

the living church

January 10, 1965

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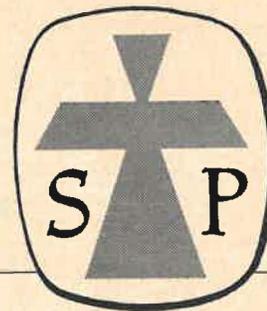


In Tulsa, ecumenism moves forward [page 5].

RNS

REVOLUTIONARY JESUS? [p. 10]

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

STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. Christine Fleming Heffner, managing editor. Lila Thurber, news editor. Alice Kelley, book editor. The Rev. Lewis M. Kirby, Jr. (St. George's Parish, Box 22, Perryman, Md.), music and records editor. The Rev. William S. Lea, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Mary Ann Kaiserling, advertising assistant. Georgiana M. Simcox, People and Places editor. Roman Bahr, subscription manager.

EDITORIAL AND BUSINESS OFFICES

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FEATURE

Owners? . . . or Stewards? Betsy Curtis 8

THINGS TO COME

January

- 10. First Sunday after the Epiphany
- 14. Consecration of the Rev. George T. Masuda, to be Bishop of North Dakota, Gethsemane Cathedral, Fargo, N. D.
- 17. Second Sunday after the Epiphany
- 18-25. Week of Prayer for Christian Unity
- 24. Third Sunday after the Epiphany.
- 25. Conversion of St. Paul
- 27. Installation of the Rt. Rev. John E. Hines as Presiding Bishop, Washington Cathedral, Washington, D. C.
- 31. Fourth Sunday after the Epiphany

February

- 2. The Purification
- 7. Fifth Sunday after Epiphany
- 14. Septuagesima

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned. **PHOTOGRAPHS.** *The Living Church* cannot assume responsibility for the return of photographs. **THE LIVING CHURCH** is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

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

My question concerns various news articles this year reporting controversies over Anglican eucharistic vestments. I suppose the vestments St. Augustine used at Canterbury were Roman. But what about the Celtic monks in the "far-off misty isles" who had never heard that the Bishop of Rome was the Pope? Aren't there any records of what vestments they used?

We should be most grateful to any reader who can come forth with information about vestments used in the Celtic Church. We can't find any in our library. But our surmise would be that the eucharistic vestments used throughout Western Christendom in that late Roman age were quite uniform, for they were ecclesiastical adaptations of secular clothing used throughout the Roman *orbis terrarum*. This, however, is only a surmise, an inference from a general fact. So we are asking for help on this one—specifically, for some historical data about the vestments used in Britain before the Roman mission.

? ? ?

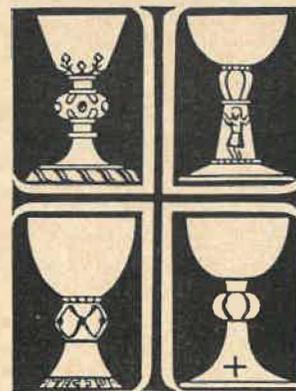
We have a guest-artist this week for our second question-and-answer. We were glancing through the *Kansas Churchman* when we came upon the Question Box conducted by our old friend, the Very Rev. Leslie Skerry Olsen, dean of Grace Cathedral, Topeka.

Q. "Is there any chance of redemption after death."

A. "Yes, but I would not advise taking it."

Calvin Coolidge couldn't have said it more laconically; St. Thomas Aquinas couldn't have said it more theologically.

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First Sunday after Epiphany
January 10, 1965

For 86 Years:

A Weekly Record of the News, the Work,
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DALLAS

Bishop in "Excellent Condition"

The Rt. Rev. C. Avery Mason, Bishop of Dallas, was described in "excellent condition" after an operation at Gaston Episcopal Hospital. A tumor was removed from his colon and a segment of the colon also removed.

Dr. Dan Gill, one of the bishop's physicians, said there was no evidence that the tumor had spread outside the area in which it was located.

Bishop Mason had been at St. Thomas in the Virgin Islands in an effort to recover from the crippling effects of arthritis, until he was returned to Dallas for the surgery recently [L.C., Dec. 27, 1964].

OLYMPIA

Progress Report

The Very Rev. John C. Leffler, dean of St. Mark's Cathedral, Seattle, Wash., who was injured December 1st in a car-pedestrian accident [L.C., December 20, 1964], is reportedly mending and in good spirit despite casts on the left arm and left leg. Serving the cathedral in the dean's absence is the Rev. C. Rankin Barnes, who was secretary of the House of Deputies and secretary of the National Council before his retirement. Dr. Barnes, who is now acting rector of St. Mark's, was asked by the vestry and Bishop Curtis to serve for the next several months.

NEWARK

Churches Burn

by the Rev. GEORGE GRAMBS

Within twenty hours two Episcopal churches in the city of Newark, N. J., were severely damaged by fire. Because of the short lapse of time between the two fires, investigators are checking out the possibility of arson.

The first to suffer severe fire damage was St. Philip's, a Gothic structure which the rector, the Rev. Louis H. Berry, said was valued at more than \$400,000. The three-alarm blaze roared through the edifice Sunday night, December 20th, gutting the church proper. The firemen were able to confine the blaze to the church, saving the nearby parish house. Everything of a religious

nature that could be moved was brought out and saved. Other religious articles in the basement were, at the worst, wet. The rear roof area and false ceiling around the chimney were burned away, and all the stained-glass windows were destroyed. The walls appeared to be in good shape.

The historic House of Prayer on Broad Street, became the second Episcopal church to be struck by fire, on Monday, December 21st, the alarm being sounded by a passerby at 2:11 p.m. Battalion Fire Chief Joseph Starrs, head of the arson squad, was returning from investigating the St. Philip's fire when he heard the alarm for the blaze at the House of Prayer. The rectory, standing on the church property, is the oldest building in the city, having been built about 1710. Both the rectory and the brownstone Gothic church, built in 1850, have been designated as landmarks by the Historic Sites and Buildings Committee of Newark. Much of the chancel in the House of Prayer was damaged by fire, smoke, and water. Vestments were saved—only several small processional crosses were damaged. The Ven. Edd L. Payne is rector.

It was in the rectory that photographic film was invented by the Rev. Hannibal Goodwin, rector in 1887.

The loss in both churches is covered by insurance.

PUBLIC AFFAIRS

Technical Matter

There were no Episcopalians among the more than 100 clergymen of the Washington D. C., area who called on President Lyndon Johnson to initiate action leading to a cease-fire in Vietnam. In an open letter, they asked the President to launch an investigation into "inhuman methods" reportedly used by the South Vietnamese, including bombing of villages, use of napalm, and torture in questioning prisoners.

The petition was prompted by the Washington Ministers' Association, and was assisted by the Council of Churches of Greater Washington. The letter, sent to 705 religious leaders in Washington and its suburbs, was signed by 105. There was one Roman Catholic priest among the signers. A few clergymen wrote to explain why they would not sign the petition; the majority of the 595 who did not take part merely failed to answer the request, according to the Rev. Philip E.

Norris, president of the Washington Ministers' Association.

The Very Rev. Francis B. Sayre, dean of Washington Cathedral, said he did not feel sufficiently competent in the field to urge a course of action. "As a minister," he said, "I don't feel competent to know as well as the President's technical advisers about what should be done. Generally, a petition like this is not very useful because it deals with a highly technical matter. There are technical considerations which I am not competent to judge."

ECUMENICAL

In Hope of Acceptance

The Minnesota Council of Churches has changed its constitution and bylaws in the hope of making council membership acceptable to Lutheran, Eastern Orthodox, and Roman Catholic Churches.

The Rev. Alton M. Motter, executive director, said negotiations have been conducted with both Lutheran and Eastern Orthodox groups regarding possible membership in the council.

The Minnesota Synod of the Lutheran Church in America is expected to become the first Lutheran body to join the state council.

Mr. Motter said there have been no specific conversations with Roman Catholic leaders of Minnesota, although he pointed out that cooperation between Roman Catholics and the Minnesota Council has been steadily increasing in such areas as race relations, Indian work, legislation, and radio and television. [RNS]

A Step in Understanding

The Roman Catholic archdiocese of Santa Fe is becoming a member of the New Mexico Council of Churches. Archbishop James P. Davis of Santa Fe, and the Rev. Harry Summers, executive secretary of the New Mexico Council, reported the archdiocese's membership in a joint statement from the archdiocesan office in Santa Fe.

The joint statement hailed the step as a "first in ecumenicity" and a "source of deep satisfaction and a cause of great expectations, not only for the Christian communities of the state, but also for every man of good will."

It said the archdiocese's affiliation with the council was a "definite step in mutual understanding and true charity." [RNS]

Participating

Tulsa, Okla.: Ecumenism moved forward as Episcopal, Baptist and Roman Catholic clergymen took part in groundbreaking ceremonies for a new St. Dunstan's Episcopal Church [see cover]. Fr. Thomas Biller of St. Pius X Roman Catholic Church led the procession. He is followed by the Rev. Paul Maxey, of Parkview Baptist Church; the Rev. John H. Vruwink, rector of St. John's Episcopal Church; the Rev. Richard W. Daniels, vicar of St. Dunstan's; and the Rt. Rev. Chilton Powell, Bishop of Oklahoma.

Poteau, Okla.: When the Rev. H. Daniel Edwards was ordained to the priesthood on December 21st, services were held in the Roman Catholic Church of the Immaculate Conception rather than at St. Barnabas' Church, Poteau, where the Rev. Mr. Edwards is vicar. It was felt that St. Barnabas' was too small to accommodate the congregation attending the service and an invitation from the Rev. Kenneth King, pastor of Immaculate Conception Church, was accepted. Approval for the service was given by the Rt. Rev. Chilton Powell, Bishop of Oklahoma, and the Most Rev. Victor J. Reed, Roman Catholic Bishop of Oklahoma City and Tulsa.

Palmyra, Mo.: A Roman Catholic priest read the litany at the ordination to the Episcopal priesthood of his friend, the Rev. Richard H. Baker, erroneously thinking that he had his bishop's permission to do so after a conversation with somebody of the diocesan chancery staff. He is the Rev. John Schultz, of Moberly, Mo. Fr. Schultz had been given permission to officiate by Episcopal Bishop George L. Cadigan of Missouri, in the understanding that Roman Catholic Bishop Joseph M. Marling also had agreed.

Santa Fe, N. M.: The Very Rev. Msgr. Francis Tournier, rector of the Roman Catholic archdiocesan seminary in Santa Fe, N. M., preached during the Eucharist at St. Bede's Episcopal Church, Santa Fe on the Fourth Sunday in Advent. This historic event took place with permission of the Rt. Rev. C. J. Kinsolving III, Bishop of New Mexico and Southwest Texas, and the Most Rev. James P. Davis, of the archdiocese of Santa Fe.

The Rev. W. E. Crews, vicar of St. Bede's and a personal friend of Fr. Tournier, explained to the congregation the import of the occasion and expressed hope that this was only the beginning of such occasions.

WCC

Fund for Christian Literature

The World Council of Churches will disburse a total of \$3,000,000 to Church groups around the world in the next five

years for the production of indigenous Christian literature. Most of it will be spent in Asia, Africa, Latin America, Oceania, and the Caribbean.

Director of the fund will be Charles Granston Richards, who served for 15 years as the first director of the East Africa Literature Bureau, a joint enterprise of the governments of Kenya, Tanganyika, and Uganda. Mr. Richards, who begins work April 1st, was formerly a missionary in east Africa for the Church Missionary Society.

The fund's objective, as described in a preparatory report, is to develop "a thriving, well coordinated, indigenous Christian literature activity of high quality, largely self-sustaining and capable of spontaneous growth." It will be administered by a 21-member international ecumenical committee, which will meet for the first time in London in August.

Establishment of the fund was authorized in December, 1963, by the WCC Division of World Mission and Evangelism, meeting in Mexico City. A year-long survey of Christian literature needs around the world preceded creation of the fund.

It is expected that about one-fourth of the total amount will be used to train Christian writers in various countries and language areas. The fund will also help finance the assignment of specialists to certain areas for short periods. The remainder will go for actual production of materials.

Fund grants may be made for the following types of projects: development of literature centers for training, research, and conferences; production of a series of books or other publishing projects; capital grants for printing plants; technical and financial aid for publication, promotion, and distribution; and short-term support for periodicals.

The Rt. Rev. Lesslie E. Newbigin, a bishop of the Church of South India and director of the World Mission and Evangelism Division, said the fund was necessitated by the enormous increase in the number of literates and corresponding demand for reading material.

He pointed out that UNESCO's current literacy program, which is expected to add millions of new literates, underlines the urgency of Christian action in this field. [RNS]

TENNESSEE

Instead of Beer

Thirty mountain children, whose Christmas might have been meager, were guests at Sigma Nu Fraternity House at the University of the South shortly before Christmas. This was the third year that members of the fraternity converted their pre-holiday beer party into a gala gathering for under-privileged children between the ages of three and twelve. Selection of the children was made with

the guidance of the welfare office in nearby Winchester.

Each child at the party, taken in tow by at least one fraternity man, was the center of attention for the students and their dates. The fraternity pool table was covered with a big board and a checkered



table cloth, and Mrs. Clara Shoemate, an innkeeper on the mountain, donated cake and ice cream. Students provided three-to-five-dollar gifts for the children—dolls, trucks, cap guns, toy dishes—and an Air Force major in a red suit and white whiskers was on hand to help. Commenting as guests departed, a student's mother said, "I've waited for this all year."

AUSTRALIA

Coadjutor Named

The Rev. Canon A. J. Dain, federal secretary of the Church Missionary Society of Australia and Tasmania, has been named Bishop Coadjutor of Sydney.

His appointment was announced by Dr. Hugh R. Gough, Archbishop of Sydney and Primate of Australia, who said he will succeed Dr. Ronald C. Kerle, recently made Bishop of Armidale in New South Wales. [RNS]

NORTH CAROLINA

Gifts Across the Sea

Parishes 3,000 miles apart joined in an exchange of Christmas gifts at their respective Christmas Eve midnight services last month. The Church of the Holy Family, Chapel Hill, N. C., and Christ Church, Esher, Surrey, England, gave silver communion wafer boxes to each other.

Miss Janet Wolstenholme, a resident of Esher who is spending a year in Chapel Hill, participated in the offertory procession at the Church of the Holy Family, bringing the wafer box to the altar to be blessed. In the same way, 3,000 miles away, Mr. and Mrs. Douglas Alexander, members of the Church of the Holy Family, participated in the offertory procession of Christ Church, Esher, bearing the gift of the American parish to the altar to be blessed by the rector, the Rev. W. W. Davidson. Mr. Alexander, a graduate student at the University of North Carolina, is doing work in France. The Alexanders spent the Christmas holiday in Esher parish.

The wafer boxes are identical even

to the inscription, "Esher—Chapel Hill, 1964!"

The Christmas gift between the two parishes cements a relationship that has been growing for 6 years. In 1958, a member of Christ Church, Esher, who is a hematologist at St. Thomas' Hospital in London, came to Chapel Hill with his family for a year's research at UNC School of Medicine. Since that time, several members of the English parish have visited Chapel Hill and the visits have been returned by members of the American parish.

This relationship reached a new stage between October, 1963, and October, 1964, when the rectors of the two parishes exchanged homes and work.

The Chapel Hill rector, the Rev. Loren B. Mead, said of the Christmas exchange, "This will be the closest possible tie between our parishes. Every time either parish celebrates Holy Communion, the 'sister' parish will be tangibly a part of the service."

He continued, "We in Chapel Hill feel that this special relationship with one parish in England will help us look beyond ourselves. We hope through Esher to become more aware of and more sensitive to what the Church is up against all over the world. And we think we have much to learn from Esher and from the Christian family all over the world."

THE HOLY LAND

Christmas in Bethlehem

Christians of various Churches joined thousands of Christian Arabs from Israel who entered Jordan to spend Christmas in Bethlehem.

Given permission to spend four days in Jordan instead of the 36 hours granted in previous years, the visitors filed through the Mandelbaum Gate, as armed Jordanian and Israeli sentries kept watch from roofs and pillboxes.

Latin Rite Patriarch Alberto Gori of Jerusalem celebrated a Pontifical High Mass at the Basilica of the Nativity. Among those attending the rites were Abdel Khalek Hassouna, general secretary of the Arab League, and many Jordanian Moslem notables.

While the Roman Catholic Midnight Mass was in progress, non-Roman-Catholics held services and sang carols on the patch of grassland outside Bethlehem where the angels are said to have appeared to the shepherds to bring them "tidings of great joy." [RNS]

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SAN JOAQUIN

Limestone on the Altar

Beginning the midnight Holy Eucharist on Christmas Eve at St. Stephen's Church, Stockton, Calif., the Rev. Harry Leigh-Pink placed upon the altar a piece of white limestone rock from the tunnel wall 20 paces from the site of the birthplace of Christ in Bethlehem.

The rare and unusual relic was the gift to St. Stephen's of Mr. Stanley S. Slotkin, president of Abbey Rents, Los Angeles. Accompanying the stone was an affidavit from the Mayor of Bethlehem certifying the relic as a genuine piece of rock from



the tunnel which connects the cave of the birthplace, under the Church of the Nativity, Bethlehem, Palestine, with the adjoining cave in which St. Jerome translated the Holy Scripture into Latin in the fourth century. Mr. Slotkin obtained a quantity of rock during excavations below the Church of the Nativity in 1964, coinciding with his visit to Palestine, by consent of the local authorities. A noted bibliophile and antiquarian, Mr. Slotkin's hobby is searching the world for ancient Bibles and Christian manuscripts, which he gives to churches page by page for display. "One of the world's most discerning and kindly benefactors," says Fr. Leigh-Pink, himself a collector of Bible manuscripts and Christian relics [see article, "The Unknown Preface," L.C., December 13th].

RAILROADS

Reduced Rates Continued

Railroads will continue to offer reduced first-class fares to clergy during the year 1965, it has been announced by the Clergy Bureaus of Eastern Railroads. In addition, many previously excluded religious workers will be eligible for the special rates.

Sizable reductions in railroad first-class passenger fares have been available for years to ordained and licensed ministers, missionaries, theological students, and other designated religious workers who obtain a certification coupon book from the railroad bureaus. The clergy tickets also are honored in coaches.

Typical of the saving afforded is the \$60.72 reduction on a first-class round-trip fare between Chicago and New York. Coupons also may be used for one-way travel at one-half the cost of a one-way first-class fare, or a reduction of \$33.69 on a trip from New York to Chicago.

Noting that the certification coupon books are for first-class accommodations, A. J. Winkler, chairman of the bureaus, pointed out that "no other form of public transportation offers clergy reduced fares

in private space accommodations suitable for work and meditation en route."

Mr. Winkler said that applications for the 1965 books were now being accepted at the Clergy Bureaus of Eastern Railroads, One Park Ave., New York, N.Y. 10016. The cost of the 50 round-trip book issued by the Eastern Clergy Bureau is \$14 and \$11 for the book issued by the New England Clergy Bureau.

SEMINARIES

Appointments at ETS-S

Three men have recently been appointed to the faculty of Episcopal Theological Seminary of the Southwest, Austin, Texas, it has been announced by the Very Rev. Gray M. Blandy, dean.

The men are the Rev. Frank Sugeno, instructor in Church history; the Rev. Frederick A. Pope, Jr., assistant professor of pastoral care; and Dr. Raeburne Heimbeck, associate professor of theology.

"Widely known in their various fields, the three new professors are a welcome addition to our distinguished faculty," Dean Blandy said.

WESTERN NEW YORK

In Spain, a Better Situation

The Rt. Rev. Santos M. Molina, Bishop of the Spanish Reformed Church, speaking in Buffalo, N. Y., in mid-December, said that Roman-Catholic-dominated Spain is giving Protestants more freedom, for the first time since the Spanish Revolution. Bishop Molina credited the reforms to a turnabout by the Franco government, which overcame the established republican regime in the battles that began in 1936.

The bishop pointed out that the more liberal attitude of Spanish Roman Catholics toward the country's minority of 30,000 practicing non-Roman-Catholic adults had to be ratified by the Pope, but he claims that Franco, not the Vatican, took the initiative.

Bishop Molina listed five gains:

(1) Permission to open new churches. The Spanish Reformed Church, cut to three congregations from the 36 it had before the Civil War in Spain, has increased its strength to 10 churches during the last three years.

(2) Permission to publish books.

(3) Permission to reopen the Bible Society.

(4) "A much better situation" for Protestants who wish to marry Roman Catholics or who wish to marry Protestants in their own church.

(5) Greatly improved Protestant-Catholic relations in the friendlier atmosphere created by the late Pope John XXIII.

Bishop Molina was interviewed at Marjorie McKinley House, headquarters of the diocese of Western New York. At times, he spoke to reporters in English but more often through an interpreter, the Rev. Robert Demery, rector of St. David's Church, West Seneca.

Letter from London

Before I came to St. Bride's, someone suggested the work of its incumbent could be described as "ruining your stomach to the glory of God." The "ruining your stomach" part is certainly near the truth. The press is not the monolithic structure some would think but a whole series of organizations directed to one end, and each, it seems, could not survive without its regular convivialities.

Because the whole British press, and its more recent ancillaries like wire services, advertising, and so on, grew up around St. Bride's, the rector of St. Bride's gets many invitations. Anyway, it was at one such occasion—the Christmas lunch of the Publicity Club of London—that an interesting remark was made. The speaker was Miss Christina Foyle, head of London's most famous bookshop. What she doesn't know about reading trends is not worth knowing.

"A few years ago," said Miss Foyle, "the whole emphasis was on pornography. It was the best seller. Pornography is now on the way out and religion is on the way in. Religious books are now moving rapidly."

To build a whole theological analysis of England's contemporary social life on that remark would indeed be to make strawless bricks. But it does tie up with the fact that churches all over England, and not least cathedrals, report larger than usual Christmas attendances.

England, of course, shows no sign of approaching the full churches which have become an accepted characteristic of life in the USA but perhaps there is increasing support for the well known remark of Dr. Kathleen Bliss, "There is only the width of a church door between religious habits in the States and in England. In the States they stay just inside the church door. In England they stay just outside."

Perhaps what Miss Foyle suggests as a new trend for the commercial bookseller has other manifestations. Certainly there is among English Churchmen a general but usually inarticulate dissatisfaction with the old regime. It could hardly be otherwise in a 20th century so vibrant with surges like the ecumenical or the liturgical movement. Rome is showing the effects in the consequences of the Vatican Council, Protestantism is showing its effects in its diverse ways, and Anglicans have evolved their own formulae and catchphrases—like MRI (and those words most certainly do not imply that MRI is *merely* a catchphrase).

One of the new items which runs alongside MRI is that the oldest British missionary-sending organization, the Society for the Propagation of the Gospel, and one of its bigger sisters, the Universities' Mission to Central Africa, have

merged as from January 1st and a new family, the United Society for the Propagation has been born. The result is the largest Church of England organization—and it is one which has committed itself to the closest possible coöperation with a body possessed of the most fascinating initials, MECCA—the Missionary and Ecumenical Council of the Church Assembly. The image of Church of England missionary societies as being little oligarchies each jealously preserving its own bit of the kingdom is more out of date than ever. Iconoclasts please note.

The total income of the new society should be \$3,000,000 a year, and the number of missionaries supported by it will exceed a thousand.

Among the new possibilities, high place must be given to the Church's own deliberative body. The Convocations have had a facelift. The elections to the Church's "Parliament," made necessary by the dissolution of the state Parliament, have shown a surprising lack of love for the old brigade. No less than 50% of the new Convocation will be new boys and crepitating among them will be a large proportion of younger liberal clergymen. Indeed the diocese of Southwark put a 28-year-old priest at the top of its list—and made the Bishop of Woolwich his runner-up.

One diocese, Bath and Wells, succeeded in dismissing all its previous representatives and electing five new Proctors for its five seats.



RNS

A round-the-clock reading of the New Testament was launched in London's Anglican St. Andrew's Church, in connection with a national campaign to broaden Christian literature programs in developing nations. Dr. Joost de Blank, canon of Westminster (right), who opened the reading, is greeted here by the Lord Mayor of London.

All of which goes on the credit side. But alongside it must go the resignation of four incumbents because they can no longer agree with the C of E practice of infant Baptism. The Rev. R. A. E. Vick of St. Paul's, Westcliffe-on-Sea, has said he will baptize infants only when parents can show him good scriptural grounds for infant Baptism. "We are denying adults the privilege of believers' Baptism. We are denying something essential to salvation. Infant Baptism is not agreeable to the Word of God," he says. And as for those who disagree with him, "The opposition is coming from the unsaved." But Mr. Vick sees no reason for resigning until he has refused infant Baptism to a believer who has requested it, though his bishop has suggested he should do so if he does not change his mind.

The other protesting incumbent is the Rev. Christopher Wansey, vicar of Roydon, Essex, who also maintains that the Scriptures tell us that blessing, rather than Baptism, is the way to welcome an infant into the Church. "To baptize an infant, when he or she has neither repentance nor faith, not only eviscerates the sacrament, but also deprives that child of the privilege and unique experience of adult Baptism in later years. This is a deprivation the Church should not allow."

Mr. Wansey has written to his bishop telling him of his decision and suggesting he invite all his clergy to follow his example.

Another critic of infant Baptism is the Rev. H. M. Carson of St. Paul's, Cambridge, while a fourth, the Rev. George Forester of St. Paul's, Beckenham, Kent, has resigned from his parish on the same grounds.

You may have been reading about a new "Anglican" hymnbook which is in production. It has rated a couple of news stories because it has dropped some of the old favorites like "Nearer my God, to Thee" and "Greenland's icy mountains."

Just to get the facts on record: The Church of England does not, and never has had, an "official" hymnbook, nor is there any evidence of one coming in the future. Consistent with its passion for comprehensiveness and its habit of free enterprise, there are quite a few hymnbooks which have been produced by Anglicans. Some are used extensively. Some have a meager supporters' list. To each congregation its choice. Having had an Act of Uniformity about its Prayer Book, the C of E has been busily pursuing diversity ever since.

But one unanimous thought: a happy and blessed New Year to you all!

Dewi Morgan

Are we

Owners? ... or Stewards?

of our abilities

by Betsy Curtis

In order to make plain my own convictions and working conclusions about stewardship, I must start with something more primary.

Underlying both our culture and our religion is a basic supernatural concept (by supernatural, I mean that it does not seem to be part of the "natural" order of things; physicists cannot measure it; it is not perceivable by any of our senses). This concept is the notion of ownership—the distinction between "mine and thine."

Problems, statements, instructions, and commands about ownership run through the Bible like an ever-increasing river: Adam and Eve violated God's ownership; at least five of the Ten Commandments are concerned with the protection of ownership; the wars and personal troubles in the kingdoms in Canaan were chiefly troubles of confused ownership; the fears of the ruling Jews of Jesus' day were bound up with the dangers of loss of their small remaining ownership if Roman protection and good will were withdrawn; the translation of the Lord's Prayer we use says, "Forgive us our trespasses"—offenses against the ownership of others (actually the word "debts" means the same thing—a debt indicates an upset state of ownership). From our earliest childhood our parents and teachers and associates have been increasing our awareness of ownership.

And what is ownership? *Full* ownership of a thing means to me that that thing is controllable and controlled by its owner for whatever purposes he may choose, and the owner assumes responsibility for the behavior or state of his possession. What we can't control and be responsible for we don't own. It's as simple as that.

But there is, for me at least, a middle state between ownership and non-ownership—between full control and no control. This middle state could be called

"stewardship." A simple example these days is a teenager's borrowing of the family car. The car is not really "his" though he may be in control of it for an evening—Dad still holds title and is responsible legally for whatever the car may do. So stewardship is a lending of control—a special type of lending usually, since the purpose of the loan is the furthering of the interests of the lender as well as the borrower. A "purchase" of stock sets up a condition of stewardship in which the issuing company is lent control of money for a combination of its own and the purchaser's interests. Our culture is full of stewardships.

But the state of stewardship is not a permanently comfortable one—there seems to be a basic drive in the human soul to assume or acquire full ownership and control. The boy borrows the car tonight, but he dreams of one of his very own. The Israelites were ever quick to discard the idea that Moses presented, of God's ownership of land and livestock and their increase, on which the people were to pay rent and interest in token of their understanding and assent that "the earth is the Lord's and all that therein is." A majority preferred the full ownership and protection promised by lesser gods, who were actually to be in a position of well-paid stewards for the human owners, controlling the weather and the fertility of land and stock in the human owners' interests. That this latter arrangement was a continual failure is beside the point; the notable thing is that man, made in the image and nature of God, desires with great intensity to own and control and create—and the notion of a perpetual stewardship is almost impossible for him to live with all his days.

But to the great joy and relief of mankind, God gave us, through some of the parables of Jesus, a new and more hopeful interpretation of stewardship. The state of stewardship is presented here

as a kind of spiritual adolescence during which men may come to learn to use and control the universe in God's interests so that when they have learned and proved themselves they will be ready for full and responsible ownership and control. ("Thou good and faithful servant: thou hast been faithful over a few things, I will make thee *ruler* over many things," Matt. 25:21.) There is a new idea connected with ownership, too—the idea of *ours*—God's *and* man's. The man who has learned to accomplish God's will with God's possessions may inherit, become a co-owner. The parable concludes, "Enter thou into the joy of thy Lord." "All that I have," says God to His faithful and now capable sons, "is thine" (Luke 15:31). Those who are trained in understanding and performing God's will are no longer servants but friends—their will and God's are the same—and in the prayer that Jesus taught us, we ask that our will conform to God's and that we may thereby achieve our place as members of His body, all owning and controlling together. The teenager will have attained his majority and own and operate a car of his own—the things he will now do so competently with it will be for the good of all.

Stewardship, then, is to be a period of guided training—an education by God in doing what we most desire to do and being what we most desire to be, without the dangers of full responsibilities that would exist for us if we "took over the wheel" before we knew anything about the nature and purposes of driving.

It is always possible to refuse this education, to leave the car in the garage, so to speak, as did the one-talent man in the parable. But in so doing we firmly deny our own nature and desire and hope—no action, no ability, no purpose for either ability or action, in other words, a kind of death.

At first glance it seems easier to under-

stand what is meant by stewardship of time and treasure than stewardship of talent. Time and the material universe are hard to control, and we know we didn't create them or lend them to ourselves. Our abilities are a different sort of stuff, they seem to "belong" to us and our very nature, they are part of *us*. And they are the thing we are developing in learning to use and control time and material things. It may be hard to conceive that God has lent us a little "starting ability," since that ability seems to be almost our very selves.

An early lesson in the stewardship of speech is how to make known our needs to those who can help us. Listen to young mothers, "Will I ever be glad when the baby learns to talk and tell me what's the matter instead of just howling." And the baby is not faced with the responsibility of inventing a language. When he is ready for the stewardship, the language is lent him by others, who are not only borrowing it themselves but learning to use it further by such lending.

A talent for walking, a talent for seeing (that is, perceiving objects in our environment, rather than merely a random pattern of light, shade, and color), a talent for eating and tasting—these and others are developed so early and so generally among human beings that the hand of their Creator, their lender, may be easily overlooked or unnoticed—these talents seem to be so nearly "ours" or "us," and they are so quickly developed to a satisfactory degree for our own purposes that we rarely think of developing them further for their real Owner's purposes. And yet the good cook, the dancer, the athlete, the painter, and the poet show what interest can be reaped from improvements in the abilities to taste, to walk and control body movements, to perceive, and to communicate perceptions.

We sometimes think of such people as having been lent or given special or bigger aptitudes than our own—we know from one of the parables that some loans do start out bigger than others. But where there is no acceptance of the loan for God's purpose, there is no increase—not even up to the "average."

God has filled His lesson plans with hints and clues—the exercise of some

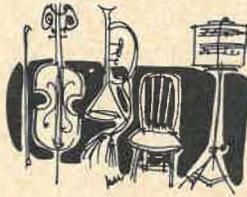


abilities are more fun and more interesting and more rewarding for each of us than others. St. Paul helped to make clear that we need feel no pressure to develop in ourselves abilities, no matter how good or approved, that do not happen to have been lent to us as individuals. "Are all apostles? are all prophets? are all teachers? . . . are all workers of miracles?"

he reminds us in I Corinthians 12:29.

A talent is an ability, any ability. Everything we do we have *some* talent for. And the things which we do better or more easily than most of the people we know are our extra-special talents, the ones we're most interested in. Some have a special talent for selecting and wearing attractive clothes; some have a talent for directing the activities of others—for being a chairman or president; some make or repair or sell or teach or imagine or notice better than the rest of us.

It would be simple to dismiss the question of where our talents come from with "from God, of course." But most of us would feel a bit uncomfortable with



this over-quick answer, and acknowledge that we *owe* (and that's an ownership-indicating word) most of our present abilities to parents, teachers, our culture, our economic system, our national government, and many other intermediate donors or leaders. For most, the ability to read and write and figure is a gift from the national government via state and local governments and from them through the schools. God may have given me vision "directly," but Miss Kellerman in the first grade gave me the ability to read with my seeing eyes. I owe my ability to fill out the Federal Income Tax return with competence to my father. And so it goes. Each talent may involve intermediate donors or lenders.

This wouldn't matter much in itself if it were not for the question: To whom do my talents belong?

An owner is one who has a controlling interest in a thing. For myself, I acknowledge some remaining control on my abilities to read and write as belonging to the government which gave them to me for the specific purpose of providing itself with an informed and capable electorate. It's a debt on which I pay interest every time I vote and on which I never expect to make a capital return. My mother taught me to enjoy certain doings and books and events, and I pay her back a little by sharing some of the fun I have with her. I'll never be able to pay it all back—I don't even want to. I enjoy the fact that she owns and controls some of my time and interests. The basic clue to the ownership of our talents is the further question: "To whom do I feel responsible in exercising them?" Would my children feel bad or get ill if the house were a mess and the dishes never washed? Then my housekeeping ability (such as it is) belongs partly to them.

Frankly, I am all too rarely aware of

"my creation, preservation, and all the blessings of this life" (including my abilities) as gifts or loans from God—there are too many agents between Him and me. But I can be and often am aware that He stands behind all these intervening and helpful others, and that an acknowledgement and "interest payment" to them is an acknowledgement to Him—"whatsoever ye do unto the least of these my brethren, ye do it unto me." The basic further question here is, "who still controls to *any* extent the direction of my use of my ability?"

What do the real owners of our talents want done with them? They don't always tell you. I have a rule of thumb of my own, which is "when in doubt, ask the next higher echelon of owners." For instance, if I don't know what to cook, what would my mother have fed us? or what would the dentist or dietician advise? (People who are more humble about their ownership than I might ask, "what do the magazines or TV say?") In cases of continued bafflement, I'd go all the way to God as final owner and controller—"What do You want me to do with this talent?" but not anywhere near often enough.

The next question is: What am I doing with my talents right now? This divides into four smaller questions: (1) Am I doing what the owner wants? (2) Am I doing what I want, but the owner does not? (3) Am I doing anything at all (remembering the one-talent man who hid his in the ground)? (4) Am I doing what *neither* the owner nor I want?

This last one brings up the subject of what could be called "bad" talents. Here are a few examples:

"She has an absolute genius for saying the wrong thing."

"He has too much gift of gab."

"She has a tendency always to look on the dark side of things."

"He has a natural aptitude for gossip and has developed it to a fine art."

"She has a rare talent for getting her feelings hurt."

"He's a habitual griper."

"He has a knack of dodging responsibility."

"She has a positive gift for losing track of money."

A closer examination discloses that these all spring from good talents gone wrong—talents of discrimination, of liberality, of perception of reality, of awareness of others' emotional states, of awareness that something that needs doing is possible to do, and so on. Each one of the "bad" talents seems to be a case of pretending to full ownership of an ability when we are not yet ready to be fully responsible for it. It needs to have its rightful owner acknowledged and to be exercised and developed according to the interests of the owner—"Thy will" (for this talent) "be done," to change from a curse to a blessing.

The Unrevolutionary Child Jesus

In its Christmas issue, on the religion page, *Time* magazine quotes Dr. Roger Shinn, a teacher at the Union Theological Seminary, as saying that "Christ was a revolutionary figure. He was as unconcerned with institutions as anyone could be." Modern Christians are so accustomed to hearing, reading, and making statements to this effect that Dr. Shinn's assertion seems almost platitudinous. Yet how does it square with some of the Gospel testimony—such as St. Luke's account (2:41-52) of the visit of the holy family to the Temple when Jesus was twelve, which is the liturgical Gospel for this first Sunday in Epiphany?

The boy Jesus, at any rate, evidently accepted in a quite unrevolutionary way the Temple cultus, the teaching authority of the Temple doctors, and the authority of His parents over His young life. There is no trace of revolutionary restlessness or nihilistic urge in His exchange with the doctors, or for that matter in His seeming indifference to His family in choosing to remain in the Temple after they had left for home. This may have been the behavior of an unusually intelligent and devout boy, but it was hardly revolutionary, if the test of the revolutionary spirit is its unconcern for "institutions."

A number of reflections on this Gospel story seem especially relevant at this time.

First, many influential Christians these days are proclaiming as a "Gospel truth" the duty of the Christian to be "revolutionary" and "unconcerned with institutions" after the presumed example of their divine



Master. This "Gospel truth" should be given some careful analysis and rational qualifications. It ought not to be asserted by anybody who has not faced, and answered, these questions: What do you mean by revolutionary? How revolutionary was Jesus? If the essence of Christian revolutionism is the ignoring, defying, or destroying of institutions, with what institutions specifically did Jesus so deal? What institutions should the Christian revolution try to sweep away today: the family, the state, the Church—what?

All this talk about the revolutionary Christ and His revolutionary followers could stand an injection of specificity.

Any serious thinking about the childhood and youth of our Lord naturally proceeds to a consideration of the growing years in any and all human life. Jesus accepted the authority of His spiritual pastors and masters, and also the authority of His parents. He recognized that they knew more than He did, that the only way He could learn some things was by receiving them from His elders and teachers. He was "subject unto them" (*AV*), "obedient to them" (*RSV*), "under their authority" (*NEB*).

Is this "institution" of the authority of the adult over the child, of the teacher over the pupil, of the society over the citizen, something that the Christian should be unconcerned with, or hostile to? Several months ago, students rioted in Viet Nam and forced their government to listen to them as if they knew more about their nation's needs than did their elders. More recently, students at the University of California have demanded that the regents change the campus political policy to conform to the dictates of the students. To be sure, the leaders of these student rebellions do not agitate, to the best of our knowledge, in the name of Jesus Christ our Lord. But some Christians hail such adolescent lawlessness as courageous, free, truly mature; and, of course, healthily and creatively anti-institutional.

The "institutional" and traditional view of the student is that he is now studying, while young, in preparation for the day—not yet arrived—when he will know enough to be able to deal competently with such issues of life as the social and political. The Christian who holds to this view can cite the one episode we have from the growing years of our Lord in support of it.

We note that the young Nazarene was not by any means just a listener to the doctors, a passive member of "the learning Church," swallowing the sacred creed and code with never a question. Those doctors must have been true teachers, for they not only let this good pupil ask them questions; they in turn "were astonished at His understanding and answers." They listened to Him. The teacher who never listens to the pupil is a poor teacher, and is, in fact, not a teacher at all. But our Lord listened; and asked questions; and accepted the authority of all to whom God had given authority over Him.

No Christian concept of freedom, or glorious revolutions, or the place or non-place of institutions in life, can rightly call itself Christian unless it can be reconciled with those data of our Lord's incarnate life which reveal His exemplary self-subjection to all institutions and authorities which were, as He saw them, of God's ordainment.

There are some institutions for which just possibly some good Christian words could be spoken, such as the monogamous family, based upon a life-long union of parents; law enforcement agencies—and even laws and policemen; the teaching authority of teachers; the moral authority of parents; the legal authority of government; and possibly even the "institutional" Church with its "organized" religion! And one of the encouraging facts about some institutions is that they can be reformed and improved and up-dated without being destroyed. Our Lord seems to have regarded many venerable institutions of His world in this light. We may still have some around.

LETTERS

Most letters are abridged by the editors.

It's Not All Greek

The "Books Received" column [L.C., December, 1964] listed a *Greek, Latin, English New Testament Students' Workbook* published by the Liturgical Press [Collegeville, Minn.]. I have seen this book and am writing to recommend it. Most of us who try to teach Greek in our seminaries do so with the sad knowledge that many priests never look at a Greek New Testament after they get by canonicals. The advantage of this book is that it could put a handy tool at their disposal by which they could utilize a little more easily the Greek the Church has imposed upon them.

O. C. EDWARDS, JR.
Assistant Professor, New Testament,
Nashotah House
Nashotah, Wis.

More Eloquent than a Voice

Having just read Miss Elizabeth B. Leonard's letter in the December 6th issue, it seems that a Churchwoman with a quite different concept of women's work must also be heard.

She writes, "Why should women keep on pledging and working when they have no real voice at the General Convention?" Also she said, "We will discontinue the UTO." Speak for yourself, lady!

I consider the few miserable coins I put in my UTO a tiny token of my thanks to

God for all His blessings — not as payment for a voice anywhere.

What work and giving that I can do for the Church is done for nothing but a simple love of Christ and of His Church. It is true that the benefits gained are far in excess of the little I can do and give.

Possibly a day-by-day witness speaks more eloquently than a "voice in Convention" might!

MADGE T. ARNOLD
(Mrs. Howard S. Arnold)

Upper Marlboro, Md.

The Music of Humility

Might I add my agreement with the statements in the letter headed, "Bewildered," written by Mrs. Andrew Gardner of Atlanta, Ga.?

On page 291 of the Prayer Book item number one under "My Bounden Duty" is "to follow Christ." I do not see my Christ flitting from one corner of the earth to the other leading "freedom marches," sit-down strikes, etc., etc. Humility is not written in marching music.

(Rev.) H. J. PERSCHBACHER
Rector, Holy Trinity Church
Manistee, Mich.

More on Red Masses

I was under the impression (perhaps wrong?) that the term "Red Mass" [L.C., Aug. 30, 1964] is the result of (in this country anyway):

1. The patron saint for lawyers is St. Thomas More (Martyr).
2. Vestments for a martyr are red.

Whether the term extends back beyond our own time or not, is something I have been unable to find out.

RALPH CRAFTS

Ann Arbor, Mich.

Behaving Like Anglicans

Your answer to the inquiry about the celebrant's facing the altar when reciting the Summary of the Law was quite unsatisfactory [L.C., December 6, 1964]. There are several lines of reasoning which would justify the celebrant's taking this position. The late William Palmer Ladd, noted American liturgist of the pre-war period, said that there is a historical reason for considering the Summary of the Law and the Kyrie as a litany and reading both facing the altar. Some Churchmen who are obsessed with the desire to draw parallels between our rite and the Roman rite say that the Summary is simply a fixed introit verse and should be read by the celebrant at the Epistle side, facing the altar, like the Roman introit. These reasons, particularly the latter, are rather flimsy, but so is yours. It is part of the "God of the East Wall" theory which was promulgated at the Savoy conference. Lessons should be read facing the people, preferably from lecterns, in the opinion of modern liturgists. It is possible for the reader to best communicate with the congregation by taking that position. If the celebrant never faces the people, he in effect gives the impression that the Mass is his private devotion. But if he constantly turns back and forth he wastes time and looks ridiculous. I feel that the celebrant should read the Summary facing the altar because he can

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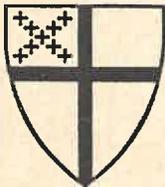
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It is easy to learn how to take a man's life, but to learn how to win his soul is another matter. The highest form of "combat training" is required. Your parish priest had it. And other young men are getting it now in our Episcopal Seminaries.

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 School of Theology of the University
 of the South, Sewanee, Tenn.
 Seabury-Western Theological Seminary,
 Evanston, Ill.
 Virginia Theological Seminary,
 Alexandria, Va.

do so most expeditiously. Let's stop behaving like Anglicans and making issues of trifles such as this.

BRUCE E. FORD
 Student, Rumson-Fair Haven
 Rumson, N. J. Regional High School

Editor's comment: But if it is "behaving like Anglicans" to try to do the liturgy rationally, why not? Some of our best friends are Anglicans.

What Next?

Having followed Bishop Pike's recent pronouncements, first his attack on the Incarnation and Virgin Birth, now his onslaught of the Trinity, one wonders what will be next.

Visitors to the Episcopal Church who are used to the short Apostles' Creed are sometimes confused by the long rambling Nicene Creed, with its unfamiliar phrases; however, this is the declaration of principles to which our Church subscribes, and to which the undivided Church subscribed at the time it was adopted. If Bishop Pike deletes these two doctrines, he may still be a good Unitarian, M R A, Universalist, or Rosicrucian, but he can hardly consider himself an Episcopalian. I cannot criticize the bishop for not having the "gift of faith," but I wonder if he has the gift of intellectual honesty?

HENRY A. MENTZ, JR.
 Hammond, La.

Dear Carroll:

Hogwash!
 Faithfully yours, DON
 (Rev.) Donald L. Terry
 Associate Rector, St. Mark's Church
 Columbus, Ohio

Non-Collapsing Aussies

Australia's new coins are condemned in Melbourne's Cathedral, THE LIVING CHURCH reports, for dropping *Deo Gratia Regina* and *Fidei Defensor*, as being "symptomatic of the country's moral collapse."

I would disagree. The Aussies I knew are not given to collapse very readily—under any circumstances.

The expanding power begun by Prime Minister John Curtin and clerics like the late great Daniel Manix, Roman Catholic Archbishop of Melbourne, have now touched even the mint. An Anglican Irishman might call it a bit of reverse English, in Latin.

(Rev. Canon) JOHN E. KINNEY
 Retired
 Sometime Licentiate Military
 Chaplain to his Grace the
 Archbishop of Melbourne.
 San Antonio, Texas.

Name?

If neither "Episcopal" nor "Protestant Episcopal" correctly describes our Church—and neither does—why not adopt officially a more accurate title: "The Anglican Church in the U.S.A."? Unless, of course, ACUSA suggests "accuse" or ANCUSA suggests "anxiety."

(Miss) JEAN S. DAVIS
 Professor of sociology, emeritus
 Wells College
 Aurora, N. Y. St. Paul's Parish

The Living Church

BOOKS

The Creative Attribute

Nature and Grace in Art. By John W. Dixon, Jr. University of North Carolina Press. Pp. 220. \$7.50.

The specific concept of *Nature and Grace in Art* is the relation between art and Christianity, and the place of art and the contribution of the artist to the human enterprise. The author, John W. Dixon, Jr., defines and clarifies the creative attribute which the artist shares with God, and he points out the contribution of the artist in giving us a deeper understanding of ourselves and the world rather than merely illustrating Bible stories.

In the author's own words: "This is the purpose of this book, to formulate the categories of the appropriately Christian



From the dustjacket of *Nature and Grace in Art*.

attitude toward art; to test these categories by applying them to the experience of the actual works of art; and to use the analysis art makes of reality to illuminate the formulation of the Christian attitude."

Professor Dixon discusses the aesthetic and critical theory, and examines the theories of symbol and expression of Susanne Langer and Paul Tillich, some of which he accepts and some he rejects. He then applies the critical principles by examining the work of Renaissance artists.

The author is associate professor of art and religion at the University of North Carolina. He is also the author of *Form and Reality: Art as Communication*, and has contributed articles on art and religion to the *Christian Scholar* and other learned journals.

KATHARINE MORRISON MCCLINTON
Mrs. McClinton organized an exhibition of ecclesiastical art for General Convention in St. Louis.

January 10, 1965

PEOPLE and places

Appointments Accepted

The Rev. George Heald, former rector, St. Andrew's Church, St. Johnsbury, Vt., is rector, St. Mark's, Springfield, Vt. Address: 106 Commonwealth Ave.

The Rev. Thomas S. Knox, formerly in charge of Trinity Church, Saco, Maine, is curate, St. Philip's, Coral Gables, Fla. Address: 1142 Coral Way (38134).

The Rev. Benjamin A. Meginnis, former rector, Church of the Nativity, Dothan, Ala., is rector, Trinity Church, Mobile, Ala. 1900 Dauphin St. (36606).

The Rev. Osmond Steen Whiteside, former rector, St. Mary's, Eugene, Ore. (preceding a year's European tour), is vicar, Church of the Good Shepherd, Federal Way, Wash.

New Addresses

The Rev. Julian Clyde Perry, retired, 228-10th Ave., S., Birmingham, Ala. 35211.

The Rev. Harrison T. Simons, Box 67, King George, Va. 22485.

Correction

The Rev. E. W. Andrews is rector, St. Mark's, Plainfield, Ind.

Perpetual Deacons

Lexington—On Dec. 13, V. George Asbed, in charge Calvary Church, Ashland, Ky.

West Virginia—On Dec. 16, Alfred Leslie Chaffey, continues as X-ray technician, serves as deacon in charge, St. Paul's Church, Philippi, and St. Matthias' Church, Grafton; Dr. Charles Russell Atherton, head of the department of mathematics, Shepherd College, Shepherdstown, continues to assist, Trinity Church, Shepherdstown, and in other churches in the eastern convocation of the diocese.

Marriages

Miss Judith S. Hubbard of Oyster Bay, N. Y., and the Rev. Charles R. Colwell were married in Christ Church, Oyster Bay, Aug. 29th. Mrs. Colwell is a psychiatric social worker with Childville, Inc. in Brooklyn. Fr. Colwell is curate at St. Margaret's Church in the Bronx.

The Rev. and Mrs. Paul Z. Hoornstra of Grace Church, Madison, Wis., announce the marriages of both of their sons during the past few weeks. Charles David Eric Hoornstra was married to Miss Lois Pannier of Madison. He is in Law School, University of Wisconsin. His wife is completing her studies in Public Health Nursing at the same university. Jonathan Dennis White Hoornstra was married to 1st Lt. Mary Vancho, R. N. Both are making the Air Force their career and are stationed at Wurtsmith AFB, Mich.

Births

The Rev. Frederick R. Mills and Mrs. Mills, Christ Church, Oswego, N. Y., announce the birth of their son, Frederick Raymond Mills II, on Sept. 24.

The Rev. George O. Nagle and Mrs. Nagle, Christ Church, Jordan, N. Y., announce the birth of their daughter, Susan Marie, on Sept. 30.

The Rev. Michael H. Wilson and Mrs. Wilson, St. John's Church, Ithaca, N. Y., announce the birth of their daughter, Deborah Wilson, on Oct. 23.

The Rev. Morgan Silbaugh and Mrs. Silbaugh, St. John's Church, Phoenix, N. Y., announce the birth of their son, Timothy Hugh, on Nov. 6.

The Rev. Samuel K. Frazier, Jr., and Mrs. Frazier, Galloway Memorial Church, Elkin, N. C., announce the birth of their second son, Christopher Andrew Kindley, on Nov. 30.

The Rev. Frederick C. Fox III and Mrs. Fox, Church of St. Mary the Virgin, Ridgefield, N. J., announce the birth of their first child, Jonathan, on Dec. 9.

SCHOOLS

FOR BOYS

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CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

DIOCESE OF COLORADO DIVISION OF COLLEGE WORK

UNIVERSITY OF COLORADO Boulder
ST. AIDAN'S CHAPEL 2425 Pennsylvania St.
Rev. A. B. Patterson, Jr., chap.
Sun & daily Eucharist; full-time chaplaincy

COLORADO COLLEGE Colorado Springs
Grace Church 631 No. Tejon
Rev. James A. Mills, chap. & c
Wed 7 HC in Shrove Chapel. Canterbury activities

COLORADO SCHOOL OF MINES Golden
CALVARY 1320 Arapahoe
Rev. Bruce P. Moncrieff, chap. & r
Sun & daily Eucharist

COLORADO STATE COLLEGE Greeley
THE CANTERBURY HOUSE 1865 10th Ave.
Rev. Charles V. Young, chap. & r;
Rev. Fred F. King, asst.
Daily Eucharist 7 in term; chaplaincy

COLORADO STATE UNIVERSITY, Ft. Collins
ST. PAUL'S CHAPEL 1208 W. Elizabeth St.
Rev. Horace A. Lycett, chap.
Sun & daily Eucharist; full-time chaplaincy

COLORADO WOMAN'S COLLEGE Denver
ST. LUKE'S 13th & Poplar
Rev. R. Dudley Bruce, r; Rev. Paul M. Snider, c
Midweek Eucharist, on campus, in term. Canterbury activities

ST. LUKE'S HOSPITAL SCHOOL OF NURSING Denver
601 East 19th Ave.
Rev. Robert L. Evans, chap.
Sun, Wed, Fri, Eucharist in Chapel; chaplaincy for School & Hospital

SOUTHERN COLORADO STATE COLLEGE Pueblo
CHAPEL OF ST. PETER THE APOSTLE 3801 Thatcher Ave.
Rev. Donald R. Van Splinter, v

UNITED STATES AIR ACADEMY Colorado Springs
ST. MICHAEL'S CHAPEL
Rev. Desmond O'Connell, v
Sun, Eucharist on campus; Buses to Grace Church, Colorado Springs; chaplaincy to Episcopal cadets.

WESTERN STATE COLLEGE Gunnison
GOOD SAMARITAN 307 W. Virginia Ave.
Rev. Robert J. Babb, v
Canterbury House 221 N. Teller St.

UNIVERSITY OF DENVER Denver
Rev. W. Christian Koch, chap.
EVANS CHAPEL
Sun 7 HC; 9:30 Cho Eu; Wed 7 HC

Other Colleges in Alphabetical Order by States

ALABAMA

TUSKEGEE INSTITUTE Tuskegee Institute
ST. ANDREW'S 429 Montgomery Road
Rev. Vernon A. Jones, Jr., r
Sun 7, 9, 11; Wed 7

CALIFORNIA

CALIF. STATE POLYTECHNIC COLLEGE San Luis Obispo
ST. STEPHEN'S 1344 Nipomo St.
Sun 8, 9:15, 11. — Tel. 543-7212

SAN JOSE STATE COLLEGE San Jose
Trinity 81 N. 2d St.
Sun 8, 9:15, 11; Wed 7:30; HD 10:30
Chapel of Reconciliation 300 S. 10th St.
HC Sun 8, Thurs 7; EP Sun 5:30; MP daily 8:45

STANFORD UNIVERSITY Palo Alto
CANTERBURY HOUSE 1176 Emerson St.
Rev. John W. Duddington, chap.
Sun 8 (at All Saints' Church); 9 Breakfast & Program at Canterbury House; Tues 12:10; Fri 5:15; HD 7 (at Canterbury House); Thurs 12 noon at Stanford Woman's Club house; full-time chaplaincy and Canterbury program

UNIVERSITY OF CALIF. AT LOS ANGELES
URC, 900 Hilgard Ave., L. A. 24
Rev. Nicholas B. Phelps, acting chap.
HC, MP, EP daily; full-time chaplaincy

CONNECTICUT

UNIVERSITY OF BRIDGEPORT Bridgeport
ST. JOHN'S Park & Fairfield Ave.
Rev. Harry B. Whitley, r; Rev. Robert G. Holt, chap.
Sun 8, 9, 11; services at Student Union as anno

DISTRICT OF COLUMBIA

GEORGE WASHINGTON UNIVERSITY Washington
Episcopal Church Center
Rev. Richard C. Martin, chap.
On campus services as announced

HOWARD UNIVERSITY Washington
CANTERBURY HOUSE 2333 First St., N.W.
Rev. H. Albion Ferrell, chap.
HC Sun 9; Wed & HD 7; Thurs 12:15; Canterbury Association Wed 7:30

FLORIDA

UNIVERSITY OF SOUTH FLORIDA Tampa
Episcopal Church Center
Rev. A. G. Noble, D.D., chap.

GEORGIA

EMORY UNIVERSITY Atlanta
EPISCOPAL CHAPLAINCY, Room 117, Alumni Memorial Building, P.O. Box M
Rev. Robert H. Manning, chap.
Eu 5 Sun through Fri, Noon Sat; Canterbury Club Sun 6

ILLINOIS

KNOX COLLEGE Galesburg
GRACE CHURCH Prairie & Tompkins
Rev. George W. DeGraff, r & chap.
Sun 7:30, 10; weekdays as announced

UNIVERSITY OF CHICAGO Chicago
EPISCOPAL CHURCH at the University of Chicago
Rev. John W. Pyle, D.D.; Rev. Michael Porteus, M.A.
Bond Chapel on Campus: Sun 9:30 Sung Eu; Thurs 12 Noon HC; 5:05 EP
Brent House, 5540 S. Woodlawn: Wed 7:30 HC, Sun 7 EP
University Hospital (GI06) Fri 7:30 HC

UNIVERSITY OF ILLINOIS Champaign-Urbana

ST. JOHN THE DIVINE Champaign
Rev. F. S. Arvedson, chap.; Rev. H. C. Johnson, ass't
Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury; Daily: MP, HC, EP

INDIANA

INDIANA UNIVERSITY Bloomington
TRINITY 111 S. Grant
Rev. W. A. Eddy, r; Rev. A. S. Lloyd, chap.
Sun 8, 9:30, 11

MICHIGAN

UNIVERSITY OF MICHIGAN Ann Arbor
ST. ANDREW'S 306 N. Division
The Rev. Daniel Burke, chap.
Sun 8, 9, 11, 7; Tues 11; Wed 7; Fri 12:10

MONTANA

MONTANA STATE UNIVERSITY Missoula
Holy Spirit Parish 130 S. 6th St. E.
Rev. Claude C. Boydston, r
Sun 8, 9:15, 11; Wed 7 & 10; EP daily 5:30

NEW JERSEY

RUTGERS UNIVERSITY New Brunswick
THE CANTERBURY HOUSE 5 Mine St.
Rev. Clarence A. Lambelet, Episcopal chap.

TRENTON STATE COLLEGE
RIDER COLLEGE
TRENTON JUNIOR COLLEGE Trenton
TRINITY CATHEDRAL W. State St. & Overbrook Ave.
Very Rev. Lloyd G. Chaffin, Episcopal chap.
Sun 7:30, 8:30, 9:30, 11; Daily HC 7:30; HD 6:30

NEW YORK

COLUMBIA-BARNARD New York, N. Y.
ST. PAUL'S CHAPEL on campus
Rev. John M. Krumm, Ph.D., S.T.D., Chaplain of the University; Rev. John D. Cannon, Adviser to Episcopal students
Sun 9, 11, 12:30; Weekdays HC 5 Tues, 12 Fri

CORNELL MEDICAL SCHOOL
ROCKEFELLER INSTITUTE
N. Y. HOSPITAL SCHOOL of NURSING (Studio Club; East End Hotel)
EPIPHANY York & 74th, N. Y. 10021
Clergy: Hugh McCandless, Vincent Anderson, John Fletcher. Associates: Lee Belford, Philip Zabriskie, Carleton Sweetser, John Danforth
Sun 8, 9:30, 11; Wed 7:20; Thurs 11

SARAH LAWRENCE COLLEGE Bronxville
Christ Church
Sun 7:30, 9, 11; daily celebration

Continued on next page

This Directory is published

in all

January and September issues.

Write Advertising Manager

for the low rates and other details.

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

NEW YORK (cont'd)

SYRACUSE UNIVERSITY Syracuse
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
711 Comstock Ave.
Rev. Robert C. Ayers, chap.
Sun Eucharist 10 on Campus; Wed 5:05

VASSAR COLLEGE Poughkeepsie
CHRIST CHURCH 105 Academy St.
Rev. R. Rhys Williams, r & chap.
Sun 8, 10; Thurs 7:30 (Vassar Chapel)

OREGON

SOUTHERN OREGON COLLEGE Ashland
Trinity Episcopal Church 44 N. 2d St.
Canterbury Club meets Barksdale Home
463 Palm, Tues noons

RHODE ISLAND

UNIV. OF RHODE ISLAND Kingston
ST. AUGUSTINE'S CHAPEL and
CANTERBURY HOUSE Lower College Rd.
Rev. Everett H. Greene, chap.

SOUTH DAKOTA

SOUTH DAKOTA STATE COLLEGE
ST. PAUL'S 6th St. and 8th Ave., Brookings
Sun 7:30 & 11; 5 Canterbury Club

TENNESSEE

MEMPHIS STATE UNIVERSITY Memphis
Bishop Barth House & Chapel 409 Patterson
Rev. E. L. Hoover, chap.
Sun 7, 9; weekdays as announced

UNIVERSITY OF TENNESSEE Knoxville
EPISCOPAL CHAPEL & TYSON HOUSE CENTER
824 Melrose Pl. S.W.
HC Sun 9, 11, Tues-Fri 7, HD 5; EP Sun 6:30,
weekdays 5

VIRGINIA

MARY BALDWIN COLLEGE Staunton
TRINITY
Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

RANDOLPH-MACON COLLEGE Ashland
ST. JAMES THE LESS
Rev. McAlister C. Marshall, r & chap.
Sun 8, 11, 6; Wed 7; HD 7 & 10

WISCONSIN

DOWNTOWN COLLEGES Milwaukee
MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
Rev. Harold O. Martin, r
Sun 8, 9:15, 11; Wed 12:10; Thurs 9:30; Fri 7

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' HOUSE 1001 University Ave.
Rev. Paul K. Abel, chap.
Sun 8, 10:30, 5:30 EP; Daily HC & EP

UNIVERSITY OF WISCONSIN Milwaukee
Episcopal Campus Rectory; St. Bede Oratory
3216 N. Downer Ave.
Rev. Robert J. C. Brown, chap.
Weekdays: HC 6:30, Wed 12:30, HD 6:30 & 12:30,
9 MP, 3:30 EP

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DEATHS

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

The Rev. Charles Jonathan Buck, priest
of the diocese of New York, died Novem-
ber 5th, in Lenox Hill Hospital, New
York City.

Fr. Buck was born in Troy, N. Y. in 1920. He
graduated from high school in Warren, Mass. He
received the B.D. degree in 1944 from the Vir-
ginia Theological Seminary, and was ordained to
the priesthood the same year. He was curate at
the Chapel of the Intercession of Trinity Parish,
New York City, from 1944 to 1946. From 1946
to 1948 he served as rector of the Church of the
Holy Nativity in the Bronx. He held various
positions on the board of religious education in the
diocese of New York, from 1946 to 1952. For 12
years, 1947 to 1959, he was a delegate to the
synod of the second province. He was chairman
of the House of Deputies in 1950 and 1951, and
secretary from 1951 to 1954. He held several posi-
tions in the Bronx clericus from 1947 to 1950.

Fr. Buck was a member of the New York
branch of the Catholic Clerical Union and a
priest-associate of the Community of St. Mary.
He was well known as a retreat conductor.

His survivors are his wife, his parents, three
brothers, two sisters, and three children.

The Rev. Rodney Fitzgerald Cobb, for-
merly assistant editor of the *Episcopal
Church Annual*, died November 23rd in
a hospital in Santa Barbara, Calif.

Fr. Cobb was born in Muscatine, Iowa, in 1899.
He attended high school in Davenport, Iowa, and
received the B.A. degree from the University of
Iowa. He was graduated from the General Theo-
logical Seminary in 1924, and ordained to the
priesthood the same year. Fr. Cobb was curate at
Trinity Cathedral, Davenport, Iowa, from 1924
to 1927, and Trinity Church, New York City, in
1927. He served as rector of Christ Church, Austin,
Minn., from 1927 to 1929; Trinity Church, Rock
Island, Ill., from 1929 to 1934; and St. Paul's
Church, Council Bluffs, Iowa, from 1934 to 1938.
He was priest in charge at Trinity Church, Prince-
ton, N. J., in 1939 and 1940. For two years he
served as rector of Trinity Church, Rochester, Pa.
He was rector at St. Luke's Church, Smethport,
and priest in charge at St. Matthew's Mission,
Eldred, Pa., from 1943 to 1949. He served churches
in Massachusetts from 1949 to 1953, and churches
in Kansas from 1953 to 1957. In 1957 and 1958
he was vicar of St. Mary's Church, Phoenix, Ariz.
From 1930 to 1934 he was rural dean and secretary
of the board of missions in the diocese of Quincy.
He was a delegate to the provincial synod for
several years. He was a member of the depart-
ment of Christian education in the diocese of
Pittsburgh in 1941 and 1942, and a member of the
executive council and department of Christian
education in the diocese of Erie from 1945 to
1949. He was chairman of the board of examining
chaplains, and a member of the executive board
in the district of Western Kansas.

Fr. Cobb was assistant editor of the *Episcopal
Church Annual* for 1962, 1963 and 1964. He retired
for disability in 1964 and moved to Santa Barbara.
He is survived by a cousin, Mrs. Elliott R.
McDonald, Sr., of Davenport, Iowa.

Charles E. Smythe, father of the Rev.
Frederick K. Smythe, canon missionary
and superintending presbyter for the
Indian field of the missionary district of
North Dakota, died on October 16th in
Minneapolis, Minn. He was 81.

Dr. Smythe was born in England. He was a
resident of Minneapolis and a member of Holy
Trinity Church, Minneapolis, for 55 years. He
was a licensed lay reader for 30 years. He was
professor emeritus in the School of Pharmacy of
the University of Minneapolis, having taught
there for 41 years. He was a charter member of
University Lodge #316, AF and AM, of the
Kappa Psi professional pharmacy fraternity, and
of American Association of Emeriti. In addition
to teaching in the pharmacognosy department, he
developed the photography of medical plants and
their components.

He is survived by his wife, C. May of Minne-
apolis, and Canon Smythe, of Mandan, N. D.

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munion medals. Inexpensive for resale. St. Philip's
Society, West Stockbridge, Mass.

SECONDHAND books for sale—Theological, Bib-
lical. Liturgical, historical, sermons, biographies,
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Village, Bournemouth, England.

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Altar, dacron and cotton and cottons for choir
and clerical vestments. Linens hand made to order.
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head, Mass.

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quirements, exquisitely executed by skilled needle-
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broidered in wool. Write for our catalogue. Mary
Moore, Box 394-L, Davenport, Iowa.

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ences. Reply Box H-174.*

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RETREATS

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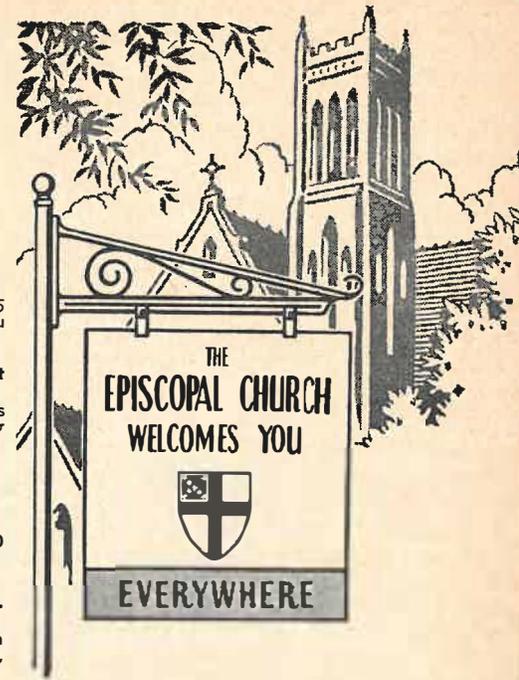
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CHURCH DIRECTORY

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PHOENIX, ARIZ.

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

LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

INTERCESSION

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

ST. MARK'S

1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP &
HC 7:30; Wed HU 9:40 & HC 10; Fri C 5

ORLANDO, FLA.

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

ST. PETERSBURG BEACH, FLA.

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

TAMPA, FLA.

St. Mary's Henderson at San Miguel
Rev. John F. Mangrum, Rev. George Cave, Rev.
Leonard Nelson
Sun HC 8, 9:15, Ch S 9:15, Morning Service & Ser
11; Weekdays MP & HC 7, EP 5:45; HC & Healing
Thurs 10; C Sat 3-5

ATLANTA, GA.

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

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 Unc-
tion; 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.

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

DETROIT, MICH.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

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

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays MP & HC 7:15 (6 HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S

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

SAINT ESPRIT

109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

HEAVENLY REST

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

ST. JOHN'S IN THE VILLAGE

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

ST. MARY THE VIRGIN

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

RESURRECTION

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

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

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

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. Long, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9.
Thurs 8, Wed 10, Thurs 7; Int noon

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
& by appt

ST. AUGUSTINE'S CHAPEL

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

ST. CHRISTOPHER'S CHAPEL

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

PHILADELPHIA, PA.

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

FORT WORTH, TEXAS

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & 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