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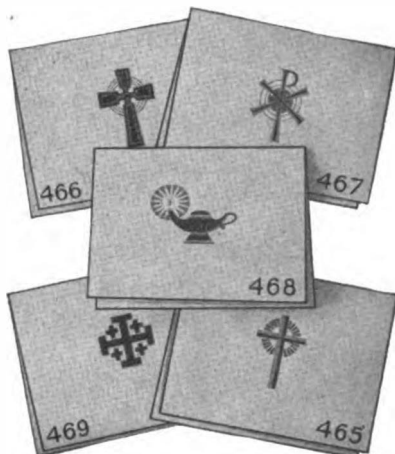
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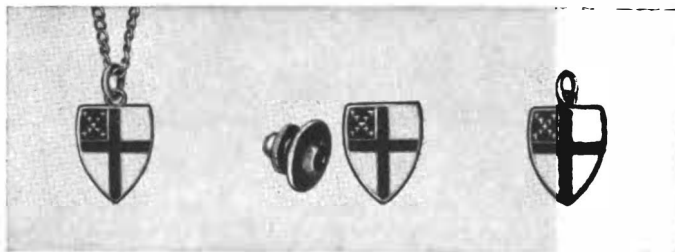
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by Thomas Van Braam Barrett

It's just about the nicest place we've found this side of the Seven Stars and Orion," chortled Jubal Beadle as he danced up the waterfall.

"The mountains aren't so much," said Tubal Bogle-Bray, "compared to the peaks of Galaxy Seven."

"I know," admitted Beadle, irrepressibly. "But if you squint at them while lying on your base they're not unlovely. They must seem high to creatures of the earth, just as that Canyon we saw must appear to them as quite a hole; though it's a fairly modest dig when one thinks of the heavenly pit for all of those fallen angels."

"I'm getting bored just sitting on my stem, and we have work to do," complained the archangel Bogle-Bray, grasping his Invention Horn under his right wing. "We've fooled the time away in this Yosemite, playing in this drizzle; just to suit your sloth."

"It's not a drizzle really, it's a bridal veil," pleaded Beadle. "I must say these earth creatures have imagination. Furthermore, you were downcast yourself after that session in becoming urgency."

"It wasn't becoming urgency," protested Bogle, "it was urgency in becoming."

"Well, never mind, let's splatter down the falls once more," Beadle said beseechingly. "It's so cooling."

"Great Virtues and Mistakes," swore Bogle. "Remember who you are. Since



when did archangels have a need for coolness or for warmth?"

"Perhaps since our last mission to the earth," said Beadle. "I never used to mind the heat or cold. But I swear I felt the heat in Cincinnati, and felt the cold in Buffalo. You must admit the silence here is not unlike the silence of the stars."

"A pleasant enough picnic area," conceded Bogle, "though rather cramped; especially when all those creatures swarm in here tomorrow." Beadle scampered down the bridal veil of falling waters and

looked up joyfully. He lay down and folded his wings, and absorbed the spring-time air. He squinted at the mountains. "By night a fearful range," he sang, "where stars collide and fall in light, shattered on pinnacles deep with snows, by day the dazzling highways of the splintered sun; the channels of the rushing rains that leap from cliff to crag, down rock-lit stream, tossed, spumed, crashed, hurtled down to smash in mist upon the valley floor. 'And I was in the spirit on the Lord's day and I heard behind me a great voice as of a trumpet.' Alpha and Omega, the first and last, the beginning and the ending."

Bogle descended in a surge of spray. "I'm in command here, don't forget," he said, "and we have work to do."

"At your service, sir," said Beadle assuming his uprightness. "Wouldn't you think the creatures would come here more often? I mean their pastoral counseling and such seems a bit precious after this."

"Just what have you got in mind?" Bogle asked with some suspicion.

"It seems as though they've lost the wonder," Beadle said gathering his wings up into flying shape. "They seem to want to dig the bottom out of everything and root out all the awe."

"They need a blast on my Invention Horn," Bogle insisted. "They just don't seem to know what's reasonable for them."

"It may be a bit soon for that," suggested Beadle with a winning smile. "Gabrielli said not to be impatient. Perhaps it's just a phase they're going through. They know so much and seem to learn so little, especially about dealing with each other."

"And just say 'Hm m m m m,' when HIM is what they need," put in Tubal Bogle with rare sensitivity.

Beadle glanced upward through the prismatic spray and saw rainbows everywhere. "They don't seem to have an eye for anything that's not ambiguous," he said. He glanced along the tumult of the cliffs, all gold and silver in the setting sun. "They don't seem able to accept the given."

"That's what I've maintained for ages."



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remarked Bogle rather pedantically. "They're all Pelagians."

"WHO?" asked Beadle, startled from his reverie.

"Pelagians," answered Tubal scornfully. "Heretical you know. They try to lift themselves by their own boot straps, if I may coin a phrase."

"Oh, bravo," Beadle trilled, "a telling phrase." He puckered up his eyes and looked abject. "I should remember all those heresies. They come in handy now and then. But anyway, you have a point. The preachers say there's no hope except by grace. But they seem to mean, 'You'll never get an ounce of grace until you strain every muscle and quiver every nerve.' It's quite ambiguous."

"You're being infected," Bogle stated with assurance. "As far as I'm concerned, I think Gabrielli ought to requisition another flood."

"Great Demons and Dominions," Beadle breathed. "I sincerely hope not. Have you thought about the problems of a second Noah? I mean how big an ark he would need for the survival of the species? They have so many more varieties of everything!"

"They may not be able to find another Noah," said Tubal glumly. "They're all so bumptious."

"But just today," Beadle interceded, "a young man stood almost on this very spot and looked up through the watery light. I believe he must have seen me, though I ducked behind the waterfall of course. But not in time. I heard him say, 'I saw an angel standing in the sun.' Quoting St. John he was. At least we used to think it was St. John."

"I know the words of Holy Writ," growled Tubal. "And watch your carelessness. You're supposed to stay invisible."

"I try, but there you are. A few still see the invisible beyond the visible."

"Too few. There aren't enough of them to change the others."

"Perhaps not," said Jubal with a touch of sadness in his voice. "But the few make the others seem more tolerable. The few might be enough to spare the others from the floods."

"I don't see how," Tubal grumbled.

"Well, I don't either, quite," sighed Jubal Beadle. "But it's been done before."

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November

1. Church Unity Negotiations in the Anglican Communion
2. South Dakota, U.S.A.
3. South Florida, U.S.A.
4. Southern Brazil
5. Southern Ohio, U.S.A.
6. Southern Virginia, U.S.A.
7. Southwark, England

The Living Church

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

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DEPARTMENTS

According to the	Books	
Scriptures	26	Editorials 18
Angels and Angles	3	Letters 7
Big Picture	8	News 9

FEATURES

The Age of Mission	Cuthbert Bardsley 15
The Ministry of a Layman	Edward A. Dougherty 16

THINGS TO COME

November

1. All Saints' Day
8. Twenty-fourth Sunday after Trinity
15. Twenty-fifth Sunday after Trinity
22. Sunday next before Advent
26. Thanksgiving Day
29. First Sunday in Advent
30. St. Andrew

December

6. Second Sunday in Advent
13. Third Sunday in Advent
16. Ember Day
18. Ember Day
19. Ember Day
20. Fourth Sunday in Advent
21. St. Thomas
25. Christmas Day

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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BOOKS

A Noble Mind and Godly Spirit

The Future of Man. By **Pierre Teilhard de Chardin.** Translated from the French by **Norman Denny.** Harper & Row. Pp. 319. \$5.

Those of us whose knowledge of biological science is severely limited will find Pierre Teilhard de Chardin's *The Future of Man* easier reading than its companion volume, *The Phenomenon of Man*. The line of argumentation is, however, a continuation of that which begins in the earlier work. Thinking as a scientist rather than as a theologian, this Jesuit savant finds in the observable processes of life and cosmos abundant corroboration of his Christian belief that life is not aimless and meaningless but moves toward an end which will be glory. He sees, not only by faith but by reason, what Tennyson proclaims as:

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

Teilhard de Chardin is an optimist about the human prospect because he is an optimist about the cosmic prospect; and one certain effect of his work upon the theology of the future will be to restore the cosmos as a whole to its original and proper place in the Christian perspective. Important though the insights of psychology may be to modern theology, the God with whom we have to deal is the God of the whole created order and not of the Inner Man only.

I find myself wondering sometimes, as I follow the quietly buoyant course of Fr. Teilhard's predictions of brighter days ahead for mankind, if he may not be a victim of his most charitable hopes for our errant race. For example, he speaks (p. 48) of "the growth, within and around us, of a greater awareness"; and the awareness of which he speaks here is an awareness of our involvement in, and responsibility for, all mankind. I hope he's right about this growth; but he seems to assume that such growth in awareness is automatic. Surely, he would have said that man must choose to go along with this "socialization" as he calls it, and the choice and effort must be that of the moral will. Our growth in humanity must be a willed, striving growth.

Then, being as good a man as he is—and primarily a scientist rather than a worker with men as such—he can underestimate the dangers latent in sinful human nature. The following statement (on page 45) frightens me a little: "The individual, if he is to fulfil and preserve himself, must strive to break down every kind of barrier that prevents separate beings from uniting. His is exaltation, not of egoistical autonomy but of communion

with all others! Seen in this light the modern totalitarian regimes, whatever their initial defects, are neither heresies nor biological regressions: they are in line with the essential trend of 'cosmic' movement." There must be other readers who share my feeling that we could be more enthusiastic about the "cosmic movement" toward sociality if we could just forget all about the historical totalitarian variations upon this theme.

What really becomes of the individual as this cosmic movement proceeds, and mankind becomes more and more one? Teilhard de Chardin assumes that whatever it will be, it is a consummation devoutly to be wished. But if there is to be real union—rather than merger or mutual absorption—between people, it can be only as each party to the union remains a true individual. This again is something which I am sure this great Christian seer would have insisted upon, but he doesn't bring it into his picture of the progress which he envisions.

This book should be read not only for its contents, but for the privilege of contact with a noble mind and godly spirit.

CARROLL E. SIMCOX, Ph.D.

Unkept Secrets

Pope John and the Ecumenical Council. By **Carlo Falconi.** World. Pp. 373. \$5.95.

Pope John and the Ecumenical Council, by a gifted Italian literary man, Carlo Falconi, was finished on June 10, 1963, a few days after the death of Pope John. It is based on the author's diary, which began the preceding September 1st, and gives a day-by-day account of the first session of the Vatican Council.

All who have read Xavier Rynne's *Letters from Vatican City* [L.C., June 23, 1963] will wish to read the present volume—and so will many others. It is simply amazing, at least to me—I was an observer at the first session—to note the amount of strictly secret information, accurately reported, that is to be found in published works, even before the Council has concluded. The sources of this information must be very highly placed, and they must have ignored—or not have been bound by—the rule under which the observers worked, viz., not to confuse observation with journalism! But the broad over-all explanation is obviously the universal demand for information.

And really, how could the Curia have hoped to keep the Council under a bushel? [The Curia is the papal court and its functionaries, especially those through whom the government of the Roman Catholic Church is administered. It acts with the delegated authority of the Pope.]

Sooner or later all actions and speeches of the Councils must be open and accessible to all men. The Vatican Press Bureau tried to hide the Council and prevent publicity in October, 1962, but soon gave up,



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under pressure (it is said) from Americans, not only journalists but also American bishops.

The present work is written with deep understanding of the issues before the Council, a keen understanding of the divergent points of view, sympathy even with those who seemed to wish to retain the *status quo*, and an interesting literary style that makes the book most attractive. The author has a profound regard for Pope John, as have all who ever knew him, even slightly. He disclaims any intention of making scandalous "revelations" (p. 11). He doesn't need to make any. As he himself says, "The story is absorbing enough in itself without dragging in non-existent intrigues or palace conspiracies." This is disarming—and true of the first session, at least.

What happened in the second is another story: see review (p. 29) of Serafian's *The Pilgrim*. (Like Rynne, Serafian also is a pseudonym; but Falconi is the author's own name!) But even so, one can see the surging movements of regiments and battalions in the first phase of battle, preparing for a grand strategy in the next phase—one can see it now; one could not have seen it then without the falcon's eye of Signor Falconi and the point of advantage from which he viewed the whole scene.

Many reporters, speaking or writing of the Council, make Cardinal Ottaviani the culprit, or the adversary, even of the Pope. The author describes him:

"You cannot understand Ottaviani unless you remember his Trastevere origins. [The Trastevere, or "across the Tiber," is a poor district with its submerged population and even its own dialect, descending from classical times, marked off from the rest of Rome.] He was the son of a baker in *Via della Lungaretta* . . . and one of his brothers still carries on his father's shop there. Ottaviani still goes back whenever he can to the streets of his old neighborhood to steep himself in its homely workaday atmosphere. As far as his own personal character is concerned, he is first and foremost quite simply a good man, that is to say, who not only desires but has an active need to like people and do good among them; and, as an example of this, he has opened an orphanage for little girls at Frascati and put his sister Rosvilde in charge of it" (p. 229).

This does really help to make Ottaviani more understandable, but it also reminds us of other saints who did good, in small areas, yet were blind to the great issues of the times, and totally unaware of the reasons which impelled other men, far more intelligent, to take stands the poor saint could not comprehend. This is too often the trouble in religious differences. Nevertheless, the Church makes progress, of a sort.

The sketch of Cardinal Bea (p. 208) is equally interesting and revealing. There is a heroic quality about Bea, as about John, beginning with a fight for life, and a life-long story of sheer grit and refusal to accept defeat, physically (Bea had tubercu-

losis; John had cancer). But they rose above it, and made great contributions to the life and thought of the Church and of the whole world, in spite of handicaps.

There are also humorous bits, as for example the Brazilian bishops who arrived in Rome laden with suitcases of coffee, wherewith to pay their living expenses! Or Cardinal Bea's choice of the Jesuits rather than the Benedictines, because he couldn't sing; after some time he discovered a Benedictine who did not manage plainsong very well, and so had second thoughts. But we know Jesuits who can sing too!

It is a fascinating book. But where, oh, where did the author get his information about the observers? (I suppose we *were* observed as well as observing, but who divined our inmost thoughts and fears—and divined them so strangely?) On p. 139 we were "psychologically embarrassed," and apparently felt like "victims," caught after a "revolt" from the true Church, now their host! We were mostly troubled by being found in the "temple of superstition," in the heart of Rome, the "new Babylon," in "a temple of idolatry," and so on, and so on. (This page of the diary must have been written late at night, and maybe before the Council opened!) On p. 157 the observers are "heretic or schismatic Christians" and under canon law "unapproachables" for the faithful and ecclesiastics of the Roman Church, and must be freed from excommunication, "supposing they have made themselves worthy of it."

Of course some of this may have been written with tongue in cheek, and more or less for home consumption—the Roman Church is very careful not to "scandalize" its laity, the "faithful" who seem to know nothing of the world outside Italy, or modern history, or modern thought. And the Roman schools, especially the seminaries, continue to encourage this dumb mentality, this stupid acquiescence in age-old ignorance and prejudice. Anglicans and Protestants as a rule know 10 times more about Rome and its history than any Italian knows about northern Europe or America (except Detroit, where Uncle Giuseppe has a fine job!) or the Reformation or Protestantism or modern biblical study or Church history.

This anti-historical attitude, this fear of "scandalizing" the faithful by leading them to infer that the Church may possibly ever have been wrong at any point—this is the great obstacle to the ecumenical movement, as far as Rome is concerned. Only education can remove it, and that will take two or three more generations.

But the struggle between those who are ready to risk dangers in order to advance into the future, and those who are afraid to leave the stronghold of the past—this, a psychological situation, is the real explanation of the way things have gone at

Continued on page 29

LETTERS

Most letters are abridged by the editors.

"I Protest!"

I have waited, prayerfully, with the sincere expectation that distinguished bishops and priests would *already* have written THE LIVING CHURCH, protesting a bishop's recent basic denial of the Church's doctrine of the Blessed Trinity—a denial uttered from an historic pulpit in our Communion.

I have not seen such a protest. Neither have I seen any letter vigorously affirming the majestic Catholic dogma of the Triune God. Instead—and to our everlasting shame—I find that (insofar as I know) the glory of protest rang out from a Methodist pulpit in Madison, N. J., on the one hand, and from the Jesuits on the other; both uniting in a common conviction of a "profound disservice" (and "shame") having been rendered to Trinitarian Christianity.

Now, as a priest, I do protest! My conscience cries out in stark horror at any violation of the august and saving doctrine of the Everlasting Trinity! To this central dogma of the Catholic faith of the Church we stand irrevocably committed; as attested by Holy Scripture, the Book of Common Prayer, and the Thirty-nine Articles. God grant we stand firm!

One of my great Anglican heroes and saints is Canon Henry Parry Liddon of St. Paul's. And in my present, deep distress of mind and soul, I am strengthened by the memory of that gifted canon's memorable and successful defense of the Athanasian Creed in the 1870s. In that tense time of controversy, when the forces of unbelief were unloosing another attack on the *Quicunque Vult*, Dr. Liddon acted and spoke with clear-cut, militant swiftness. He wrote: "If this most precious Creed is either mutilated by the excision of the (so-termed) Damnable Clauses, or degraded, by an alteration of the rubric which precedes it, from its present position in the Book of Common Prayer, I shall feel bound in conscience to resign my preferments, and to retire from the ministry of the Church of England."

And, again, Liddon wrote to a friend, words which bear with a trenchant appositeness upon our present situation in regard to "Decline in Dogma." Here they are:

"Men who would be frantic with indignation if the Establishment or its endowments were threatened, look on with tranquil equanimity while the Church is menaced with the loss of her truest treasures. I confess I care little about St. Paul's—what is the good of decorating a temple to the honor of a God who may, or may not, in the judgment of so many of His ministers, be the Holy Trinity, or anything you like?"

That last sentence of Liddon's is like a prophetic commentary upon any utterance resembling the episcopal sermon in historic Trinity Church, New York.

"What is the good" of either "decorating a temple" or constructing a vast edifice of "Mutual Responsibility and Interdependence"—"to the honor of a God who may, or may not in the judgment of so many of His ministers be the Holy Trinity or anything else you like?"

I would be remiss if I did not quote a third letter of Dr. Liddon's:

"The Archbishops seem bent upon consummating the *apostasia* in one way or the other. . . . They think, no doubt, that if they muffle or mutilate the Creed, they will gain more support at one end than they will lose at the other. A formidable *lay* demonstration or remonstrance is the only thing that they will mind."

I would, especially, put the last words of this letter in bold type—"A formidable *lay* demonstration or remonstrance is the only thing that they will mind."

If (though God grant this be not so!) the bishops and priests of the Episcopal Church do not defend the historic faith of the Church—then it may be necessary for an aroused and militant laity to come to the forefront of the fray, and *insist* upon the re-assertion of the faith "once delivered to the saints!"

I shall be waiting (in company, I'm sure, with a host of others) for a clear-cut, decisive re-proclamation of Article I of the Articles of Religion.

I shall add, with equal candor, that if (God forbid!) our branch of our dear Lord's One, Holy, Catholic, and Apostolic Church ever departs from the faith of the Creeds—*Apostles'*, *Nicene*, and *Athanasian*—I shall be forced in conscience, like my beloved, saintly Henry Parry Liddon, "to resign my preferments and to resign from the ministry of the Episcopal Church."

(REV.) JOSEPH F. HOGBEN
Rector, St. Christopher's Church
Boulder City, Nev.

Practical Reason?

Regarding your answers to the questions concerning the reading of the Gospel and Epistle and lighting the candles.

I always read both facing the people, as it seems the logical thing to do. However, at my last parish I found the custom of reading facing the altar. I continued the practice, as the parish had already seen great changes in ceremonial. Perhaps one reason for doing it is that the American Missal or other missal would be pretty hard to hold, facing the people. This may be a practical reason for the practice.

As to the candles: I always used "the conventional order." I was taught somewhere by somebody that the reason was that the "Light of the Gospel" should never be left shining alone. Anyway this is an easy way to give an acolyte instruction. I see the other way at a parish here and some day I'll find out if they know the reason. The explanation certainly sounds more complicated.

(REV.) ELDRED C. SIMKINS
Retired
North Eastham, Mass.

Sixty-year Reader

Thank you for the two very fine editorials in the April 19th issue of THE LIVING CHURCH on Arthur Lichtenberger and General MacArthur, both fine Americans and Churchmen of whom we can be very proud.

I like the tone of your publication and the new format. More power to you. Here in this particular instance, I think the change was in order. I have been reading THE LIVING CHURCH for nearly 60 years.

(REV. CANON) GEORGE T. LAWTON
Retired
Arcadia, Calif.

Unemployment

The vital distinction between the Rt. Rev. C. Kilmer Myers and Robert M. Thornton [L.C., June 14th] is this: (1) Bishop Myers has lived among the unemployed and entered into their problems first-hand; (2) Bishop Myers knows his economics.

(VEY REV.) EDWARD S. WHITE
Dean emeritus, Nashotah House
Denver, Colo.

Voice

Your editorial "Without Voice or Vote" [L.C., October 11th] came to me as an agreeable surprise. I congratulate you on your courage, because I am sure you realize the danger of incurring the wrath of the professionals.

It is most encouraging to hear a voice raised in behalf of the laymen.

H. E. LINAM
Chairman, St. Mark's
Special Vestry Committee
Shreveport, La.

Angels

I never cease to be amazed at the knowledge and understanding of some of my brother clergy, and most recently on the subject of angels. Their erudition on the matter seems to exceed that of the Logos Himself! No wonder Anglican clerics have the reputation of *stupor mundi*.

Am I now to assume that the Eternal Wisdom was trivial, irrelevant, unsound, even "foolish" in making reference to those members of the heavenly hierarchy which ministered to Him during His years on earth? Were these hallucinations? Undoubtedly our Lord would find it difficult to obtain a passing grade or even a fair hearing from some of these theological "experts."

I do not know about you, brethren, but I find it a privilege and a very great joy to be in the company of angels and archangels when I worship in the Eucharist. But then I only have an STB from GTS.

(REV.) GEORGE RAYMOND KEMP
Rector, Church of the Resurrection
Kew Gardens, N. Y.

Ceylonese Bishops

In the issue October 18th, is an item headed "First Ceylonese Bishop" from RNS.

I am sure that Bishop de Soysa would be the first to deny that he "is the first Ceylonese ever raised to episcopal rank in the history of the Anglican Church of Ceylon."

In 1945 or 1946 the Rt. Rev. Lakdasa de Mel was consecrated assistant bishop to the then Bishop of Colombo, the late Rt. Rev. Cecil D. Horsley. Bishop de Mel was thus the first Ceylonese ever raised to episcopal rank. He was consecrated by the Metropolitan, assisted by five or six Anglican bishops from dioceses in India. I was in Colombo at the time and the privilege of attending the consecration and of meeting Bishop de Mel was mine.

As a matter of interest the Roman Catholic Church in Ceylon (also in 1945 or 1946) consecrated a Ceylonese as coadjutor archbishop. Thus both the Anglican and Roman Catholic Churches in Ceylon had Ceylonese bishops prior to Ceylon herself receiving commonwealth status.

E. P. DYER



United Thank Offering Service, held at Kiel Auditorium, St. Louis, October 15th.

Townsend Photo

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord.

— Collect for the Twenty-third Sunday after Trinity,
from the Book of Common Prayer

The Living Church

All Saints' Day
November 1, 1964

The 61st General Convention,
St. Louis, Mo., October 11 - 23, 1964

EPISCOPATE

Four Were Chosen

Elected by General Convention as the Church's first suffragan for the armed forces is the Rt. Rev. Arnold Lewis. The bishop, whose 60th birthday anniversary was on the opening day of Convention, has accepted election. He has been Bishop of Western Kansas since 1956. No stranger to the ways of the military, he served as an army chaplain from 1940 to 1946.

Also elected by Convention were three new missionary bishops.

North Dakota and Puerto Rico

The Rev. George Masuda, rector of St. Luke's, Billings, Mont., was elected Bishop of North Dakota.

The Very Rev. Francisco Reus-Froylan, dean of St. John's Cathedral, Santurce, Puerto Rico, was elected to be coadjutor of his own missionary district and has accepted.

Taiwan

The Rt. Rev. James C. Wong of north Borneo was elected Suffragan Bishop to work in Taiwan under supervision of the Bishop of Honolulu. The Rt. Rev. Charles P. Gilson, elected Suffragan of Honolulu at the last General Convention, will move from Taiwan to Okinawa. Bishop Wong retired a short time ago because the area he served was such a physically difficult field that it required the work of a younger man. Bishop Wong, who is Chinese, is 64.

NAME OF CHURCH

Take Your Pick

The House of Deputies failed to adopt the Bishops' provision for the "expunging" of the word "Protestant" from the name of the Church, but instead offered a Preamble to the Constitution which would make two different names both official. The Bishops concurred with their action, which must pass another Convention in order to take effect.

The Preamble reads:

"The Protestant Episcopal Church in the United States of America, commonly known as the Episcopal Church (which name is hereby recognized as also designating the Church), is a constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic, and Apostolic

Church, of those duty constituted dioceses, provinces, and regional Churches in communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer. This Constitution, adopted in General Convention in Philadelphia in October, 1789, as amended in subsequent General Conventions, sets forth the basic Articles for the government of this Church, and of its overseas missionary jurisdictions."

FAITH AND PRACTICE

Open Communion

A resolution permitting any diocesan bishop to order open Communion in his parishes at once, was passed by the House of Bishops.

When the resolution was presented to the House of Deputies, after considerable discussion it was amended by the Deputies to provide that the resolution be referred to the Joint Commission on Ecumenical Relations for study and returned for action to the General Convention of 1967. The vote was 303 to 122. The amended resolution was returned to the House of Bishops for action, which had not been reported at press time.

Text of the original resolution:

"Whereas, the House of Bishops believe the time has come when Christian Churches should recognize as a fundamental principle that all Christians duly baptized in the Name of the Holy Trinity and qualified to receive the Holy Communion in their own Churches, should be welcomed as guests at the Lord's Table in all other Christian Churches, be it therefore,

"Resolved, . . . that the General Convention accepts this principle, affirming the right of bishops to apply it in their own jurisdictions; directs the Standing Liturgical Commission to present to the 1967 meeting of General Convention appropriate rubrical and

LIVING CHURCH reporters —

The Rev. E. W. Andrews:

House of Bishops

The Rev. G. Ralph Madson:

House of Deputies

Anne Douglas:

Women's Triennial Meeting

other amendments to the Book of Common Prayer expressive of this principle; and requests the Committees on Constitution and Canons of the House of Bishops to present to the same meeting such constitutional and canonical changes as may be necessary fully to establish this principle in this Church; and be it further

"Resolved, . . . that in so altering our discipline, the General Convention intends to clarify and emphasize this Church's understanding of Confirmation as a response to and fulfillment of Holy Baptism and not a mere prerequisite to the Holy Communion; to reaffirm our wish and prayer that this effectual sign of the gift of the Holy Spirit might be everywhere gladly accepted as a rightful part of the preparation and strengthening of every Christian for ministry; and to state plainly, once again, our solemn intention to press resolutely toward that unity in Christ in which painful separations at the heart of the Church will be impossible."

Some bishops in private conversation said that the principal point of this resolution was not open Communion but the stating to other Churches of the Episcopal Church's doctrine of Baptism as the unifying sacrament.

The Bishops Speak

On October 22d, the day before the close of General Convention, the House of Bishops adopted a statement brought in by a committee of five appointed for the purpose, relating to interpretation of the faith of the Church. Asked at the



Bishop Lewis



Fr. Masuda



Dean Reus-Froylan



Bishop Wong

Elected by General Convention, 1964

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usual press briefing if the statement related to the public utterances of Bishop Pike of California, Bishop Louttit, chairman of dispatch of business of the House, said the statement referred to anyone who made statements on the subject. Speaking personally, he said that the statement of the House was his own answer to Bishop Pike. The statement said:

"Whereas recent theological discussion has raised certain questions of good order in the Church, we affirm that the issue before us is not any specific doctrine. It is primarily the way in which the Christian faith (which is greater than any of us and into which we as individuals grow) is presented to the world.

"As bishops we are obligated by oath to hold and proclaim that faith. This House does not have the means of evaluating in detail the manner of each bishop's or priest's interpretation of the faith, nor do we deny — indeed we affirm — the importance of relating the Christian faith to the growth of human thought and knowledge, and the part that individuals play in this process.

"However, this House is concerned that in the public presentation of the faith, no bishop or priest, either in what he says or in the manner in which he says it, denies the Catholic faith, or implies that the Church does not mean the truth which it expresses in its worship. For us the criterion of what constitutes the Christian faith is the corporate consciousness of the Body guided by the Spirit down the ages, in preference to the necessarily limited views of any man or generation, living or dead."

The Committee which drew up the statement was composed of Bishops Emrich of Michigan; Sherman, Suffragan of Long Island; Gibson of Virginia; Barrett of Rochester; and Klein of Northern Indiana.

Bishop Pike, at the request of reporters, commented on the statement:

"The Bishops' resolution states the frame of reference in which the ongoing task of theological reconstruction is being undertaken by a number of theologians, apolo-

gists, preachers, and writers.

"The House of Bishops is not passing judgment on any particular one of these efforts, but does recognize the importance, on one hand, of providing vessels for the Treasure which can make it most meaningful in these days for the faithful and for those outside the Church to whom we would commend the Gospel, and, on the other hand, of faithfulness to the Treasure itself, the Catholic faith — a Treasure which should not be adulterated but which should be made more vivid and appealing in the process of seeking to find more adequate thought-forms and words for its expression in our time."

Speaking One's Mind

The House of Bishops at its session on October 16th gave full support to Bishop Warnecke of Bethlehem when he requested that his committee on social and international affairs be discharged from further consideration of memorials from South Carolina and Louisiana. The memorials requested that Church leaders and staff members be deterred from making statements and taking action on issues without prior approval of General Convention.

Bishop Warnecke requested and was given permission to issue a fuller statement on the whole question than the brief one issued earlier by the Bishops [L.C., October 25th] and which had been prepared by the Committee on the Pastoral Letter.

The new statement was adopted by the House of Bishops and was sent to the House of Deputies which concurred. The full text of the new statement follows:

"Whereas, several dioceses have petitioned the General Convention to define the context of responsibility within which the Protestant Episcopal Church speaks on various levels of authority; therefore, be it

"Resolved, the House of Deputies concurring, that it is the historic right and the undoubted duty of the Christian man and of the Christian Church to declare the Gospel of Jesus Christ and to witness to that Gospel in every phase of human life and activity. The Church in so speaking rests upon the authority given it by the Lord Christ. The Christian speaks out of faith and conscience. Both the Church and the Christians are, we pray, obedient to the Holy Spirit.

"But in so speaking, individual Christians and bodies of Christians within the Church should speak out of the context of their own levels of authority and responsibility. There is an obligation in our mutual interdependence within the Body of Christ that calls for appropriate restraint lest any statement or action seem to claim authority that it does not possess.

"The Protestant Episcopal Church accepts as its authority the Holy Scriptures, the Nicene and Apostles' Creeds, and speaks officially through the Book of Common Prayer and the Constitution and Canons of the Church. The Protestant Episcopal Church speaks also through the resolutions, statements, and actions of the General Convention. In these ways the Church speaks at the highest level of responsibility for the Church, to the Church, and to the world.

"Similarly, the House of Bishops as the Fathers in God of the Church speaks corporately to the Church the mind of its chief pastors. Further, each bishop may speak as an apostolic shepherd within his own jurisdiction, yet with a sense of mutual responsibility to his episcopal brethren and with faithfulness to the teaching of the Church.

"In the interim of General Convention, the Presiding Bishop and the National [Executive] Council are the responsible representatives of the Church, granted authority to implement the statements and actions of General Convention and of the House of Bishops. When in the course of the fast moving events of life today, it is not possible to await a meeting of General Convention, it is the duty of the Presiding Bishop and the National Council to speak God's word to His Church and to His world.

"At a lesser level of responsibility and authority the officers and staff of the National Council may from time to time speak their own Christian mind, after consultation with the Presiding Bishop, in areas of great concern in which General Convention has not acted. Such statements and action by officers and staff should not be interpreted as the will of the whole Church but as that of the individuals and group directly responsible.

"The official bodies of the Church alone can commit the Church. But the right of voluntary and unofficial associations of members of the Church, as they are led by conscience, to act and to apply Christian principles in specific fashion to concrete situations is recognized.

"In encouraging such witness, we urge that groups and individuals will identify their private character and not appear to assume authority which is not possessed. Unofficial groups and individuals also bear responsibility to the Church of which they are a part.

"The Holy Spirit of God is not to be bound. Yet the Church must act with a sense of order within itself that God's word be spoken effectually to God's world and in charity within its own fellowship."

NCC

Legislative Ping-Pong

The House of Bishops approved a short resolution commending the Study Report of the Joint Commission on Ecumenical Relations, regarding the National Council of Churches, and reaffirming the Church's membership in the NCC.

The House of Deputies, however, concurred in this resolution by "amending" it so as to change the wording. The "amendment" follows:

"Whereas, we record our conviction that increased participation in the working of National Council of Churches is a means whereby the Protestant Episcopal Church can strengthen Christian influence in America and world society; and

Values Contributed

"Whereas, we recognize the great values contributed by divisions and departments of the National Council of Churches to the departments of our Executive Council, and

"Whereas, serious questions have been



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Bishop Pike

Does the Treasure need new vessels?



Bishop DeWitt: "We can't tell the NCC what to do but we can instruct our representatives."

raised concerning the National Council of Churches, including, among others, these areas:

Operation; pronouncements, public statements, and releases; lobbying; alleged Communist influence; educational literature; our representation.

We believe this study report contains thoughtful, objective, and acceptable answers; now, therefore, be it

"Resolved . . .

"(1) That the report of the Joint Committee on Ecumenical Relations be received and commended to the Church for study;

"(2) That the following principles shall apply in the selection of the representatives of our Church to the General Assembly of the National Council of Churches:

"(a) Representatives shall be chosen from the several provinces of our Church.

"(b) Each province shall have in the delegation of our Church to the General Assembly one bishop, one presbyter, and two lay persons, neither of whom shall be professionally employed by the Church. Moreover, the province itself shall have the choice of one of this group.

"(c) The Presiding Bishop shall be a member of the General Assembly.

"(d) Representatives of this Church on the General Board shall be nominated, from among our representatives in the General Assembly, by the Joint Committee on Ecumenical Relations to the Presiding Bishop, keeping in mind the balance of lay, clerical, and geographical representation.

"(e) No person professionally employed by the National Council of Churches shall be eligible for membership in our delegation to the General Assembly, but the talents and knowledge of such persons may be used in an advisory capacity.

"(3) That the position of this Church on any public statements or releases of the National Council of Churches be stated as follows:

Public Statements

"(a) Such public statements or releases should have as their primary purpose the setting forth of issues about which Christian people ought to be concerned.

"(b) They should be so phrased as not

to bring into question the Christian commitment of those who do not agree.

"(c) Statements should not try to give specific solutions to problems that must be decided by statesmen or others in specialized fields of competence.

"(d) While statements may be directed properly to any area of life, they should avoid the impression that they offer the only specific Christian solution to the problem.

"(4) That the position of this Church is that the National Council of Churches and associated departments or agencies should refrain from engaging in efforts to influence specific legislation.

Safeguards

"(5) That the National Council of Churches should follow the safeguards of educational literature referred to in the Joint Committee on Ecumenical Relations report, and if such safeguards are violated our representatives should be prompt in their criticism.

The House of Bishops, in turn, concurred with the Deputies, but amended the "amendment" to change the wording of item (4) to read: "We urge our representatives to the NCC to seek to restrain the NCC and its departments and its agencies from efforts to influence specific legislation except on issues on which this Church has taken a stand through the General Convention, the House of Bishops, or the Executive Council."

Considerable discussion preceded the final wording of the amendment in the House of Bishops, Bishop DeWitt of Pennsylvania, in speaking for the amendment as presented, said, "We can't tell the NCC what to do, but we can instruct our representatives."

The whole resolution as "amended" by the Deputies and reamended by the Bishops went to a Committee of Conference, and in final action both Houses accepted the Deputies' resolution as changed in item (4) by the Bishops.

DIOCESES

Welcome to Spokane

General Convention advanced the missionary district of Spokane to diocesan status.

Bishop Hubbard of Spokane, acknowledging formal congratulations of the House of Bishops, gave credit to devoted clergy and lay people. Congratulations were sent to Bishop Cross, retired, of Spokane, who is in ill health and nearly blind.

Bishop Hubbard also invited those attending General Convention in 1967 to visit his diocese—a broad hint that he hoped to see General Convention in Seattle.

When Deputies learned that the Bishops had concurred with them in admitting Spokane as a diocese, the Very Rev. John C. Leffler, of Olympia, proposed that the provisional deputies of the new diocese be admitted to the floor of the House with all rights and privileges. The motion was

seconded by the deputations from San Joaquin and Idaho. Spokane deputies were introduced to the House and accepted with a rising vote.

MISSIONARY DISTRICTS

Next Time, Maybe

The Bishops passed a sweeping series of resolutions and constitutional amendments eliminating the terms "missionary district" and "missionary bishop."

The amendments provide that areas having organization and a bishop become dioceses with the rights and privileges of diocese, with equal representation in General Convention and the right to elect their own bishops.

The House of Deputies, however, failed to concur, and provided instead that the subject be studied, and a drafting committee be assembled nine months before the next Convention to present the constitutional and canonical changes necessary for such a move.

PROVINCES

Number 9 Created

The Church has a new province. It will include Central America, Colombia, Cuba, and the Dominican Republic, Virgin Islands, Panama Canal Zone, and Mexico.

Created by General Convention, through an amendment to Canon 8, Sec. 1, it brings the total of provinces up to nine.

The District of Haiti has not yet approved joining the new province. Its diocesan, Bishop Voegeli, however, told the House of Bishops that he thought Haiti would ask to be included in the province by the time of next Convention.

The new province has been created from areas formerly included in Provinces II and VII. Cuba, formerly without provincial affiliation, has been an "overseas missionary district."

Almost orphaned by the amendment was the missionary district of Western Kansas since the original resolution mentioned retaining only "dioceses" in the Seventh Province. Amendment by agreement kept Western Kansas in the province VII. As it is Western Kansas is without a "father," since its bishop has been elected first suffragan of the armed forces.

In a related action, Convention approved (by amending section 2b of Canon 40) giving the new province the same authority of nominating missionary bishops which is now allowed only to districts in the continental United States.

This action adds one more member to the Executive Council, the provincial representative.

The House of Bishops after debate, also referred to committee a resolution presented by Bishop Blankinship, retired, of Cuba, asking the Overseas Department

to study the problem of inequalities in salaries between national and foreign missionaries in the overseas fields and urging equalization if possible.

NATIONAL COUNCIL

“Executive” Confusion

The Bishops did not immediately agree with a Deputies' resolution changing the name of the National Council to the Executive Council.

Bishop West of Florida, for the Committee on Canons, moved concurrence with the Deputies.

Bishop Crittenden of Erie pointed out that the change was designed to avoid confusion of names with the National Council of Churches, but that more confusion would result since many dioceses have executive councils. He then proposed that the name be “General Council” and Bishop Gesner of South Dakota suggested “Central Council.” Bishop Stokes of Massachusetts proposed the name “Administrative Council.” A voice vote left the chair in doubt, so a standing vote was taken, defeating Bishop Stokes' amendment 63 to 47. The original motion to concur with the House of Deputies in changing the name to “Executive Council” was then carried.

Convention amended Canon 4, section 2(a) enlarging the Executive Council (formerly National Council) to 23 members.

Originally, provision was made for 22 members, but a possible added province could raise the membership by one.

EDUCATION

Approve Federal Aid

General Convention of 1964 has drastically modified the solidly negative position taken by the 1961 Convention on government aid to sectarian schools. The action came in concurrence by the Bishops with the Deputies in approving the following resolution presented by the Executive Council's Commission on Church-State Relations.

The Commission's resolution was:

“Whereas, the General Convention of 1961 endorsed the principle that sectarian schools be supported in full from private sources or from a Church, and declared opposition to the use of federal funds for the support of private, parochial or sectarian schools; be it

Resolved, That the 61st General Convention of the Protestant Episcopal Church in the United States of America hereby amend and supplement this action by recognizing the propriety of including such schools in general public-welfare programs, such as the provision of standard text-books and of equal bus transportation.”

The Commission on Church-State Relations was appointed at the request of the National (Executive) Council, meeting on May 1, 1962. The first phase of the study of Church-state relations was to be

a consideration of the issue of aid to Church-owned and Church-related educational institutions at all levels. The Presiding Bishop appointed the Commission, consisting of five permanent members and five additional members who have been serving while the Commission was dealing with problems of education.

The persons signing the present report include: Wilber G. Katz, chairman; Haliburton Fales II, Mary R. Futcher (Mrs. Palmer), Charles Tuttle, John H. Hallowell, Kenneth W. Cary, Charles S. Martin, Cyrus Higley, and Arthur R. Higginbottom.

PENSION FUND

Unchanged Policy

A number of resolutions and memorials on the Pension Fund were received by the House of Deputies, and referred to the House committee on the Fund which in substance reported that no change in policy was recommended.

Several dioceses asked that the pensions be equalized instead of based, as at present, upon the average stipend of a

priest having over 40 years of service. The committee reported that the Pension Fund operates under the directives in Canon 7 and that any action to change the policy of the Fund without changing the Canon would be illegal. The committee expressed doubts that the Church as a whole would support any change in policy. Ordered tabled was a resolution proposing that the whole matter of the Pension Fund be sent to a special joint commission for study and report. The House then adopted a resolution calling for the continuance of the present policy.

Numerous requests were presented urging that the permissive retirement age be dropped from 68 to 65. The present retirement age for full pension is 68 with 40 years of service or 72. The Deputies have recommended to the Pension Fund that the permissive age be lowered, but with a lower pension. At present if a man retires before 68 he must continue to pay his pension premiums until reaching that age.

The House also rejected a request that the grant of \$1,000 paid to the wife of a clergyman immediately upon his death be raised to \$5,000. The committee which recommended the action pointed out that more capital and higher premiums would be necessary to provide for such an increase.

PROGRAM AND BUDGET

Economy

A tight economy budget allowing expansion in only three areas of the Church's work was voted by General Convention on recommendation of its Joint Program and Budget Committee.

Favored programs are: the overseas mission, the urban mission, and theological education.

The Mutual Responsibility and Interdependence program, envisioning the giving of \$1,000,000, \$2,000,000, and \$3,000,000 in the next three years, is based on voluntary giving and included in the regular budget only to the extent of \$100,000 each year of the triennium for implementation.

The over-all budget (excluding MRI) for the triennium is as follows; compared with 1964 operating budget and with the



A vibrant part of General Convention exhibits was a daily appearance of Te Ata, an interpreter of American Indian folklore. She is the daughter of a member of the last Council of the Chickasaw Nation. Her uncle was the last head of the nation before Oklahoma became a state.

Te Ata — “Bearer of the Morning” — attended tribal schools, Oklahoma College for Women, and the Theatre School of Carnegie Tech, Pittsburgh. She has appeared in New York as Andromache, in “The Trojan Women.”

To her interpretations she brings personality, talent, and devotion.

Townsend Photo

The Living Church

National Council budget is shown in the table below:

Year	Budgets by Years	
	National Council asking (operating budget in 1964)	Convention's approved budget
1964	\$11,862,000	\$12,104,000
1965	\$13,750,000	\$12,777,000
1966	\$14,919,000	\$13,379,000
1967	\$15,517,000	\$13,923,000

Some indication of the effect of the new budget on departments is given by a comparison of the 1964 operating budget (National Council's whittling of the earlier General Convention's proposed budget)



and the 1967 proposed budget. The 1967 figure is chosen because, in most cases, departmental budgets are increased each year, and the last year of the triennium shows the full effect of the cumulative increases.

Here are the percentage increases from

1964 for selected departments:

	1964	1967	Increase '64-67'
Overseas Home Christian Education	\$4,643,000	\$5,899,000	27%
Christian Social Relations Promotion	3,015,000	3,373,000	12%
	591,000	598,000	1%
	305,000	328,000	8%
	507,000	681,000	34%

In addition to these items, there are budgeted items giving theological education \$100,000 a year for scholarship aid to seminarians and seminaries, and a similar amount each year to the implementation of the Mutual Responsibility and Interdependence program.

The Joint Urban Mission, administered by the Home Department but including broad interdepartmental participation, especially by the Department of Christian Social Relations, is budgeted as a new item (though it is not a new program). It received \$299,000 in 1965; \$341,000 in 1966; and \$490,000 in 1967.

The *Episcopalian* was budgeted at \$185,000 in 1965; 169,000 in 1966; and \$158,000 in 1967, compared to \$159,000 in 1964.

The capital funds program involved in

revolving loan funds and grants was abolished. World Relief and Interchurch aid was substantially cut, with the expressed hope that the Presiding Bishop's Fund would pick up some of the shortage.

GENERAL CONVENTION

Seattle, Perhaps

The next General Convention is scheduled to meet in Seattle—if the necessary dates can be met. If not, it will be held in Cleveland in the last two weeks of October or the first two weeks of November.

ANGLICAN COMMUNION

Brazil Becomes Province

The House of Bishops voted without debate or dissent to create a new Province of the Anglican Communion (its 19th) by granting administrative autonomy to the Church in Brazil.

Bishop Donegan of New York reported for a special committee to consider the matter, which was appointed after a petition had come before an earlier meeting of the House, from the Brazilian Church. Bishop Donegan said the growth of the Church and of national spirit led local people to believe an autonomous Church

BUDGET SUMMARY 1965-1967

	1964	1964	1965	1966	1967
ESTIMATED RECEIPTS:	General Convention	Operating Budget	Budget	Estimated Budget	Estimated Budget
Quotas of Dioceses (1)	\$11,034,147	\$10,631,968	\$11,566,017	\$12,288,351	\$12,956,675
Allocation from United Thank Offering	415,000	404,332	300,000	200,000	100,000
Income from Trust Funds	640,000	743,000	770,000	770,000	770,000
Undesignated Legacies (2)	0	0	120,000	100,000	75,000
Miscellaneous Income	15,000	20,000	21,000	21,000	21,000
Appropriation from Reserve for Contingencies	0	63,195	0	0	0
	\$ 1,070,000	\$ 1,230,527	\$ 1,211,000	\$ 1,091,000	\$ 966,000
Total Estimated Receipts	\$12,104,147	\$11,862,495	\$12,777,017	\$13,379,351	\$13,922,675
ESTIMATED EXPENDITURES:	1964	1964	1965	1966	1967
Overseas Department	\$ 4,581,145	\$ 4,643,269	\$ 5,436,747	\$ 5,667,647	\$ 5,899,230
Home Department	3,004,474	3,014,907	3,091,752	3,291,695	3,373,294
Joint Urban Mission	0	0	299,142	340,624	490,000
Aid to Theological Education	0	0	100,000	100,000	100,000
Christian Education Department	577,285	591,447	571,587	588,792	598,200
Christian Social Relations Department	285,486	305,440	326,518	327,518	328,518
Promotion Department	500,126	507,236	587,700	669,400	681,200
Finance Department	233,600	247,415	253,841	255,734	257,959
Other Organizational Units	369,048	376,756	386,933	362,566	364,885
Office of the Presiding Bishop	242,425	259,308	320,860	332,586	343,133
Mutual Responsibility and Interdependence					
Implementation Fund	0	0	100,000	100,000	100,000
Administration Costs	731,558	727,717	816,353	873,741	927,904
The <i>Episcopalian</i>	159,000	159,000	185,584	169,048	158,352
World Relief and Interchurch Aid	440,000	370,000	300,000	300,000	300,000
Revolving Loan Fund and Grants	980,000	660,000	0	0	0
Total Estimated Expenditures	\$12,104,147	\$11,862,495	\$12,777,017	\$13,379,351	\$13,922,675

(1) Amounts in 1964 are "Mathematical Quotas Asked" and "Quotas Pledged" respectively.

(2) The estimated receipts from "Undesignated Legacies" have been included above to be expended under "Administration" for the interest on the Episcopal Church Center debt until funds are received sufficient to pay off the mortgage.

would be more effective. He urged that the Church in Brazil be made administratively autonomous, while the American Church continued support in men and money.

Bishop Krischke of Southern Brazil spoke at length for the motion and it was carried unanimously. Bishop Simoes of Southwestern Brazil then spoke movingly of his gratitude to the House and of the Brazilian Church's continuing need for prayers. Bishop Sherrill of Central Brazil said that mutual responsibility also calls for mutual trust. He spoke of his own trust in the new Church and his personal commitment to it.

Bishop Louttit of South Florida moved that Brazilian bishops continue to have a seat in the American House of Bishops, and this carried. At one point, all three Brazilian bishops were on the platform, receiving a standing ovation of the House.

The House of Deputies received with pleasure the word of the steps taken in the House of Bishops toward making the Brazilian Episcopal Church autonomous. A resolution of congratulations was adopted, and the deputies from the three dioceses in Brazil came to the platform; two of them, a layman and a priest, expressed their thanks for the Bishop's action and Deputies' response.

SOCIAL RELATIONS

To Obey or Disobey

The House of Deputies refused to adopt a resolution on civil disobedience which stated that if civil laws are in basic contradiction to God's laws members of the Church should obey the laws of God rather than those of men. Subsequently the Bishops adopted a statement on Christian obedience. The defeated resolution:

"Whereas, it must be recognized that laws or social customs exist which are in basic conflict with the concept of human dignity under God; and

"Whereas, in such circumstances the Church and its members ought to obey God rather than men, therefore be it

"Resolved, the House of Bishops concurring, that this Church recognizes the right of any person to urge repeal or invalidation of such laws by all lawful means; be it further

"Resolved, the House of Bishops concurring, that this Church further recognizes the right of any person, for reasons of conscience, to disobey such laws or social customs so long as such person is willing to:

"Accept the penalty of their action;

"Limit and direct their protest as precisely as possible against a specific grievance or injustice;

"Carry out their protest in a non-violent manner after earnestly seeking the will of God in prayer; and

"Exercise severe restraint in using this privilege of Christian conscience, fully aware of the grave dangers of lawlessness attendant thereto."

Opposition to the resolution came from several sources. David Bronson, of Min-

nesota, offered an amendment which would have removed any suggestion of approval of active disobedience to law from the resolution, on the ground that to do otherwise would create the impression that anarchy is to be encouraged by implication. Charles Taft, of Southern Ohio, cited the Declaration of Independence in support of disobedience. Mr. Bronson's amendment was tabled. Other minor amendments were considered and accepted.

The lay deputation from South Carolina then called for a vote by orders. An effort to recommit the whole thing to the committee lost by a standing vote. The Rev. Dr. A. T. Mollegen of Virginia reminded the Deputies that in 1958 approval had been expressed for civil disobedience by Anglicans in South Africa.

When the roll call of the deputations was completed it was found that although the resolution had been accepted by a large majority in the clerical order it had failed to carry in the lay order. Because concurrent vote was necessary for adoption, the resolution was lost.

The Bishops, discussing two statements, one on civil disobedience and one on Christian obedience, voted to adopt the latter as indicating their own views (not needing Deputies' concurrence). The statement said:

"Christian teaching holds that civil authority is given by God to provide order in human society, as a just human law is a reflection of immutable Divine law which man did not devise. Under all normal circumstances, therefore, Christians obey the civil law, seeing in it the will of God. Yet it must be recognized that laws exist that deny the eternal and immutable laws. In such circumstances the Church and its members, faithful to Scripture, reserve the right to obey God rather than man. Thus the Church recognizes the rights of any persons to urge the repeal of unjust laws by all lawful means including participating in *peaceful* demonstrations if and when the means of legal recourse have been exhausted or are demonstrably inadequate.

"The Church recognizes the right of all persons for reasons of informed conscience to disobey such laws, to urge the repeal of unjust laws, so long as such persons:

"(a) Accept the just penalty for their actions;

"(b) Carry out their protest in a non-violent manner;

"(c) Exercise severe restraint in using this privilege of conscience, because of the danger of lawlessness attendant thereto.

"Before Christians participate in such action, they should seek the will of God in prayer and the counsel of their fellow-Christians."

MRI

Where Money Is Mentioned

Two significant changes were made in the third section of the report of the Church's Committee on Mutual Responsi-

bility; the report as amended was adopted by Convention. The three sections committing the Church to action were entitled "Accepting the Document," "Establishing the Commission," and "Response to Immediate Needs."

The first section refers to a document issued by the Anglican Congress at Toronto, in 1963; the second to the Committee's request that a Mutual Responsibility Commission be set up.

Bigger Commitment

One amendment to the third section, "Response to Immediate Needs," enlarges the American Church's commitment "to projects of responsible coöperative partnership for the wider Episcopal fellowship as well as with Churches of the Anglican Communion." [Italics indicate added words.] This addition was designed to make inclusive the Episcopal Church's relation with such Churches as the Philippine Independent Church.

Always where money is mentioned it tends to become the dominant subject of discussion. The Church has been asked to give, over and beyond its General Budget, and not included therein, the sum of \$1,000,000 in 1965, \$2,000,000 in 1966, and \$3,000,000 in 1967 — a total of \$6,000,000 for immediate projects and needs throughout the world. It was here the Convention acted to amend the third section to make it clear that the \$6,000,000 would be in "money and services."

RACE RELATIONS

No Barriers

The House of Deputies concurred with a resolution adopted by the House of Bishops on racial matters.

The Bishops' resolution stated that "racial discrimination, segregation, or exclusion of any person in the human family because of race from the rites or activities of the Church in any form whatsoever are contrary to the mind of Christ and His Church which is His Body."

Thereafter, the House of Deputies accepted the recommendation of its social relations committee that it be discharged from any further consideration of a resolution concerning interracial marriage. The committee chairman said that the resolution of the House of Bishops covered the matter fully.

The original interracial marriage resolution had requested Church members to work for the repeal of state laws which prohibit interracial marriages.

The Rev. Harold C. Gosnell, of San Antonio, said that the purport of the original resolution is that "no theological or moral barriers exist as to interracial marriage but that the resolution of the House of Bishops neither encourages nor prohibits."

Continued on page 19

The Age of Mission

Is revival around the corner?

by the Rt. Rev. Cuthbert Bardsley

Bishop of Coventry

The following is Bishop Bardsley's own recapitulation of his speech, given on October 18th at the Evangelism Service during the General Convention.

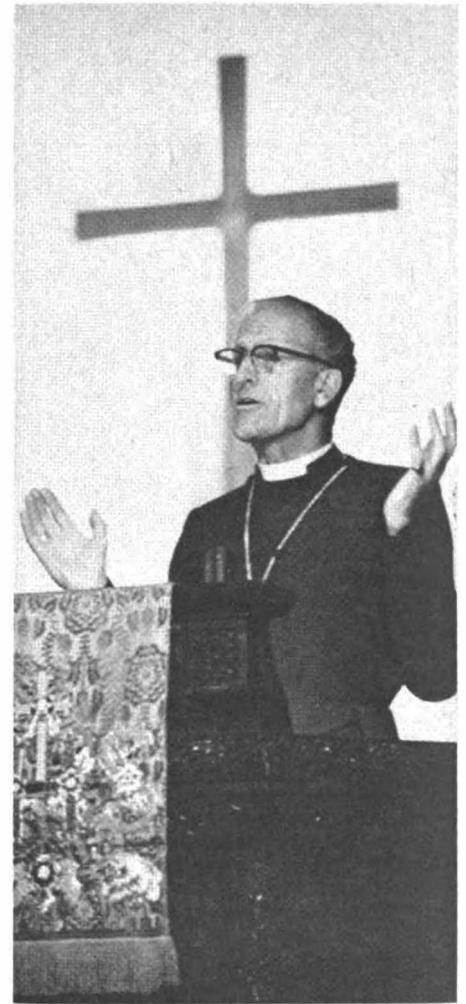
Are we on the threshold of a great spiritual awakening which will lead the Church forward to a new conception of the meaning of mission — a fresh dedication to the task of building the kingdom of God in the world of the 21st century? The answer to that massive question depends to no small extent upon two things: first, a ruthless realism as to where the Church finds herself today, and secondly, a costly obedience to the leading of the Holy Spirit.

Ruthless Realism

The Church needs to become more aware that it is threatened today as it has not been threatened for a thousand years. It is threatened by Marxism — the doctrine that man can live by bread

alone. The Christian faith says categorically that this is not true. While we must admire the idealism and vigor of the Russian people, we must never forget that a basic divergence remains between the two philosophies and that it is not an adequate answer to a revolutionary Marxism to portray that answer in purely economic terms as though physical welfare were all that mattered. There is only one answer to Marxism, and that is a spiritual answer couched in economic and material terms.

Nearer to home and far more penetrating than Marxism is the sheer materialism which seems inevitably to accompany industrial civilization. Almighty God is "the great refuge" in so much of our Western thought, culture, and practice. The aver-



Bishop Bardsley: The laity should be the shock troops of the Church.

age man of the West tends to base his life upon an entirely materialistic philosophy — making money, having a good time, feathering his own nest, going one better than his neighbor. God, for most of his life, is entirely left out of the picture — with disastrous results in the form of a high divorce rate, a high rate of suicide, and the filling of our mental hospitals.

Such a soft, nominally Christian materialism is no answer to a Godless, militant Communism, and the sooner we of the West realize this realistically the better. Your great country is the most materially successful country the world has ever known. Your standard of living is higher than any other nation in all history. I believe that also you have vast resources of genuine religious faith. But the question before the world is whether you can find in these coming 20 years a depth of spirituality that will outlive and out-pass the nationalistic and cultural passion that prevails in Russia today.

The second answer to the question, "Is revival around the corner?" is to be found in those men and women who be-

Continued on page 27

The Ministry of a Layman

involves more than being

just a "bird-dog" for the rector

by Edward A. Dougherty

This address was delivered on October 18th to the General Division of Laymen's Work at a breakfast meeting. Mr. Dougherty, of Cincinnati, is chairman of laymen's work of the fifth province.

There is a danger that [during Convention] we begin to think that this is all the Church is: a sprawling, complex institution. The Church is such, make no mistake, but the Church is a lot more. The Church is you and I, gathered here; the Church is also you and I [leaving St. Louis] returning each to his own particular world. Here we concern ourselves with the ministry of a group; at home we must concern ourselves with the ministry of a person, the ministry of a layman.

We as individuals are the Church, not just we as a group. Christ commissioned us. He said, "Go ye into all the world." St. Paul recognized the commission. He said, "We are ambassadors for Christ" (II Cor. 5:20). St. Peter carried the thought through. He said, "Ye are a chosen generation, a royal priesthood" (I Peter 2:9).

We are the Church, laity and clergy alike. I think most of us recognize this. If someone asked us, "Who is the Church?" we would give the right and proper answer: "We are." Some of us might even remember the Second Office of Instruction, where the question is asked, "What is the Church?" and the answer is given, "The Church is the Body of which Jesus Christ is the Head, and all baptized people are the members."

This is fine, we like this. It gives us a

warm glow, like when we made our high school fraternity. It makes us feel a part of things, particularly here at General Convention, where we laymen (not lay persons, yet, I am ashamed to say) speak with a strong voice in our Church's affairs. It makes us feel important. At times we even get so cocky as to tweak the nose of the clergy. This is especially delightful if the proboscis happens to be that of a bishop.

But when it comes time to face up to our individual obligations as the Church, to seek out the purpose of the Church and take upon ourselves as individuals the fulfillment of that purpose, then see how quickly we scurry back into our mouseholes. See how quickly we ask, "Why don't *they* do this? Why don't *they* do that?" meaning, in most cases, those very same priests and bishops to whom we were so impudent only a moment ago. We are happy to be the Church as long as being the Church simply implies impersonal, group responsibility. But as soon as being the Church implies personal, individual responsibility to fulfill the Church's purpose in the world, we run for the cover of our rector's cassock.

What is the purpose of the Church in the world? If I am to be the Church, I must know the purpose of the Church.

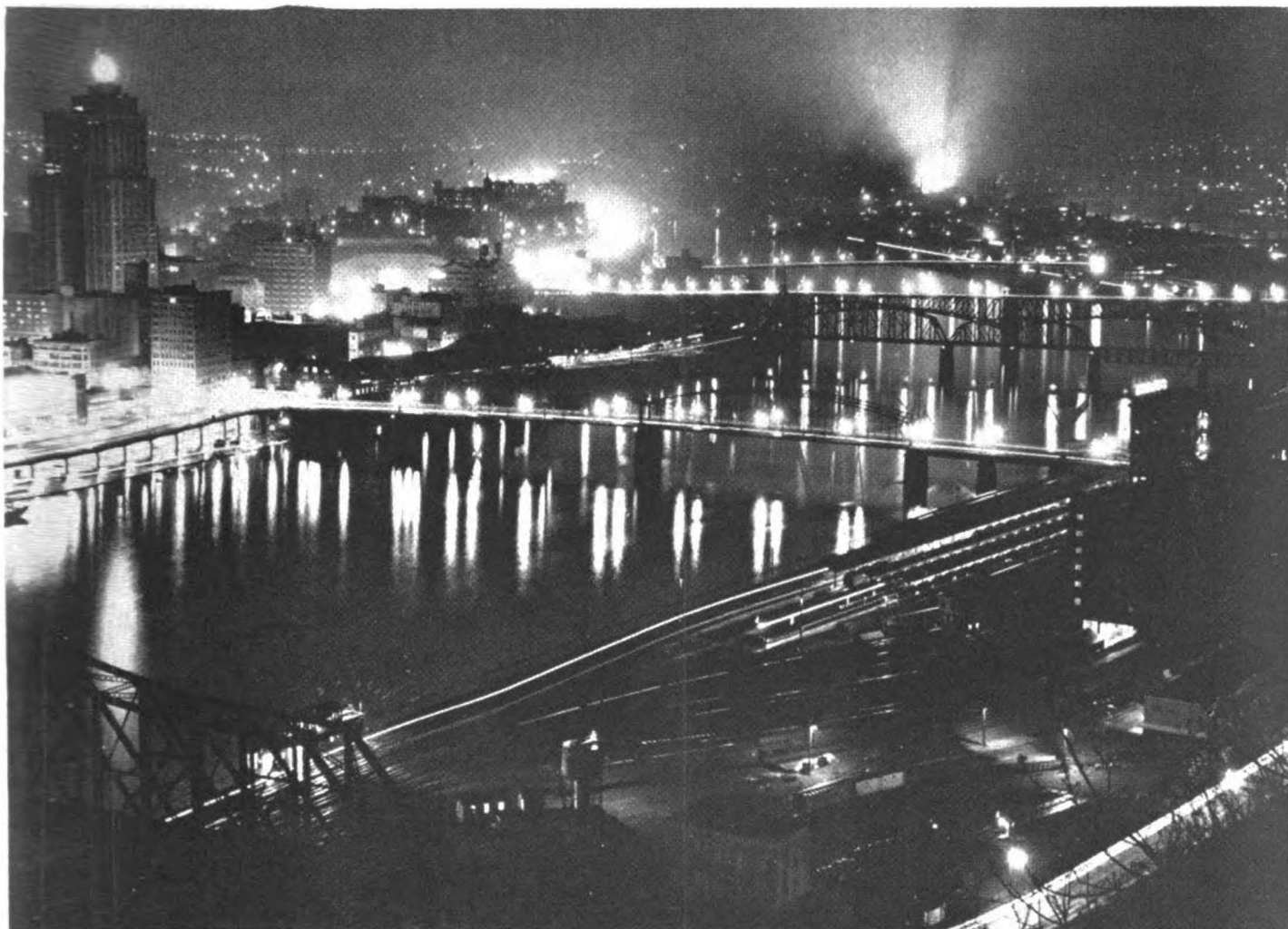
The Church has many purposes, but

perhaps its whole function is summed up by the statement that the Church is the body through which Christ continues His purpose on earth—His ministry of re-union. That is why the Church is called the Body of Christ. As one historian puts it, "God became man in Christ in order that He might meet us on our level. He took a human mind so that He could make Himself known in human terms and do things on earth for men. But He was able to meet and help only a relatively few people in Galilee and Jerusalem before His death on Calvary. If He was to continue working on earth in this way, He had to have another form of His body that would be able to spread all over the world and last down the centuries. That Body is the Church. . . . The Church is the Body of Christ, the means by which our Lord can continue to speak and act on earth. . . . Every act of the Church which is according to God's will is an act of Christ. In this way He reaches out to win souls and He works in human society to redeem the world."*

The Church's purpose then is no less than Christ's purpose—to bring to all mankind the personal experience of God's reconciling love as revealed in Christ—the ministry of re-union. The purpose of the Church is to be the representative of Christ on earth to continue His work in human society in redeeming the world. The purpose of the Church is to bring the Word to the World.

But here is the rub. When we say that we are the Church and then go on to say that the Church's primary purpose is identical with Christ's purpose on earth, we are saying that we have the same purpose, you and I. We, the Church, do not exist as the Church primarily for the sake of ourselves, but for others. We, the Church, are the body through which Christ continues His purpose on earth. The Church's mission is our mission, as a group and as individuals. The Church's

**Ye Are the Body*. Fr. Bonnell Spencer, O.H.C., Holy Cross, Brookline, West Park, N. Y., 1950.



Wherever we may be, we, ourselves, must minister to our environment.

RNS

witness is our witness, as a group *and as individuals*. The Church's ministry is our ministry, as a group *and as individuals*—the ministry of the laity and the ministry of a layman.

We are a chosen people, a royal priesthood (I Peter 2:9), ambassadors for Christ, stewards of the mysteries of God. We take forgiveness with one hand and give it with the other. It is absolutely impossible for the Church to fulfill to the world its ministry of reunion unless we, the laity, become fully aware that we, laymen as well as clergymen, are the Church; aware of our stewardship as Churchmen of Christ's ministry; aware of our full share, as Churchmen, in the Church's joyful, yet sometimes heart-breaking, task. If the Church's ministry of reunion does not come to the world through us it will not come at all. And time is running out for our world, as we know it.

Being a Christian lay person involves a great deal more than going to church and becoming involved in auxiliary services for the administration of the Church. Being a Christian lay person involves a great deal more than being just a bird-dog for the rector. We fall far short of our calling if we merely seek out people to bring to the rector so that he may minister

to them. We, ourselves, must minister to our environment—to the street where we live.

Most of us find this thought very disturbing. We wiggle and squirm to get away from it. We say, "We are not worthy, we are not trained." We say, "Why can't we leave this up to our clergy, I thought that was what we paid them for?" or at least, "I thought our job was to support them for their ministry."

One answer is that there are not enough clergymen. Actually they constitute less than 1% of the Church. There are nowhere near enough ordained clergymen to do all the ministering that is cried out for, and hungered after, by this broken and torn world of ours, by our uncertain and distraught nations and communities, by our harassed friends and neighbors and families—by our own groping selves. If we don't do it, it won't get done.

Moreover, it is we, the individual laity, who are *in* the world. We are in the offices of industry and government. We are in the labor unions and trade organizations, the private clubs and the local bars. We are in the bowling alleys and on the golf courses. We are the ones who feel the heat of the blast furnaces, the loneliness of the executive suite. We and only we are in the midst of our particular families,

the parents of our particular children. We are in the world, and it is in the world that the issue is joined.

This is not to say that our clergy do not have a very important role to play in this; they have. It is not their only role, but it should be their most important one in most parishes today. Their primary function is to prepare us, the rest of the Church, morally, intellectually, and spiritually for our role in the world. Archbishop William Temple said, "The priest stands for the things of God before the congregation, and the congregation stands for the things of God before the world." The clergy should be to the laity what the laity should be to the world.

I do not mean to imply that the clergy should never, themselves, be involved in the secular world. Certainly they should at all times be so involved. They are citizens, as we are. They are part of the *laos* as we are. But they and we should never lose sight of the fact that when clergy participate directly in the world's problems they are doing so not as clergymen but as laymen. They are for the moment hanging up one hat and putting on another, just as in reverse I am at the moment laying aside my secular hat of

Continued on page 28
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The Layman: Child, Bird-Dog, or Adult?

The people of God is not a totalitarian state where everything is run from the top. The Church must declericalize its attitudes and bishops must be told to treat laymen as brothers." This statement would not be at all surprising if it came from a Baptist, Congregationalist, or even, perhaps, an Episcopalian. But it comes from a Roman Catholic archbishop, Eugene D'Souza of Bhopal, who has been leading other prelates at the Vatican Council in an effort to open posts in the Roman Curia to laymen as well as clergy [p. 19]. This group of reformers wants the Roman system changed to allow laymen to perform a number of important ecclesiastical functions hitherto and presently restricted to clergy.

Truly, Rome does change; and we say this not as a polemic point but as a tribute. To be sure, Archbishop D'Souza and his cohorts may not win this battle. But they are permitted to wage it, which means that Rome sees something wrong with a policy of treating laymen as perpetual children.

One great thing that the Vatican Council is doing for all non-Roman Churches is that it is forcing us to examine ourselves most healthily. We submit that in our American Episcopal Church there is need for this word of the Lord spoken through the Roman Catholic Archbishop of Bhopal: "The Church must declericalize its attitudes." At a laymen's Communion breakfast at St. Louis [p. 16], Mr. Edward Dougherty of Cincinnati spoke for and to the Episcopal laity and said, "Being a Christian layman means a great deal more than being just a bird-dog for the rector. We ourselves must minister to our environment, to the street where we live."

If and when the glorious revolution comes, and our whole world and all that is therein is brought under the obedience of Christ, it will surely be because all of God's children, whether clergy or laity, male or female, are not only children but soldiers and servants who minister to their environment, to the street where they live. Mr.

Dougherty made the point, following Archbishop William Temple, that part of the true ministry of the clergy to the laity is to prepare the laity for *their* ministry to the world.

All this has been said before, of course, but it needs more saying; and much more doing. We earnestly hope that Episcopalians won't fall too far behind our Roman Catholic brethren in making the apostolate of the laity a powerful and redemptive reality.

The Next Presiding Bishop

Our new Presiding Bishop, the Rt. Rev. John E. Hines, Bishop of Texas, is probably the youngest man to be raised to this position of leadership. This is one of the significant facts about him. If God preserves him in life and health, he will serve in this office for 15 years. Up till now, it has been the prevailing judgment of the bishops, clergy, and lay leaders that men whose term would be shorter than this should be elected, but at the 61st General Convention the House of Bishops took a good long look at Bishop Hines, and decided to change its mind on this matter of age.

Bishop Hines' record to date has been one of strong administrative achievement, courageous — and sometimes costly — Christian leadership in areas of social concern, and devoted pastoral care for his clergy and people in Texas. We have every right to be confident, on the basis of his record, that he will be a faithful pastor and leader to all the people of the Episcopal Church.

One more fact — far from unimportant — may be added. At his first press conference, only a few moments after he had been elected, Bishop Hines showed to us who interviewed him a most gracious personality, with a ready and delightful humor and that personal quality which we usually call warmth.

Throughout the months and years ahead, THE LIVING CHURCH will undoubtedly be telling its readers much more about Bishop Hines. Right now, we can say only that we see him as a highly capable and deeply devoted man of God, who deserves and needs the trust, the support, and the prayers of all Churchmen.



Bishop Hines: A gracious personality with ready humor and a quality called warmth.

Townsend Photos

Fulfilling the Saints

Plato and Augustine are still expressing, through me, the whole extent of their personalities." This striking statement occurs in Pierre Teilhard de Chardin's *The Future of Man* [P. 5], in the course of a rigorously scientific analysis of the interlinkage of all human acts. What a Plato or an Augustine once thought, said, or did, long ages ago, was something that did not stop then and there; these men of old "are still expressing, through me, the whole extent of their personalities," says this great Christian of our own times.

The writer of the Epistle to the Hebrews concludes his stirring roll-call of the heroes and heroines of God in ages past by saying that "these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Hebrews 11:40).

What an extraordinary suggestion, coming either from Teilhard de Chardin or from the New Testament, that a Plato, or Augustine, or Abraham, who lived and served God in his day and died ages ago, cannot be "made perfect" or "express the whole extent of his personality" apart from you or me! Extraordinary, and perhaps insanely conceited; except that these Christian seers who say it are assuredly not conceited or crazy.

They are talking about the communion of saints, which is an article of faith with Christians.

Any Christian ought to understand, and rejoice in, one fact about himself: that he is not self-sufficient, and indeed he is not even self-complete. What have we that we have not received? "I am a civilized American of the 20th century!" one may say. But he should never say it without recalling how very little he himself has

had to do with his being who and what he is. He has what others before him handed on to him, they having purchased it with blood, sweat, and tears.

True patriotism and true religion both spring from this humble awareness of one's indebtedness to those who have gone before, who have sacrificed, who have given. Elton Trueblood asserts that "a man has made at least a start on discovering the meaning of human life when he plants shade trees under which he knows full well he will never sit." Such a man has begun to discover not only the meaning of human life but the communion of saints. There is only one greater pleasure and privilege than that of sitting under the shade trees planted by those who have gone before us, and that is the joy of planting trees for those who will come after. When the Lord Jesus says that it is more blessed to give than to receive He means that it is more rewarding, satisfying, fulfilling.

What we are now calling MRI (Mutual Responsibility and Interdependence) in our Anglican Communion is, in principle at least, a translation of the communion of saints into the world of intra-Anglican mutual caring and sharing. This is the principle; and there can be absolutely no place for argument about its validity on the part of serious Christians. The task confronting us is not to decide whether the communion of saints is true and MRI therefore valid; that's already settled, if we are Christian believers. Our task is to put our principle into effective practice.

This blessed season of All Saints is a God-given time for getting a fresh grip on our sublime doctrine—and for praying for the grace to be not only grateful receivers but diligent givers in this process, this life, this eternal business of giving the saints of ages past a chance to express themselves through us. They planted shade trees under which we sit. They will be entirely fulfilled by our planting trees under which we ourselves shall never sit. To give as freely as we have received is to live the communion of saints.

NEWS

Continued from page 14

ROMAN CATHOLICS

Greetings from the Pope

Pope Paul responded to a message sent to him by Bishops and Deputies [L.C., October 25th] by telegram sent through Augustin Cardinal Bea:

"To the General Convention: The Holy Father received your most fraternal greeting. In his name I am honored to express his deep appreciation and to promise his prayers and mine that the Lord of Mercy will draw us nearer to that perfect unity He wills for His Church."

Laymen in the Curia?

A comparatively youthful Indian archbishop led other officials at the Vatican Council's general congregation in revolutionary proposals to open posts in the Roman Curia to laymen as well as priests. The Curia consists of a group of Sacred Congregations and other bodies officially

organized to assist the Pope in the government and administration of the Roman Church.

Archbishop Eugene D'Souza of Bhopal — at 46 one of the youngest bishops of his rank in the world — also urged that laymen be given administrative posts in dioceses and be appointed, instead of priests, to represent the Roman Church at important international assemblies.

Furthermore, he argued, there was no reason why laymen should not be appointed as papal nuncios. Papal nuncios are legates sent as ambassadors to represent the Holy See in countries abroad. Holders of these offices are traditionally of archepiscopal rank.

In a forthright address, Archbishop D'Souza, who has served as director of lay apostolate work in India, said there was no reason why the Church should not treat laymen as adults. However, he complained, the text of the schema says that laymen cannot do anything without the approval of the bishops of their diocese. This rule, he declared, would lead to re-

strictions and abuses and should be removed from the text.

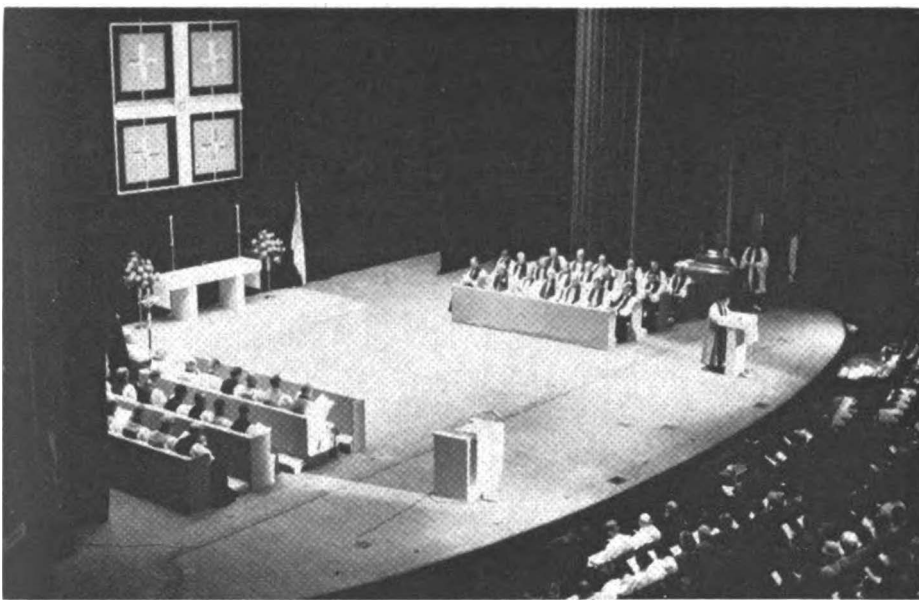
"The people of God," he said, "is not a totalitarian state where everything is run from the top. The Church must declericalize its attitudes and bishops must be told to treat laymen as brothers." [RNS]

MISSION

In Anger, Expectation

The world of today is "in angry expectation" because "the minds of multitudes suffer from malnutrition or from a diet that makes only for disease," declared the Rev. Canon M. A. C. Warren, sub-dean of Westminster Abbey, at the Missionary Mass Meeting held during General Convention.

The "meeting" was actually a great service in Kiel Auditorium. All the missionary bishops of the Episcopal Church present were vested and processed as the opening and closing hymns were sung, each bishop preceded by a ban-



Townsend Photo

Missionary Mass Meeting
"We Westerners have an almost infinite sense of our own superiority."



Townsend Photo

Canon Warren: *"The over-fed must be slow to pass judgment on the ever-hungry."*

ner, a processional cross, and two torch-bearers.

Canon Warren called the contemporary revolution "a revolution of expectancy on the part of hundreds of millions throughout the world, who until yesterday had no hope at all." He asked his hearers to be patient with "our brothers and sisters who are sometimes prone to ask for what we have proved to be dust and ashes," adding that "the over-fed must be very slow to pass judgment on the ever-hungry." In this connection he noted that "we West-erners have an almost infinite sense of our own superiority" which other peoples "don't grant us any longer."

He charged Christians of the West to identify themselves with the suffering peoples of the world in "that ministry of

reconciliation . . . which is the charter of mission."

"If you are to share responsibility in mission, you must accept the need for some of your best men and women, and not only your money, to be put at the disposal of your brothers and sisters of the faith who have to witness where there is not a church around every corner," he said.

Canon Warren is the man whose address at the 1963 Anglican Congress in Toronto led to the formulation of the theme of "Mutual Responsibility and Interdependence."

STRUCTURE

Streamlines

The Deputies took action aimed at streamlining Convention, after two hours of discussion (sitting as a committee of the whole) to consider a report of the Committee on the Structure of General Convention and the Provinces.

The report was presented by the House committee on Reconstruction of General Convention. The Rev. Canon Walter H. Stowe, of New Jersey, chairman of the committee, presided. Bishop Craine of Indianapolis, chairman of the Joint Commission on Structure, was on the platform and answered many of the questions raised by the Deputies.

On the Seventh Day

A resolution amending Canon 1 to provide for an office of vice-president in the House of Deputies was adopted without opposition. It was recommended that the president and vice-president be elected on the seventh day of General Convention, taking office at the conclusion of the session and holding office until the conclusion of the next General Convention. [Mr. Clifford Morehouse, Deputies' president,

resigned at the end of Convention, and was reelected to preside at the next Convention].

Several deputies objected to the new election time on the ground that each Convention should elect its own presiding officer, but the recommendation was adopted. The advantage, it was stated, is that each president can appoint committees of the House in advance, definitely, rather than tentatively, as at present.

Provision also was made that the vice-president and president should not be of the same order; one must be a priest and the other a layman. A proposal to limit the number of terms a man may hold the office to two was defeated.

A further amendment was made to Canon 1 providing that in case the offices of president and vice-president should become vacant between Conventions the secretary shall perform interim duties; and providing, also, for a vacancy in the office of secretary.

The House further adopted the recommendation of the Joint Commission on Structure directing the provinces to consider, at their respective synods next following this Convention, the matter of proportional representation in the House of Deputies. The House is growing in size and with the change in status of missionary districts to dioceses each would send eight deputies instead of two, thus further expanding the house. The report of the provincial findings are to be sent to the Joint Commission.

Two Days Before

The House, after some debate, accepted a recommendation that staff members and officers of the Executive Council (formerly National Council) be appointed to Joint Committees and Commissions for consultation. It also was ordered that the House committees be called to meet two days before General Convention to consider matters to be referred to them, and that a calendar of public hearings be published before Convention opens.

The House amended the rules so that resolutions and memorials may be sent to the secretary of the Convention at least 90 days in advance of the opening of Convention and be referred to the proper committees at least 60 days before opening date.

A proposal to make use of the provinces to close a communications gap between clergy and laity in general and the Executive Council and General Convention was adopted. It was urged that, when possible, memorials and petitions be submitted to the provinces in which they arise, for consideration before submission to General Convention.

A proposal that representatives from the dioceses be invited to Executive Council meetings was tabled.

A proposal to limit the next Convention to nine days was altered to recommend a limit of nine legislative days.



Townsend Photo

Buses await passengers for the tour of seminaries in the St. Louis area.

ECUMENICAL

Visit to Three Seminaries

Three seminaries in the St. Louis area were hosts to the members of the General Convention and the Triennial Meeting of the Women of the Church on "Ecumenical Day." Andrick, a Roman Catholic School; Concordia, a seminary of the Missouri Lutheran Synod; and Eden, a United Church of Christ seminary were visited by the Episcopalians and a smaller group of Roman Catholic and Protestant participants.

At Eden Seminary the Very Rev. Almus D. Thorp, dean of Bexley Hall, presided at the session. A paper, "Called to be Servants of the Word in the World," was presented by Dr. Richard Caemerer, Ph.D., of the Concordia department of theology.

Dr. Caemerer spoke from the background of his own tradition. He said that "servants" included all Christians and that each one is already in the world. The "word" is God in action, so Christians are to speak the word as well as do the will of God.

"Reactors" to the paper were Dr. Wilber Katz, Churchman and professor of law; and Paul Watson, Roman Catholic attorney and a member of the Cardinal's commission on ecumenism. Dr. Katz pointed out that we have come beyond the adolescent self-consciousness of exchanging gestures of good will and realize our need for mutual encouragement and support in our calling to relate the Word to the secular world. Ecumenical coming together is needed.

Mr. Watson said that he could not have been present had it not been for Pope John XXIII, and declared that Roman Catholic laymen generally are ahead of their clergy in ecumenism.

In the dialogue which followed the

panel discussion, two questions were discussed: To what extent is the Church organized to send laymen and lay women into the world of business, industry, labor, racial conflict, and to support them in their ministry? If, as the people of God, individually and collectively, we share the same Baptism and the same call, what difference does ordination make?

Among the questions which grew out of discussion following the addresses, and which, in many instances remained unanswered were: Is the parish structure obsolete? What do we mean by Church? If lay people are sent out, what are they to say? The value of the retreat was mentioned as a means for enhancing a sense of vocation among lay people. Better teaching of vocation, emphasis on prayer, the awareness that the laity are not second class were mentioned. Participants were urged to recognize the Church as the place where those who need help will find it, for people stimulate one another under God.

PUBLIC AFFAIRS

Mr. Hoover's Death

The text of a joint statement on the death of Herbert Hoover, October 20th, by the Presiding Bishop, the Rt. Rev. Arthur Lichtenberger, president of the House of Bishops, and Dr. Clifford P. Morehouse, president of the House of Deputies, follows:

"Our nation can bestow no higher honor upon a man than to name him President; and can convey no greater responsibility than the awesome duties of that office. In addition, Herbert Hoover served the cause of mankind in many humanitarian ways since before World War I. The people of many nations will want to join in paying him tribute. It is fitting that we interrupt the deliberations of our Church's Convention to

pray for our distinguished fellow Christian and great American, a lifelong member of the Society of Friends."

The body of Mr. Hoover lay in state at St. Bartholomew's Church, New York City, for two days, before being transferred to the Capitol rotunda in Washington.

A brief memorial service was held on October 22d, at St. Bartholomew's.

PUBLICATIONS

In the Black

Mr. John Goodbody of Seabury Press reported that in 1963 the Press made money, \$58,000, for the first time and will make no more requests for money from General Convention—in fact, plans are made to start repaying the investment of General Convention in 1968.

Need for Representatives

Mr. Robert Kenyon, chairman of the Board of the *Episcopalian*, reported to the Deputies that the Church's monthly magazine has 140,000 subscribers and so is read by about 320,000 persons each month. About three-fourths of these subscriptions are in the parish every-family plan. The plan is used—in 776 parishes, about 11% of the parishes. He sees a need for diocesan representatives in order to increase this figure.

CANADA

Checking Up

The Most Rev. Howard H. Clark, Archbishop of Rupert's Land and Primate of All Canada, plans to leave Canada on November 4th, on a world tour of projects supported by the Canadian Church.

The Archbishop is to visit London, Jerusalem, West Pakistan, and India. During a three-week stay in India, he will attend celebrations marking the 150th anniversary of the founding of the Anglican episcopate.

In London, the Archbishop will meet with the Most Rev. Michael A. Ramsey, Archbishop of Canterbury, and with the Rt. Rev. R. S. Dean, Bishop of Cariboo, British Columbia, who takes over November 1st as executive officer of the Anglican Communion [L.C., July 26th].

STATE OF CHURCH

Giving Increases

Growth statistics of the Protestant Episcopal Church since 1961 do not present an encouraging picture, according to a report heard on October 14th by the House of Deputies of the Episcopal General Convention, and commented upon at a press conference by the Rev. Robert B. Appleyard of Greenwich, Conn.

Mr. Appleyard, secretary of the House

of Deputies' Committee on the State of the Church, revealed that for the first time since 1930 the growth in the communicant membership of the Church has increased at a slower rate than the population: one-tenth of 1% in Episcopal Church growth, compared with a 1.4% growth in the nation's population for the year 1963.

Other statistics reported by Mr. Appleyard were: 25% of the active Episcopal clergymen are at present engaged in non-parochial ministry; total giving to the Episcopal Church was \$209,000,000 in 1963 as compared with \$203,000,000 in 1962 and \$197,000,000 in 1961; the proportion of beyond-the-parish expenditures as related to total parish receipts grew in 1963 from 12.1% to 13.3%.

These last figures, said Mr. Appleyard, represent only a small increase, despite the formalization at the 1961 General Convention in Detroit of the Church's goal of 50-50 giving. The hope is that parishes will eventually divide the dollars at their disposal equally between work of their own and the outreach beyond local parish efforts.

CONVERSATIONS

Assemblies of God

The House of Bishops heard a warm introduction by Bishop Welles of West Missouri of Brother Thomas S. Zimmerman, general superintendent of the Assemblies of God, and heard their guest speak of more than three years of conversation between leaders of the Assemblies and the Episcopal Church. He said that the conversations did not seek doctrinal agreement, but a better acquaintance of each Church with the other and called the results "most satisfying."

ENGLAND

Feasible?

The Church Missionary Society is discussing with Churches in India and Pakistan the feasibility of bringing missionaries from those countries to England to work among their countrymen who have migrated there.

In discussing the venture, the Rev. J. V. Taylor, CMS secretary, noted that "the distinction between home and foreign missions becomes less and less tenable."

In a break with the traditional role of the foreign mission society, the CMS reported that it will send missionaries overseas to work in secular jobs. [RNS]

CALIFORNIA

"Golden Doors"

A service of consecration, climaxing 50 years of effort and marking the completion of Grace Cathedral, San Francisco, will be held on November 20th. The announcement of the service was made by the Very Rev. C. Julian Barlett, D.D., dean of the Cathedral.

The end of the current \$3,000,000 "completion program," financed by the Golden Anniversary committee, will also be the occasion for unveiling the Ghiberti "golden doors" of the cathedral.

A number of Church leaders, government officials, and civic leaders as well as representatives from other Church bodies are expected to be present and join with Bishop Pike of California and Bishop Millard, Suffragan, in the dedication and consecration ceremonies.

The first celebration of the Holy Communion at the new high altar will take place on Sunday, November 22d.

HUMAN AFFAIRS

Population Explosion

A resolution concerning the population explosion received considerable discussion in the House of Deputies when it was presented by the Joint Commission on Human Affairs. At the same time a resolution on family life was adopted without debate.

The resolution on population explosion reviewed the facts about population growth, the Church's continued objection and condemnation of non-therapeutic abortion and infanticide; declared that there are now morally acceptable means of family planning for the control of the population growth, and that it is the responsibility of the Church to give guidance in problems having theological and moral implications.

The House of Deputies made one small amendment, causing the resolution to read:

"Resolved, That the General Convention urge members of the Church to work in their communities for adequate resources for family planning, including assistance through public welfare and health agencies, and also for the protection of the right of husband and wife to determine, by mutual consent, the size of their family."

The resolution also encourages "the government of this nation to offer, whenever possible, information in family planning to other nations."

The House of Bishops concurred in the resolution as amended.

The resolution on family life offered by the Commission is to the effect "that the General Convention instruct the appropriate units of the Executive Council to gather data, formulate studies, and make specific recommendations to the 1967 General Convention on the Christian understanding of sexual behavior" and "that special attention be given to the existing premarital and marriage-counseling resources within the Church, utilizing professional agencies so that the Church may more adequately minister in these areas."

PRAYER BOOK

Versions and Revisions

Dealing with a variety of matters pertaining to the Prayer Book, the Deputies:

- ✓ Referred to the Standing Liturgical Committee a request from the Alaska deputation for a version of the Prayer Book in "basic English."
- ✓ Concurred with Bishops in electing the Rev. Canon Charles Guilbert as custodian of the Prayer Book.

The Bishops, dealing with a series of memorials reported by their Committee on the Prayer Book:

- ✓ Took no action on a memorial from Rhode Island asking for revision of the Prayer Book, and none on a request from Idaho asking the Liturgical Commission present a revised



Chapel at Kiel Auditorium sponsored by the religious.

Townsend Photo

Prayer Book to the 1967 General Convention. ✓ Referred to the Standing Liturgical Commission, with a request for favorable consideration, a memorial from the diocese of Chicago asking for provision that the Easter collect might be used throughout Eastertide. ✓ Asked the Commission to consider favorably a memorial from San Francisco requesting removal from the Table of Fasts in the Prayer Book the Fridays that fall between Easter and Whitsunday. ✓ Took no action on a memorial from Western Massachusetts that August 6th and the Sunday nearest that date be made Days of Remembrance (August 6th and 9th are the anniversaries of the nuclear bombing of Japan in 1945). The memorial set forth that the Days of Remembrance would involve penitence, thanksgiving for the avoidance of repetition of such bombings, and the determination to find ways to avoid nuclear war. In requesting to be discharged from further consideration, the Prayer Book Committee pointed out that August 6th is the Feast of the Transfiguration.

JOINT SESSION

Old-fashioned Belief

"The Church as the Body of Christ," was the fundamental theme used by Bishop Louttit of South Florida in his report, as a National Council member, to the National Council Joint Session.

He said that after some 35 years in the ministry he had come to the reluctant conclusion "that 'we' and 'they' are the most divisive words in the English language. It is easily seen in the relationship of congregations and dioceses (we) and the national Church (they, those nasty people, in New York)."

On the subject of the Episcopal Church's relations with other Christian bodies he said:

"The Church's doctrine is, 'The Church is the Body of which Christ is the head and all baptized people are members.' This explains our coöperation with the other large classic Christian bodies in the National Council of Churches and in the World Council of Churches. We deliberately joined with them that we may come to know each other better in spite of our denominational differences and that insofar as might be possible we would coöperate in proclaiming God's word, in strengthening His Church, and in serving His world."

Bishop Louttit went on, "Quite frankly, the Church does not yet give the financial support we need to do the job God is calling us to do. Our annual national Church budget could be doubled, if we gathered here cared enough for Christ."

Departing from his text, Bishop Louttit remarked:

"I am old-fashioned enough to believe in the doctrines of this Church as set forth in the Book of Common Prayer and in the faith the Church Catholic has held for 2,000 years. . . . When I cease so to believe I pray daily for grace enough to be honest and renounce this ministry and ask for deposition."

MINISTRY

Graduate Work

The strengthening of financial support for the Church's seminaries and for seminary students is a growing concern of the Episcopal Church Foundation, according to Mr. William A. Coolidge, who spoke to the House of Deputies. The Foundation was started in 1949 by former Presiding Bishop Sherrill.

Mr. Coolidge pointed out that in the beginning the Foundation served to provide a revolving fund for assistance to parishes in church construction and remodeling. He reported that some 57 dioceses have received loans totalling \$2,676,000.

Recently the Foundation has become concerned about the problems of theological education; feeling that more clergy



should be encouraged to devote time to graduate work, he said. It is necessary, however, to have schools with equipment and surroundings comparable to good arts and sciences graduate schools, if we do not want to risk the loss of a considerable proportion of the best prospective clergy, he said. He recognized that this would be a big undertaking but said the Foundation was studying such a possibility.

PRESIDING BISHOP

"Mr. Sewanee"

A news release from the University of the South regarding one of its alumni:

"When 'Doc' Hines, newly elected Presiding Bishop of the Episcopal Church, was an undergraduate at Sewanee he was head proctor, captain of the basketball team, commander of his fraternity (Sigma Nu), president of the junior class and vice-president of the senior class;

"Phi Beta Kappa, editor-in-chief of the *Purple* (student newspaper), class editor of the yearbook;

"Secretary-treasurer of Blue Key, national honorary leadership fraternity; tennis manager; president of Omicron Delta Kappa, national honorary leadership fraternity; president of Sigma Epsilon, literary fraternity;

"A member of Scholarship Society, Honor Council, Student Vestry, Athletic Board of Control, Pan-Hellenic Council, Alpha Phi Epsilon national honorary forensic fraternity, Sigma Upsilon national honorary literary fraternity, Alpha Psi Omega national

honorary dramatic fraternity, Prowlers social club;

"President — the office called 'Mr. Sewanee' — of the South Carolina Club; member of the Purple Masque dramatic society, the Sewanee union, and the Senior German (dance) club.

"He played freshman football and varsity tennis as well as basketball, fraternity baseball, and touchball. To help pay expenses he worked as an assistant registrar, freshman basketball coach, and tutor in Greek.

"He graduated *optime merens* in 1930."

Election

Presiding Bishops are elected in executive session, with public and press excluded, and no release is made of the nominations and balloting. For this reason, the following report (based on reliable reports) is necessarily incomplete.

Bishop Bayne, the Anglican Executive Officer, had a few more votes on the first ballot than did two other nominees, Bishop Hines of Texas and Emrich of Michigan. A number of other bishops received scattered support. On that ballot, Bishop Bayne received about 43 votes, and Bishops Hines and Emrich about 40 each.

On the next two or three ballots, the three leading nominees did not change their relative positions significantly, but the number of scattered votes was reduced.

On either the fourth or fifth ballot, Bishop Hines had more votes than Bishop Bayne. The sixth ballot brought election to Bishop Hines. He received about 83 votes, a majority, while Bishop Bayne received about 72 votes.

New First Lady

"I don't know when I'll get used to putting that 'Presiding' in front of 'Bishop,'" Mrs. John E. Hines told a reporter in St. Louis after she heard the announcement of her husband's election.

"I hope this is right for John and especially right for the Church," she said.

Mrs. Hines was waiting in their hotel room for her husband's return from the election meeting of the House of Bishops in Christ Church Cathedral across the street. It was there she received a telephone call from Bishop Goddard, Suffragan of Texas, who told her the news.

"I could scarcely believe it," she said.

A vivacious woman of medium height with graying hair, Mrs. Hines was concerned with problems of moving.

"I thought of where we might live but was told there is a house for us in Connecticut," she said.

The official residence of the Presiding Bishop is at Dover House on the grounds of Seabury House, the Church conference center near Greenwich, Conn.

"Please don't write about me," Mrs. Hines said, trying to answer repeated telephone calls and greeting guests at the hotel room, "just write about John."

TRIENNIAL

Elections

News of action by General Convention, increasing the number of women nominees for membership on the Executive Council from four to six, reached the Triennial Meeting just before the hour set for elections.

Nominated for membership on the Executive Council were:

Mrs. Robert H. Durham, Detroit, Mich.; Mrs. John H. Foster, San Antonio, Texas; Mrs. William J. Howard, Washington, D. C.; Mrs. John F. Marshall, Chevy Chase, Md.; Mrs. Donald Pierpont, Avon, Conn.; Mrs. Harold Sorg, Berkeley, Calif.

Elected as Members-at-large on the General Division of Women's Work of the Executive Council were:

Mrs. Seaton G. Bailey, Griffin, Ga.; Mrs. Charles W. Battle, Muncie, Ind.; Mrs. Murray D. Etherton, St. Louis, Mo.; Mrs. A. Travers Ewell, Miami, Fla.; Mrs. William L. Gardner, New York City; Mrs. John T. Mason, Jr., Haworth, N. J.; Mrs. John P. Moulton, Spokane, Wash.; Mrs. Theodore Van Gelder, Mexico City.

Mrs. Bailey, Mrs. Mason, and Mrs. Moulton were reelected for a second term on the General Division. The others are "first-time" elections. Mrs. Etherton, who was nominated from the floor of the Triennial Meeting, has served as local arrangements chairman of this Triennial, and is the diocesan president of the Missouri Churchwomen. Mrs. Van Gelder, who was also nominated from the floor, was born and educated in the Netherlands and has lived in Mexico since 1957. She and her husband are both active in the development of the Church in Mexico.

Mrs. William Gardner of New York retired from a government career to train for parish work and is now parish assistant and director of Christian education in a church school of over 500 students and a staff of 57 teachers.

Mrs. Battle is a graduate of Cornell University and has had wide experience in many areas of Church work in parish, diocesan, and provincial areas.

Mrs. Ewell has combined a business career in Miami with Church leadership and has been actively involved in work with Cuban refugees in South Florida.

Of the six women nominated for membership on the Executive Council, two, Mrs. Foster and Mrs. Pierpont, have served one three-year term on the National Council; Mrs. Durham and Mrs. Sorg are just completing six years of service on the General Division of Women's Work. Mrs. Sorg has acted as Presiding Officer for this Triennial Meeting, and Mrs. Durham as Assistant Presiding Officer. Mrs. Howard and Mrs. Marshall have both been active in the affairs of Episcopal Churchwomen in their dioceses, and



Townsend Photo

A place in the sun: Delegate to Triennial carries "tote bag" supplied by hospitality committee.

Mrs. Marshall, until recently, served on the Department of Christian Education of the (then) National Council and as a staff member of the General Division of Women's Work.

In Spite of Crises, Baskets

Unofficial badge of delegates to Triennial Meeting was an attractive, natural straw "tote bag" or basket, bearing the seal of General Convention, and given, packed with advance information and literature, to each delegate.

A boon to delegates, the baskets represented Triennial's hospitality committee a year and a half of hard work — making the insignia and attaching them to the baskets. Some bags reached the committee adorned with lurid orange, green, or purple stripes which had to be pulled out to make way for the red, white, and blue seals. A broken pipe poured six inches of water into a basement where the bags were stored awaiting the opening of the Triennial, creating a second crisis.

But the bags were laid out in the sun to dry, and delegates who received them were grateful.

GENERAL DIVISION OF WOMEN'S WORK

Miss Beath Resigns

At the meeting of Episcopal Churchwomen, held on Tuesday, October 13th, Miss Frances Young, executive director of the General Division of Women's Work, announced the resignation of Miss Elizabeth C. Beath, associate secretary for the United Thank Offering, effective the end of 1964. Appointed to succeed her in this position, as of January 1, 1965, is Mrs. Ernest E. Rucker, a member of the General Division of Women's Work.

UTO

Presentation Service

by ANNE DOUGLAS

The presentation of the United Thank Offering of the Women of the Church at a service of Holy Communion, with the Presiding Bishop and the missionary bishops taking part, is for many, both men and women, the peak experience of any General Convention and Triennial Meeting. Many come long distances for that one occasion. The contents of the little blue cardboard boxes — nickels, dimes, quarters, cruzeiros, centavos, and pesos — representing the personal thank offerings of thousands of women around the world, amounted in this triennium to \$4,790,921.51.

The service was held in Convention Hall of Kiel Auditorium, October 15th, in the presence of the Presiding Bishop, the Rt. Rev. Arthur Lichtenberger. Bishop Voegeli of Haiti was the celebrant, assisted by Bishop Bentley, vice-president of the Executive Council, Bishop Corrigan, director of the Home Department, and Bishop Cadigan of Missouri. Twenty-eight missionary bishops aided in administering the Communion to between 5,000 and 6,020 people. As a surprise to many, a woman took part in the service: Mrs. Edith L. Bornn, chancellor of the missionary district of the Virgin Islands and delegate to the Triennial Meeting, was epistoler, going to the lectern from her seat in the congregation.

During the service, in observance of the 75th anniversary of the United Thank Offering, a plaque commemorating the first United Thank Offering, which was presented in the Church of the Holy Communion, New York City, on October 3, 1889, was blessed. The plaque will be placed permanently in the Church of the Holy Communion.

Music for the service was Ronald Arnatt's "Communion Service for the People, for congregation, choir, two trumpets, and organ, dedicated to the glory of God for the ministry of the Rt. Rev. and Mrs. Arthur Lichtenberger." It is a beautiful and satisfying setting for the Holy Communion, in which the congregation *can* join. Anthems sung during the offering were "Now is salvation," Bach, and Pachelbel's "Now thank we all our God." Bach's "We thank Thee O God" sung during the Communion, proved disquieting to many people who found themselves torn between a desire to listen to fine music and their sense of devotion as they offered their "prayer and gifts and joyful service." An unforgettable sound for those who have never heard it is the soft shuffle of leather on concrete floors as the long lines of communicants approach and retreat from the altar rail.

The helpful "meditation," included in the service program to guide people in their preparation for Communion, was written by Sister Majorie Raphael, S.S.M.

Impressions of St. Louis

by FRANK STARZEL

The impressions of St. Louis carried away by Convention attenders will depend entirely on where they went and what they did during their stay in the city.

For those who concentrated solely on Convention business, there will be recollections only of the labyrinthian Kiel Auditorium with its maze of ramps which



always seemed to lead where you didn't want to go, or the complicated routes for getting from one meeting room to another.

Others might have a picture of a magnificently planned city, because they would have seen only the open squares surrounding various public buildings and memorials adjoining the auditorium and flanked by modern residential and office buildings.

But those who went into the main business section would remember rather narrow streets, a melange of buildings, mostly old, and sometimes interminable traffic jams.

For those who were in St. Louis only the night after the Cardinals won the World Series it was a nightmare of noise as, for hour after hour, pennant-waving, cheering crowds rode interminably around the hotel areas with horns blaring.

Those who ventured a bit farther than Christ Church Cathedral found numerous other beautiful church buildings and an amazing sprawl of independent cities and towns contiguous to the city itself.

Finally, there were those who found that not all is sedate in St. Louis when night falls, by going to the "gaslight district," an entertainment area that rivals almost any city in this country except perhaps New Orleans.

But without exception everyone who was here will remember friendly people, crowded restaurants, and a variety of pleasant weather.



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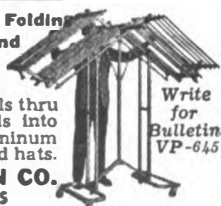
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VP-645

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According to the Scriptures

Solomon's Time

© 1964, J. R. Brown

by the Rev. J. R. Brown
of Nashotah House

The later years of David were full of tragedy, and the narrator seems to be showing us how the righteous will of the Lord worked itself out in the life of the king who had flouted it. Despite his penitence, the consequences of his sin remain and corrupt his family. His own sons attack one another, and the eldest attempts to usurp the throne, so that David has to flee from the very city he had captured and made his own, II Samuel 15-18. Yet although the writer did not conceal or spare the sins of his hero, David remains a figure beyond compare, and later ages longed for his day to return. The Davidic monarchy came to an end in 587 B.C. and thereafter Israel was largely a subject people, to the Persians, then the Greeks, then the Romans. Whatever it meant to be the people of God, it clearly did not mean that they were the spoil darlings of Providence. But the Hope lived on, with the sure promise of God in II Samuel 7 to sustain it, that a Saviour would arise in their own nation, from the family of David. "Son of David" is a title which our Lord accepts in Mark 10:47 from the lips of blind Bartimeus (see also Matthew 9:27; 15:22).

Figure of Splendor

Solomon came to the throne about 960 B.C. and reigned for 40 years. He is a figure of great splendor, under whom the Israelite monarchy took on the characteristic features of an oriental court; nearer to absolutism, and with a great harem, many servants, splendid buildings. He is remembered as the builder of the Temple of the Lord in Jerusalem; it was in fact a royal chapel for which he drew heavily on Phoenician architects and styles. It was by no means all he built. The well-known American archaeologist, Dr. Nelson Glueck, tells us in his book *The Other Side of the Jordan* of his discovery of Solomon's copper refinery and seaport at Ezion Geber on the Gulf of Aqabah, all built, he says, "with considerable architectural and engineering skill." So he was a copper king, and we know also of his virtual monopoly of the horse and chariot trade, buying them in Cilicia and Egypt and selling them profitably to the Hittites and other peoples. We have now excavated the royal stables at Megiddo which housed some 480 of his horses.

He is also known of course, as a figure of great wisdom, whose fame was known even to the Queen of Sheba in her kingdom more than 1,200 miles away in southwestern Arabia. There is the story of his dream in I Kings 3:4-15, and his wise judgment in 3:16-28; his proverbs and songs, 4:29-34. Three books of the Old Testament are ascribed to him — Proverbs, Ecclesiastes, the Song of Songs — Psalms 72 and 127, and, in the Apocrypha, the Wisdom of Solomon.

Thus in comparatively few years under David and his son, what had been largely an agricultural state became one with important commercial and industrial enterprises, and a considerable degree of culture. It was a brief period of magnificence, and possible only because the great powers which surrounded Israel had their own problems and were tranquil.

Payment in Cash

But the royal dignity was expensive, and Solomon's subjects had to pay in cash and kind and forced labor. We see a sharp conflict between the centralizing tendencies of the Crown, and the separatist tendencies of the old tribal system. The King divided the country for purposes of taxation into twelve administrative districts which disregarded the old tribal boundaries. Now, not only the dispossessed Canaanites, but also the victorious Hebrews alike became the subjects of the King.

The people's enthusiasm for royal splendor was obviously somewhat weakened by the time of Solomon's death, and his heir, Rehoboam, chose this inauspicious moment for still further demands, I Kings 12:1. The kingdom simply came apart in his hands. He was left with his capital, Jerusalem, two tribes (Judah and Benjamin) out of the Twelve, and such territory as they possessed. The remaining ten tribes, which had much the best land of the country, formed a new kingdom with its own ruler, its own capital, and a chief sanctuary at Bethel in conscious opposition to Jerusalem and its Temple. The two nations spoke the same language, worshiped the same God, had the same history and traditions — yet went their separate ways. The southern kingdom, Judah, was the more stable, under the dynasty of David. In the north, Israel, there was little dynastic succession. Of its 19 kings, coming from nine different families, eight were murdered by usurpers, and it was the northern kingdom which first fell, like many another small state, before the trampling armies of Assyria. But not before something had been gained; the Word of the Lord to his servants: the prophets Amos and Hosea. To these we must now turn.

AGE OF MISSION

Continued from page 15

lieve in the Holy Spirit. The Holy Spirit is a master of originality. He never repeats Himself. He chooses strange and unexpected people to be the bringers of revival, and He usually seems to work from the bottom upwards. Revivals seldom start with the bishops. The bishops have to lead them and direct them once they are started.

Because the Holy Spirit seldom seems to repeat Himself, the pattern of further advance, when it comes, will probably not be in any kind of way similar to that which took place in the 19th century. Bishop Stephen Neill has said, "The age of missions is at an end; the age of mission has begun."

If we in the Church today can only deeply understand the meaning of this phrase, then indeed there is hope for the future. The age of mission has begun. Already, certainly, remarkably fresh insights have come to raise up allies to a preliminary and further advance in mission: First, a new, fresh, virile ecumenical mission; secondly, a new understanding and awareness on the part of the laity of their task in the full mission of the Church. Thirdly, and more recently, there is a new awareness of mutual responsibility bringing with it a rediscovery of our unity in Christ and our responsibility for other parts of the world family of Christians as well as for those parts of the world that have not yet responded to the Christian message and the Christian challenge.

In the diocese of Coventry, the laity are taking an ever increasingly active part in the mission of the Church, both within the structure and liturgy of the Church — a greatly increased part in its government and a steadily increased place in its services, reading the Epistle, leading the intercession, helping the priest to prepare his sermon and often preaching it themselves.

And in the Church's mission to the world, the laity are beginning to recognize their full and rightful place — in stewardship and tithing, in bearing witness in the industrial and commercial society — working alongside industrial chaplains, in active leadership in local and national government, as Christians. The laity are — or should be — paratroopers, the shock troops of the Church, with the clergy backing them up as chaplains from behind.

Two Major Tasks

Two major tasks lie ahead of us — first, to present Christ to the unevangelized parts of the world, for it is still abundantly true that one third of the people in the world have not so much as heard the name of Jesus Christ. The other major task which confronts us is to present Christ in a way that is intelligible

and acceptable to the vast numbers of people who have been inoculated by a pallid and an anemic presentation in the past, and to a culture which is nominally Christian but in reality, pagan.

In this colossal task of world mission, the Church must recognize that as a corporate body it either is or is not an evangelistic agency — far more telling or far more off-putting than any individual Christian or pseudo-Christian could ever be.

Picture to the World

It is then pertinent to ask ourselves what kind of picture our congregation presents to the world. Does it present a picture of a united, dynamic, loving, humble, serving people, outward-looking toward contemporary society and outgoing in their humble identification with would-be secular leaders in works of good will? Or does it present the picture of a false escapist piety that turns its back upon the world, runs away into a false and sentimental worship which takes no responsibility for and finds no expression in acts of personal service.

If the latter is the picture, then however numerous the organizations, however wealthy the collections, however oratorical the sermons, the impact upon the world is merely that of sounding brass or a tinkling cymbal.

The congregation is still — as it has always been — the greatest evangelistic agency of all.

Nevertheless, we need to train our Church members to give a better account of themselves in the secular world. Too often they give the impression of people who are themselves confused, ignorant, uncertain, almost ashamed of being known to be Christian. And here I would say that some of our Church leaders are not exactly helping us.

While it is true that we need to re-examine and express afresh and with imagination our services and liturgy, and also to overhaul our theological thinking, nevertheless let us do this theological overhaul within our theological seminaries and behind the doors of our university studies and not at the end of television cameras. And if we must wash our dirty linen (and we must) let us not do it in public.

This often confused generation of ours is sufficiently confused without being confused still further by being told what they cannot believe. They need a positive faith for life, even if that faith has to be drastically phrased and reexpressed in the light of modern thinking. Men need to have a saving faith — or, as I would prefer to express it — the saving Person. For however differently we may have to express this in the light of modern theological insights, Jesus Christ is the same yesterday, today, and forever. And He still saves men from moral defeat, frustration, despair, and death unto a life that is rich, thrilling, and unending.

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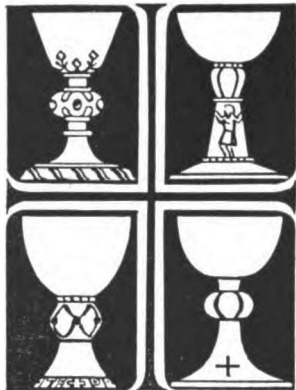
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LAYMAN'S MINISTRY

Continued from page 17

actuary and husband and putting on my non-secular hat of speaker at a Church function.

What then do we mean by "being the Church in the world?" I expect some of you have been patiently waiting for me to get around to this, to get to the point. I am not about to try to tell you what to do. We Americans are practical planners; we want a blueprint for action—specifics. But I have a strong conviction that our task as Christians, as the Church in the world, is fulfilled differently for each of us.

Certainly each of us is different. Moreover, we each live in a different environment of personal contacts. We each brush shoulders with different people. I cannot tell you how to pursue your task, as the Church, with *your* wife, or with *your* kids or parents, or with *your* boss, or with *your* subordinate, or with the man you go fishing with. I feel very strongly that specifics in this area are extremely dangerous. No one is average. Christianity above all other faiths affirms the individuality of the person.

A Person-to-Person Thing

You see, I feel that Christianity is a deep person-to-person thing. The Holy Spirit usually works *through* one individual *to* another. Our task consists of nothing more than being channels of God's grace. If we can *be* what we should, we will *do* what we should, in our work and in our leisure. "Love God and do as you please," said St. Augustine.

You see, it comes down to the very uncomfortable question not of what we do but of what we are.

Before I can be the Church, I must be a Christian. This raises the deeply disturbing question. I wonder how many of us have really faced up to it. Am I really willing and ready to confront myself with Christianity? Am I willing to make the necessary surrender of myself? Am I really ready to take one last look at that mirror of pride in which I have been seeing myself so flatteringly reflected and to pick up a hammer and deliberately smash that mirror once and for all? For that initial and necessary smashing of my pride is indeed a shattering process. Once that mirror is broken, I no longer get a flattering reflection. I look down then and see my true naked self, shivering and miserable—and ashamed.

It is only then that God through Christ is able to clothe me and warm me and comfort me with His love, to redeem me from the consequences of my misuse of the free will He gave me. It is only then that I begin to be a Christian, to be "in Christ."

And it is then that I begin to sense what it means to be a free child of God. I begin to see myself as I really am. I

begin to be free of my images, my false fronts. I begin to accept myself as I really am, because God accepts me. I begin to be free of self-doubt and guilt, because Christ died for me. I recognize my limitations and accept them. I begin to be free to be myself. Self-respect is substituted for self-delusion—respect for myself, just as I am, grounded in the sure knowledge of God's respect for me, just as I am. This is the beginning of perfect freedom.

In the Same Lawn

It is also the beginning of respect for others—respect for them as brother children of God, respect for their freedom, because it is rooted in the same ground as my own freedom. We are separate blades of grass growing in the same lawn, with our roots in the same Ground. I, a Christian, approach my world of work and my world of leisure as a free man, self-confident because I am God-confident. I have made the surrender, I have received freedom. I know myself. I accept others. Martin Luther said that a Christian man is the most free lord of all and subject to none; a Christian man is the most dutiful servant of all, and subject to everyone.

I have no more actuarial knowledge than I had before. I am sure some pagan actuaries know more than I do. But my spirit is rooted in the eternal Ground. I feel differently about people, be they on my side or in an adversary situation, like opposing lawyers in court.

With this approach—that of the Christian—I am free to begin to be the Church in the world. It is in the world that the Church must be. We cannot bring the world to the Church; we must, by our presence, bring the Church to the world. You don't keep the yeast on the shelf and bring the dough to the yeast. You take the yeast off the shelf and mix it into the dough. We are the yeast.

Knowing then *what* we are, Christians, and *who* we are, the Church, we bring a very special quality of life and love to *where* we are—to our work and the people in it, and to our leisure and the people in it.

Preparing us laypeople for our role in the world . . . is the primary purpose of most ordained clergymen. This is also the primary purpose of the parish. Our parish life together of worship, prayer, discussion, study, mutual support, and understanding, should never lose sight of the fact that its primary purpose is to prepare us laypeople for our role as the Church in the world. Only death awaits the Church that loses sight of this.

One final note: Do not be afraid. We are not alone in the world; Christ is there ahead of us; the Holy Spirit is there to support and guide us. You see, we alone are not the Church. The Church is you and I, plus the Holy Spirit. Let us never underestimate His power.

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BOOKS

Continued from page 6

the Council, and shows the danger of defeat which even the great majority of the Council fathers, the bishops from all over the world, faced in 1963 and will face again in 1964.

FREDERICK GRANT

The Pilgrim. By Michael Serafian. Farrar, Strauss. Pp. 281. \$4.50.

Once more, an account of the Vatican Council by a pseudonymous author! Michael Serafian is an experienced diplomat and a devout Roman Catholic, and seems to be thoroughly "in the know" about everything that happens in Rome. Further, he dedicates the book to Pope Paul. His motives are therefore unquestionable.

But why must books on the Council be so secretive? I suppose the answer is that it is the only way they can be absolutely frank. This one certainly is. Titled *The Pilgrim*, it deals with Session II: "Pope Paul VI, the Church, and the Council in a Time of Decision"—one might almost suppose this was a mistake for "Indecision." The question with which the author begins is, "What went wrong with the Vatican Council?" And the answer, briefly summarized, is that the hidden forces in the Curia and behind the Curia had decided to halt the advance toward modernity and therefore drove Paul into a corner.

Whether or not this is true—and how many of us can tell?—the data and their treatment are absorbingly interesting. If only the half is true, it illustrates what Pope Paul is "up against," and the dire necessity of the Council taking a stand to defend him. This is something the bishops have not been trained to do. They have always been told that Holy Mother Church does not err, under the guidance of the Pope. But alas, in the minds of many, perhaps most, Roman Catholics, Holy Mother Church has been identified with the Curia and especially the Holy Office and the various hierarchical functionaries who come and go in the papal court. It is said that emissaries of the Vatican even take precedence over cardinals and archbishops in their own territory!

The book deals with the immense strains that emerged at the first session, slowly but undeniably; the tensions between the nations, the problem of Communism and the Church's attitude to it; the Eastern problem and the Great Schism, still unreconciled; the Jewish-Christian tension and its intensification by the resurgent Arabism in the East—all these factors combine to explain the slow-down at the second session, and the decision (a most wise one, I believe) of Pope Paul to visit the Holy Land as a pilgrim (hence the title). The only way to deal

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with a bundle of threats and tensions is to meet men face to face, not write letters (as usually in the past!). The success of Pope Paul in his Christmas pilgrimage is evidence of his wisdom in choosing this way of handling the problems, both with the East and with the Israelis and Arabs. The solutions are not in hand, but the decks are clear for a more promising solution at Session III. It really was a wise decision, to postpone the Jewish statement until Session III.

Other matters emerge, in utter frankness. For example, the financial background of Vatican policies — a matter somewhat more than touched upon in Hochhuth's play, *The Deputy*. The problem of protocol and the question whether or not to go to Israel via Jordan or the reverse, and how whichever choice was made would affect the Arab opposition to the document on the Jews—"A moment's reflection serves to show us that the fundamental reason was not the possibility of Arab opposition, but rather vested interests, theological and/or economic" (p. 213). Perhaps Paul was weak. But it is footless to contrast him with John, who swept all before him with his embracing warmth and sanguine humanity, his love for all men. Give the new Pope a chance! He is still new. His heart is in the right place, and his eyes are on the right goal. And he has suffered only one down; in the next kickoff he may make a touchdown—as many of us (not Roman Catholics) are hoping, praying, and expecting.

FREDERICK GRANT

The Rev. Dr. Grant was an official Anglican observer at Vatican Council's first session, and his own book on Rome and reunion will be reviewed soon.

Tactics, Old but Basic

Missionary Principles. By Roland Allen. Eerdmans. Pp. 168. Paper, \$1.45.

The current reëxamination and reappraisal of the Church's missionary program has led to a widespread interest in the works of Roland Allen.

This provocative and stimulating Anglican writer produced most of his books half a century ago: their full value and importance is only being discovered today. Newest reprint is *Missionary Principles*, first published in 1913; apparently it was not reissued again until this current reprint by Eerdmans.

Those who have only read Allen's more controversial books will find here a different side of his personality. This book proposes no new schemes or new tactics, but is a thoughtful and meditative examination of those basic principles which must underlie the Christian missionary effort in any age.

H. BOONE PORTER, JR., D.Phil.

Readers interested in Allen may want to refer to Fr. Porter's article on him and his writings [L.C., May 19, 1963].

A Muslim Discovery

The Dome and the Rock: Jerusalem Studies in Islam. By Kenneth Cragg. London: S.P.C.K. Distributed in U. S. by Seabury. Pp. 262. \$8.

Devotional practices and scriptural knowledge in Islam often relate to comparable Christian practices.

Kenneth Cragg, warden of St. Augustine's College, Canterbury, and honorary

canon of Canterbury and Jerusalem, deals with this subject in *The Dome and the Rock*, written for group discussion and private study. At times Christian and Islamic teaching and practice are in contrast, and at times there is mutual conviction about nature, man, and God.

Considered in the volume are prayers and pilgrimages, love of neighbor of which the *zakat* is an example, names of God and references to God, and the relation between idolatry and the arts. Illuminating are expositions regarding the Muslim attitude toward sex, death, and vital problems. There is extensive treatment relating scriptural teaching to some present-day political matters. Of help to the student is a book-list and questions for study and discussion.

Dr. Cragg's life interest has been Islam, and his personal background and Church connection enable him to relate the theological and devotional practices of two cultures. This is one of the advantages of the presentation of the material. The content of the book, however, is more heavily weighted toward Muslim practices and philosophy, and presupposes a knowledge of the corresponding Christian position. In his introduction the author says that his hope is that the material would "arouse and inform a Muslim discovery of Christ." The theme, he adds, is both theological and "religious," and he makes the attempt to explain Muslim dogma, attitude, and institution, and to explore their range and potential so that the Christian might relate them both to himself and his belief.

JOSEPH POLITELLA

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Blight or Blessing

The Jubilee Book of the Benedictines of Nashdom, 1914-1964. London: Faith Press. Pp. 86. 15s.

Centers of Christian Renewal. By Donald G. Bloesch. United Church Press. Pp. 173. \$3.

In the heat of the Reformation, monasticism was generally considered to be a blight on society, and in most Protestant areas it was thrown out wholesale. Although there were a number of isolated attempts at community living, there was nothing stable or permanent until the last century, when monasticism was revived in the Anglican Church. And in this present century, there have appeared among Protestant Churches a number of different types of communal life.

The Jubilee Book of the Benedictines of Nashdom is a concise history of the first successful Anglican Benedictine community since the Reformation. This year marks their 50th birthday, and we can be grateful that the celebration includes this book.

There is brief mention of Llanthony and Caldey, the two earlier Benedictine communities which failed; and the Nashdom Benedictines go on record as disavowing any continuity with them.

Beginning with the Pershore foundation in 1914, the record continues with the struggles of the early years, relations with the bishops, the move to Nashdom in 1926, and various works and activities. In addition to the chronological story of their development, there is an interesting personal sketch of Abbot Denys Prideaux, who guided the community through its first difficult years; and shorter notes on several other members and individuals

associated with Nashdom, including Dom Gregory Dix, whose *Shape of the Liturgy* has become a classic in its field.

Americans will be particularly interested in the chapter on St. Gregory's Priory of Three Rivers, Mich., which celebrates its 25th anniversary this year, concurrently with the community's jubilee.

A number of old and new photographs add to the book.

In *Centers of Christian Renewal*, Donald G. Bloesch, associate professor of theology at the Theological Seminary of Dubuque (Iowa), has made a penetrating study of eight Protestant religious communities of diverse backgrounds. Most of these rose after the start of World War II, and they must be viewed against the background of the increasing secularization of western culture—including the secularization of the Church.

Only two of these—the Community of Taizé (France) and the Ecumenical Sisterhood of Mary (Germany)—are monastic in structure. The others share a common life, but are under somewhat looser ties. All of them try to provide a center for spiritual renewal; the author thus speaks of them as evangelical communities.

The Anglican monastic orders are not considered here, partly because they emerged in another period of history, and partly because they are in the older patterns of devotion, rather than the "break-through" into new forms of piety which the new centers represent. There are, however, studies of two non-monastic English communities: Lee Abbey in North Devon, which uses house parties, conferences, and retreats for its evangelical and catholic expression; and St. Julian's in Sussex, a retreat center begun by Florence Allshorn.

Other communities considered are Koinonia Farm in Georgia, the Agape

Community in Italy, Iona in Scotland, and Bethany Fellowship in Minnesota. Each is examined historically and theologically, and the first and last chapters are devoted to an overall survey of the communities (including many additional ones), and an appraisal of their relationship to the Church.

Dr. Bloesch has studied each of the communities firsthand, and his well-written book will be of interest to everyone who wishes to be informed on contemporary movements in the Church.

ELLEN SUE POLITELLA

Mrs. Joseph Politella's master's thesis was on Episcopal Church religious orders. She is currently a teaching fellow at Kent (Ohio) State University, while working on the doctorate.

Books Received

WHAT IS A CARDINAL? By P. C. Van Lierde and A. Giraud. Hawthorn: Vol. 84, *20th Century Encyclopedia of Catholicism*. Pp. 148. \$3.50.

MY SISTER DOROTHY KERIN. Story of her life and ministry of healing, by her sister, Evelyn Waterfield. Foreword by the Bishop of Coventry, Dr. Bardsley. Mowbray. Pp. 184. 18s.

WHAT IS DOGMA? By Charles Journet. Hawthorn: Vol. 4, *20th Century Encyclopedia of Catholicism*. Pp. 111. \$3.50.

THE MYSTERY OF TIME. By Jean Mouroux. Deacle. Pp. 319. \$5.50.

ASPECTS OF CHRISTIAN SOCIAL ETHICS. By Carl F. H. Henry, Eerdmans. Pp. 190. \$3.95.

SACRAMENTS OF INITIATION: Baptism and Confirmation. By Charles Davis. Sheed & Ward. Pp. 159. \$3.50.

THE QUEST FOR SERENITY. By G. H. Morling. Eerdmans. Pp. 91. Cloth, \$2.50. Paper, \$1.25.

GOD'S WORLD IN THE MAKING. By Peter Schoonenberg, S.J. Duquesne University Press. Pp. 207. \$3.95.

JOY. By Bertrand Weaver, C.P. Sheed & Ward. Pp. 182. \$3.95.

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**.

PHOENIX, ARIZ.

CHRIST CHURCH OF THE ASCENSION
5100 N. 40th St. (Temporary quarters)
Rev. Canon George McNeill Rey, r
Sun HC 8, MP 9:30, 11; Ch S 9:30;
Nursery 9:30-12:30; Thurs HC & Healing 10

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French
Service 4, EP & Ser 5:30; Daily services 8:30,
12:10, 5:15; Church open from 7 to 7

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues,
Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat
4:30-5:30, 6:30-7:30

Continued on next page

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; hol, holiday; HC, Holy Communion; HD, Holy Days, HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOM, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



CHURCH DIRECTORY

Continued from previous page

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 7:30 & 5:30, Thurs & HD 9; C Fri & Sat 5-5:25

INTERCESSION

501 N.W. 17th St.
Rev. Bruce E. Whitehead
HC 7:30; HC or MP 10; EP 7:30

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.
Sun 8, 9:30, 11, 12; LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

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

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road
Rev. John F. Hamblin, Jr.;
Rev. George P. Huntington
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

ATLANTA, GA.

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

CHICAGO, ILL.

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

ASCENSION

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

EVANSTON, ILL.

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

LOUISVILLE, KY.

GRACE (a bulwark of the Faith)
Rev. John S. Letherman, r 3319 Bardstown Rd.
Sun Masses 8 (Low), 10 (Sung); Daily as scheduled

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. William L. Jones
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6, Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

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

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
Rev. Thomas F. Frisby, r; Rev. R. S. Shank, Jr., c
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC
The Living Church

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarratt
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon, Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10; EP daily 5:30

EAST MEADOW, LONG ISLAND, N. Y.

CHRIST THE KING 5th St. off Prospect Ave.
Rev. Marlin L. Bowman, v
Sun 8 HC (Sold), 10 MP & HC (Sung)

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; Wkdays MP & HC 7:15 (& 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.
Sun 11. All services and sermons in French

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
Sun HC 9 & 15, 11, MP Ser 11 ex 15; Wed HC 7:30; Thurs HC & LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN

46th St. between 6th and 7th Aves.
Sun Low Masses 7, 8, 9 (Sung), 10; High Mass 11; B 8; Weekdays Low Masses 7, 8, Wed & HD 9:30, Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, 7-8, Sat 2-3, 4-5, 7:30-8:30

RESURRECTION

115 East 74th St.
Rev. Leopold Damosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 9 (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 (15), 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

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 12:10 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; Int 1:05; C Fri 4:30-5:30 & by appt. Organ Recital Wed 12:30

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



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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9 Tues 8, Wed 10, Thurs 7; Int noon

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat 9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low Mass

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP 5:30; Daily: 7:45 Matins, 8 Mass, 5 EP

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:30, 5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15, Sat 12-1

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
Sun MP & HC 7:45; HC 9, 11, 5, EP 8; Daily MP & HC 6:45 (ex Thurs 6:15); EP 6

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Beinbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7 ex Tues & Thurs 10; C Sat 4-5

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby, r
Sun 7:30, 9 H Eu, 11 Mat & H Eu

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev. Jack C. White, Rev. Frederick McDonald, canons
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

GENEVA, SWITZERLAND

The American Church, (Emmanuel Episcopal)
4 rue Dr. Alfred Vincent (off Quai Mont Blanc)
Rev. Perry R. Williams; Rev. Kent H. Pinneo
Sun 8, 9 & 10:45 MP & Ser with Ch S (HC 15)