

The Living CHURCH

February 9, 1964

25 cents



U. S. Navy Photo

At St. Anne's Church, Annapolis, Md., midshipmen become lay readers [see page 9.]

A Proposal for General Convention [page 12].

LETTERS

Most letters are abridged by the editors.

It Can Happen Here

The January 19th edition of *THE LIVING CHURCH* is to be commended for providing a long and laudatory news-account of the ecumenical student meeting at Athens, Ohio, even though the practices of this conference were regarded with your expressed editorial disfavor.

There remain, however, several aspects of the matter which were not alluded to either in the favorable news story or in the unfavorable editorial, particularly in regard to the celebration of the Holy Eucharist. The basic principles on which such an action can and should take place were clearly explained in the famous Muhlenberg Memorial in 1853. Since this basic document is well known to Church historians, it need not be paraphrased here. The tragedy lies in the fact that after 110 years the situation is still essentially the same.

It is quite true, as your editorial pointed out, that the WCC, the NCC, and various particular Churches (including our own) have rules against such celebrations of the Holy Mysteries. Such rules are, on the whole, not unreasonable, and they normally command the respect of most Churchpeople, including the present writer.

On the other hand, such rules are in large measure intended to safeguard the status quo, and if the status quo is to be forever preserved, why bother about the ecumenical movement anyhow? The Episcopal Church in particular is incorrigibly committed to looking backwards. Nevertheless, God does not allow the status quo to remain forever. New situations do arise, thank God, no matter how hard we try to prevent them.

The Catholic Church, furthermore, does have a divinely appointed instrument for meeting unforeseen situations in a constructive and creative way. By this instrument the opportunities of history may be grasped instead of being forever referred back to some committee. This instrument is the historic episcopate. One reason why the young people at Athens were thrilled was that they saw with their own eyes that here in America (as well as in South India and at Rome) the historic episcopate can perform its true function as the apostolic ministry of word and sacrament, and as the effective agent of reconciliation. In short, it can happen here.

The problems of Church order have been such that sacramental worship has usually been shoved into the background in American ecumenical gatherings. The result has been that the ecumenical movement in this country has tended to degenerate into a pan-Protestant debating society. The meeting at Athens, on the other hand, affirmed that the members of the Body of Christ regain true unity in His Gospel and His sacraments. Your editorial asks, "what Church" celebrated the Eucharist at Athens. The answer, if we are to judge from Article XIX in the back of the Prayer Book, is the Christian Church.

For a number of years, the principal student ecumenical organizations have loudly affirmed their unwillingness to accept the rules on worship laid down by WCC and other organizations. There has been no secret about this. All of us who have had recent

experience with ecumenical youth groups are quite aware of their avowed unwillingness to respect Catholic or Protestant denominational lines.

This is simply a fact, and officials for youth work in the various Churches are aware of it. All Churches which are represented by their young people in these organizations are implicated in this situation. We have all shared in the sins of Christian division; perhaps it will not hurt us to share also in the illegality, irregularity, and defiance of custom which are obviously necessary if Christendom is to regain its true position as the Family of God, the Body of Christ, and the Temple of the Holy Spirit.

(Rev.) H. BOONE PORTER, JR., D. Phil.

Professor of Liturgics
The General Seminary

New York City

Concern in Tennessee

Regarding the Presiding Bishop's \$150,000 appeal (\$45,000 being for the NCC "Commission on Religion and Race"), as a former Englishman now in his tenth year in the south, being neither southerner nor damyankee, I wish to share with you my concern about a matter causing great hurt to the people I love and serve—a matter on which it's impossible to speak in favor of our Church, and one which I feel that all Episcopalians will recognize as serious, even dangerous, and even anti-Christ.

In early January a "Youth Ministry Consultation on Race" was held here concerning work amongst high school youngsters. Some 15 churches were represented, but apparently no Episcopalians. It was sponsored by the NCC. Youth and Evangelism Departments and the P.B.'s Commission staffers were present. Its purpose apparently was hearing opinions of local youth leaders, no resolutions being passed, for later consideration by the NCC.

Even though some local leaders expressed rather extreme opinions, this is still free speech. What concerns us is the statements of NCC staffers, and more especially of the Commission on Religion and Race.

For example I quote the local press; both reporters confirm the meeting's tone was as reported, Mr. Jay Moore, associate director of the Commission, explained that the Commission exists "as a free-wheeling project without precedent, purposely set up so that it is not dependent on the structural organization of the Council or of the Church, and is therefore able to get the job done. . . . The Church is busy only in the business of handing out old coats and food baskets . . . we despair that the institution [Church] will ever be able to do anything about race, but it still has value—it can raise money for our

Commission. . . . It is possible to use the institution and even to use it against itself. . . . The institution is so bound up in itself we must step outside and do the job."

Dr. Colin Williams, NCC Evangelism Director, suggested UCYM youngsters as pickets. After considerable discussion on avoiding parental control, Dr. Williams suggested UCYM send its bus throughout the southeast to tell the organization's story—"If churches refuse, then go to the town square. If it involves conflict with local law, all the better—it will attract more attention." This is evangelism?

Throughout the three-day meeting, "the comments of the NCC leaders were to encourage brushes with 'the system' in an effort to get young people involved in the 'racial revolution' as it was continually termed. For young people to be stopped by police was termed an excellent way to wake them up to what is going on in the world around them."

With Canal Zone events fresh in our minds, how can we possibly (1) donate funds for such purposes, or (2) defend our Church's implication in inciting to riot?

(Rev.) SIDNEY G. ELLIS

Associate Rector, Saint George's Church
Nashville, Tenn.

Editor's comment: For our readers who may not know, our Presiding Bishop is Chairman of the Commission on Religion and Race of the National Council of Churches of Christ (NCC).

Fine, Fine Arts

Thank you sincerely for the Fine Arts highlighted in the issue of January 19th. Excellent!

(Rev.) JOHN M. FLANIGEN, JR.
Rector, Trinity Church

Pinopolis, S. C.

May I congratulate all those responsible for fabulous January 19th issue.

The two poems, "AuBades" and "The Corporate Image," are the best I have seen in a Church publication in years.

(Rev.) W. H. DAVIS, JR.
Rector, St. Peter's Church

Philadelphia, Pa.

Straight through to the last of the thousands of words in your Christian Art issue [L.C., January 19th], I sought for something that expressed or explained that title. I did not count the words (many elaborate ones), but they merely restated all modern excuses for ugliness in "artistic" work.

There is only one question I would like to ask the painters, sculptors, and advocates of this type of expression: What do children think of God, of Christ, of Bible scenes, when they are shown these distortions? A good example is the photograph of "Crucifixion in Bronze."

I remember attending an art show where the Lord's Prayer was illustrated in "modern" form. A father, guiding his little daughter around, came to that work, and announced, "This is the Lord's Prayer." What did that child think of the ugly figures or rag-doll forms? Could her young mind associate with them anything *divine*, anything to *inspire worship*?

Those who advocate museum of dadaical

ACU CYCLE OF PRAYER

February

9. Church of St. John the Evangelist, Boston, Mass.
10. Trinity, Atchison, Kan.; St. Mark's, South Milwaukee, Wis.; St. James', Hackettstown, N. J.
11. Holy Cross Monastery, West Park, N. Y.
12. St. Thomas', Providence, R. I.; the Rev. Ian L. Bockus, Caribou, Maine
13. St. Andrew's, Mastic Beach, N. Y.; St. Christopher of the Valley, Cobleskill, N. Y.
14. Church of the Transfiguration, Arcadia, Calif.; Emmanuel, Winchester, Ky.
15. Church of the Ascension, Atlantic City, N. J.

art "religious" works should stop and consider the effect that those scarecrows will have on the unsophisticated as well as on the impressionable, sensitive minds of the young.

To me, personally, many paintings and sculptures called "art" are entirely and completely blasphemous!

H. E. OGDEN CAMPBELL
Professional artist

Tuckahoe, N. Y.

Not Anglicans

I have been a Catholic all my life — my father a priest of the Protestant Episcopal Church in the United States of America. I have never neglected to differentiate between Roman Catholics, Eastern Orthodox or if *really* Anglican to use that term, but Americans are not Anglicans and should not rightly wish to be so called.

H. LINDSLEY PHELPS MARSH
(Mrs. Elias Marsh, Sr.)

Hamden, Conn.

The Missed Mark

The present discussion, which crops up from time to time, as to whether we should have organs, stainless-steel electric kitchens, and stained-glass windows, or give the cost of the same to the support of foreign missions, is missing the mark.

Perhaps the greatest missionary field for the Episcopal Church, and the one in which we convert the most people to Christ, is in the United States of America. We can not do this mission work well with bare wooden shacks and without needed equipment. Organs (whether pipe or electronic is merely a detail), kitchens (whether electric or gas is merely another detail), stained-glass windows, typewriters, mimeograph machines, and other things are equipment needed, without which our work of reaching people and bringing them to Christ is in many cases severely hampered. And this missionary work is most important to the Church's missionary work in foreign lands, for this missionary work provides the means and resources for supporting all the rest. These things are not luxuries or evidences of congregationalism—they are useful tools in the prosecution of our work.

The luxury which the Church indulges in, which could the most easily be, in large part, dispensed with in favor of missionary work, is the existence of a large overhead in diocesan and national offices. A recent study of the budget of the national Church showed that it costs as much to support the offices in New York as it does to support our whole missionary program outside the United States. The idea that we must have a full-time director, with an office staff, for each and every thing somebody thinks of, requires money which could rather be sent to the overseas mission field. Many girls are employed as stenographers—and if the man who dictates his letters to them could simply be given a course in typing, he could type the letter while he was dictating it, and the girl's salary could go to a missionary overseas. Or else the man could simply write his letter with a ball-point pen, and provide an additional salary for an overseas missionary.

There is also a tendency on the part of dioceses to reproduce the structure of the National Council, with a department to match each of the N.C. Departments. Then

Continued on page 19

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How Many Methods Do You Use?

The following list of the many ways of teaching (in academic jargon called techniques, but don't be afraid of the word) is given as a swift report of the varied and thrilling teaching now going on in vital parishes today. Any teacher may attempt any of them with proper preparation. Any priest can introduce them at a teachers' meeting, if he in turn will employ vital teaching methods—*e.g.*, points 4, 6, 7, 8, 15; and use No. 1 sparingly. Each of these ways has been developed at length in various issues of this column in the past. Symbols (footnote) give suitable age level. D— means danger or pitfalls.

(1) Talk, lecture. A necessary technique when group has no background on subject to be studied. D— Should be used with concern for the experience and concentration span of listeners; be ready to shift to other methods. Most of us fall back on "talking" when we are not prepared in other methods. This method produces the least amount of learning. *up.

(2) Storytelling. (*Not* reading aloud.) Bible, from life, or invented. To explain, stimulate, act as springboard, illustrate. D— Not knowing the story well, not liking it yourself. All.

(3) Handwork. Creative activity of all sorts, projects, crafts. A whole field of limitless possibilities. Many new materials D— Too complicated, all make same article, same thing every Sunday. ‡ to §.

Socialized Teaching

(4) Guided conversation. Encouraging expression, but keeping to the subject. Is part of the misunderstood "questioning for concerns." To be used with preparation and skill. D— Do not continue too long, or without purpose. All.

(5) Open-end story. Incident told, ending to be decided by class—"What should he have done?" Should deal with character of same age as class. To illustrate a problem of conduct. D— Problem not related to children's experience. Teacher apt to become dogmatic and inject personal feeling. Should be related to the on-going subject of study. *up.

(6) Discussion groups. Usually 10 to 12, the class unit, or adults divided into groups. Same group should continue for several sessions. Should be able to discuss

an agreed question with or without a leader. D— Requires thorough preliminaries. Leader may so dominate that the "discussion" is a dialog between leader and one or two others. § ¶.

(7) Buzz groups. Break up into smaller groups, not over 5 or 6, to get an answer quickly. A reporter from each group reports back to whole group. Participants must get down to business quickly. Make the question simple, but not necessarily easy to answer. D— Be sure to do something with the answers. Accept any minority reports as important. § ¶.

(8) Role play. A situation acted out, spontaneously or planned. Should be brief, uncomplicated. D— Avoid "type-casting." Avoid situations that threaten or embarrass those involved. *up.

(9) Dramatization. Not so much used as formerly except for Christmas pageant. Can be done simply, but takes several weeks, needs costumes, lines, and an audience. D— May become too complicated. ‡ to §.

(10) Competitions, games. Factual drill spell-down. Group competes within itself. D— That the stars outshine the duller ones. May become merely guessing. Same material should be used at later time. * §.

Have You Tried These?

(11) Interview. Invited guest having special knowledge. Class asks questions. Should be well prepared week ahead; preview of relevant questions. D— Class may all talk at once. Guest may merely lecture. All.

(12) Visual aids. Anything to look at. Pictures, object, symbols. Mounted or not, passed around, held up. Use color. Don't be afraid of new art forms, many nature objects. Encourage bringing things. D— A useful but passive technique. All.

(13) Audio-visual. Films or filmstrips, slides, with either sound on record or narration. Much over-sold today, but useful with correct method, and related to lesson. *up.

(14) Debates. If topic well chosen. D— A speaker may have wrong view intensified if assigned to unorthodox side. § ¶.

(15) Flip sheets. Prepared summaries on newsprint applying to the teaching. Saves time. D— Gives impression of "canned" talk; is passive. § ¶.

(16) Visits. Class goes to scene of something: woods, the nave, a shut-in, church-yard. Needs planning ahead—expectation, plus review afterwards. * §.

Other: Team-teaching, flannel-board, home assignments, panels.

Symbols for suitable age use: ‡Primary. *Intermediate. § Jr. Hi and High. ¶ Adult. All— for all ages. The above is digest of an excellent chart on techniques designed by Mrs. Peggy Sykes, assistant in R.E., All Saints' Church, Winter Park, Florida.

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

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DEPARTMENTS

Books	5	Letters	2
Deaths	23	News	6
Editorials	17	People and Places	22
Talks with Teachers		4	

FEATURES

Reconsideration of the Ministry	Frederick J. Warnecke 12
Opportunity of Interdependence	C. Julian Bartlett 15

THINGS TO COME

February

9. Quinquagesima
12. Ash Wednesday
14. World Day of Prayer, sponsored by the General Department of United Church Women of the NCC.
16. First Sunday in Lent
18. National Council meeting, Greenwich, Conn., to 20th
19. Ember Day
21. Ember Day
22. Ember Day
23. Second Sunday in Lent
24. St. Matthias
29. Special convention to elect a coadjutor, diocese of Olympia, St. Mark's Cathedral, Seattle, Wash.

March

1. Third Sunday in Lent
8. Fourth Sunday in Lent
15. Passion Sunday
22. Palm Sunday

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

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BOOKS

A Lull in the Great Conversation

Churches and the Campus. By J. Gordon Chamberlin. Westminster. Pp. 189. \$4.50.

The many years which have hurried by since I was in college have not diminished the pleasure with which I recall that memorable afternoon in which our venerable dean of women announced solemnly at assembly, "The dean of men and I have decided to stop necking on campus."

It is refreshing to observe in *Churches and the Campus*, by J. Gordon Chamberlin, Ph.D., that deans still say hilarious things without intending to. Making a survey of five carefully chosen campuses and interviewing administrators, educators, and campus pastors as well as students, Mr. Chamberlin quotes one dean proclaiming gravely, "Our administrative policies indicate that there will be no dogma propounded on campus." From this new low in the understanding of the relation of religion to higher education, the author finds varying degrees of insight as well as startling opaqueness.

He discovered in his interviews at a great variety of educational institutions that many educators still view with considerable suspicion the efforts of the Churches on the campuses of our country. He was also struck by the great lack of clarity in defining their mission not only on the part of the chaplains, themselves, but also on the part of parishes with college work responsibility.

There were vestrymen, for example, who said they thought it was desirable that students should take part in the services of the parish but that they certainly hoped that their rector would not spend too much time with them because, after all, their "support" of the church was a negligible factor.

Then there was the college chaplain who, when asked what he would say if a student asked him what he thought of Auden's poetry, replied, "I would be completely lost."

Writing with more candor than one comes to expect these days, Mr. Chamberlin (who is associate professor of Christian education at Pittsburgh Theological Seminary) observes that in many cases the Churches are not ready for the challenge of the university, and the universities are not ready for the challenge to their comfortable presuppositions which an effective collision with the Christian religion would raise.

When Robert Maynard Hutchins was chancellor of the University of Chicago, he said that the purpose of the university is to continue the "great conversation," the conversation in which men of pro-

found intellect have always engaged concerning the issues of life and death and the meaning of human existence. Apparently the great conversation, both in Church and university, has degenerated considerably in our time into exchanges concerning budget, building programs, and curriculum expansion. As Thoreau once said of Harvard, "It has all of the branches and none of the roots." Perhaps enough has been said to indicate that Mr. Chamberlin lays down a considerable challenge, both to Church and university, if they are to fulfill their crucial roles in our age.

My own experience at the University of Chicago bears witness to the truth of much that the author says. Then, too, having spent five of the most profitable weeks of my life at a faculty study conference, sponsored this summer at Kenyon College by the Church Society for College Work, I was reminded by many a brilliant Episcopal teacher of the profound estrangement between the Christian religion and many of those who pursue the intellectual life.

But all is not as bleak as this might suggest. The author observes that perhaps it is our very awareness in our age of the distance between Church and university that will bring about in time a new understanding built upon surer foundations than in the past, of the relationship between Christianity and higher education. It may be that in our uncomfortable struggle at least to initiate the great conversation once again that Church and university will help each other find the way out of their common triviality, self-concern, and tragic brokenness, and men



of goodwill will once again discover the inevitable harmony between piety and learning. Here and there Mr. Chamberlin witnesses to a new spirit of quest on the part of some students, teachers, and chaplains. This is cause for hope. While the glad sight of a few robins is not springtime, it might indicate that springtime is not far behind.

A book that raises so many questions is perhaps marred by the fact that it suggests so few answers. At least a more penetrating analysis of the facts elicited by the many interviews might have been attempted.

But perhaps this is more than should be expected of any book written along descriptive and sociological lines. In spite

of this shortcoming, the book succeeds eminently in pointing out the importance of the inquiry concerning Christianity and higher education, and suggests the necessity for the kind of work being done in our own Church by the Church Society for College Work. I cannot escape the conclusion that Mr. Chamberlin would find much more hope for the future than he does, if his Church had such a society exploring the meaning of our present-day encounter and charting the course for future action. This book will be enjoyed by clergy and laymen alike, if they are interested in learning what their contemporaries think about Church and the campus.

WILLIAM H. BAAR, Ph.D.

Fr. Baar until last fall was secretary of province five's executive secretary for college work.

Voice of a New Generation

The Mind of the Catholic Layman. By Daniel Callahan. Scribner's. Pp. 208. \$3.95.

In *The Mind of the Catholic Layman* Dr. Daniel Callahan gives us an interesting, well studied, and forthright statement of the positions of various types of Roman Catholic laymen in their Church and in our American society today, and how they became as they are. He offers cogent suggestions for improving their effectiveness as participants in the apostolic ministry which a succession of Popes has insisted is their calling.

The author is an associate editor of the *Commonweal*, a liberal lay Roman Catholic weekly journal of opinion. While completing his doctorate at Harvard University, he was teaching fellow in Roman Catholic studies in its Divinity School. A fellow Roman Catholic lay leader says, "Mr. Callahan is the voice of a new Catholic generation."

The book is almost equally divided into two parts. Part One is a history of the Roman Catholic Church in America from our earliest days, emphasizing the position of the layman as an individual rather than a cog in institutional operations. It furnishes a foundation for Part Two, a discussion of the present situation of the Roman Catholic layman. The author emphasizes that a rapidly changing Church and society has resulted in rapidly changing attitudes on the part of Roman Catholic laymen, especially those who are better educated than the average or with broader contacts outside the institutional Church.

Clergy and lay conflict is discussed temperately but courageously, as is the position of the Roman Catholic layman as a citizen.

The final chapter, entitled "The Future of the Layman," is in my opinion the best in the book. It could serve as a

Continued on page 20

The Living Church

For 85 Years:

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

Quinquagesima
February 9, 1964

NORTHERN MICHIGAN

Answer Is No

The Rev. John A. Baden has declined his election as Bishop of Northern Michigan.

In announcing his decision, Fr. Baden told newsmen that he had felt no clear call from God to go to Northern Michigan, but that he had felt a clear call to remain as rector of Christ Church, Winchester, Va. He was elected by a special convention of the Northern Michigan diocese on January 8th, after the Ven. Dean T. Stevenson, previously elected by the convention, had declined [L.C., December 22, 1963].

ATLANTA

Lovett Departs

In a letter dated January 27th, the director of admissions of the Lovett School, Atlanta, Ga., told school parents that references to the Episcopal Church have been deleted from the school's charter.

The action came about six months after Bishop Claiborne of Atlanta proclaimed the school to be outside "the orbit of the discipline of the Episcopal Church" [L.C., July 14, 1963]. Bishop Claiborne made the move after school trustees refused to admit Negro students.

Under the former charter, at least two-thirds of the Lovett School trustees had

to be Episcopalians, and of these at least one-half had to be members of St. Philip's Cathedral, Atlanta. In his letter of January 27th, the director of admissions, John A. Rabbe, said:

"The charter and bylaws of the school have been amended, eliminating all references to the Episcopal Church and its members. This has been done to eliminate any apparent conflict between the Episcopal Church and the school."

EPISCOPATE

Pauline Day

On the Feast of the Conversion of St. Paul (January 25th), at the Cathedral of St. Peter and St. Paul (the National Cathedral, Washington, D. C.), the Very Rev. Paul Moore, Jr., was consecrated Bishop Suffragan of Washington.

Bishop Moore, 43, had been dean of Christ Church Cathedral, Indianapolis, since 1957, and has become known as a leader in the field of urban work. In assisting Bishop Creighton of Washington, he will work closely with the diocese's urban program, and deal with such problems as race relations. Preaching at his consecration was the Rev. C. Kilmer Myers, another noted figure in the field of urban work, who is director of the Urban Training Center for Christian Mission, in Chicago. [Text of Fr. Myers' sermon begins on page 10.]

Presiding Bishop Lichtenberger was Bishop Moore's consecrator. Co-conse-



RNS

Fr. Mitchell at the guitar
A popular form with current meaning.

crators were Bishop Creighton and Bishop Craine of Indianapolis. Bishop Dun, retired, of Washington also assisted in the service.

Bishop Moore's first sermon as suffragan was preached in the cathedral on January 26th, at an evening Eucharist during which the *American Folk Song Mass*, by the Rev. Ian Mitchell (rector of St. Ann's Church, Chicago), was used. It was accompanied by guitars and a string bass. Explained the Rev. James Fenhagen, diocesan director of Christian education: "We wanted to express the Holy Communion in a popular form that would have meaning for the generation that is now so interested in folk music."

ISSUES

The Church and the NCC

By CARROLL E. SIMCOX

As most readers of the secular press are aware, the National Council of Churches (NCC) has become anathema to many American Christians, especially those holding conservative political and religious views, because of various NCC pronouncements which are unpalatable to them. The conservative Episcopalian, for example, tends to be quite unhappy about the fact that some liberal spokesmen of



Bishop Moore dons chimere: Urban work in Washington lies ahead.

the NCC may issue statements which he regards as politically subversive or religiously unsound—and he is paying for it, through his Church. (It may be, for all this editor knows, that liberal Christians have likewise objected to conservative NCC pronouncements.) In either event, the problem is this: that spokesmen of the NCC may say things that not all member Churches can support, and certainly not all members of member Churches.

Our General Convention of 1961 was made sufficiently aware of the discontentment of not a few Churchmen to take action, and it did so by directing the Joint Commission on Ecumenical Relations (JCER) "to make a study of the Structure, Program, and Finances of the National Council of Churches of Christ in the United States of America." The report of the Commission is now public, under the title, *The NCC Study Report*. The report is much too lengthy for full publication in *THE LIVING CHURCH*, so we here present it in summary:

After a resume of the history of the NCC to date, the report states the clear position of the Episcopal Church that the only legislation which can be binding upon the Church is that of the General Convention of this Church. To remove any doubt from any mind as to whether the NCC can in any way legislate for Episcopalians, our General Convention of 1961 declared that "no pronouncement or statement can, without action by this Church's authority, be regarded as an official statement of this Church."

The report then describes the structure of the NCC as a necessarily ponderous and unwieldy voluntary association of 31 Churches. This awkwardness reflects the larger awkwardness of a divided Christendom which is trying to work as a unit as much as it can while yet outwardly divided.

Next in the report is a description of the NCC in its operation in the fields of Christian education, Church World Service, and its Washington office, which is not a lobby but an agency of information and service in our nation's capitol.

The second half of the report deals with the matters of controversy and misunderstanding. Here perhaps some direct quotation will be useful: "The allegation that the NCC has given intellectual comfort to the Communists by following certain economic and social lines is based on the erroneous assumption that people who attack the same economic and social problems must share the same principles. The NCC has shown in its literature, its pronouncements, its action, in the lives of its leaders, and in many other ways, that its forces are enlisted in the fight for free men in a free world."

At the same time, our Commission urges our NCC representatives "to keep a close watch on the line of demarcation between Christian witness and political

action. When the NCC believes it necessary to enter the field of political controversy, we expect our representatives to point out that dedicated Christians may be standing on either side of a particular issue."

The report concludes with several specific recommendations, to wit: (1) That the Episcopal Church increase its participation in the Council. (2) That our Church assume a larger share of financial support of the Council. (3) That our representatives in the NCC use their influence to prevent reckless and unwarranted pontifical utterances by spokesmen and agencies of the Council. (4) That a formula for Episcopal representation in the Council be adopted by the next General Convention, which will make our delegation more broadly representative of the Church as a whole.

ENGLAND

Counter-Reformation?

A Church of England Evangelical has called for withdrawal of a measure to authorize wearing of vestments by Anglican clergymen.

The Rev. R. Peter Johnston, vicar of Islington, England, recently said that use of the vestments represented "a whole movement away from the Reformed position of our Church as expressed in the Book of Common Prayer and the 39 Articles, and consequently away from the Christianity of the New Testament."

The vestment measure was scheduled for final action at the Church of England Assembly February 5th. It would still, however, require endorsement of Parliament.

Mr. Johnston said Evangelicals feel that disuse of the vestments during the Reformation "was entirely in harmony with the spirit of the Reformation, and that their re-introduction is, at least in the main, due to the prevalence of a spirit which is out of harmony with the Reformation."

"Granted that to many these garments have no doctrinal significance," he said, "to some at least they are closely linked with Eucharistic teaching which undermines the doctrine of justification by faith." [RNS]

Death-Cell Conversion

A condemned man, hanged for murder recently in a British prison, was baptized and confirmed, and received his first and only Communion, in his death cell, at the hands of the Bishop of Bristol.

The bishop, the Rt. Rev. Oliver Tomkins, was quoted in the English *Church Times* as saying: "I would have wished that this, the normal ministry of God to his children in need, be no more remarked upon than if [the condemned man] had been dying in a hospital. But

since it has become public, it will be of comfort to his fellow Christians to know that sin and shame were overcome.

"The victory no more justifies hanging than the fact that war may evoke heroism is a justification of war. But it is a reminder that no one is beyond God's reach."

At the prison, the bishop invited some 70 demonstrators against capital punishment not only to pray for the condemned man, but also to spare a kind thought "for the men who hate having to carry out this unpleasant task."

Scent of Danger

Claiming that "there are many cured alcoholics who have such a strong aversion even to the smell of alcohol that they have given up being communicants in order to avoid the risk even of that contact with it," the Bishop of Bristol, England, has suggested that priests administer the sacrament in one kind to such people.

The bishop, Dr. Oliver Tomkins, suggested in the January edition of his diocesan publication that "it should be clearly understood among the clergy that they should be vigilant to discover any such cases, and have a personal understanding with them that they receive only the consecrated bread. It is an ancient theological tradition that, where there is good reason for it, to receive in one kind only is to receive the fulness of the sacrament."

He added that individual communicants could indicate with a small gesture when they wished the priest to pass by with the chalice.

"This is one of those small matters with big consequences which can often be cleared up simply by bringing it out into the open," Bishop Tomkins pointed out.

EAST CAROLINA

"I Thank God"

The annual convention of the diocese of East Carolina, meeting in St. Mary's Church, Kinston, N. C., on January 22d and 23d, reaffirmed the principle of voluntary stewardship with a goal of "half for ourselves and half for others," adopted a resolution on the settlement of racial issues, and admitted two aided parishes to full parish status.

Bishop Wright of East Carolina announced that two rooms in the new Episcopal Church Center in New York City will be dedicated to the memory of the Rt. Rev. Thomas Campbell Darst, former Bishop of East Carolina. He commended the diocesan promotion department and its chairman, Walker Taylor of Wilmington, for its fine stewardship program, and challenged the Church to adopt a new piece of missionary work overseas.

The bishop spoke of the Christian teaching about race. "I thank God," he said, "that I can speak today not in an

atmosphere of racial distrust and tension, but in an atmosphere of Christian fellowship, of understanding, and of real concern for the feelings of others. How happy the relationship between the races has been in our diocesan family. The wonderful fellowship of our clergy is widely known. The Christian attitude of our lay people has been long evident in the life of the diocese. It is an unhappy fact, however, that outside the Church there are terrific tensions in matters of race. About these tensions the Church, above all other organizations, should help men with their thinking—help them 'point the way.'"

The convention adopted a resolution reaffirming the racial stand of the National Council, and appointed a committee on race relations, a committee on Church music, and a drama committee. A resolution that the diocese pay the minimum pension dues for any clergyman desiring to retire at age 65 was referred to the executive council for study and a report next year.

In joint sessions, the convention and the Episcopal Churchwomen heard two addresses by Bishop Powell, retired, of Maryland. He spoke on the theme, "What Kind of a World Is This?" and noted that it was a disillusioned world and one without absolute standards. The only security in such a world, he pointed out, is offered in the Church.

ELECTIONS. Deputies to General Convention: clerical, Hunley Elebash, D. Raby Edwards, Danile W. Allen, Charles I. Penick; lay, Wallace Murchison, Edward Borden, Lee Shelton, S. Worthington.

UNITED CHURCH WOMEN

"Let Us Pray"

Women around the world will join on February 14th for the annual World Day of Prayer, sponsored by the United Church Women of the National Council of Churches. Theme of the observance this year: "Let Us Pray."

Translations of the service for this year's observance have been made in more than 60 languages and a thousand dialects.

LOUISIANA

Culmination of Protest

by the Rev. THOMAS C. AYCOCK, JR.

At the convention of the diocese of Louisiana, held at Christ Church Cathedral, New Orleans, January 22d and 23d, St. Mark's Church, Shreveport, announced through its senior warden, Mr. John Murphy, that its full quota of \$22,000 would be refused to the diocese.

Representatives from St. Mark's had previously warned the bishop and the fall meeting of the bishop and council that, unless the diocese refused to pay that portion of its quota to the General Convention missionary program which would represent St. Mark's share, the vestry of

St. Mark's would withhold its portion of that quota.

Furthermore, the vestry of St. Mark's had threatened to withhold the full share of its quota (\$22,000) if any other person or parish attempted to make up St. Mark's share of the General Convention missionary program. Attempts at reconciliation have been made repeatedly by Bishop Jones of Louisiana, in his role as chief pastor of the diocese, and a compromise proposal was made to the bishop and council the day before the convention. The bishop and council refused to reduce its giving to the general budget of the Episcopal Church and voted to suffer the consequences of St. Mark's action, restricting those consequences to Louisiana itself.

In announcing to the convention its refusal to support the work of the Episcopal Church, the delegation from St. Mark's thus culminated years of protest against the work of the National Council of Churches; and more recently against pronouncements by the Presiding Bishop and other statements and actions by the Church, all of which basically relate to the Church's stand on the problems of racial adjustment.

At the request of the convention, the bishop will distribute to the parishes and missions of the diocese information as to their share in making up this severe deficit to the budget.

An attempt was made to pass what the Rev. Canon Donald H. Wattley described as a most "acid" resolution on the subject of recent pronouncements and demonstrations by Episcopal clergy and laity. A much modified and more mild resolution proposed by Canon Wattley and passed by the convention by a vote of 154 to 91:

Whereas, this body recognizes and affirms the authority and the right of the General Convention, the House of Bishops, and the National Council of the Protestant Episcopal Church to speak to the members of this Church on the Christian implications of contemporary issues; and

Whereas, this body believes that in working for those paramount human rights to which all men are entitled under God, property rights must also receive due consideration; and

Whereas, this body is mindful that the Presiding Bishop and other leaders of the National Council have encouraged Episcopalians to involve themselves in activist movements of an extreme nature, and to contribute financially to the furtherance of such movements;

Now therefore be it resolved, that this 126th annual session of the convention of the diocese of Louisiana deplores the participation of Church officials in any activities, demonstrations, marches, or other actions which violate or wilfully ignore the law, or which disregard the property rights of others; and

Be it further resolved, that this convention earnestly urges the General Convention, the House of Bishops, and the National Council of the Protestant Episcopal Church to forego

these tactics, and rather to appeal, in the Name of Christ, to the awakened conscience of every Churchman.

ELECTIONS. Standing committee: Rev. Messrs. Sherwood Clayton, R. Francis Hipwell, Donald Wattley; Samuel Carleton, A. Brown Moore, W. Wilbur Pope. Deputies to General Convention: clerical, Donald Wattley, Sherwood Clayton, R. Francis Hipwell, Robert Witcher; lay, Samuel Carleton, T. Fitzhugh Wilson, Joel Fletcher, Goodloe Stuck. Alternates to General Convention: clerical, Robert Ratelle, William Turner, David Coughlin, William Trimble; lay, Philip James, Davis Jahncke, A. Brown Moore, Henry Cohn.

EAST AFRICA

The Work Goes On

The Archbishop of East Africa, the Most Rev. Leonard James Beecher, has told THE LIVING CHURCH that the work of the Church in Tanganyika and Zanzibar goes on uninterruptedly, despite the political disturbances in those places late in January.

"I have just returned from Tanganyika," the archbishop said, "and all the information that is at my disposal concerning both Tanganyika and Zanzibar is that the life and work of the Church goes on; that its affairs have in no way been interfered with as a result of [the] recent incidents; that I myself encountered complete friendliness wherever I happened to be in Tanganyika while the disturbances were actually taking place in Dar es Salaam and Tabora."

PUBLICATIONS

No Hi-Life Yet

Last fall [L.C., November 17, 1963], THE LIVING CHURCH announced the coming appearance of a new publication for young people, *Hi-Life*, a school-year weekly that was to have been sponsored by the American Church Union and published by Hi-Life Publishers, Inc. The magazine has not yet started publication.

"Hi-Life Corporation has encountered difficulties both in terms of procuring necessary capital funds and in assembling material," the Rev. Canon Albert J. duBois, executive director of the ACU told THE LIVING CHURCH late last month. "I believe they are not at all certain at the moment of continuing the project," he added.

The first edition of *Hi-Life* was to have appeared in December, 1963. Much of the material in the magazine was to have been taken from *Hi-Time*, a Roman Catholic publication.

In his column in the January, 1964, issue of *American Church News*, the ACU monthly, Canon duBois said:

"Hi-Life Corporation, which had been operating on the basis of certain verbal agreements with reference to copyright on certain materials which were to be used, met with obstacles. This meant that securing necessary copyright clearances for some of the items would make it impossible to start publication on the planned date. . . ."

Hard Line on Quotas

The annual council of the diocese of Texas, held January 23d to 25th at Christ Church Cathedral, Houston, helped the host parish celebrate the 125th anniversary of its founding.

Among items approved was the request of Bishop Hines of Texas for a special council (to be held in May) to elect a second suffragan for the diocese. Also, two changes were made in the canons of the diocese to attempt to obtain financial support from all parishes and missions for the missionary program of the diocese.

For the first time, so far as is known, in the 115-year history of the council a Roman Catholic bishop addressed one of its sessions. The Most Rev. John L. Morkovsky, coadjutor bishop and apostolic administrator of the Galveston-Houston diocese, addressed a noon luncheon meeting of delegates to the council and of delegates to the annual meeting of the Women of the Church.

One of the changes in canons provides that delegates of any parish or mission failing to pay "its assigned portion of the diocesan quota budget . . . shall not be entitled to participation in the discussions of or to vote on the adoption of such budget for the coming year, unless council by a two-thirds vote, after hearing a recommendation of the executive board, shall consent thereto."

The effect of another change could be even more extensive. It provides for the suspension "from union with the council" of any parish "failing in three years out of the five years next preceding any annual council to elect a vestry, [or] to pay its assigned quota and assessments as assessed by the council," and provides that such a parish, "upon a like failure for five consecutive years, shall be dropped from the role of parishes and remitted to the missionary field, unless the council by a two-thirds vote, after hearing the recommendation of the executive board, shall otherwise determine." Final acceptance of this change was upon a vote by orders—for: clergy, 88, laity, 75; against: clergy, 14, laity, 57; with many abstaining.

During debate, George McGonigle, a delegate from St. Thomas', Houston, (which paid nothing on a quota of \$16, 912) said: "The very essence of missionary work is the voluntary nature of the task." The Rev. Edward Haffner, of Trinity Church, Marshall, shaking his finger at the Rev. T. Robert Ingram, of St. Thomas', Houston, said: "Your paying nothing is costing me \$123.23 this year."

In another action the council lowered from 21 to 18 the minimum voting age for all matters of congregational voting. Council refused, however, to lower the 21-year minimum age for eligibility for

election to the vestry, and it declined to open vestry or council delegate elections to women.

Two resolutions in the area of race relations introduced by the department of Christian social relations were accepted after some debate and some modification. As adopted, one called upon "members of the Church to work and witness, by act as well as word, for the elimination of all discrimination of race, color, or creed." The second "directs all diocesan institutions and strongly urges all congregations of the Church . . . to eliminate race as a factor of participation in any portion of their life and activity."

The council also:

- ✓ Moved to seek joint ownership of the Episcopal Theological Seminary of the Southwest with other dioceses in the area.
- ✓ Approved an assessment budget of \$195,030 and a quota (missionary) budget of \$683,453 plus a contingency of \$81,454. Quota budget provides for a full time director of the department of Christian social relations.
- ✓ Admitted as parishes St. Andrew's, Tyler, and All Saints', Crockett.
- ✓ Accepted the invitation of St. Mark's Church, Beaumont, as host for the special meeting for the election of a new suffragan, and the invitation of the Church of the Good Shepherd, Austin, as host for the 1965 council.

ELECTIONS. Standing committee: Rev. Orin Helvey; William Gammon. Executive board: Rev. Herbert Beadle, Rev. Arthur Knapp; Robert Miller, Minor Smith, Ivan Oden. Deputies to General Convention: clerical, Gray Blandy, Roger Cilley, J. Milton Richardson, Scott Bailey; lay, Dupuy Bateman, Jr., Sheldon Crocker, J. L. Caldwell McFaddin, Howard Tellepsen. Alternates to General Convention: clerical, Joseph Sumners, Gordon Swope, Lionel DeForest; lay, Owen Barker, Fred Catterall, Ralph Spence, T. Deal Reese.

ARIZONA

More Readers

Some 200 lay readers for the diocese of Arizona have been licensed for 1964 by Bishop Harte of Arizona, an increase from 168 in 1963. The readers were

The Cover

The picture on the cover this week shows Bishop Doll of Maryland presenting a lay reader's certificate to one of the Naval Academy midshipmen who serve as lay readers St. Anne's Parish, Annapolis, Md. The Rev. John D. Adams, assistant for college work there, is shown looking on.

Midshipman Gerald Davis, Jr., in the center of the cover picture, recently received a community service award from the Annapolis Chamber of Commerce. With him are his fellow midshipmen and lay readers (from left to right): Richard B. Belser, David F. Tuma, Henry W. Schmauss, and Michael J. Kenslow.

licensed under the pertinent canons passed by the 1961 General Convention, according to Bishop Harte.

Of the 200, 140 and their priests attended services at Trinity Cathedral, Phoenix, Ariz., on January 5th, when the Rev. Lester J. Maitland, vicar of the Good Shepherd Mission, Cave Creek, Ariz., preached a sermon based on the parable of the Good Samaritan and called on the lay readers to serve their fellow men.

Fr. Maitland, retired Air Force major general and first person to fly from California to Hawaii, was once a lay reader—serving St. Paul's Church, Lansing, Mich., at the time when he headed civil defense in that state.

Most of Arizona's 17 postulants and candidates for holy orders have been lay readers in the diocese.

WASHINGTON

Cathedral on Credit

Washington Cathedral, Washington, D. C., has abandoned the long-standing pay-as-you-go feature of its building campaign. The trustees have authorized borrowing a million dollars now, and more as needed, to keep construction going.

Officials now estimate that the building will be completed in less than 20 years. The cornerstone was laid in 1907, and since that time until now, construction has been carried on only when funds were on hand.

A major reason for the change in policy is the difficulty these days of finding skilled craftsmen who are available for hire. According to the Portland, Ore., *Oregonian*, the cathedral now employs a team of eight master stone carvers, and has been unable to find a ninth to add to the crew. If construction were halted, and these men (like others) released from the job, it would be very difficult to find stone cutters when work was resumed.

About 17 million dollars has been spent in construction of the Cathedral of St. Peter and St. Paul (also known as Washington Cathedral and as the National Cathedral) so far. At today's prices, it will cost another 16 million dollars to complete the building, according to one estimate. A large part of the nave and two western towers remain to be completed.

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In Bangkok

The role of the Christian in Asia today will be the principal theme of the Second Assembly of the East Asia Christian Conference, to be held at Bangkok, Thailand, February 25th to March 5th.

Some 200 Asian representatives from 15 nations will meet there for their first assembly since the one at Kuala Lumpur, Malaya, in 1959. They will represent Christian Churches in Australia, Burma,

Ceylon, Hong Kong, India, Indonesia, Japan, Korea, Malaya, Okinawa, the Philippines, East and West Pakistan, Thailand, and New Zealand.

The East Asia Christian Conference was formed at its first Assembly in 1959 with the aim of helping Asian Churches to work and plan together, to assist each other, and more effectively to carry out their common task of proclaiming Christ to all men.

WEST INDIES

Islands Unity

The Roman Catholic Bishop of Kingston, Jamaica, the Most Rev. John J. McEleney, S.J., told a vast audience last month that the Roman Catholic Church must do penance for its own mistakes, and that in the Second Vatican Council the Church was examining her conscience in public. "A very painful thing to do indeed," he commented.

The occasion was a mass meeting in the (Methodist) Coke Hall in Kingston when three bishops of different Churches spoke on the Ecumenical Movement: Bishop McEleney; the Anglican Suffragan Bishop of Kingston, the Rt. Rev. J. E. Swaby; and the Rt. Rev. S. U. Hastings, Moravian Bishop in Jamaica. The meeting was sponsored by the Methodist Synod of the Jamaican district.

Bishop McEleney defined ecumenism as the meeting of the Christian communities, a coming together of the Churches, not so much for the purpose of individual salvation but a Christian "dialogue," an attempt to understand the beliefs of others and to explain one's own religion. It is certainly not, he said, the "encounter of enemies."

He quoted the former Archbishop of Canterbury, Lord Fisher of Lambeth, as saying, "Only truth makes unity" and the present Archbishop, Dr. Ramsey, as saying, "There will be no unity unless there is unity of dogmatic faith."

"Many differences," Bishop McEleney said, "turn out not to be differences at all when they are examined." There was loud applause from the mainly Protestant audience when he called the Bible, "the Bible of burning truth like the burning bush itself."

The bishop said categorically that religious freedom would be approved at the next session of the Vatican Council, and it was at this point that the 69-year-old bishop mentioned that, when he had attended a service of Morning Prayer at St. Andrew's Parish Church (Anglican) in Kingston a few Sundays previously, it was the very first time that he had ever entered a Protestant church.

He added that, in "that lovely old church," he had felt that the grace of God was there, "as evident as the bright sun shining on the congregation."

At the meeting, Bishop Swaby brought

greetings from the Anglican Church in Jamaica and told of his experiences at the 1963 Anglican Congress in Toronto, and pleaded for a broader outlook among all Christians.

Bishop Hastings said that if the Anglicans were offering bishops who were true shepherds—humble, dedicated, consecrated men of prayer—they would be welcomed by non-Episcopalians. A change of climate was taking place in the world, he said, and the need for unity among Christians was being realized all over the world.

The chairman of the Jamaican Methodist district, the Rev. Hugh Sherlock, announced at the meeting that Bishop McEleney had given formal permission for one of his priests, the Rev. Louis Grenier, S.J., to become vice chairman of "Operation Friendship" (a Protestant-sponsored work among the worst of Kingston's slums) which is in the charge of the Rev. William Blake, a Methodist minister.

RACE RELATIONS

The Presiding Bishop Calls for Aid

Presiding Bishop Lichtenberger has appealed to Episcopalians to raise \$150,000 to aid the Church's ministry in the current movement for racial equality.

Because of tensions encountered in this movement, according to a National Council release, increasing numbers of clergymen and laymen, and their families, are requiring emergency assistance, medical care, vocational and legal aid, and other forms of help. In addition, \$45,000 has been requested as the Episcopal Church's share toward the 1964 budget of the Commission on Religion and Race, an arm of the National Council of Churches. Bishop Lichtenberger is chairman of this Commission.

In issuing his appeal, Bishop Lichtenberger said:

"The search for racial justice in our country continues to produce difficult and painful situations within which the Church is called to minister. Recognizing that each of us has a share in this work, our National Council at its December meeting asked me to make a special appeal for \$150,000 to enable our Church better to respond in 1964 to the demands and opportunities the crisis presents.

"Each of us is involved in the struggle for racial justice, some by the circumstances of conflict in which they live; others less directly but nonetheless actively; all by our prayers, our citizenship, and our giving. For it is a mark of our freedom already given in Christ Jesus to share in the reconciliation of men in our nation.

"Your contributions may be sent to me at the Episcopal Church Center [815 Second Avenue, New York, N. Y. 10017]. Checks should be drawn to the order of Lindley M. Franklin, Jr., treasurer."

NEWS FEATURE

Stay Out of the Cathedral

by the Rev. C. KILMER MYERS

Text of the sermon preached by Fr. Myers at the consecration of Bishop Moore, Suffragan of Washington [p. 6].

The Church of our Lord Jesus Christ is set in the midst of this world. It cannot be understood apart from the world because its divine Head is Lord of the world. As the Lord has a relationship to the world—not in any fashion a dependent relationship, to be sure—so the Church which is indissolubly united to Him also has a relationship to the world. The Church manifest becomes what she is *only when she is worldly*, when she is caught up in the life of the world, when she is dirtied by the world, when she rejoices in the world and loves it with the same everlasting love of the Christ who is her essential being. . . .

For many of us . . . "worldliness" means being somehow sinful and naughty. In America sin means principally sex and drink. Naughtiness consists in talking about or flirting with sex or liquor. The image with which most Americans identi-



fy the Church is the anti-sex, anti-liquor image—the Puritan image. But since in the really modern world sex is free—even happily advertises—and everyone, or nearly everyone, drinks of the vine's fruit, the Church, and I speak in symbols, becomes a kind of social anachronism. We are too worldly as a people—despite our guilt feelings—to take the Church seriously except for our children. She speaks a word to the morality of childhood. Her thrust in mission is the Sunday school.

From another perspective being worldly means accumulating a wealth of this world's goods. In this the Church has not done badly—not badly at all. There are buildings, the legacies, the endowments, the institutions, the expensive bureaucracies, as well as the army of under-paid clergy.

Since money represents power in our culture, however, the Church's worldliness does not appear to be of much help in permitting her to participate in the vital decisions made in our mass society. If we have power we don't use it—at least we don't know how to use it. It is true that within the bosom of our own segment of the universal Church we have

nurtured many who themselves are worldly in terms of the possession of wealth. They not only provide money with which good things may be initiated but also they help the Church conserve and use its wealth. But the Church—in terms of the Gospel it represents and celebrates—has little, if anything, to do with the social decisions made even by Christians who possess power. Decisions relating to factory placement, real estate policies, the tax structure, the relationship between the business community and the political power structure are worldly decisions—and the Church does not participate in the process by which they are reached and promulgated nor does she judge them. And so in the areas of life that matter—the areas that affect men and movements—the Church is not worldly. There is a great gulf fixed between the Church and life in these United States.

The Meaning of Worldliness

To be worldly in the best sense of the word means to be in the world. The Church is meant to be in the world because her Head is the Lord of life. By Him all things were made. But the Church we see and sense is not in the world. She hardly knows the world, the real world. Moreover, she—as represented by her clergy—is afraid of the real world.

She does not know the world of the poor because this world is invisible to the affluent Church. A New York *Times* reporter in writing about a city block in Spanish Harlem says this, "The people [here] will tell you that this block is a fortress. Its walls are invisible; they are inside the mind, built by the people who live on the block and by society outside. But the walls are as real as if they were made of mortar and stone; they keep 3,000 people locked up inside, afraid, and they keep outsiders away, afraid."

The Church does not know this world. [This world] grows in size and in the peculiar quality of its horror. It generates profound uneasiness because its very presence in the midst of our abundant society is as a cancerous growth. In terms of flesh and blood it spells out diseased bodies and shortened lives. It means frustrated lives—stunted emotionally, given to retreat, especially among the young, into narcotics, into delinquency, into [formlessness].

The Church does not know the world of racial injustice and deprivation: Rectors and vestries buy land in the suburbs against the day when "they" (the Negroes) move into the cherished neighborhood. Everywhere the Church erects buildings to house those enclaves of exclusion known, in her language, as parishes. What Charles Williams called "substitution"—here that delicate understanding and bearing of the burden of those whom the whites have attempted to de-humanize—is not among the standard practices of Church life. The radical acceptance of man by man, this human locking of hands

and meeting of eyes, is not the norm within our caste-conscious Episcopal Church.

The Church knows little of the grey world of the unemployed nor of these pockets of poverty in which they live. This growing mass of men, women, and children is fenced off from the Church by the expressways and by the zoning laws. And we add these American invisible poor to the countless millions of the hungry and unclothed of the nations. We contrast their plight with that of the Christians in this land. We analyze the attitude of the middle-class Christian toward those who cannot find jobs because of the effects of automation and technological shifts. We try to understand the hopelessness and anger of these masses who see no way out of the pit of corroding despair. And then after all of this, we look at those things, those objects, those goals, held important by the typical parish—and then we see how much the Church is in the world!

The realities of life in this day are food, jobs, and human rights. It is that simple and it is that complicated. The realities of life are not Church conventions whose delegates and leaders are those most adept in methods of Church housekeeping. The realities of life are not vestries whose chief pre-occupation is the preservation of buildings and budgets and the fear that some group will come along to wreck the established order of suburban life. The realities of life are discovered only in history, in men and movements. These are real and they exist, they create new structures, they evolve decisions, they take directions, they reach new plateaus—all these because the world itself is God's sacrament and Christ is the Lord of history.

The Role of the True Church

The Church which belongs to the world to serve the world withdraws from the world. And so the true Church which is the true Christ must rise up in the midst of this sea of denials to supplant that apostate Church. Indeed the events of the time force this confrontation upon us. We move toward it as though caught up in a dialectic of history which among us who are "in Christ" can be called only by the name, Providence of God.

In the life center of the true Church, that Body whose being is the being of Christ, there resides the college of the apostles. Through the unity of the Church with Christ these sacramental men, these bishops, are the symbol of the unity which daily and nightly we, the baptized, celebrate. "Where the bishop is, there is the Church." This echo of the patristic teaching is no merely sectarian judgment. It states what the Church always has known. The episcopate—by whatever name we in our differing traditions give it—belongs to the *mysterium* of the Church as do the holy books, Baptism, and Eucharist.

The bishop is a person, *persona*. He

unites us with the First Person who is the Christ. It is he who by the loving exchange of holy acts "knew Irenaeus who knew Polycarp who knew John who saw the Lord."

"Saw the Lord!" Saw him, grey-faced and blood stained, wracked in pain, upon the Cross which stood, and stands, at the very heart of the world. Worldly Christ, worldly Church, worldly bishop! . . .

Our fathers in God, the bishops, the pastors of pastors, the shepherds of the flock of Christ, must lead the true Church in battle against the apostate Church which shuns, ignores, hates, fears, flees the world. They must lead the Church against the churches. . . . in love and forgiveness, but also with justice and discipline. . . .

The Work of Bishops

Let the bishops enter the world. Let them emerge from diocesan offices where they preside as administrators and bureaucrats to show themselves gentle and to be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help.

Let them cast off their expensive clothes and appear again among the poor, the first children of the Church.

Let them be the first to suffer, not the last, at the hands of racist mobs.

Let them enter all of the structures of life so that the world may see the Christ who is Lord of the world.

Let them, called servants of the servants of God, *appear* as servants, not proud and isolated, not lordly and secure—let them live in the world so that we whom they lead may live in the world. Let them risk so that we will learn to risk. Let them bow in radical obedience to their Lord so that again we will take courage and walk to the calvaries of injustice.

Let them, for God's sake, show *courage* in a world that demands nothing less.

Again may I say to you, my brothers in the Lord, the bishops have it within their heads to lead the Church to renewal and reformation. Their strength, so wondrously given in consecration, would be lent to us and we, now stronger, would hold up their hands. . . .

[Fr. Myers' charge to the new bishop]: I rejoice with you on this day of your consecration. . . . But also I could weep for you as my friend in this day when cometh the Holy Spirit. It is a dark world in which you are to be a bishop. But you are a strong man and filled with Christ's love for men. I count it a wonderful act and a sign of hope for the Church in this place to have called you to be one of its bishops. . . .

Do not, I pray you, let this act of consecration turn you into a confirmation machine and an organization man. Permit this grace to make you into even more of a servant than you now are. Resist the

Continued on page 18

The Bishop of Bethlehem proposes a first step in a serious

Reconsideration of the Ministry

by the Rt. Rev. F. J. Warnecke

A decade or more ago Richard Bissell wrote a novel about his experiences in a mid-western factory. That book, which he called *Seven and a Half Cents*, became an ephemeral Book of the Month Club selection. In 1954, he adapted his novel for the stage and it emerged as the successful musical comedy, *The Pajama Game*. Later this in turn was made into a popular movie. Then to cap the climax, Mr. Bissell parlayed all his success into a second book in which he related in amusing fashion his experience following the writing of the original novel.

In a pallid way, I am about to follow his example. Last September 15th, THE LIVING CHURCH printed an article I had written, to which was assigned the title "More Power for Bishops." The editor chose as a catch line, "We ought to have exits as well as entrances in the episcopacy." A clergyman of my own diocese wrote me in cheerful commendation and said that he agreed that "we ought to have exits as well as entrances to the episcopacy." I have long pondered precisely what he meant!

Well, neither a musical comedy nor a movie resulted, but there have been interesting and moving results from the publication of the article. I received many more letters than I anticipated. Not that the mailman staggered in laden with bags of mail, but nearly a hundred letters arrived from laity, from priests, and from bishops. There was editorial comment in Church magazines. Many people spoke to me about their concern.

All of this was revealing, for it underlined the quiet tragedy, the despairing frustration, and the senseless waste of life that continues in the Episcopal Church because we have preferred to muddle

along with a situation that almost everyone agrees is not right, rather than face the problem.

In the article, I began by pointing out that "the office of a bishop has almost no positive power in the essential structures of the Episcopal Church. . . . The reality of the life of our Church is that it is basically and effectually congregational. . . . The parish church is almost universally seen as the fundamental unit out of which is built first dioceses and then a national Church."

I spoke with appreciation of "the rightness of the parish and the local church." But this, I remarked, needs "to be seen in an ancient and truer relationship to the structure of the Church. . . . Parishes should be understood not as the building blocks of the greater Church but as the product of the larger Church. . . . The fundamental unit of the Church is a diocese as a household of faith with a duly consecrated bishop as its chief pastor and Father in God, with devout priests in communion with him serving as pastors, and with the faithful in Christ gathered into fellowships which are the local residences of this family of God."

I then applied this concept to two areas of modern American Church life which are pressing us with their grave significance. The first area is that of urban American culture. I am convinced that if we continue to face this piecemeal, parish by parish, we will fail utterly. "Divide and conquer is the devil's strategy in the cities of America."

The second area to which I addressed myself was that of the use of the ordained ministry of the Church. I spoke of the present sinful chaos, for I believe that it is a sin so to scar the priesthood, so to wound the Church, so to mistrust the

Holy Spirit that in our pride we are not willing to seek His guidance in healing this situation. I suggested that, since we are an episcopal Church and since in our polity the bishop and the diocese is the basic unit, we give responsibility to the bishops to be constructively and creatively and compassionately what we are always saying we want them to be—chief pastors and especially pastors to the pastors. I did not ask that they be given unlimited power.

I further said that if we sincerely felt that our bishops were not to be trusted to be pastors in this way, then we have elected and consecrated the wrong men to this high office and we had better begin to pray fervently that God the Holy Spirit will send the Church men who are fit to be trusted as bishops.

Finally I pointed out that bishops are themselves personally embroiled in this ministerial maelstrom. Therefore I suggested that our Church permit the translation of bishops; and that the House of Bishops in a collegiate sense should care in Christian love and with integrity for those cases in which, for the good of the Church and of a brother, a bishop should be asked to serve the Church in another capacity.

Editorial Comment

THE LIVING CHURCH commented editorially on the article. It pointed out that we had come to a time of maturity in Churchmanship and that "there seems to be a new kind of bishop in evidence." It said, "the parish structure itself has in most parts of the Church become more flexible." So apparently we were ready to face this problem. But then the editorial suggested that "perhaps the dioceses themselves should do some experimenting."

I believe this would be most unfortunate. This is a Church-wide problem. Priests move about the Church. It would only compound chaos if each diocese did that which was right in its own eyes. The last generation has seen our Church come to a new acceptance of itself as a Church. We should face this as a Church and avoid narrow diocesanism, which is as much a plague as congregationalism.

On October 10th, the *Witness* printed its editorial. It agreed that "there are plenty of problems here." But then, "We are not so convinced our bishops are so lacking in power and authority!" Yet, "A bishop's authority . . . depends to a large extent on the kind of a leader he is, on his being a person whose counsel they will gladly accept." Then again ambiguity follows in a reminder that the Constitution of the Church has "limitations of authority and power," has "checks and balances"; still, "let a bishop use the authority he already has . . . let a bishop really be close to his clergy . . . and his power will truly be felt and rejoiced in." I'm not quite sure whether this editorial is pro or con! In any case, it seems to



Bishops at Little Rock, Ark., in 1963: Fathers in God despite the web. . . .

RNS

be overlooked that I was proposing a redress of the present situation so that there might be truly "checks and balances" in it between bishops, priests, and congregations rather than the over-balanced congregationalism we now suffer.

The *Protestant Episcopal Standard* commented on the urban situation, which was a major part of my concern. It called for parishes to establish new missions in the suburbs and for there to be "co-operative effort of several parishes." This view of the complex urban problem is far too simple to be realistic and far too sentimental to be a helpful strategy. In final paragraphs, the *Standard* dealt with the clergy placement situation. As in all the editorials, the validity of the existence of a problem was admitted. But the editorial simply called for us to stand pat. "The present system does work although it cannot be defended as perfect. . . . Let's try to improve and strengthen what we have." I was reminded of the ancient doggerel:

"Come weal, come woe,
My status is quo."

If my article and my personal reactions were not enough addled by this time, I was then "taddled" in the Winter, 1963, issue of the *Anglican Digest* which most kindly reprinted the original article, a bit tailored and edited as are most items in that journal. But the comment was approving and went beyond my timid proposals. The *Anglican Digest* suggested that we need archbishops to move bishops about (who then moves the archbishops?) and, *mirabile dictu*, that "the control of the purse strings" of the parishes should be given to the bishop! "All pledges and offerings should be given to the bishop and should be disbursed according to need and opportunity." But even as I dreamed of that utopia, I read that "more careful selection of bishops and some

organ of oversight would be necessary"—and I saw my lovely golden vision vanishing.

Letters

Then there were letters. I answered all of them because I found them significant and touching. Whether approving or critical, they were all written with kindness. Again and again they spoke of the heartaches of the clergy and of the frustration of bishops. The tragedy and demoralization of the present situation cannot be overestimated. "I am marooned and wounded," wrote one priest. Another, "My spirit is troubled for I know my people need another rector." Again, "I am in a rut and I need a new challenge." "I have made my contribution here. How does one ethically get a call in our Church?" Still another, "I'd like to use my experience in a less rigorous cure but vestries consider me too old to call." "The unhealthy scramble for preferment," and, "the disease of apprehensiveness . . . can be crippling to a genuine response to vocation."

Laymen wrote, "We use our apostolic ministry in too congregational a fashion." Another, "I pray for our priest that he may find the parish that fits his many talents. Here he cannot cope with the situation and, much as we love him, we wish that God would open new doors to him."

A number of priests spoke of unfair treatment by bishops. There was a spirit of apprehension concerning the way in which bishops might use such power. There was criticism that the bishops presently are not being truly pastors to the clergy and to their families. "The House of Bishops is practically like the clubbiness of the Senate. I question if they really know what the local conditions are really like. They have become removed. . . . Much of the condition within the

Church today is due to the very structure we prize: the bishops!" But also, by a priest, "I am more and more aware of the great burden of frustration that the episcopate bestows upon those it takes into its ranks."

One priest remarked that the article lacked an entire dimension in that it did not give sufficient weight to the order of presbyters. A bishop commented that he had been gathering statistics which showed that 90% of the priests "who move after becoming 50 years old, move to an associateship, or, by the initiative of the bishop, to an administrative position, or to some small mission. There are 18 men in ——— diocese who have had ministries in their present position of more than 15 years. All of them are over 50 years of age, which means that the great majority of them will stay where they are and all but three will, before they reach retirement age, have had ministries of more than 30 years—one of 40 years. . . . It is the exceptional man who can last with freshness and usefulness beyond 15 years. . . . Something should be done to rectify this situation."

One final quotation: "There is need for sustained, ample, and vigorous follow-through to this swing which you have taken."

Next Steps

The grim background of this problem is that Christianity is losing the battle for the soul of urban America, no matter what the statistics show concerning nominal church membership. Urban America—and this is America—today is pagan, brutal, materialistic, immoral, and filled with fear and tension. In this situation, the power structure is not only outside institutional Christianity, but it is not instructed in its decisions by our historic Judeo-Christian insights.

We are losing a war. I am not therefore speaking in the terms of a polite, peacetime, Pentagon, political reorganization. We are in a desperate war with the powers of the darkness of this world. We are not winning that war. I have full faith that the ultimate issues are in the hands of God. But we are losing that which He has entrusted to us to hold! And we are losing in good measure because in pride we insist on fighting as isolated parish battalions. Indeed, we even turn upon and fight one another!

We are losing also because of inept, ineffective leadership, and at the same time because of wasted, scattered leadership. We have generals who ought to be broken to privates; and we have some staff sergeants who ought to be staff officers.

I would readily admit that shuffling the clergy, both priests and bishops, will not solve all our problems. Sometimes personnel problems are superficial symptoms and only mask the deeper problems in-

Continued on page 19

Psalm for the Cities

**My God is with the hard hills and hearts and the raw
lots and wounds even with that which the world has
discarded, despised.**

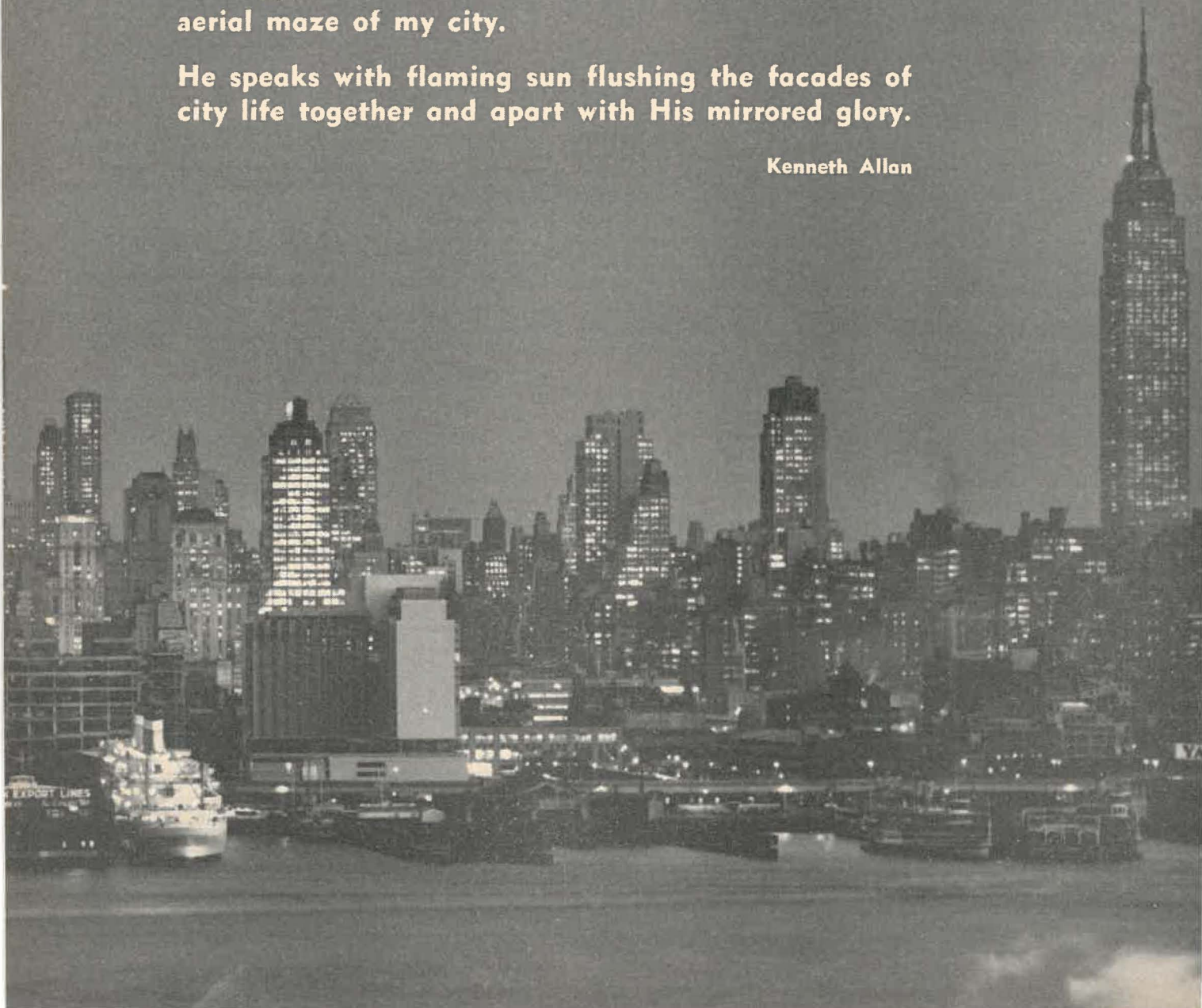
**He is there with the living saints of meek and quiet
spirit; there everywhere with the vile and beguiling
devil.**

**My God is in the slums, high on the tenement and
low below in basement rooms.**

**He is in the boundless subterranean – the interlocked
aerial maze of my city.**

**He speaks with flaming sun flushing the facades of
city life together and apart with His mirrored glory.**

Kenneth Allan



Opportunity of Interdependence

Without coöperative

planning and action,

frustration lies ahead

by the Very Rev. C. Julian Bartlett

Dean, Grace Cathedral, San Francisco

Two and a half years ago the Rev. Dr. Samuel Howard Miller, dean of the Harvard Divinity School, addressed the graduating class of the Princeton Seminary. His remarks received wide circulation in *Time* magazine [June 16, 1961] and should have shocked even the most complacent Christians and Christian Churches into a state of deep concern.

Dr. Miller said that if religion is to have any real place in the modern world, it will have to "undergo a radical revolution." He went on to say that religion must be "radical enough to engage in this

world's basic troubles. If it cannot do that, then it can do nothing which merits God's concern or the world's respect. Religion which is interested only in itself . . . is worse than vanity; it is essentially incestuous. Religion is to help the world fulfill itself."

Every thoughtful person today, in looking at our world generally, and at our American scene specifically, should have to concede the lack of fulfillment, the lack of completeness, everywhere. All of our social institutions — the economic, the political, the educational, the familial, the religious — exhibit in many ways their need for fulfillment, for completion. Moreover, individual people cry

out and search for a sense of fulfillment in life. Who would question this assessment of our condition?

Yet it is precisely in this area of unfulfillment that biblical religion intersects human life — social and individual! We speak of the Bible as "the record of God's mighty acts for the redemption of man." If that phrase means anything at all it surely must mean that God has actually acted in human history — and does act — to make possible social and individual fulfillment. This is certainly one way in which we may grasp the meaning of "redemption."

The mission of the Church is "to make Christ known" in order that "the world" may find fulfillment. But if the Church is to address itself to mission, we obviously must "take the measure" of what kind of a world is to find fulfillment, for the methods of mission must be adapted to the task in hand.

It is a platitude to say that the world has changed many times in the course of history. And the Church has been truest to her mission when her methods have met the needs and circumstances of the hour. Our world is undergoing profound changes and among those changes is the urbanization of society. The Rev. John Heuss, in a previous article [L.C., November 10, 1963], has pointed up clearly what effects this urbanization has had and is having upon the parochial system which has been the basis of the Church's method of mission since medieval times. It ought to be clear to everyone that our present pattern of the parish church was

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The all-important thing

to do is to "engage in this world's basic troubles"

not conceived to serve modern urban life. If mission is to be carried on, that pattern and that method (wherein a parish church lives largely to itself and theoretically serves the area within the parish boundaries) must change.

The prodigious effort of American Protestant Churches to meet the challenges of urbanization with the extension of the parochial system on the one hand, and by administering "first aid" to failing parish churches on the other hand, has produced in turn concomitant problems. "Monochrome socio-economic stratification" has resulted. Congregations tend to separate people according to ethnic origin, race, economic and social status. Communication between them ceases. The real heterogeneity of humanity is falsely denied. Preoccupation with internal concerns is inevitable. Mission is thus denied! Christ is not "lifted up"! Society ("the world") and individuals are not fulfilled. The Rev. Gibson Winter has dealt extensively with these problems in his searching book, *The Suburban Captivity of the Churches* [Doubleday, 1961], which ought to be required reading for every Churchman.

It is not necessary "to do away with parish churches" in order to engage in mission in urban society. What is necessary is to do away with the notion that parish churches are essentially independent of each other except as they are bound together in a diocese under a bishop, with a common body of canon law! If that structure and method of operation was ever able effectively to carry on mission, that time is past! The parish church which sees itself essentially disengaged from the problems facing every other parish church in its metropolitan area is doomed — doomed to irrelevance and ineffectiveness! This has been and will continue to be God's awful judgment upon the church which remains unadaptable to the contemporary urban scene!

The Anglican Congress last August struck a new note which must ring clearly around the world if the Church is to be obedient to mission in our time: "Mutual Responsibility and Interdependence." Archbishop Ramsey said, "The Church which lives to itself will die by itself." If that be true at the international level, the more is it true at the local level. Indeed, we may predict that the Churches of the Anglican Communion will find their "mutual responsibility and interdependence" only to the degree that this concept

becomes real to the parish churches at the local level.

The fact is that the emerging metropolitan complexes which we call by such names as "Greater New York," "Greater Atlanta," or "Greater San Francisco" extend even beyond the vague limits we give to our growing cities. The contemporary economic and industrial patterns of society have enveloped everything which we used to call "rural" or "country." Thus we actually have realized already the meaning of mutual responsibility and interdependence in our economic and industrial life. These metropolitan complexes have ignored even political distinctions, sometimes crossing state boundaries as well as county lines (viz.: Chicago, New York, Baltimore, St. Louis, etc.). To meet resulting problems we have developed organisms such as "port authorities," "drainage and water districts," etc. Necessity is the mother of invention — and our social and political organization has been flexible enough to adapt to changing conditions.

The Church has not shown such flexibility, much less real awareness that some of her patterns of organization are obsolete. Not only do parish churches need to develop the concept of interdependence, but so also do dioceses. Most of the metropolitan complexes in our country involve two or more episcopal jurisdictions. Mutual planning and pooling of resources — financial, personnel, properties, and all the rest — is absolutely necessary if avenues of attack and attempts at solution are to be found! Many dioceses and even parishes have tried to come to grips with acute situations, but only frustration lies ahead unless joint cooperative planning and action are undertaken.

It is here that a national program for the Church becomes indispensable. The basic problems of mission to an urbanized society remain essentially the same from one metropolitan complex to another. Only the particular conditions

change, and even with them there are repetitive patterns.

In each area there is need for accurate assessment of actual conditions and for accurate diagnosis. There are known methods which can be followed and these can be communicated through a national office. But beyond that, communication is necessary as to what is being attempted and what are the results (methods and means of evaluation). What happens in Greater Chicago is important information for Greater Los Angeles or Greater Jacksonville! There are other important parts that the National Council's Departments and Divisions can play, but the point which needs to be made here is that mutual responsibility and interdependence must proceed at all levels: parochial, diocesan, inter-diocesan, and national!

There will be need for experimentation — sometimes bold and sometimes radical, as well as traditional. The all-important thing to do is to "engage in this world's basic troubles!" Many well-meaning pastors preach prophetically about them, many well-meaning vestries spend long meetings trying to face them, but until the *whole* Church in an area "tools up" for the prodigious task, little will be done!

The magnitude of the missionary opportunity facing the Church in urbanized America defies adequate description. The inability of old patterns and traditional methods alone to meet this opportunity ought to be obvious. The next General Convention must both recognize these truths and adopt a budget which will enable the Church to bring to bear sufficient resources to engage effectively in this mission. But with all that done, the only kind of church which can become engaged effectively is one which both recognizes and operates consciously on the basis of interdependence!

One last point must be made, lest there be misunderstanding. Interdependence must *not* mean that the "well-to-do middle-class" parishes dispense largesse to the "struggling inner city churches." The latter have much to give and to teach the rest of the Church. Any ideas of "missionary patronage" on the part of the former must be discarded! We must think only in terms of the *total* Church addressing itself to the *total* metropolitan scene. Only thus can we be obedient to mission and "help the world fulfill itself."

Not only do parish churches

need to develop the concept

of interdependence, so do dioceses

A Growing Lent

To some wise, perceptive Christian of many ages ago was given the inspiration to appoint as the Epistle for the Sunday immediately preceding Lent St. Paul's sublime hymn to charity, the 13th chapter of First Corinthians. We don't know who he was. We can't be sure that we know why he did it. But we must forever bless him for it. For it means that when we do the Eucharist on this Sunday we are reminded of what should be our object in Lent: growth in charity. This, and only this, can make a good Lent.

Incidentally, we love this old word "charity" and we intend to cling to it to the end; and not, we hope, out of sheer moss-backed sentimentality. When people remind us that it has become almost meaningless in our day, we shall retort: "And what has happened to that word 'love' which you propose as a replacement?" Charity, as St. Paul speaks of it and we understand it, is self-giving love for God and man as our response to God's love poured forth upon us through Jesus Christ. This is charity, and, we repeat, to grow in it is to keep a good Lent. To grow in it calls for redoubled effort on our part to exercise and practice it. Every sound Lenten resolution we make—and we should make some, and make them specific—has as its aim a deliberate exercise of love toward God or toward a human being. This remains true even if your resolution is, let us say, to curb your bad habit of gossiping. Why curb it? Because you love your neighbor, and to gossip about him is an unloving act. The sole ultimate end and purpose of any sound Lenten act is growth in charity.

A true, refreshing, loving, growing Lent—may God give this to all of us.

Our Vocation to Disappear

It was Archbishop Geoffrey Fisher who first told us that the vocation of the Anglican Communion is to disappear. This was said to the Lambeth Conference of 1948. For some reason it has been only recently that the impact of this revolutionary dictum has been widely felt throughout the Church. Within recent months we have heard expressions of concern and even anguish about it.

Is all this talk about our vocation to disappear mere pious rhetoric—the kind of thing we expect and even want our spokesmen to say, so long as they do nothing to bring off this ecclesiastical vanishing act?

Dr. Fisher was not using mere pious rhetoric. He meant what he said, and we must assume that our other leaders who echo his words mean what they say.

What, then, is our vocation to disappear—if we have one?

It is not our vocation to commit institutional suicide. We are not called of God to administer euthanasia to all, or any, of the precious things that make our Church what it is: "her sweet communion, solemn vows, her hymns of love and praise"; the Book of Common Prayer and all that it is and represents; the Catholic faith as this Church has received the same; the apostolic ministry of bishops, priests, and deacons; the sacraments ordained by Christ. We have no duty, and we have no right, to put any of these things on our list of things expendable. If there be those among us who understand our vocation to disappear in any such suicidal terms, we cannot walk with them in this way.

Our paradoxical dictum can be understood in terms of another one, which tells us that the Church exists primarily for those people who do not belong to it. This is the clear mind of Christ the Head of the Church: "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit." (*St. John 12:24.*) The fundamental law of Christ's kingdom upon earth, hence of His Church, is the law of loving God and the brethren to the very death of self. The Church proclaims this whenever it reads the Gospel to itself and to the world. The Church exhorts the individual Christian to live by this "dying life" in the image of Christ. But the Church as an institution is under this law no less than the individual saint. "Let the Church be the Church!" we say. What does this mean, if not this? Let the Church love God, and the brethren both within and without itself, to its own death, that death which is eternal life and victory. The Church's vocation to disappear is this, *au fond*: to love the world "unto the end," as the Body of Christ.

But when Anglican ecumenists speak of this Church's vocation to disappear they usually have something rather different in mind. They refer to the calling of Anglicanism to reconcile the Catholic and Protestant elements of Christendom into the synthesis of "the coming great Church." In that moment when all Catholicism will have been completely evangelized, and all Protestantism will have been completely catholicized, Anglicanism as such may then bow out, according to this thesis. (Liturgical note: "Bowling out" seems a much more comfortable word than "disappearing"! We hope that our final bow will be pure Sarum Use: dignified, stately, and ultra-non-ultramontane.)

This ecumenically inspired concept of our vocation to disappear is sound and right. But we must trust God, and not ourselves, to handle this matter of how and when we are to disappear as Anglicans in order to reappear as—well, whatever God wants us to be then. Meanwhile, we do not do the real work God has given us to do in a divided Christendom by running down our beloved Church, as the manner of some is, or suggesting that it ought to be liquidated. We heard a faithful layman complain recently: "Our rector never says anything about our Church without knocking it. I know he's trying to get it into our heads that we aren't the only Church. But he seems to be saying that it's a sin to love our Church, and I'm just not buying that!" Neither are we; and we think the real sin *is* to buy it.

If the Anglican Communion now exists to proclaim

in principle and to demonstrate in fact that God's Church can be both Catholic and Protestant, then the way to do this is to be loyally, unashamedly *Anglican*—yes, “hundred-percenters.” Is a man ever a better Anglican—or man—being a “fifty percenter”?

Our vocation is to disappear. But there is only one way to fulfill that vocation, and that is by holding the truth God has entrusted to us in love, and sharing it with others in lowly, humble service. We shall “disappear” as and when God wills, knowing that this death, as a corporate body of believers or as an individual disciple, is but the end of the beginning of our life in Christ.

Counseling—Pastoral and “Personal”

Recently two eminent Lutheran Church leaders have issued statements of deep concern about the growing number of American clergy, Lutheran and others, who are “going into business” (our phrase) as “personal counselors” without proper professional qualifications for this special professional work. We share this concern, and feel that the time has come for the Church to face this problem.

An important distinction must be made. Pastoral counseling is an entirely proper and indispensable part of the minister's work. It consists of his giving counsel and advice to people as a minister of Christ, speaking in the Lord's name to troubled souls. The properly trained minister can do this better than can the psychiatrist or psychologist. And there is no counseling more valuable than this. In many cases it is the only counseling that is needed. The term “personal counseling” has come to mean counseling in which specifically psychological skills and techniques are employed. A minister

often finds, in the course of his pastoral counseling, that the counselee needs such “personal”—that is, psychotherapeutic counseling. What is he to do then? He can either refer the person to a qualified personal counselor or he can make a bold fist of it and try handling the case himself. Our Lutheran friends find reason to believe that an increasing number of clergy are following this latter course. We know this is true among Episcopalians.

There are some serious dangers here.

(1) It is dishonest to claim that one is an expert unless he really is; and one does not become an expert in psychotherapy by reading a few, or even quite a few, books on the subject. Psychotherapists must be academically and clinically trained, just as are doctors, lawyers—and ministers.

(2) The minister giving such “personal counsel” runs grave legal risk. He can be sued for malpractice. Professional counselors generally carry insurance against such a possibility, but the insurance company naturally requires evidence of professional competence in this field before it writes such insurance. The minister does not qualify, if his training is the self-training of the dedicated amateur.

(3) The clergy who set themselves up as “personal counselors” are downgrading Christian pastoral counseling, wittingly or unwittingly. They do this by claiming something special to offer, hence something superior. In some cases, special “personal” counseling *is* indicated; but it is not always the best thing, or the right thing.

Truly, a little psychology is a dangerous thing. The minister needs all the knowledge of it he can get. But unless he is specially trained, professionally qualified, and duly licensed in psychotherapy he must accord to the people of that healing profession the same respect he asks them to accord to his. The offices of pastor and psychotherapist have a common goal: the healing of man. We rejoice in the growing communication and coöperation between the two professions. But they are *two* professions—not one.

NEWS

Continued from page 11

temptation always to interpret the bishop's role as that of a distant reconciler. When conflict arises, as in this day it shall, do not distort love by removing justice from its essence. The shepherd leads the sheep through dark valleys to the safety of Christ. And he knows that between the sheep and the goats there is a difference. Sometimes, and this is hardest of all, he must discipline the goats. He never really loves them—and they *are* part of his flock—if in his continued attempts to reconcile he forgets the discipline of Christ which is itself to love with the heart, the soul, and the mind.

Do not be afraid if, when you take a stand as a bishop, many in the flock of Christ call down curses upon your head. This is the time when the sheep will gather about you and know that you are their shepherd. And both they and you

will be renewed and reformed.

Do not be afraid if, [because you represent] Christ's mind (as you are given grace to comprehend it), money is lost to the Church's institutions. These last are nothing in the end—they come and go. The Lord of the Church never possessed any of them at all.

In sum, be a bishop in this world. Stay out of the cathedral so that when you return from the streets of the city of man you may bring men joyfully into the house of God.

Seek the Lord in the world in which at this and in all moments He leaves the precious marks of His presence. He is there rather than in the obsolete machinery of the parishes and synods. It is there in the world of men and movements that you will find the Church. She is there because He is there. It is there that you will find the meaning of the episcopate.

This will be most difficult because men

who are sure they are right will attempt to pull you back into the safety and security of the American Church. They will claim that you are not “being a good bishop” when you enter the houses of the poor and show hospitality to the outcast and sinner. But remember that the sheep who have glimpsed the true Christ in His true Church, noting that your hands are hard and dirty with the stuff of this world, will take heart and walk joyfully the streets with you.

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MINISTRY

Continued from page 13

herent in the life of the Church in a given place. An end to competitive congregationalism and selfish parochialism or diocesanism, might help even more. But it is also true that this personnel chaos is a festering sore in the fair body of the Church which needs to be lanced and healed.

Let me relinquish the fateful word "power" for the moment. Let me speak of my hope for a new working arrangement in which we would balance the office of the bishop as *pastor pastorum* and as chief pastor of the faithful with a rightful recognition of the vocation of every priest to serve God creatively with the talents God has given him, and with a deep respect for the gathered fellowship of the faithful in Christ which is the congregation. *Episcopus*, as I understand it, is not monarchical prelacy, but a living together in the Body of Christ of episcopacy, presbyterianism, and congregationalism. In a measure a diocesan convention illustrates this. Here is the bishop as the presiding officer. Here is the priesthood of the diocese. Here the congregations are represented by the lay delegates. All three work together, not always in full agreement, certainly not without debate and discussion, but nonetheless here is the kind of balance which I long to see in other areas of Church life.

Today in clergy placement and utilization, as well as in metropolitan urban strategy, we have congregationalism unbridled and rampant. Bishops may have a bit of authority in the use of personal persuasiveness, but the priesthood has no power at all except that of stubborn tenure.

I will readily admit that I do not see all the details of the way in which this might be accomplished. I am not a canonist. I would however trust the wisdom of the Church and the guidance of the Holy Spirit if only we would wish to move in these matters.

I am willing to offer certain tentative thoughts. I would give bishops the right to nominate in every vacancy, and require vestries to elect from the bishop's nominations. I would grant a bishop the right to reassign clergy as an honorable and customary procedure. Today it is assumed that when a bishop tries to help a man to move either that priest is incompetent and a failure, or he has serious personal problems and is presumably a spiritual bankrupt. But business moves its executives constantly, for their own good and the good of the company. We should see this as honorable and constructive in the life of the Church.

Both congregations and clergy should be consulted in this procedure. There might well be a diocesan court of appeal from the decisions of the bishop. But all of this of course goes back to the type

of bishops we have in the Church.

Here I speak with sincere diffidence. On my desk there has been most helpfully for many years a comment found in the Rule of the Order of the Holy Cross: "The greatest humiliation is to know one's true self." I know well my continuing failures in this office. Yet I also know of the grace which God gives to His servants. I know, too, the concern my brethren in the House of Bishops have for this area of leadership and pastoral care. I find no power-hungry prelates there, but Christian brethren who try to be Fathers in God despite the web in which the Church entangles them. The "ABC" of episcopacy in our Church is not administration, business, and committees, but rather accessibility, brotherliness, and compassion.

A Proposal for General Convention

The bishops, you see, are themselves involved in this problem, not only in relation to the priests and deacons, but in their own persons. Perhaps here the Church might move first of all most easily. I therefore propose at the coming meeting of the General Convention in October to offer a resolution which would affirm the possibility of translation of all bishops under our present Constitution and Canons. For there is presently no specific constitutional or canonical barrier to translation of either a diocesan bishop or a coadjutor bishop except that he would have to secure the consent of the House of Bishops to the resignation of his present jurisdiction. In 1848 General Convention passed a Canon which forbade a bishop who resigned to accept another jurisdiction. That Canon was omitted in the revision of Canons in 1904.

The details of this matter and an account of the discussions in various General Conventions are fully related in White and Dykman's *Annotated Constitution and Canons*, Volume 1, pages 43-45. No translation of a diocesan or coadjutor has ever taken place directly in our Province.

Amendments to the Constitution specifically permitting translation failed in 1934 and in 1940. Mr. Dykman comments, "It is perhaps arguable that the failure of General Convention to adopt a constitutional amendment especially authorizing translation solidified tradition into law." On the other hand, in a recent letter to me, Mr. Dykman states, "I believe the Church should be free to approve such translation if the House of Bishops approves. . . . No further legislation is necessary, making a concurrent resolution sufficient."

I shall offer that resolution in 1964. I shall pray that the Church may be led by the Holy Spirit of God to accept this as a first step in a serious reconsideration of the ministry we all owe to Almighty God, some as bishops, some as priests, and some as laymen.

LETTERS

Continued from page 3

the next step is to have a full-time director, with secretary to type his letters, for each of these departments. Our own diocesan office used to consist of one person—the bishop. Now the diocese has twice as many members, but in addition to the bishop there are three priests and four or five women in the office. All this officialdom costs money that could be used for missions.

An organ, or a stained-glass window, is probably much more valuable to the Church than is another full-time director of something or other, and his stenographer. A parish might feel more inclined to give up a stained-glass window, if it knew that its sacrifice really went to support a missionary rather than just another person sitting in some office somewhere.

(Rev.) ROY PETWAY
Rector, Church of Our Saviour

Atlanta, Ga.

Ushers and the Rail

It has been my distinct pleasure to have visited many churches in various parts of our country during the past several years and there is one practice, found in too many places, that I believe needs to be reexamined. That is the practice of having ushers determine when the congregation shall be permitted to go to the rail and receive Holy Communion. In many instances it slows down, rather than as I suspect it is designed to do, speed up the receiving process. This is because ushers frequently do not judge correctly how many will receive and consequently there are empty places at the rail.

Another question is raised and that is why should the communicant not have the right to determine when he or she shall receive. A person may have private prayers of varying length, and really if a person wishes to kneel or stand reverently while waiting to go to the rail what possible objection can there be raised. In the days of our Lord there were not ushers who so performed, why need there be those today?

LEWIS C. POPHAM III

Oxon Hill, Md.

Ballot Method

In a letter in *THE LIVING CHURCH* of December 22, 1963, it is suggested that there should be distributed two weeks before a parish election a sheet containing the names and biographies of nominees with a request for additional nominations.

With the prospect of many candidates, consideration may well be given to the method of voting. If at a parish meeting there are three or more candidates for an office and election by majority vote is required, there may be protracted ballotings unless there is used the real Australian ballot on which voters mark with numbers the order of their choices for candidates.

In letter entitled "The Australian Ballot" in *THE LIVING CHURCH* of February 1, 1953, there are some details (with references) of how, with ballots with numbered choices, elections by majority may be assured with only one balloting, even though there are many candidates and, after one candidate is elected, other candidates are to be elected.

GEORGE C. SCOTT
Arlington (formerly Medford), Mass.

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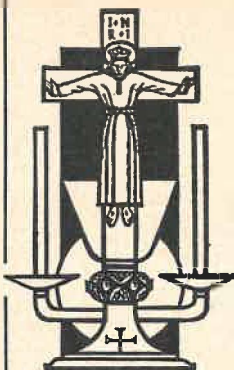
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BOOKS

Continued from page 5

good basis for group discussions on what a Christian layman should strive to be, regardless of his Church affiliation. I unhesitatingly recommend this book to concerned clergy and laity alike.

HUGH C. LAUGHLIN

Mr. Laughlin is a member of the National Council of the Episcopal Church and chairman of its General Division of Laymen's Work. He is executive vice president of Owens-Illinois Glass Company.

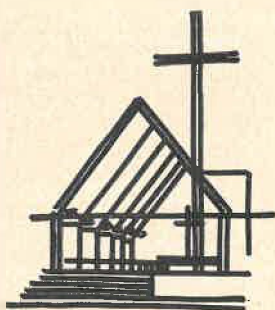
Truth by Measured Dose

Cartoon Tracts. Text by J. B. Phillips, et al, Peak Publications, P.O. Box 1113, Colorado Springs, Colo. Pp. 4 each. 4¢ each; \$3 per 100; \$27.50 per 1,000.

In the last year at least two priests have asked me, in some desperation: "Where can I find low-cost tracts to reach people with limited education, short attention span, and near-zero Christian curiosity?"

I wish I'd known then what I know now — about the "cartoon series" offered by Peak Publications. These deceptively corny leaflets have been around awhile; but they deserve fresh attention on tract

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I LIKE TO KEEP AN OPEN MIND



From "Cartoon Tracts," Peak Publications

racks, in mailing programs, and in the parson's glove compartment when he goes calling.

There are two series. One is all cartoons, and so bobtailed in content and whimsical in approach it merits no further mention here. But the other series — at least 18 different four-page folders — seems widely useful. Most of the folders, all two-color, make genuine capital of legitimate questions that are everywhere asked by real, live people. Each piece contains about 500 words, mostly co-

opted from J. B. Phillips' book, *Is God at Home?* The cover illustrations are magnificently corny; the *New Yorker* would turn up its covers at the sight of them. But they serve to steer less sophisticated readers inside, as do the hard-hitting captions: "Are You a Man or a Mouse?", "Why Don't You Relax?", "I Like to Keep an Open Mind" [see cut, p. 20].

Once into the text, the reader is treated to a measured dose of Christian truth — winsomely and colloquially stated in Dr. Phillips' best biblical way.

None of these tracts attempts to answer in full the question asked or the issue raised. For the most part, each of the capsules offered stakes out the applicable area of Christian belief, and, by providing the right frame of reference, stimulates the reader to further thought and investigation. There is dynamic presentation of the Incarnation, recurring like a drumbeat through these tracts. It seems unfortunate that the editors did not give room to other aspects of the faith in planning the present series.

Topics covered are lively enough: common humanistic assumptions about life, misconceptions about Christianity, human needs met directly by Christ-in-the-world. If you are attempting to evangelize among folk whose tastes are simple

and whose Christian orientation is subpar, you ought to include these folders among your weaponry. Peak Publications might be wise to offer a starter packet, including two or three of each title, on a get-acquainted basis. Most parish clergy would find them useful.

ROBERT A. MACGILL

Fr. MacGill is editor of publications, National Council.

The Ferment and the Pigmy

Greek Myths and Christian Mystery. By Hugo Rahner, S.J. Harper & Row. Pp. xxii, 399. \$10.

The events of the Vatican Council have brought considerable attention to the name of Karl Rahner, the brilliant and liberal German Jesuit theologian. Hugo Rahner, the author of *Greek Myths and Christian Mystery*, who is his elder brother, is also a professor at the University of Innsbruck and a scholar of great distinction.

His *Greek Myths and Christian Mystery* is a series of learned essays on the relation between the classic Greek spirit and the Christian faith. The author takes a number of pagan symbolic conceptions and shows how they were transformed and given a new life within Christian thought, literature, art, and liturgy. This is a well produced volume with fascinating illustrations and extensive footnotes. Although much of it is rather heavy going, it deserves a place in all scholarly libraries.

This book has an even wider significance, however. These essays were, in their original German form, composed many years ago. They are examples of the tremendous new intellectual ferment which — unbeknown to most of us — has been building up for decades behind the scenes of German Catholicism. Here is the genuine spirit of Erasmus, a gracious and graceful Christian humanism inspired by Origen and Clement of Alexandria. After reading such a book, one can only feel that much of our American higher education moves on the level of the pigmy.

H. BOONE PORTER, D.Phil.

Fr. Porter is professor of liturgics at the General Theological Seminary.

Paperbacks Received

THE FUTURE OF AN ILLUSION. By Sigmund Freud. Translated by W. D. Robson-Scott. Revised and newly edited by James Strachey. Doubleday: Anchor Book. Pp. 105. 95¢.

THE SAVIOR'S SUFFERING. Sermons on the Passion Symbols. By the Rev. E. Kenneth Hanson. Augsburg. Pp. 79. \$1.75.

THE MAN OF SORROWS. Lenten devotions. By Albert T. W. Steinhäuser. Augsburg. Pp. 293. \$1.95.

AESOP AND THE BIBLE. Sermons for children. By Alison and Trevor Morrison. Mowbrays, Pp. 112. 6s. 6d. net.

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PEOPLE and places

Appointments Accepted

The Rev. Donald C. Blavier, formerly of Christ Church, Jefferson, Texas, is rector of All Saints' Church, San Benito, and priest in charge of St. Andrew's, Port Isabel. He may be addressed at 499 North Reagan, San Benito, Texas.

On February 15, the Rev. Lee Graham, Jr. resigns as rector of St. Luke's, Mountain Brook, Birmingham, Ala., to become rector of St. John's, Tallahassee, Fla. The Rev. Vesper O. Ward, retired professor at St. Luke's Seminary, Sewanee, Tenn. will become locum tenens at St. Luke's, Mountain Brook.

The Rev. Harold H. Hayes, former vicar of Holy Cross, North East, Pa., is rector of St. John's, Bellefonte. He may be addressed at 120 Lamb St., Bellefonte, Pa.

The Rev. Joseph J. Kopera, former rector of St. Peter's, Detroit, and chaplain of Detroit Juvenile Court is in charge of All Saints', Newberry, Mich.

The Ven. Roger Madden Melrose, Archdeacon of Maui and rector of the Church of the Good Shepherd, Wailuku, has accepted appointment as headmaster for Seabury Hall, Box 95, Makawao, Maui. This is a new school for girls soon to be opened by the Episcopal Church.

The Rev. Paul L. Schwartz, former chaplain of Warren State Hospital, Warren, Pa., may be addressed at 210 East Burd St., Shippensburg, Pa., where he is vicar of St. Andrew's Mission, and chaplain to the Episcopal Home for the Aged.

The Rev. Ernest St. Andrew, former vicar of St. Michael's Mission, and assistant at St. Paul's, Lansing, Mich., is rector of Trinity Church, West Branch, Mich.

The Rev. Arthur Whitbread, former rector of St. James', Port Lambton, Ont., Can., is vicar of St. John's Church and may be addressed at 5840 Forest Ave., Otter Lake, Mich.

At the end of the present school year Miss Catherine Offley Coleman, head of the Hannah More Academy, will become headmistress of St. Paul's School for Girls, Walla Walla, Wash. Miss Hedwig Zorb, the present headmistress of St. Paul's, upon

her retirement in June will become administrative assistant at St. Hilda's and St. Hugh's School, New York City. The latter school is operated by the Community of the Holy Spirit.

Ordinations

Priests

California — On December 21, the Rev. Gabriel P. Dimanche's orders in the priesthood were received by Bishop Pike acting for Bishop Ogilby of the Philippines.

Honolulu — January 12, the Rev. David Kittle Kennedy, vicar of St. Barnabas' Church, Ewa Beach, Oahu, Hawaii. He may be addressed at 91-786 Makule Rd., Ewa Beach, Hawaii.

Idaho — On December 21, the Rev. Daniel Smolen, canon of St. Michael's Cathedral, Boise, Idaho.

Michigan — On January 6, the Rev. Richard H. Lewis, priest in charge of St. Thomas', Detroit. His address is 412 W. Grand Blvd., Detroit 16. On January 25, the Rev. Michael Gowing, priest in charge of St. Timothy's Mission. His address is 29504 Evergreen, Flat Rock, Mich. On January 25, the Rev. Robert F. Wollard, assistant at St. Columba's. His address is 1021 Manistique, Detroit. On January 26, the Rev. Robert Brook, priest in charge of St. Augustine of Canterbury Mission, Mason. His address is 5832 Montebello St., East Lansing, Mich.

Puerto Rico — On December 21, the Rev. Felix Medina Figueroa, assistant at Holy Trinity, Ponce.

Southern Ohio — On December 15, the Rev. James P. Metzger, assistant at St. Edward's, Columbus. On December 16, the Rev. Hugh G. Carmichael III, assistant at St. Paul's, Columbus. On December 19, the Rev. William N. Peabody, assistant at Holy Trinity, Oxford, Ohio. On December 21, the Rev. Morris Eugene Hollenbaugh, assistant at St. Andrew's, Dayton. On December 22, the Rev. Jim Vincent Bills, assistant at Trinity Church, Hamilton, the Rev. Jack C. Burton, assistant at St. Timothy's, Cincinnati, the Rev. Walter H. Taylor, assistant at Christ Church, Cincinnati, and, for the Bishop of Western Massachusetts, the Rev. Paul William Buchwalter, assistant at Christ Church, Cincinnati.

Virginia — On December 14, the Rev. William M. Peterson, priest in charge of St. John's, Centreville, and Christ Church, Chantilly. On December 14, the Rev. Charles F. Glaenzer, rector of Bromfield Parish, by Bishop Goodwin acting for the Bishop of Virginia.

Washington — On January 11, the Rev. Dr. Sjoerd J. Bonting, a biochemist with the Institute of Health, where he will continue working, the Rev. George Garrett Carpenter, assistant at St. John's, Mt. Rainier, Md., the Rev. Charles Henry Gill, assistant at St. John's, Bethesda, Md., the Rev. Edwin Duckworth, in charge of Trinity Church, Newport, and Oldfields Chapel, Hughesville, Md., the Rev. Robert D. Herzog, in charge of All Faith Church, Huntersville and Dent Memorial Chapel, Charlotte Hall, Md., the Rev. Frederick Boyd Williams, assistant at St. Luke's, Washington, D. C., and the Rev. H. Barry Evans, assistant at St. Stephen and the Incarnation, Washington, D. C.

West Texas — On January 5 the Rev. Ronald Reed Thomson, curate of Church of the Good Shepherd, Corpus Christi. His address is Broadway at Park, Corpus Christi, Texas. On January 6, the Rev. Milton Fleming Brown, Jr., priest in charge of St. James', Hebronville, and Grace Church, Falfurrias. His address is Box 432, Hebronville, Texas. On January 8, the Rev. Alfred Philip Parham, priest in charge of All Saints', Pleasanton. His address is Box 732, Pleasanton, Texas. On January 15, the Rev. Earl Nicholas McArthur, Jr., rector of the Church of the Annunciation, Luling. His address is 301 S. Walnut, Luling, Texas.

Deacons

Eau Claire — On December 21, Arthur M. G. Moody, assistant at Christ Church, La Crosse. The Rev. Mr. Moody is chief engineer of the Trane Co., and will continue in that position. He has received numerous awards in his professional field and holds seven U.S. patents. He may be addressed at 2040 Wedgewood Drive, La Crosse, Wis.

Indianapolis — On November 20, John Edwin Steeg, Jr., general missionary of the diocese under the direction of the bishop and on the staff of St. Paul's, Indianapolis.

Kentucky — On December 21, Kenneth David Thompson, may be addressed at 4400 Lincoln Rd., Louisville, Ky. 40222.

Lexington — On December 1, John A. Naegle III, St. Mark's, Hazard, Ky.

Nevada — On December 22, John S. Holland,

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vicar of St. George's Church, Reno. He may be addressed at 810 Stoker Ave., Reno, Nev.

Southern Ohio — On December 27, Daniel Elery Scovanner, assistant at Trinity Church, Columbus, Ohio.

South Dakota — On December 21, George L. Selwyn, missionary of St. James' Chapel, Sisseton. He may be addressed Rural Route #1, Waubay, S. D.

Armed Forces

Munich, Germany — December 8, Karl Halter, made deacon at the Old Catholic Church. In his sermon Bishop Demmel stated that to his knowledge this is the first time that an Old Catholic bishop in Germany has ordained a man specifically for the ministry of the Episcopal Church.

Marriages

Miss Victoria Margarita Cruz was married to the Rev. Felix Medina on October 12, at St. Andrew's Church, Mayaguez, P. R.

Miss Alice Keeler Clark was married to the Rev. Dr. Warren Russell Ward, rector of St. Stephen's, Providence, R. I., on December 28. The Rt. Rev. John Seville Higgins performed the ceremony.

Perpetual Deacons

California — December 21, Frederic W. Meagher, Frank G. Plaisted, Glyn W. Pohl, and Robert S. Wilson at Grace Cathedral, San Francisco.

Connecticut — December 21, George Leslie Cooper, serving at St. John's, New Milford, Conn.

Oklahoma — December 8, Richard Linn Cowan Virtue, assistant, St. John's Church, Oklahoma City. He may be addressed at 620 N.W. 41st St.

Spokane — December 7, Edward Doud, assistant of All Saints'. He may be addressed at 1934 Hetrick Ave., Richland, Wash.

Changes of Address

The Rev. Will Augsburg, formerly addressed in Munising, Mich., may be addressed at 185 South 8th St., St. Helens, Ore.

The Rev. Richard F. Grein, former priest in charge of the Church of the Holy Trinity, Elk River, Minn., may be addressed at Nashotah House, Nashotah, Wis., where he is a graduate student.

The Rev. W. Fred Herlong, former rector of the Church of the Holy Spirit, Apopka, Fla., is vicar

of the Church of the Transfiguration, Bat Cave, N. C.

The Rev. M. Fred Himmerich, of the staff of St. Paul's, may be addressed at 212 West Grand, Beloit, Wis.

The Rev. Johnson Hagood Pace, Jr., Holy Cross Church, may be addressed at 438 W. 67th St., Jacksonville, Fla.

The Rev. Leighton H. Nugent, associate rector of Trinity Church, New Orleans, retired January 1st. After April 1st he will reside at 28431 E. Worcester Rd., Sun City, Riverside County, Calif.

The Rev. John O. Patterson, former headmaster of Kent School, is receiving mail at Via Napoli 58, Rome, Italy.

The Rev. Thomas E. Regnary, vicar of the missions of St. Mary, Galena, of St. Mark, Baxter Springs, and of St. Timothy, Columbus, Kan., has resigned to enter the University of Kansas and engage in graduate work in social studies.

The Rev. Carroll E. Simcox, former rector of St. Mary's, Tampa, Fla., may be addressed Editor, *Living Church*, 407 E. Michigan St., Milwaukee, Wis. 53202. The residence is 4525 N. Wilson Drive, #2, Milwaukee, Wis. 53211.

The Rev. John H. Townsend, former missionary in Central and South America is now retired and lives at 215, Grace Lane, Kerrville, Texas.

The Rev. Louis Wappler, former assistant at Christ Church, Media, Pa., may be addressed at St. Benedict's House, Carriacou via Grenada, B. W. I.

The Rev. Howard L. Wilson, formerly addressed at Box 1007, Laramie, Wyo., is now at St. Stephen's Church, Box 4148—Sunside Station, Casper, Wyo.

The following slight changes are reported in the diocese of Missouri: the Rev. Perry C. Burton, 96 Heatherbrook, Kirkwood, Mo. 63122; the Rev. Elsom Elderidge, 6357 Clayton Rd., St. Louis, Mo. 63117; the Rev. Arthur England, 108 N. Fountain, Cape Girardeau, Mo. 63701; the Rev. W. W. S. Hohenschild, 7401 Delmar Bl., University City, Mo. 63130; the Rev. Oral V. Jackson, 5510 Waterman, St. Louis, Mo. 63112; the Rev. George F. McCowan, 9345 Ewers Dr., St. Louis, Mo. 63126; the Rev. Russell E. Murphy, 33 N. Clay, Ferguson, Mo. 63135; the Rev. Early W. Poindexter, 7744 Pershing, Clayton, Mo. 63105; the Rev. H. E. P. Pressey, 528 Parkland, Kirkwood, Mo. 63122; the Rev. Stanton R. Ramsey, 7135 Florian, St. Louis, Mo. 63121; the Rev. Joseph T. Swift, 5535 Delmar Bl., St. Louis, Mo. 63112; the Rev. Douglas Vair, 615 Fort St., Moberly, Mo. 65270; the Rev. Walter W.

Witte, Jr., 3124 Longfellow Bl., St. Louis, Mo. 63104; the Rev. Allan N. Zacher, Jr., 1210 Locust St., St. Louis, Mo. 63103.

Mr. Peter Day, ecumenical officer of the Episcopal Church, may be addressed at his office at the National Council, 815 Second Ave., New York, N. Y. 10017. The Days' New York residence is 2 Horatio St., New York, N. Y. 10014.

DEATHS

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

The Rev. Christopher Philip Sparling, retired priest of the diocese of South Florida, died December 23d, in Coral Gables, Fla.

Fr. Sparling was born in Toronto, Ontario, Canada, in 1875. He received the B.A. degree from Trinity University, Toronto, in 1895, the M.A. degree in 1896, and the D.D. degree in 1931. He was ordained to the priesthood in the Canadian Church in 1899, and was received in the American Church in 1906. Fr. Sparling served churches in Louisville, Ky., Baltimore, Md., and Washington, D. C., before he went to St. Philip's Church, Coral Gables as rector in 1944. He retired in 1948. He was chaplain and lecturer in sacred studies at the National Cathedral School for Girls, Washington, D. C., and served as dean at Christ Church Cathedral, Lexington, Ky.

Fr. Sparling is survived by a daughter and a son.

Herbert Dean Oliver, 69, senior warden of the Church of the Holy Cross, Tryon, N. C., died at his home in Tryon on January 17th.

A native of New York City, Mr. Oliver had spent most of his life in Atlanta, Ga., where he was district manager of Raymond Concrete Tile Co. He was president of the Atlanta Art Association for 11 years and was active in the youth committee of the Atlanta Rotary Club.

He had made his home in Tryon hunting country for the past eight years and was regional vice president of the American Horse Show Association, and president of Tryon Rind and Hunt Club.

Surviving are his wife, Mrs. E. Paxton Oliver; a daughter; a son; and eight granddaughters.

GO TO CHURCH DURING LENT

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

TUCSON, ARIZ.

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

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watska Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

ST. MATTHIAS

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

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C 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 at 12:10.
Church open from 7 to 7

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 6:45, 5:30; also Fri &
HD 10; C Sat 4:30

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

Continued on next page

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



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

GO TO CHURCH DURING LENT

Continued from previous page

FORT LAUDERDALE, FLA. (Cont'd.)

ST. MARK'S PARISH & SCHOOL 1750 N.E. 31st St.
Sun 6:30, 8, 9:15, 11; Daily 7:30; Wed 9:40 HU,
10 HC; C Thurs 7; Parochial School—Pre-school
thru 5th grade

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 &
HD 10; C Sat 5-6

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. James D.
Anderson; Rev. Lisie B. Caldwell
Sun 8 HC, 9:15 MP & Ch S, 11 MP & Ser; Daily
MP 8; Wed HC 10

ST. PETERSBURG BEACH, FLA.

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

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
Rev. Peter F. Watterson, STM, r
Sun Masses: 7:30, 9, 11; Daily: Mon & Wed 9;
Tues, Thurs & Sat 7; Fri 6; C Sat 4:30

ATLANTA, GA.

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

CHICAGO, ILL.

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

ASCENSION

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

EVANSTON, ILL.

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

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. T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (Sung), 11 Mat, High Mass & Ser;
Daily 7 ex Sat 9; EP 5:30; C Sat 5, Sun 8:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 15, MP; HC Tues 7, Wed 10

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

EAST MEADOW, LONG ISLAND, N. Y.

CHRIST THE KING DeWolfe at 5th St.
Rev. Marlin L. Bowman, v
Sun 8, 10, 12

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S

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

The Living Church

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

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

HEAVENLY REST

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

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. Alan MacKillop, c
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,
Wed, Fri 7:30; Tues, Thurs, Sat 10; HD 7:30 & 10

ST. MARY THE VIRGIN

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

RESURRECTION

115 East 74th St.
Rev. Leopold Damosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat;
Wed & Sat 10; C Sat 5-6

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

ST. THOMAS

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:10 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt.
Organ Recital Wed 12:30

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. Thomas P. Logan, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol
bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,
Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &
Mass; EP daily 5

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: Int 12; Mon-Fri MP 7:45, Mass 8,
EP 5:45; Sat MP 8:45, Mass 9, EP 6, C 4-6 by appt



COLUMBUS, OHIO

ST. JOHN'S "Across the River"
Rev. L. M. Phillips, r
Sun 8 H Eu, 10 MP; HD, regular

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
Rev. Frederick R. Isachsen, r
Sun HC 9, MP 11 (HC 1st Sun); Wed & Fri HC
12:10

ST. MARK'S

Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:45, 5:30;
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30-5:30,
Sat 12-1

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
Sun MP & HC 7:45, HC 9:30, 11, EP 6;
Daily MP & HC 6:45 (ex Thurs 6:15), EP 6

HOUSTON, TEXAS

GOOD SHEPHERD 211 Byrre
Rev. Skardon D'Aubert
Sun HC 7:30, 9:15 (3d Sun), 11 (except 3d Sun);
MP 9:15, 11 (3d Sun); EP 6; Wed HC 9:30, 6;
Fri HC 6:30

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

SEATTLE, WASH.

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



ST. MARK'S PARISH AND SCHOOL
FORT LAUDERDALE, FLA.