within the Episcopal Church and in conversations with other Churches, as a truly inspiring and representative statement of this Church's position.

The House of Bishops'

Pastoral Letter

[Complete text]



As we, your bishops, are assembled in Dallas, Texas, in the year of our Lord, 1960, we, like you, are keenly conscious of the way "bad news" captures the headlines in our day. The daily press and weekly news publications, lead articles in magazines, books pouring forth from ever-rolling presses, radio, television, even the oratory of those who sought election to public office, assail our eyes and ears with dire warnings and prophecies of doom. Everywhere and always we see and hear diagnoses of this world's ills, the sickness of our civilization, the deterioration of our culture. It is an age of anxiety, of uncertainty, of fear, because it is an age of constant tension, conflict, struggle between nations, races, cultures, societies, classes; between philosophies, religions.

Because all this is true we who are Christian need to remind ourselves that we are the bearers, like the angel of Bethlehem, of "glad tidings of great joy, which shall be to all people." Preëminently the Church always is the herald of "good news." This is its mission: to proclaim the Gospel. Hence, with the psalmist we would cry, "O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation." We would recall and reemphasize the Rock of our Faith.

Anglican Churches are clearly and unequivocally committed to the Apostles' and Nicene Creeds as the symbols of that Faith. When the first proposal for an American Prayer Book in 1786 was reviewed by the bishops of our mother Church of England, they insisted that the two Creeds should be kept in their integrity. Our Church not only accepted the English bishops' proposals but made the Nicene Creed a possible alternative for the Apostles' Creed in the Daily Offices, a unique and useful usage. By continuous Prayer Book worship, by teaching, by preaching, and

by our position in all Church unity discussions, the Episcopal Church has shown its loyalty to the historic Creeds. As expressed in the Lambeth Quadrilateral, we hold the Nicene Creed as part of the essential core of the continuous, historic tradition of the Church and therefore an element in the life of any united Church. The Apostles' Creed is likewise held to be the minimal Baptismal Confession. Thus our Church is irrevocably committed to the historic Creeds and regards the Nicene Creed, as it was affirmed at the Council of Chalcedon in 451 A.D., as an indispensable norm for the Christian Faith.

This position is held because the Creeds are rooted in the biblical record of God's historical acts in Christ. It is the purpose of the Creeds to preserve the meaning of the historical revelation of God in Christ and to witness to the revelatory facts in their historicity and givenness. In the face of God's revelation in events, man's primary function is to testify to what has been given to him. When something is truly given to man, testimony is the only way in which he can describe the gift. The Creeds summarize the good news proclaimed by the primitive Church, as recorded in the New Testament. The Creeds are a proclamation of a gift, a gift whose kind and nature does not in itself change from generation to generation. Under the guidance of the Spirit, however, man can grow in appreciation and understanding of this gift.

Certifying Our Christianity

The recitation of the Creeds as normative for our faith is at the least a way of certifying that we are Christians because we accept what God did for all men in Christ once and with finality. To say that Christ is God's final gift to man means that no gift can be as great or greater, not that God's giving ceases. To say less than this is to deny the uniqueness and completeness of the self-disclosure and the redeeming work of God in Christ.

The Faith of the Apostolic Church as gathered up in the literature chosen as the canonical New Testament is the final authority for Anglicanism. The Creeds are the skeleton of the Bible, and the Bible is the flesh and blood of the Creeds. The Bible and the Creeds are seen together, each interpreting the other, with the Bible as the ultimate norm.

Christianity is primarily an affirmation of what God has done, is doing, and will do, and of our participation in these mighty acts of God by our penitent and thankful response. Its native language, therefore, is narrative rather than abstract and propositional language. The Christian story proclaims that God created all that is. The doctrine of creation rightly understood is the gateway to the understanding of the Christian life and Christian theology. The good news is primarily a message of the creation and of the new creation which redeems and fulfills what was implicit from the beginning.

The doctrine of creation is not a description of how the universe was made but a statement of the complete dependence of the universe in its total being upon God. The first article of the Creeds is the context for the other articles. It affirms the totality of God's actual power as Creator and is the indispensable basis for all the other creedal affirmations. If God is not the only Creator of all that is, something other than God can, then, in the end frustrate the completion of His purpose.

God is Lord of the physical as well as the spiritual aspects of the universe. The term "Father Almighty" in its ancient use especially refers to God as all-ruling in the world, and intimately working in the world. God is the Creator and Governor of the universe. He uses the physical world and adapts it to his special supernatural purposes. As St. Augustine said, the original creation is a greater miracle even than the resurrection of the body.

The scriptural story goes on to say that man, made in the image of God, sinned, and disordered the goodness and harmony of God's creation, that God chose unto Himself a special people revealing Himself to them, as to no others, in the vicissitudes of their history until they were prepared to receive His complete revelation [of] Himself in Christ. These acts of God for and in His chosen people are recorded in the Old Testament and are a preparation for the coming of Christ. Old Testament history is the original Advent season in which God reveals Himself as demand, seen in the Law, and as promise of salvation, as proclaimed by the prophets.

When the preparation was finished the promise was kept; and God in the person of His Son "came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man." Man's sin and God's love came to dramatic encounter on Calvary. For the moment Evil seemed triumphant as the Incarnate One was crucified, died, was buried. But the eternal righteousness of God cannot finally be defeated, and "on the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty."

These mighty acts of God in Christ are celebrated in the Church year from Christmastide through Ascensiontide and we participate in them in our worship and our Christian living. "God was in Christ reconciling the world unto Himself" and we are sharers in that reconciling action of God. In Christ, God gives us the meaning and goal of all existence. For the Eternal Son who was made visible, tangible, and audible as Jesus of Nazareth is He "by whom all things were made" and the Final Victor who "shall come again with glory to judge both the [quick] and the dead; whose kingdom shall have no end."

To say, therefore, "I believe in one Lord Jesus Christ, the only-begotten Son of God . . . whose kingdom shall have no end" is to make the ultimate decision. "I believe" means "I trust absolutely," "I commit myself to," and "I shall obey." So to believe is to join the community of believers. God in Christ has come inside our manhood Himself as a man, made Himself accessible in human terms, acted in and through our humanity. For all men and for our reunion with Him, God has come down from the level of Deity to our human level, revealing in the common language of a human life what He is like, and what man is meant to be. Christ is God's idea of what it is to be a man. By His life, focussed in Christ's death for us, He has grasped us through our answering love and lifted us into love of Him.

Caught Up by the Spirit

To believe in Christ is to be caught up by His Holy Spirit and to belong to the community of His Spirit which is the one, holy, catholic, and apostolic Church. The third paragraph of the Creed testifies to the continuing work in the world of God the Holy Ghost. He binds together those who accept Jesus Christ as Lord and Saviour in the fellowship of the Holy Spirit, the family of God. In this mystical Body of Christ, the Lord and Giver of life, the Holy Spirit is working with, among, and in us and confirming the word of God. This common life with its worship of God, its new quality of living, its mission to draw all men to Christ, and its duty to work to fulfill and to transform human society is the first fruit of such life with God. Its final consummation is stated in the last, great hope of such a life with God. "I look for the Resurrection of the dead; and the Life of the world to come." Whitsuntide and Trinity season issue in Advent season as the certain expectancy of Christ's complete victory in His final Advent.

The biblical story, the historic Creeds, the Church year are three different ways of saying what God has done, what He is doing, what He will do and that we have entered into

and are participants in that divine action. Everywhere the story is the same. In our prayer of General Thanksgiving, for instance, we recite the story of the Creeds and the Bible eucharistically: "We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory." Above all, this story is the living structure of our Prayer Book worship. Particularly and explicitly it is the living structure of the Holy Communion service.

The Nicene Creed is not only a recital of the biblical story of "the mighty acts of God" but it is a carefully reasoned protection of that story from interpretations which would deform the story and even destroy it. Christ is the center of this story as the Western, and now universal, calendar testifies by dividing time into Before Christ and *Anno Domini*, "The Year of Our Lord." Everything, therefore, depends upon a true understanding of Christ.

The Concern of the Councils

The first six ecumenical councils of the Church were concerned to express the true understanding of Christ against typical misunderstandings. Simply put, in the words of William Temple, the Church says two things about Christ. In Him it was truly God who came. In Him God truly came. Christ was fully God and fully man, the perfect unity of God and Man. Yet He was that in such a way that the union of the two natures did not change the divine nature. God, and no other, acts in Christ and He acts in and through a completely human historical manhood. He was born of a woman whose name we know and bless. He suffered in history under a Procurator of Judea, Pontius Pilate. He was crucified, dead, and buried and went to the realm of the dead. It was this complete historical manhood who came from God and was kept in unity with deity from conception through death, and remains in unity with deity eternally. He is and shall be Victor and Lord of all Creation.

If it were not truly God who came, then the revelation and work of God in Christ is only one revelation and work among many others. Then the true God is still unknown behind partially conflicting revelations. If God did not truly come in our fully human situation, then He has not fully grasped us and lifted us into union with Himself. This is what the bishops saw clearly at Chalcedon; and this is why they promulgated officially the augmented statement of the Nicene Faith together with the statement which interprets it. With them we, your bishops, are in complete accord.

So also if the Spirit whom we Christians receive is not God Himself, one with the Father and the Son, we are estranged from God and lost in the relativities of the history of religions. This is not to say, however, that the Church should not seek in every way to interpret its historic Faith intelligibly to the cultures and religions which it confronts. Both Bible and Creeds must be constantly interpreted in terms of the language and thought forms of successive times. This living interpretation is a necessary although a dangerous work. It is a dangerous work because the rephrasing of the Gospel may bring the restatement under the power of the culture in which it is rephrased. Contemporary interpreters are in danger of becoming heretics even as champions of orthodoxy are in danger of becoming unintelligible. From this dilemma spring some of the tensions and the controversies in the Church.

When the Creeds speak of the "descent" of the Eternal Son to take our manhood into union with Himself, or of the "Ascension" of the risen Incarnate Son, we know that "Descent" and "Ascent" are movements between God and man and not in inter-stellar space.

The Creeds, like the Bible, are conditioned by the outlook of the culture and the historical period in which they were written. Christianity does not demand that we believe

in an outmoded scientific hypothesis against a more demonstrable one. The Church does not serve Christ by asking a Galileo to believe in Aristotle's astronomical theories in the name of Christ. It understands that the Christian meaning of the stars and their movement does not pretend to give a scientific description of their nature. St. Augustine once deplored the effect on non-Christians who have "knowledge derived from most certain reasoning or observation" when they hear a Christian "talking such nonsense that the unbeliever . . . can hardly restrain himself from laughing." He warned those Christians who identified Christianity with their own astronomical hypotheses by saying: "The Gospels do not tell us that our Lord said, 'I will send you the Holy Ghost to teach you the course of the sun and the moon'; we should endeavor to become Christians and not astronomers."

So also it is with the findings of the historians. Historians may correct the biblical and so the creedal description of an historical event as to its date and its photographable details without impugning the revelation of God which breaks through and out of that event. The biblical authors were primarily concerned with witness to God's revelation in and through historical events, not with being archivists of the events themselves. St. Luke, for instance, was an evangelist more than an historiographer. In regard to the problem of affirming the divine revelation in its reality as an event, without identifying that affirmation with every detail of the record of the event, Anglicanism can give us a good principle derived from its affirmation of the Real Presence of Christ in Eucharistic worship. Our Church holds to the dogma of Christ's Real Presence without identifying the fact with any particular theory of the mode of the Real Presence. The historic Creeds of our Church affirm the indispensable dogmas of the Christian Faith. They do not intend to do otherwise than that.

It is one of the tragedies in Christian history that large sections of Christendom have abandoned the Creeds partially because they were not listened to for what they were really saying. Our Church has not done that, principally because it is unafraid of truth, come whence it may. That God's truth will not contradict itself is self-evident. The Anglican acceptance of that principle permits us to hold to the great Creeds as religious and theological dogmatic statements without denying or dominating new ways of finding truth on other than religious and theological levels.

Defense Is Not Enough

But we are not concerned merely to seem to defend the Creeds. In our agonized world, our first duty is to preach the good news of God's action — what He has done, is doing, and will unfailingly do. This is the only imperative and relevant mission of the Church. And in this task, the Creeds play a central part. Without them to keep steadily before our minds and hearts the truth on which alone the Church is built, we should run the danger of bringing only our own wisdom to meet mankind's need. Without them to hold in thoughtful balance the whole of God's revelation in Holy Scripture, we should be in constant peril of bearing and saying only those things which, for the moment, seem to us important to say. But with them at the heart of our corporate life, we are gathered and held by God's revelation, controlled by His action, strengthened in our corporate witness by His guidance through the whole life of the Church, so that we may assuredly know that what we do and say is obedient to His truth.

Hence, we can go forward unafraid. As the people of Israel did long ago, we stand in a wilderness. But, please God, we also may stand at the borders of the promised land. The call comes clear, "Be strong and of good courage, fear not, nor be afraid of them: for the Lord Thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee."

sorts and conditions

NOW that the Roman Catholic bishops have come out against "organizational man" [page 8], the motion seems to be unanimous. Every good organization man, no matter what his religious affiliation or political party or niche in the business world, must be opposed on principle to organization man.

I THINK it would be a nice idea to organize groups to make group condemnations of groupthink. There could be a men's group, a women's group, and children's groups according to age, in each parish. Perhaps it would contribute to family togetherness for all the groups to meet on the same evening, so that the family could enjoy one another's company in the car on the way to their separate meetings.

IN BUSINESS, a gay custom could be developed of fining each subordinate who agrees with his superior more than once a day on an issue of company policy. An employee with a perfect record of disagreement could be awarded a plaque testifying to his independence.

SARTORIAL awards for best-dressed men and women can now be given to those who dress in the manner farthest removed from current fashions.

THE FIRST new play on some other subject than prostitution will certainly carry off the drama critics' award for its bold striking out into uncharted territory.

THE ROMAN bishops in their statement were not really speaking up in favor of radical nonconformity. Their argument was, as far as I can tell, that people should exercise responsible freedom, and take whatever measure of conformity or nonconformity results from doing so. The exercise of responsible freedom in religious matters would presumably result in a decision by most people to join their Church. Oddly enough, this is the very reason why many people, including former Roman Catholics, join the Episcopal Church.

THE KEY question about anti-organization man is, "What are you going to do with him when he fails to go along with your organization?" Until you have a policy about that, you haven't exercised your own responsible freedom.

PETER DAY

December 4, 1960

NEWS

Continued from page 11

the 1948 Lambeth Conference even though there was no peace treaty.

Posthumous awards were given to:

The Most Rev. Henry St. George Tucker, president of St. Paul's University, Bishop of Kyoto, Bishop of Virginia, Presiding Bishop of the American Church.

The Rt. Rev. John McKim, second Bishop of Yedo.

The Rt. Rev. Charles S. Reifsnider, president of St. Paul's University, Bishop of North Kanto.

The Rt. Rev. Channing Moore Williams, one of the first Episcopal missionaries to arrive in Japan at Nagasaki, first Bishop of Yedo, founder of the original St. Paul's School in Yedo, the original foreign settlement of Tokyo, now the site of St. Luke's Hospital.

The Rev. John Liggins, a missionary who started his work in Japan in 1859.

Dr. and Mrs. James MacDonald Gardiner. Dr. Gardiner was an early president of St. Paul's University, and Mrs. Gardiner was the founder of St. Margaret's Girls' School.

Townsend Harris, first American diplomatic representative to Japan, a member of St. George's Church in New York City. He read the first services from the *Book of Common Prayer* in Japan in 1857, and petitioned the Board of Missions of the American Church to send missionaries to Japan.

Arthur K. Morris, one of the first teachers at St. Paul's College. The main academic building at St. Paul's University is named for him.

Mr. Roland S. Morris, Philadelphia layman, former Ambassador to Japan.

Commodore Matthew Galbraith Perry, who "opened up" Japan to the Western world. He was an ancestor of the late Presiding Bishop James DeWolfe Perry.

Cyrus E. Woods, former Ambassador to Japan.

General and Mrs. Charles Burnett. General Burnett was active in the period after the great earthquake of 1923. He was attached to the American Embassy, and was a member of the choir of Holy Trinity Church, Tokyo. Mrs. Burnett was a writer of Japanese poetry, and was honored at the Imperial poetry contest at the palace.

Dr. Rudolf Bolling Teusler, medical missionary, founder of St. Luke's International Hospital, Tokyo.

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 Cycle by offering up the Holy Eucharist on the day assigned.

December

1. St. Michael's, Yeadon, Pa.; St. James', Washington, D. C.
2. The Rev. Edward R. Hardy, New Haven, Conn.
3. St. Nicholas' Parish, Encino, Calif.; St. Philip's, Gascons, Quebec, Canada
4. Church of the Blessed Sacrament, Indian-town, Fla.; Good Samaritan, Clearwater, Fla.
5. St. Mary's, Downsville, N. Y.
6. The Rev. Howard C. Gale, Beverly, Mass.
7. St. Mary's, Stuart, Fla.

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Penalty of Success

(fiction)

by Bill Andrews

November 30, 1960. Last Sunday, I knew that the time had finally come.

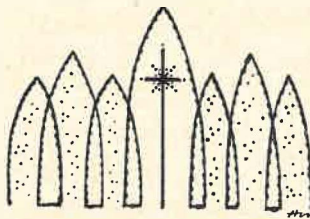
I'm not one who thinks the church has a responsibility to build an edifice large enough to seat in comfort the twice-a-year Churchmen who come on Christmas Eve and Easter morning.

But when you have standees at three services on the First Sunday in Advent — then the time has come to build.

In a very real sense, I think our new curate is responsible. Oh, for years St. Martha's has been growing slowly and steadily. In the last year, the year of Fr. Carter's rectorship, the growth has been very rapid — at least 12% in communicant strength and 35% in attendance.

But our new deacon, Mr. Cord, has made a difference!

It showed up most at the eight o'clock service Sunday — the corporate Communion for men and boys. The junior high and senior high boys were out in force — at least twice as many of them as on any previous Advent Sunday. The large number of boys, naturally, brought out a big



extra attendance of their fathers. Add to that the regular early-service goers, the normal quota of visitors, and a good sprinkling of the lapsed faithful who decided that Advent was a time for turning a new leaf (Fr. Carter hammered that point in his Thanksgiving sermon), and we had standees at the eight o'clock for the only time I can remember except on Easter.

The family service has been overflowing for months, so that needs no comment. Only this Sunday the narthex wouldn't handle the overflow, and some of the less pious 12-year-olds went down to the basement — with some damage to Sabbath peace and the exposed furniture.

I ushered at 11. Nominally, we still have Morning Prayer at 11, except on the first Sunday of the month. But Fr. Jones began cutting into that in his last years as rector, by making the 11 o'clock a Eucharist on special occasions. Gradually, under Fr. Carter, the special occasions have come to be pretty numerous — they will be all the Advent Sundays this year, for example.

Anyway, when I came up from teaching

my class at 10:45, there were already 30 people or more in church. At 10:55, we knew we were in for a crowd, and started asking people to squeeze together in the pews. And at 11:05, when late-comers arrived during the *Kyrie*, I gave up my own seat and stood, with several others, during the balance of the service.

Well, as I said, this experience convinced me. We have got to build.

I dread it. It means more work for the vestry, long hours of planning, studying, conniving. It means a large financial drive.

We talked it over at the vestry yesterday, and the men mostly feel as I do. As Henry Corrington said wryly to the rector — "Think how much easier it would have been, Father, if only we had hired a cold fish instead of you. Then our little old church would have been just fine for our dwindling flock."

Fr. Carter smiled at us, and said, "Gentlemen, may all our troubles come from growth! It makes us work, but it also is good for the morale."

Anyway, we appointed a special committee to do the preliminary thinking about the building, before we even begin to talk to architects. I'm on the committee — everybody seems to assume that it's a settled thing that I will be elected junior warden at the annual meeting, so that the expiration of my term as vestryman means no rest.

Word travels fast in our congregation — and in the 24 hours since the committee was appointed I have been strictly enjoined by various members of St. Martha's to do the following:

(1) Be sure that we build a splendid Gothic church in the best tradition of the past;

(2) Be sure to build a contemporary church, functional, light, up-to-date;

(3) Be sure to build a modest church that doesn't give the impression we are a wealthy congregation;

(4) Spare no expense to get the best in the way of parish hall and class and meeting rooms;

(5) Don't build at all.

It seems that whatever we do, a majority of the people who've talked to me are going to be disappointed.

Pity the poor vestryman on days like this!

ANGLICAN CYCLE OF PRAYER

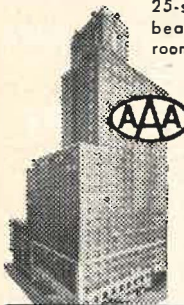
The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary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

December

4. Wakefield, England
5. Wangaratta, Australia
6. Washington, U.S.A.
7. Wellington, New Zealand
8. Western Massachusetts, U.S.A.
9. Western Michigan, U.S.A.
10. Western New York, U.S.A.

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Appointments Accepted

The Rev. Malcolm P. Brunner, formerly vicar of St. Barnabas' Church, Richland Center, Wis., and dean of the west convocation of the diocese of Milwaukee, is now rector of St. John's Church, Milwaukee. Office: 2612 W. Mineral St., Milwaukee 4; rectory: 1209 S. Layton Blvd., Milwaukee 15.

The Rev. J. Reginald Butt, formerly rector of St. Luke's Church, Saranac Lake, N. Y., is now diocesan missionary of Maine. Address: Wiscasset, Maine.

The Rev. Warren Debenham, formerly assistant at Trinity Church, San Jose, Calif., is now vicar of St. Thomas' Mission, Sunnyvale, Calif. Address: 934 W. Iowa.

The Rev. E. Perren Hayes, formerly assistant at St. Peter's Church, Westchester, N. Y., is now rector of St. Stephen's Church, Woodlawn, at 439 E. 238th St., New York 70.

The Rev. Edward A. Heffner, M.D., who has been serving on the staff of All Saints' Cathedral, Milwaukee, is now canon residentiary.

Appointed at the same time: The Rev. H. Kilworth Mayberry, of St. John's Church, Portage, Wis., to be an honorary canon of the cathedral.

The Rev. George A. Kemp, formerly assistant rector of St. Paul's Church, Winston-Salem, N. C., is now rector of St. John's Church, York, Pa. Address: 140 N. Beaver St.

The Rev. James L. Miller, formerly curate at All Souls' Church, Washington, is now associate at St. Paul's Church, New Haven, Conn. Address: 614 Chapel St., Apt. 1, New Haven 11.

The Rev. Arthur S. Musson, formerly assistant at All Hallows' Church, Wyncote, Pa., is now rector of St. Matthew's Church, Pennington, N. J. Address: 306 S. Main St.

The Rev. Charles Howard Perry, who has been rector of St. Mark's Church, Altadena, Calif., and secretary of the convention of the diocese of Los Angeles, will on February 1 begin work as executive assistant to the Bishop of Sacramento. Fr. Perry has been widely known for his leadership in community projects and his service on diocesan boards and departments. He is currently serving in his eleventh year on the executive council of the diocese, and in his twelfth year as member and past president of the board of the Episcopal Church Home for Children.

The Rev. James F. S. Schniepp, formerly vicar of St. Paul's Church, Sikeston, Mo., who has been doing graduate work at the University of the South, is now vicar of Trinity Church, Lawrenceburg, Ind.

The Rev. Alfred B. Seccombe, formerly rector of Emmanuel Church, Webster Groves, Mo., will on January 15 become rector of St. Paul's Church, Walnut Creek, Calif. Address: 1924 Walnut St.

Ordinations

Priests

Milwaukee — On November 5, the Rev. Carter J. Gregory, formerly of the diocese of Long Island, to be assistant at Immanuel Church, Racine.

Wis. in charge of a new parochial mission in north Racine.

South Florida — On November 5, the Rev. Albert V. Opendenbrow, Jr., curate, All Saints', Lakeland, Fla.

Deacons

Milwaukee — On November 5, Walter Leslie Probert, to the perpetual diaconate.

Southern Virginia — On November 3, Marion Ross Becton, to be assistant of the Powhatan-Amelia-Cumberland cure; address: Route 3, Powhatan, Va.

Diocesan Positions

The Rev. Dr. John W. Norris, rector of St. Michael's Church, Brattleboro, Vt., (address: 3 Bradley Ave.) is now president of the standing committee of the diocese of Vermont, succeeding the Rev. Harvey D. Butterfield, Bishop-elect of Vermont.

Living Church Correspondents

The Rev. Charles Goodwin is now correspondent for Korea. Address: Bishop's Guest House, 3 Chong Dong, Seoul, Korea.

Changes of Address

The offices of the diocese of Michigan have moved from 63 E. Hancock Ave. in Detroit to 4800 Woodward Ave., Detroit 1. The Episcopal Book Shop of the diocese has moved from 4862 to 4800 Woodward Ave., Detroit 1.

The Rev. Ralph E. Fogg, Jr., assistant at St. Mark's Church, Candor, N. Y., is now living in the vicarage at Slaterville Springs, N. Y. The church at Slaterville Springs has been served in the past from Candor.

The Rev. Alwyn Vickers, honorary canon of St. James' Cathedral, Fresno, Calif., and retired priest of the district of San Joaquin, formerly addressed at Fresno, may now be addressed at 3037 Mastin Lane, Montgomery, Ala.

The Rev. Dr. John D. Zimmerman and Mrs. Zimmerman, formerly of Washington, arrived in Jerusalem, Jordan, late in October. Dr. Zimmerman began work as American chaplain on the staff of the Anglican Archbishop in Jerusalem, the Most Rev. A. Campbell MacInnes. In addressing mail to the Zimmermans it is important to designate "Jerusalem, Jordan," since mail which goes to Israel does not reach them.

En route to Jerusalem the Zimmermans visited the American Churches in Paris, Florence, and Rome. They were guests of the archdeacon of Egypt and of the provost of All Saints' Cathedral,

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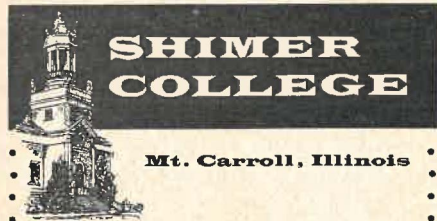
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Cairo. In Beirut Dr. Zimmerman preached in English to the Arabic congregation, most of whom are refugees from Palestine. He reports that a theological college is being contemplated for the Jerusalem area.

Births

The Rev. Richard Bamforth and Mrs. Bamforth, of Holy Cross Church, Poplar Bluff, Mo., announced the birth of their first child, Margaret Anne, on November 4.

The Rev. William C. Frey and Mrs. Frey, of Trinity Church, Los Alamos, N. M., announced the birth of their fourth son, Peter Martin, on August 27.

The Rev. Howard M. Mason and Mrs. Mason, of Kemmerer and Cokeville, Wyo., announced the birth of their second daughter, Virginia Merritt, on September 24.

The Rev. Albert Vandover Opendbrow, Jr. and Mrs. Opendbrow, of All Saints' Church, Lakeland, Fla., announced the birth of a daughter, Mary Elizabeth, on August 31.

The Rev. Carl C. Richmond and Mrs. Richmond, of St. Paul's Church, Williamson, W. Va., announced the birth of their third child and second daughter, Elizabeth Anne, on October 19.

Resignations

The Rev. James J. English has resigned as vicar of St. Andrew's Mission, Highlands, N. J., and will do full-time graduate research for a doctor of education degree from the University of Pennsylvania. Under grants from the National Council and the Cathedral Church of St. John, Wilmington, Del., he will study secondary schools affiliated

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The Rev. Alfred J. Haines, rector of St. Thomas' Church, Falls City, Neb., has retired from the active ministry. Address: 3640 Van Dorn St., Lincoln, Neb.

The Rev. Canon Reese F. Thornton, vicar of St. Augustine's Church, Danville, Ind., has retired. Address: 3810 Central Ave., Apt. 16, Indianapolis 5.

Missionaries

The Rev. James R. Harkins has been at work in Ponce, Puerto Rico, since early summer, serving as chaplain to St. Luke's Hospital, St. Michael's Boys' Center, and the Sisters of the Transfiguration. He may be addressed at Box 2027, Ponce, P. R.

The Rev. Richard B. Harms, former curate of St. Mark's Church, Altadena, Calif., has been at work in Puerto Rico for several months, serving as associate rector of Holy Trinity Church, Ponce, and as chaplain for work among English-speaking people on the south coast of Puerto Rico. Address: Box 1268, Ponce, P. R.

The Rev. Steele Martin, formerly professor and librarian in the theological seminary at Porto Alegre, R.G.S., Brazil, has been transferred to the missionary district of Central Brazil and is now



in charge of St. Luke's Mission, Villa Maria, Sao Paulo. He is also teaching at St. Hilda's House, Sao Paulo. Address: Caixa Postal 4435, Sao Paulo, S. P., Brazil.

The Rev. Charles Moya, former assistant at Christ Church, Grosse Pointe, Mich., was installed recently as minister in charge and chaplain of the Church of St. Mark the Evangelist, Belem do Para, Brazil. Address: Caixa Postal 100, Belem do Para, Brazil.

DEATHS

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

The Rev. Clarence Austin Cragwell, retired deacon of the missionary district of the Panama Canal Zone, died of a heart attack on November 7th in Parque Lefevre, Republic of Panama, at the age of 77.

Mr. Cragwell was born on the Island of Barbados, British West Indies, in 1883, and was educated there. He worked for the Panama Canal Company, and later became a schoolteacher. He taught in private schools and in the public school system of the Canal Zone for more than 40 years.

In 1941 he was ordained as a perpetual deacon, and served as curate at St. James' Church, Red Tank, until his retirement in 1954. After his retirement he served as assistant at St. Christopher's Church, Rio Abajo.

Mr. Cragwell is survived by his seven children.

The Rev. Dr. Herbert Henry Gowen, retired priest of the diocese of Olympia and professor emeritus of the department of Oriental languages at the University of Washington, died on Bainbridge Island, Wash., on November 10th, at the age of 96.

Dr. Gowen was born in Great Yarmouth, England. He was educated in England, and received the degree of Doctor of Divinity from Whitman College in 1912. He was ordained to the priesthood in England in 1889 and served churches in Hawaii, England, and Canada, before he went to the University of Washington in 1895, where he served as professor of Oriental literature until 1945.

He was rector of Trinity Church, Seattle, Wash., from 1897 until 1914. In 1916 and 1917 he was priest-in-charge of St. Clement's Parish, Seattle, and from 1917 until 1919 he was priest-in-charge of Florence Henry Memorial Chapel, Seattle. He was an honorary canon of St. Mark's Cathedral, Seattle, since 1946.

Dr. Gowen was a member of the standing committee of the diocese of Olympia from 1899 until 1913, and an examining chaplain since the begin-

ning of this century. He was a fellow of the Royal Geographical Society and the Royal Asiatic Society, and was associated with the American Oriental Society, the Japan Society, the National Academy of Social Sciences, and the Author's Club of London. He was a Chevalier of the Crown of Italy, and held the Order of the Sacred Treasure of Japan. Dr. Gowen was the author of more than 20 books of Oriental history, poetry, and religion, including *History of Religion*.

Surviving are two sons, the Rev. Vincent H. Gowen, vicar of St. Barnabas' Church, Bainbridge Island, Wash., and Rupert H. Gowen; two daughters, Mrs. Roy M. Robbins and Mrs. Russell H. Phinney; and six grandchildren.

Hilda Stanley Squires Bailey, wife of the Rev. John Edward Bailey, died on October 1st.

Besides her husband, who is rector emeritus of All Saints' Church, Glen Rock, N. J., Mrs. Bailey is survived by a daughter, Mrs. Lewis Marshall Johnson.

Gay Blackford Lloyd Gibson, wife of the Rev. Dr. Churchill J. Gibson of the diocese of Virginia, died on October 5th in Richmond, Va.

Mrs. Gibson was born in Abingdon, Va., in 1888. She was the daughter of the late Arthur Selden Lloyd, who was Bishop Coadjutor of Virginia from 1909 until 1910, when he became president of the General Board of Missions. Her father-in-law, the late Robert Atkinson Gibson, was Bishop of Virginia from 1902 until 1919.

Besides her husband, Mrs. Gibson is survived by a son, the Rev. Churchill J. Gibson, Jr.; three daughters, Mrs. John W. Franklin, Mrs. Stephen R. Davenport, and Mrs. Joseph W. Pinner; a sister, Mrs. Gavin Hadden; and 13 grandchildren.

E. Rozelle Connelly McClelland, widow of the late Rt. Rev. William McClelland, died November 5th.

Mrs. McClelland was a native of Philadelphia, and a musician. Her husband, the fourth Bishop of Easton, died in 1949.

Survivors include two sons, the Rev. William McClelland, Jr., rector of the Church of the Prince of Peace, Dallas, Pa., and James McClelland, an interior decorator in Easton, Md.

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IMMEDIATE OPENING. Directress for new school in New York City with Episcopal affiliation. Early childhood education certificate required. Write: Mr. Bearnis Smith, 530 East 86th Street, New York 28, N. Y.

POSITIONS WANTED

PRIEST, locum-tenens in large parish desires permanent location, last eight years active ministry, where experience and vitality count. Good preacher. Years in Christian Education. Reply Box J-504.*

ORGANIST-CHOIRMASTER, married, experienced, M.M., European study, desires progressive music program. Reply Box B-506.*

RECIPE BOOK

"TREASURED RECIPES." Home-tested recipe book. Beautiful cover. Lovely Christmas gift; bridge prize; collectors' item. \$1.10. Grace Episcopal Church, Huron, South Dakota.

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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.

NOTICE TO SUBSCRIBERS

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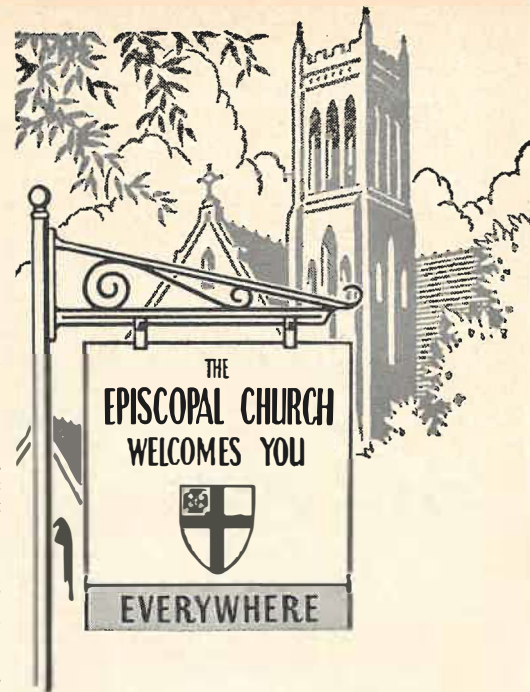
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THE LIVING CHURCH

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

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

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

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

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.

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschld, 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. Finkstaedt, 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;
Wkdys: 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. 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

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

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

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

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; EP 5:30; Wed &
HD MP 6:45, Eu 7; Thurs MP 9:15, Eu & Healing
9:30; Daily MP 8:45, EP 5:30; C Thurs 8:45, Sat
4:30-5:30

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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St., at Queen Anne Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 8, 10:30, Mat & H Eu; Daily: Varied times.

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
Samuel E. Purdy, Rev. Frederick McDonald, canons
Sun 8:30, 10:45; Thurs 10:30

BARBADOS, WEST INDIES

ST. GEORGE'S Rev. L. C. Mallolieu, 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.