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Four Roman Catholic sisters browse among Convention exhibits.

MRI in Detail [page 16]

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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

Books	4	Letters	6
Deaths	31	News	9
Editorials	18	People and Places	30
Question Box	3		

FEATURES

The Vine and the Branches	Bishops' Pastoral Letter	15
Mutual Responsibility and Interdependence		16

THINGS TO COME

November

8. Twenty-fourth Sunday after Trinity
11. Convention of the diocese of Arizona, St. Philip's in-the-Hills Church, Tucson
14. Convocation of the district of Utah, St. Mark's Cathedral, Salt Lake City, to 15th
15. Twenty-fifth Sunday after Trinity
22. Sunday next before Advent
26. Thanksgiving Day
29. First Sunday in Advent
30. St. Andrew

December

2. Special convention of the diocese of Oregon to elect a suffragan bishop, St. Mary's Church, Eugene
6. Second Sunday in Advent
8. Executive Council meeting, Greenwich, Conn., to 10th

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

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

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November 8, 1964



Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 East Michigan St., Milwaukee, Wis. 53202. Questions may be shortened for use, or several questions on the same subject may be rephrased to be answered. We do not promise to answer every question submitted.

Our rector refuses to allow any music of which he disapproves to be played or sung at weddings, and claims that as rector he has sole authority in all music matters. Is he right?

Yes, he is completely right. Canon 24 reads: "It shall be the duty of every minister to see that music is used in his congregation as an offering for the glory of God and as a help to the people in their worship in accordance with the Book of Common Prayer and as authorized by the rubric or by the General Convention of this Church. To this end he shall be the final authority in the administration of matters pertaining to music with such assistance as he may see fit to employ from persons skilled in music. . ."

? ? ?

Having been confirmed some 40 years ago, I notice a trend in the Church toward lowering the minimum age for Confirmation. When I was a child, our rector required that a confirmand be at least 14. In our parish today the minimum age is 10. I realize there is no Church law governing this, but do you think this trend is a good thing?

Yes, we do. Our belief is that a child of 10, who has had good spiritual instruction and is otherwise "ready and desirous," should be confirmed and admitted to Holy Communion. As a Christian desiring the sacrament he is entitled to be admitted to it as soon as he can master

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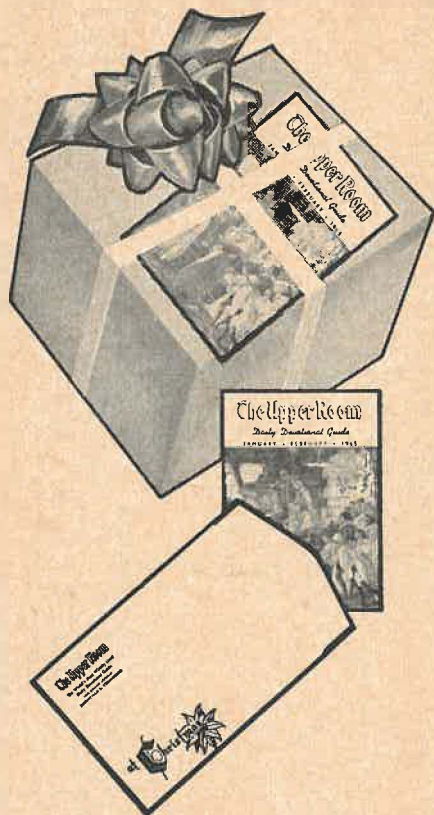
Edited and with an Introduction by William J. Wolf

Professor of Theology, Episcopal Theological School, Cambridge, Massachusetts

This book, exploring a new dimension in ecumenism, is a provocative fraternal response to Vatican theologian Hans Kung's inquiry about reforms needed within Protestant churches today if they are to continue truly as churches of the Reformation. The contributors are Daisuke Kitagawa (Episcopalian), J. Lynn Leavenworth (Baptist), Lawrence L. Durgin (United Church of Christ), William H. Lazareth (Lutheran), Colin W. Williams (Methodist), Lewis F. Mudge (Presbyterian), and Daniel J. O'Hanlon, S.J. (Roman Catholic). \$3.95 at all bookstores

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BOOKS

At the Snap of Our Tongues?

Tongue Speaking: An Experiment in Spiritual Experience by the Rev. Morton T. Kelsey (Garden City: Doubleday & Company, Inc. 1964). Pp. ix & 252. \$4.50.

A strange and controversial phenomenon has sprung up among the "traditional" Protestant Churches as well as among some Episcopal Churchmen: the ability of "speaking in tongues," technically known by the Greek term, *glossolalia*. This manifestation has attracted considerable attention of a wider public within the last few years.

A number of Episcopal dioceses have had committees appointed to investigate the movement and several bishops have issued restraining directives of differing limitations. This summer a priest of the diocese of Los Angeles, the Rev. Morton T. Kelsey, rector of St. Luke's Church, Monrovia, has published, after considerable study, a book presenting a history and a theologico-psychological analysis of this headline phenomenon. Upton Sinclair, the well-known writer and Episcopalian, has written the foreword. Fr. Kelsey in his preface acknowledges with gratitude the help offered him by his two associates, the Rev. A. Adams Lovekin, who wrote, in 1962, his master's thesis entitled "Glossolalia: A Critical Study of Alleged Origins, the New Testament and the Early Church," for the graduate school of theology, University of the South, Sewanee, Tenn.; and the Rev. Stuart G. Fitch, who has experience in tongue-speaking.

The author affirms that the present movement of *glossolalia* is "a cry of protest against the materialism and formalism of Western Christianity" (p. 183), which, influenced by Aristotle and the Aristotelian St. Thomas Aquinas, has emphasized the rational and cognitive at the expense of the supernatural and revealed. Fr. Kelsey suggests, quite rightly, that Protestant theology simply "broke up a train on the same track and got up a new head of steam . . . but the track was still the basic rationalism and empiricism of Aristotle and Aquinas" (p. 186).

The book contains a helpful history of tongue-speaking, from the Whitsunday event recorded in Acts 2 and elsewhere in the New Testament, through the Patristic period, the Medieval and modern history of the Christian Church. His survey includes the ecstasies (Holiness and Pentecostal groups) as well as the "staid" (p. 97) Protestant denominations (pp. 95-136) and Eastern Orthodoxy (pp. 43-46). The phenomenon is then analyzed from theological and psychological (mainly Jungian) vantage points (pp. 169-217).

what the Church requires by way of preparatory knowledge—and the normal 10-year-old can do this. Then, some Christian psychologists argue plausibly that it is well for a child to be thoroughly rooted and grounded in regular Communion before he enters the sometimes shattering crisis of adolescence. His faithful and regular reception of the Holy Communion will help immensely to stabilize him and see him through this painful experience of growth.

On the other side, there are those who fear that the child of 10 is more likely to be stampeded into Confirmation simply by the fact that all the other youngsters of his age are doing it. Clergy and parents must beware of this danger and do all they can to make sure that any person, of whatever age, presents himself for Confirmation because he believes that God is calling him to take this step.

? ? ?

I understand that Prayer Book Studies IV, The Eucharistic Liturgy, published in 1953, is no longer seriously considered as a possible revision of our Eucharistic rite. My question is in two parts: Is the Standing Liturgical Commission presently at work on another proposed revision of our Eucharistic liturgy? If so, when is it likely to be published?

We are authoritatively advised that Prayer Book Studies IV is no longer seriously considered as a possible revision of the Eucharistic rite. The Commission has another proposed Eucharistic rite ready for publication, but is deferring its publication until after General Convention. The Commission does not wish to seek Convention approval on this rite even for trial use, at the present time, preferring to have it first published and discussed by the Church in general.

? ? ?

What is the difference between the doctrines of consubstantiation and transubstantiation?

According to the doctrine of consubstantiation, the substance of the bread and wine in the Eucharist continues to exist after the consecration, but in union with the Body and Blood of Christ. The doctrine of transubstantiation holds that the substance of the bread and the wine is annihilated in the consecration, so that there is only the substance of the Body and Blood of Christ—with the accidents (i.e. the appearances) of bread and wine remaining.

Many personal histories are included to strengthen Fr. Kelsey's premise that "the theology of a direct contact with spiritual reality, which makes tongues a conceivable phenomenon, is not absurd" (p. 229), and that "glossolalia can be a regenerative influence with relatively few dangers when it occurs within a Christian community in which there is understanding of the mysterious spiritual levels of the human psyche and of the God which touches men at these levels" (p. 232). But what constitutes a Christian community and who determines the validity of understanding?

The book answers many questions and raises many more, especially theological ones. A lot of Episcopalians will be unhappy to see the author including their Church among "Protestant denominations." The author incorporates helpful appendices ("Non-Physical Realities in the Gospels, Paul's Letters, Acts, and the Later Epistles") but the value of the



book would be enhanced by a topical index. I missed a more thorough footnoted documentation (e.g. concerning the book of Dr. Stanley C. Plog of U.C.L.A., p. 128). Although Fr. Kelsey mentions the possibility of demon-possession (p. 177), he does not offer a suggestion as to the method of distinguishing between the demonic and divine. Although he touches on the ancient Greeks' appreciation of irrational experiences and on Sufi mysticism, he does not discuss *glossolalia* in non-Christian religions; *glossolalia* is not, after all, an exclusively Christian phenomenon. I found the greatest theological difficulty in accepting the glossolalists' repeated assertions (e.g., p. 133) that the gift of tongues can be controlled at will. Can the Holy Spirit be manipulated by us? Can we summon the Holy Ghost at the snap of our tongues? To claim such powers over one Person of the Holy Trinity is blasphemous. "The wind blows where it will . . . but you do not know whence it comes or whither it goes; so it is with everyone who is born of the Spirit" (St. John 3:8). Surprisingly, no serious attempt has been made in the book to distinguish between possession by the Spirit and possession (mediumistic) by the spirits of the departed, such as discussed by the Rev. Arthur E. Sharp, the late Archdeacon of Sarawak, in his *The*



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Spirit Saith (London, 1954 & 1956), 2 vols.

On p. 159 the author states that "there is always tension between those who stand for individual experience and those who stand for ecclesiastical authority." This begs several questions: Does the right of individual expression necessarily have to stand in opposition to ecclesiastical authority? Is a subjective individual expression standing counter to the cumulative and objective experience of the Church necessarily Christian?

More accurate would be the axiom that "there is always a tension between the prophetic and the priestly." If a man, possessed by the Spirit of God, speaks in a forceful way against injustices of his day, and if he can say it in ten understandable words, he is undoubtedly more divinely possessed than if he broke loose in a flood of a thousand unintelligible words. The Spirit is to be judged by the fruits of the Spirit.

Subjective self-gratification, a mystical shot in the arm, is not part of the imitation of Christ. I have met a glossolalist who is just as segregationist now as he was before the "outpouring of the Spirit." Does the Holy Spirit suffer from occasional lapses in his color blindness?

With these few reservations, Father Kelsey's book, *Tongue Speaking*, is commended for thought-provoking reading.

ENRICO S. MOLNAR

Canon Molnar is director of Bloy House, in the diocese of Los Angeles.

Children's Books Received

CHILDREN OF AFRICA. By Louise A. Stinetorf. Illustrated by Edna Mason Kaula. Lippincott. Pp. 157. \$3.25.

SKINNY. By Robert Burch. Illustrated by Don Sibley. Viking. Pp. 127. \$3.

Books Received

THE DIARIES OF THOMAS WILSON, DD, 1731-37 & 1750. Edited by C. L. S. Linnell. SPCK. Pp. 264. 36s.

THE STORY OF THE PEACE CORPS. By George Sullivan. Introduced by Sargent Shriver. Fleet. Pp. 155. \$3.50.

THE HILL OF THE LORD. Stories of Bible people. By Edward Longstreth. Lippincott. Pp. 125. \$2.95.

UNFINISHED BUSINESS. Autobiography. By Maisie Ward. Sheed & Ward. Pp. 374. \$5.95.

THE ANGLICAN CYCLE OF PRAYER

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

November

8. Southwell, England
9. South-West Tanganyika, East Africa
10. Southwestern Virginia, U.S.A.
11. Southwestern Brazil
12. Spokane, U.S.A.
13. Springfield, U.S.A.
14. Sudan, The

LETTERS

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

"Liberal Bigotry"

I was truly sorry to read your editorial, "Liberal Bigotry," in the October 18th issue — sorry because it was so fallacious.

Let us get the record straight. I deny that with a fair reading of either the sermon *in toto* or the excerpt in *Time* magazine one could substantiate the statement that I charged Senator Goldwater with "moral atheism" or "that God's will and Commandments mean nothing" to him. I specifically deny that my sermon portrayed him as "a mocker of God," "wicked," and "godless." Let me here and now disavow any intent so to characterize the Senator. My only charge was that there is a wide variance between what he stands for and God's moral law. Whether he intends it or not, he does not boldly disavow the impression one can reasonably draw from certain of his policies and principles. And it is these policies and principles which do not square with God's will as clearly revealed in the Bible. All this was quite clear to the *Time* magazine editor who took the trouble to secure the full text of the sermon.

Thus I submit that a reading of my sermon or a careful reading of the *Time* excerpt would make reference to the Golden Rule, the Ninth Commandment, and the second half of the Summary of the Law clearly irrelevant.

In the light of what I said and what your editorial attributed to me, I ask that this letter be published in full.

(Rev.) WILLIAM SYDNOR
Rector, Christ Church

Alexandria, Va.

Editor's comment: We asked Mr. Sydnor to verify the statements we quoted him as using, before we published the editorial, and he did. So our specific quotations were accurate; he did say what we quoted him as saying. We leave it to the reader to judge whether our censure of the language he used was justified. We are happy to have his disavowal of any intent to characterize Sen. Goldwater as a moral atheist.

Thank you so much for your excellent editorial in your October 18th issue, entitled "Liberal Bigotry." I am in substantial agreement with its sentiments but I am not entirely happy with the traditional posture of preachers who are to use the pulpit to encourage political responsibility for the discharge of Christian citizenship "but not to engage in partisan politics." I wonder if this political neutrality is possible any longer?

All "men of good will" are engaged for example in a program for civil rights as a God-given human right. If a candidate for office declares himself (I say *if*) against this, is the pulpit to pretend it has nothing to say? There was a great deal of criticism of the pulpits in Germany as Hitler was making his

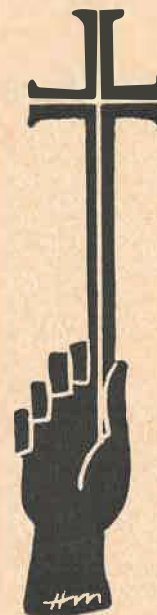
rise to power, which according to Pastor Niemoeller himself kept silent until it was too late to have any appreciable effect. Are you asking that this mistake be repeated?

(Rev. Canon) ROBERT E. MERRY
Rector, Church of the Nativity
Crafton, Pittsburgh, Pa.

Editor's comment: We, and a lot of others, do not think the hypothetical case mentioned has happened. There is a vast difference between genocide and rejection of a specific piece of legislation on constitutional grounds. If and when this hypothetical case becomes actual, we should hope that all clergy would denounce it in God's name.

It is most heartening to read your editorial entitled "Liberal Bigotry" in L.C., October 18th and also "Without Voice or Vote" in L.C., October 11th. It is refreshing to find one clergyman who is still sane!

I hope you will have something to say about the unofficial statement attacking an



Episcopal layman, bearing the signatures of 726 Episcopalians including 10 bishops.

Many Episcopalians are leaving their churches or going to services where there are no sermons and are cutting down their contributions. How has this come about? Is it because the clergy are preaching politics and the "Social gospel" because they have lost their faith? Their people are receiving stones instead of bread.

MABEL H. KERR
(Mrs. C. Phillips Kerr)
Springfield, Va.

Thank you for your editorial, "Liberal Bigotry" [L.C., October 18th].

CATHERINE BUTTON
(Mrs. Allen M. Button)
Yucaipa, Calif.

More often than not, the editorial voice of THE LIVING CHURCH has been penetratingly thoughtful, and therefore constructive, responsible and powerful. However, your editorial, "Liberal Bigotry," applies a burning brand and sets it with prof texts. You casti-

gate those who at least attempt to speak to the Church in this world while at the same time you rise above the times by abstaining. Can it really be that you will find nothing to say prior to November 3d? You've cut off political discussion, including your own, as if it were irrelevant. Non-involvement is an answer. I trust it is not the answer of a living Church.

(Rev.) ROBERT N. PIPER
Rector, of a living church
Christ Church

Ironton, Ohio

Editor's comment: We think that using the official pulpit of the Church—or even the unofficial pages of a Church magazine—to tell others how they should vote is not involvement but usurpation of rights. We hope that all of Fr. Piper's parishioners share his opinion of the parish.

My heartiest commendations for the editorial, "Liberal Bigotry" [L.C., October 18th]. I read the quotation from Mr. Sydnor's sermon and it burned me up. It's good to have our leading Church news magazine reply so effectively. It's such bigoted utterances as those of Mr. Sydnor that are bringing the Church into disrepute and destroying its influence.

The St. Louis *Post-Dispatch* devoted about half a column on an inside section last Wednesday to the General Convention, the front page had politics, Martin Luther King (picture), Russian astronauts, and Truman's fall.

This certainly indicates that the Episcopal Church doesn't count much.

(Rev.) JOSEPH D. C. WILSON
(retired)

Foley, Ala.

Who Is Liberal?

After the General Convention vote rejecting women as possible deputies, the Bishop of South Florida reportedly made this statement: "The bishops have favored women deputies for a long time, but we're traditionally the most liberal of the three orders. The priests are generally middle-of-the-road, and the laymen are the most conservative, and this is true on many issues—social, economic, and political."

I am intensely interested in the latter part of the bishop's statement about stages of liberalism. Time and again I have observed that this is true and I've often wondered about it: Why is the clergy generally more liberal than the laity?

At first thought one might assume that the reverse is true. The laity is exposed to a far broader spectrum of life than the clergy. The laity is operating in the modernistic milieu of the economic world whereas the clergy is involved in a program centering in an altar which is at least 2,000 years old. The laity frequently remind clergymen that the latter are too narrow in their theological views—"After all it doesn't make much difference what you believe, we're all heading for the same place." But in spite of all this the fact still remains that generally the clergy is more liberal than the laity.

Let's see if I can understand this seeming paradox. Could the answer be that the clergyman has less of a stake in this world—that

he feels his citizenship is mainly in the "spiritual" world? Could it be that he enjoys a guarantee of job-security which the layman does not, and consequently he feels freer to take non-conformist positions?

May this be something that is psychologically motivated? The clergyman feels that the laymen threaten him by controlling his salary so he retaliates by taking a position that disquiets them? Or it may be that he is unhappy because the laymen apparently respond so weakly to his Sunday exhortations from the pulpit.

Frankly, I can't seem to come up with the answer. Maybe you can help me: Why is it that the clergy is usually more liberal than the laity?

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

Editor's comment: "Assuming we know what is meant by "liberal," we suspect there is no one answer—or, if there is, we haven't come across it.

Deicide

The action by the House of Bishops at the General Convention on the subject of deicide (God-killing) was very commendable. It is about time that the Church boldly asserted its truth and independence of thought from the other so-called "Catholic" Church!

The Roman Church is always making pronouncements in the name of Christendom, but frequently contrary to reason and the Holy Scriptures. How can they speak for the universal Christian Church and assume judgment on any one people for the crucifixion of our Lord? The idea of their debating whether or not to absolve the Jews is heartless and unchristian. Our Lord forgave them while on the cross when He uttered, "Father forgive them, for they know not what they do." Did He not at that time pronounce absolution to the people guilty of the physical crucifixion of our Lord?

We must remember that the Jews and the Romans had the physical crucifixion of our Lord forgiven; but the spiritual crucifixion of our Lord done by each and every one of us every time we deny Him, is a crucifixion not forgiven unless we follow His will and not our own.

Again, I laud and respect the position of the House of Bishops at the General Convention on this irrational subject.

DOUGLAS WAYNE PIEPER
Student
Farmingdale, N. Y.

Acceptance?

Dr. James A. Carpenter of the General Theological Seminary tells us [L. C., October 11th]: "Many theologians, Anglicans as well as Protestant, claim that it is perfectly possible to hold the full truth of the Incarnation without accepting the literal truth of the Virgin Birth."

During the centuries in which, through controversies and councils, the Church was laboring to define her doctrine of the Incarnation in so far as she has ever been able to define it, she had constantly before her, as an integral part of her data, the documents which attest the virginal conception of the Incarnate.

It seems reasonable to suppose that their

testimony vitally influenced the Church's thinking. One questions, therefore, how far those who reject that testimony are right in believing that they do actually, otherwise, accept her doctrine; whether they may not be giving its name to a doctrine which might more properly be called one of immanence or inspiration.

CHARLOTTE I. CLAFLIN
Buffalo, N. Y.

Illustration

In re your editorial of October 11th regarding the "voiceless laity" you failed to use a significant and readily available illustration.

In our own Church, under lay editors, a weekly magazine was able to exert considerable influence through editorials which were always based upon well reasoned argument, which seldom if ever referred to those who disagreed with them in anything but charitable terms, and who were constantly alert to the need for the Church to be involved in real life.

Now, however, after only a few months under a priest-editor, reasoned argument has been replaced by emotional tirades, name-calling has taken the place of charity, and instead of provocative articles regarding the Church's mission to the world, we have presented such momentous issues as the wisdom or unwisdom of announcements during the service.

Yes, we do need to hear more from the laity!

(Rev.) F. SANFORD CUTLER
Priest-in-charge,
La Iglesia del Buen Pastor
(Good Shepherd Church)
Puerto Real, P. R.

The editorial "Without Voice or Vote" clearly expresses the frustration felt by many Churchmen concerning pronouncements "by career men in ecclesiastical politics." I think most Churchmen are as well, or better, informed on current social problems than the "professionals" and are fully capable of coming to decisions that are Christian and yet contrary to the pronouncements. At least the laity who pay taxes to government, and contribute the money to finance the churches, are well aware of the difficulties in finding workable solutions to current problems and resent gratuitous advice.

The parish clergy and the bishops, active in the cure of souls, also know that there are concrete problems to which there is no easy solution as suggested by career experts who enjoy sinecures on church boards. Finally, all the problems are parochial and are to be solved for each parish under specific conditions, not universal abstractions.

FREDERICK STORY
Burlington, Iowa

Love Is the Answer

I am a Negro who never clamored for civil rights, knowing that the law is not made for a righteous man, but for the lawless and disobedient. Now that the bill is law, where do we go from here? With demonstrations getting out of hand in many parts of our great country, it is evident that the stringent laws of men have not the answer to the perplexing problems of our day. Yet there is cause for rejoicing that love which is of

God, for God is love—is the answer. It was He who in love spared not His Son, but delivered Him up for us all. Greater love hath no man than this, that a man lay down his life for his friends.

No matter how many enforcers of the law there be, how much money is spent, what talk by our legislators, what good intentions, or even how many may lay down their lives for such, it is all in vain unless the law of love reigns in the heart. "Though I give my body to be burned, and have not love, it profiteth me nothing." Many waters cannot quench love, neither can the floods drown it.

The love told out in the message of Calvary, where the Lord Jesus Christ gave Himself for our sins, that He might deliver us from this present evil age according to the will of God, the love that beareth, believeth, hopeth, and endureth all things, which never faileth, is the answer.

Many make the issue skin; the real issue is sin, and it is the cause of broken lives, homes, and (history in making) a broken nation. Only Jesus Christ, God's beloved Son who came into the world to save sinners, and His love prevailing in the hearts of people of every race and color will end the hatred so prevalent. It is not so much "what party" as "what Person," for apart from Him there is no hope.

SAMUEL DALTON

Denver, Colo.

Red Face Department

Correction, please!

The Rt. Rev. Harold de Soysa is the *third* Ceylonese to be raised to episcopal rank in the Anglican Church in Ceylon, not the first [L.C., October 18th].

The Most Rev. Lakdasa de Mel, Metropolitan of C.I.P.B.C., and the Rt. Rev. Lakshman Wickremesinghe, who succeeded Bishop de Mel in the see of Kurunagala, are both Ceylonese.

ERIC W. JACKSON

San Rafael, Calif.

Editor's comment: We are sorry, especially since we think of Bishop de Mel as an old friend of THE LIVING CHURCH.

Fellowship of St. Dismas

In the September 20th issue of THE LIVING CHURCH, there was an article about the "Triennial in Denver." As members of the Episcopal Fellowship of St. Dismas we have found this article to be most worthy of writing to you about. Programs such as these would be a big help to the young people of our society.

The St. Dismas Fellowship commends your staff on the splendid coverage of such a fine program. May I add what our group has to offer would be of great interest to your many readers? May I also add that we are in the process of enlarging our correspondence with churches, Church groups, and youth organizations within the Episcopal Church? Further information about the Episcopal Fellowship of St. Dismas may be obtained by writing to the staff secretary. We would like to hear from you and your groups.

THOMAS F. OECHSLIN

Staff Secretary, Episcopal Fellowship
of St. Dismas

P.O. Box 6268

Philadelphia, Pa. 19136

Sound, Clear Voice

Your editorial, "Our Convention Hopes," in the issue of October 4th is a masterpiece. I refer especially to your treatment of our pronouncements, our "infallibility," etc. Yours is a sound, clear voice of truth that no particular way has a monopoly on Christian virtue.

May your tribe increase.

(Rev.) JOHN W. ARRINGTON III

Rector, Holy Trinity Church

Clemson, S. D.

Review of a Review

Please permit me to take issue with Robert Page's review [L.C., October 11th] of *Contemporary Quotations*, compiled by James B. Simpson, published by Thomas Y. Crowell, New York.

As editorial consultant and chief indexer for the prolonged project (it covers the years 1950-64) I am intimately familiar with the painstaking research and choices it involved; hence I am greatly disappointed that the reviewer failed to survey a single one of more than 30 sections in the book—including one on religion and a sub-section on Anglicanism. Further, I am appalled at the faintly condescending attitude toward quotations and popular journalism on the part of the distinguished professor from Bexley Hall. In stating that the book should prove useful for "those who like to lard their sermons with brief pithy quotes," he suggests the kind of unoriginal speakers who use quotes to pad out their lack of thinking. On the contrary, the book will be most valuable to clergy who make their sermons more relevant by dipping into current newspapers, magazines, and books, and for those who—by quoting the best spokesmen of our time—manage to relate their sermons to life as it is lived in the middle of the 20th century.

It must be said in fairness that Dr. Page sometimes makes use of a quotation; in fact, it is a happy coincidence that the one line he uses from Tillich (in another review in the same issue) is a statement that also appears in *Contemporary Quotations*.

When Dr. Page cites the large number of periodicals that the compiler read regularly during the 15 years he was at work on the book, he therein reveals that he could understand why some serious works were, as he puts it, "neglected." Let Dr. Page remember that this sizeable undertaking is the work of only one man and that a truly encyclopedic volume, beyond 500 pages, must await a grant from a foundation. And let Dr. Page acknowledge that, whatever his opinion of "the quotable quote favored by the popular journalism of our era," we are blessed with a technique of communication—the direct quotation—that in many ways is the essence of Americanism and that certainly encourages the world to read more carefully and thoroughly. Close examination will disclose a considerable amount of serious material, especially from works which received international recognition.

Dr. Page is right about the book's concern with an "aura of celebrity" but surely he realizes that it is appropriate when it lends authority to the quotation, i.e., Tillich, instead of the same words from a less well-known person. Moreover, the famous people who are quoted are kept good company by statements from taxi-drivers, factory workers, housewives, waiters, war veterans, and many others.

When Dr. Page says he was overwhelmed by banality, I trust he indicts himself and all of us, not the comprehensiveness of selection. (Sincerely do I believe the compiler is no more guilty of triviality than journalist William Shirer is guilty of the crimes of the Third Reich.) Nonetheless, the reviewer has a valid point about the superficial qualities of our times. Indeed, it was the restlessness reflected in the headlines, and in numerous aspects of life, that substantially contributed to the fact that I am a student at Berkeley Divinity School and that James B. Simpson is studying at Nashotah House. Perhaps more than anyone else, the seasoned journalist longs for the pursuit of things eternal instead of things temporal. But he knows he must speak to modern man in the contemporary idiom.

EDWARD M. STORY

Berkeley Divinity School

New Haven, Conn.

Choral Evensong

"Choral Evensong." What is it? If it is not sung can it be "evensong"? If it is "evensong," does not "song" suggest that it is "choral"? If the word "choral" is desired, why not "choral service," which is a perfectly good usage? This is an old "beef" of mine, but it raises another question: "Why are we so careless in our usage of terms to describe the activities of the Church?" "Choral evensong" is redundant. Similarly an often heard or printed expression is "worship service." What other kind is there, if that service be addressed to God?

(Rev.) JOHN R. NORRIS

Wilder, Vt.

Burial Office

Although there was a public announcement that the Burial Office of the Episcopal Church would be used at the service for the late Herbert Clark Hoover . . . psalms were taken from the Order for the Burial of a Child, two Lessons were read, and then these followed by an assurance that these were "wonderful words" of comfort.

This kind of fooling around with the Prayer Book hurts the unity and the image of the Church. One would have thought that there never was such a thing as an ordination vow or even Jessica Mitford's *The American Way of Death*.

(Rev.) HOBART JUDE GARY

Rector, Saint John's Church

Southampton, N. Y.

More Weaknesses

The article "The Unchurched Speak to the Church" by Roger Reisdorph [L.C., October 18th] certainly points up some of the weaknesses within our Communion. I would not gainsay the points Mr. Reisdorph has made, but I wonder if there is not another class of problems which might be considered.

Whatever we laymen may have done or left undone, we operate within a situation structured by our Church organization and, finally, at the parish level structured by the parish priest. Our branch of the Anglican Church can be no stronger than its priesthood.

Insofar as we have priests or even bishops who do not accept the fundamental teachings of the Church, its faith, its doctrines,

Continued on page 27

The Living Church

Twenty-fourth Sunday after Trinity
November 8, 1964

For 85 Years:

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

NORTH DAKOTA

Acceptance

The Rev. George Masuda, who was elected Bishop of the district of North Dakota during General Convention [L.C., November 1st], has accepted his election. Plans for the consecration are still indefinite.

The bishop-elect is rector of St. Luke's Church, Billings, Mont. He will succeed the Rt. Rev. Richard R. Emery, who was killed in an automobile-train collision at Grand Forks, N. D., on February 23d.

ARIZONA

To Rectify a Charge

The wardens and vestry of Trinity Cathedral, Phoenix, Ariz., home parish of Senator Barry Goldwater, on October 20th authorized the mailing of a letter which they adopted unanimously "to rectify a malevolent and unfounded charge of racism made against our fellow parishioner, Senator Barry Goldwater, from within our own Church."

They requested the 8,200 parishes and missions receiving the letter that it be read at all services the next Sunday. The letters were in the mail by October 23d. The letter was also mailed to the 1,800 dailies in the United States and the 133 bishops of the Church. The letter said:

Dear Rector and Vestrymen:

To rectify a malevolent and unfounded charge of racism made against our fellow parishioner, Senator Barry Goldwater, from within our own Church, we respectfully request that you read at all services on the coming Sunday the following statement:
Fellow Episcopalians,

Recently a document was released at the General Convention of the Episcopal Church in St. Louis, without the sanction of or foreknowledge of the official Convention. Allegedly it included among its signatories numerous Episcopal clergymen and laymen. It purported to accuse a member of our congregation, Senator Barry Goldwater, of racism or the usage of racial issues for political gain. . . .

We now feel compelled to speak out in defense of an honorable and Christian individual whom we know and respect, with considerably more basis in fact than any other area or group in this nation can claim.

Senator Goldwater has for many years been a loyal, active member of Trinity Cathedral parish in Phoenix. His stewardship has been both constant and generous in the

furtherance of God's influence in our community through our church program. Where others have *spoken* only, Senator Goldwater has *acted* in support of the Christian needs and individual dignity of fellow Arizonans.

To equate racism with a man who, through boyhood, camped many summers in close fellowship with men and boys of all races in the Phoenix Young Men's Christian Association camp program—who is an acknowledged authority on the life and culture of American Indians of the southwest from having spent literally months of accumulated time with them—is an assumption in great error. Bigotry in *any* form, and the nature and conscience of Senator Goldwater are as incompatible as slavery and freedom, or Communism and Democracy, or specifically racial prejudice and Christianity.

The soul and conscience of a man are God's arena, and cannot be usurped by any mortal setting himself up as a judge of another human being. Senator Goldwater has, far better than most of us, shown the people of this country a Christian stature beyond challenge.

Those men within our Church who have maligned him, and attempted to sit in judgment of him, have breeched one of the basic precepts of our Christian teaching. We commend to them Matthew 7, 1-2: Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

HENNEN FORMAN, Senior Warden
DERRILL B. MANLEY, M.D., Junior Warden

Each bishop also received a copy of a letter written by Hosteen Begay, Indian, which had appeared in the *Phoenix Gazette* on July 28th. Mr. Begay wrote at length telling the many things which Barry Goldwater has done for Indians whom Mr. Begay stated are "the most mistreated minority in this country."

Costs of printing and mailing the materials were underwritten by some 160 of Goldwater's fellow parishioners whose anonymity is being preserved as the list includes Democrats as well as Republicans.

WASHINGTON

Love on Both Sides

The Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral, touched on the problem of civil disobedience in a sermon delivered at the cathedral on October 25th.

In his sermon, the dean said:

". . . Let me give you an illustration from

GENERAL CONVENTION reporters —

The Rev. E. W. Andrews:

House of Bishops

The Rev. G. Ralph Madson:

House of Deputies

Anne Douglas:

Women's Triennial Meeting

the recent Convention of the Episcopal Church, held in St. Louis. The newspapers were full of the debate that was held there between those who insisted that the Church should bless and support civil disobedience against laws that violate the equal brotherhood of mankind as common children of God.

"On the other side were those who, fearing anarchy, condemned the willful passion that would presume to set such judgment in private hands, and so undermine the establishment of the civil order. On which side is the Lord? The Church had mightily to search her conscience.

"I sat in the meeting of the committee to which this ancient argument was referred. First spoke a member of that brave band of students and ministers who went to Mississippi last summer to assist the minuscule forces that are seeking to break the bondage that is embedded there. At the risk of life, they sought to bridge the silent gap between the races, and so find ways to implement the law of our land which we believe to be the will of God. Surely God was in their courage, we thought, and in their generous sacrifice.

"Then spoke a bishop of Mississippi and some of his laymen. We could read the suffering upon their faces—the long patience of a tiny minority which has had to live with the sin of their society, not for a season only, but for a lifetime. They were pleading with the Church not to be so rash as to sever them from the people with whom they have to live each day.

"A judgment of righteousness from on high could easily kill the bonds of affection by which alone in the long run they might hope to convert their fellow citizens. And a condemnatory pronouncement would only put a weapon into the hands of extremist forces which aim to further isolate Christian moderates from any influence. Yet these good men of the south had been persisting in their faithfulness. We could read God upon their lives, in their humble confession of failure, and in their unbowed hope of gradual victory through Christ.

"Where, then, stands the living Christ? For we in the committee could behold His love on either side of the angry chasm that today divides our nation so sorely. In the end we came to realize that the truth was neither wholly on one side or the other. Both

had borne their honest witness; neither was complete.

"It was in the place where the two came together that we could find God alive. Each side in love venturing to trust the other; to forgive the impetuosity of one and the slothfulness of the other. This was the healing spirit which finally united us all, and we beheld the Saviour in our midst where two or three had gathered in His name."

RACE RELATIONS

Conflict and Quiet Agents

The General Convention adopted a series of resolutions regarding the unity of men in Christ; the Church's necessity not to exclude anyone from its rites or activities because of race; the need for the Church's support of those involved in racial conflict; and the Church's commendation of those who are "the quiet agents of social change" in troubled areas.

The resolutions read:

Whereas the very existence of the Church affirms the supernatural unity of mankind in the common waters of Baptism, and

Whereas Christ's teachings and the Church's belief in Him affirm that all men are of one blood by their unity in the New Humanity brought into being by His coming into the world; therefore be it

Resolved, that we solemnly reaffirm the mandate laid upon the Church to proclaim unflinchingly in its worship, its sacraments and rites, and in what it does in the world 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; and be it further

Resolved, that the members of this Convention remind the Church and themselves of the clear duty of each Christian, as a member of that Body, to minister in the world as an agent of reconciliation among men and as an instrument of judgment between them; and be it further

Resolved, that the Church resist with holy zeal any and all efforts, either from within or without, to deflect it from its mission which is to bring all men into the new society of the one Christ; and be it further

Resolved, that since areas of racial and social conflict affecting all minorities continue to multiply because of residential barriers and lack of open occupancy in our cities and towns, in the fight for freedom and protection before the law, in the struggle for equal education in our schools, and in the opening of new opportunities in employment, this Convention and the whole Church give unwavering material and moral support

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Funds previously received have been used to assist in reporting General Convention.

Previously acknowledged \$14,402.76
Receipts Nos. 6005-6015, Oct. 16-28 140.00

\$14,542.76

to those members of this Church who obey the mandate of Christ by personal involvement in these areas of conflict; and be it further

Resolved, that this General Convention hereby commends those clergy and laity across the land who by their daily life and ministry in troubled areas are the quiet agents of social change and whose courage and loyalty often are forgotten in our day of rapid change.

The words "those members of this Church" in the fourth resolution were substituted by the House of Deputies for "those Christians," in the original message from the House of Bishops.

CSR

Issue to Be Faced

Among the "position papers" adopted by the House of Bishops during the General Convention meeting in St. Louis was a statement on poverty:

"On every side the hand of God as Creator and Lord of history is evident in the explosion of knowledge and technical proficiency which are marks of our society. We stand in awe at the abundance which God has showered upon His created order.

"Nonetheless there is still widespread poverty in the world; and in the United States there is a frightening new poverty in the midst of affluence. Since we possess the knowledge and the resources to eliminate such deprivation, this has become a moral issue to be faced not only in the lives of Christians but in the corporate behavior of the Church. We bear responsibility in obedience to the biblical injunction to 'love thy neighbor as thyself.' The war against poverty is better seen by Christians as a war for the poor. It is a call to compassion, confrontation, and common action. The special emphasis of the Church should be on that continuing deprivation that endangers the soul as well as starves the body.

"There are critical questions concerning poverty in terms of complex causes and con-

tinuing conditions that have left many without hope for themselves or their children, without power to change their situation. Too many in our society still believe that the poor are somehow unworthy. Certainly there must always be personal initiative and responsibility, but it also should be understood that the rapid expansion of technology and the consequent premium placed upon skills and education has created a situation in which many of limited ability are condemned to live outside the mainstream of our economic life. The solution to this human problem is not to be found simply in the expansion of relief rolls but in an attack upon causes.

"Our present perceptions concerning God's poor need to be sharpened. Churches and Christians can do much to promote understanding of the facts; to participate in securing necessary action; to share in organized community projects that hopefully would help to change conditions causing poverty. Moral and spiritual guidance is the special gift of the Church. So the energies and the abilities of our brothers presently economically disadvantaged would be joined to our own, that all of God's children might have opportunity to achieve the dignity of abundant life."

ECUMENICAL

Exchanges, with Problems

Bishop Gibson of Virginia reported to the House of Bishops on the Consultation on Church Union, saying that it was reasonable to hope that the 54 persons in the Consultations could, perhaps in 10 or 20 years, reach agreement, but that this did not mean that agreement among the 20,000,000 members of the Churches represented could be so easily achieved.

He told the House about plans to organize pulpit exchanges between clergy of the consulting Churches on January 17th, the first day of the 1965 Week of Prayer for Christian Unity. He pointed out the problems introduced by canon law:

Townsend Photo

Sign in front of Kiel Auditorium, St. Louis.

(1) Such an exchange can only be made with the approval of the diocesan bishop.

(2) The visiting clergyman cannot be invited to conduct the service.

Bishop Gibson proposed a resolution in which the House of Bishops states general approval of the exchange, subject to provisions of Canon 49, and urges cooperation by local clergy when feasible. The resolution was adopted unanimously.

The House of Bishops also voted unanimously to distribute copies of a report on the Consultations to all clergy.

Not Vigil nor Vesper

by the Ven. CHARLES F. REHKOPF

Among other events of an ecumenical nature during the 61st General Convention in St. Louis was a service believed to be the first jointly-sponsored service in modern times to be held by Anglicans and Roman Catholics. The service was Evensong in Christ Church Cathedral, October 15th, arranged by Anglican religious orders and shared in by religious of the Roman Catholic Church.

Planned originally by and for Anglicans, it was quickly widened to include

"Our efforts at forwarding the ecumenical movement must be the object of our honest, sincere prayers to our common Father in heaven. We must pour out a unified prayer for unity, such as was so beautifully exemplified . . . in Rome. For the third time, 72 Christian observers at the Vatican Council, representing 24 Protestant, Anglican, and Orthodox Churches, gathered with Pope Paul in the Sistine Chapel. The meeting began with the recitation in common of the prayer to the Trinity taken from the Anglican Common Book of Prayer, and ended with the saying of the 'Our Father' in unison."

— the Rev. PAUL C. REINERT, S.J.
at the Ecumenical Dinner

the participation of Roman Catholics when the Vatican Council earlier in the month approved the schema, *De Ecumenismo*, in which chapters recommended that Roman Catholics join other Christians in prayers for unity under certain circumstances. Until the Council's action, such participation by Roman Catholics had been forbidden by canon law.

Participating in the procession that opened the service were priests and lay brothers of the Order of the Holy Cross, brothers of the Order of St. Francis, sisters of the Transfiguration, sisters of St. Helena, sisters of All Saints, sisters of the Holy Spirit, sisters of the Order of St. Anne, and sisters of the Way of the Cross. They were joined by representatives of a number of religious orders resident in the archdiocese of St. Louis.

Permission for the joint service was granted by Bishop Cadigan of Missouri and Joseph Cardinal Ritter, Archbishop of St. Louis. Special permission was given by Bishop Cadigan for the Rev. Dom Columba Cary-Elwes, O.S.B., prior of the St. Louis Priory of English Benedictines,

"Ecumenicity" a word to stumble over. Several speakers have pronounced it ecumenity, and at least one put it ecumenicity. On Ecumenical Day it was discovered that Roman Catholics pronounce ecumenism with a long "e" for the first syllable, and accent on the second syllable, pronounced "you."

to preach. Fr. Columba was one of three official observers appointed by the Cardinal to observe the General Convention.

In his sermon, Fr. Columba said, "Brothers in Christ, members of the Body of Christ, you who are part of the People of God, nothing is impossible with God."

"You all share the life of Christ through grace," he continued. "Yet nothing is so divided as the various Christian Churches. This is a horrible thing, and we should do something about it. We are admonished to always make up a quarrel before the sun goes down, and yet we've been having more than 400 years of sun-down and we are still divided."

Fr. Columba pointed out that two friends who have quarreled don't spend time pointing out the faults of each other after their reconciliation. Instead they admit their own faults. In this spirit he listed among Roman Catholic faults legalism, a monolithic mentality, clericalism, and intolerance for the freedom of conscience of others. He added that there is excessive emphasis on some basic doctrines, and insufficient emphasis on the Bible. He noted that several things have happened already at the Vatican Council to correct some of these faults, many of them things that the Reformation wanted 400 years ago: decentralization, with the episcopate linked with the papacy in the government of the Church; restraint on the exaggeration of devotion to Mary; recognition of the principle of freedom of conscience; and emphasis on the role of laity.

Roman Catholic reporters present at the service were delighted with it, one saying that it was neither a Roman Catholic Bible Vigil, nor an Episcopal vesper service. One Roman Catholic religious who took part said it was a "mixture of hymns, psalms, and spiritual songs. Some hymns were familiar to both Churches, others were not. One of the Scripture readings was from the 17th chapter of St. John's Gospel (Christ's priestly prayer for unity). We enjoyed singing the Magnificat in English instead of Latin to a plainsong tune. And we enjoyed hearing the words of the Scripture in Tudor English."



Townsend Photo

Taiwan booth in the Exhibit Hall at Convention.

UTO

Work Instead of Geography

At the Triennial Meeting a proposed United Thank Offering grant list for the triennium 1964-1967 was presented for consideration, and adopted as presented, after a discussion concerning an item for "Race Emergency Needs." The annual grant of \$25,000 was approved after it was explained that the money in the questioned item would be used in case of injury to persons or damage to buildings, on request of the bishop concerned.

The grant list is based on the type of work considered, rather than on any geographical location. Grants approved in 1964 include:

Commitments	\$1,276,500.00
Training lay leaders	
and clergy	179,650.00
Education	737,000.00
Urban work	930,000.00
Rural work	264,000.00
Special needs	523,500.00
Reserved for grants to be	
made during Triennium	880,271.51

\$4,790,921.51

The Triennial Meeting has complete control over the proposed grant list and could have changed any item as presented by the United Thank Offering committee if a majority of the members so desired.

The following resolutions concerning policy for the United Thank Offering were adopted after the grant list had been approved:

(1) That the General Division of Women's Work be instructed to prepare a tentative list of United Thank Offering grants to be presented at Triennial Meeting in 1967.

(2) That the grants from the amount to be allocated by the General Division of Women's Work during the triennium be granted as follows: 25% in 1965; 50% in 1966; and 25% in 1967.

(3) That the total amount allocated each

year be available for use in any category in the present grant list.

(4) That in the 1967-70 triennium the total amount of the United Thank Offering be used for grants beyond the program and budget adopted by the General Convention.

Mrs. Franklin Miller, chairman of the United Thank Offering Committee on the General Division of Women's Work said that the policy of the United Thank Offering is that people and program are more important than buildings, and that all members of the Church must assume responsibility for budget. Only about one in every seven requests for grants can be allowed.

FAITH AND PRACTICE

Sent for Study

After the House of Deputies amended the Bishops' resolution on open Communion [L.C., November 1st], the Bishops declined to concur.

Later they reconsidered, and Bishop Bayne remarked, "The Deputies removed thoughtful doctrinal statements from our resolution and replaced it with simple disciplinary considerations." The Bishops then declined, for the second time, to concur. On motion of Bishop Warnecke of Bethlehem, they then voted to send their original open Communion resolution to the Joint Commission on Ecumenical Relations for study—by action of the one House.

THEOLOGICAL EDUCATION

In His Own Tongue

The General Convention voted a series of amendments to Canon 26, which would have the effect of making it possible for a candidate for Holy Orders to be examined in his own language and its litera-

ture, rather than English and English and American literature, if the candidate is to serve in a non-English-speaking area. Also changed were several references to "race" in the same Canon.

Convention also voted to have the \$100,000 budgeted for theological education handled coöperatively by the Division of Christian Ministries and the Home Department.

ALTAR GUILDS

Requests for Help

The National Association of Diocesan Altar Guilds assembled for Communion at 7:30 a.m., October 17th. Afterwards, at breakfast and a business meeting, requests from overseas bishops for help in procuring communion vessels and vestments were considered.

EVANGELISM

New Child

In the House of Deputies, a close standing vote passed a resolution that "the office of General Secretary of Evangelism be made a full-time position under appointment of the Presiding Bishop within such present structure and budget, or otherwise, as he and the Executive Council may deem appropriate." Later a salary of \$6,000 was included in the resolution.

The House of Bishops concurred after brief debate. Bishop Stokes of Massachusetts questioned the wisdom of the provision, saying, "There is danger in setting up too many specialized agencies," and pointing out the personnel ceiling voted into the budget report.

Bishop Powell of Oklahoma said, "Evangelism is always pinched off when budget cuts are necessary, partly because



Townsend Photo

On the left, Presiding Bishop-elect Hines; on the right, Mrs. Hines.

the Laymen's Work and Promotion Department are afraid of a new child. Something must be done."

WOMEN WORKERS

Married Deaconesses; Certified Workers

By action of both Houses, the General Convention voted to lower the age for deaconesses from 25 to 24 and to allow them to be married. A change in wording of the Canon made them to be "ordered" rather than "appointed."

A new Canon 53, "Of Professional Women Church Workers," was adopted by both Houses, which specifies the means of "certifying" such workers. This Canon had been proposed by the Joint Commission on the Status and Training of Professional Women Church Workers, but several amendments of the original text were made by the Bishops. The Canon provides that women who meet certain specified standards of proficiency shall be known as "Certified Workers."

The Joint Commission was continued, to coöperate with the Division of Christian Ministries throughout the next triennium.

THE LAW

Legal Ladies

Two women of exceptional ability have been prominent in the 1964 Triennial Meeting of Episcopal Churchwomen: Mrs. Edith L. Bornn, of the Virgin Islands, and Mrs. Robert Wilson, of St. Louis.

Mrs. Bornn attracted the attention of

Part of the Religious Orders booth in the Exhibit Hall at Convention.

Townsend Photo



Triennial and General Convention visitors when, at the invitation of the Presiding Bishop, she acted as epistoler at the United Thank Offering presentation service. A graduate of Barnard College, she received her law degree from Columbia University and last May was appointed chancellor of the missionary district of the Virgin Islands [L.C., October 20, 1963].

Mrs. Bornn said she and her husband both feel very strongly that they should be active in civic affairs, and that women should play definite roles in their communities. She is especially concerned that Churchwomen be active in community problems which involve women and children. She and her husband are also keenly interested in affairs of the Caribbean area, and believe that much can be and should be done in the exchange of ideas and sharing of problems.

Mrs. Bornn has three sons, aged six to twelve.

Another woman lawyer active in the Triennial Meeting is the able and attractive parliamentarian of the Meeting, Mrs. Robert Wilson. She was born and educated in the public schools of St. Louis, then attended Talladega College in Alabama, where she graduated *cum laude*. She studied law at Lincoln University—now a part of the University of Missouri. After graduation she went into private practice for two months and then became attorney for the Rural Electrification Administration. When her husband returned from military service they opened a joint law office. She serves on the citizen's advisory committee to the juvenile court in St. Louis and is a special assistant to the attorney general for the state of Missouri. She now serves as president of the Missouri State Conference of the National Association for the Advancement of Colored People.

She has a 14-year-old son.

MISSIONARIES

Fragile and Tough

Churchwomen at the Triennial Meeting adopted a resolution honoring an 84-year-old daughter of New England who was made an honorary citizen of the city of Omiya, Japan, in 1958, and has been awarded the Order of the Rising Sun by the Emperor of Japan. She is Miss Elizabeth F. Upton, who since 1908 has served in Japan as an independent missionary of the Episcopal Church.

The daughter of Francis R. Upton, who collaborated with Thomas Edison in scientific work, Miss Upton was graduated from Vassar with a major in economics in 1903; in 1906 she did graduate work in art at the Sorbonne; and the next year she studied theology at Berlin.

In 1908 she arrived in Kawagoe City, Japan, where she began evangelism and kindergarten work and a sewing class.

She spent 1912-1914 in the United

States, studying education at the Deaconess Training School in New York City, then returned to Japan to perform a variety of services in different places in kindergarten and social work.

When World War II necessitated her return to America, Miss Upton studied Church history at Hartford Seminary and assisted in the rehabilitation of west coast Japanese-Americans.

The Rev. Kenneth E. Heim, who is senior missionary representative of the Episcopal Church in Japan, issued a "personal introduction" to Miss Upton prior to the resolution of the Triennial Meeting, in which he said, "I have been privileged



Miss Upton: Sentimental realist.

to know her for ten years. She is a woman who has lived very close to the sordid, the tragic, and the painful side of life. She has done this without being broken by it, without being discouraged by it. I know of no one like her. She looks very fragile, but she is very tough; she does things that some would call sentimental, but she is a realist who has looked into the very heart of darkness without being afraid."

The resolution adopted by the Triennial Meeting stated that we "honor ourselves in recognizing her" and that we thank God "that in her Christ's love has become known to the poor of another land, and in her the power of the Holy Spirit has become evident to many." It was further resolved that the Churchwomen "commend her and her life of missionary devotion to the attention of the whole Church, as an outstanding example of what one woman with the love of God in her heart can do in His service."

In tribute to Miss Upton, a memorial kindergarten is being formed in the town of Moroyama where she lives. Contributions may be sent to Mr. Lindley M. Franklin, Jr., Treasurer; The Episcopal Church Center, 815 Second Ave., New York City. Checks should be designated "Upton Memorial Kindergarten, Japan," and will be forwarded.

CHURCHWOMEN

Men in Triennial?

The purpose of the 1964 Triennial was to help the women of the Church to see how God is working in His changing world of today and what He asks them to do. Delegates heard addresses by Dr. Massey H. Shepherd, Jr., the Rev. Daisuke Kitagawa, and Dr. Charles V. Willie. Then the delegates broke up into small discussion groups to consider what they were to do. A similar procedure was followed after an address by Mrs. Harold C. Kelleran.

On October 17th, Mrs. Theodore O. Wedel reviewed the results of the discussion groups in an address entitled, "Our Response."

She said, "You accepted and reflected back agreement that we are indeed living in the midst of revolutions and that we must not sleep through them. You suggest that *you* are ready to face change, and to see the hand of God in it, but that you have very serious doubts about the ability or willingness of many of the women back home to do so. . . . There is no question . . . but what all of us face a problem in communicating to people in every parish in this land the sort of biblical, theological, and sociological material which has come before us at this Triennial Meeting. . . ."

Mrs. Wedel saw five major thrusts resulting from the discussions: "Our response as individuals, as members of Episcopal Churchwomen, in the man-woman relationship, in ecumenical relations, and to Mutual Responsibility and Interdependence."

Speaking of our response as individuals, Mrs. Wedel said, "Many indicated a feeling that the worship of the Church . . . should be helpful, but that we need help in understanding and using

"In God's scheme it is not an idle accident that you are neighbor to just that person next door, husband or wife to just that spouse, parent to just those children, workman or manager in just that plant, citizen in just your community, shareholder in just your race and color, member of just your social or economic class. For every one of those situations is a calling, that is, a station from which God proposes to demonstrate His kind of life and to help men find and live it."

Dr. RICHARD CAEMERER, chairman of the department of practical theology, Concordia Seminary, St. Louis.

these to the full. . . . Perhaps because we are well-educated, energetic and eager, several expressed the wish that the Church would challenge us more, expect much more of us. . . . Many groups expressed the feeling that the clergy in general know very little about women in the modern world and are neither able to nor interested in helping us think through our



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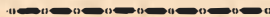
Church Army commissioning service, held in Christ Church Cathedral, St. Louis, during General Convention.

situation." She added, "I felt too little emphasis in the reports on our personal responsibilities as children of God. In spite of our talents, opportunities and zeal we seem much of the time to be asking that 'they do something for us—give us material, come and teach us, tell us what to do.' I would like to challenge every woman here to go home from this Triennial Meeting, realizing fully that each of us is the Church in a small and imperfect but important way."

With regard to man-woman relationships Mrs. Wedel declared that the Episcopal Church had better come to grips with the problem. "In many of your reports you indicated deep concern for the wholeness of the Church, and this must be our motivation. It is not 'women's rights.' We know that the life and witness of the Church is being hampered and made ineffective by our outmoded forms of organization. Many of you suggested man-woman study groups, prayer groups, dialogue groups in your own parishes. Don't go home and 'wish' someone would start one. Do it yourself!"

Referring to the action of the House of Deputies barring women from General Convention as deputies, she said "It is painful and difficult to face this kind of rejection, which we know hurts the Church far more than it hurts women. But we must believe that God has a plan and a purpose. Let us not do anything which will cause more bitterness. Rather let us try to take constructive steps. . . . Many of us are aware that one reason why many lay deputies do not understand the desire for women in General Convention is because they see us here in great numbers, obviously busy and happy. They don't know that we have no share

in the decision making of the Church. . . . Why should not this meeting become the Triennial Meeting of the Laity of the Church? Even when women are admitted to General Convention, only a very limited number of lay persons can be there. Yet 90% of the Church is its laity. Think what it would mean to the life of the Church if, in addition to its lay depu-



In the Living Church booth, probably the youngest visitor to the General Convention, Heather Bullock, four weeks old, when she reached St. Louis, is the daughter of the Rev. A. Richard Bullock, and Mrs. Bullock, of Calvary Church, Sioux City, Iowa.



Townsend Photo

ties, each diocese and district sent five laymen to meet with us, to share in study and discussion and to catch the vision of the Church which we catch? And all of you who work in mixed groups know how much more vital and meaningful our discussions would be. This would not, of course, be a women's meeting to which the men are invited. It would have to grow out of a joint decision by the women and the laymen. . . . A deep need of the Church is to have laymen as involved and informed as lay women have been. It is possible in the modern world. Would we, as Episcopal Churchwomen, be willing to 'die' organizationally to this extent?"

Reviewing the response to the Ecumenical Movement as indicated in the discussion groups, Mrs. Wedel called the concern of the delegates notable. She said, "As the representatives of the women of the Episcopal Church, we have a peculiar responsibility right now in regard to the Ecumenical Movement. As many of us are well aware, an unholy alliance of ultra-fundamentalists, ultra-conservatives in this country, with great financial resources supplied by well identified sowers, are at this moment carrying on a bitter and virulent campaign to discredit the Church of our nation, and especially the work which the Churches are doing together through the National and World Council of Churches."

The discussion groups suggested many things to be done in their response to Mutual Responsibility and Interdependence. It is not a "mildly disguised financial appeal. It must be a real turning point in the life of the Church—an honest self-examination leading to new and drastic action," Mrs. Wedel said.

More news on page 20

The Vine

and the Branches

How can God

use His people to put

the world to rights?

Pastoral Letter of the House of Bishops

In the name of the Father, and of the Son, and of the Holy Ghost.

Brethren, at the Anglican Congress in Toronto in 1963, the Archbishop of Canterbury said, "A Church that lives to itself will die by itself," a vivid negative summary of the positive report, "Mutual Responsibility and Interdependence in the Body of Christ." His words, loyal to the thought of Scripture, are the text of this Pastoral Letter.

Since the Church is an organism—the Body of Christ, with many members—any part of the Body, severed from the life-giving whole, will perish spiritually, then physically. Since our Lord said, "I am the vine, and ye are the branches," we know what happens to a branch severed from the life-giving vine. Since the Holy Spirit is out-going Love, and sin is self-centredness—a false isolation—living curved in on oneself, that which lives curved in on itself will die by itself.

"Mutual Responsibility and Interdependence in the Body of Christ" is, thus, a great, old, authoritative, necessarily general, policy principle for the Church, which the general Church and each unique diocese and congregation must apply to its particular circumstances. Against this background, from St. Louis, we speak under three main headings.

I

First, the Church, by its nature, is a worshiping Body, living to God and not to itself. We are not self-contained, but a Body open to God's word in Scripture, singing His praises, confessing sins to Him, and living by His grace. This living to God is what makes us "a royal priesthood, a holy nation, a peculiar people." This is the source of our inspiration and renewal. If we have not joy, hope, and power from God; if we are not freed by Him from earth's fears, hatreds, divisions,

and hopelessness, how can we truly serve? If we are not put to rights by worship, how can God use us to put the world to rights?

We live, then, not to ourselves, but to Christ; praying that the Holy Spirit may give us wisdom, unity, zeal, and love; praying that we may be what we are, a Body living by God and for God, and never, never, a self-contained club, complacent in success, or filled with worldly despair over adversity. In the brave words of Bishop Lichtenberger, we are "joyful now," serving God with "a quiet mind, a ready will, and a merry heart." "With a joyful heart," said he, "we live hopefully in the world." Without God, we cannot please God; living to ourselves, we perish spiritually by ourselves.

II

Second, when we face God in worship, He faces us back to the world He created and loves. There are two conversions—one as we turn from self to God; the other as He turns us back to the world. The Creator has a will for His world, and poured forth His love for it in Christ, who taught that the second commandment is like the first. And so the Prayer Book prays in the world, for the world; prays "for the whole state of Christ's Church," for education, for justice, for government, for the home, for peace, for "all sorts and conditions of men."

It is this turning to the world which saves Church life from being trivial; for, be it remembered, that whenever we do not act in our communities as we pray, men come to believe that we are not related to life, that faith has no important consequences, and that the Church is not relevant to the world's joys and pain. Once again, "the Church that lives to itself, will die by itself."

The Church, as it lives for God and His world, must consider the new nature of the world, and read aright the signs of the times. Of the many marks of the new age, perhaps the most all-embracing is the massive fact of rapid change, leading us to say that an old person living today has seen more changes in man's daily life than occurred in all previous history. This means, not only that the Church, like all institutions, must change in order to preserve itself but that it is called by God to change in order that it may serve.

If men can travel by jet to the ends of

Continued on page 28

M R



(Mutual Responsibility and Interdependence in the Body of Christ)

Text of the report of the Committee on Mutual Responsibility, as adopted by the General Convention, meeting in St. Louis, Mo.

The Committee on Mutual Responsibility was appointed by the Presiding Bishop to consider the summons to "Mutual Responsibility and Interdependence in the Body of Christ" issued to every Church of the Anglican Communion by the Primates and Metropolitans a year ago. We have done so; and we now report our findings and recommendations.

It is not easy, when one first hears the summons, to realize its full scope. It is a call to a sweeping renewal and reorganization of the life and work of the Church. Fully understood, it says that our Anglican Church structures, our provinces, our dioceses, our parishes, and our personal lives are inefficiently and aimlessly preoccupied with things that matter very little to either God or man. Because we are Christians, because we are members of the Body of Christ, we have a mission—as individuals, as congregations, as dioceses, as Churches. But our habits of thought and action, our everyday structures and operating procedures, are utter-

ly unsuited to the purposes of God and the needs of mankind today.

"The Church exists to witness, to obey, and to serve. All our planning must be tested by this." These are the words of the Primates and Metropolitans, addressed to all the people of the Anglican Communion, including us of the Protestant Episcopal Church in the U.S.A. They go on to say:

"We are aware that such a program as we propose, if it is seen in its true size and accepted, will mean the death of much that is familiar about our churches now. It will mean radical change in our priorities—even leading us to share with others at least as much as we spend on ourselves. It means the death of old isolations and inherited attitudes. It means a willingness to forgo many desirable things, in every church."

Our Means vs. Our Performance

Mutual responsibility is, in part, a call for money from the members of this Church, for a very simple reason: because we have money—more money, perhaps, than is good for us, while others are in desperate need; and because God requires us to be stewards of the resources He has given us.

Many devoted lay people today are giving less to the parish than they could easily give, because they do not see in the structure and leadership of the parish any great sense of driving purpose to which they might respond. And around them are many less devoted lay people who do

not see in the inner-circle parishioners the vision and commitment that might capture the imagination of the uncommitted and enlist them in a great cause. Too often our Church life is a charmed circle of irrelevance, bathed in a dim religious light.

The laity, accordingly, drive a bargain with their parish church, in terms of comforts provided and services rendered; the parish drives a bargain with the diocese; and the diocese drives a bargain with the [Executive] Council.

Under such conditions, the normal round of our Church life is theologically unsound and spiritually deadening. These are harsh words; they are not in the document presented to us, but they are your Committee's conclusion as we measure our performance against the mission and the means God has given to us.

A Spiritual Need

Accordingly our need to grow up into mutual responsibility and interdependence is a theological and spiritual need. We need the help of our brothers in the Body of Christ even more than they need our help. Our Lord's words, "It is more blessed to give than to receive," are a profound statement of the nature of man and the dynamics of salvation.

Theologically, we cannot tell the world the truth about what the Church is until we begin treating the Church as what it is: the living Body of Christ, in which we are mutually interdependent members; spiritually we cannot grow in the love of

Members of the Committee on Mutual Responsibility included: Bishop Wright of North Carolina, Chairman; Bishop Bayne; Bishop Butterfield of Vermont; Mr. Peter Day; Mr. Bruce Fayerweather; Mrs. John Foster; the Rev. Canon Charles M. Guilbert; Mr. Fred Hargesheimer; Bishop Hubbard of Spokane; the Rev. Canon Howard A. Johnson; the Honorable Thurgood Marshall; Mr. Prime F. Osborn III; the Rev. Canon C. Howard Perry; the Rev. Allan L. Ramsay; Mrs. Harold A. Soig; the Rev. E. William Strauser, Jr.; Bishop Swift of Puerto Rico; the Rev. Massey Shepherd, Jr.; Mr. Walker Taylor, Jr.; Mrs. Theodore O. Wedel; Mr. Robert Young.

God until we begin responsibly to do what He calls us to do and to love those whom He loves.

It is not difficult to find examples of the Church's need for renewal in every aspect of its life:

For example, 50% of the newly confirmed disappear without trace within five years of their confirmation.

For example, we are in 14th place in per capita giving among religious bodies in the United States.

For example, our program of adult religious instruction barely exists at the parish level, and in most parishes it is assumed that the priest is the only one who knows enough to teach.

For example, the laymen of the Church are, by and large, either religiously unemployed or assigned to trivial tasks.

In raising our sights to the world-wide Communion of which we are a part, in accepting and acting upon our mutual responsibility and interdependence in the Body of Christ, we should not be thinking primarily in terms of a financial campaign, not even in terms of a great advance in overseas missions; rather, we should be thinking of a renewal of the whole life of the Church in joyful obedience to its risen Lord.

Many other things will fall into line when we get our theological and spiritual priorities straightened out.

The response of the Church to the call of the Primates and Metropolitans has already begun. Through the Overseas Department . . . 191 parishes and 17 dioceses have begun to establish companion relationships with missionaries and dioceses in other parts of our Communion. In addition, about 65 parishes are in a partnership program with parishes of the Philippine Independent Church. The Anglican Executive Officer has made available directories of missionary needs which have been identified and evaluated by the local Anglican Churches themselves. These Churches have made their needs known in a new and profoundly serious invitation to partnership. With the assistance of regional officers around the world, it will be possible for any parish, any diocese, any province to establish relationships with parishes and dioceses and provinces in other parts of the Anglican Communion which will be spiritually enriching to both sides.

The women of the Church, especially through the United Thank Offering, have long anticipated the concept of Mutual Responsibility. During the triennium, through the office of the Anglican Executive Officer, UTO grants have been made for work in Korea, Singapore, and Borneo. In addition, direct UTO grants have been made to Singapore, Japan, India, the Philippines, Greece, and New Guinea, as well as for research assistance to the Anglican Executive Officer.

Twelve dioceses, acting on their own initiative, have established departments of

World Mission or committees on Mutual Responsibility and Interdependence. One province — the 8th — has established a similar department with a full-time executive.

Many dioceses have been studying the subject and seeking ways to implement it. Several have urged their General Convention deputations to press for a strong response by the whole Church. Some have arranged with dioceses overseas to exchange visits of clergy, laity, and young people. Some have included in their advance campaigns a tithe for the capital needs of Anglican Churches around the world.

These are only a few of the "new forms of obedience to mission" which must be developed in the Church to meet the challenges of our times. Reports of similar



actions have come from England, from Canada, and from other countries. The immense Canadian response far outstrips anything that any other Anglican Church has done.

An excellent devotional commentary on the Prayer Book Bible-readings, combined with factual information on the dioceses of the Anglican Communion, has been started by the department of World Mission of the diocese of California, in the form of a booklet entitled, *Make His Name Glorious*, edited by the Rev. Dr. Massey H. Shepherd. At the request of your Committee, the Forward Movement has agreed to take over this publication and its distribution to the whole Church. Professor Shepherd will continue to serve as editor. Like the epistles of St. Paul, *Make His Name Glorious* is designed on the principle that theology must issue in action and that action must be based on theology, and that both must be grounded in the Scriptures.

These responses are organized and visible; many unorganized and invisible responses have been made to God's call for renewal of the Church, among the laity, the parish priests, and the bishops. In preparing this report, we have made free use of the findings of a conference of Canadian and American laymen held in Toronto, earlier this year, and of "grass-roots" comments on church life that have come to our attention.

Beyond the fellowship of full communion which we possess in the Anglican Communion, we acknowledge a wider ecumenical commitment to all who have been baptized into Christ or call upon His name. In growing into the full meaning of our interdependence and mutual responsibility as Anglicans, we shall not neglect these other commitments as expressed in the World and National Councils of Churches, in world relief and inter-church aid, in warm Church-to-Church relationships. But our concern for our

ecumenical commitment need not hold us back from a deeper expression of our common life as Anglicans.

As we learn that the strengthening of one part of the Anglican Communion strengthens every part, we shall be more ready to learn that the strengthening of any part of the Christian fellowship strengthens all.

Resolutions

There is a series of steps which we believe the General Convention should take: (I) to accept the call to mutual responsibility and interdependence, (II) to establish a Commission charged with stimulating, supporting and coördinating the Church-wide process of renewal, (III) to respond to the immediate needs of our fellow-members of the Body of Christ. Therefore, we propose the following series of resolutions for the Convention's consideration and action:

I. Accepting the Document

1. *Resolved*, that this Church, speaking through its episcopate and its duly elected representatives in the lay and clerical orders in General Convention assembled, accept the message of the Primates and Metropolitans of the Anglican Communion entitled, "Mutual Responsibility and Interdependence in the Body of Christ," as a declaration of God's judgment upon our insularity, complacency, and defective obedience to mission; and be it further

2. *Resolved*, that this Church undertake without delay that evaluation and reformation of our corporate life, our



priorities, and our response to mission, which is called for by the leaders of the Anglican Communion, God being our helper; and be it further

3. *Resolved*, that we commit ourselves to this undertaking on the basis of the following convictions:

First, that we must seek renewal and new obedience in every area of the Church's life, at home and overseas;

Secondly, that we must seek these gifts in ourselves as individuals, and in our families, our communities, the nation, and the world at large;

Thirdly, that the study and action required must begin with ourselves, our own congregations and dioceses—the new forms of obedience must be ours, first of all, if they are to be found anywhere;

Fourthly, that both study and action are essential; our responsibility is greater than any merely financial response can discharge, and more urgent and costly than mere self-examination can meet; prayer, Bible-study, new understanding, and acceptance of our own personal and local ministry, are cardinal needs, if we

Continued on page 25

Mutual Responsibility in Failure

[Guest editorial]

If a parish priest serving an area which looked forward to population growth in the next three years told his bishop that he expected the parish budget to rise only 5% a year in the triennium, he would almost certainly couple the report with an explanation of what both he and his bishop would consider failure.

General Convention has done just this, not for a parish, but for the whole Church in a period acknowledged to be one of great peril, challenge, and opportunity.

This year the Program and Budget Committee had the grace not to couple its realistic and pessimistic estimate of the giving of Episcopalians with any shouts of joy in triumph.

The Committee frankly acknowledges that with three exceptions it has presented a "hold-the-line" budget. Executive Council askings in all areas outside the emphasized programs have been slashed to the bone—to the bare minimum necessary to meet the expected rises in costs of materials.

A flat ceiling has been placed on the personnel to be employed by the Executive Council. It is frozen at the number employed October 1st of this year.

With the chosen targets of emphasis we have no quarrel. A new vigor and push has long been needed in overseas work, and we rejoice that Bishop Bayne comes into a new work unhampered by the economy drive. The Urban Mission represents an attempt (we pray a well-considered and effective one) to deal with the facts of American life today. The strengthening (even if only by piddling \$100,000 a year) of theological education is an answer to much prayer.

We recognize the fact that the Program and Budget Committee drew up the suggestions with the Mutual Responsibility and Interdependence program in mind. This program is outside the budget, and the sum of \$6,000,000 which it is hoped American Episcopalians will give during the triennium sounds large when compared with the total budget. But we need to look at MRI realistically. The challenge before the Church for MRI financial support amounts to something like 50¢ per year per Episcopalian.

The budget of General Convention is, then, a budget of failure (not defeat, but certainly temporary failure) because the Committee felt (very likely rightly) that the mass of Churchmen cannot even be asked for the price of a pack and a half of cigarettes a year without evoking sharp financial restrictions on the normal program.

The fault does not lie with the Program and Budget Committee which labored long, wearily, and intelli-

gently with the financial problem of the Church as it is. The fault does not lie with the deputies and bishops who approved the Committee's report.

The fault lies, very simply and obviously, with the individual Episcopalian who has encrusted his devotion with stinginess.

No minor amendments or occasional sermons on stewardship and mission can change this fact of stinginess. What is needed (what must come if our temporary failure is not to develop into total defeat) is a mutual facing of mutual responsibility, and the embarkation of individuals, parishes, and dioceses upon the road of true stewardship.

The outline is before us in pronouncements of this and earlier General Conventions—for the individual, *tithing*; for the parish, the giving away of half its income; for the diocese, the giving away of half its income.

We live in the dollar economy. We live in a society which states its assessment of value in dollars. This is precisely as true of the Church as secular society.

May God give us grace from now on to place a high value on the work of Christ in the world—in dollars!

And may a merciful God forgive us the sins of omission which the 1965 General Convention budget so clearly acknowledges!

BILL ANDREWS

Rector, Trinity Church, Pierre, S. D.

House of Bishops reporter for THE LIVING CHURCH

Brethren, not Bureaucrats

Our guest editorial, "Mutual Responsibility in Failure," printed above, is hard-hitting and severely non-indulgent toward "the individual Episcopalian who has encrusted his devotion with stinginess." Hard-hitting and severe, but not too much so. We fear that Fr. Andrews is only too right about most of us. After all, he has the indisputable facts about our financial stewardship all on the side of his contention. We would add one thought to this unpleasant but necessary task of ecclesiastical self-analysis, namely this: that many an "individual Episcopalian" who is not giving nearly enough in support of his Church's mission may have inhibiting reasons other than his own stinginess. We know from doing a lot of listening to members of this Church that there are many who distrust and resent what they consider the bureaucracy at the top of the Church structure. Every time we bring this matter up we get accused of siding with the grumblers and snipers. This is not our purpose. We believe that our Church leaders and staff members must recognize that the present stage of mutual communication between them and the general membership of the Church is far from good.

In our judgment, one of the major tasks confronting Bishop Hines and those who will be assisting him is that of making all the people of the Church feel that this is *their* Church, *their* mission, *their* work which God has given us all to do together. Once this has been

accomplished, there may remain some stinginess still to be conquered; but where a man's heart is, there will his checkbook be also. A million or so "good Episcopalians" need to be shown not simply their Church's mission but that it is *their* mission. Vainly we protest that something as obviously Christian as MRI ought not to need to be "sold" to the Church. But it does. And we are confident that multitudes of our people will work, pray, and give as they never have before, as they are given to see their Church leaders as brethren, not bosses or bureaucrats.

Back to Christian Sanity —A Post-election Plea

Election Day is exactly one week from the day on which this editorial is being written, but this will not be in print until after we have elected our next President.

Many of our readers have wondered why we have not endorsed a particular candidate and party. Some have praised us for our stand, others have criticized us. Naturally, we think we took the right line—that of leaving it to the Christian mind and conscience of our reader to vote as he felt guided to vote.

We have allowed our critics to lambaste us freely in our columns for our policy. We claim the right now to speak for the defense.

In answer to those who would say that the 1964 campaign was fundamentally different from previous campaigns, in that this time we had a good guy on one side and a bad guy on the other, we would say: Come now, let's not be so simplistic! (We're picking up this dandy word from some of our critics.) The politicians have said this in every election we can remember. Churchmen should have enough of Christian sophistication to see it for what it is—campaign oratory, full of sound and fury signifying nothing.

During the campaign just past, too many clergy and lay leaders lost their tempers, their heads, and their restraint. Perhaps in sober retrospect they will see that they did and will resolve not to be swept off their feet next time.

It was appalling to observe from day to day, as the campaign progressed, how many Churchmen, and others of whom better things might reasonably have been expected, resorted to the wildest kinds of character-assassination, guilt-by-association, and libel-by-label. We heard good people—repeat, *good* people—call Mr. Johnson a crook, a faker, a heartless player-of-politics with human need, and an irresponsible practitioner of cronyism at the risk of our national security. We heard good people call Mr. Goldwater a fascist, a racist, a trigger-happy warmonger, an unprincipled power-mad charlatan.

Is all this vicious nonsense necessary? We think not.

It could be countered here that this is all part of the great game of American politics and we don't really mean it. This argument is about as respectable, morally

and rationally, as the argument that it's all right for some people to apply insulting labels to minority groups because they "don't really mean it." Our Lord taught that there is no such thing as a *mere* word. "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). We recommend that the next time we have a political campaign our clergy consider preaching sermons on this text at the outset of the campaigns—to themselves, as well as to others.

So now, as you read this, we have a new President-elect. He deserves much more from us than our epithets and that cheap denigration which we are too prone to call "the right of every free American." This next President of ours, whoever he is, is at least as good and worthy a man as most of his critics. He occupies a position of most awesome responsibility. He is not a superman. He's a brother of ours, standing in the need of prayer. He has been abused and berated enough for a while. All good American Christians, surely, whether they voted for him or not, can wish him well and pray that he will be guided, sustained, and blessed by the Lord of nations.

May God purge this land of bitter things, and cleanse the body of this nation with the healing of His wings.

Logos

"A symbol," we are told, "is a Means Of . . ."
The hell it is a Means Of.
It is not a wispy Means Of, but an Is,
Quintessential as a tiger's protein,
A square's angles, hydrogen in water.

Did a baker bake the world, then top it
With symbol icing for gourmets?
Or is the symbol in the flour?

Once a man was ravished by a symbol
And he sang a love song about a Word,
And an old, old symbol betokened
Becoming and being. And the song that was sung
Was about a poor Jew who ate fish, and bled
And perhaps had colds, and was in an equation
Like power and water, blood and wine, flesh and
bread —

The impossible being done by the inaccessible
Now accessible and in lower case, infinity being
Crammed into a dot.

In the beginning . . . a symbol.

HENRY HUTTO

Resolutions Range Widely

Delegates to the Triennial Meeting of the Women of the Church considered, passed, and rejected, resolutions which ranged over a wide variety of subjects. The Churchwomen:

✓ Voted appreciation of the work of two members of the National Council staff who have resigned since the last Triennial, Mrs. John F. Marshall, former associate secretary of Christian relations, and Miss Anne Kremer, former associate secretary for supply work.

✓ Expressed, in several resolutions, a readiness to become involved in any program of study and action for MRI which General Convention might adopt.

✓ Favored full participation of lay persons in the life of the Church.

✓ Passed, with some dissenting votes, a resolution urging Churchwomen to study all possible means of meeting the health needs of aging persons "in order to prepare themselves for taking appropriate action."

✓ Passed, with a few negative votes, a resolution expressing interest in the establishment of an Episcopal society for ministry to the aging.

✓ Passed a resolution favoring the inclusion of "all ethnic groups" in the life and work of the Church.

✓ Passed a resolution in support of giving the Church's urban ministry a prominent place in the Church's program.

✓ Responding to the general national alarm about the disintegration of family life, passed a resolution urging Churchwomen "through all available channels to give serious study to the facts that confront us about today's families."

✓ Unanimously adopted a resolution "on activity in world affairs" which endorsed the statement of the House of Bishops in 1962 on war and peace.

✓ Urged women of the Church to consider seriously the imperative for Christian witness



in the forthcoming elections, and to prepare themselves through research, study, and dialogue to exercise their citizenship as Christians in God's world.

✓ Urged each diocesan board of Episcopal Churchwomen to distribute information about available plans within its own jurisdiction concerning the feasibility of establishing a Church-wide retirement plan for deaconesses, directors of Christian education, and other lay workers, and urged each board to encourage its own diocese to adopt a policy providing retirement income and such other fringe benefits as medical and hospital insurance for lay workers, including women Church workers.

✓ Urged women to promote adult and teen-

age study of the Church's role in seeking peace — "to place, during the course of the next triennium, a major emphasis for study and action on Christian responsibilities in a shrinking world, to wit: to support, through study and action, the many peace-keeping and peace-building activities of the United Nations; and take an active role in all parish and diocesan world-affairs study and discussion programs, and seek to know and become friends with persons from other countries resident in the United States."

✓ Urged U. S. adoption of United Nations Human Rights Conventions "on genocide, slavery, forced labor, and the political rights of women" which conventions have been approved by scores of civilized nations.

✓ Dedicated themselves (after considerable discussion—and with some dissenting votes—because a number of delegates believed the resolution did not reflect the opinion of their dioceses) "to furthering the cause of open housing, and . . . to supporting their bishops in interracial clergy placements and in desegregation of parishes and church-affiliated institutions."

✓ Defeated a resolution which would have affirmed "the necessity for a federally oriented, individually paid-for insurance system" after lively discussion. Partisans pleaded it was a moral issue which the women must enter, and those opposed protested it would be against the political principles of many Churchwomen.

✓ Called upon the U. S. "to support the recommendations adopted by the United Nations with regard to measures to bring about changes in *apartheid* practices in South Africa. . . ."

✓ Endorsed the formation of a ninth province in a resolution presented in Spanish and English by Mrs. Fernando Aldana, of the district of Central America.

Communication

Because the Spanish language is most familiar to a number of delegates, some of the more important items on the agenda of the Triennial Meeting of Episcopal Churchwomen have been translated on the floor of the meeting. Mrs. Dona Helenita Soria, from Brazil, expressed the appreciation of the 15 delegates from that country to the "companion dioceses" which made their trip possible. Mrs. Soria is president of the Churchwomen of Southern Brazil. She is the wife of the dean of Trinity Cathedral, Porto Alegre, Brazil.

On her return she will report not only to Churchwomen of Brazil, but to the educators of her city, since she is commissioned by her government to observe methods of teaching procedures in the United States.

HEALING

Exhortation Not Needed

The report of the Joint Commission on the Ministry of Healing was presented to General Convention and most of the concluding statements were approved.

One clerical deputy, however, questioned the statement urging "the Church

to exhort all her ordained ministers to promote and to lead public and private services of healing and intercession, remembering especially their role as guardians and dispensers of the sacraments." The objector pointed out that no such exhortation to the clergy is needed. His motion to table this statement was passed.

Another clerical deputy moved a resolution directing the Joint Committee on Committees and Commissions to refrain from publishing any services not already approved by the Standing Liturgical Commission, excepting only their own proposals. Objection had been raised to the several forms of service appended to the report on the Ministry of Healing. The bishops declined to concur in this resolution.

The Joint Commission on Healing was continued, and funds voted for its work.

HOUSE OF DEPUTIES

Elected by Acclamation

The General Convention voted to amend Canon 1, section 1(a) to provide for the election of the President of the House of Deputies at the Convention preceding the one in which he would preside. Mr. Clifford P. Morehouse then resigned as of the end of Convention, in order that the new President could be elected.

When the time came to elect the new President under the amended Canon, it was moved that Mr. Morehouse be re-elected by acclamation. The House rose at once, clapping, and when Mr. Morehouse appeared there were cheers. His "inaugural address" consisted of four words: "Thank you, I think."

Nominated for the newly constituted office of Vice-President were the Very Rev. John C. Leffler, of the diocese of Olympia, the Very Rev. C. Julian Bartlett, of the diocese of California, and the Rev. Edward McNair, of the diocese of Northern California. Dean Leffler was elected.

EPISCOPATE

The Chair Sustained

The House of Bishops' proposal to permit translation [transference] of diocesan bishops and bishops coadjutor was discussed in the House of Deputies sitting as a "committee of the whole." Before the House returned to its normal session an informal vote showed translation favored almost two to one.

Discussion of the Canons, Constitution, and amendments to the proposals was resumed. Among amendments offered and defeated or tabled were a ten-year tenure required before translation; permission for translation of coadjutors only; recommitment to committees. One deputation announced it would ask for vote by orders, then withdrew the request; another made the same request, then found it was not unanimous. After a call for immediate

vote, another deputation asked for a vote by orders. When the President was about to grant this, a deputy declared the President out of order, and a vote was taken which sustained the chair's ruling.

The vote, by orders, was on amending the Constitution, Article II, to provide that an ordinary or coadjutor who had been in office at least five years would be eligible for election in another diocese, subject to consents and acceptance of his resignation. The amendment passed.

At this point a lay deputy expressed on his own behalf and for the House, apologies for the behavior of the Deputies.

The House of Bishops concurred.

PENSIONS

Increase Omitted

Provision for a special retirement allowance for a Presiding Bishop who resigns for disability was made by the General Convention, amending Canon 2 and adding a new section. The amount of such additional allowance is to be set by General Convention. The Committee on Expenses moved that the special allowance for Bishop Lichtenberger be \$6,000 a year, one half being for housing and related items. The motion was adopted.

The report of the Church Pension Fund was received and adopted by joint resolution, with an amendment which recommends to the Board of Trustees study of the possibility of increasing the minimum pension to \$2,400. Approval was given to the permanence of the 15% premium, but the proposed 10% increase in pensions "across the board" was omitted.

It was announced that the following had been elected to serve as trustees of the Church Pension Fund for full terms:



Bishop Walters of San Joaquin; the Very Rev. John Coburn; the Ven. H. P. Krusen; and Messrs. David E. Bronson, L. H. Coleman, Harrison Garrett, A. Rockefeller, Jr., and Robert Worthington. Mr. M. Olander was elected for an unexpired term.

HOUSE OF BISHOPS

Theological Dialogue and Pentecostal Movement

The House of Bishops, acting in its own right, adopted a resolution requested by the seventh province, calling for a survey of the missionary district of Western Kansas. Support of both Bishop Lichtenberger and Bishop Hines was announced.

The House set up, at the request of Bishop Myers, Suffragan of Michigan, a theological committee, to conduct dialogues with theologians, especially of other Churches, and report back.

The House voted a resolution proposed by Bishop Welles of West Missouri and seconded by Bishop Pike of California for a discussion in the next meeting of the House of Bishops of contemporary theological trends.

The Bishops rose in prayer on hearing of Bishop Wong's acceptance of election as Bishop of Taiwan.

The House asked the Overseas Department to draw up a new Canon on the election of overseas missionary bishops and report to the House in 1967. The House also approved a recommendation of Bishop Allin, Coadjutor of Mississippi, that if the House in the future elected any bishops who would be members of the Southeast Asia Council, it get recommendations from the Council before nominating.

Bishop Sterling of Montana presented an interim report of the Committee on the Pentecostal Movement, stating that the Committee found "much to commend and some evidence that the House might have to deal with excesses" in the movement in the Church. The report asked more time and promised a more complete report at the next meeting of the House.

The House voted to meet next in 1965 at the Green Briar, White Sulphur Springs, W. Va.

GENERAL CONVENTION

Miscellany

In various actions the General Convention:

- ✓ Took note of 1965, 20th anniversary of the American Bible Society, as the International Coöperation Year.
- ✓ Approved the use of the New English Bible in Morning and Evening Prayer.
- ✓ Adopted resolutions strengthening the Church's ministry to the aging, and setting up a Joint Commission to deal with the subject.
- ✓ Adopted a resolution to divide the Good Friday Offering between the Jerusalem and the East Mission, other work in the Middle East, and (15%) work with the Eastern Orthodox.
- ✓ Adopted a resolution asking Senate ratification of the U.N. human rights declarations.
- ✓ Voted to set up a Joint Commission on Prayer Book Revision, to bring to the next Convention proposals for modernization of the language of the Book.
- ✓ Continued the Joint Commission on Church Music and on Architecture and the Allied Arts.
- ✓ Continued the Joint Committee on Supplements to White and Dykman's *Annotated Constitution and Canons*.
- ✓ Voted to permit use of the Liturgical Commission's "Calendar and Collects. . ." published in 1963.
- ✓ Adopted a series of resolutions directing the carrying out of proposed Indian Work

programs and giving priority in MRI to the Indian Advance Program.

- ✓ Amended Canons 3 and 4 to allow the Executive Council to elect its own Treasurer.
- ✓ Took first action to permit cession of territory from one diocese to another, with consent of Convention and the bishops and conventions of the dioceses involved.
- ✓ Approved a plan of reorganization of the Joint Council of the Philippine Independent Church and the Episcopal Church. Bishop Ogilby of the Philippines called the plan "a mirror image" of action previously taken by the PIC.
- ✓ Combined three former Joint Commissions—Ecumenical Relations, Approaches to Unity, and Coöperation with the Eastern and



Old Catholic Churches—into one new Joint Commission on Ecumenical Relations, with a broad assignment covering the whole field of ecumenism, and an appropriation of \$25,000.

- ✓ Approved permitting perpetual deacons to serve as ministers in charge of congregations.
- ✓ Urged provincial synods to consider proportional representation in the House of Deputies, and to invite deputies and deputies-elect to attend synods, with voice and vote.
- ✓ Deleted Sect. 6 (d) from Canon 4, requiring each diocese and missionary district to assign missionary objectives for its share of the diocesan and national budgets for missionary work.
- ✓ Promised Russian Christians prayers for the persecuted Church in the U.S.S.R.
- ✓ Approved continuance of the quota system for the next triennium, with a shift to the partnership plan in 1968.
- ✓ Urged government transportation of children in federal institutions to Church schools.
- ✓ Urged the Executive Council to give missionary bishops more freedom in budgeting.
- ✓ Set up a Joint Committee on Draftsmanship to assist the Joint Commission on Structure and Work of General Convention and the Provinces.
- ✓ Granted permission to the diocese of Oregon to elect a suffragan bishop.
- ✓ Continued the Joint Commission on the Structure of General Convention and the Provinces.
- ✓ Amended Rule 8 of the General Convention to permit appointment of Executive Council officers and staffs as members of joint commissions and committees of Convention.
- ✓ Amended the rules of the House of Deputies to include one requiring the secretary of that House, in coöperation with the secretary of the House of Bishops to prepare a summary of action of General Convention which shall be distributed together with the Pastoral Letter to all congregations. If feasible the summary and the letter are to be given to the deputies at the close of Convention.
- ✓ Regretted the confusion and embarrassment over a statement attacking Senator Barry Goldwater and reaffirmed the "strict neutrality" of the Church on candidates for public office.

AROUND THE CONVENTION

FEED THE HUNGRY

For Those in Need

The "Feed the Hungry Dinner," an official event of the 61st General Convention, came about as a result of a resolution adopted at the Triennial Meeting of 1961, that the Meeting "petition the Joint Commission on Arrangements for the 61st General Convention that an official dinner be held at which all delegates, deputies, and bishops witness to their mission by accepting a bowl of soup but paying the cost of a regular dinner; and that the amount saved by this procedure be designated for the hungry, the sick, and those in need of help."

Three settings for the "Feed the Hungry Dinner" were held October 16th at Bishop Tuttle Memorial House. Tickets were \$5, but because of the simple meal the saving made it possible to send 900,000 pounds of food to the hungry, through the Presiding Bishop's Fund for World Relief, in cooperation with Church World Service.

DINNERS

MRI and Prayer

A succession of speakers addressed the well-attended dinner sponsored jointly by the Anglican Fellowship of Prayer and the General Division of Laymen's Work



Townsend Photo

The Rev. Henry Gruber of Easton with his bowl of soup at the Feed the Hungry dinner.

of the Executive Council. Before the principal address, given by Bishop Wright of East Carolina and chairman of the Presiding Bishop's Committee on Mutual Responsibility and Interdependence, the assemblage heard from Dr. William J. Bradbury, chairman of the Fellowship's executive committee; Bishop Bayne; Mrs. Samuel Shoemaker, executive director of the Fellowship; Dr. Howard Harper, executive director of the General Division of Laymen's Work; Mrs. William Mar-

mion, wife of the Bishop of Southwestern Virginia; Bishop Pardue of Pittsburgh; and Mr. Daniel Goodenough, of Christ Church, Grosse Pointe, Mich.

Bishop Wright spoke about "Supporting Mutual Responsibility with our prayers." He said, however, that if he had to pick the subject again, he would choose, "Why Mutual Responsibility needs the Anglican Fellowship of Prayer, and why Mutual Responsibility cannot possibly succeed . . . unless it has the prayers of our people—undergirding and lifting up all that MRI is helping to do."

"We need," said Bishop Wright, "the unity that can come from prayer. . . . You and I need the humility that can only come from a fellowship of prayer under God. . . . Finally, we need the power of God that can come to us in MRI from prayer."

PROMOTION

Obstacles

by FRANK STARZEL

Television could be a tool of inestimable value for the Church in furthering its work, Robert Young told some 300 persons at the Executive Council's Department of Promotion dinner on October 15th, but there also are serious obstacles to its use.

First, the Hollywood actor pointed out that costs would be high, at least \$50,000 for a 15-minute presentation, including air time. Further, there would have to be resolved matters of content, approach, and organization.

He suggested that a foundation be given widespread financial support to underwrite costs, speculating that commer-



Townsend Photo

Robert Young (left), Mrs. Varro Rhodes; and Bishop Burroughs of Ohio at Promotion Department dinner.

cial sponsorship might be considered inexpedient although at least one religious program had been thus kept on the air.

Mr. Young urged that people generally be more active in writing letters to networks and stations commending programs which they regard as constructive and worthwhile instead of being negative and complaining about those they do not like.

ECUMENICITY

Redeem the Time

by the Ven. CHARLES F. REHKOPF

Eleven hundred banqueters filled the Gold Room of Hotel Sheraton-Jefferson, St. Louis, on October 14th, for the dinner which climaxed the Ecumenical Day. Speaking to the overflow crowd were the Rev. Dr. James I. McCord, president of Princeton Theological Seminary and former chairman of the Consultation on Church Union, and the Very Rev. Paul C. Reinert, S.J., president of St. Louis University.

In his address, Dr. McCord referred to St. Paul's exhortation in Ephesians 5 to "redeem the time." He said that by the end of World War II history had moved into a post-Constantinian age when the Christian faith no longer furnished the dominant ideas of Western culture. This, he said, has not been a sudden change but the Church must be prepared to deal with it. "Disestablishment" of the Church and Christian standards has proceeded apace for several centuries and will continue to dominate.

Dr. McCord then said that there are three areas in which the Church is challenged to use her emancipation and to take the initiative: in her relationship to the world; in overcoming her own fragmentation; and in possessing her own catholicity.

After Dr. McCord's address, Father Reinert was introduced as the personal representative of Joseph Cardinal Ritter, Archbishop of St. Louis. Father Reinert read a letter from Cardinal Ritter to the Convention, in which he expressed his regret at not being able to appear in person as he had agreed to do two years ago. Events in the third session of the Vatican Council require his presence in Rome.

In his letter, Cardinal Ritter noted that the Feast of St. Edward the Confessor (October 13th), who lies buried in Westminster Abbey, occurred during the Convention, and said he hoped this fact might portend a greater degree of understanding between the Anglican and Roman Catholic Churches. Cardinal Ritter hailed the ecumenical spirit abroad in the world, saying that much of it can be traced to events in the Episcopal Church.

In his address, Father Reinert spoke of the challenge to the Church offered by urban society and said that St. Louis University is endeavoring to meet this challenge as an urban university. In this



Townsend Photo

Among those present at the Ecumenical dinner were: the Very Rev. Paul C. Reinert, S.J., (left); Presiding Bishop Lichtenberger; and Bishop Scaife of Western New York [facing camera].

program it finds both challenge and support by the Church as it, too, faces the same challenge.

At the close of the dinner the Joint Commission on Approaches to Unity presented a testimonial tribute to the family of the Rev. Charles D. Kean, secretary of the Commission for many years, who died last year. The resolution was received by Dr. Kean's son, William, a student at Harvard University.

RURAL WORKERS FELLOWSHIP

Barbecue First

by the Ven. CHARLES F. REHKOPF

The annual meeting of the Rural Workers Fellowship of the Episcopal Church was held on October 13th at St. Stephen's Church, St. Louis. The meeting was preceded by a barbecue served by members of the parish.

Elected to head the Fellowship for a third term was the Rev. Thomas McElligott of Minneapolis. Two vice presidents were elected: the Rev. Dargan Butt of Evanston, Ill., and the Rev. John Peacock of Cowansville, Quebec. The Rev. Arthur Freeman of Hayward, Calif., and the Ven. Charles F. Rehkopf of St. Louis, were reelected secretary and treasurer, respectively.

During the meeting the Fellowship heard from retired Bishop Goodwin of Virginia, who had been the first National Council Secretary for Rural Work in 1924 and who had been instrumental in organizing the Fellowship.

SIXTH PROVINCE

Bishop's Diary

The dinner for the sixth province was held on October 19th. Mr. Andrew Mapes, provincial chairman of laymen's work, presided. Bishop Kellogg of Minnesota was elected president of the province.

In place of a formal address, Bishop Sterling of Montana read excerpts from the diaries of Bishop Brewer, covering the period 1880 to 1915. The diaries, found when the diocesan offices were moved, give an interesting picture of the history and life of the northwest, which is very different from present-day existence. The bishop emphasized the great debt the Church owes to the pioneer bishops, without whose devoted and tireless efforts the Church would not exist in the west today.

FEC

Debt to One

"At our Church colleges young people and truth have the best possible chance to meet," Bishop Hines of Texas, told guests at the dinner held by the Foundation for Episcopal Colleges on October 17th. In his first formal address after election as Presiding Bishop that morning, the 54-year old Bishop of Texas suggested that the Church college was the logical place from which to mount the counter-attack against Communism's false propaganda to youth.

"I owe a debt to one of the eight," Bishop Hines said in describing his liberal arts course at the University of the South, where he "studied under professors who were both exciting teachers and committed Christians." They "broadened my

horizons and challenged my native prejudices," he said.

The bishop made a humorous reference to the year after his graduation when he was employed at Sewanee as acting registrar, instructor in Greek, and freshman basketball coach. "It took me only a few days of that to realize that I wanted to enter the ministry," he said.

Dr. F. Edward Lund, president of Kenyon College and chairman of the Foundation, pointed out that Hines succeeds another graduate of one of the cooperating colleges, Arthur Lichtenberger of Kenyon, and that three of the five nominees for the Presiding Bishop's post this year were from the eight Episcopal-affiliated colleges.

Of the presidents only Dr. Albert Jacobs of Trinity was forced by an emergency to miss the meeting. On hand were Earl McClenney of St. Paul's, James Boyer of St. Augustine's, Reamer Kline of Bard, Edward McCrady of Sewanee, Joseph Mullin of Shimer, and Louis Hirshson of Hobart.

HOME DEPARTMENT

Catalyst in Chaos

by the Ven. CHARLES F. REHKOPF

Guests at the dinner sponsored by the Home Department on October 15th had a number of new words added to their vocabulary and, amid the din of celebration over the victory of the St. Louis Cardinals, they tried to consider the "Mission to the City to Come."

Speaker at the dinner was Calvin Hamilton, newly-appointed director of city planning of Los Angeles. Mr. Hamilton had served in similar capacities in Indianapolis and Pittsburgh.

Introduced by Bishop Corrigan, director of the Home Department, with the words, "This is Operation Wake-up," Mr. Hamilton began his address by saying,

"One of the fascinating challenges facing the city planner is to conceptualize tomorrow."

Mr. Hamilton went on to speak of the role of the Church in urban society, saying that social sciences are giving us better techniques and "know-how," but that the Church must find its own role. He said there are two fundamental contributions to be made by the Christian religion. The Church must develop a total, complete, and effective Christian approach to all the people in this country. We must take our cue, he said, from India and the mission field, where it is now believed that, "one Church in this entire country must be the rule. This business of separate denominations just doesn't work." The approach and the program must be ecumenical.

The second task of the Church, he said, is to reexamine progress, over time, in relation to the Church's goals. This he called, "planned feedback."

Mr. Hamilton paid tribute to the concern and forethought of the Episcopal Church in its "Metabaghdad" conferences, and its strongly-developing ecumenical activities. He concluded, "Future historians may yet say that 20th-century chaos was the well-spring of the 21st century's human fulfillment. The Church has the opportunity to be the catalyst in that process. Is it ready?"

URBAN WORK

Not Only on Sunday

by FRANK STARZEL

The Conference on City and Church heard addresses by Bishop Moore, Suffragan of Washington, and Dr. Paul Ylvisaker of the Ford Foundation, at a dinner in St. Louis.

The Conference program was outlined by Bishop Moore as an effort of finding

"new ways of getting out where the people live—seven days a week and not only on Sundays."

Primarily of an experimental character, the program contemplates projects in the jurisdictions of Idaho, Los Angeles, Missouri, Rhode Island, Southern Ohio, Tennessee, and Texas.

CHURCH HISTORICAL SOCIETY

So Much in Five Years

by ARTHUR BEN CHITTY

"The impact of Stephen Bayne on the Anglican world has been comparable to that of the late Pope John on the Roman," said the Rev. Massey H. Shepherd at the Church Historical Society dinner in St. Louis on October 17th. An even more remarkable parallel, the society president said, is that both accomplished so much in a half decade.

Bishop Bayne is a logical choice for speaker at a gathering of historians because he is a historical figure, Dr. Shepherd continued, introducing the recent Executive Officer of the Anglican Communion to the first such General Convention dinner since 1949.

In his address Bishop Bayne cited three uses of history. The first he called "the supreme refutation of the impersonal theory of history" — a relation between history and the Incarnation. Religious historians, he said, see holiness communicated with the thumb-print of God on it and this is why they have a sense of respect for the events and the persons of history.

Ability to recognize a pattern is another historian's gift, Bishop Bayne said. For instance, the design of the Anglican Communion is being revealed at this moment, an extraordinary and radical convulsion in its infancy.

"A great new thing is being born," he said, "and historians are better equipped than others to see it."

Finally, the bishop said, a God who respects our freedom without being bound by it is leading us, often through stupid acts of inadequate people. "When we can observe what God is doing in us, we begin to be ministers of His will."

Dr. Shepherd reported as president that the society had accepted official custody of the *Historical Magazine*, founded three decades ago by the Rev. Walter H. Stowe, who was seated at the speakers' table. A second accomplishment of the society noted was its sponsorship of a vigorous sub-group of diocesan historiographers headed by Arthur Ben Chitty of the University of the South. He complimented Dr. Nelle Bellamy, national Episcopal archivist, for receiving six tons of historical materials in Austin and making remarkable progress assimilating and cataloguing. He concluded his report with a tabulation of four distinguished publications sponsored wholly or in part by



Townsend Photo

At the Urban work dinner: the Rev. Morris Arnold, of Cincinnati (left); Mayor Tucker of St. Louis, and Mrs. Tucker.



Townsend Photo

At the Christian Social Relations dinner: Bishop Warnecke (left), the Hon. Daniel Moynihan, and Bishop Marmion.

the society: a journal of Confederate Convention minutes; histories of the dioceses of Texas, by Lawrence Brown, and of Connecticut, by Nelson Burr; and of the Executive Council, held on October Point.

CHRISTIAN SOCIAL RELATIONS

Wrong Assumption

The main speaker at the dinner of the Department of Christian Social Relations of the National Council, held on October 15th, was the Hon. Daniel P. Moynihan, assistant U.S. Secretary of Labor. The Rt. Rev. William Marmion, Bishop of Southwestern Virginia, presided.

Secretary Moynihan dwelt upon the fact that during the boom period after the last world war, it was generally assumed that poverty was no longer a problem in the U.S.A. Today, he said, it is our major domestic problem. He made a plea for an anti-poverty program which is not content to put the poor on welfare but aims at enabling every citizen to live a life of usefulness and dignity.

CHRISTIAN EDUCATION

Run the Risk

The Executive Council's Department of Christian Education held a dinner in St. Louis on October 15th. Bishop Louttit of South Florida presided, and introduced Miss Carman St. John Wolff, director of the Department, who spoke of the role of the Christian educator in a world of rapid change. She introduced, as the speaker of the evening, the Rt. Rev. Edmund K. Sherrill, Bishop of Central Brazil, saying that Bishop Sherrill and his family have become a part of the country where they were sent to live and serve.

The bishop said that Christian education has to do with persons. He told the story of a "person" — a woman located a thousand miles up the Amazon, whose father, when she was a child, had organ-

ized a Church group and written many times to the bishop for help, which was never forthcoming because of complete lack of resources. But that woman did not lose courage and she is now a nurse and directress of a school of nursing, and like her father she wants the Episcopal Church to come to the Amazon. Bishop Sherrill called her an "agent of change" representing a new world, a living symbol of what God does beyond the Church and to take the Church into the world He loves. He added that we must change — the world is built on a process of continuous change. We must run the risk of never being the same again, but we are waiting for a new world of infinite possibility.

BROTHERHOOD OF ST. ANDREW

Addition to the Rule

Add a rule of "study" to the traditional "work" and "pray," suggested Bishop Louttit of South Florida at the triennial breakfast of the Brotherhood of St. Andrew. The October 14th meeting for 100 followed a service of the Holy Communion in Christ Church Cathedral celebrated by national chaplain of the Brotherhood, the Rt. Rev. Earl M. Honaman, Suffragan Bishop of Harrisburg. Brig. Gen. Hugh Cort, U.S.A., of Little Rock, senior vice-president, in the absence of national president Fred Gore, introduced the 10 bishops who attended the meeting.

A telegram was read from the president of the Brotherhood of St. Andrew in Japan. Mr. Terrence I. O'Brien, national general secretary of the world-wide laymen's group, presented the newest of four field secretaries, Elmore Hudgins, who is to serve Brotherhood chapters in the midwest. The Brotherhood's advisory committee of bishops was represented by Bishop Wright of East Carolina, Bishop Campbell of West Virginia, and Bishop Gray of Connecticut.

Guests and co-sponsors of the breakfast were members of the Anglican Society, which had found "no room at the inn" for a morning gathering of their own.

are to have any gift to make or grace to receive; and

Finally, that the root responsibility in all of this rests on each congregation; and we ask that every assistance be given—by dioceses, province, and national Church—to provide incentives and means to this end;

and be it further

4. *Resolved*, that the Triennial Meeting of the Women of the Church be asked to join with the General Convention in affirming the foregoing resolutions.

II. Establishing the Commission

1. *Resolved*, that there be established an agency of the General Convention, under the direction of the Presiding Bishop, to be named the Mutual Responsibility Commission, and to be charged with the stimulating, supporting, and coordinating responsibility for the implementation, at all levels of the Church, of the program set forth in the document entitled, "Mutual Responsibility and Interdependence in the Body of Christ," and particularly Section III thereof, viz:

✓ Join in immediate commitment for increased support in money and manpower, through existing or new channels, in cooperation with other Churches of our Communion.

✓ Begin at once a radical study of our obedience to mission: a study of structure, of theology of mission, and of priorities in decision.

✓ Seek the way to receive as well as give, asking expectantly what other Churches and cultures may bring to our life, and eager to share our tasks and problems with others.

✓ Seek to test and evaluate every activity by the test of mission and service to others, in our following after Christ.

✓ Develop swiftly every possible channel for communication with our companions in the Anglican Communion—indeed in the Church of Christ as a whole.

and be it further

2. *Resolved*, that the said Mutual Responsibility Commission be composed of six bishops (not less than half of whom shall be chosen from among the presidents of the provinces), six presbyters, and twelve lay persons, the bishops to be appointed by the Presiding Bishop and the presbyters and lay persons to be appointed by the President of the House of Deputies, the Presiding Bishop and the President of the House of Deputies to be *ex officio* members of the Commission; and be it further

3. *Resolved*, that the said Commission to be directed and authorized to call upon the existing agencies of the Church, including the [Executive] Council, for assistance and expertise in carrying out its task.

The Mutual Responsibility Commission may make request of the . . . Council for the assistance of the Council's staff personnel in discharging its responsibilities. The Commission shall make a



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report, with recommendations to the [Executive] Council, at each of the Council's regular meetings; and be it further

4. *Resolved*, that this General Convention request the Presiding Bishop to transfer the functions and responsibilities of the Strategic Advisory Committee to the Mutual Responsibility Commission; and be it further

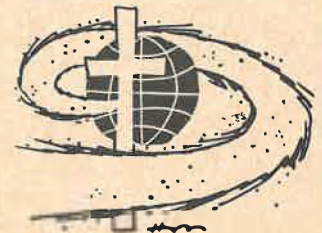
5. *Resolved*, that the General Convention request the Presiding Bishop to assign an executive officer to the Mutual Responsibility Commission; and be it further

6. *Resolved*, that the sum of \$36,000 be appropriated from the budget of the General Convention for the expenses of the Mutual Responsibility Commission for the fiscal triennium 1964-1967; and be it further

7. *Resolved*, that there be included in the General Church Program an appropriation for the development and implementation of Mutual Responsibility, in the amount of \$100,000 annually in the triennium 1965-1967.

III. Response to Immediate Needs

1. *Resolved*, that this Church recognize its responsibility for its share in the immediate needs of the whole Anglican Communion, and commit itself to projects of responsible coöperative partnership among the Churches of the Anglican



Communion and the Wider Episcopal Fellowship; such partnership to involve, over and above the budget for the general Church program, voluntary acceptance of projects which are undertaken on a basis of mutual participation, and to be measured by the dollar costs, insofar as dollars can measure them, in sums totaling for the whole Church: \$1,000,000 in 1965, \$2,000,000 in 1966, and \$3,000,000 in 1967; and be it further

2. *Resolved*, that the maximum emphasis be placed on the responsible initiative of parishes, dioceses, and provinces, in setting their own commitments and in the choice of projects; and be it further

3. *Resolved*, that the [Executive] Council be responsible for the providing of necessary descriptive and strategic information, on the basis of which choices shall be made; and be it further

4. *Resolved*, that money given toward such projects be transmitted through diocesan and national Church offices, which offices are herewith instructed to make no commitments in respect of projects until money or firm pledges therefor are actually in hand; and be it further

LETTERS

Continued from page 8

5. Resolved, that the Mutual Responsibility Commission be instructed to keep the Church regularly informed and to report fully to the 62d General Convention in 1967.

Most of the resolutions need no explanation. The merging of the Strategic Advisory Committee into the Mutual Responsibility Commission is a logical consequence of the Church's accepting the challenge to organize its whole life around its mission—a mission to our cities and suburbs, our towns and rural areas, as well as to far-away places and peoples. "The Church exists by mission as fire exists by burning."

The financial objectives proposed to meet the immediate needs of the Anglican Communion represent roughly our share of the \$15,000,000 of urgent needs mentioned in the Mutual Responsibility document. It is important to note that the responsibility and the initiative are put squarely upon the parishes, the dioceses, and the provinces themselves, rather than on an enlarged central budget. The goal is the establishment of truly Church-to-Church, person-to-person relationships across the world. We feel that the best way to achieve this kind of responsible relationship is by encouraging, to the maximum possible degree, the adoption of specific projects by provinces, dioceses, and parishes.

But all this is only a beginning. Since the Anglican Congress, the known needs of the Anglican Communion have already gone far beyond the \$15,000,000 figure, and our capacity to respond has yet to be put to a real test.

And it is only a beginning in another, far deeper sense. What we do with our money is significant primarily as a symbol of what we are doing with our lives. We do not propose that we Episcopalians set a certain price tag on our obedience to mission, and buy ourselves the reputation before God and man of being missionary-minded. Rather, we join in the call for a renewal and deepening of our own faith and hope and charity, looking upon our giving simply as a God-given way of expressing our relationship to Him and to His people here at home as well as across the world.

Renewal includes better training for the laity and better utilization of them in Christ's service; it includes a reorganization of the parish around things that are important to God and man, rather than irrelevant activities; it includes a stronger life of prayer and sacraments, a greater understanding of what it means to be a Christian, which will give us a new awareness of the great fact of our baptismal brotherhood with non-Anglican Christians. It involves everything comprehended under the Summary of the Law:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

and dogma, such men cannot be truly effective in furthering the work of the Church.

If a priest has rejected the Trinity, or the Incarnation, or the Resurrection, how can he meaningfully or seriously teach a confirmation class?

If a priest, whether under the influence of well-meaning ecumenical thinking or no, has adopted a syncretist view that all religions are equally valid, how can the unchurched (or the "churched" for that matter) be urged to attend a Christian church and support it financially?

If a priest inverts Christ's statement of the two commandments upon which hang all the law and the prophets, the unchurched secularist will recognize a brother, but not within the meaning of Christianity; and he will be confirmed in his belief that the Church has nothing to offer.

Laymen ought not be asked to invoke Article XXVI (of the unworthiness of ministers) too frequently for it wears thin eventually; it is well nigh impossible to appeal to the unchurched with cross in hand while giving a duly accurate recitation of said Article of Religion.

JAMES R. MORRIS

Alexandria, Va.

Regarding the article in the October 18th issue, "The Unchurched Speak to the Church," by Roger Reisdorph, in many ways the article speaks well to all who are members of a church and who are trying to accept the challenge to live a Christian life *but* I am annoyed by those who probably will never even read this but I believe that "The Church Speaks to the Unchurched" who:

- (1) Do not bother to have their letters transferred from their former parish (thereby putting a burden on their former parish).
- (2) Send their children to Church school, choir, etc., but do not attend themselves.
- (3) Make no pledge to the Church or in any way support it.
- (4) Expect the Church—the clergy—to council them in an emergency, baptize, confirm, and marry their children and bury their "loved ones."
- (5) Yet would resent being called "Free Loaders."

To me it is remarkable that as much is accomplished as is accomplished by the faithful, may their tribe increase. How can the Church function 100% without full cooperation? We have a job to do as we press on. Nobody ever said it would be easy.

GENEVIEVE V. RILE

San Jose, Calif.

Cordial Reception

I have read recently some rather scathing comments by people who did not like the reception they received at our national headquarters in New York. May I express another point of view?

It so happens my wife and I came to New York at a busy season, when all at "815" were busy getting ready for General Convention. And yet *everyone*, from the receptionist at the door, through the kindly lady who showed us around, to the officials I had



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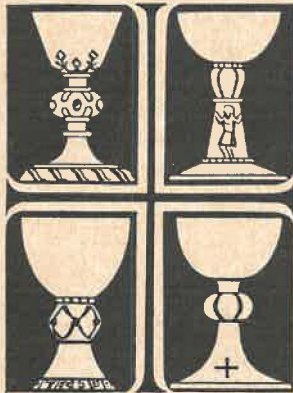
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occasion to meet, not only greeted us in the most kindly of manners, but actually made us feel like "VIPs," which most assuredly we are not! Imagine our amazement when I went to the reception desk to ask my way when the man said, "You must be Father and Mrs. Hunter; we were expecting you!" From then on, this was the spirit of virtually every contact we had at the Episcopal Church Center!

I have thought a great deal about this matter. Why should we have had so thoroughly pleasant a reception from everyone, when others evidently were upset and disgruntled by their reception? I think I know the answer, although this is an "educated guess." I wrote ahead to the person I particularly wanted to see, in part, as follows:

I plan to make my way to the Episcopal Church Center as soon as possible after my arrival; I presume that the place opens some time between 9 and 9:30 a.m. I will,



of course, want to see you whenever it is convenient for you, and I will also want to "take the grand tour" of our national headquarters, just like any other "country boy visiting the big city." My wife, Florence, expects to come to New York with me.

Whether this is the reason or not, I'm sure that even the Archbishop of Canterbury could not have had a more cordial reception.

(Rev.) WILLIAM M. HUNTER
Rector, St. Paul's Church

Williamson, W. Va.

Wrong Bishop

In your October 4th issue you refer to Bishop James Claggett of Maryland acting as bishop in the first consecration in USA. If you will check this with page 201 of *A History of the American Episcopal Church*—Manross—you will find that Thomas John Claggett is the one you should have named.

I like to read of my Church and I have in my small library the history referred to above and *The Life and Times of Thomas John Claggett* and *The Divine Commission*. And you will see from this letter that I read **THE LIVING CHURCH**.

TRUMAN CLAGGETT
Age 83

Cuero, Texas

Red for Wrong Reason

It hardly seems possible that **THE LIVING CHURCH** (as it did in its issue of August 30th) would carry a statement so ridiculous as "a Red Mass, so named because of the color of the robes worn by judges in England and France during the 13th century. . . ."

A Red Mass for the bench and bar is so named because such Masses are Masses of the Holy Spirit and all Masses of the Holy Spirit are said with red vestments and altar hangings. Hence, a Red Mass. Red is the color for a Mass of the Holy Spirit, I suppose, because the Holy Spirit manifested Himself with "cloven tongues as of fire" on the day of Pentecost.

BLAINE S. HOLLIMON, JR.
Manila, Philippines

PASTORAL

Continued from page 15

the earth, or within dioceses by super-highway, it is clear that, reading aright the signs of the times, God calls us to a new "Mutual Responsibility and Interdependence in the Body of Christ." Let no man say that this curtails our freedom; for freedom, properly understood, is always social and responsible. The speed of communication of the modern world, then, liberates us to be truer members of the Church universal, to "bear one another's burdens," to die to old and false isolations, and to lose ourselves that we may find ourselves. The Church is not, by its nature, a series of parishes or dioceses—like marbles on a tray; it is, rather, a world Body, brotherhood, fellowship, through which there moves a common divine Life. Let us see, then, as a great opportunity, that the hand of God in modern history is pushing us together, and calling us to become what we are. To fail to adapt to new facts, the life, forms, and structures of the Church at all levels (national, diocesan, and parochial) is a form of disobedience, a living to oneself, which receives an observable judgment.

All of us are sometimes numbed by the massiveness of the world's problems and needs. In addition to racial tensions, the problems of urbanism, and the threat of nuclear war, we know that half the world goes to bed hungry. But God does not call His creatures to an impossible task; nor, since our circumstances vary, does He ask us primarily to "succeed." He asks of us, rather, loyalty in the station in which we are placed. God has placed us all in subdivisions, in platoons, of the one human race, and it is in these, and through these, that we are called to learn, grow, and act. Our own spiritual home, subdivision, platoon—call it what you will—is the great inclusive Anglican Communion. We are not disembodied creatures, vaguely looking at an impossible task; we are members of this branch of Christ's Church, with God calling us at our different levels to quite definite local responsibility, Anglican fellowship, and ever widening ecumenical encounter within the whole company of Christ's people.

III

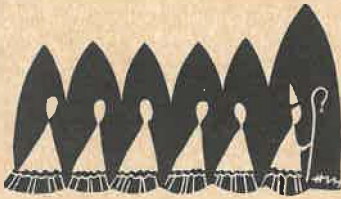
Third, because theology should end in action, and great facts should appeal to the will, we ask all the dioceses and congregations of the Church, without exception, to do the following:

(1) Since "what we do with our money is significant as a symbol of what we are doing with our lives," join, as your circumstances dictate, in greater support in money and manpower, through old and new channels, to be developed by our Overseas Department and the Executive Council, in coöperation with other Churches of the Anglican Communion. As we ask our people to be responsible

stewards of their possessions, let the leaders of the local congregation, the diocese, and the general Church never for a moment forget they, too, are stewards responsible to God for the world mission of the whole Body.

(2) Let us study and evaluate the structure and organization of the Church at the level for which we are responsible, and test every activity at every level by the test of mission and service to others. Do our organizations and activities conform to the great purpose of the Church? Are our structures appropriate?

"The Church exists to witness, to obey, and to serve," said the leaders of our world Church; and that means that organizational structure must follow purpose. Every department of the national Church and diocese, every vestry and local organization, must ask itself whether its structure and activities show forth what is really important to God and men. Why, for example, if we have borrowed money for ourselves, do we never think of borrowing for others? And why, when a

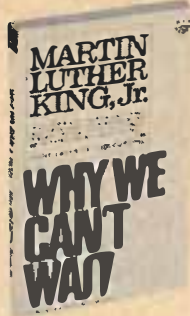


thousand dollars will build a Church in Zululand, and eight thousand dollars double the salaries of 28 priests in Malawi, do we not wrestle with the problem of priorities as we spend so much on ourselves at every level of the Church's life?

(3) Let us learn humbly the way to receive, as well as to give, when we enter into deep relationship with other cultures and other Churches. It is always a peculiar arrogance to believe that we do not need to receive; that, spiritually, we possess all we need. Surely, if others increase our vision, warm our hearts, and teach us the glory of Christ, that is receiving. If our values are straight, we know that fellowship in Christ is an end in itself, and that what we give materially from our relative abundance is a little thing compared to the fellowship, faith, and new meaning that can light our altars as we truly work and pray "for the whole state of Christ's Church." "I long to see you," says St. Paul to the Church in Rome; "I want to bring you some spiritual gift to make you strong—rather, that we may be mutually encouraged by each other's faith, both yours and mine."

(4) Let us develop every possible channel for communication with our distant brethren in the Anglican Communion, as well, of course, with our brethren in other parishes in our own diocese. We can do this generally through the *Anglican World*, the *Episcopalian*, and other magazines, and through the guided and specific prayers of the booklet, *Make His*

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have gone to the ends of the earth. This letter requests that, without exception, we begin these new relationships, opening our hearts that new life may flow in.

It is true that a Church, living to itself, will die by itself. But it is also true that, if we live for others, we will be blessed in both obvious and subtle ways by the servant Lord of the Church.

Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

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The Rev. John H. Parry, retired, is doing supply work for the diocese of Rochester. Address: Lawrence Hill Rd., R. D. Springwater, New York 14560.

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The Rev. Alfred H. Smith, Jr., former priest in charge, St. Timothy's Mission, Tanacross, Alaska, is assistant to the rector, St. Francis' Church, Palos Verdes Estates, Calif.

The Rev. Roger C. Snyder, former assistant, St. Andrew's Church, Norfolk, Va., is assistant, Trinity Church, Bethlehem, Pa.

The Rev. Alan C. Tull, former fellow and tutor, General Theological Seminary, and assistant, St. Luke's, Metuchen, N. J., is an instructor, department of religion, Trinity College, Hartford, Conn. He is also serving as executive officer of the college chapel, until a new chaplain has been appointed.

The Rev. William W. Trumbore, former rector, St. George's Church, Nanticoke, and St. Andrew's Church, Alden, Pa., is rector, St. Paul's Church, Wheeling, W. Va. Address: 2564 National Rd., Elm Grove, Wheeling.

Ordinations

Priests

Panama Canal Zone — On May 12, the Rev. Eugene K. Fenninger, at El Seminario del Caribe, Puerto Rico. He is priest in charge, St. Simon's, Gamboa, C. Z. Address: Box R, Balboa, Canal Zone.

Deacons

Panama Canal Zone — On May 20, Fred L. Raybourne, assistant, St. Andrew's, Cocolic, C. Z., address, Box 2005, Rodman, Canal Zone; on June 4, James H. Ottley, assistant, St. Paul's, Panama City, address, Apto. 5437, Estafeta Instituto Nacional, Panama, R. P.; and on June 20, Dalton D. Downs, assistant, Christ Church by the Sea, Colon, Panama, address, Apto. 537, Colon, Panama, C. Z.

Living Church Correspondents

The Rev. David Plumer, Apto. 537, Colon, Panama, C. Z. He is assistant to the archdeacon of Colon.

The Living Church

Degrees

The Rev. Frederick V. Kettle, rector of Emmanuel Church, Quakertown, Pa., received the degree of Master of Arts in history at Lehigh University.

On September 26, the Rt. Rev. Arthur Lichtenberger received the degree of Doctor of Laws, from Brown University, Providence, R. I. The presentation, honoring the bishop and six other national religious leaders, was held in the First Baptist Meeting House, where the Brown commencements have been held since 1776.

Retirement

On July 1, the Rev. W. Hubert Bierck retired as chaplain of the Church Home and Hospital, Baltimore, Md. He served parishes in New York before going to the Philippines in 1929. He was missionary to the Igorot people there, and also was in service there (Philippines) as a chaplain during WW II. He held the rank of Major. He was chief of chaplains at Valley Forge Hospital, Phoenixville, Pa., before going to the Church Home. Address: 710 Overbrook Rd., Baltimore, Md. 21212.

The Rev. Julian Clyde Perry, former vicar, St. Mark's Mission, Birmingham, has retired from the ministry and may be addressed at 228 Dennison Ave., Birmingham, Ala. 35211.

New Addresses

The Rev. Harold L. Andress, retired, 12196 - 82d Ave., No. Largo, Fla.

The Rev. Hugh Blenkin, Spencer House, 523 W. 121st St., New York, N. Y.

The Rev. Canon C. T. Bridgeman, Lambert's Cove, Vineyard Haven, Mass.

The Rev. E. Lawrence Carter, 514 W. Adams Blvd., Los Angeles, Calif. 90007.

The Rev. Alvin F. Cheever, 18 Brook Road, Quincy 69, Mass.

The Rev. A. Hugh Dickinson, 503 Club Road, Baltimore, Md.

The Rev. George C. Gibson, 2130 Terrace Ave., Knoxville, Tenn. 37916.

The Rev. John C. Harper, 2303 Bancroft Place, N.W., Washington, D. C. 20008.

The Rev. C. J. Harriman, 88 Highland St., Holden, Mass.

The Rev. Harry S. Henrich, The Divinity School, 4205 Spruce St., Philadelphia, Pa.

The Rev. Richard G. Jordan, Falcon Road, Sachem's Head, Guilford, Conn. 06437.

The Rev. Donald L. Karshner, 1319 Duncan Ave., Cincinnati, Ohio 45208.

The Rt. Rev. Walter C. Klein, 1319 E. Wayne St., South Bend, Ind.

The Rev. Harold K. Lawrence, So. 5414 Ivory, Spokane, Wash. 99203.

The Rev. Sanford C. Lindsey, c/o the Rev. Canon C. W. Welsh, the College of Preachers, 3504 W. Woodley Rd., N.W., Washington, D. C. 20016.

The Rev. Ronald Maitland, 9526 Cornwall Dr., Huntington Beach, Calif. 92647.

The Rev. Michael P. Regan, Cathedral House, Garden City, L. I., New York 11530.

The Rt. Rev. Melchor Saucedo, Lerdo de Tejada 736, Guadalajara, Jal., Mexico.

The Rev. George H. Schroeter, 156 So. 9th St., Gadsden, Ala. 35901.

The Ven. Eric A. C. Smith, Box 3001 E. Colfax Station, Denver, Colo. (Temp.).

The Rev. John E. Soleau, 6 Elm St., Concord, Mass.

The Rev. William L. Stevens, P.O. Box 12188, Plantation, Fla. 33313.

The Rev. J. Daniel Stover, 820 S.W. 16th Court, Fort Lauderdale, Fla. 33315.

The Rev. Claud A. Thompson, All Saints', 100 Drew St., Appleton, Wis. 54912.

The Rev. Franklyn Y. Weiler, 6 Exeter St., Morris Plains, N. J. 07950.

The Very Rev. C. Preston Wiles, dean of St. Matthew's Cathedral, 5100 Ross Ave., Dallas 6, Tex.

The Rt. Rev. L. B. Whittemore, 407 Riddell St., Greenfield, Mass.

Births

The Rev. Robert M. Anderson and Mrs. Anderson, Christ Church, Middle Haddam, Conn., announce the birth of their third daughter, Catherine Evans, on August 19.

The Rev. Leonard Faulkner Neils and Mrs. Neils, Christ Church, Red Hook, N. Y., announce the birth of their second child, Katherine Evenson, on August 18.

The Rev. C. Edward Keller, Jr., and Mrs. Keller, St. Agnes', Little Falls, N. J., announce the birth of their daughter, Madeline Louise, on August 27.

The Rev. Roger K. Steinhauer and Mrs. Steinhauer, Church of the Redeemer, Jacksonville, Fla., announce the birth of their third child and second son, Thomas Campbell, on August 28.

The Rev. Arthur K. Wing and Mrs. Wing, St. Luke's, Montclair, N. J., announce the birth of their son, John Martin, on September 7.

The Rev. Thomas C. Barnes and Mrs. Barnes, St. John's, McLean, Va., announce the birth of their second child and first daughter, Kathryn Lee, on September 15.

Mr. Robert S. Smith and Mrs. Smith announce the birth of their first child, William Andrew, on September 23. Mr. Smith is a senior at the Episcopal Theological Seminary in Kentucky, in Lexington.

The Rev. Thomas Smith, Jr., and Mrs. Smith, St. Stephen's, Winston-Salem, N. C., announce the birth of their fifth child, Leslie Jackson, on October 5.

The Rev. Douglas Hiza and Mrs. Hiza, Calvary Cathedral, Sioux Falls, S. D., announce the birth of their second child and first daughter, Katherine Stewart, on October 7.

The Rev. Douglas E. Williams and Mrs. Williams, St. Paul's Church, San Jacinto, Calif., announce the birth of their first child, Gregory Donald, on October 10.

Lay Volunteers

Four young women, each a college graduate, have been appointed and have accepted their posts as Volunteers for Mission under the sponsorship of the Overseas Department, National Council. They are: Jean Tower, Jean Sterns, and Reta Ross — Japan; and Edith Kyle — Liberia.

Marriages

Miss Mary Virginia Miree, daughter of Mrs. Mary Virginia Price and Mr. Willis T. Miree, and the Rev. W. Bruce Wirtz, son of Mr. and Mrs. Wallace E. Wirtz, were married on May 30. The Rt. Rev. George W. Murray was the officiant and the Rev. Harry W. Shipp was the celebrant of the Nuptial Eucharist. Fr. Wirtz is rector of St. Andrew's Church, Birmingham 5, Ala.

Deposition

On October 2, the Rt. Rev. José G. Saucedo, Bishop of Mexico, acting in accordance with the provisions of Canon 53, Sections 1, 6, and 8, of the Canons of the Episcopal Church in the USA, and with the advice and consent of the Council of Advice, deposed from the Sacred Ministry, Alfonso Gomez Camberos.

Renunciation

On October 9, the Rt. Rev. Hamilton H. Kellogg, Bishop of Minnesota, acting in accordance with the provisions of Canon 60, Section 1, and with the consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry, made in writing by Lars Ravin Bache-Wiig. This action is taken for reasons which do not affect his moral character.

DEATHS

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

Virginia Vaughan Thomas, wife of the Rev. William T. Thomas, vicar of St. Timothy's Church, St. Louis County, Mo., died in a St. Louis Hospital on October 22d, after a long illness.

Mrs. Thomas was graduated from Walnut Hill School, Natick, Mass., and from Smith College. She married the Rev. Mr. Thomas in 1956, while she was teaching in the National Cathedral School for Girls, in Washington, D. C., and he was a student in Virginia Theological Seminary. They moved to St. Louis in 1961 from Murray, Ky.

Mrs. Thomas is survived by her husband, their eight-year-old daughter, Elizabeth Speed, and a brother, Paul D. Reed, Jr., of Barnstable, Mass.

CLASSIFIED

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NUN DOLLS Hand crafted authorized authentic reproductions of habits worn by sisters of the Religious Orders in the Church. \$4.50 each. Francinette, 4187 Culver Road, Rochester, New York 14622.

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

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen Funeral Palls embroidered in wool. Write for our catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

DCE to replace retiring volunteer. Parish of 275 communicants in growing Piedmont area of North Carolina. 120 in Church School. Begin summer of 1965. Correspondence invited. Reply Box M-165.*

SEXTON wanted for Parish Church 45 miles from Chicago. Stipend includes modest living quarters. Man with real vocation to this work desired. Reply Box C-162.*

WANTED: An Assistant Director with executive ability and able to teach Pediatrics (preferably a graduate of a children's hospital), 40 - 50 years of age. Must live in. Good starting salary plus all maintenance. One month paid vacation and twelve sick days. A small Episcopal Home and Hospital for Children in Upstate New York. Good personnel practices and fringe benefits. Reply Box M-160.*

POSITIONS WANTED

CAPABLE, energetic young man needs funds to complete theological studies (two years). Any ethical employment. Reply Box E-164.*

PRIEST, age 40, married. Experience includes a successful ministry in religious education; preaching and administration. Correspondence with vestries welcomed. Reply Box R-166.*

PRIEST, 35, married, ten years as both assistant and rector. Strong in preaching, teaching, counselling. Available Feb. 1. Reply Box S-163.*

*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

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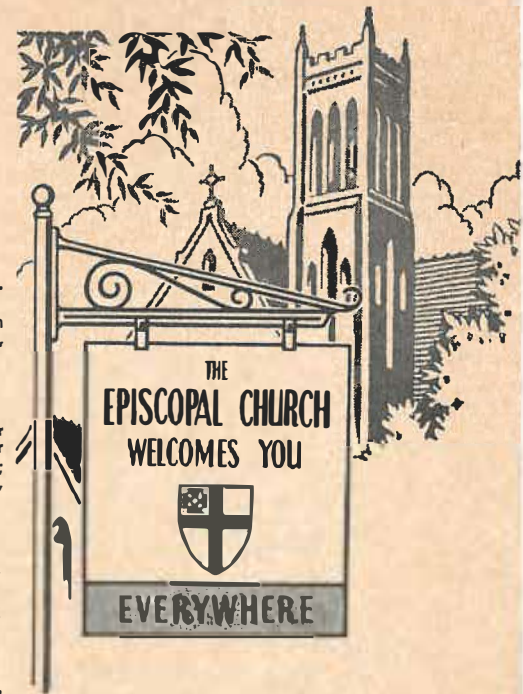
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THE LIVING CHURCH

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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

ST. THOMAS 18th & Church Streets, N.W.

Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues
& HD HC 12:15; Thurs HC 7:30

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

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

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

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

EVANSTON, ILL.

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine

Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

BALTIMORE, MD.

MOUNT CALVARY N. Eufaw 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

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, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway

Rev. Tally H. Jarrett
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

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.

Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys MP & HC 7:15 (& HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r

Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30
& 11 Ch S, 4 EP (Spec. Music); Weekdays HC Tues
12:10; Wed & Saints' Days 8; Thurs 12:10; Organ
Recitals Wed 12:10; EP Daily 5:45. Church open
daily for prayer

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Th.D., Ph.D.

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GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.

Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
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 Damsrosch, 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 (1S), MP 11; EP 4; Daily ex Sat
HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon
12:10. Church open daily 6 to midnight

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.

Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:10 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

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 5-6,
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

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Sts.

Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed &
HD; 10 Tues, 7 Thurs, C Sat 5-6

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge 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

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, Evenson; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, 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.

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