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***The Coming of Christ*** [page 12]



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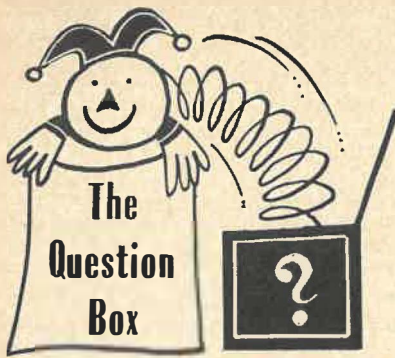
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Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202. We do not promise to answer every question submitted.

A friend of mine tells me that he is cutting his pledge to the Church for next year, so that he can give more to the United Fund, to CARE, to the American Cancer Society, and other such causes. Do you think this is right?

It is not for us to be the keeper of another man's conscience. We don't know how much he pledges to the Church, how much he is cutting, how much he will actually give to these other causes. The specific decision must be his. But if what we are being asked here is whether the Christian stewardship of money covers these concerns other than the Church the answer is emphatically yes. Cancer research must be as precious in the sight of the Lord as adequate Church school facilities. God is lovingly concerned about all the needs of all mankind; the Church, His company of faithful people, is in the world to minister to all those needs in His name. So there need be no "conflict of interests" between the Church as an institution which needs money to maintain itself, and the call of the world's need which the Church is in this world to answer.

???

I am a Roman Catholic considering becoming an Episcopalian, but I have one or two questions. First, I notice that when you say the Lord's Prayer in the Communion service you add to it the words, "For thine is the kingdom, and the power, and the glory, forever and ever." Why don't you say it as He taught us to say it, ending with "but deliver us from evil, Amen"? Then you could add the dox-

ology, "For thine is the glory, etc." I cannot bring myself to say the Lord's Prayer your way. Perhaps you can explain why these words were added.

Also, I would like complete advice on what will take place if I become officially a member of the Episcopal Church.

Our correspondent's difficulty with the doxology, "For thine is the kingdom, etc.," is understandable, since Roman Catholics do not use it with the Lord's Prayer. Almost certainly it was not a part of the Prayer as our Lord Himself delivered the prayer to His disciples, although this cannot be absolutely certain since some ancient manuscripts do have it at Matthew 12:13. But it is safer to assume that the doxology is a liturgical ending which came to be attached to the Prayer very early in the Church's worship. It is strictly a doxology, an ascription of glory, rather than a petition, and is an addition to the Prayer rather than an alteration of the content of the Prayer. It should be borne in mind also that the Lord of the Church who in the days of His flesh gave us the Lord's Prayer is also He who as Head of the Church has, through His Spirit, guided His people in such matters as this in their life of worship and discipleship.

We would advise any Roman Catholic desiring to be received into the Anglican portion of the Catholic Church to receive regular instruction in an Episcopal parish. If he was confirmed in the Roman Church he will be formally received into this Church when instructed and ready.

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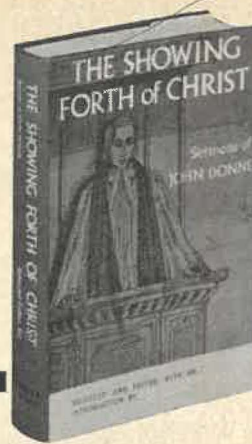
I have noted the discussion of facing the altar or the people when reading the Epistle and Gospel. I have noted quite often that the priest remains facing the altar when he recites the Summary of the Law. It seems to me he should face the people.

And so it seems to us. The people, not the Lord, need the reminder of the Law. "If any man can show just cause" why the celebrant should face the altar at this point we shall be happy to publish it.

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- 11. West Texas, U.S.A.
- 12. West Virginia, U.S.A.



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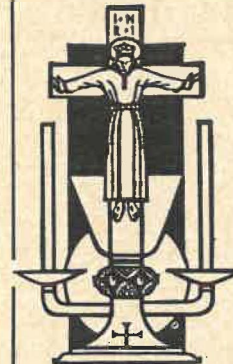
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## BOOKS

### In Liberty, Sects

**The Latter Day Saints in the Modern Day World.** By William J. Whalen. John Day. Pp. 319. \$5.95.

**The Four Major Cults.** By Anthony A. Hoekema. Eerdmans. Pp. xiii, 447. \$5.95.

Whether certain religious groups are to be called cults or sects or denominations or indigenous American religions, they are very much with us; their missionary activity is carried on in our midst, and there is even two-way conversion traffic.

William J. Whalen, who is professor of English at Purdue University has, in *The Latter Day Saints of the Modern Day World*, written a clear-cut and objective account of the Latter Day Saints in terms of their history, their theology, temple rites, and such contemporary matters as their missionary program, attitude toward the Negro, and the welfare provisions which make for almost no dependence on the federal government.

Of contemporary interest, of course, is the theological reason for the inferior position assigned Negroes. Where Protestant and Roman Catholic positions assume the equality of the races and campaign for



social justice, the Mormons hold that the Negro is cursed by God, descended as he is from Cain and Ham; hence no Negroes are admitted to the Mormon priesthood. As a text of their scriptures says, ". . . and there was a blackness come upon all the children of Canaan, that they were despised among all peoples." Again, "the seed of Cain were black," and because Egyptus, the wife of Ham was black, all their descendents were of that color. In other matters, the Saints place no virtue in celibacy, condemn birth control, fast two meals on the first Sunday of each month to donate the money saved to help the poor and unemployed of their faith, and tithe to make the Mormon Church among the wealthiest in terms of per capita giving.

*The Four Major Cults*, by Professor Hoekema, provides the same material regarding to Mormons, but, in view of the book's scope, in compressed form. Because the author also is a minister and a professor of systematic theology (Calvin Theological Seminary) he dwells in detail upon such matters as the books the Mormons hold sacred, and the doctrines re-

specting God, man, Christ, salvation, Church and sacraments, and eschatology.

The other chapters of Professor Hoekema's text are instructive and helpful in affording an abridged summary of the history and teachings of the Seventh Day Adventists, Christian Science, and Jehovah's Witnesses. In each case, there is a discussion of the scriptures of each cult, their doctrines, and some appendices dealing with distinctive teachings. Thus, in the first he discusses the languages and transmission of the Book of Mormon; in Adventism, the Scapegoat Doctrine and the Teaching on the Sabbath; and for Jehovah's Witnesses, both what is central about the teachings on the person of Christ and also about life after death.

When in the ending of his preface Dr. Hoekema expresses the hope that the Lord will use his book to lead "the many from the errors of the cult into the truth as it is in Christ," one prepares himself for departures from objectivity. But the volume is well documented, and for the most part the writer expresses his own views in footnote material.

Both of these books are worthwhile additions to the clergyman's library. Whatever we, who inherit from a broader and apostolic tradition, may think of these new "cults," we owe it to religious liberty, in the midst of which we labor, to learn something of the reason for the zeal, loyalty, and dedication which these other teachings call forth from our fellow worshippers.

JOSEPH POLITELLA

### Books Received

**WONDERS OF HUMMINGBIRDS.** By Hilda Simon. Dodd, Mead. Pp. 63. \$3.

**FAMOUS NEGRO ATHLETES.** By Arna Bon-temps. Dodd, Mead. Pp. 155. \$3.25.

**ON THE CONTRARY.** By Sydney J. Harris, Houghton Mifflin. Pp. 336. \$4.95.

**THE CHRISTIAN FAITH.** By F. W. Dillstone, fellow and chaplain, Oriel College, Oxford University. Lippincott: "Knowing Christianity" series. Pp. 188. \$2.95.

**THE CHRISTIAN YEAR, Vol. 1. Sermons of the Fathers.** Edited by George W. Forell. Nelson. Pp. 384. \$6.50.

**ON OUR WAY REJOICING!** By Ingrid Hult Trobisch. The author describes hazards and joys of missionary life as she experienced it with her parents and then with her husband. Harper & Row. Pp. 254. \$3.95.

**GOD'S ENCOUNTER WITH MAN. A Contemporary Approach to Prayer.** By Maurice Nédoncelle. Sheed & Ward. Pp. 183. \$3.95.

**GREEK, LATIN, ENGLISH NEW TESTAMENT STUDENTS' WORKBOOK.** Edited by E. Nestle. English text is that of Confraternity Version. Greek and Latin from 21st edition of *Novum Testamentum Graece et Latine*. Liturgical Press. Pp. 671. \$6.95.

**FIJI: ISLANDS OF THE DAWN.** By Leona d Wiberley. Washburn. Pp. 184. \$4.50.

**THE SCOPE OF GRACE.** Essays in Honor of Joseph Sittler. Edited by Philip J. Hefner. Fortress. Pp. 310. \$4.95.

**THINK ON THESE THINGS.** By J. Krishnamurti. Edited by D. Rajagopal. Harper & Row. Pp. 224. \$3.75.

**THE SEARCH FOR GOD.** By Robert W. Gleason, S.J. Sheed & Ward. Pp. 311. \$5.



# the living church

Volume 149      Established 1878      Number 23

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

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## THINGS TO COME

December

6. Second Sunday in Advent
8. Executive Council meeting, Greenwich, Conn., to 10th
13. Third Sunday in Advent
16. Ember Day
18. Ember Day
19. Ember Day
20. Fourth Sunday in Advent
21. St. Thomas
25. Christmas Day
26. St. Stephen
27. St. John Evangelist (First Sunday after Christmas)
28. Holy Innocents

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

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

**THE LIVING CHURCH** is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

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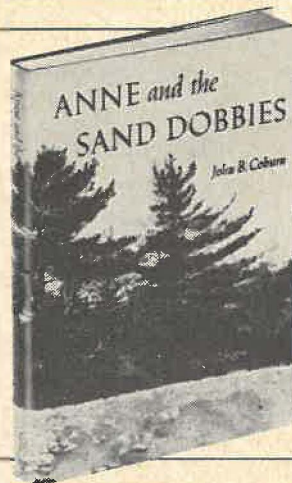
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# LETTERS

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

## From a Freshman Deputy

As a freshman deputy to the 61st General Convention, I want to take this opportunity to congratulate you on the excellency of the coverage you have given the Convention. I also take this opportunity to make three observations about items in the November 15th issue of THE LIVING CHURCH.

First, I concur whole-heartedly with Christine Fleming Hefner's article, "The Image." Her analysis of the Convention is complete and cogent.

Second, in spite of the adverse publicity the lay order of the Convention has received, if I had the power to make three awards to Deputies for excellency they would all go to laymen. One would be given to Mr. Clifford P. Morehouse for his scrupulously fair and gentlemanly attitude as a presiding officer; another to Mr. David Bronson for his ability to size up a situation and get to the crux of the matter without a great deal of verbage; and the third to Mr. Prime F. Osborn, who delivered the most inspiring and challenging address of the whole Convention.

Third, Dom Columba's observation that "it would have been helpful to have had some theological background of the problems at issue presented to the Deputies" should be seriously considered by succeeding Conventions.

(Rev.) WALTER G. HARDS  
Rector, St. David's Church

Baltimore, Md.

## The Freeze at "815"

The reference by the Rev. Mr. Andrews in his guest editorial of November 8th to a manpower freeze at "815" is unduly pessimistic. He states that more manpower is needed there, not a freeze at the level of October 1st. Without casting aspersions on our much maligned headquarters staff, some of whom have surely labored long to escape parish work so as to perform a different kind of ministry which is just as valid, we must state that a freeze is to be welcomed,



not deplored. It had to come sooner or later, for economic reasons. The budget committee discovered that blood cannot be squeezed out of the proverbial turnip.

After studying this subject for the past decade, I am still convinced that the answer to the rising costs, which are forcing smaller parishes to the wall so far as full-time clergy salaries are concerned and thus forcing the clergy out of parish work into other work, is to encourage this trend, not resist it. "If you can't beat them, join them!" Instead of discouraging, and even deposing priests who pursue tentmaking, our fathers-in-God ought to encourage with every means possible the priest-worker movement. At present the

House of Bishops is greatly divided on this subject. Some bishops depose for causes which other bishops think are quite minor. Some bishops absolutely forbid secular employment, or greatly discourage it, while others tacitly encourage it as a means of dealing with the clergy surplus and of manning uneconomic but still useful posts. At the last Lambeth Conference the Bishop of Hong Kong brought in a report commending the priest-worker movement, but few American bishops seem to have adopted it in any way. I submit that inflation and the clergy surplus, as recently revealed in the freezing of "815," will force PECUSA to take a leaf out of the book of the so-called younger Churches in this respect.

The immediate freezing of the "815," far from hamstringing the Church's program, as Mr. Andrews would have us believe, may well be a blessing in disguise, for with this escape hatch closed to that class of clergy who have much to offer God, but not as parish priests, or as parish priests in parishes which cannot afford to support them, they will have to find other escape hatches. If a man wants to escape parish work, he will, in one way or another. If he still wants to work professionally for the Church, he will also find a way, as the Convention report of the statistical department of "815" revealed. Twenty-five per cent of our clergy, a new high, are engaged in non-parochial work, and the percentage is expected to increase. In the same issue of THE LIVING CHURCH we read of a priest who has left parish work, in which he was quite successful, to become director of a released time project of an ecumenical nature not connected with PECUSA.

In actual practice, then, we have had an unofficial machinery for dealing with the kind of clergy deployment problem which has economic causes, resulting in one quarter of all our priests not earning their living from parish work. The machinery had its modern roots in the disillusionment of World War I—one talented Boston curate returned to become an Ivy League economics professor—gathered speed in the Depression years, when bank debts took precedence over the parson's salary, and accelerated about six years ago when an existential theology with the glorification of non-parochial work combined with a clergy surplus. Various surveys of seminary students at Harvard and Union report strong non-parish oriented ministries planned by the men and women. The clergy surplus, always a revelation to laymen, derives from the work of the Holy Spirit in leading older men to seek Holy Orders, together with the usual crop of fresh young undergraduates and greater longevity among incumbent rectors. Prior to General Convention, various nostrums were proposed for dealing with this surplus, which surplus will, we hope, get worse, not better. Some proposed retiring more men earlier by fiddling with the Pension Fund. This move lost. Others suggested requiring men to begin their ministries overseas in areas of greater need. There is no money to pay them, so that lost, too. Still others proposed tightening up seminary admission requirements, but we were pleased to see that Bishop Moody's Kentucky seminary publicized itself at Convention as evidence that tighter entrance requirements are not the answer.

Since we have evidently reached the point

where enough dollars are simply not available to guarantee that the Church will do its part of the priest's ordination vows, supporting him so that he can read and learn the Holy Scriptures and the forsaking of worldly cares and studies, it behooves the Commission on Manpower (is there not such in the Executive Council?) to encourage more priest-workers. Alternatively, we will continue to have them anyway, with needless guilt feelings about such a man's being classed along with the unfortunate misfits, and with the even worse spectacle of clergymen's wives going into secular work to help support them.

The Holy Spirit blows men wherever it desires; we need to cooperate with its evident leading in this matter through the ministry of the Church.

(Rev.) ROBERT SCOON  
Rector and head librarian,  
Bloomfield College

Bloomfield, N. J.

**Editor's comment:** We must disagree with our reader on one point. As we read the priest's ordination vows (B.C.P. 541f) the Church makes no promise to support the priest.

## Established Liberalism

The Rev. Eldred Johnston asks in your November 8th issue why clergymen are more liberal than the laity. The answer is not as difficult as he fancies. Historically the Church has always tended to surround the established order of things with the aura of godliness. Liberalism, politically, theologically, artistically, and intellectually, generally is the established order of our day, and it is therefore not surprising that most clergymen are liberal.

This in my judgment is neither good nor bad. What is unfortunate is that so many clergy delude themselves that by taking liberal positions on such matters as racial integration, government intervention in the economy, the meaning of the creeds, and the like, they are somehow being courageous non-conformists. Surely self-examination would force them to realize in all humility that the liberal positions, at least among the Episcopal clergy, are the normal, established, respectable positions from which one dissents only at the peril of losing intellectual status among his peers.

STUART G. OLES  
Seattle, Wash.

## Said or Sung

I beg to differ with the Rev. John W. Norris' interpretation of the name "Evensong" in the "Letters" column [L.C., November 8th]. He says Evening Prayer is not Evensong unless it is sung, therefore the name "Choral Evensong" is redundant. For those of us who say "Choral Evensong," he asks, "Why are we so careless in our usage of terms . . . ?" He concludes that "song" suggests it is a "choral" service.

Perhaps we all should be more aware of our heritage. Are the evening canticles Magnificat and Nunc Dimittis any less the "Song of Mary" or the "Song of Simeon" when they are *not* sung in Evening Prayer? Are the Psalms any less *Tehillim* or "Songs of Praise" when they are *not* sung? Prior to seminary, I worshiped in parish churches in England, Ireland, Scotland, and Wales far



more than in the American Episcopal Church. I can assure Fr. Norris and others who are inclined to his definition of the name "Evensong" that in Great Britain and Eire the names Mattins and Evensong are in common usage for the daily office whether they are said or sung. Also, the names Mattins and Evensong appear in all editions of the Book of Common Prayer of the Church of England—except that of 1552, in use less than seven months—and in the Prayer Books of Ireland, Scotland, Canada (including 1959), South Africa, and in the English proposed Book of 1928. Nowhere is it indicated by common usage or in print that "Evensong" has any meaning other than just a title for Evening Prayer, regardless of whether the office is said or sung.

When it is so convenient and traditional to use the official name, Evensong, in all parts of the Anglican Communion (and I've been in 11 of the now 19 national or regional Churches of our Communion), let's not, in this new era of greatly increased communication, use this name Evensong in a narrow sense which has no historical basis.

(Rev.) JOHN L. WOLFF  
Rector, Grace Church

Mohawk, N. Y.

### Too Many Flags

May I please comment on "Mission" in the November 1st issue?

Each bishop at the Missionary Mass Meeting was not preceded by a banner, a processional cross, and two torch-bearers.

The P. E. flag, the U. S. flag, and the processional cross belonging to Christ Church Cathedral led the procession into the Opera House. The only other object which was carried in that procession was the Presiding Bishop's staff. The recession was different, although nothing in addition to what has been mentioned was carried. The recession was in this order: the Presiding Bishop's chaplain, the Presiding Bishop, Canon Warren, the missionary bishops, participating priests, crucifer, and flag bearers. This was complete reverse order from the procession and was completely unrehearsed.

JIM MCGAHEY  
Chief Acolyte  
Christ Church Cathedral

St. Louis, Mo.

### Reality—Starting with Women

According to reports in the press, the House of Deputies has once more voted *not* to seat women deputies even though the women were duly elected by their respective dioceses. It really makes you wonder: 1. If the House of Deputies hasn't forgotten that even an all-powerful, all-wise God had to have a woman's help in the world's redemption; St. Mary the Virgin is usually considered the first saint of Heaven. 2. There is a great deal of clamor about the Negro, but none about women; discrimination against women permeates all fields of endeavor.

It seems to me that about the only thing the women of the Church can do is to go on a sit-down strike. We will not pledge to support our parish church. We will not lift a finger to do one blessed thing. We will discontinue the U.T.O. (I have heard of clergy who think the women should do better than they do on U.T.O.) Who will do the work? The men can do the work; it will do them a lot of good.

It would also be interesting to speculate how many souls have been lost to the Church because of the stupid attitude some of the clergy and male laity seem to have towards women. It's about time the Church came to grips with reality; how about starting with women? After all, why should women keep on pledging and working when they have no real voice at the General Convention?

One bright spot is that our Presiding Bishop-elect has been quoted in the press as saying he is concerned about the status of women in the Church, and well he might; even the federal government makes noises about the status of women and that vague commodity called "comparability."

ELIZABETH B. LEONARD  
Falmouth, Mass.

### Denying the Trinity

In view of recent denials of the truth of the Church's teaching about the Blessed Trinity, the following should be of much interest to your readers:

Dr. Leonard Hodgson has pointed out that the so-called Athanasian Creed "is the only one (*i.e.*, of the Creeds of Christendom) which explicitly and unequivocally states the full Christian doctrine of God," and that its "express rejection of all subordinationism is good reason for the retention of this document among the official standards of the Church's faith."

And the following from *The Church Times* (London), July 23, 1864:

"After pointing out the 'clear and unmistakable' teaching of the Church, Mr. Spurgeon" (eminent Baptist preacher, 1854-92) "proceeds in this wise:

"I am told that many in the Church of England preach against her own teaching. I know they do . . . but I question, gravely question, their morality. To take oath that I sincerely assent and consent to a doctrine which I do not believe, would to my con-

science appear little short of perjury, if not absolute downright perjury; but those who do so must be judged by their own Lord.

"For me to take money for defending what I do not believe—for me to take the money of a Church, and then to preach against what are most evidently its doctrines—I say *for me* to do this (I shall not judge the peculiar views of other men), for *me* or any other simple, honest man to do so, were an atrocity so great that, if I had perpetrated the deed, I should consider myself out of the pale of truthfulness, honesty, and common morality."

HERBERT J. MAINWARING  
Wollaston, Mass.

### Philology by Association

Any more room in your Red Face Department?

Your issue of November 8th stated that as the Spanish language is "most familiar" to a number of the delegates, some of the more important items on the agenda of the meeting of the Churchwomen were translated (into Spanish?) on the floor. The article then goes on to mention Mrs. Helanita Soria, president of the Churchwomen of Southern Brazil and wife of the dean of Trinity Cathedral, Porto Alegre, and what she will report when she returns to Brazil.

Fine! Mighty fine! But since when did Spanish become the language of Brazil? It is true that a larger percentage of Brazilians understand some Spanish than other South Americans understand any Portuguese, but Brazilians love to refer to Spanish as "poor Portuguese."

HARRY W. OSBORNE  
Geologist

Colorado Springs, Colo.

**Editor's comment:** There's always room in that department. All it takes to put us there apparently is neglecting to start a new paragraph.

### Rights

Breathes there a wife with soul so dead  
Who hasn't wished she'd never said,  
"Dear, I'll mow the grass just this once."  
"Oh, hand me the hammer—you're such a dunce."  
"Honey, Daddy's tired—I'll help with math."  
"Oh, precious, Daddy can't give a bath!"

Well, I said it and need I add  
No fight, no struggle from dear old Dad.  
I mow the grass, I wash the car  
I have more than equal rights—so far!

Knowing that once my foot's in the door  
Man will let me do more and more,  
I hereby relinquish my "equal" search  
I don't want to run the Church.

MARTHA SALBERG



# the living church

Second Sunday in Advent  
December 6, 1964

**For 85 Years:**  
**A Weekly Record of the News, the Work,**  
**and the Thought of the Episcopal Church.**

## EPISCOPATE

### Date Set

The Rev. George Theodore Masuda, rector of St. Luke's Church, Billings, Mont., will be consecrated Bishop of North Dakota on January 14th in Gethsemane Cathedral, Fargo, N. D.

The bishop-elect succeeds the Rt. Rev. Richard R. Emery, who was killed in an automobile accident on February 23d. The district of North Dakota, which comprises a 70,183 square mile area, has been without a jurisdictional leader since Bishop Emery's death.

Consecrator of Mr. Masuda will be the Rt. Rev. Hamilton Hyde Kellogg, Bishop of Minnesota. He will be assisted by the Rt. Rev. Conrad H. Gesner, Bishop of South Dakota, and the Rt. Rev. Chandler W. Sterling, Bishop of Montana.

Mr. Masuda was elected to the episcopate on October 20th during the 61st General Convention in St. Louis.

## NEW YORK

### In Memory

Episcopal missionaries, most of whom are retired, met November 14th to commemorate the memory of one of their peers, Dr. John Wilson Wood, who served for 40 years as director of overseas missions of the Executive (National) Council.

After a brief service in the Chapel of Christ the Lord at the Episcopal Church Center, the group of 75 went to the eighth floor to dedicate the office of the director of the Overseas Department of Dr. Wood.

Furnishings of the office, now occupied by the Rt. Rev. Stephen F. Bayne, Jr., were made possible by the contributions of 103 missionaries who served in the overseas mission field, under Dr. Wood's direction. Dr. Wood directed that phase of national church work from 1900-1940.

A plaque in the office, to which missionaries contributed a total of \$1,954 for furnishings, reads:

"In memory of John Wilson Wood, D.C.L., Director of Overseas Missions 1900-1940, given by missionaries who served under his great leadership and shared his understanding friendship."

The Rt. Rev. John B. Bentley, who himself directed overseas mission work from 1940-64, dedicated the office with words of praise for Dr. Wood's "40 long



At the reception following the dedication service of the Overseas Department director's office, Mrs. Wood, Bishop Lichtenberger and Mrs. Lichtenberger greet Mrs. Logan Roots, whose husband was a doctor in Wuchang, China. Below: the retired Assistant Bishop of Hong Kong, the Rt. Rev. Y. Y. Tsu, who was present at the reception.

years of service."

"These are long years," he said, half-humorously adding, "If you don't think so, you should try it sometime." Bishop Bentley retired from that post on November 1st.

In addition to Bishop Bentley, others present for the dedication ceremony were Presiding Bishop Arthur Lichtenberger and Mrs. Lichtenberger, Bishop Bayne and Mrs. Bayne, retired Assistant Bishop of Hong Kong, the Rt. Rev. Y. Y. Tsu, Mr. Van Wie Bergamimi, who has designed Episcopal Church architecture overseas, and the Rev. Robert A. Magill, rector of St. John's Church, Lynchburg, Va., who initiated the fund in memory of Dr. Wood.

Also on hand for the occasion was Mrs. Wood, a resident of St. Petersburg, Fla. Mrs. Wood was a missionary to central China for 12 years and had the distinction of owning the first motorcycle there.

The dedication took place at the annual meeting of the Overseas Missionary Fellowship. Before adjourning November 14th, members of the Fellowship presented the Lichtenbergers and Bentleys with two Chinese paintings. The Lichten-



bergers once served as missionaries to China; the Bentleys were in Alaska, where he served as bishop before becoming director of the Overseas Department.

## CALIFORNIA

### Cathedral Consecrated

"By the virtue of our sacred Office, we do now declare to be consecrated and forever set apart for the use of Christ's Holy Church this house of God under the title of Grace Cathedral Church in the diocese of California, in the name of the Father,



and of the Son, and of the Holy Spirit.”

With these words, the Rt. Rev. James A. Pike, Bishop of California, consecrated the Episcopal cathedral on San Francisco's Nob Hill on November 20th.

Three thousand persons barely filled the magnificent Gothic edifice that has been under construction since January 24, 1910.

The service was witnessed and shared in by the Rt. Rev. John E. Hines, Presiding Bishop-elect. Bishop Hines preached the sermon, in which he said:

“Concluding an era in the life of this congregation begun 50 years ago — and beginning a great new era in the life of this city — I would be pleased indeed if powerful ‘social concern’ should motivate and highly charge every member of this cathedral.

“But, I would be more profoundly grateful — and this whole community would be enriched — if we could be certain that men and women, entering this majestic building, would see the Lord . . . high and lifted up . . . and, through a penetrating understanding of His mission of forgiveness and reconciliation upon this earth — be driven downward to their knees in penitence . . . and, then . . . outward into the world in vocation and mission.

“Then, it would be that . . . instead of a building being consecrated, a people would be re-consecrated! And . . . there would be joy in Heaven!

“To this so great a hope . . . to this so powerful an expectation . . . Grace Cathedral is offered today and forever!”

Hundreds of Episcopal clergy and many Roman Catholic lay readers were in the procession that entered the cathedral church.

The combined choirs of the cathedral, of St. Mark's Church, Palo Alto, and St. John's Church, Ross, sang the opening anthem from Psalms 84 and 90, with Richard Purvis, organist and master of choristers of the cathedral, directing.

Then the members of the Golden Anniversary Committee, headed by acting chairman Peter McBean, the trustees, and the minister and chapter walked in procession to the east end of the cathedral to receive Bishop Pike at the great golden doors. The dean, the Very Rev. C. Julian Bartlett, led the congregation in the opening litany.

At the portico outside the massive doors, Mr. McBean addressed Bishop Pike:

“Rt. Rev. Father in God, in 1960 your trustees authorized the Golden Anniversary Committee to proceed to the provision and expenditure of funds for the completion of this church. It is my pleasure to inform you that this commission has been carried out and that the church stands ready to be consecrated.”

Dean Bartlett then informed Bishop Pike that “it is my pleasure to inform you that we, too, have completed our com-

mission and affirm that the church stands ready to be consecrated.”

“Let us now proceed with the consecration,” Bishop Pike replied. “Let the doors be opened!”

The golden doors, depicting scenes illustrative of the Old Testament, opened slowly as the rumble of the San Francisco Symphony Orchestra's tympani sounded and Bishop Pike entered greeting the congregation with:

“The Peace of the Lord be always with you.”

“And with your spirit,” three thousand voices replied.

“May the Peace of the Lord ever be present in this House, and may it rest upon all who shall enter here; in the Name of the Father, and of the Son, and of the Holy Spirit,” the bishop continued.

After the congregation's “Amen,” the bishop's procession moved forward along the center aisle with everyone present singing responsively the hymn *Veni Creator Spiritus*.

As Bishop Pike reached the center point of the nave, all in the cathedral faced him and he proceeded with the ceremony of claiming the building for Christ. With his pastoral staff the bishop traced upon the pavement the first two letters of the Greek name for Christ . . . XP . . . showing thereby that the consecration following is done in the name of our Lord Jesus Christ.

Bishop Pike then lead the procession into the chancel where he turned to face the high altar and the congregation and offered the prayer of consecration.

After a resounding series of Alleluias from the combined choirs, the bishop, dean and chapter proceeded to the narthex for the dedication of the great doors and the great rose window.

Then Bishop Pike proceeded to dedi-

cation of the great bronze font and, finally, to dedication of the cathedral. Returning to the high altar, the Bishop circled it, tracing the Sign of the Cross at the four corners and the center, after which the festal frontal was put on, the candles were lighted, and a Bible was placed upon the Mensa open to I Corinthians 11, in which is recorded the Lord's Institution of the Eucharist.

After the congregation sang the hymn, *Pange Lingua*, Bishop Pike, Dean Bartlett, Presiding Bishop-elect Hines, and diocesan chancellor for canon law, Philip Adams, moved to the sanctuary where the bishop sat at a table and signed the sentence of consecration.

Turning to the congregation, Bishop Pike declared:

“By virtue of our sacred Office, we do now declare to be consecrated and forever set apart for the use of Christ's Holy Church, this house of God under the title of Grace Cathedral Church in the diocese of California, in the name of the Father, and of the Son, and of the Holy Spirit.”

After Bishop Hines' sermon, the solemn *Te Deum Laudamus* was sung by the choirs accompanied by the carillon.

The second part of the consecration service was held on November 22d, with Bishop Pike celebrating the Communion service.

#### VATICAN COUNCIL

### Conservatism Wins Round

The third session of the Second Vatican Council, which opened on September 14th, came to an end on November 21st.

Pope Paul VI opened the session by telling the Council fathers that the subject on the agenda which seemed to him “the weightiest and most delicate” was



Bishop Hines at the High Altar of Grace Cathedral, San Francisco.



that concerning the relationship of the episcopate to the papacy. In this opening statement the pontiff made it clear that he would not consent to any erosion of the "centralized leadership" of the papacy. "Dispersed as you are all over the world," he said to the bishops, "if you are to give shape and substance to the true catholicity of the Church, you have the need of a center, a principle of unity in faith and communion, a unifying power, such as, in fact, you find in this Chair of Peter."

Among the decisions made by the Council early in the session were these: Bishops are successors of the apostles, and the Pope is successor of Peter; the apostles were organized as a college with Peter in charge; the episcopate is a sacrament; and the College of Bishops has no authority except when united with the Pope, whose primacy remains intact.

When the Council got around to considering various matters concerning the ministry, majority votes were cast for the following propositions: that a "permanent diaconate" should be restored, and that it could be conferred on older men already married.

Early in the fifth week of the session the Council suffered a grave internal crisis when strong conservative elements began action to mitigate certain standing Council decisions on collegiality, religious liberty, and the Jews. This action was successfully counteracted when some Cardinals of leading sees throughout the world hastily sent Pope Paul a letter asking that the will of the majority be allowed to prevail and that the Council be permitted to take its due course.

The Council after prolonged debate adopted a statement on the Jews, which must await the Council's fourth session for final ratification, in which the Jews as a people are exonerated from the guilt of "deicide" in the crucifixion of Jesus. The statement declares that "nothing in catechetical works or preaching should teach anything that could give rise to hatred or contempt of Jews in the heart of Christians." This statement says, of diverse non-Christian religions, that "the Church regards with sincere reverence those ways of action and life, precepts and teachings which, although they differ from the ones she sets forth, reflect nonetheless a ray of that truth which enlightens all men."

Little progress—some would say serious regress—was made by this session in the area of ecumenical relations with non-Roman Christian bodies. The Pope requested 19 amendments in the schema on ecumenism, and a papal request is by its very nature more than a request. The most negative of the papal amendments is that which alters an original schema reference, approved earlier by the Council, to non-Roman Christians' "finding" God's grace through the Holy Spirit and Scripture. The Pope's amendment asks that the word "seek" be substituted for "find."

A distinguished Protestant observer, Dr. Douglas Horton, former dean of Harvard Divinity School, expressed shock and disillusionment at these developments. Earlier he had hailed Vatican II as marking a turning of the tide in Roman Catholic relations with other Christians. But after the Pope's refusal to allow a vote on religious liberty and the Pope's "amendments" of the schema on ecumenism Dr. Horton declared, "We have seen the naked face of what we have always feared in Rome." He added, however, that he continues to hope for the triumph of the progressive elements of the Council. "We Protestants must hang on to those who are the leaven of the lump. We must not say, 'That's the Roman Church.' It is in a great crisis and we must stand by those who we believe are on the side of the future."

#### PRESIDING BISHOP

### **Halfback's Build, Poet's Compassion**

The Rt. Rev. John E. Hines, Bishop of Texas and Presiding Bishop-elect of the Episcopal Church, is described by the *Houston Chronicle* as "a blue-eyed man with the build of a halfback and the compassion of a poet." This writer goes on to note that he is "a man who can possess the fire of the prophet and the caution of the diplomat."

In an interview with *Chronicle* reporter Saul Friedman, published in the November 1st issue of the *Houston* newspaper, Bishop Hines expressed a number of opinions on "preachers, politicians, and their polemics."

When asked his opinion of these Episcopalians "who are challenging the concept of a God 'out there' or 'up there'" Bishop Hines answered: "What is happening, with people like the Bishop of Woolwich and Bishop Pike, is they are challenging the absolutizing of the forms [in which the Church's faith is expressed], not necessarily of the essence."

In commenting on the division between clergy and laity in the Church today the Presiding Bishop-elect gave as one reason for this the fact that "there is not enough effective adult education which is substantially theologically based."

When asked what further problems the Church faces in race relations, Bishop Hines said: "I see a continuance of the battle of racial minorities for equality and justice. In my opinion, the battle has shaken the Church considerably, has shaken the Church leadership considerably. In some areas this has brought down the walls. In other areas, it has strengthened the whole structure of the Church fellowship."

Another problem confronting the Church, the urban industrial revolution, is, he said, "a primary field in which the Church can make its contribution." But, he added, "the Church is not prepared to

make this contribution as yet. It has to reexamine its own structure. It has to be prepared to experiment openly and at cost, financially and otherwise."

Along with the interview, the *Chronicle* published a biographical sketch of Bishop Hines containing a number of revealing pronouncements and actions of the Bishop of Texas.

When he became diocesan over the 57 counties which make up the diocese of Texas he dubbed the area "Hines' 57 Varieties."

After the Supreme Court had outlawed segregation in public schools, Bishop Hines told his diocese that although segregation may continue "to writhe in a kind of rigor mortis for months and years and decades . . . it cannot survive the majesty of a justice which could not forever restrain the righteous judgments of God."

To dissidents in his diocese who criticized the Episcopal Church's relationship with the National Council of Churches and his position on social issues he replied: "If your aim is to change the historic structure of the Episcopal Church . . . and set up a kind of federation of individual churches speaking to each other but not bound to common loyalty and action, then your concept of the Church is alien to the rootage of the Church and destructive of it. If you persist in this course, I will be against you with whatever powers God endows me in this office."

Bishop Hines has spoken bluntly at times, but gently whenever possible; as on the occasion when a congregation which was meeting in a garage applied to become a mission of the Church, and somebody raised the question as to whether a garage was a proper place of meeting. Said the Bishop: "It all began in a stable. I see nothing wrong with the garage."

#### ECUMENICAL

### **Result of Union**

The mergers taking place among Protestant and Anglican bodies around the world have not driven the non-Roman Churches away from Catholicism, but "each union seems to yield an advance for the Catholic element in them," the *Catholic Herald* said in London.

This opinion, it said, was based on a survey of "hundreds of acts of union" achieved in the past several years in many countries.

The *Catholic Herald* said that when Anglicans and a group of Free Churches joined to form the Church of South India in 1947, "the Catholic element emerged stronger than it was among the Anglican constituents before the union."

It cited belief that a similar result would come from the proposed union of the Church of England (Anglican) and the Methodist Church in Britain. [RNS]



# AROUND THE CHURCH

Mr. Robert Anderson, former Secretary of the Treasury, has been named to head "The Cathedral Thousand," a group limited to 1,000 men each of whom pledges \$1,000 a year for support of the Washington Cathedral. Mr. Anderson, who was a member of President Eisenhower's cabinet, is a Methodist.

The Rev. Arthur J. Calloway has been named to the board of directors of the North Carolina Arthritis and Rheumatism Foundation according to Dr. Donald D. Weir, chairman of the board. Fr. Calloway is rector of St. Ambrose's Church, Raleigh, N. C. He is active in Boy Scout work, a member of the North Carolina diocesan commission of race relations, and a member of the board of directors of the Terraces, the Episcopal retreat center in Southern Pines.

David Charles Richards, from Australia, has written a letter to his friends in North Dakota, through publication in the *Sheaf*, the diocesan magazine. He was an American Field Service student, who spent 10 months with the Manfred Ohnstad family, of West Fargo. Though an Anglican, he visited all religious bodies in the area, often participating in one of the parochial programs — Lutheran, Presbyterian, Moravian, Baptist, Methodist, and Roman Catholic Churches, and the Temple Beth El (Reformed Synagogue in Fargo) . . . "but naturally, my return has been to my home Church."

Other A.M.S. students who lived with Episcopal families in North Dakota are Hans J. Storgaard of Denmark, and Jorge F. Rey of Argentina.



RNS

Mr. Anderson: To head those who pledge \$1,000.

December 6, 1964

## ORTHODOX

### Direct Approach

A Greek newspaper in Athens has claimed that Patriarch Alexei of the Russian Orthodox Church sought to initiate direct theological discussions with the Church of England.

*Messimvrini*, which attributed its story to a "prelate" attending the third Pan-Orthodox Conference in Rhodes, said the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, had turned aside the Russian Patriarch's suggestion.

According to the newspaper, the proposal was made by Patriarch Alexei on his recent trip to London, where he was a guest of Dr. Ramsey. It said Dr. Ramsey's "firm attitude" of friendship for the Ecumenical Patriarchate at Istanbul had forced the Russian prelate to drop his recommendation.

Dr. Ramsey, the paper had said, had replied that Anglicans were willing to start such a dialogue only if it were suggested or endorsed by Ecumenical Patriarch Athenagoras, supreme spiritual leader of Eastern Orthodoxy.

The Pan-Orthodox Conference, representing 14 national Orthodox Churches, endorsed "theological discussions" with the Church of England and with the Old Catholic Church. Orthodox-Anglican dialogue was broken off in 1931.

Delegates, while expressing a desire for dialogue with Roman Catholicism, deferred such conversations until "conditions" are right and necessary preparations have been made. [RNS]

### Support

The Anglican Church in Canada and the American Episcopal Church, through its Joint Commission on Cooperation with the Eastern and Old Catholic Churches, have both recently issued statements giving support and recognition to Archbishop Andrei, Metropolitan of the Bulgarian Orthodox Church, as the lawful head of that Church. An American group of Bulgarian Orthodox had tried to create a Bulgarian Orthodox body independent of the Metropolitan on the basis that he is a puppet of the Bulgarian Communist government.

The Toronto *Telegram* reports the Canadian Church's stand by saying that it "charged the dissident group with political motives injected by a Macedonian political organization."

The Rt. Rev. Lauriston L. Scaife, Bishop of Western New York and chairman of the Episcopal Church's Joint Commission, issued a statement saying, "Our position is based on our understanding that the Bulgarian Orthodox Church with its Patriarchate and Holy Synod exists in Bulgaria under the provisions and limitations of laws and practices obtaining generally in a regime dominated by a Communist party, viz, it has freedom for

religious worship in the churches, theological training for clergy, monastic institutions, publications and public sale of literature required for worship and theological training, but lacks freedom for exercising direct religious influence on society outside the Church."

Concerning Metropolitan Andrei, Bishop Scaife notes that he "has carefully supervised and given spiritual leadership



to the Bulgarian Orthodox parishes in the United States and Canada maintaining faith and happy relationship among them." His statement closes with a declaration that "the Episcopal Church continues to recognize Metropolitan Andrei *only* as head of the Bulgarian Orthodox Church in the United States and Canada."

## ARIZONA

### Start By Learning

by FRITZI RYLEY

The average delegate to Arizona's annual diocesan convention, held at St. Philip's in the Hills, Tucson, on November 11th, found more inspiration and excitement in the program at the annual family dinner the night preceding than in the business agenda at convention.

Honored guest and speaker at the dinner was the Rev. Leonardo Cespedes of Tampico, Mexico. Arizona and Mexico established a companionate relationship over a year ago, and Fr. Cespedes is the fourth person to visit Arizona from the Mexican church. Before introducing him formally, the Rt. Rev. Joseph M. Harte, Bishop of Arizona, accompanied Fr. Cespedes on the guitar while the latter sang "Ay, ay, in Rancho Grande."

The Indian Boys Dance Team from Good Shepherd Mission, Ft. Defiance, performed several dances. Their director, Dick Drabble, explained the dances and spoke briefly concerning the boys' religious education and service in the Church. They are all acolytes.

Bishop Harte established the Annual Layman's Award, giving this first recognition to C. E. Gollwitzer, Phoenix, who retired as diocesan treasurer after 10 years of devoted service.

"Service to others" was the basis of two special awards, hand-crafted silver pieces, made and given by the Indians at Good Shepherd Mission in appreciation to the laity for its 70-year interest in them. The

Continued on page 11



Too often we are so wrapped in awe

that we forget there is something dreadful about Advent

# *The Coming of Christ*

by the Rev. Claud A. Thompson

Assistant, All Saints Church

Appleton, Wis.

*"Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'"*

Matthew 25:34

Advent, quite simply, is a season in the Church year that prepares us for a coming event. It prepares us, surely, for the coming of our Lord Jesus to the stable in Bethlehem. This is something that any Christian familiar with the liturgical calendar can readily understand. In the happy and hectic month before Christmas we ready our hearts and homes and churches for the Holy Infant who comes to us again in great humility.

But too often we are so wrapped in awe and wonder as we anticipate the crèche, that we forget that there is something dreadful about Advent. For Advent also prepares us—or should prepare us—for another event: for Christ's coming again, in judgment, at the end of the world. This is a truth of our faith that is not especially appealing to modern, sophisticated Christians.

In the Advent Collect we pray daily that we may rise to the life immortal, "in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead." And yet, how many

of us seriously believe that such a day will ever come?

The 19th-century notion of man's inevitable progress and the 20th-century deification of science have persuaded most of us that there is something hopelessly naive in believing that God has much control over His universe—if it is His, or if He does exist. And we have the uncomfortable feeling that it might be rather gauche—if not downright rude—for God to intervene in human history.

We know and fear that man, with his power over atoms and hydrogen, can almost without effort bring life on this planet to an end. But somehow, in our perversity, we deny that God has either the right or the power to bring His creation to an end. We have so attuned our ears to the hypnotizing hum of electronic calculators and computers that we are no longer able to hear the still small voice of our Lord, saying: "Behold, I am coming soon, bringing my recompense, to repay every one for what he has done." Our eyes scan the heavens, looking expectantly for satellites and rockets and space-ships—but we no longer look for the Son of God, coming in His glory, and all the angels with Him.

And yet, whether we believe it or not, the Day of the Lord, the Day of Judgment will surely come, for it has been

foretold by the prophets, proclaimed by Jesus, and reaffirmed by His apostles. As the word of God created the heavens and the earth, so will His word bring all things to their completion and fulfillment at the end of human history. God, in His own good time, and in His own way, will usher in His heavenly kingdom. The Day of the Lord will burst upon the world like the fruit of an apparently dead fig tree; it will be as unexpected as the flood in the days of Noah. For the Son of Man will come without warning, like a thief in the night, or like a master delayed beyond the expected time of his return. When the day comes, no man will be able to excuse himself, and say he is not ready to come before the throne of judgment.

Recall that throne as it is envisioned in the 25th chapter of the Gospel according to St. Matthew. "When the Son of man comes in his glory, and all the angels with him, then he will sit in his glorious throne. Before him will be gathered all the nations. . . ." In the last day the scope of God's judgment will be the scope of His creation; for as He ignores none in His love, neither will He ignore any in His judgment. "And he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left."

In the shepherd's concern for his sheep we discover the intimate and affectionate relationship that exists—or can exist—between God and man. Christ, the fulfillment of the Old Testament figure of the good shepherd, "callesh his own sheep by name . . . and the sheep follow him, for they know his voice."

Even on the Day of Judgment, the Son of Man is cloaked with the mantle of a shepherd; and with the patience and the gentleness of all good shepherds, He separates the sheep from the goats. To the right, to the position of honor, go the sheep—the gentle, the obedient. To the left, to the place of misfortune, go the goats—the mischievous, the obstinate. But unlike their counterparts in the natural world, these sheep and goats have had a choice in what they would become. The Lord, the Great Shepherd, is long-suffering; He gives man countless opportunities to decide for himself whether he will become a sheep or a goat. The Lord





RNS

As we ready our heart and home for the coming of the Holy Infant, we must also prepare ourselves for another day.

does not wish that any should perish; He hopes that all will reach repentance. But the day will come when the "Chief Shepherd shall appear," and then the flock will be separated out—finally and forever.

Then it is that the King will say to those at His right hand, "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The Son of Man is now the King who is also Shepherd and Judge, and His enthronement brings to mind the magnificent words of Isaiah: "I saw the Lord sitting upon a throne, high and lifted up . . . My eyes have seen the King, the Lord of hosts!" The Kingdom to which he calls the chosen is one which has been ordained from the very moment of creation. Thus the whole purpose of creation is seen as a means of preparing man for his eternal destiny, his heavenly home.

God has prepared the Kingdom, but man ultimately is responsible for his own readiness to enter into it. "Come," says our Lord, "for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me." Simple human acts of thoughtfulness and kindness to the poor and suffering—what has this to do with the love and worship of God? What has this to do with entering into the Kingdom of Heaven?

The righteous ask, in puzzlement and

amazement: "Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?" Lord, when did we see *thee*?

For what has the King of Heaven to do with the hunger-pains of the poor and the dirty? What has the Creator of the Universe to do with the thirst of the wretched? What has the Lord of Hosts to do with the alien and the exile? What has the Holy One of Israel to do with the shame and the disgrace of the naked? What has the Prince of Peace to do with the corruption, the contagion, the stench of the sick? What has God Almighty to do with the criminals and outcasts of society?

These are the eternal questions, posed now and in the Day of Judgment. And the answer of our Lord is unequivocal: "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me." Jesus identifies Himself with the least—those who are ignored or forgotten, those who possess no status, no prestige, no power. These are those from whom the Son of Man Himself lifted the burdens of life, with whom He shares His unending and undying love. And so, in like manner, are His disciples commanded to love to the end, without thought or hope of reward. So loving, they will come finally to understand the

innermost joy of that seeming paradox: It is in giving that we receive, it is in pardoning that we are pardoned, it is in dying—to self—that we are born to eternal life.

To those at His left hand the King will say: "Depart from me, you cursed, into the eternal fire prepared for the devil and his angels." The Kingdom of the righteous was prepared from the foundation of the world—but not the eternal fire. The God of Love did not pre-ordain the fire for men or for angels; somewhere along the way the devil and his angels, consumed with pride and self-love, created for themselves a hell and a torment of their own invention. God will not force His law of love on any of His creatures. Man must elect for himself the "eternal fire"—the commingled flames of emptiness, absence, separation from God. Man himself must choose to take what T. S. Eliot has called the "effortless journey":

. . . the effortless journey, to the empty  
land  
Which is no land, only emptiness, ab-  
sence, the Void,  
Where those who were men can no  
longer turn the mind  
To distraction, delusion, escape into  
dream, pretense,  
Where the soul is no longer deceived,  
for their are no objects, no tones,  
No colours, no forms to distract, to  
divert the soul  
From seeing itself, foully united forever,  
nothing with nothing.

(*Murder in the Cathedral*)

The sentence on the unrighteous leaves them stupified: "Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?" For what would we have neglected to do had we seen Thee as an earthly king or a corporation executive? How could we know that an outward show of mercy to the undesirable would earn us merit? Here is the almost breathless rationalization of men who have condemned themselves, because there is neither love nor truth in them. The calculated charity that is done to be seen of men and of God, that is inspired not by love but by selfishness and perhaps fear—that is a travesty of love.

Advent reminds us that the way in which we love matters eternally. To train and discipline the human heart to love with divine abandon is no easy task. It is the work of a lifetime. But it is the work that we as Christians are called to do. We must love without ceasing. Then only can we in any sense be prepared for that dreadful day, when we will each be judged according to the intention of our every deed. If daily we struggle to love as God loves, then there is the blessed hope that we may be among those at the right hand, to whom the King will say: "Come, O blessed of my father, inherit the kingdom prepared for you from the foundation of the world."



## A Disappointing Decision

Countless millions of Christians, many of whom are within the Roman fold, are deeply disappointed by the decision of Pope Paul VI not to allow the bishops at the third session of the Vatican Council to vote on the religious liberty declaration. Had the Council adopted this declaration it would have committed the Roman Church to the position that every man is entitled to worship God according to his own conscience. And by such action the Council would have removed what may well be the widest and tallest barrier between Rome and the rest of Christendom.

The Pope sided with a small minority of bishops who are opposed to religious liberty for any except Roman Catholics. There seems no point in minimizing the gravity of this major failure of the *aggiornamento* begun by Pope John XXIII. Is there any valid consolation available to us? Yes; at least one. It is clear that if the bishops had been allowed to vote, they would have voted overwhelmingly for religious freedom for all men. This means that there has been a revolution in the mind and heart of Roman Catholic officialdom, and we dare to believe that it is an irreversible revolution in itself.

Can it be that Pope Paul has decided that the great reform movement has gone about far enough? There seems at present a quite appalling weight of evidence that this is indeed the case. But if this movement is of God, no Curia, no Pope even, can stop it. This we submit is another valid consolation. We can't honestly scrape up any others.

## Are We Bible-Christians?

The late George Orwell made an odd remark about Charles Dickens, to the effect that although Dickens was a member of the Church of England he was nevertheless something of a "Bible Christian." This brings to mind the remark made many years ago by Bernard Shaw, that unquestionably religion was coming back to England—even to the Church of England!

What puzzles us is that anybody should see any paradox in an Anglican Christian being a "Bible Christian." He certainly ought to be. Episcopalians never tire of pointing out to their friends and neighbors that the Book of Common Prayer is made up very largely of Holy Scripture, and it is in a sense the Bible ordered for the Church's worship. This being the case, if we are Prayer-Book Christians we are assuredly Bible-Christians.

And yet . . .

This second Sunday in Advent has long been known

as the Church's Bible Sunday, because its exquisitely phrased Collect reminds us how God has "caused all holy Scriptures to be written for our learning" and prays that "we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort" of God's holy word "we may embrace, and ever hold fast, the blessed hope of everlasting life" which God has given us in our Saviour Jesus Christ.

We are not committed to a biblical literalism or "fundamentalism" by our Church doctrine and tradition; but we are committed to the belief that the Holy Scriptures contain all things necessary to salvation. Anglican Christianity assumes a people steeped in the Bible. The Anglican "system" can hardly work as it is meant to work except with such a people.

How do you suppose that a team of adult Quiz Kids from your parish would fare in a Bible spell-down against a team from, say, the nearest Lutheran parish? As one who grew up among Lutherans, and who loves the Episcopal Church, the writer of these lines shudders at how our team might fare in such a contest. Well, how would *you* fare? How well do you know your Bible? Do you read it regularly? Do you read it comprehensively, or just your favorite passages? Do you study it? Is there a good Bible study class in your parish?

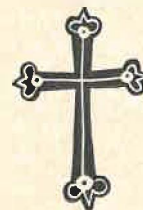
If there is to be renewal of the Church, it might well begin with a renewal of devout Bible reading and study by all of us—beginning in our home parishes and indeed in our homes. This is something to think about, and then to do something about, on this Bible Sunday.

## Christian Dialogue

An editorial Open Letter to the Rt. Rev. James A. Pike, Bishop of California, to appear in three successive installments, begins on the next page.

This is a controversy, but it is also an effort on our part to create and to maintain a genuinely Christian dialogue in which we speak with one another as friends and brethren in Christ, not as hostile opponents interested only in putting one another in the wrong. Whatever reply Bishop Pike chooses to make will undoubtedly be in the same spirit and with the same purpose.

Therefore, we ask our readers to take note of what we are, and are not, trying to do. We are not prosecuting



the Bishop of California for heresy. We think he is gravely wrong about several matters of grave theological importance, and we are telling him so, and giving him a chance to tell us why he thinks he is right. And if he chooses to tell us that he thinks we are wrong, and why, this surely is his privilege as much as ours.

By his public, and published, statements on these



issues Bishop Pike has precipitated this dialogue. His challenge to our comparatively traditional apprehension of the Christian faith is such that we cannot in good conscience walk away from it; so we are taking up this open discussion with the feeling that we speak not for ourselves only but for very many Churchmen who share our convictions and our concern.

We ask our readers to hear us all the way out, and Bishop Pike in whatever reply he may choose to make, before making any judgment or comment.

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An Open Letter  
to the Rt. Rev. James A. Pike,  
Bishop of California,  
from the Rev. Carroll E. Simcox,  
editor of *The Living Church*

## Dear Jim

Most open letters are unfriendly and polemic. This will be only polemic. Its purpose is not to give ammunition, aid, or comfort to your enemies, but to take issue with several theological positions you have stated which I consider gravely harmful to the Church. I am doing this in the form of an editorial open letter with the thought of acting as a spokesman for many who share my concern about your views as you have recently expressed them.

I have at hand your book, *A Time for Christian Candor*. I heard your sermon at Christ Church Cathedral, St. Louis, at the 11 o'clock service on October 11th. I took notes on your comments later that week when you were interviewed on television. It is to these recent statements that I would direct attention.

But first I recall some words of our Lord. He said to some of His critics, "Many good works have I showed you from my Father; for which of these do you stone me?" (John 10:32). I believe that my remembrancer here is none other than the Holy Spirit. I am to cast no stones or to judge. Many good works have you shown us from the Father, and I think it's time to put this into the record. To those who say that you are "unto very good work reprobate" I answer "I know better." I love that story about you (I hope it's true—it's like you) that tells how when Stalin died you offered prayers for the repose of his soul, and when someone protested that Stalin had been an atheist you replied, "He isn't any longer!" There was charity in your prayer and godly wit in your reply. Any man about whom this story can be told—even if only apocryphally—can't be all bad! You are, in fact, a proficient in the most excellent gift of charity. I want to say this about you because it is the most important fact about you or about any man of whom it can be said.

In Christian candor, however, I must mention one thing that I consider a defect or inconsistency in your charity, and that is your use of spiritual shock-treatment. To cite one example: your reference in sermons and addresses to the Holy Trinity as a "committee-God." Since this phrase ingeniously expresses your belief about

After this exchange, many readers will want to express their views, and we shall be happy to open our columns to this enlargement of the dialogue. The issues Bishop Pike has raised concern all Christians and are abundantly worth thinking, talking, and arguing about. But we expect all who would be heard to bear in mind the Christian calling to "speak the truth in love" (Ephesians 4:15). Surely, all our controversial knock-out punches without charity are nothing worth; and this goes for Christians on both sides of any question.

the traditional concept of the Trinity I should not object to your using it when you are talking just to yourself. But when you use it publicly you offend many of us, who are deeply hurt by what we consider a gratuitous violation of that reverence which is due to God's holy name.

I don't think that the pulpit is the place for shock-treatment anyway. Christian preaching is the proclamation of the Good News of God in Christ; it isn't stimulating lectures or private interpretations of the Gospel. Regardless of that, I submit that your use of verbal shock-treatment is unworthy of your office as a chief pastor.

This brings us to the question of the episcopal office itself—what it is. I can't tell you how many people I have heard say something like this: "I wouldn't mind Bishop Pike's saying what he does if only he weren't a bishop!" What "gives" here?

As I read the Form of Consecrating a Bishop, in the Prayer Book, I find all the emphasis falling upon the pastoral character of episcopacy, as summed up in the phrase "father in God." You are often described by your admirers as a gadfly. It was the sublime Socrates who originally described himself as a gadfly sent from God to Athens. Understandably you might say, "What was good enough for Socrates was good enough for me!" This would be quite in order—if you were not a bishop. I concede that a bishop, being a father, has a right to do some gadfly goading, but this seems to me your specialty. Souls may need shock-treatment sometimes for what ails them, but they can't subsist on it, and I think you give us much more than we need. We need you as a father-in-God more than as a gadfly-in-the-Ultimate-Ground-of-all-being; and you were ordained and consecrated to be the former. You made no promise at your consecration to rewrite the Church's doctrine of the Holy Trinity. You did promise "conformity and obedience to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America." It seems to me that the doctrine of the Trinity is a pretty fundamental part of "the Doctrine." Though not excessively rigid doctrinally, our Church does require its bishops to conform to "the Doctrine." In this respect, you, being a bishop, are in a tighter bind, at least formally, than are we who are not bishops. But you are bound to this, justly or not. Yet, as I heard you on October 11th, you tell us that we should scrap the doctrine of the Trinity so that the Church can pursue its mission to the world unencumbered by this embarrassing and frustrating burden.

As you spoke of the "uncomplicated monotheism"



of Islam as over against Christianity's "committee-God" I found myself recalling a personal experience. Some 20 years ago, when I was a student chaplain at the University of Illinois, I came to know a charming young man, a Moslem from Afghanistan, who was over here to study agriculture. One day we were enjoying a friendly chat when he asked me, "Do you know what would happen to you if you tried to spend the night in my native town?" I answered that I understood that "infidels" travel at their own risk in Afghanistan. Then he said, his dark eyes glowing with pride in the uncomplicated and simple God of his faith, "Your throat would be cut!" They do things soberly, righteously, simply, and sensibly over there, with no trinitarian complications.

I submit that there is a direct connection between the uncomplicated theology and the uncomplicated morality of Islam. "There is no God but Allah, and Mohammed is his prophet." Mohammed, an Arab of the 6th-7th century, believed that the throats of infidels should be cut, and assumed that Allah had the good sense to agree with him. Thus the *jihad*, the holy war against infidels, became a divine commandment. Thus the passion and prejudice of a man was apotheosized. This was possible because Mohammed was only a man,



not the eternal Word made flesh. Islam is theologically simpler for having been founded by a human prophet rather than by a divine Saviour; but at what price simplicity! Pushing our theological analysis further, we find no complicating Holy Spirit in Islam. Neither do we find any of that growth in moral awareness and maturity which Christians attribute to the working of the Holy Spirit. This explains why the faithful Moslem of today can feel as sure of the everlasting rightness of *jihad* as did his ancestors of a thousand years ago.

Christians, alas, have cut many throats, to the glory of the eternal and undivided Trinity. But when the Christian thinks theologically about how he ought to behave he finds it harder, I think, to make a meritorious act out of such butchery. This is because he worships the Holy Trinity. Knowing God the Father, he knows that all other men are God's dear children. Knowing God the Son, he knows that Christ died for all men and is not willing that any should perish. Knowing God the Holy Ghost, he knows the gracious Dweller in the Innermost who guides all who will be guided into the ways of gentleness, kindness, and peace.

I believe with all my heart that by truly worshipping "God in three Persons, blessed Trinity" we are made better people by His grace. Therefore I am afraid of what would happen to what I would call our trinitarian

*motif* and motive in our desperately difficult effort to live as Christians, if we were to scrap the doctrine as it stands in order to adopt your streamlined and simplified doctrine.

I'm with you, in principle, when you seek a greater simplicity in theology. We need all the simplicity we can honestly get and safely keep. Life is complex enough, without our adding supererogatory theological complications. Yet I feel that you would approve, as I do, Alfred North Whitehead's laconic maxim: "Seek simplicity, and distrust it!" A straight metal pin looks, and is, very simple compared to a key. But if a door is to be opened maybe the job will have to be done with the complex key rather than the simpler pin, especially if the complexity of that key has been designed to fit the complexity of that lock. Our doctrine of the Holy Trinity has a complexity which fits the complexity of what Tennyson calls, "What God and man is." As I read the history of the Christological and trinitarian dogmas I get the impression that the orthodox doctors at Nicea, Chalcedon, and the other decisive councils were following Whitehead's rule ages before Whitehead; they were seeking simplicity and distrusting it. Arius' *homoiousion*, which would make Christ of a substance *similar* to God's, is simpler than Athanasius' *homoousion* affirming that Christ is of one divine substance with the Father. It is simpler because once adopted it obviates any need for wrestling with the mystery of the relationship between the divine and the human in the person of Christ. But if Arius' simpler view had prevailed there would be no Christianity today; for his Christ was as mythical as Mithras or Baldur the Beautiful, and in the same way: a God-like, yet man-like, creature who is neither God nor man in reality.

You referred in your sermon to the fact that we Christians are all unitarians (small u) since we believe that God is one. This was a perhaps unintentional plug for the Unitarians (capital U), whom I thought seriously of joining at one time. As you made your plea for a simple unitarianism in theology I recalled some high-minded religious reformers in England who spoke in very similar fashion some two centuries ago; I seemed to be listening to one of the finest minds of the 18th century. One cannot but admire the original Unitarians in their zeal for enlightenment, progress, the abolition of ignorance and superstition—and their zeal for doctrinal simplicity. They were convinced that if they scuttled such obscurantist doctrines as the Trinity, the Atonement, and Hell, they would win to Christ multitudes of souls who were alienated by these absurd and repulsive doctrines. This appears to be your conviction also. Well, your theory has been tried; there are some empirical data to check. The results of this noble unitarian experiment to date have hardly been revolutionary. The Unitarians as we see them today swing no elections—and would be ashamed to be caught trying to save souls from Satan's thrall. Their churches are hardly packed with worshippers of the demythologized deity.

On the evidence, it seems clear that the masses of men whom we would bring to the saving knowledge and love of God are not seeking simplicity in theology. They seem to be hungering for the Bread of Life, not for a doctrine of God-made-easy. [To be continued.]

Carroll



Continued from page 11

Rev. Reginald Rodriguez, superintendent, presented these awards to Mrs. Lucy Thompson, Holbrook, and W. Edward Morgan, Tucson.

General theme of the convention was Mutual Responsibility and Interdependence. Fr. Cespedes pointed out:

"There is a great deal of truth in what has been said of the Communion of which we are members that 'it is a by-product of history and not of missionary enterprise.' But we can start being missionaries by learning about others. . . .

"Today we are beginning to look closely at our faithlessness, at our short-sightedness, and the incompleteness of our witness. If there was a time when we did not sense our greatness as a missionary Church, a new awareness has awakened us to possibilities for mission and service.

"A new spirit of world-wide concern and outreach is urging us to look beyond the parish limits, to look inward at ourselves as well as outward at our brothers and discover whether or not we are doing all that we can at home and away from home to be witness not only that God is creator of all things, but that He has come from heaven to make His habitation among the children of men."

Bishop Harte, in his address, noted that a new division of world missions has been set up in the Arizona department of missions. He said:

"As a result of the General Convention's action on Mutual Responsibility some revolutionary changes are about to occur. All of the same problems of relationships and broken relationships that exist between provinces and national Churches exist between our own parishes and our own diocesan structure. We must work very hard to translate the theme of Interdependence into the dimension of our own diocese because we need to learn to share our life here in this new way if we ever hope to accomplish our task. As we share our life more and more with our companions in the Mexican Church, our own understanding of our common life in Christ will be blest and strengthened."

Bishop Harte also pointed out:

"Your stewardship has made possible 1,341 confirmations in the diocese during the past year. This is the largest number in our history, but is not as large as it could be with the immigration into our state. Certainly our stewardship must be measured in comparison to the spectacular growth of Arizona. We are told that the state is growing at the rate of 3,300 newcomers a month. . . ."

The bishop noted that during the past year he has opened and dedicated six new buildings and rectories and broken ground for two others.

Delegates from five new missions were



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introduced: Christ Church of the Ascension, Phoenix; Christ the King, Tucson; Church of the Holy Spirit, Phoenix; St. Matthew's, Tucson; and St. Peter's, Litchfield Park-Goodyear.

Christ Church of the Ascension was accepted as a parish.

Reports of the various departments and commissions were received and the budget adopted as presented with a proviso that the finance department might forgive quotas and assessments up to a total of \$12,000 where necessary.

The grand total of the budget is \$316,968.95, and it was noted that 1965 will be the first year when Arizona's quota to the national Church will exceed appropriations and grants from it.

By resolution the San Pablo Home for Youth, Phoenix, is to become an official diocesan institution as soon as it conforms to Canons of the Church.

Ten amendments to the constitution and 48 to the canons were presented and voted upon, most of them non-controversial. The word "laity" was substituted for "laymen" where this appears so that there is no doubt that women as well as men may serve, as they are already doing, as delegates and officers in Arizona.

New procedures were set up for rules of order at convention, for the proposing of resolutions, for nominations, and for the establishment of new parishes and missions.

The Churchwomen, meeting at the same place the day before, held elections; adopted a budget of \$8,345.00; set aside funds for a memorial to the late Rt. Rev. A. B. Kinsolving II; and listened to a panel of experts on the meaning of "World Mission." Special guest was Mrs. Alexander Lowe, Los Angeles, president of the Women of the seventh province.

**ELECTIONS.** Standing committee: the Rev. Reginald Rodriguez; Paul Roca. Executive council: the Rev. Lester Maitland; Richard Duffield. Delegates to provincial synod: clerical, David C. Trimble, Dan J. Gerrard, William A. Pottenger, Jr., Augustus Tuttle; lay, Harry Musgrove, Proctor Reed, W. Edward Morgan, Thomas Guisti. Alternates to provincial synod: clerical, Robert Renouf, Donald Robinson, David Pettengill, James Titcomb; lay, W. O'Brien, Willis Oldham, Stephen Craig, Harold Rutherford.

**NCC**

**From Recruitment  
to Retirement**

Beginning in January, 1965, the National Council of Churches will have for the first time a program unit designed to follow the needs of the ordained clergyman from recruitment to retirement.

At an annual joint meeting November 11th to 13th in New York City, the Council's Departments of the Ministry and of Pastoral Services voted to merge, forming a new Department of Ministry, Vocation, and Pastoral Services.

The new Department is to relate the clergyman's "theological training to his involvement as an ordained man in the

world and in specialized ministries—whether in the hospital or the parish, whether working with drug addicts or with labor leaders," said the Rev. Ralph E. Peterson, executive director of the new Department, as he summarized the three-day meeting.

**ECUMENICAL RELATIONS**

**Appointment**

The Rt. Rev. Edward R. Welles, Bishop of West Missouri, has been appointed to the Joint Commission on Ecumenical Relations. The appointment was announced in New York City by the Rev. Canon Charles Guilbert, secretary of General Convention.

The Commission, through action taken at the 61st General Convention, combines the work done previously by three separate Commissions—Ecumenical Relations, Approaches to Unity, and Coöperation with the Eastern and Old Catholic Churches [L.C., November 8th].

**DALLAS**

**For All,  
the Ten Commandments**

"If modern society breaks up, it will be because all of us failed to accept our stewardship of the Ten Commandments," declares the Rt. Rev. C. Avery Mason, Bishop of Dallas, in a message to his people in the November issue of his diocesan magazine *The Episcopal Churchman*. Bishop Mason takes sharp issue with the advocates of any so-called new morality. "To try to introduce a 'new morality' is to try to destroy our civilization," he says.

In his statement the bishop maintains that the Ten Commandments must be not only the moral law for Jews and Christians but for the whole of our society, "whether all people agree or not. We insist they are God's laws, and majorities have no bearing on accepting or rejecting them."

He recalls that about two years ago he asked all the clergy of the diocese of Dallas to preach a series of sermons on the Commandments "because the record of our society seems to indicate that we have forgotten them."

**ENGLAND**

**Unity Proposals**

Three major Anglican dioceses have announced overwhelming support for proposals to unite the Methodist Church and the Church of England, according to detailed voting figures released in London.

The three latest dioceses to back the unity proposals are Liverpool, Bradford, and Newcastle, all densely populated industrial centers in northern England.



Their votes were taken at diocesan conferences, when delegates were asked to say whether they approved measures for unity between the two Churches.

Their backing adds considerably to the support already announced for the proposals, which were published in a report last year on conversations between the two Churches and could have wide repercussions if adopted. But the "big battle" to decide whether there will be final unity is still to come. There is no lack of opposition, and next year will be the key period, according to all available evidence.

In all three the vote was overwhelming. At Liverpool 216 of 221 parochial church councils gave what Canon R. A. S. Martineau, chairman of the adult council of the diocesan board of education, called "a mandate to the Church of England for union with the Methodist Church."

So far as the Church of England is concerned, the Archbishop of Canterbury, Dr. Ramsey, is fully in favor of union.

"It is clear," he said, "that the Faith and Order Conference at Nottingham (earlier this year) showed that there is a strongly growing conviction among the Churches in this country that the establishment of intercommunion does not suffice; the bringing about of a united Church is the goal, and a goal that must not be far distant."

He did not feel that the uniting of the Church of England and the Methodist Church would hinder other aspects of Christian unity, particularly relations with the Eastern Orthodox.

"Finally," he said, "I believe that if it is not possible to secure unity between Anglicans and Methodists, it is not possible to achieve Christian unity anywhere. And this is something that none of us believe."  
[RNS]

## EAU CLAIRE

### Suffrage

The Rt. Rev. Reginald Heber Gooden, Bishop of Panama, was dinner speaker and special guest of the annual council of the diocese of Eau Claire, held at Christ Church Cathedral in Eau Claire on October 30th and 31st.

A resolution was passed to change the constitution and canons of the diocese in order to admit women to full suffrage in the life of the Church at the mission, parish, and diocesan level. A committee is to prepare its report for presentation to parochial annual meetings for discussion. This committee will file a report based on the results of these meetings at the 1965 diocesan council.

Bishop Horstick announced bequests to the diocese during the past year in the amount of \$55,000, to be added to the supplementary Episcopate Fund.

**ELECTIONS.** Standing committee: clergy, Kenneth Trueman, Michael Becker, Gordon Brant; laity, V. P. Gillett, Jr., James Connell, Louis Weisbrod.



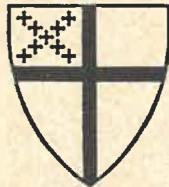
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Austin, Texas

The General Theological Seminary,  
New York, New York

Nashotah House, Nashotah, Wisconsin  
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# Close-Ups and Long Views

## Burning the Scandal at Both Ends

by Margaret Redfield

On location along the rocky coast of Monterey, in northern California, a motion picture production called *The Sandpiper* has been pecking away at the Episcopal Church. It's a big budget Burton-Taylor starrer, and its producers are having a great time lampooning the clergy.

That could become a brand new Hollywood hobby. Lately we've had Tennessee Williams's bleary-eyed T. Lawrence Shannon in that epic of sin, sex, and symbolism, *The Night of the Iguana*. Being a Williams effort, this one got by as literature-on-film, and more or less followed the pattern of its predecessors. After all, the apostle of shock has never made any apology for his material, and why should he? Having made a fortune—an estimated six million dollars—by convincing the gullible public that sexual depravity by any other name is just a social message, he has capitalized on the current vogue for realism and monster worship.

Williams has said, "There is a horror in things, a horror at the heart of the meaninglessness of existence." Maybe this is what he feels, and that is his tragedy. But there is a possibility that he is merely using it as an expedient, because he has found it a remunerative hook on which to hang the warped and ragged characters who people his plays.

*Iguana* opens with Shannon (Burton) in the pulpit, excoriating his flock, who fly from his unrighteous wrath with all the dignity and intelligence of sheep bolting from the fold. It is made clear after that that Shannon has been relieved of his priestly duties ("defrocked is the Hollywood term), but it is made even more clear that the Church and his congregation are as much to blame as he for his moral turpitude. Now, on to Acapulco.

*Iguana* was so successful at the box office that it is not surprising that *Sandpiper* has flown into the picture, chirping much the same tune.

When the Production Code of the motion picture industry was a working document, films maligning the Church and the clergy were explicitly forbidden. Its Section VIII specifically enjoined producers from ridiculing the clergy or portraying them as villains, not because anyone is naïve enough to think there are not bad apples in the ecclesiastical barrel, but because in the Code's own words: "Religion is lowered in the minds of the

audience because of the lowering of the audience's respect for a minister."

Today, while the Code is still alive, but in a state of advanced senility, in the eyes of the industry, such pictures are more enjoyed than enjoined.

*The Sandpiper* is the story of an affair between an Episcopal priest and a beautiful recluse, the mother of an illegitimate son. A recent bit of publicity on the film reported solemnly that during shooting of a scene on the beach, "an enormous wave swept in and engulfed Miss Taylor, her easel, the director, his aides, and the camera. . . . In spite of this unnerving experience," says the producer, "she's been marvelous—wonderful sense of humor!" Almost as wonderful as the publicist's.

There may come a day when another enormous wave—one of revulsion—will engulf the public who pay to see this sort of iconoclastic slop. But it apparently takes a great deal more than this to rile the clergy.

The non-Roman Churches have been notably slow to wrath where such matters are concerned. The Roman Catholics, on the other hand long ago made it clear that they would not have their Church or clergy made the butts of the film industry's preoccupation with shock topics.

This writer was present at a conference, some time ago, where a screenplay depicting a Roman Catholic priest in a questionable light was under discussion. "The Catholics won't stand for it," reported a studio spokesman. "Okay," conceded the producer, "we'll have to make him a Protestant clergyman." Which they did. And continue to do.

Geoffrey Shurlock, head of the Production Code Administration, recently released figures cataloguing screen output, commenting that depiction of crime and sex subjects had decreased in the first six months of this year, while "films dealing with social problems have sharply increased." This is the industry's new term for off-color movies which are in reality sex and crime films with a new make up job.

I never met anyone yet who really thought censorship of films was desirable, but it is a word heard more and more often. Perhaps this is the time for motion picture producers to remind themselves that industries, like individuals, never outgrow the need for self-discipline.

It is comforting of course to realize that the Church is not going to collapse because of the celluloid onslaught.

"Ah me, in what a wilderness,

And snuffed at by wolves,

Build I the house of God!"

says Dunstan, Archbishop of Canterbury, in Edna St. Vincent Millay's "The King's Henchman." "Art wrought with us, Father?" asks one of the soldiers whose irreverence has provoked the Archbishop's comment. "No," replies Dunstan, "the Church of God is not a candle. Blow on!"

Hollywood undoubtedly will.



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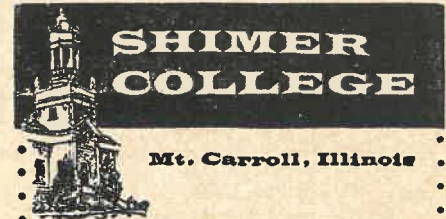
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## Appointments Accepted

The Rev. Jacob B. Berlin, former vicar, St. Andrew's, Pasadena, Md., is vicar, St. Anne's Chapel, Damascus, Md. Address: 10825 Kingstead Rd., Damascus, Md. 20750.

The Rev. George C. Gibson, former rector, St. Ann's Church, Nashville, Tenn., is associate rector, St. John's, Knoxville.

The Rev. James M. Gillmore, Jr., former curate, All Saints', Ft. Lauderdale, Fla., is priest in charge, St. James', Madison, Tenn. Address: 411 Due West Ave.

The Rev. William F. Hays, former associate rector, Holy Trinity, Melbourne, Fla., is vicar, St. Sebastian's by the Sea, Melbourne Beach, Fla. Address: Box 578.

The Rev. Robert G. Holt, Jr., deacon, is curate, St. John's, Bridgeport, Conn. Address: 768 Fairfield Ave., Bridgeport, Conn. 06604.

The Rev. William B. L. Hutcheson, rector of Good Shepherd, Richmond, Va., will be rector, Christ Church, Elizabeth City, N. C. Address Jan. 1: 503 E. Fearing St.

The Rev. William R. Martin, former rector, St. John's Church, Scottsville, Va., will be Episcopal chaplain, Old Dominion College, Norfolk, Va. Address Jan. 1: 618 Stockley Gardens.

The Rev. Elias Peñalosa, former Roman Catholic priest, received as deacon under Canon 36, Sec. 5 (a) (1), is assistant, Grace Church, Union City, N. J. He is in charge of Spanish work.

The Rev. Michael P. Regan, former priest in charge, St. John Baptist Church, and Emmanuel Church, both in Brooklyn, N. Y., is a staff member, Cathedral of the Incarnation, Garden City, L. I., N. Y. 11530.

## Ordination

### Deacon

Tennessee—On October 28, William Paul Nevils, at St. John's, Knoxville, where he is studying with the staff clergy. Address: Box 153.

## Adoption

The Rev. Harold Luxon, Rosebud Mission, Mission, S. D., announces the adoption of a second son, Darwin Keith White Mouse Luxon, on Oct. 29, at Winner, S. D. Keith is a junior in high school.

## Armed Forces

Chap. (LCDR) Robert M. Elder, Chaplains' Office, Bldg. C-59, U. S. Naval Air Station, Memphis 15, Tenn.

Chap. (Capt.) John M. Evans, HQ, 2d BN, 7th Cavalry, 1st Cavalry Div., APO 24, San Francisco, Calif.

Chap. (Lt.) Robert B. Lucent, USNR, 2284 Meadowlark Dr., San Diego, Calif. 92123.

## New Addresses

The Rev. J. Ethan Allen, 1236 N. Cass St., Milwaukee, Wis. 53202.

The Rev. Arnold A. Bush, Jr., Box 547 (415 Cumberland), Gulf Breeze, Fla.

The Rev. Hiram Chamberlain, perpetual deacon, 226 West Brow Rd., Lookout Mountain, Tenn. 37350.

The Rev. Frank Dearing, 431 Midway, Neptune Beach, Fla. 32050.

The Rev. Francis M. Hamilton, 1742 Third St., Corpus Christi, Texas 78404.

The Rev. John C. Harper, 2303 Bancroft Place, N.W., Washington 8, D. C.

The Rev. Donald L. Karshner, 1319 Duncan Ave., Cincinnati 8, Ohio.

The Rt. Rev. W. Appleton Lawrence, 984 Memorial Dr., Apt. 304, Cambridge, Mass. 02138.

The Rev. Robert E. Lenhard, Box 369, Yreka, Calif. 96097.

The Rev. Lee C. Linderberger, Box 103, Van Wert, Ohio.

The Rev. Edmund L. Malone, Jr., 4300 Wood Drive, Oklahoma City, Okla. 73111.

The Rev. Herman F. Nelson, Jr., 35 Jackson St., Lawrence, Mass.

The Rev. William L. Stevens, Box 12188, Plantation, Fla.

The Rev. Samuel W. Vose, 213 S. Gladstone Ave., Aurora, Ill. 60506.

The Rev. Donald McK. Williamson, 254 Buena Vista, Memphis, Tenn.

## Marriages

The Rt. Rev. William Loftin Hargrave and Mrs. Hargrave, St. Petersburg, Florida, announce the marriage of their daughter, Elizabeth Merrill Hargrave, to Mr. Bradford Stanley Brown, at St. Mark's Church, Cocoa, Florida, on November 7th. Mr. and Mrs. Brown reside at 8401 N. Atlantic Ave., Cape Canaveral, Fla.

## Births

The Rev. Francis W. Kephart and Mrs. Kephart, Christ Church, Whitehaven, Tenn., announce the birth of their daughter, Anna Marie, on October 3.

The Rev. Peter Keese and Mrs. Keese, St. Anne's Church, Millington, Tenn., announce the birth of their first child, Will Shelton Keese IV, on October 12. Grandparents are Mr. and Mrs. Will S. Keese, Jr., and the Rt. Rev. John Vander Horst and Mrs. Vander Horst.

## Church Army

### New Addresses

Sister Helen Greenwood, 642 Oak St., Apt. 26, Cincinnati, Ohio.

Capt. and Mrs. Wesley Janke, 306 Harborview, Eastside, Ore.

### New Appointments

Cadet and Mrs. Robert Hicks, St. Paul's Mission, Amherst, Va. Address: c/o the Mission, Bear Mountain, RFD #2, Amherst.

Capt. and Mrs. John Klatt, St. Antipas Church, Redby, Minn. Address: Box 83.

## DEATHS

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

Arthur A. G. Luders, lay reader of the diocese of Newark who read the Offices regularly for the past 50 years at the Episcopal House of the Good Shepherd, Orange, N. J., died October 5th, at Mountainside Hospital, Montclair. He was 79 years of age.

Mr. Luders, a resident of Montclair for 44 years, was born in Brooklyn, N. Y. He was a retired officer of the Chase National Bank, New York City, now the Chase Manhattan Bank. An ecumenically-minded Churchman, Mr. Luders was treasurer of the Middle Atlantic Conference of the Congregational Christian Churches, and a former worker for the American Baptist Mission Society, when it was located in New York. At the time of his death, he was treasurer of the Glen Ridge Congregational Church, and a member of St. James' Church, Upper Montclair.

Mr. Luders was past president of the Montclair Glee Club.

He is survived by his wife, Alice Sherman Luders, and a daughter, Mrs. Willard L. Wesner, of Montclair.

Dorothy F. Shaffer, Sunday school teacher for 20 years at the Church of St. Stephen and the Incarnation, Washington, D. C., died September 29th in Washington, D. C. She was 82.

Mrs. Shaffer was born in Ann Arbor, Mich. Her husband, the late Charles H. Shaffer, was a member of the Board of Appeal and Review of the Patent Office. She was past president of the Woman's Auxiliary of the diocese of Washington.

Mrs. Shaffer is survived by two daughters; two sons; eight grandchildren; and six great-grandchildren.



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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

## MIAMI, FLA.

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

## ORLANDO, FLA.

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

## 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

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; oppt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d. r. e., director of religious education; EP, Evening Prayer; Eu; Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days, HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; 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.

## LOUISVILLE, KY.

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

## BALTIMORE, MD.

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

## BOSTON, MASS.

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

## DETROIT, MICH.

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

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
The Rev. E. John Langlitz, r  
The Rev. W. W. S. Hohenschield, 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.  
Sun 11. All services and sermons in French

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

**HEAVENLY REST** 5th Ave. at 90th Street  
Sun HC 9 & 1S, 11, MP Ser 11 ex 15; Wed HC 7:30; Thurs HC & LOH 12 & 6; HD HC 12

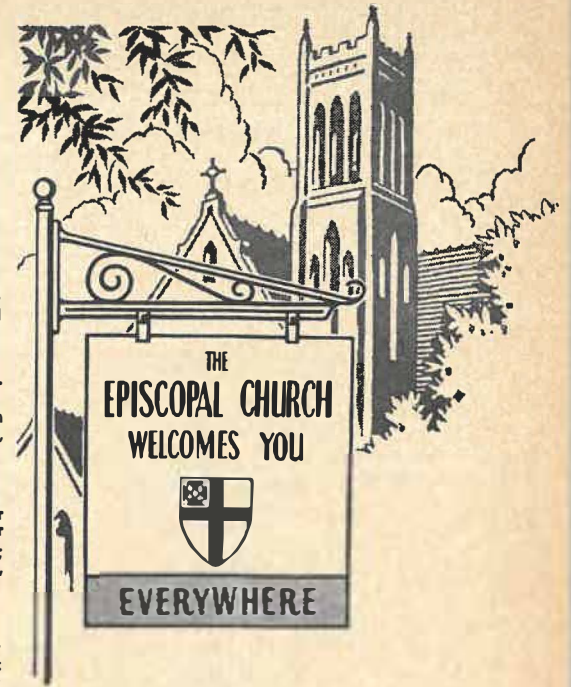
**ST. IGNATIUS'** Rev. Charles A. Weatherby, r.  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery care); Daily ex Mon 7:15 MP & Mass; C Sat 4

**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 Damrosch, 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

## PARIS, FRANCE

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

## GENEVA, SWITZERLAND

**The American Church, (Emmanuel Episcopal)**  
4 rue Dr. Alfred Vincent (off Quai Mont Blanc)  
Rev. Perry R. Williams; Rev. Kent H. Pinneo  
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)



***Announcing . . .***

**The 1965**

**Church School Essay Contest**

Sponsored by *The Living Church*

**Subject:** *"What I Consider the Most Important Happening at General Convention."*

The "happening" may be an official action, a significant speech, the defeat of a resolution, or any phase of the Convention that the contestant selects.

Insight, intelligent presentation, and literary skill will be considered by the judges.

*Eligibility:* All undergraduates in Church-related primary or secondary schools offering courses for academic credit (not including Sunday schools), except members or employees of The Living Church Foundation and members of their families, are eligible for this annual contest.

***PRIZES***

**FIRST PRIZE:** gold medal and **\$100**

**SECOND PRIZE:** silver medal and **\$50**

**THIRD PRIZE:** silver medal and **\$25**

*Regulations:* Essays to be typed (double spaced) or written in ink in legible longhand, on one side of the paper. Length: 2,000 words or less. The manuscript must be mailed and postmarked not later than midnight, February 28, 1965, to Contest Editor, *The Living Church*, 407 E. Michigan St., Milwaukee, Wis. 53202, and received not later than March 4, 1965. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly, the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor of the student's school that the article submitted is the original work of the student.

No more than three essays from any one school will be considered.

Bronze medals will be made available to schools which desire to conduct intramural contests. These medals will be awarded on the basis of the schools' own selections.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of winners will be made in the April 25, 1965, Educational Number of *The Living Church*.

*Each contestant should use his own approach to the subject, and write in his own style. The judges are not looking for essays written as they themselves might have written them.*