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October 28, 1962

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**Shakespeare
and His Church**

Page 14:

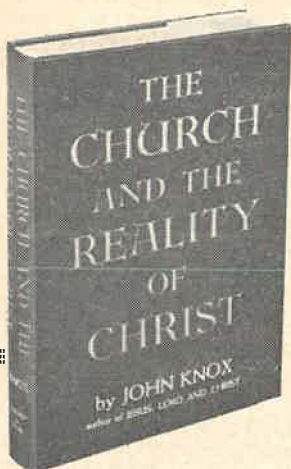
**The Women
and Their Church**



RNS

Archbishop Ramsey and Mrs. Ramsey as they arrive in the U.S.: Not in our time but inevitably [page 7].

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CONTENTS:

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The Church and the Resurrection
The Church and the Incarnation
The Church and the Atonement
The Church and Its Norms



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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

Is There Time for Activities?

At a teachers' institute several statements were put on the board for discussion by small groups, each to give the group reaction of "agree" or "disagree." The one that caused the most division was the following: "*In our short class period, there is no time for activities.*" It was a loaded statement, of course, designed to touch opinions based on personal experience. Inside each group there was usually disagreement, and the final report of each group was often decided by a divided vote. Some of them were experienced teachers; others were new, but all were teaching in typical parish Sunday schools.

Some reported that they agreed — that is, that they thought that activities should be left out. Individuals expressed this by a variety of reasons: "All this coloring and cutting! They can do that at home or at school." "Let's teach them something, not just waste time." "Of



course they like to do things, but that isn't what they come for." "If we don't teach them the essentials now, they will grow up into ignorant adults — and we have too many of them now."

Some reported a change of policy from personal teaching experience. "We used to do a lot of handwork, but we never got over the lesson." "I used to spend a lot of time getting materials together each week, but I decided it was a waste of time." "It looks like either-or; you can't do both. So I just stick to our book."

Some groups disagreed with the statement — that they thought that activities are important. Here are some of the opinions: "I found that my class was restless, unruly, so I brought in some scrapbooks and they love it." "Children like action — who doesn't?" "Let's not make them into stolid listeners early in life; let them express themselves." "My class is now mostly activity. I manage to get in a little teaching while they work, and I hope they remember some of it. Anyhow, I don't have any problems of discipline any more."

After general discussion and debate,

two points emerged, which had not been noted at the start:

(1) There was quite evidently a wrong conception of what is meant by suitable teaching activities in class. Those opposing them seemed to have in mind only the rather traditional forms of Sunday school handwork — work with paper and crayons, or some form of art work or construction. They did not know of some of the newer, delightful forms of expression, or else had never been helped to start them. Some who approved of activities often used them mainly as a means to use the over-flowing vitality of childhood — as something better than just talk. They argued that children are made for action anyhow, and, besides, they should have a "happy recollection of their time at church."

(2) The real break-through occurred when it was pointed out that the statement really did not call for an evaluation of activity in class, but that its nub was the term "in our short class period." They all had assumed that, in our present crowded program of Sunday morning, we had to make the best of the short period left for classes after the time spent in church or chapel for the worship. A quick poll revealed that in the several parishes represented the class period was from 20 to 35 minutes.

This, then, is our problem: either to make use of the very short time allowed, or to lobby for some rearrangement of the morning schedule which will allow us 50 minutes or more for lessons. This latter is the challenge which the new teaching makes to the parish authorities. Fortunately, in these days, the old morning hours have been broken up in many parishes, and experimental schedules, in the name of better education, are accepted cheerfully.

Yet we must still press for more and better use of activity teaching. Its rationale is deep in the heart of the Christian life: We are *in motion* by God's creation, and all through life we *learn by doing*, far more than by being told. With children, who cannot listen very long, activity in the class is essential. The inventive, ingenious teacher thinks of plenty of new things to do, yet he knows that these are only the carrying agents for the spiritual appreciation which is the goal. Such teachers manage somehow, with the ridiculously short time allowed, to get in both activity and "content." All teachers will do better when a full period is given.

One last point: Activity in class must have a meaning fitted to the teaching. We start from the idea which needs illustration and embodiment, and then we invent or encourage some form of activity that will give it meaning for each pupil. (Tune in here in two weeks and we'll print some of the new ways.)

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.

Small Stir?

Thank you for running my article on the suburban church in the October 7th issue. Judging from my personal correspondence, it must have created some small stir.

I have only one suggestion. The congregation which gave rise to this article rapidly went from mission to parochial status. I don't mind being identified as a former vicar but a good many of the people most directly involved are awfully proud of introducing their former rector. In the same vein, I wouldn't want them to think I have grown soft in the big city. Most people still call me "Father."

(Rev.) ROBERT A. MACGILL
Editor of Publications,
The National Council

New York, N. Y.

The Cost of Waiting

In the October 7th issue, on page 9, in an article entitled, "The Menace," you have done a fine job on a subject that needs more publicity. However, the picture is very misleading, and might make your readers think of Fr. Scott as a youthful rabble-rouser, which he certainly is not.

Fr. Scott is a living saint of our Church. To see him sitting there at the United Nations with his brethren and hear them speak before that august body is an awe-inspiring experience, in these days of human hatred among brothers. It is even more moving to hear Fr. Scott speaking to a small group and to see him personally, not through as you picture him. Your picture from RNS was probably taken 16 years ago when he first visited the UN — or even earlier! His youthful picture might make your readers think that his relentless pursuits for many years to help his South African brethren has been pleasant and easy. That is not so!

Please give your readers a current portrait of Fr. Scott. He is a handsome, tall, slightly stooped, graying man with bushy eyebrows, partially hiding deep, beautiful and penetrating eyes, which speak to you of the love of God for all men; eyes which plead with you for the justice and mercy for South Africans that we would die for ourselves and our loved ones.

A current portrait of Fr. Scott would show very plainly the personal cost of waiting to be heard for 16 years [see p. 9].

(Rev.) G. LUCIAN SLONE
Rector, Zion Church

Palmyra, N. Y.

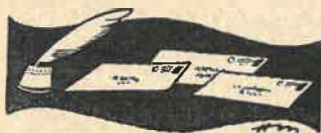
Fed Up with Gimmicks

I was particularly impressed with the letter from Fr. Kishpaugh in the October 7th issue of THE LIVING CHURCH, regarding the youth program in the Church. I wholeheartedly concur with him and submit the following to bear out what he says about our youth.

Back in January of this year, when the youth advisors and officers of the EYC were meeting with me to plan the pre-Lent and Lenten program for the EYC, we discussed first of all whether they would like to see a series of motion pictures designed to deepen their commitment to our Lord, or some other program. After previewing the film, the young people themselves said that frankly they thought it was "corny." They said they would much rather try a program that originated within the parish in which they could take an active part, and as a result of which they would be more fully committed to our Lord, and better understand His Church. The result was a nine-week EYC School of Religion.

The School of Religion was taught by a dozen or so lay people. I conducted a series of training programs for the lay people who in turn worked with our EYC. At each Sunday evening session, my job was to "set the stage," as it were, for the serious discussion and study which would follow and then to summarize at the close of the evening. The teachers would then take the young people into various separate groups for purpose of discussion and study. At the close of the evening, we sang Evensong together in the church.

The nine weeks were broken into three units of three weeks each. The first unit was on Christian witness. The young people thought through such problems as why witness, how to witness and to whom to witness, all in terms of their own high school experience. The second unit was on Christian marriage and dealt with such matters as preparation for Christian marriage, impediments stand-



ing in the way of Christian marriage, the indissolubility of Christian marriage, and the sacramental nature of Christian marriage as well as the purposes of Christian marriage.

The third unit was entitled "Preparation for Holy Communion and the Sacrament of Penance." This particular unit closed with a demonstration of the sacrament of penance held in the church with one of the adults making a mock confession. This was one of the most rewarding of all the things we did during this time.

The teachers all felt that this was one of the highlights of their own Christian careers, not only because they learned more about their Christian faith themselves but also

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.

October

- 28. Shantung, China
- 29. Sheffield, England
- 30. Shensi, China
- 31. Sierra Leone

November

- 1. Singapore and Malaya
- 2. Sodor and Man, England
- 3. Soroti, Uganda



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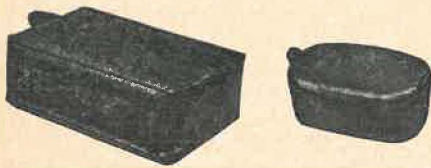
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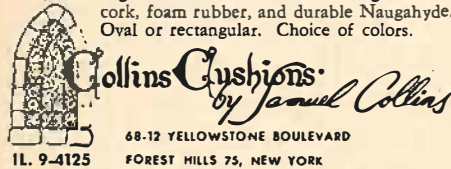
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because the response of the young people was so wonderful. The young people commented again and again on what a wonderful program this had been for them, but nothing showed their interest quite so dramatically as their attendance at the sessions. Our normal attendance at the EYC during the first part of last year was 20 young people. Forty youngsters signed up for the School of Religion and the minimum attendance we had for any one Sunday evening was 37. All of them have said they want very much to do the same thing again this year, although covering different subjects.

In addition to this program, we began two years ago to hold an EYC retreat. While not as many youngsters attend the retreat as attended the School of Religion, 12 to 15 of them have gone two years in a row to our camp site at Avon Park for a retreat. The first retreat was on the subject of Christian marriage and the second was on the subject of Christian vocation. These are really conference-retreats. The young people go on Friday afternoon, have a conference with the retreat leader until Saturday afternoon, and then go into silence for two meditations from Saturday afternoon until after the Eucharist on Sunday morning.

There is no doubt in my mind but that our young people are just as fed up with gimmicks as are our adult Churchmen, and after our wonderful response to our School of Religion last year, I can assure you that we will avoid gimmicks as much as possible in the future. Of course, this is not to say that our young people do not expect to have a good time also, but having a good time has not been their primary problem! As we build on our experience of the past year, we hope to be able to keep a happy balance between "having a good time" and also deepening their individual and corporate commitment to our Lord and His Church. The most rewarding thing about all of this was that it was asked for by the young people themselves!

(Rev.) W. H. FOLWELL
Rector, All Saints' Church
Winter Park, Fla.

Anglicans and Rome

Although such an attitude is not "popular" in these times amongst Anglicans, I must say that I view with alarm the ever-increasing tendency on the part of our Church toward the recognition of the Church of Rome as a valid and Christian "sister in the Faith." I have read a good deal which advocates closer relations with Rome, but little or nothing which is in keeping with the principles of the reformers of the Church of England at the time of the break with that see, and of many who have agreed with them since that time. At the time of the Reformation it was assumed that the Roman Church had ceased even to be Christian. The notorious and licentious lives of its leaders, from the Pope down to the parish priest in many cases, glaringly bore witness to this. Had it not been for such obvious evils, perhaps the flagrant errors in faith, doctrine, and practice would have gone unchallenged, but, thank God, they did not.

Though Rome adheres to the Apostles' and Nicene Creeds, she also teaches the Creed of Pope Pius IV and three additional dogmas, those of the Immaculate Conception of Mary, the Infallibility of the Pope,

and the Bodily Assumption of Mary into heaven. . . .

Though the history of our own Anglican Communion is far from blameless, and our present internal affairs not always in accord with divine purpose, need we not to stop and examine that which we are doing and thinking as regards the Roman Church? Let us pray for them, as well as with them.

CHARLES G. EDWARDS
Lay Reader, St. Clement's Church
St. Paul, Minn.

Who's Ahead?

This is a small bit of information but it has interesting implications. The Roman Catholic Church is publicizing its new Spanish version of the Church's ritual. In this version "Amen" becomes "*Asi sea*" (May it be so).

In the Spanish version of our own Prayer Book the Hebrew "Amen" has been retained. Is this an indication that Rome is making more progress in liturgical reformation than our Communion?

(Rev.) ELDRED JOHNSTON
Rector, St. Mark's Church
Columbus, Ohio

Editor's comment: For our part, we would prefer to see "Amen" retained, "*Kyrie eleison*" restored to its original Greek, and some brief Latin phrase, such as "*Ite, missa est,*" added. We don't have to be so completely of our age that we lose all contact with the past languages of the Liturgy.

Collect Meaning

I have never been able to understand the meaning of that part of the Collect for XV Trinity that says: "And, because the frailty of man without thee cannot but fall. . . ."

It would seem that it should mean something like: "Because of his frailty, man without thee cannot but fall." But it seems to say, instead, that it is necessary that God sustain man's frailty.

It's not very important, to be sure, but not knowing what it means nags me every time I say it. Might any of your readers (or editors) be able to explain its syntax to me?

(Rev.) FREDERICK T. VANDERPOEL
Rector, St. James Church
Penn Hills (Pittsburgh), Pa.

Editor's comment: In a more robust literary period, rhetoric was often allowed to supersede grammar: "The frailty of man" is metonymy for "frail man." A fine example of metonymy from Romans 3: 15: "Their feet are swift to shed blood."

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THINGS TO COME

October

28. St. Simon and St. Jude (Nineteenth Sunday after Trinity)

November

1. All Saints
2. World Day of Prayer, sponsored by the United Church Women
4. Twentieth Sunday after Trinity
11. Twenty-first Sunday after Trinity
18. Twenty-second Sunday after Trinity
22. Thanksgiving Day
25. Sunday Next before Advent
30. St. Andrew

December

2. First Sunday in Advent
9. Second Sunday in Advent
16. Third Sunday in Advent

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

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October 28, 1962

BOOKS

Tillichian Heresy

PAUL TILlich AND THE CHRISTIAN MESSAGE. By George Tavard. Scribner's. Pp. ix, 176. \$3.95.

Fr. Tavard, an ecumenically oriented Roman Catholic who teaches at Mt. Mercy College, has written an important book on Tillich. First instance, it carries further the growing Protestant-Roman Catholic dialogue that seeks mutual understanding in the spirit of Christian love. Second, it is a thorough analysis of Tillich by a theologian who has done his homework carefully. Third, it presents a piercing criticism of Tillich's system from the standpoint of a Catholic orthodoxy based in an "unfrozen" manner upon the Council of Chalcedon.

After a sympathetic sketch of Tillich's mind and "intentionality" Tavard studies Tillich's "unconditional concern" and his view of faith. These topics are all preliminary, however, to four central chap-



Paul Tillich
Lip service to the dogmas.

ters that analyze Tillich's Christology on the levels of symbol, history, dogma, and ethics. Tavard rejoices in Tillich's desire to relate Christology to the problem of history, and recognizes the need for a contemporary idiom in which to express Christology. He faults him, however, for a failure to appreciate the meaning of Chalcedon when Tillich dismisses it for a "chemistry of finiteness and infinity." He charges him with not taking actual history seriously enough.

It is impossible to summarize, in a brief review, Tavard's careful exposition

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IMPORTANT ANNOUNCEMENT

As of September 30, 1962

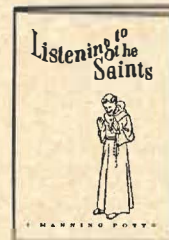
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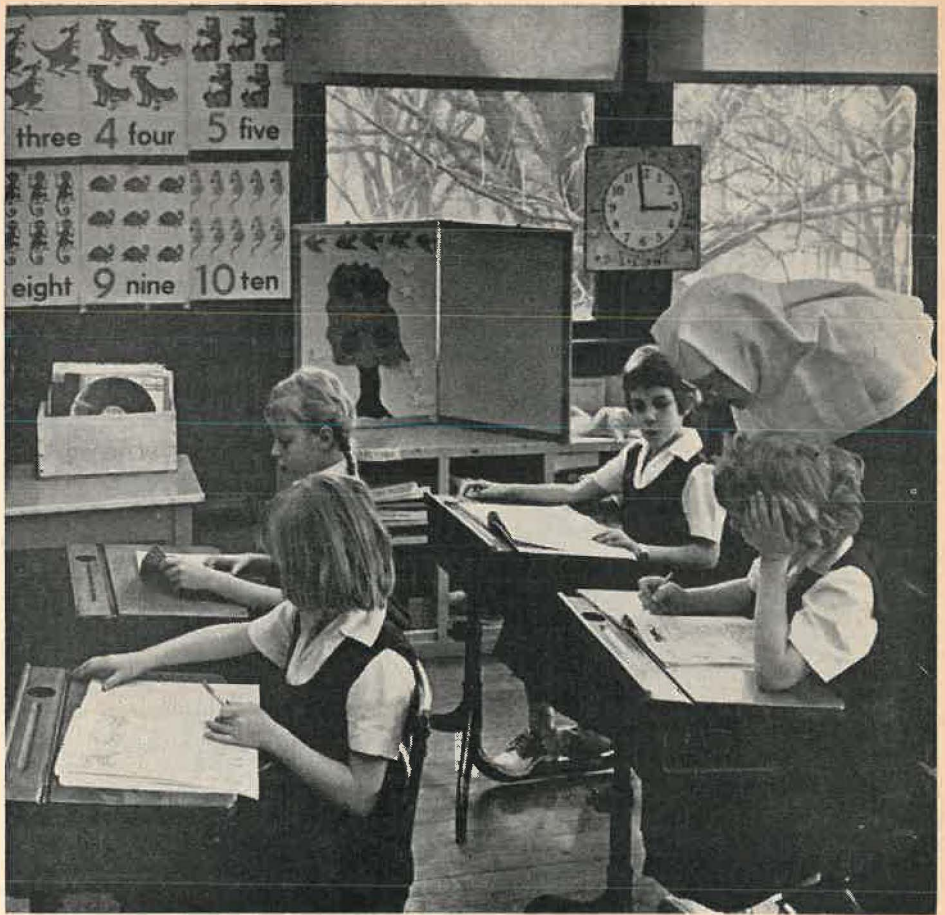
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EPISCOPAL SCHOOL WEEK: October 28th—November 4th

Episcopal School Week — a brief time in which we are asked to consider the Church's responsibility in educating her children. And it is a grave responsibility.

Throughout our Church more and more schools are being founded, and it is the Church's task to see to it that our children receive the best spiritual and intellectual nourishment. Anything less than this is unworthy of our calling as the Body of Christ.

In these few days I ask that you join with me in taking the measure of our obligation for our children's care and nurture, and in praying for the guidance of the Holy Spirit for all who teach and all who learn.

(Most Rev.) ARTHUR LICHTENBERGER
Presiding Bishop

The Living Church

St. Simon and St. Jude
Nineteenth Sunday after Trinity
October 28, 1962

For 83 Years:

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

ARIZONA

Bishop Harte Installed

The Rt. Rev. John Joseph Meakin Harte, vested in white cope and miter, was installed as Bishop of Arizona at Trinity Cathedral, Phoenix, Ariz., on October 14th. He was enthroned by the Rt. Rev. Stephen F. Bayne, Jr., Anglican Executive Officer.

According to the Tucson, Ariz., *Daily Citizen*, more than 500 people heard Bishop Bayne say, "A bishop is not his own master. He belongs to the diocese which has chosen him. He belongs to the country he serves. He belongs to the future. Of course, he belongs to the Lord. . . . The bishop is the center and heart of the Church's life. . . . Yet, if he is to do his job with grace and strength, he must realize that he is not the bishop at all. There is but one Bishop, Jesus Christ."

NATIONAL COUNCIL

Time to Stand

The African Church must learn to stand without missionary assistance, within the next decade, or it is doomed, the Rt. Rev. Stephen F. Bayne, Jr., Anglican Executive Officer, told members of the National Council meeting in Greenwich, Conn., this month.

Addressing the Council meeting, held at Seabury House October 9th to 11th, Bishop Bayne said that "the time is not far off when missionary channels will be closed, and the Church locked up to sink or swim."

He said further that three chief factors operating in Africa today increase the urgency of the Church's mission: (1) the rapidity with which Africans are leaving the stone age for the 20th century; (2) the unpreparedness of the Church for this phenomenon; and (3) the fact that native leadership is ill equipped, because the Church has not worked hard enough to teach and train indigenous clergy and lay leaders.

Because seven out of every 10 children attending school in Africa attend Church schools, Bishop Bayne said, "it is on the shoulders of the Church to provide the education needed." Unfortunately, however, he said, the Church has prepared

more to meet the needs of an agricultural society than the industrial society that is sweeping over Africa. "We never foresaw this change," he said. He also said that missionaries are not following through with their primary aim — "to do themselves out of a job as quickly as possible."

Bishop Bayne urged a "crash" educational program that would provide more money and more missionaries to Africans to help them stand on their own.

The Council:

✓ Accepted an invitation to participate in the forthcoming "National Conference on Religion and Race" [L.C., October 21st], which is to be jointly convened by Protestant, Roman Catholic, and Jewish groups next January, in Chicago.

✓ Adopted a statement of policy and strategy for the Department of Promotion, submitted by that Department.

✓ Passed an appropriation, requested by the Home Department, of \$5,000 for Spanish-language Prayer Books for use in domestic fields which have Spanish-speaking work.

✓ Passed a recommendation by the Rev. Kenneth E. Nelson of the Division of Health and Welfare Services that the present St. Luke's Hospital in Ponce, Puerto Rico, be used as a nursing home and as housing for nurses in training, and that a 150-bed hospital be built to replace it.

✓ Heard National Council treasurer Lindley M. Franklin, Jr., report \$5,628,695.49 had been paid through the end of September on the 1962 quotas by the dioceses and missionary districts, as against a figure of \$6,126,190.72, which would have brought the payments up to date.

✓ Heard a report that the Church School Missionary Offering receipts this year, from April 1st to September 30th, amounted to \$248,073.62. With expenses of \$29,954.81, this leaves \$218,118.81.

✓ Heard that an Armed Forces Prayer Book, for servicemen, is soon to be available.

✓ Authorized the expenditure of \$5,000 as "exploratory" funds in connection with possible Episcopal participation in the World's Fair of 1964, to be held in New York. Plans are for the dioceses of Connecticut, Long Island, New York, and Newark, with the National Council, to participate.

✓ Heard Bishop Hallock of Milwaukee compliment designers of Church School Missionary Offering materials, just produced. "Real imagination has been brought into this," said he.

✓ Gave tribute to William Leidt, executive secretary of the Division of Publication, who will have served the National Council for 40 years on November 13th. He was 23 years old when he joined the National Council.

✓ Heard the Rev. Canon Almon Pepper, director of the Department of Christian Social Relations, report that the Presiding Bishop's Fund for World Relief this year has received some \$144,000, an increase of \$65,000 over last year at this time.

✓ Adopted proposals from the Overseas Department for retirement allowances and supplementary allowances for a number of missionaries.

✓ Made the necessary changes to increase the minimum retirement allowances for single lay and ordained missionaries.

(For other National Council news, see L.C., October 21st.)

NEW YORK

Primate Passing Through

by WILLIAM GRIFFITH

A very gracious visitor passed through New York's Idlewild International Airport on the afternoon of October 12th, at the start of a three-week stay in America to visit Episcopal "sister churches." The visitor, the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury and Primate of All England, accompanied by his very charming wife and the Rev. John Andrew, chaplain to the archbishop, was interviewed by the members of the press at the airport.

With the warm smile for which he is known, the archbishop, when asked if he thought Church unity would ever be accomplished, said, "Not in our lifetime." But, he said, "all Christians will eventually get together — it is the will of God." He added, "There are signs pointing that way."

The archbishop sees Pope John XXIII as a new symbol of "genuine friendliness among all Christians throughout the world." But, he said, "It is unrealistic to expect a fundamental change in Roman Catholic doctrine. But there might be a shifting in proportion of basic issues."

"I am sure that the Pope is animated by a great desire for unity and a spirit of charity," he said, "but it remains to be seen actually what the Vatican Council will do. There are, after all, differences. The road is a very, very long one, but there has been an immense change of spirit. There should be frank and friendly discussions with a growing in wisdom and learning from one another." He said the Second Vatican Council will help, if it fully faces up to the things by which the

Church of Rome offends the conscience of other Christians. He said the dogma of papal infallibility is unacceptable, as is the claim of the Roman Catholic Church to be "the sole Church" in the world.

When asked about racial segregation, the archbishop said, "The Christian Church is utterly opposed to racial segregation" in England and America, and called the *apartheid* policy in South Africa "absolutely tragic." He said, "Christians, black and white, should be able to worship side by side."

The archbishop preached to a gathering of some 1,200 that crowded into Trinity Church, New York City, on October 14th. The church, displaying many pumpkins, corn ears, and other harvest vegetables in preparation for the 41st annual British Harvest Festival, was the scene of a new weekly series of television programs, "Great Religious Leaders of Our Time," and the Archbishop of Canterbury was the subject of the first broadcast. The archbishop said:

"We live, thank God, in an age when the dominant forces of Christendom are for unity. For unity we work and for unity we pray."

Later, at an interview, he said, "In England, we are in negotiations with the Methodists" on a plan by which they would accept the episcopacy. He said also that the Church of England is having talks with Presbyterians, which are in an "exploratory stage." His own major effort, the archbishop said, has been with Eastern Orthodoxy.

Before his visit to Trinity Church, the archbishop paid a brief visit to St. Paul's Chapel of Trinity Parish and the Rev. Stephan Garney, its vicar.

At a special service of Evening Prayer at the Cathedral of St. John the Divine (also on October 14th), the archbishop dedicated the new "Fatherhood window" before an estimated overflow crowd of 8,000 people. Presiding Bishop Lichtenberger and Bishop Donegan of New York were two of the many clergymen that took part in the procession that greeted the archbishop and afterward listened to a sermon given by him.

On the next day, October 15th, the archbishop attended a quiet day, where some 500 clergymen heard him urge that the clergy practice humility and service. That evening, the archbishop received the honorary degree of Doctor of Sacred Theology in the Chapel of the Good Shepherd, General Theological Seminary. Students listened as Dr. Ramsey, after receiving his degree from the Very Rev. Lawrence Rose, dean of the seminary, said that the great tragedy is that the Scriptures are treated as "preliminary" rather than as a source. He said that it is within the Holy Scriptures that we draw upon the truth of God, and that within the Holy Scriptures the "well" is found, "conveying the clear water of revelation down through the ages." He said that the

Scriptures convey the wonder of the creation of man, of the Incarnation, and of our Lord on the Cross of Calvary, and he said he hoped that the "sense of wonder" would be kept alive in the future priests. "Priests are not to hurt and not to damage the souls" to which they are ministering, he said. "If a priest does hurt or damage someone's soul, there is a horrible punishment that must ensue."

The next day, October 16th, Archbishop Ramsey went to Columbia University and stopped at St. Paul's Chapel, where he greeted the students with prayers and blessings, and afterward he received the honorary degree of Doctor of Sacred Theology at a private ceremony. He was presented with the degree by the Rev. John M. Krumm, Episcopal chaplain at the university. The degree was given to the archbishop with the words, "No worldly purpose is your aspiration," and "scholarship is your birthright." Afterward, Dr. Ramsey said, "This is for me a very moving occasion." He added, "I feel like one of the adopted sons of Columbia University."

MONTANA

Priest Found Dead

The body of the Rev. Thomas Leas Barranger, Jr., vicar of the Church of the Holy Nativity, Whitefish, Mont., was found on September 14th in a forested area 10 miles north of Whitefish.

Deputy Coroner Harry Campbell said death was caused by a self-inflicted gunshot wound. A .22 caliber rifle was nearby.

Fr. Barranger, 45, a native of Baltimore, Md., served as a police officer in that city for 14 years before his ordination to the diaconate in 1954. In 1957, the Barranger family moved to Roundup, Mont., where Fr. Barranger was ordained priest in February, 1958. He went to



Fr. Salmon: 100 years of history.

Whitefish in 1959 and served as vicar of churches in nearby Columbia Falls and Eureka, as well as in Whitefish.

Fr. Barranger had been absent from his home for over 24 hours before his body was found by a search party led by the Rev. Thomas Best, rector of Christ Church in nearby Kalispell. His car had been discovered about 5:00 a.m., and in the afternoon, a thorough search of the densely vegetated area disclosed the body of the priest approximately a city block from the car.

Fr. Barranger had been under the care of a physician at the time of his death and had recently undergone psychiatric examination.

A Requiem Eucharist was celebrated at Whitefish by the Rev. Ralph Krohn, rector of St. Andrew's Church, Livingston. The Burial Office was read by the Rev. Arnold Carlson, Fr. Barranger's assistant at Columbia Falls, and the Dismissal of the Body was read by Fr. Best. Six priests of the diocese, all close friends of Fr. Barranger, served as pallbearers. The body was shipped to Baltimore for its burial, which took place on September 22d, from the Church of St. Michael and All Angels, where Fr. Barranger had served as a deacon.

Survivors include his wife, Virginia; a daughter, Lois; three sons, Thomas, Mark, and John; and his parents.

ALASKA

Athabaskan Priest

The Rev. David Salmon, a native Alaskan who was born in the Black River country northeast of Fort Yukon, is the first Athabaskan Indian to be ordained a priest in the Episcopal Church. His ordination took place in St. Stephen's Mission, Fort Yukon, on October 6th. Bishop Gordon of Alaska was the ordaining bishop.

The Anglican Church's ministry among the Athabaskan Indians began in 1861 when the Rev. William W. Kirby came down the Porcupine River to Fort Yukon. Since that time six Indians have become deacons. David Salmon is the first to be advanced to the priesthood.

During his childhood, David lived for several years in the mission house in Fort Yukon, where he came under the influence of Dr. and Mrs. Grafton Burke, Episcopal missionaries in that area for almost 30 years. David took advantage of what educational opportunities he could, becoming in time a successful trapper, an able carpenter, a river boat worker, manager of a store, and chief of the village of Chalkyitsik. In 1952 he became a licensed lay reader. Later, he moved to Fort Yukon and pursued his studies toward the diaconate under the direction of the Rev. Walter Hannum, priest-in-charge of St. Stephen's Mission. In 1957 he went to Parishfield, at Brigh-

ton, Mich., for further study, and on May 28, 1958, he was made a deacon. He served as deacon-in-charge of St. Timothy's Mission in Chalkyitsik until this summer when he was transferred to the Good Shepherd Mission in Venetie, where he will continue to serve, as priest-in-charge.

The Preface for the ordination was read by Captain Page Kent, a Church Army man stationed at Fort Yukon. The presenter was Fr. Hannum; the preacher, the Rev. Mark A. Boesser, rector of the Church of the Holy Trinity, Juneau; the litanist, the Rev. William Warren, Jr., rector of St. Matthew's Church, Fairbanks; the epistoler, the Rev. Edward Caum, Assistant at St. Matthew's Church, Fairbanks; the Gospeller, the Rev. Richard Simmonds, priest-in-charge of St. Matthew's Church, Beaver. Two native deacons participated in the service: the Rev. Isaac Tritt, from Arctic Village, who read the Gospel in the native Athabascan Takudh language, and the Rev. David Paul from Tanacross.

Bishop Gordon referred to his own ordination, when his father assisted in the service. "I can understand my father's pride that day," he said. "Even though David is older than I am, I feel toward him as a father does a son . . . for he is my son in the Faith." The bishop added, "It is not often that we have a chance to participate in the making of history." He explained that the Church had looked forward to this day for 100 years, and he expressed the hope that he would live to see many priests of the Athabascan race.

The new priest and his wife, Sarah, have one son, William, and three grandchildren. After his ordination Fr. Salmon stayed in Fort Yukon an additional week to participate in the leadership of a special session of the Yukon Valley training school for lay readers who, in their home villages, will lead in public worship in their own native tongue.

NEWARK

Conference on the Fringe

A conference on "The Church and Extremist Movements" was held on October 13th, in Trinity Cathedral, Newark, N. J. The conference, sponsored by the diocese of Newark's department of Christian social relations, was requested by the convention of the diocese. Some 200 clergymen and laymen from major Protestant denominations took part in the conference. Dr. Harold A. Lett, assistant director of the National Conference of Christians and Jews, was the chairman.

Participants in the conference included the Rev. Ralph Lord Roy, pastor of Grace Methodist Church, New York City, author of *Communism and the Church* and *Apostle of Discord*, who spoke on "The American Church and Commu-



The Rev. Michael Scott (left) and Algerian Premier Ahmend Ben Bella at the U.N.

nism"; the Rev. Charles D. Kean, rector of the Church of the Epiphany, Washington, D. C., who spoke on the topic, "Thunder on the Right"; and the Rev. Dean M. Kelley, executive director of the Department of Religious Liberty of the National Council of Churches, author of the booklet, "Operation Abolition," who led the panel discussion.

"There is no real problem of Communists exerting subversive influence in churches," Mr. Roy said. "The real danger of subversion comes from those extremist groups who are trying to convince us that our churches are being grabbed from within by Communist clergymen." He said that out of 250,000 Protestant clergymen in the country, only 25 persons, mostly lay preachers, had ever followed a Communist line. All of these men were discredited by their Churches. The "Red" preachers, he said, for the most part were active in the 1930s, when economic conditions created much social unrest.

In his address on the dissension and fear created by extremist groups such as the John Birch Society, Dr. Kean cited the series of public attacks on the Archbishop of Canterbury by Dr. Carl McIntire of Collingswood, in his paper, the *Christian Beacon*. "What Dr. McIntire really objects to is the fact that the Archbishop of Canterbury is a president of the World Council of Churches," said Dr. Kean. "He and others who think like him believe ecumenicity and Communism are somewhat twigs off the same evil branch." He continued:

"There is an extreme right wing in American life, in which religious, political, and social issues are woven together without any clear pattern. What is really feared is change.

"The more anxious these persons feel about conceding equal treatment for Negroes, the passing of Biblical fundamentalism, or the forward social welfare legislation, the more they want to put on the brakes to change in any form.

"The extreme rightists were not organized and did not stand solidly on the same sub-

jects. Rather, there is a kind of swell made up of persons, some frightened, some fanatic, desperately resisting social change, who wish to see the Episcopal Church and other Churches remain champions of the status quo and the social climate of the Harding administration."

Mr. Kelley said that members of congregations should return to decisions based on Christian moral principles, rather than the name-calling slogans and cliches of groups on both the extreme right and left.

UNITED NATIONS

Plans for Disposal

Powerful industrial combines and trusts are behind the present system of *apartheid* (racial segregation) that discriminates against four-fifths of the population of South Africa, according to the Rev. Michael Scott. "The fact of the day," he told THE LIVING CHURCH recently, "is that South Africa is a nation modeled on the Nuremberg laws of Nazi Germany — a whole state system of legislation based on the false axiom of white supremacy and black inferiority."

Fr. Scott was at the United Nations headquarters in New York City to plead the cause of Africans in South Africa before the U.N. He said that while "mass extermination of this section of the population of South Africa, in camps and death ovens, has not yet begun," he firmly believes that it will happen.

Fr. Scott, an Anglican priest, has been upholding the interests of African natives of South Africa and Southwest Africa for several years. With him at the U.N. this fall was the Rev. Marcus Kooper, a minister of the African Methodist Episcopal Church in Southwest Africa, whose church recently was confiscated by South African authorities. Mr. Kooper said, "The military buildup of the government is aimed to suppress the Africans' aspirations." He said that the African population has been "grouped" in such a way,

and the military so prepared, that mass extermination would take place in a matter of minutes in the event of any rebellion by the Africans.

Fr. Scott said that a racial pattern similar to South Africa's is emerging in Southern Rhodesia, although it is not called *apartheid*.

SOUTHWESTERN VIRGINIA

Basis of Operation

A Church program budget for 1963 of \$201,854 was passed by a special council of the diocese of Southwestern Virginia, held at St. John's Church, Roanoke, Va., on September 27th. The special council was called because the annual council, meeting last spring, adjourned without approving any actions [L.C., July 1st].

The council's problem last spring was the apparently unresolvable difference of opinion over the matter of racial integration at the diocese's conference center, Hemlock Haven. A compromise, suggested by the diocesan executive board, was adopted by the recent special council. As a result, Hemlock Haven sessions will be segregated by sex, rather than by race. This is the resolution adopted by the special council:

"Resolved that the department of Christian education plan and conduct diocesan youth conferences at Hemlock Haven for

the summer of 1963, such conferences to be separate for boys and girls as follows: junior boys and another for junior girls; intermediate boys and another for intermediate girls; senior boys and another for senior girls."

Hemlock Haven (officially, the "Bishop Phillips Conference Center," so named in honor of the late Henry Phillips, second Bishop of Southwestern Virginia) has been the subject of much council discussion since its purchase by the diocese in 1957. Because of the difference of opinion on the racial question, the council has not previously authorized the use of the center for young people's camps. In general, the main clerical attitude among council members has been in favor of racial integration of such camps, and lay feeling has been for segregated operation.

CHICAGO

Bishop on Hand

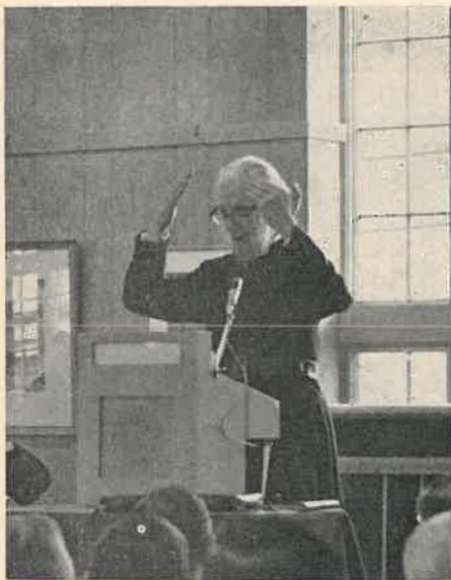
The Rt. Rev. Francis Carl Rowinski, Bishop of the Western Diocese of the Polish National Catholic Church, helped the Church of the Ascension, Chicago, celebrate the 80th anniversary of the laying of its cornerstone, on Sunday, September 30th.

The Solemn Mass was sung in Bishop Rowinski's presence by the Rev. F. William Orrick, rector of the parish, who used the propers for the feast of St. Michael and All Angels. The Rev. William Taylor, curate at the church, was deacon, and Allen Morton was subdeacon. Assistant priest at the bishop's throne was the Rev. James Jordan, rector of the Church of St. Mary of the Angels, Hollywood, Calif. The Rev. Peter Powell, of Chicago, was deacon of honor.

Bishop Rowinski preached, and said that "motivated by the love of God in man, the Church is engaged in the ministry of justice, love, and reverence. Only that Church which is an instrument of freedom, a promoter of justice, and the builder of peace," he said, "will play a vital part in America's future."

The Mass was followed by a procession and Benediction of the Blessed Sacrament.

LEFT: Dr. Florovsky makes his point clear, in spite of problems with the amplifying system. BELOW: Bishop Rowinski elevates the Host, while priests of three Churches worship with him.



Photos by Ray C. Wentworth



MILWAUKEE

Women Are Seated

Women delegates were sent by some of the churches in the diocese of Milwaukee to this year's diocesan council — apparently the first time women have participated as council members. According to Howard T. Foulkes, chancellor of the diocese, this is not forbidden by diocesan canons, although it has not been customary.

The council asked the committee on constitution and canons to look into the matter, and report to next year's council. The 1962 council was held at All Saints' Cathedral, Milwaukee, October 12th and 13th.

The council adopted a budget of nearly \$282,000, and received St. Edmund's Church, Elm Grove, as a parish. [A photograph of St. Edmund's, a church of modern architecture, was used as a cover picture in THE LIVING CHURCH's December 15, 1957, issue.]

Bishop Bayne, Anglican Executive Officer, addressed the council at a banquet held in Milwaukee's War Memorial Building.

ELECTIONS. Standing Committee: clergy, Very Rev. Edward Jacobs, Rev. Messrs. Charles Gaskell, Arthur Vogel, Victor Bolle; laity, Howard Foulkes, Van Coddington, Vernon Bingham, Alan Jones. Delegates to Anglican Congress: Rev. Arthur Vogel; Peter Day.

ECUMENICAL

Three Together

About 180 clergymen of the diocese of Chicago, together with 10 from the Polish National Catholic Church and three or four from the Greek Orthodox Church, attended a Chicago clergy conference held at the Oakton Resort Hotel, Pewaukee, Wis., on October 2d and 3d. Main speaker for the occasion was the Rev. Georges Florovsky, an Orthodox theologian on the staff of Harvard Divinity School, who has been closely identified with the ecumenical movement for several years.

A highlight of the conference was the celebration on the morning of October 2d, by the Rt. Rev. Francis Carl Rowinski, Bishop of the Western Diocese of the PNC Church, of the Mass according to the PNC rite. Most of the Episcopal

priests present received Communion, which was administered by Bishop Rowinski on the recipients' tongues, in one kind only. (It is not the practice of the Polish National Catholic Church for members of the congregation to receive the wine.) The celebration was in English. (The Episcopal Church is in full communion with the PNC Church.)

The night before, the conference was "in session" until after 10:00 p.m., after which entertainment was provided. Some of the hardier souls then made use of the swimming pool, which was kept open until 2:00 a.m. for the occasion. Others continued informal Anglican-Orthodox-PNC discussions late into the night, and some even went to bed.

Dr. Florovsky gave three addresses, during which he traced the history of the modern ecumenical movement, especially as it has affected the Catholic Churches, and answered questions. The addresses were marred by the poor performance of the public address system, and much of what Dr. Florovsky said was, unfortunately, lost to many of his audience. Several of the conferees commented on this, but agreed that what they did hear was well worth while.

Dr. Florovsky said that an Orthodox priest must always try to teach the beliefs of his Church, rather than his own opinions. "I have many opinions of my own," he said. "They are guesses. I keep them to myself. When I am teaching, I am careful to teach only those ideas which I am certain are in full conformity with the Church's teaching." Approving sounds from the audience greeted this remark.

The greatest development in the modern ecumenical movement, said Dr. Florovsky, is the growth of the courage to acknowledge that differences exist among the various Churches.

Intra-diocesan business took up some of the morning of the 3d. Much of the time was spent discussing how parishes might approach the goal, set by General Convention, of giving half of their ordinary incomes to work of the Church outside the parishes.

PITTSBURGH

To Rome and Africa

Bishop Pardue of Pittsburgh left Friday, October 12th, for South Africa, where he is to deliver the major address at the Anglican Church Congress of South Africa in Capetown.

Mrs. Pardue will accompany the bishop as far as Rome. While there, Bishop and Mrs. Pardue are to be the guests of Roman Catholic Bishop John Wright of Pittsburgh, who is attending the Second Vatican Council. Bishop Wright has arranged a special dinner, with Bishop and Mrs. Pardue as honored guests.

On October 30th Bishop Pardue plans to fly to Capetown for the Anglican Congress, while Mrs. Pardue returns to Pitts-

burgh. Invitation to deliver the keynote address at the Congress was made by the Most Rev. Joost de Blank, Archbishop of Capetown, who is now in England, recovering from an illness.

After the mass meeting on November 5th, Bishop Pardue intends to spend a week preaching at various places in South Africa.

MAURITIUS

False Start

The strange frustrations of life in the mission field of the Anglican Communion are reflected in mail that has come to THE LIVING CHURCH RELIEF FUND from the Rev. Canon James Mudhoo. Fr. Mudhoo was recently transferred from Mauritius to Seychelles; his problem has been how to get there and how to transport his belongings and a car that readers of THE LIVING CHURCH helped him to get.

On July 17th he wrote: "Here I am back in Mauritius after traveling 2,500 miles in the Indian Ocean. On reaching Diego Garcia the captain of *M.V. Mauritius* received a message from the ship's company asking him to come back and not to proceed to Seychelles. So I visited the archipelago of Chagos, that is, Diego Garcia; 1,175 miles and then Peros-Bankos; finally the Solomon group.

"Coconuts everywhere — and in one place, Diego Garcia, where there used to be a temporary base during the last war, huge tatamaha trees over 100 years old. All these islands are coral ones and they form some sort of a semi-circle or a horseshoe. It is terribly hot. We went fishing while the boat was loading copra and in the three places brought in 1,000 pounds of big fishes.

"The sea in this part of the world is nearly always rough. There is still the carcass of a seaplane lying at Diego, and an iron landing pontoon. Plenty of crabs walk fearlessly on the white sand and there are some tropical birds.

"I spent the first night at the Bishop's House and since then I am staying at St. James' Lodge, Port Louis, Mauritius, helping the dean at the cathedral; and I go up country when I am wanted.

"It is a very trying time. My belongings are right and left at a friend's place some 30 miles away. I do not want to unpack my trunks. I am waiting for another boat, maybe a sailing ship. I wonder whether it will be possible to take the car if the boat is a tiny one? . . . I am scared I may have to wait weeks or even months."

On October 12th THE LIVING CHURCH had another letter from Fr. Mudhoo, still in Port Louis, Mauritius, three months later:

"Here I am still hanging about waiting for the *Ile of Farquhar* in order to start afresh my journey to the Seychelles. I may leave by the end of next week as the owner of the above-mentioned sailing

ship is expected on Sunday next. He will decide when to leave.

"We have had our first cyclone warning last night for the second part of the year. It is called Army and is some 490 miles north of Mauritius, the very way we are going. It will have vanished by then or it will cause havoc somewhere, but the sea will remain tempestuous for some time. . . . I will write as soon as I reach Mahe, maybe in a month's time as the boat on which I am traveling is such a small one."

(Readers who are interested in helping Fr. Mudhoo in his work should address their contributions and make checks payable to THE LIVING CHURCH RELIEF FUND.)

EDUCATION

School Week

A message from Bishop Donegan of New York to the people in his diocese (originally appearing in the New York diocesan *Bulletin*):

"We of the Episcopal Church have an important share in the program of education. . . . Our schools have always been, and must continue to be, a vital force within the life of our Church and nation. . . . I ask you to join with me in the observance of Episcopal School Week, a period from October 28th through November 4th, which will call to the attention of our people the responsibilities of the Church in the education of the youth of today. . . .

"All our schools, as . . . educational media of the Church, are dedicated to fostering the fullest development of our young people. They are pledged to quality of life. Their existence and curricula are based on the belief that only in relation to our Lord and His Church can a person be educated in a true and whole sense. . . .

"I urge you to observe Episcopal School Week by becoming more aware of the efforts within our diocese and our nation to provide God-centered teaching and training of our children. And I ask your prayers that the Holy Spirit, guiding these institutions of learning, may lead all associated with them — trustees, faculty, students, and parents — to a deeper understanding of truth, and to knowledge of the source of all truth."

Observance of Episcopal School Week also has been urged by Presiding Bishop Lichtenberger [see p. 6] and by others. The week, sponsored by the Episcopal School Association, will be marked by a number of special services of witness. At the Cathedral of St. John the Divine, in New York City, massed choirs and an outdoor procession will beautify an afternoon service on November 4th. Bishop Donegan will officiate at the service, a highlight of which will be the dedication in the cathedral of an education window, which bears the seals of several Church schools.

On the west coast, at Grace Cathedral, San Francisco, also on November

Continued on page 16



British Information Service
William Shakespeare

Shakespeare's

Churchmanship

*Four hundred years
have not dimmed the name
and fame of the playwright
who was influenced by the Church*

by the Rev. Harry Leigh-Pink

Associate Rector, St. Paul's Parish, Bakersfield, Calif.
College Chaplain, Bakersfield College, Calif.

©Harry Leigh-Pink, 1962

The greatest mind ever produced among English-speaking peoples was not the mind of a bishop, priest, statesman, warrior, lawyer. It was the mind of a professional actor and playwright born of middle-class parents in a small town of rural England, and educated at the local grammar school during the latter half of the 16th century. He wrote his plays in a competitive age, theatrically speaking, yet even his competitors and contemporaries acknowledged his preëminence as a literary giant. Four hundred years have not dimmed the luster of his name and fame, and in every land where men and women are literate, Shakespeare is seen to stand supreme, in that his genius gave him an insight into the mind and soul of man, deeper than all other writers.

Shakespeare has been called a heaven-born genius. But genius is muzzled until it finds a medium of communication through which it can express its thoughts to others. The writer must first find his vocabulary.

The writer does not invent the vocabulary for himself. He meets it as a child, learns grammar, words, sentences, as every child does. Where did Shakespeare get his remarkable vocabulary? Where did he learn the glowing words, the turns of phrase, which, when his dramatic plays are read, seem to leap from the printed page and set the reader's mind on fire?

Consider how limited were his opportunities for learning in the grammar school of little Stratford-upon-Avon, where he, the son of the local butcher and leather merchant, sat beside other boys of yeoman stock on a wooden bench, a horn-book in his hand.

In the light of educational standards of today, Will Shakespeare "missed an education" at school. He had his ABCs

pounded into him by the rector of the local parish church, who was also tutor at the grammar school; from this he had Lily's Latin Grammar pounded into him for several years. He was then considered to be "educated" in the classics. There was little, if anything, of geography (Ben Jonson tore his hair because Shakespeare in one play gives Bohemia, an inland state hemmed in by land masses, a sea coast), or of mathematics, a smattering of English history, and not much more. He had no access to a public library — few cities had such things in those days — and opportunities to read books were limited in a small market-town like Stratford.

Tuition at Stratford grammar school — though free, the cost being financed from borough revenues — was much the same in the Elizabethan Age as in the Middle Ages.

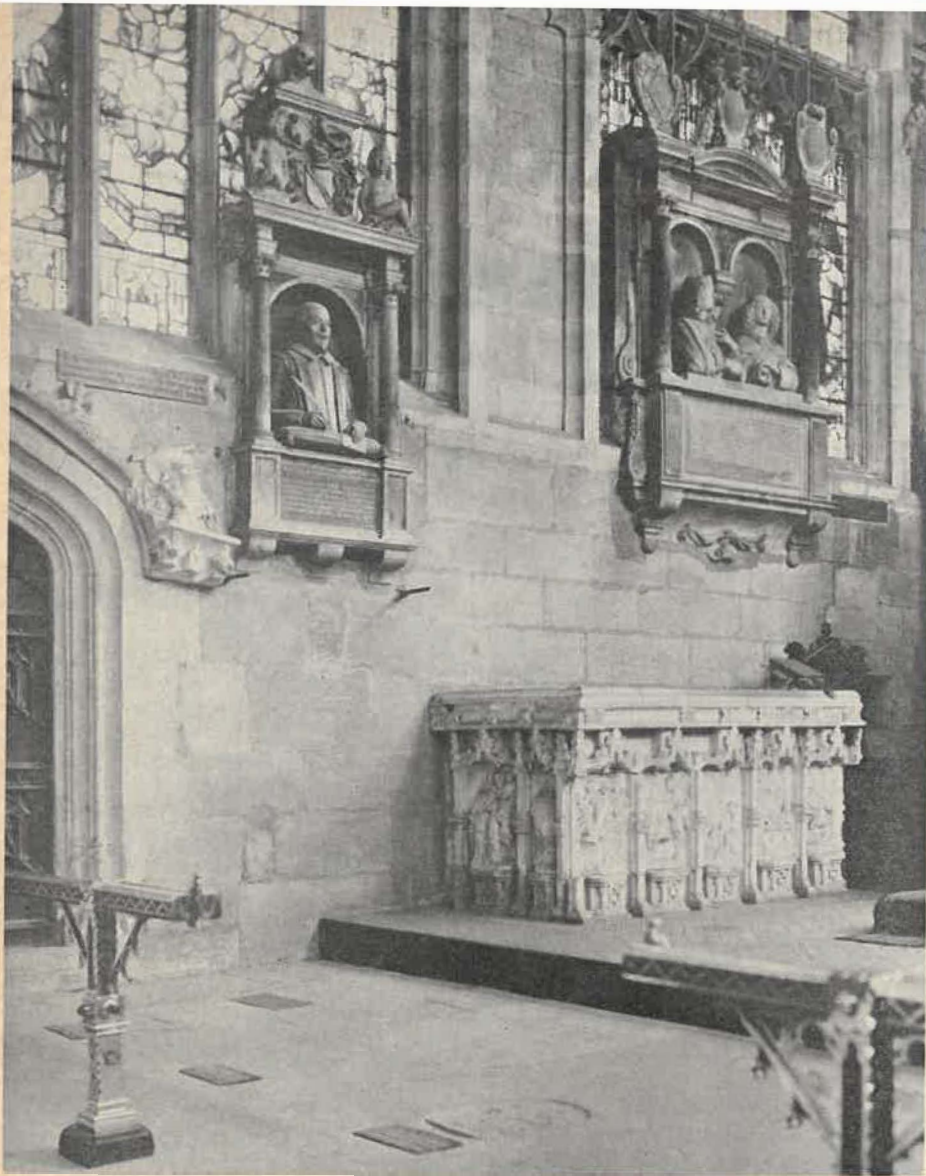
The whole system of medieval education was arranged to train boys to become "clerks" of the Church, hence the stress on Latin. There was no training whatever to fit a boy for the workaday life he would live in England as a man.

And there is no evidence that as a boy Will Shakespeare loved Latin, but there are clues in his writings that Ovid's *Metamorphoses* caught his interest and deepened his knowledge of mythology.

Where then, in an England whose schools taught Latin and not English, in which there was not one published English dictionary, did Shakespeare gain his marvelous vocabulary, the medium through which his matchless poetry was given to the world? There is only one answer, and it is the true one.

William Shakespeare gained his vocabulary through regular unflinching attendance from childhood to manhood at the services of Holy Trinity Parish Church, Stratford-upon-Avon, his home parish as an Anglican, in which he was baptized on April 26, 1564, in which he was instructed in the Catechism and prepared for Confirmation, in which he later served as vestryman and tithing man, and into the chancel of which his body was carried, in a wooden casket, for burial in May, 1616.

In Elizabethan England every living soul was commanded by the Crown to attend public worship every Sunday with-



British Information Service

Shakespeare's grave and monument in chancel of Holy Trinity Church, Stratford-upon-Avon.

out fail, in the local edifice of the Church of England. There were severe penalties for non-attendance. In those days the Anglican parish church buildings were full when the Prayer Book services were read. Since the services were in English, and not in Latin, everyone joined in. Many persons did not use their Prayer Books, having learned long sections of the services "by heart."

From the time he was a tiny boy, perched on the edge of a wooden seat, or sitting upon his father's knee, Will Shakespeare heard every Sunday for some 20 years the magnificent language of Morning Prayer, Evening Prayer, the Litany, the Holy Communion.

Every Sunday, during those impressionable years, he heard the appointed morning and evening lessons from the Old and New Testaments, joined in the responsive reading of the Psalms, recited the Apostles' Creed, joined in the Jubilate, Cantate, Misereatur, heard and joined in the Litany and listened to the dam-natory thunder of the Athanasian Creed.

For at least 12 of his boyhood-man-hood years he must have been a con-

firmed communicant, frequently hearing the Epistles and Gospels appointed as propers for the day, reciting confession and prayers, Nicene Creed, Gloria in Excelsis.

Who taught scholars in Stratford when young Master Shakespeare lived there? Anglican clergymen. It was the aim of the Church of England to have "a scholar and a gentleman" in every parish church in the land, and the clergy were of high caliber. The three clergymen who taught in succession in the local grammar school, and hence taught Shakespeare, were the Rev. Walter Roche, who left because he was given a rectorship, the Rev. Simon Hunt, who left to become — of all things — a Jesuit, and the Rev. Thomas Jenkins, who gave up the post when Shakespeare was 15. All were Oxford University graduates, holding degrees. It is fair to assume they were good preachers, fully capable of making powerful use of the English language. In the hands of the priests and people was the Prayer Book of 1559. On the lectern rested not the Authorized or King James Version of the Holy Bible, but the edition

popularly called the "Geneva Bible," which immediately preceded it.

The Holy Bible, the 1559 Prayer Book, university-trained clergymen, compulsory Sunday attendance at services — this was the "school," the environment, the system, which provided William Shakespeare with his rich English vocabulary, his wealth of metaphor and allusion, his depth of soul, his breadth of mental vision. He was an Anglican Churchman through and through, and it was as a Bible-trained, Prayer Book-trained Anglican that at last, when about 22 years of age, he set off for London to make a career as professional actor and playwright.

This is not mere conjecture. His plays from first to last are full of clues to his Bible knowledge, to his familiarity with the Anglican Prayer Book. The plays are packed with turns of phrase, definite allusions, connected with Holy Scripture. Examine any play by Shakespeare, pull the Holy Bible and Concordance from the bookshelf, start hunting, and you will find this is true.

For instance, Shakespeare's early play, *Love's Labour's Lost*, was written when he was a hard-working actor, somewhere between 1589 and 1594. Remember that though he now lived in bustling joyous metropolitan London his lodgings were still within the boundaries of an Anglican parish, as a communicant he attended church on Sundays as by law appointed — woe betide anyone who didn't! He was still, each Sunday, "soaking in" the language of Bible and Prayer Book. One Sunday or another he must have heard read chapter three of the First Epistle of Peter, and the words of verse seven stayed in his mind: "Give honor unto the wife, as unto the weaker vessel. . ."

Writing *Love's Labour's Lost*, in Act 1, he introduces mention of his feminine character Jaquenetta:

"For Jaquenetta, so is the weaker vessel called. . ."

Later in Act 4, Scene 1, comes the condemnation of dominant wives: "Do not curst wives hold that self-sovereignty only for praise sake, when they strive to be Lord o'er their Lords?" Clearly this is a direct reference to verse six of chapter three of the First Epistle of Peter: "As Sara obeyed Abraham, calling him lord."

In *Love's Labour's Lost*, probably his first play, there are in all 44 close points of contact with, or quotations from, the Old and New Testaments of Holy Scripture. Typical are the following:

Act 4, Scene 2, verse 86: "Fire enough for a flint, pearl enough for a swine" (compare St. Matthew's Gospel, chap. 7, verse 6, "neither cast ye your pearls before swine").

Act 4, Scene 3, verse 158: "You found his mote, the King your mote doth see, but a beam do I find in each of thee" (direct reference to Christ's warning to hypocrites in St. Luke's Gospel, chap. 6, verses 41-42).

Act 4, Scene 3, verse 258: "For charity

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THE WOMEN

Writes the author: "Undoubtedly some will write in with shocked surprise to say that I am praising money-raising and am holding quiet days and study groups to ridicule. My contention is rather that none of these answer the question raised by the women in this dialogue — [which is fiction and yet a reflection of many a real and lively discussion]. The Church had better begin giving the women some of the attention that has lately been given to the lay man."



by the Rev. Edgar M. Tainton
Rector, St. Thomas' Church, Eugene, Ore.

We really shouldn't keep calling ourselves 'the guild,' said Mrs. Newbegin, who was cutting squares of nylon net to be made into trees for the Christmas bazaar.

"Always have been," mumbled Mrs. Oldtime, who was stuffing rag monkeys. She mumbled because her mouth was filled with the pins with which she temporarily fastened the seams until they could be sewn.

"But now we're supposed to be 'The Women of the Church.' It has something to do with 281."

"281?" asked Mrs. Greengage who had just been confirmed after having been a loyal member of the Ladies' Aid of the Methodist Church for a dozen years, and who was interested in adding to the sketchy fund of knowledge acquired at Confirmation class.

"That's some kind of headquarters in New York that Father Joe is always talking about," said Mrs. Newbegin. "He says they're going to change the address and then nobody will know what to call it. The point is that we're now the women of the Church and not just an auxiliary."

Mrs. Greengage looked blank. "But I thought we were St. Agnes' Guild."

"Same difference," said Mrs. Oldtime, taking the pins from her mouth. "Used to be the guild. Then they made a big to-do

about changing to the Woman's Auxiliary and we had to remember to call it the WA. They changed the name again. It's still the guild, as far as I'm concerned — and I've spent 20 years stuffing rag dolls for the Christmas bazaar."

"But that's just the point," said Mrs. Tellfair, who was pouring coffee. She subscribed to two Church magazines and really listened to the speeches at conventions and convocations. "We're supposed to be the women of the Church, not just a money-raising organization."

"Fine," said Mrs. Oldtime, putting the last pin into the last seam, "but we built the parish house with rummage sales. Poor old Mrs. Wortley ran a rummage sale in the basement of the church every Thursday for three years because she said we needed a parish house and she was going to see it before she died. Almost did, too.

"And we installed the dishwasher with what we made on the last bazaar. If the bazaars and the rummage sales are so wrong, what are we supposed to be doing?"

"There are lots of things," said Mrs. Tellfair stoutly.

Mrs. Oldtime pounced. "Like what? Name six."

"Well, there are the Blue Boxes. And the missionary supply box. And we could

have study groups. And — well — there are lots of things."

"Like being members of the vestry and delegates to the diocesan and national conventions," said Mrs. Oldtime grimly. "Doesn't the name, 'Women of the Church,' mean something like equal rights for women?"

"If women could be delegates and members of the vestry, then the men would have an excuse to get out of doing their part," protested Mrs. Newbegin. "It's hard for a man to get off to go to the convention and if he didn't have to, he would leave it to the women. Beside, the women have their own meetings at both conventions where they do their own work."

"I know," said Mrs. Oldtime. "I heard Mrs. Gadfly when she talked to the guild on her experiences at the Triennial."

"Wasn't it thrilling?" asked Mrs. Tellfair. "I thought it was so interesting."

"As I remember her talk," said Mrs. Oldtime, "she said that the first two days were nothing but introductions. She said that the delegates sneaked off whenever they could to find out what was going on in the House of Deputies or the House of Bishops."

Mrs. Greengage, drawing on her Methodist experience, spoke up again, "I suppose the women do pass resolutions on things that are coming before the men's side of the convention, don't they?"

"It's not considered cricket, or something," said Mrs. Oldtime, biting off the thread violently as she closed the seam on a stuffed monkey.

Mrs. Tellfair retreated to her original position. "It still doesn't seem right to me for the women to be always raising money. When people belong to a church they should contribute to its support."

Mrs. Oldtime saw that little Mrs. Tellfair's face was flushed and that she was upset. She felt the time had come to be conciliating. "There's a difference between raising money to support the church and raising it to provide something that the general budget couldn't afford. My mother was a guild member for 30 years when sometimes the church would have closed if the guild hadn't contributed its regular \$100 a month to the budget. That's no way to run a church."

"But that's exactly. . . ." began Mrs. Tellfair excitedly.

"I agree with you," said Mrs. Oldtime smoothly. "The women of the Church should not have to raise money — but I'm pretty sure that with no bazaars and rummage sales there would be no organized group of women of the Church."

"I hate rummage sales," said one of the coffee drinkers. "All those dirty clothes to be sorted and the soiled girdles to be thrown away."

"I like 'em," said another equably. "Remember the time we needed boxes

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No Monolith

We have been reading with interest the reports of the Vatican Council as it organizes itself for business, particularly the reports indicating that "autonomists" and "centralists" have emerged as conflicting groups with differences of opinion about membership of the Commissions which will bring in reports.

We don't really know whether experience of Episcopal Church and ecumenical assemblies is of any value for interpreting the activities of a body so different as the once-in-a-hundred-years meeting of the Roman Catholic bishops of the world. But, if there is any similarity (and we suspect there is), we would venture to guess that (1) the divergent groups, taken together, would be only a minority of the total membership; (2) the "parties" are not very tightly organized; they will tend to dissolve and regroup over each individual issue that comes before the Council; (3) they do not have and do not desire a party discipline that would turn them into voting blocs.

The effort to report such meetings for the general reader sometimes leads to generalizations of doubtful validity. For example, Spanish bishops may not care to see the papal court running things, but this would not necessarily line them up with "liberals" on issues of Church-state relations or religious freedom. American bishops may be "liberal" on some issues and yet more conservative politically than "Centralists" from other countries. And one Spaniard will differ from another Spaniard, as one American differs from another American.

The processes of debate and decision naturally begin with divergent opinion and efforts to make sure that one's own opinions are represented on influential bodies. Roman Catholicism is not quite as monolithic as some of its ardent supporters have tried to make it seem. Seeing the bishops disagreeing among themselves will be a healthy corrective to that monolithic image.

The Women

The seating of women delegates in the council (convention) of the diocese [see p. 10] of Milwaukee might please some, at least, of the women whose conversation is recorded by Fr. Tainton in his article, "The Women" [see p. 14]. It is a strange thing to belong to an organization which bars you from a voice or vote in its decisions, and we wonder why the women of the Church have accepted the situation so quietly for such a long time after their emancipation in most other realms of life.

We are told that women provide a majority of the congregation in many churches on a Sunday morning

(although the parish to which the editor belongs doesn't seem to fit the general prescription), and that if they could serve on vestries and in other elective lay offices, the last vestige of male participation in Church life might disappear. This suggests the interesting thought that the Church is now run by the sex that cares least about it.

Having heard the debate in a series of General Conventions about permitting the election of women as deputies, we are inclined to the conclusion that this is a subject on which rational arguments have little effect. Many Protestant Churches admit women to their national assemblies, and in none of them have women become a majority. In most they are not even a large minority.

The argument that the Church's women would "take over" from the men, is simply not borne out by the facts. We have heard some deputies assert that they would not dare to argue against a resolution introduced by a woman for fear of hurting her feelings, but somehow the U.S. Senate and House of Representatives have



found ways of overcoming such attacks of superchivalry. Perhaps the answer to this particular point would be a more judicious choice of male deputies!

One rather amusing example of the place of the women is the fact that the Episcopal Churchwomen are still listed in the *Episcopal Church Annual* on page 46, immediately after the National Council, the traditional location for the Woman's Auxiliary in past editions of the *Annual*; while the technically equal organization, Episcopal Churchmen, is listed way back among the "General Organizations," official and unofficial, on page 128. No matter what name it is given, the women's organization is still the old Woman's Auxiliary to the National Council as far as its placement in the *Annual* is concerned. The "separate but equal" status is as unreal in the life of the Church as the same phrase has been adjudged to be in another context.

We should like to see a learned commission appointed to decide just exactly what the disqualifications are that prevent women from serving as lay representatives of congregations, parishes, and dioceses. We are not advocating that women be represented by women; rather, we are arguing that parishes represented in diocesan convention and dioceses represented in General Convention be accorded the right to elect qualified persons of either sex. If they are not to have that right, we think some better reason for it needs to be found than the reasons usually given.

4th, the color guard and band from San Rafael Military Academy will add its efforts to those of the cathedral choir in ornamenting the festival service there. Students from 10 schools are expected to join in the procession, and the lessons are to be read by students of York School; Pacific Grove, and St. Matthew's Day School, San Mateo. Other services of witness are planned for November 4th at the Cathedral of the Incarnation, Garden City, Long Island, N. Y.; and the Cathedral of the Incarnation, Baltimore, Md. In addition, one was to have been held at St. Luke's School, San Antonio, Texas, on October 25th, and several other schools, dioceses, and local churches are known to have been planning such services. Seminars, sermons, and discussions also have been planned at several places, including the Maryland cathedral; Iolani School, Honolulu; St. John's Church, Waterbury, Conn.; St. Andrew's Episcopal Day School, Jackson, Miss.; St. James' Church, Danbury, Conn. (where the Very Rev. John Coburn, dean of the Episcopal Theological School, is to preach); and Christ Church, Greenwich, Conn. (where the Rev. William H. Crawford, Jr., of Seabury Press, is to give an address).

A special sermon, appropriate to the theme, has been included in the Lay Readers Sermons for November, according to *Churchways*.

KANSAS

Second Session

The most-everything-except-the-budget session of the annual convention of the diocese of Kansas having been held last spring [L.C., May 27th], the convention got down to monetary matters on September 8th in its meeting at Grace Church, Chanute, Kan.

"The word challenge has been over-used," said Bishop Turner of Kansas, in presenting the budget, "but I can't think of a better one. . . . I challenge each congregation in this diocese to conduct an Every Member Canvass which shall be a witness to our concern for the things the Church stands for." The budget, which was increased by \$38,022 over last year for a total of \$246,871, was adopted by the convention.

"In 1958," Bishop Turner pointed out, "the Committee on Program and Budget of the General Convention urged each vestry to attempt a goal of giving a sum equal to one-half of the ordinary income of the parish to work outside of it — for national, diocesan, or local programs. In 1961, our congregations gave 43%. It appears that in 1962 we shall give 46%. We are approaching the goal set for us by General Convention."

NEWS FEATURE

The Church in Education

by GORDON H. CLEM

Every Churchman must certainly recognize the responsibility of the Church for the nurture and instruction of its young people, in the discipline of the Faith and in all areas of human knowledge. To what extent and in what manner should the Church fulfill its obligations in this field?

Some religious bodies have taken the obvious step and organized systems of parochial schools. This course has, for a variety of reasons, traditionally been rejected by the Episcopal Church. In lieu of this, a great conglomerate of schools has arisen, carrying a variety of impressions upon the secular world as representatives of "Episcopalianism." Many institutions of education bear the name "Episcopal," but they represent a great variety of degrees of involvement with Church authority.

The Church has many fine college preparatory schools, among which are some of the finest schools in the country. The Church has but a tenuous relationship with these schools. Most often these Church-related schools have regular services, using the Book of Common Prayer, and there is a resident priest who serves as chaplain to the students. These institutions have continued to uphold the Faith under increasing secular pressure.

Recently there has been an increasing number of elementary schools, formed for a variety of reasons. Most often they have been established by parishes, dioceses, or religious communities. In all cases they have some clear-cut relationship with some duly constituted body of the Church. Besides these Church schools and Church-related schools, we have a number of schools who have attached the name "Episcopal," and have no other claim to being a Church school.

The diocese of New York has met the challenge of supporting its Church and Church-related schools with an officially constituted part of its department of Christian education. The division of boarding and day schools includes the heads of the member schools, representatives thereof, and others from the field of education. It is the duty of the members of the division to foster coöperation among the schools of the diocese; to encourage mutual efforts in the area of teacher training and procurement, curriculum planning, and administrative practice; to establish criteria of evaluation; and to assist in the founding of new schools.

While the division stands under the authority of the bishop and council of the diocese, the member schools retain their autonomy. Those schools which pass

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standards of admission and of evaluation are certified by the bishop as "Schools of the Diocese of New York."

As an example of the work which can develop when schools band together, I should like to tell of the work of the elementary schools' mathematics committee.

The first committee meeting was held in December, 1959, with the intention of helping all the member schools evaluate their mathematics programs and then work out a program for improvement. Tentative criteria established by the division has one section devoted to an analysis of the quality of instruction in mathematics. Supplementing this, the committee issued a proposed curriculum for mathematics in grades one through eight. At the time the curriculum was formulated, it appeared to be a very ambitious goal. Now we find that most schools are far surpassing its standards.

To help teachers learn the mathematics required for improved teaching, we have set up a series of workshops. Mrs. Beryl Cochran, of the Syracuse University Madison Project, is our consultant. The Madison Project materials are now being introduced into our schools.

The Madison Project is one of the "new" mathematics projects. Most schools use this material to supplement their normal program of arithmetic. It is ordinarily taught one period a week. Topics which are included beginning with grade four (and possibly sooner) are: quadratic equations, graphing, matrices, vectors, functions, equations, derivations, identities, the arithmetic of signed numbers, programing of digital computers, and an axiomatic approach to arithmetic and algebra. This program may sound a bit high-powered, but it is amazing how comfortable children can be with abstract mathematics and science.

Students learn the basic concepts of mathematics through discovery; teachers avoid "telling" the students how to find solutions. Classes are conducted with a maximum of student participation, which of course makes for noisy, but productive, classrooms. Children respond well when they are allowed to be partners in intellectual discovery.

PUERTO RICO

Ban Lifted

Instructions forbidding Roman Catholics to vote for candidates of the Popular Democratic Party which were issued in 1960 are no longer in effect, Roman Catholic Archbishop James P. Davis of San Juan said recently in a notice sent to lay leaders.

The prohibition was contained in a pastoral letter issued in October, 1960, over Archbishop Davis' signature and those of Bishop James E. McManus of Ponce and Auxiliary Bishop Luis Aponte

Martinez of Ponce [L.C., November 6, 1960].

In their pastoral two years ago, the bishops charged the Popular Democratic Party, headed by Governor Luis Munoz Marin, with being "anti-Christian and anti-Catholic." It said the PDP platform was anti-Christian in dealing with the subject of religious education in schools and with "such immoral practices as birth control and sterilization." [RNS]

KOREA

Six for Michaelmas

St. Michael's Theological College kept the 49th Michaelmas in its history with the dedication last month of six new buildings by the Rt. Rev. Arthur E. Chadwell, Assistant Bishop in Korea. The Archdeacon of Inch'on (the Rev. Stephen Chon) and other diocesan and college clergy took part, as did representatives from several different congregations.

The new buildings are largely the gift of the Canadian Church and the English Church, but a number of significant American contributions went to swell the total. Four small "hostels" have been constructed for students and staff members, one of them a memorial to Mabel Cartwright, former head of St. Hilda's House, Toronto. This building is the gift of the

Canadian Woman's Auxiliary. There is also a new dining hall with various subsidiary facilities, and a new faculty residence, now occupied by the rector of St. Michael's, the Rev. Archer Torrey, and his family.

The former rector's residence has become the residence of the Rev. Stephen E. T. Kim and his family, who are the latest addition to the seminary's teaching staff, and the second missionary appointment to Korea by the National Council of the American Church.

Fr. Kim was a priest of the American Church in the missionary district of Honolulu for 11 years, and brings to his task at St. Michael's an equal fluency in Japanese and Korean as well as English. "What a relief it is to have a missionary who doesn't have to spend the first two years in language study!" says Fr. Torrey.

The Rev. William P. Austin, the other appointee of the American Church, is in his last term of language study and has already begun tutorial responsibilities at the school. The Rev. Charles Goodwin, an American priest of the diocese of Connecticut, under appointment from the Society for the Propagation of the Gospel (Church of England), has now completed his language studies and devotes his full time to instruction, half at St. Michael's and half at Yonsei University. Many of the postulants for Holy Orders in the

diocese in Korea attend Yonsei University before coming to the Korean theological school.

The rector, also an American priest, is under appointment of the United World Mission of St. Petersburg, Fla., but receives his salary from the St. Luke's Missionary Society of the University of the South, Sewanee, Tenn. Mrs. Torrey, who carried a large share of the administrative work while her husband was in language school and who is now completing her language study, is also a UWM appointee but receives her support from the Korean Mission, London, England.

Entering students for the fall term include three experienced catechists; two graduates in theology; one law graduate; a catechist who has been attending the seminary (whenever it was open for classes) ever since 1955 and working on his own or for the Church when the school was closed, and will now be a senior; and the wives of three of the men. A special class for the wives has been organized. The women attend almost as much instruction as their husbands.

Plans for next year include the final two units in the building program, the chapel and the library-classroom building. Classes are now held in the dining halls or residential quarters. Nearly half of the library is still housed in Seoul, 12 miles away.

ANGLICAN PERSPECTIVES

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

Executive Officer of the Anglican Communion

Disappearance and Unity

Whenever my mail slackens to a trickle and time lies heavy on my hands, I find I can stir the pot a bit by referring to the "disappearance" of the Anglican Communion. The phrase I use quite often is the one I heard at the first Lambeth Conference I had the honor to attend, that of 1948 — "the vocation of the Anglican Communion is to disappear."

I remember how shocked I was to hear it. I had then been a bishop barely a year, and I was in no mood to have any part in the liquidation of the Anglican Communion. My response to the comment, even though it fell from most august lips, was entirely negative. With my own American diocese gripped in the competitive American religious scene and even more profoundly involved in a period of explosive growth, I felt that we were what we were precisely because we stood for what seemed to my comrades and myself a most noble and generous ideal of Christian faith and life, to which we must at all costs be faithful. We were in no mood to abandon this ideal, nor dribble it away in some ecclesiastical bargain-hunting. So I wanted no part in

the "disappearance" of the Anglican Communion.

I should still want no part in any such thing, if it meant the loss of what Anglicans have or the betrayal of what God in history has entrusted to us. But as I came to see, the phrase refers to a quite different thing. Indeed it is no more than a vivid — even shocking — way to say what the Lambeth Conference said in 1920, in surely the most noble utterance of Lambeth's long history, the "Appeal to All Christian People." That document, the root of so much modern ecumenical history, held out to the world a dream of what Christian unity could be and ought to be. I wish it were required reading for every ordinand and every confirmand. While much has happened since 1920, and much been written, the Appeal remains one of the decisive statements of the hope and the way of unity, as Anglicans see it.

And both hope and way involve the loss of separate identities — "disappearance." As it is now, all Christians are (in the words of the Appeal) "organized in different groups, each one keeping to itself gifts that rightly belong to the whole

fellowship, and tending to live its own life apart from the rest." But, "the vision which rises before us is that of a Church, genuinely Catholic, loyal to all Truth, and gathering into its fellowship all 'who profess and call themselves Christians,' within whose visible unity all the treasures of faith and order . . . shall be possessed in common, and made serviceable to the whole Body of Christ." Again, "the spiritual leadership of the Catholic Church in days to come, for which the world is manifestly waiting, depends upon the readiness with which each group is prepared to make sacrifices for the sake of a common fellowship, a common ministry, and a common service to the world . . . we do not ask that any one Communion should consent to be absorbed in another. We do ask that all should unite in a new and great endeavor to recover and to manifest to the world the unity of the Body of Christ for which He prayed."

This is the great theme of the Appeal, which renewed and deepened the ecumenical pilgrimage as probably no other single statement has ever done. Because other communions took it seriously, as well as we ourselves, great things happened. With its restatement of the four essentials of the classic Chicago-Lambeth Quadrilateral, and its proposal of our

willingness to share in a unification of all ministries "in token of our longing that all ministries of grace, theirs and ours, shall be available for the service of our Lord in a United Church." But, I repeat, the goal it holds out to us and the way to that goal alike mean the end, the disappearance, of the separate, exclusive identities of all the divided families of Christians. And if it is our vocation, as Christians of the Anglican Communion, to take responsible leadership in this, then it can truly be said that "the vocation of the Anglican Communion is to disappear."

Pathological Ecumania

To some, I have no doubt, this is no more than an agreeable death-wish — a reverie about the Churches of our Communion sitting in a warm ecumenical bath and opening their veins, for the sake of some super-Church without differences of opinion or variations of tradition. This is pathological ecumania. The image both of such a Church and of the abdication of responsible freedom which would lead to it are alike grotesque infantilisms. You cannot build ecumenical action on pathology or sentimentality. "Ecumaniacs" — people who like any other Church better than their own, and like most of all that Church which does not exist — are fatal to true unity. The only sound basis for ecumenical action is a rugged dislike for any other way of being a Christian except your own, coupled with an equally durable certainty that your true allegiance is to the One Holy Catholic and Apostolic Church and to nothing less than that.

Such is my own conviction, certainly. I do not enjoy the ecumenical encounter, and I cannot imagine what it would be like to be anything but an Anglican. But I have ordained too many priests in the One Holy Catholic and Apostolic Church, and said the Creeds too many times, to be able to live in peace with anything less. The one great Priest who has let me share His offering for all these years is now too real to me to let me think of the Holy Communion as an "Anglican" service. The days when I might have said that I baptized babies as "Episcopalians" are long gone. At every moment in the life of the Prayer Book, all that is "Anglican" disappears, and we are confronted with the one Catholic Church of Jesus our Lord. And it is this stripping, frightening confrontation with the real thing which makes it impossible for us to rest content with "Churches" or "Communions" which are less than the real thing. And this is the only secure basis for ecumenical action — this confrontation by the inescapable greatness and unity of the Church.

Therefore, the disappearance of the Anglican Communion is not a goal to be desired by ecumaniacs, but an inescapable consequence of the things we believe in. If we were a denomination or a confes-

sion, with some restrictive theological or ecclesiological position of our own to defend or to bargain with, disappearance would be a matter to be negotiated. Indeed, those of our company who do regard us as such are often the least concerned with the struggle for unity. If there can be many Churches and many confessions and many theologies, then federation or simple hospitality or courtesy is enough. In fact, disappearance would be defeat, to the strongly sectarian in mind.

But sectarianism — the conception of plural Churches — is not true of the Anglican tradition, the Anglican dream. That tradition was born (as a separate tradition within the Church) out of the determination to preserve the single, Catholic Church in England. That determination bred in us many qualities — of self-restraint, of respect for other people's minds, of simplicity and austerity in what were to be held as essential elements in the Church's life. These are not denominational positions or attributes. We have no sainted founder to defend, no theology to proclaim, no century after the first which strikes us as particularly venerable. We can make room for almost any saint if he is content to hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. We are willing to let a man explore any theology which makes sense to him, provided it will let him sincerely profess the Catholic Creeds and share in the life of the Catholic Church. And we like to wander back and forth across the centuries having a look at what our forefathers did and believed, and pawing over our inheritance to claim whatever is of permanent value to us, whenever it was born.

No Excellence of Our Own

This spirit, this tradition, is no excellence of our own. We never earned it or even deserved it. It belongs to the one Universal Church, not to us. Therefore of all Christians we ought to be the first to say that the only things which matter, ultimately, are those things without which the Church cannot exist. And precisely because those central and undeniable gifts are not exclusively "Anglican," the disappearance of the Anglican Communion — the end of its life as a separate company of Christian people — does not strike us with horror.

I believe this to be true about others than Anglicans, of course. But I cannot speak for them, only for ourselves. Nor should I feel that any such "disappearance" means repudiating or dishonoring what God has given us. Nor does it mean a deliberate impoverishment of ourselves or others. There are many ways to be a Catholic Christian — many insights, many ways of praying, many forms and disciplines of the Christian life — and there is no family of Christians so rich that it does not need the

gifts of others, nor so poor that it has nothing to give.

The end is a richness, in diversity, unimaginable to us now. Indeed, we shall never be able to imagine it. There are ranges of comradeship within the one Holy Church of Christ which we shall never know until we actually share them. And this sharing will require the disappearance of the walls which now divide us. I am content with that, even though I cannot imagine what such unity and comradeship would be like. All we know, and all I think we can ever know at this divided stage, is that God makes it awfully difficult to set up some neat and exclusive definition of what is "Anglican."

Not Exclusively Ours

The longer we go on, the more disturbingly we discover that all the things that matter — Scriptures, Creed, Sacraments, ministry — are not exclusively ours — not Anglican — at all. The things which are exclusively ours are usually pretty trivial. I discover that when people talk about Anglicanism, they often are talking about nothing more important than our somewhat antiseptic medievalism, or our peculiar garments, or a certain form of service, or a kind of cultural package of habits and attitudes characteristic of certain elements of the North Atlantic community. Pleasant as these may be, they are not very important elements in relation to the central things on which our salvation depends. I think I should be quite content to see them disappear.

But what all of us want most to see disappear is separation — our inability to break the Bread of Life with our brothers, our condemnation to go on living a lie, generation after generation, professing the one Church and not being obedient to it. I doubt if Christians can go on indefinitely professing their belief in the one Church and the one Lord and the one Faith and the one priesthood and the one Baptism, if they don't really mean that those glorious unities are worth the cost of losing our right to separateness.

We pay an infinitely greater price now, in the shallowness and triviality which infects so much of what we think and do. In a divided Church, Sacraments become "Church services," ministry dwindles into quarrels about prerogatives between the clergy and the laity, creeds are understood as theological speculations, the Scriptures become an adornment to worship and a preface to sermons. I cannot bear to see the great things of God dwindle this way. I rather think this is what the bishops at Lambeth, in 1920, were trying to say. And the "disappearance" of our separate identities — which means a willingness to stake our lives on the greatness of the central things we profess — is only a forthright and unambiguous word to describe what I am sure every sincere Christian longs to see happen.

sorts and conditions

THE WOMEN
Continued from page 14

RELEVANCE is an important word in Church life these days. All hands agree that Christianity must be "relevant" — to great social issues, to the man in the street, to the progress of the arts and sciences, and to children at play.

THE GOOD old *Century Dictionary*, still my favorite dictionary in spite of the fact that it is over 60 years old now, gives a pithy definition of what it prefers to call "relevancy": "recognizable connection." Christianity ought to have a recognizable connection with the lives of children and men and cities and nations.

ON THE OTHER HAND, some of these things have little recognizable connection with each other. The businessman, immersed in his job, often comes home at night with his head full of office problems, eats supper, takes a nap, reads or watches TV, and goes to bed. In all this, he is quite irrelevant to his children, and their relevance to him is an odd, remote one. They are things he works and sacrifices for, the little idols he has made himself and worships uncomprehendingly.

AND THEN we come to the question of the relevance of children to great social issues. The psychologists tell us that the early experiences of the child are what makes the man. If we are seeking world peace or better race relations or the elimination of graft in city government, perhaps the answer is to be found in our ways of feeding, bathing, and training infants. Just the other day I read in a news-magazine that alcoholism may be an adult extension of the tendency of some children to eat inedible substances, and that this in turn results from inadequate mothering. The mother, of course, is too preoccupied with community affairs, such as fighting alcoholism.

AND WHAT about the connection between great social issues and people? It is obvious that people's lives are profoundly affected by questions of war and peace, of race relations, of the decay of the inner city and the spread of megalopolis, by the farm problem and the sale of salacious literature. And yet, a person who tries to live a "great issues" life, reaching out to gather all these issues to his bosom, may find that he lacks the time to live a human life. Most of the time, most of mankind is thinking about other things and doing other things. A radi-

cal solution of the farm problem, for example, would certainly affect everybody, but talking about a solution affects only the people who are interested in such subjects.

THE WORD, "relevance," (again, according to the *Century Dictionary*), comes from the Latin verb *relevare*, meaning "to lift up again, lighten, relieve" and hence "to help or assist." The more I think of this derivation, the more it seems to me a truly beautiful description of what Christianity is for. In fact, it is even reminiscent of our Lord's words in the Gospel according to St. John: "And I, when I am lifted up from the earth, will draw all men to myself."

SOMETIMES, one gets the impression that the demand that Christianity be relevant is a demand that it be the servant of our preoccupations and per-



sonal irrelevancies, that it remake itself to fit in with our ideas of what the world should be like. But its real relevance is to lift men up from their limitations and preoccupations, to raise them to an altogether different level of reality.

IN ORDER to raise men to Himself, God the Son first came down to them. To be relevant means first of all that there must be a "recognizable connection."

THE CHURCH cannot explain what the crucified, risen, and ascended Lord means to men unless the good they know is recognizable in Him. Some glimpse or experience of deliverance is the basis of faith in our Deliverer. "Come unto me," says Jesus, "all ye that travail and are heavy laden, and I will refresh you."

IT IS the glorious privilege of the Church — and of us who are the Church in the world — to communicate this relevance of Christ by our relevance to great social issues, to the concerns of the man in the street, to the progress of the arts and sciences, and to children at play. And that not by empathy, by wallowing in the frustrations of the human condition, but by lifting men up, in sturdy and joyful faith, to Him who has been lifted up for us.

PETER DAY

and Louise picked up a stack of handy cartons at the liquor store? We packed up a lot of baby clothes for a poor little woman who was an Adventist or Pentecostal or something and she almost wouldn't take them because of the box."

"Now, me," said still another, "I hate bazaars — and here I am right in the middle of one. All this junk we make to be sold at high prices to the idiots from the country club set who think it's swank to go to the Episcopal bazaar."

"It isn't as bad as all that," protested someone.

"No. Not really. I buy some of the stuff myself every year and then wonder what I'm going to do with it. But I come to the work parties because I like to do things with my hands and I like to drink coffee with you girls."

"A study group. . ." began Mrs. Tellfair.

"You couldn't drag me to a study group. The last one I went to was Confirmation class when I was 12 and I didn't understand a word of it."

"I enjoyed Fr. Myer's Confirmation class," said Mrs. Greengage.

"Yes," somebody put in, "but you had the advantage of a Methodist education."

During all this, Mrs. Oldtime was efficiently sewing the seams of stuffed monkeys. When no one seemed to find anything to say after the last remark, she said, "We don't meet to raise money. But if we didn't raise money, we wouldn't have any reason for meeting. When we get together at a work party, we can enjoy working together and feel that we can contribute more than just a check written on our husbands' money. A dishwasher, after all, does mean something and most of us would be bored to tears with a study group."

"But that's just the kind of thing that the vestry should provide out of the general budget," insisted Mrs. Tellfair.

Mrs. Oldtime put down her needle and thread and looked Mrs. Tellfair in the eye. "You are exactly right. All these things should be handled by the general church budget. But we have nothing to say about how that budget is spent. We have no women on the vestry, no delegates to the diocesan or General Convention. We have been provided with an auxiliary organization (whatever you want to call it) to keep us busy making speeches to ourselves so that we don't interfere with the real work of the Church."

She was waving a monkey rather wildly and some of the women looked embarrassed.

"If that's the way it has to be, let's stick to our knitting. On with the cake sales! On with the rummage! Oh, yes, and let's have another quiet day with a talk by the traveling delegate on the wonderful work we women are doing."

BOOKS

Continued from page 5

of Tillich's Christology from volume two of his *Systematic Theology* and his mounting and devastating criticism. Every ardent Tillichian should read the chapter on "Christology as Dogma" to see how far their master strays from Chalcedon, and every heresy-hunter should also read the chapter to appreciate Tavard's basic sympathy with the freshness of Tillich's approach, and the reluctant and loving way in which he develops Tillich's heresy. The result of this keen injury is best put in Tavard's own words (p. 132):

"Paul Tillich has failed to account for the Biblical picture of Jesus and for the Christological dogma as the Church has always believed it. He has paid lip-service to the dogmas, by saying that 'Protestant theology must accept the Catholic tradition insofar as it is based on the substance of the two great decisions of the early Church, Nicaea and Chalcedon.' But when he himself tried 'to find new forms in which Christological substance of the past can be expressed,' the Christological substance vanished. The divinity of Christ has been rejected for fear of a Christological metamorphosis. And the humanity of Christ has been declared unknowable. Thus both the Christ-character and the Jesus-character of Jesus the Christ have been lost. Where the Council of Chalcedon, spearheading the Church, follows a ridge between two chasms, the Christology of Paul Tillich falls into both chasms one after another."

The depth of this book is impressive for the author has both appreciative insight and informed criticism. He writes: "Tillich as a preacher is infinitely more faithful to the Word than Tillich as system-builder." A concluding chapter attempts, in far too brief a compass to be convincing, to rescue Tillichian terminology by reorienting it to certain New Testament texts about the heavenly man.

WILLIAM J. WOLF

Books Received

WAYS OF THINKING ABOUT GOD. Thomas Aquinas and the Modern Mind. By Rev. Edward A. Sillem. Sheed & Ward, October 10th. Pp. viii, 190. \$3.75.

THE SCRIPTURES. By Colin Alves, M.A. New York: Cambridge University Press, September 21st. Pp. xix, 195. \$1.75. Teacher's Supplement published separately. (Textbook for beginning study of the Bible.)

JOURNEY THROUGH THE SOVIET UNION. By Vermont Royster, editor, *Wall Street Journal*. Dow Jones, reprinted from *Wall Street Journal* and *National Observer*. Pp. 91. Paper, \$1. Available from *Wall Street Journal*, P.O. Box 1, Bowling Green Station, New York 4, N. Y.

THE HEIDELBERG CATECHISM, 400th Anniversary Edition. A new translation by Allen O. Miller and M. Eugene Osterhaven, from original Latin and German texts. United Church Press. Pp. 127. \$1.

CHRISTIAN SECTS. By Konrad Algermissen. Translated from the German by J. R. Foster. Hawthorn Books. Pp. 128. \$3.50. (Volume 139, Twentieth Century Encyclopedia of [Roman] Catholicism.)

SHAKESPEARE

Continued from page 13

itself fulfils the Law, and who can sever Love from Charity?" (direct reference to St. Paul's Epistle to the Romans, chap. 13, verse 10: "Love worketh no ill to his neighbour . . . love is the fulfilling of the law.")

Act 5, Scene 2, verse 18: "A light heart lives long" (play upon Book of Proverbs, chap. 17, verse 22, "A joyful heart causeth good health" Geneva Bible quotation).

Act 5, Scene 2, verse 346: "Nor God, nor I, delights in perjured men" (play upon Proverbs, chap. 12, verse 22: "Lying lips are an abomination to the Lord: but they that deal truly are his delight").

In his play *A Midsummer Nighth's Dream*, written probably in the winter of 1595, there are at least 12 recognizable points of contact with Holy Scriptures. One will suffice, and most unusual of them all, it is a playwright's bold "twist" of the great passage from St. Paul's First Epistle to the Corinthians, chap. 2, verse 9: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Bottom the Weaver, awakening after sleep in the wood near Athens, muses upon his dream, in Act 4, Scene 1, and at verse 212 exclaims: "The eye of man hath not heard, the ear of man hath not seen; man's hand is not able to taste, his tongue to conceive, nor his heart to report what my dream was."

No doubt written several years earlier, but first printed in 1597, Shakespeare's first tragedy was *Romeo and Juliet*. Here, as the great Anglican's dramatic genius portrays the bitter hatreds of opposing families in sharp contrast to the pure love of the girl from one family and the young man from the other, Shakespeare has 55 direct contact points with verses in the Holy Bible, and a careful study of the play reveals almost 200 biblical bases for as many phrases. In this tragedy, his contact points cover almost the whole range of the books in the Holy Bible, including the Apocrypha.

Even a cursory glimpse through the tragedy of *Othello, The Moor of Venice*, turns up many references to scriptural passages, but a closer study discovers the surprising fact that one character in the Holy Bible, a man who figures largely in the Gospel narratives of the Passion and the Cross of Christ, definitely was in Shakespeare's thoughts when he created the fictional Othello, the noble Moor of Venice, who rises to power as army general and marries a senator's daughter. The actual, historic, tragic Apostle Judas Iscariot, man of devious and mysterious motives, was in Shakespeare's mind when he wrote this tragedy!

Not until the final scene of the great play is this revealed. Othello, believing his pure wife Desdemona to be faithless to him, discovers he has misjudged her

cruelly, but he has already killed her. Thus far in the play there is nothing of significance to link the fictional Othello with the historic Judas. But as he brings the play to its gripping climax, Shakespeare, writing Othello's lines, is haunted by thoughts of Christ's betrayer.

Judas Iscariot, by deliberate action, brought Jesus of Nazareth to death. One of the most moving scenes in Holy Scripture is St. Matthew's account of Judas' sudden agony of remorse, of his hasty return to the chief priests and elders of the Temple council, of his heart-cry, "I have sinned in that I have betrayed the innocent blood!" as he tries in vain to make the enemies of Jesus take back the 30 pieces of silver.

Scuffed at, rebuffed, Judas hurls the blood money to the floor, hurries from the council chamber. Repentant, his soul tormented, in a veritable hell of grief and regret, Judas can no longer bear to live, and as Matthew says so somberly and simply, "went and hanged himself."

Othello, in the final scene of the play, realizing the horrible crime he has committed, takes his own sword. His voice is taut, hoarse with remorse, as he bids the watching Gratiano not to be afraid of him. He, too, cannot bear to live, is a soul in torment. Sobs, groans, words, seem to be torn from his throat:

"Here is my journey's end. . . .

Whip me, ye devils from the possession of this heavenly sight!

Blow me about in winds! Roast me in sulphur!

Wash me in steep-down gulfs of liquid fire!"

Iago, whose evil conspiracy has caused Othello to murder Desdemona, is brought in by officers who have caught him. High officials of state who are present listen to the tale of Iago's villainy and of how he ensnared Othello in a plot against his lieutenant Cassio. Othello is told his power as army general and his command are taken from him.

Othello makes his last speech. Now comes his direct reference when he compares his own hand to the hand of Judas:

"I pray you, in your letters, when you shall these unlucky deeds relate, speak of me as I am. . . . Then must you speak of one that lov'd not wisely but too well; of one not easily jealous, but, being wrought, perplex'd in the extreme; of one whose hand, like the base Judean, threw a pearl away, richer than all his tribe. . . ."

Apart from Christ Himself, Judas was the only Judean in the Apostolic band, being described in Holy Scripture as "of Kerioth" — a small town in Judea — while so far as we know the 11 others were men of Galilee.

Then bursts from Othello's lips the cry which might have been the cry of Judas as he jumped to suicide and death: "I kissed thee ere I killed thee!"

Matthew, writing in the 26th chapter

of his Gospel, underlines twice the fact that Judas betrayed Jesus with a kiss:

"He that betrayed Jesus gave them a sign, saying, 'Whomsoever I shall kiss, that same is he; hold him fast . . . ' "And forthwith he came to Jesus, and said, 'Hail, Master,' and kissed him. And Jesus said unto him, 'Friend, wherefore art thou come?'"

So Judas Iscariot, with the tortured thought of his kiss of betrayal whirling in his mind, in real life killed himself.

So fictional Othello, who kissed his wife before he slew her, takes his life.

Note the passing reference to Christ's parable of "The Pearl of Great Price," in Othello's speech.

Even in his comic characters, such as the roistering, blustering Sir John Falstaff, the master playwright cannot refrain from scriptural references. Behind the braggart facade of Falstaff there lurks a man sometimes humble, pitiful, pitiable, a penniless soldier-of-fortune haunting the back alleyways of hard times, living by his wits and finding the pickings lean, grieved to the heart when his bosom companion Prince Hal, now risen to the dignity of kingship, cuts him dead on the streets of London.

He is a very human figure, this Falstaff. So human that the English audiences took him straight to their hearts and could not get enough of him. Sometimes, in his laughter, Falstaff was very close to tears. Loving people, loving life, he could not bear to think of leaving the one and losing the other, as when he fences words with the tavern wench Doll, in Act 2, Scene 4, of *King Henry the Fourth*:

Doll: "When wilt thou leave off fighting on days and foining on nights, and patch up thine old body for Heaven?"

Falstaff: "Peace, good Doll, do not speak like a death's-head! Bid me not remember mine end. . . ." And here the last six words directly refer to the Angli-

can Prayer Book Burial Service and the opening verse of the appointed Psalm 39: "Lord, let me know mine end, and the number of my days; that I may be certified how long I have to live," and every living soul in the audiences would recognize the familiar quotation.

Scanning the lines of *King Henry the Fourth*, the reader will find many a play upon biblical words, as in Act 1, Scene 2, when Falstaff says: "I have checked him, for the young lion repents. Marry, not in sackcloth and ashes, but in new silk and old sack!"

Play after play, whether comedy or tragedy, reveals the depth of Shakespeare's knowledge of both Holy Bible and Anglican Prayer Book. The many hundreds of references slip from his pen as naturally as do the common dialogue phrases of everyday Elizabethan English.

Here, then, is the secret of his richness of thought, his breadth and compass of vocabulary. Shakespeare was a man who found in the magnificent Geneva Bible, precursor of the incomparable King James Version, a treasury of poetry and drama unsurpassed in the world's literature of his day and age. Its matchless truths lit up his fertile mind, opened to him all the rich thoughts of prophets and evangelists, suffused his writings with the words of Christ, influenced his character so that the fellow-actors and playwrights who worked with him for 30 years, and collected his works in the printed *First Folio* as the most fitting monument to his life and genius, spoke of him always as "our gentle Shakespeare."

Episcopalian, Anglican, Churchman, vestryman, tithe owner, genius, a man "not of an age but for all time," thank God for him. He was one of us, and his life and works are a part of our Anglican heritage.

He was a "Man of the Bible." So should we be all.

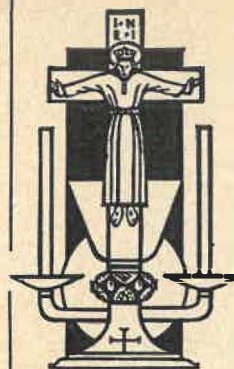


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PEOPLE and places

Appointments Accepted

The Rev. Nigel L. Andrews, formerly rector of St. Ann's Parish, Old Lyme, Conn., will on December 1 become rector of Trinity Parish, Concord, Mass. Address: 20 Elm St.

The Rev. Edwin A. Batchelder, rector of Trinity Parish, Grand Ledge, Mich., is now also in charge of St. David's Mission, Delta Township, Eaton County, Mich.

The Rev. William E. Blewett, who recently returned from a year of study in England, is now serving as locum tenens at the Church of the Epiphany, Detroit.

The Rev. Charles G. de Vries, Ph.D., formerly rector of St. Luke's Church, La Union, N. M., with address at Anthony, N. M., is now rector of St. John's Church, Marlin, Texas. Address: 908 Ward St.

The Rev. John W. Downing, formerly associate rector at St. John's Church, Norwood Parish, Chevy Chase, Bethesda, Md., will on November 15 become vicar at St. Stephen's Church, Sabastopol, Calif. Address: Box 98, Sabastopol.

The Rev. William B. Easter, formerly rector of St. Thomas' Church, Corpus Christi, Texas, will on November 1 become rector of St. Alban's Church, Harlingen, Texas. Address: 1517 E. Taylor.

The Rev. Walter G. Fields, formerly rector of Christ Church, Woodlawn, Chicago, is now resident vicar at St. Francis' Church, Norris, Tenn.

The Rev. Gary A. Garnett, a recently ordained deacon who is vicar at St. Matthew's Mission, Sparta, Mich., is now also vicar at the Church of the Holy Cross, a new mission recently formed in the Paris Township section of Grand Rapids, Mich.

The Rev. Robert D. Gerhard, formerly rector of Trinity Parish, Three Rivers, Mich., is now rector of the Church of St. Michael and All Angels, Jarrington, Ill. Address: 243 Hillside Ave.

The Rev. Edward E. Hailwood, formerly associate at St. Mark's Church, Glendale, Calif., is now rector.

The Rev. Harold J. Hamilton, formerly vicar at St. Mary's Church, Cadillac, Mich., will on November 1 become vicar at St. Paul's Church, Greenville, Mich.

The Rev. James M. Hindle, formerly priest in charge at St. Andrew's Church, Mount Holly, N. C., is now rector of the Church of the Holy Cross, Tryon, N. C. Address: 316 Melrose Ave.

The Rev. Lyman E. Howard, formerly vicar at St. Paul's Church, Greenville, Mich., will on November 1 become rector of Trinity Church, Three Rivers, Mich.

The Rev. Andrew R. Krumbhaar, formerly in charge at St. Matthew's Church, Kenedy, Texas, is now rector of Grace Church, Cuero, Texas, in charge of the church at Yoakum. Address: 111 Bohman St., Cuero.

The Rev. Dr. John T. Ledger, formerly rector of Trinity Church, Reno, Nev., has for several months been rector of St. John's Chapel, Del Monte, Monterey, Calif. Business address: Box 1029, Monterey, Calif.; home: 21 Birch Pl., Route 1, Carmel, Calif. (He received the honorary degree of doctor of divinity from the University of Nevada in June.)

The Rev. I. Mayo Little, formerly assistant rector at St. James' Church, Wilmington, N. C., is now rector at St. Andrew's Church, Morehead City, N.C.

The Rev. William J. Lydecker, formerly a missionary in the Panama Canal Zone, is now rector of St. Peter's Church, Rochelle Park, N. J. Address: 7 Becker Ave.

The Rev. Ralph K. Rogers, formerly rector of St. Barnabas' Church, Haddington, Philadelphia, is assistant at the Church of the Redeemer, Bryn Mawr, Pa. Address: 211 Pennswood Rd., Bryn Mawr.

The Rev. Robert Shank, recently at work in Alaska, is now assistant at St. James' Church, Grosse Ile, Mich.

The Rev. Charles L. Taylor, formerly director of

The Living Church

the Peterkin Conference Center and dean of the eastern convocation of the diocese of West Virginia, with address in Romney, will on November 1 become rector of Emmanuel Church, Craddock, Portsmouth, Va. (Do not confuse with the Rev. Charles L. Taylor, Jr., former dean of ETS, now executive director of the American Association of Theological Schools, with address in Dayton, Ohio.)

During Dean Taylor's ministry in eastern West Virginia, the church at Moorefield purchased a rectory; the rectory at Romney was converted into a parish house to accommodate a growing Sunday school; and services were conducted for more than two years for Navy and construction personnel at work on the "big dish" radio telescope near Franklin. An extensive program was also begun with the West Virginia School for the Deaf and Blind. After he moves to Virginia, Fr. Taylor will continue to prepare Sunday school material for the deaf.

The Rev. A. Baylies Tilden, formerly vicar at St. Philip's Church, Benzie County, Mich., with address at Benzonia, will on November 15 become rector of All Saints' Church, Western Springs, Ill.

The Rev. Richard N. Walkley, who formerly served St. Timothy's Church, Tanacross, Alaska, is now rector of Trinity Church, Demopolis, Ala.

The Rev. Robert C. W. Ward, formerly rector of Trinity Church, Hoboken, N. J., will on December 3 become rector of Trinity Church, Arlington, N. J. Address: 575 Kearny Ave.

The Rev. H. Allen Willborn, formerly at St. Gregory's Priory, Three Rivers, Mich., will be curate at the Church of the Ascension and St. Agnes, Washington, D. C.

The Rev. Robert C. Witcher, formerly canon pastor at Christ Church Cathedral, New Orleans, is now rector of St. James' Church, Baton Rouge, La.

Armed Forces

Chaplain (Lieut. Col.) William P. Barrett, formerly staff chaplain, Yukon Command, USARAL, was a graduate student at the School of Government, Business, and International Affairs, Georgetown University, Washington, D. C. Address: 518 S. Seventh St., Arlington 4, Va.

Resignations

The Rev. James B. Olmstead, assistant at St. Paul's Church, Riverside, Conn., has retired and is now living in Franklin Springs, a suburb of Clinton, N. Y.

The Rev. Dr. Clarence H. Parlour has retired after 27 years as rector of St. Mark's Church, Glendale, Calif., but will become acting dean of the Los Angeles convocation of the diocese. Dr. Parlour, who is also an honorary canon of St. Paul's Cathedral, Los Angeles, has spent his entire ministry in the diocese of Los Angeles.

The Rev. Philip W. Roberts has resigned as priest in charge of Christ Church, Middle Haddam, Conn., and St. John's, East Hampton, effective November 1. The resignation is due to illness; after January 1 he hopes to be able to do supply work for the Bishop of Connecticut. Address after November 15, 1962: Box 143, Route 3, East Hampton, Conn.

The Rev. Eldred C. Simkins, priest in charge of Emmanuel Church, Elmira, N. Y., will retire on January 1 and make his home on Cape Cod.

Missionaries

The Rev. William E. Tudor, formerly curate at St. Mark's Cathedral, Seattle, Wash., is now a missionary at St. George's Church, Medellin, Republic of Colombia, South America. Address: Apartado Aereo, 827, Medellin, Republic of Colombia, South America.

Changes of Address

The Rt. Rev. James W. Montgomery, who was recently consecrated as Suffragan of Chicago, has had a change of address, from Flossmoor, Ill., to 65 E. Huron St., Chicago 11. His home address is 3 W. Burton Pl., Chicago 10.

The Rev. William R. Bagby, who recently became vicar at St. Mark's Church, Wichita, Kan., may be addressed at 1502 N. Sabin, Wichita 12.

The Rev. Samuel W. Ishibashi, of the diocese of New York, formerly addressed in Palisades, N. Y., may now be addressed at 23 Campbell Ave., Tappan, N. Y.

The Rev. Ronald E. Joseph, assistant at Trinity Church, Amblar, Pa., formerly addressed on Southern Ave., may now be addressed at 501 Church St.

The Rev. Richard J. Lintner, rector of St. James' Church, Sonora, Calif., may now be addressed at 42 W. Snell in Sonora. This is both for church and personal mail. There has been no move, but this

summer the parish hall was renovated and office space and classrooms provided.

The Rev. Roland W. Thorwaldsen, formerly addressed in Los Angeles, where he was rector of All Saints' Parish, may now be addressed in Cambridge, Mass., where he is a graduate student at Harvard: Perkins 34, Harvard University, Cambridge 38.

Marriages

Miss Kathleen Bartlett and the Rev. Jeremy W. Bond, assistant on the staff of the Cathedral of St. John the Divine, New York, were married by Bishop Donegan of New York on September 29 at the cathedral. The service was a Nuptial Mass at the high altar.

Miss Patricia Morford Evans, of Shelbyville, Tenn., and Chaplain (1st Lieut.) Lyle E. Hampton, U.S. Army, were married on September 11 in Sewanee, Tenn. They are presently making their home in Fort Riley, Kan., where Chaplain Hampton serves the 93d Evacuation Hospital.

DEATHS

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

The Rev. Jerome L. Fritsche, assistant rector of the Church of the Epiphany, Seattle, Wash., died May 17th, in Seattle.

Dr. Fritsche was born in New Ulm, Minn., in 1890. He received the D.D.S. degree from the University of Minnesota in 1914, and the M.D. degree while in the Army during World War I. Dr. Fritsche received the B.A. and B.D. degrees from St. John's Theological Seminary in 1929, and the M.Ed. degree from the University of Washington in 1952. He was ordained to the priesthood in 1929.

He was vicar and rector of several midwestern churches, and served as superintendent at St. John's Military Academy, Salina, Kan., before he went to Snohomish, Wash., to serve as rector of St. John's Church in 1940 and 1941. Dr. Fritsche was vicar of St. Paul's Church, Port Townsend, Wash., in 1941 and 1942, and also a chaplain in the U.S.C.G. From 1942 to 1947, he was assistant director of the American Red Cross. After World War II, he became superintendent of education at the Monroe Reformatory, in the state of Washington. He went to the Church of the Epiphany in 1955.

Dr. Fritsche was a past national chaplain of the American Legion.

Surviving are his wife, Margit Fritsche, two sons, and a daughter.

Leonard H. Bailey, Churchman and architect, died in Oklahoma City, Okla., September 26th, at the age of 82.

Mr. Bailey, who was born in London, England, was apprenticed to a London architect at the age of 14, and later was graduated from London Polytechnic Institute. He came to the United States in 1903. At the time of his death, he was senior partner and founder of the architectural firm of Bailey-Bozalis-Dickinson and Roloff. He was active in Church work and was a member of St. Paul's Cathedral, Oklahoma City, where he had served as senior warden. He was supervising draftsman for the architect who designed the cathedral.

Surviving are his wife, Mary M. Bailey, a son, four daughters, 14 grandchildren, and 9 great-grandchildren.

ACU CYCLE OF PRAYER

October

28. St. John's, North Haven, Conn.; St. Mark's, Paw Paw, Mich.; Christ Church, Berwick, Pa.; Christ Church, Portsmouth, N. H.
29. St. Barnabas', Denton, Texas
30. Church of St. John the Baptist, Springfield Gardens, N. Y.; Christ Church, Media, Pa.
31. Grace Church in Phillipsdale, E. Providence, R. I.; Church of the Ascension, Sierra Madre, Calif.; St. Stephen's, Providence, R. I.; All Saints', Dorchester, Mass.

November

1. St. Andrew's, Encinitas, Calif.
2. Christ Church, Port Jefferson, N. Y.
3. Immanuel, Racine, Wis.; All Saints', Los Angeles, Calif.

CLASSIFIED

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FOR RENT

BOYS' CAMP: Located on Long Lake, Adirondack Mountains, New York. If interested, full information available. Reply Box B-844.*

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

LINEN CHASUBLES, Fair Linens and other Church Linens, exquisitely hand embroidered. Linens by the yard, including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

PRIEST wanted for church of 340 communicants in Midwest community of 75,000. New parish hall and attractive rectory. Prefer married priest 35-45. Reply Box M-848.*

WANTED: Priest available for Sundays and some evenings while pursuing studies. Urban parish near New York City. Write: Charles Clegg, 75 Elmwood Drive, East Paterson, N. J.

POSITIONS WANTED

EXPERIENCED PRIEST available after October 1. Single. Correspondence invited. Reply Box W-841.*

EXPERIENCED PRIEST seeks rectorship or curacy. Information on request. Reply Box F-847.*

FOREIGN SERVICE OFFICER seeks responsible executive, administrative position or work in religious education with Church or affiliated organization. Devoted Churchman; excellent executive, administrative background and ability; experienced in lay work; layreader. Married, 34, locate anywhere. Resumé on request. Reply Box S-849.*

PRIEST, top qualifications, seeks rectorship of parish with vigorous day school. Reply Box M-845.*

QUALIFIED, dependable, single, church sexton, age 23, seeks to relocate in San Francisco peninsula area around January 1. Reply Box C-850.*

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

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THE LIVING CHURCH

CHURCH DIRECTORY

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

TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 5th St. & Wilmont
Sun HC 7:30, 9:30, 11:15; MP 9, Cho EP 7;
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. Charles Higgins, dean
1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

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

ST. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15, 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; C Sat 4-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

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

COCONUT GROVE, MIAMI, FLA.

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

ORLANDO, FLA.

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

PALM BEACH, FLA.

BETHSUDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B. Caldwell,
Minister-Christian Education
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;
Daily MP 8; Wed HC 10

WEST PALM BEACH, FLA.

HOLY SPIRIT AND DAY SCHOOL
1003 Allendale Road
Rev. Peter F. Watterson, r
Sun HC 7:30, 9, 11, EP 6:30; Daily Mass; C Sat 4:30

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 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

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

CHICAGO, ILL. (Cont'd.)

ST. PAUL'S 50th & Dorchester
Sun HC 8, 9, MP 11 (1S HC 11); Daily EP 5:30;
Daily HC Mon-Fri 7; Wed & Sat 9:30

EVANSTON, ILL.

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

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2001 St. Paul
Rev. Osborne R. Littleford, r
Sun 7:30, 9, 11, 4; Daily HC and the offices

MOUNT CALVARY

N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8, 9 (Low Mass), 11 (High Mass);
Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (sung), 11 Mat, High Mass & Ser;
Daily 7 ex Sat 9; EP 5:30; C Sat 5, Sun 8:30

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

GHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
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. Anthony P. Treasure
Sun 8 Low Mass, Family Mass & Ch S 9:30, Sung
Mass 11; Mon 9 Low Mass; Tues, Wed & Fri 7
Low Mass; Sat 8:30 Low Mass, C 10 to 11

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S

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

SAINT ESPRIT

109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Th.D., Ph.D.
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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
Sun HC 9 & 1S 11, MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. IGNATIUS'

Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery
care), Daily ex Mon 7:15 MP & Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,
Wed, Fri 7:30, Tues, Thurs, Sat 10, HD 7:30 & 10

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

Rev. C. O. Moore, p-in-c; Rev. C. L. Udell, asst.
Sun Mass 8, 9:30 (Sung), 11 (Sol); Daily 7:30 ex
Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Daily ex Sat
HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon
12:10. Church open daily 6 to midnight.



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

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

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 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, MP HC, Ser 10; Weekdays HC (with
MP) 8, 12:05 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30. Organ Recital Wed 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 12 minutes
before HC. Int 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 St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 HC, 8:45 MP, 9 Sol High Mass, 10:30 HC
(Spanish), 6 EP; Weekdays Mon thru Thurs 7:30
MP, 7:45 HC; Fri 8:45 MP, 9 HC; Sat 9:15 MP,
9:30 HC; EP daily 6

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon-Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

PEEKSKILL, N. Y.

ST. PETER'S 137 N. Division
Rev. M. L. Foster, r; Rev. J. C. Anderson, c
Sun MP 7:15, HC 7:30, 9 (Sung), 11 (Sol); Tues 7;
Wed 9:30; Fri 6; C Sat 4

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Weekdays 7:45, 5:30;
Wed, Thurs, Fri 12:10; Sat 9:30, 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 9;
Holy Unction 2d Thurs 10:30; C Sat 4-5

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