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Home, Without Harm

An English Benedictional. Translated and adapted from the *Leofric Missal* by **Richard Tatlock**. Foreword by the Bishop of Exeter. Faith Press: Studies in Christian Worship No. II. Pp. 96. Paper, 8s 6d.

The 20th-century parish priest will find *An English Benedictional* a joy to use.

It contains English versions of all the benedictions of the *Leofric Missal*—the Exeter Missal of the late Anglo-Saxon period. The translator, Fr. Richard Tatlock, is on the staff of the English publishing house, A. R. Mowbray; he is author of *Proving, Preaching and Teaching, A Bible Word-Book and Prayer Book Dictionary* and the scholarly series of studies of the Prayer Book Collects that appeared serially in recent issues of *Anglican World*. In his introduction Fr. Tatlock examines the formal structure of the blessings, gives a historical note about them, and suggests possible uses today.

In his foreword the Bishop of Exeter, Dr. Mortimer, calls attention to the blessings' ability to focus a service to a particular theme, and suggests that the blessings can provide themes for sermons or introduce or sum up the "note" for the day. For my part I shall be making use of the first half of many at the conclusion of sermons in place of the customary "ascription" or prayer.

Fr. Tatlock gives all the benedictions of the (English) Book of Common Prayer, the terminations of the *Leofric* benedictions, and 53 full benedictions for the major seasons and days of the year and calendar. A useful index of principal ideas is appended.

Here is an example:

"May almighty God dispose your days in His peace, and grant you the gift of His blessing: May He set you free from all anxiety, and settle your minds in tranquility and peace: That, adorned with the jewels of faith, hope, and charity, ye may pass without harm through this present life, and come in safety to your eternal home . . ." No. 35, Trinitytide.

DON H. COPELAND, D.D.

Director, World Center for Liturgical Studies, Boca Raton, Fla.

Books Received

POSITIVE PREACHING AND THE MODERN MIND. By P. T. Forsyth. Eerdmans. Pp. 258. Paper, \$1.95.

STORIES AND PRAYERS AT FIVE TO TEN. (Eighth Series.) A Selection of Daily Broadcasts. Edited by **Richard Tatlock**. Mowbrays. Pp. 50. Paper, 4/-

THE NEW THEOLOGIANs. Studies of Bultmann, Bonhoeffer, Tillich, and Theilhard de Chardin. Edited by **R. R. Acheson**. London: A. R. Mowbray Co., Ltd. Paper. Pp. 47. 5/.

the living church

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

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THINGS TO COME

January

31. Fourth Sunday after the Epiphany

February

- 2. The Purification
Convocation, district of Wyoming, St. Christopher's Church, Cheyenne, to 4th
- 7. Fifth Sunday after Epiphany
- 10. Convention of the diocese of Los Angeles, St. Paul's Cathedral, Los Angeles, to the 11th
- 14. Septuagesima
- 21. Sexagesima
- 24. St. Matthias
- 28. Quinquagesima

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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January 31, 1965



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By Roger Lloyd

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THE CROSS COMPLETES US

By Stephen F. Bayne

Director of the Overseas Department, Executive Council of the Episcopal Church.

The author shows that the Seven Last Words of Christ were not really the end but the beginning of a New Age.

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THE HUNGER, THE THIRST

By Malcolm Boyd

Drawing on his wide experience as college chaplain, and friend and counselor of many young people — on campuses, in large gatherings and small, from conventions to coffee houses — the author sets down the principal and typical questions and problems of the younger generation. His replies are sympathetic, understanding, critical and, most of all, helpful.

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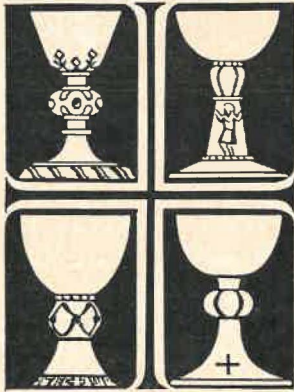
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THE LIVING CHURCH

LETTERS

Most letters are abridged by the editors.

Latin Reasoning

I could actually feel Mr. John W. Alcorn's letdown [L.C., December 27, 1964] when he opened the Prayer Book in the chapel at Managua, Nicaragua, and read *Libro de Oración Común de la Iglesia Protestante Episcopal de los Estados Unidos de América*.

It is, of course, impossible for the U. S. Churchman to understand what the word *protestante* means to the average Latin American. It brings on thoughts of evil and Hell. Furthermore, in the worst criticism rampant throughout the other Americas, "USA" is made to stand for imperialism. Who wants to belong to a Church "of the U. S. A." if he is not a citizen of the U. S. A., *señor*?

This is serious, if you want to look at it in terms of millions of souls. There are millions in Latin America who want to be Catholics and feel that they are, in a way, but have fallen away from the predominant Church because "you have to take orders from abroad, the priests cannot marry, and lead lives of temptation, and you have to pay for every little blessing you receive."

These Catholics can understand a national Catholic Church in communion with other national Catholic Churches but governed at home by clergy who administer the rites in the native tongue and may marry if they so desire. But they wouldn't think of being Protestants, because that would be the same as selling one's soul to the Devil. Please understand that I am reasoning now as a Latin.

The best title for our Prayer Book flyleaf in a Latin country—in my humble opinion—would be *Libro de Oración Común de la Santa Iglesia Católica y Apostólica según el Rito Anglicano*. Next best: *Libro de Oración Común de la Iglesia Católica Anglicana de Nicaragua* (or other country of location). I know that in Haiti, Brazil, Mexico, and some others, they use *Episcopal* instead of *Anglicana*, but it can be and is confused with *Metodista Episcopal*.

It is really to be deplored—although a fact—that millions of souls could be won over just by changing a name.

ANA MARIA MONJARAZ
San Francisco, Calif. Homemaker

Where the Trouble Lies

I am glad to renew my subscription to THE LIVING CHURCH, as it is one of the really worth-while publications of the Church in North America.

At the same time, I must repeat a protest I have made previously, that the issues are sometimes two or three weeks late in reaching me! E.g., the December 20th issue arrived here in Windsor on January 2d, and several issues have been even later. Inquiry at the Post Office here has elicited the information the delay is due to the American end of the postal services.

Editors usually come in for the blame for most things, but this is not one of them, as I know you cannot be held responsible for the postal authorities' sins of omission. But can your office do something to ginger them up?

Many thanks for your "Open Letter" to

Bishop Pike. It needed saying and was well said.

ROBERT S. RAYSON

Windsor, Ontario

Editor's comment: How we wish we could ginger them up! All readers who get their copies late, please take note.

Two Schools

Your letters with Jim Pike reveal at least two schools of thought in the Episcopal Church. I must say I found *A Time for Christian Candor* the better reading.

In my years in the parish ministry, especially at the cathedral parish in downtown St. Louis, dealing with persons with honest and inquiring minds, several have presented themselves for Baptism and Confirmation in the Episcopal Church as a result of being challenged by Jim Pike's articles. I know not one who has left the Church because of his articles.

What Jim is doing I believe is a part of what is meant in the words at the consecration of a bishop: "And remember that thou stir up the grace of God, which is given thee by this imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness."

I pray others of us in the episcopacy can do similar things with the gifts we have received.

(Rt. Rev.) NED COLE

Bishop Coadjutor, Central New York
Syracuse, N. Y.

Bishop Pike, in his answer, "Dear Carroll" [L.C., December 27, 1964], makes the statement: "I can conceive of no society which does not involve the free giving and receiving as between separate individual personalities—and this applied to God would be Tritheism." Since the bishop has substituted "personalities" for the theological term "Persons," his verdict is correct. But to make such a statement in a discussion of the doctrine of the Trinity without indicating what that doctrine really teaches is hardly fair.

The term "Person" is used in theology in absolute contrast to "Nature." Nature is everything about a being that can be described. It therefore includes character, *personality*. In God this Nature is one. There is one divine mind, one divine will, one set of divine attributes. This is the "utter Oneness" of which Bishop Pike speaks.

But the doctrine of the Trinity asserts that within the one Godhead there are three Persons, three centers of personal self-giving and receiving. So perfect is this mutual self-giving that the one divine nature is fully possessed by all three. Thus the Church has for centuries expressed theologically the truth revealed by Jesus Christ that within the Godhead there is the eternal activity of love.

God is love. That means not just that God loves man. He is Himself love. Here is the unique Christian insight. Since love by definition involves the free giving and receiving as between persons in the theological sense, it is difficult to see how this truth about God can be expressed by anything other than the doctrine of the Trinity. And if God is not in Himself love, it is hard to see how He can love anyone else. Is it

Continued on page 22

The Living Church Book Club

announces as its January selection

MEN WHO SHAPED THE WESTERN CHURCH

By Dr. Hans von Campenhausen
Professor of Church History at Heidelberg

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by Thomas Van Braam Barrett

It's a relief to get away from the smell of diesel oil, and all those cliff-dwellers in the city," said the Archangel Tubal Bogle-Bray from the top of the hay wagon. "I think I rather like these people, Amish though they be."

"I like almost everybody," smiled Jubal Beadle, bouncing up and down, "but in this instant of plastics, jet-bombers, and bikinis, how come all these beards, buggies, bonnets, buttons, and bows?"

"It's a protest against the worldliness of the age," Bogle-Bray said, militantly waving a pitchfork he had made out of a wisp of hay.

"Everybody's protesting against that," Beadle shrugged. "The artists, the dramatists, and the clergy of Pecusa."

"Bosh," exclaimed Tubal. "I don't know about the artist creatures, but the clergy of Pecusa love the worldliness. Under their tweedy peasant coats they wear the finest nylon shirts."

"Dacron," amended Jubal, "or pima cotton. Nylon was too hot."

"I bet they have their cassocks air-conditioned," grumbled Tubal. "Their protests get muffled in their lobster thermidin."

"Thermidor," suggested Beadle. "The eleventh month of the French Revolutionary calendar. From the Greek for heat plus gift. . ."

He was interrupted by the arrival of a tall, rather rustic angel who flopped down awkwardly beside him.

"Good-day," said Jubal amiably. "Join the hay ride."

"Hiyah," grinned the angel.

"Attention," ordered Tubal. "I'm in charge here. Who are you and what is your business?"

"Jabal Wandercooken," said the angel, standing upright with heavy dignity. "Galaxy Nine; Rank: Angel, Major-Sergeant, squadron 206."

Tubal looked at Jubal with some perplexity.

"They must have added another echelon since we left the Spaces," Jubal guessed, attempting a small grin.

"What's this Major-Sergeant business?" asked Tubal a bit fearfully. Jubal screwed up his long face in thought, and tugged

at his angelear.

"Not sure," he admitted. "Once I was a cherub, then I was commissioned an angel, and then they made me Sergeant-Major, I mean Major-Sergeant, and gave me this new badge." He pulled aside the folds of his tunic and revealed a silver star over a cluster of orange carrots. Tubal peered at the insignia.

"Great Virtues and Dominions," he exclaimed. "Creeping bureaucracy!"

"Must be the population explosion," tittered Jubal. Jubal worked his shaggy brow. "I'm somewhere between an angel corporal, and an Archangel lieutenant, I think."

"Then I'm still in charge here," said Tubal victoriously. "What is your mission?"

Jabal pulled his forelock and grinned. "Yes siree. No doubt of that. I may never reach archangel rank. They don't think I have the personality. Not much I.Q. either they tell me. Suits me. Not so much worry."

"Your mission?" repeated Tubal, looking worried.

"Sent me down to survey the Amish," Jubal said. "Nice flock of creatures; good farmers."

"They seem friendly enough," agreed Jubal Beadle, "but they seem to have missed the train." Jubal looked at him vacantly and Tubal felt threatened by a mystery.

"What do you mean?" he demanded. "Don't forget who's in charge."

"They seem to have retired from the culture," said Jubal. "Why all these beards, buggies, bonnets. . ."

"Yes, yes," cut in Tubal, striding up and down the hay load. "It shows they're not conforming to the world. They've rejected the false values of society, sticking to the faith of their fathers. Remember what Paul said: 'Be not conformed to this world, but be. . .'"

"I know," Jubal interrupted discourteously, "but I'm not sure Paul had this sort of non-conformity in mind. Why not stick to camels, biblical blankets, wooden plows, coats of mail? The ox is more primitive than the horse. Why don't they have ox chariots?"

"Don't be absurd," said Tubal, look-

ing doubtful. He turned to Jabal. "What's your opinion?"

Jabal grinned lopsidedly.

"Like I say," he said, "I don't have much I.Q. I like them. Good farmers. Thrifty. They don't have any of their folk on what they call 'relief'; they don't have any juvenile delinquency."

"He means delinquency," explained Jubal charitably.

"Why don't they use those tractor inventions?" queried Tubal.

Jabal sat down upon the hay and stroked his heavy chin. "Might be that horses are better for the soil," he finally said, "although I can't say I'm rightly sure."

"Rather confusing," admitted Bogle-Bray. "But they have resisted the seductions of the world. They do seem to be upright creatures."

"I'm sure they are," said Beadle, nodding thoughtfully. "They have withdrawn from the sinful world and live encapsulated in a bygone day."

"What kind of word is that, encapsulated?" growled Tubal.

"I heard it at the seminary," Jubal said self-consciously.

"What does it mean?"

"Cocooned, I guess. It has an impressive sound, I thought."

"We're going to be encapsulated in the barn," said Tubal, "before we settle this important question. Better duck your wings."

"It doesn't seem quite right," mused Jubal, huddling in the hay, "to try to freeze a world that was. One has to find meaning within the ambiguities of the existential situation, as they say in seminary. Without the buggies, beards, bonnets. . ."

The wagon passed into the fragrant shade of the barn. Jubal stretched himself upon the hay. "They're a thrifty, church-going people," he said. "Every other Sunday. I like it here better than the city. I only went there once."

Jabal looked out toward the bright fields of grain and tried to remember a line of poetry. "'And I have asked to be where no storms come,'" he murmured. . . 'and out of the swing of the sea.'"

"Speak plain language," Tubal demanded. "Except for the fact that these creatures make no use of new inventions, their life seems logical to me."

"Pleasant too," added Jubal, yawning.

"Logical and pleasant but impossible," Jubal said. Tubal picked up his Invention Horn, and brushed the hayseed from his uniform.

"Enough of this, Beadle. We have work to do."

Beadle scrambled to his take-off position. "See what I mean, Wandercooken?"

"No," grinned Jubal Wandercooken, and yawned again. "But maybe I'm a reactionary."

He yawned. "And as I say I don't have much I.Q."

the living church

January 31, 1965
Fourth Sunday in Epiphany

For 86 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

AT PRESS TIME

Prayers and Messages

As Sir Winston Churchill, 90-year old world statesman, lay in a coma and grew gradually weaker, services of prayer for him were held throughout Great Britain.

The Most Rev. Arthur M. Ramsey, Archbishop of Canterbury, when he delivered his presidential address before the new Convocation of Canterbury, urged prayers for Sir Winston Churchill "as he approaches death." Dr. Ramsey told the assembly, gathered in St. Margaret's Church: "As we meet today, our hearts go out to a great man and his family around him."

A service at St. Margaret's, the parish church of the House of Commons, where Sir Winston was married in 1908, was televised by the British Broadcasting Corporation.

The Most Rev. Frederick Donald Cogan, Archbishop of York, speaking at Westminster Abbey, said: "Our thoughts and prayers turn to the room where Sir Winston Churchill lies in weakness. Again and again he has found the right words for the right occasion and rallied faltering nations in their hour of trial. We thank God for his leadership in times of peril and for a life richly gifted and lavishly spent."

A message of "deep personal concern" to Lady Churchill arrived from Pope Paul VI, delivered by Archbishop Igido Cardinale, Apostolic Delegate to Britain.

At Enugu, Nigeria, members of the World Council of Churches' Central Committee paused during their annual meeting to pray for Sir Winston and sent a message recalling "with gratitude" the world figure's "great leadership of the British nation" and commending him "to the gracious care of God in this time of grief and anxiety."

In Britain, Queen Elizabeth led the nation in prayers at a village church near Sandringham, her country home.

At Bladon Church, near Sir Winston's birthplace, Blenheim Palace, where he worshiped as a boy, the Rev. John Fearn said:

"Let us pray for all who are sick and especially at this time for Sir Winston Churchill—that he may be spared discomfort, suffering and pain in these anxious days."

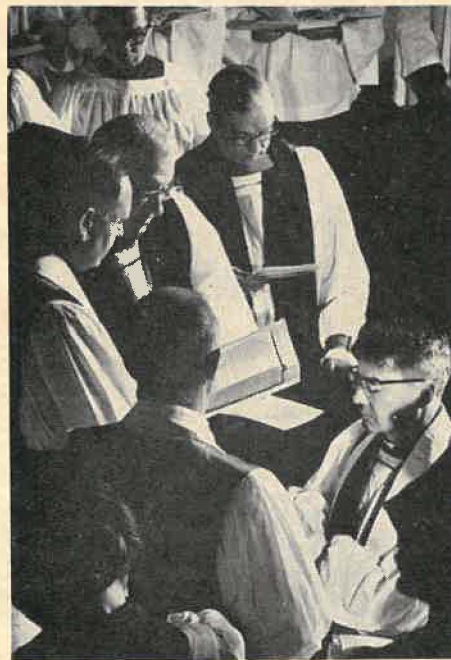
The Rev. Canon Aidan Chapman, a

veteran of Dunkirk and Normandy, said during the service at the Westerham parish church near Chartwell, Sir Winston's country home: "As we look back after 20 years on the days of stress, we should be proud but humble before God to reflect that we went through those times with Winston Churchill." [RNS]

EPISCOPATE

Bishop for North Dakota

Gethsemane Cathedral, Fargo, N. D., was filled on January 14th, and the overflow of people were seated in the undercroft, where they watched the consecration of the Rev. George Masuda on closed-circuit television. Bishop Masuda, who



Fargo Forum

Masuda consecration: Some watched on TV.

became the eighth resident bishop of the district of North Dakota, succeeds the Rt. Rev. Richard B. Emery, who was killed in a car-train accident in Grand Forks, N. D., last February.

Participating in the service were Bishop Gesner of South Dakota, consecrator; Bishop Sterling of Montana and Bishop Hunter of Wyoming, co-consecrators; Bishops Foote of Idaho and Kellogg of Minnesota, presenting bishops; Bishop Minnis of Colorado, epistoler; Bishop Rauscher of Nebraska, gospeler; Bishop

Powell of Oklahoma, preacher; the Rt. Rev. Daniel Corrigan, director, Home Department, Executive Council, litanist; the Very Rev. Charles A. Wilson, dean, St. Peter's Pro-Cathedral, Helena, Mont., and the Rev. William Davidson, rector, Grace Church, Jamestown, N. D., presbyters.

Among those who attended were the Rt. Rev. Leo F. Dworschak, Bishop of the Roman Catholic diocese of Fargo, who headed a list of clergy representing other Churches.

Bishop Masuda's vestments are the gifts of parishioners of St. Luke's Church, Billings, Mont., and Roman Catholic clergymen in Billings. His ring was also the gift of St. Luke's. Bishop Masuda's pectoral cross is the gift of many Episcopalians in North Dakota and Montana. Members of St. Stephen's Parish, Billings, gave the bishop's eucharistic vestments.

Bishop Masuda was born in Minneapolis, Minn., in 1913. He received the B.A. degree from Carleton College in 1934, and the B.D. degree from Seabury-Western Theological Seminary in 1943. He was ordained to the priesthood in 1943, and served the Whitefish Mission Field in Montana from 1942 to 1948. Rector of St. Luke's Church, Billings, since 1948, he was elected Bishop of North Dakota at General Convention last October.

TELEVISION

Installation Documentary

CBS-TV will broadcast a half-hour documentary of the installation of the Rt. Rev. John E. Hines as Presiding Bishop at the Washington Cathedral in Washington, D. C., on February 7th, 10:00-10:30 a.m., EST, on their *Lamp Unto My Feet* program. Entitled, "Into This Office," the documentary will feature the choirs of Washington Cathedral, and the Cathedral of St. John the Divine and St. Thomas Church, New York City.

DISASTERS

Out of the Sky, Death and Destruction

Five members of the family occupying the vicarage of the now defunct St. Augustine's Mission, Wichita, Kan., died on January 16th when a KC-135 jet

tanker plane crashed devastating the area. The house, valued at \$10,000, was partially covered by insurance. It is believed the pilot attempted to crash his plane on a two-and-one-half-acre lot on Piatt Street in order to avoid hitting homes in the neighborhood. The lot, too, is Church property.

At press time, according to the LIVING CHURCH's Kansas correspondent, the area "is closed, and it is impossible to learn whether any of our Churchpeople were lost in the disaster, but a check of the known dead does not disclose the names of any of our communicants. Property damage such as broken windows and weakened walls is extensive, but will not be completely known for some time."

WCC

Dr. Visser 't Hooft to Remain

Dr. W. A. Visser 't Hooft has been asked to remain as general secretary of the World Council of Churches through the conclusion of the next meeting of the WCC's Central Committee, presently scheduled for August, 1966.

This action was taken by the Central Committee at its meeting in Enugu, Nigeria. At the same time, members voted to take no immediate action on the nomination of the Rev. Patrick C. Rodger, clergyman of the Episcopal Church in

Scotland, as successor to Dr. Visser 't Hooft.

Mr. Rodger, currently executive secretary of the WCC's Department on Faith and Order, was nominated for the post of general secretary by the World Council's Executive Committee at a meeting in August, 1964.

At this meeting of the Central Committee, members voted to establish a new nominations committee "to look further at the recommendation" of Mr. Rodger and to determine whether it wishes to submit another name or names.

The new nominations committee, which will submit its recommendations to next year's meeting of the Central Committee, will be selected by a joint committee composed of the Executive Committee and the nominations committee of the Central Committee. It is expected that the nominations committee will be chosen here and will hold its first session in Enugu.

These decisions were announced at a press conference by Dr. Ernest A. Payne, vice-chairman of the Central Committee, who emphasized that the Central Committee had not rejected Mr. Rodger's nomination but had voted that no action be taken on it at that time.

Dr. Visser 't Hooft indicated three years ago that he wanted to retire when he reaches the age of 65 next September. However, Dr. Payne said that the noted ecumenical leader had expressed his willingness to remain for the additional period of time.



Photo by John Taylor, WCC
W. A. Visser 't Hooft
Longer.

Dr. Payne said the Central Committee had asked Dr. Visser 't Hooft to stay on because it believed this period will cover the duration of the Second Vatican Council. He said further that the election of a new general secretary in 1966 will enable the new executive to take responsibility for the WCC's Fourth Assembly in 1968.

"We are at a critical moment in Church relations, partially because of unexpectedly swift changes emerging in the Roman Catholic Church," Dr. Payne said. "There also are tensions in Church relations between East and West."

Dr. Payne added that the World Council "has been concerned with this since its beginning."

The Central Committee's decisions were also influenced by the fact that several proposals concerning the World Council's structure were to be presented at the meeting. Some will affect the General Secretariat.

Among these is the recommendation that two "deputy general secretaries" be appointed, both of whom would be based in Geneva. One deputy would deal primarily with the WCC's relations with national councils of Churches. The other will deal primarily with administrative matters.

The decisions regarding the general secretary were reached after two days of closed sessions.

SCHOOLS

Expansion in San Francisco

The Cathedral School for Boys, San Francisco, Calif., has received a \$200,000 matching gift from the Edward E. Hills Fund, Mr. Stuart W. Morshead, chairman of the school's building fund, told the organization meeting of the school's 40-member committee on January 13th.

The following comes to THE LIVING CHURCH from the newsletter of St. Joseph's Cathedral [Roman Catholic], in Oklahoma City, by way of the newsletter of St. John's Episcopal Church in that city. The reaction of the man in the pew to ecclesiastical reform seems to be pretty universal, no matter what kind of church the pew is in!

Church Updated

Latin's gone, peace is too;
Singin' and shoutin' from every pew.
Altar's turned round, priest is too;
Commentator's yellin' "Page 22."
Communion rail's goin', stand up straight;
Kneelin's suddenly went out of date.
Processions are formin' in every aisle;
Salvation's organized—single file.
Rosary's out, psalms are in;
Hardly ever hear a word against sin.
Listen to the lector, hear how he reads;
Please stop rattlin' them rosary beads.
Padre's lookin' puzzled, doesn't know his part;
Used to know the whole deal, in Latin, by heart.
I hope all changes are just about done;
That they don't drop bingo before I've won.

Since the school announced last month its plans to construct new classroom facilities, Mr. Morshead said, more than \$318,000 has been donated or pledged towards the \$750,000 required to complete the project.

The building will be located on the corner of Sacramento and Jones Streets, adjacent to Grace Cathedral.

The program provides for expanding the existing school, with 91 students in grades four through eight, to a complete primary and elementary school of 200 in grades one through eight.

When opened in the fall of 1957, the school initially had 11 students in the fourth and fifth grades and two teachers, according to the Rev. Canon David Forbes, headmaster. They met in two small rooms in the Cathedral House. Classes currently are held in crowded and inadequately adapted rooms in Grace Cathedral.

NEWS FEATURE

Rome and Canterbury

The following sermon was delivered by the Rev. Berard Marthaler, O.F.M. Conventual, Department of Religious Education, Catholic University, Washington, D. C., at the National Shrine of the Immaculate Conception, on January 20th, during the Unity Octave services.

Gathered . . . to celebrate the Eucharist, we confront an irony as old as the Church itself. Men and women regenerated in the bath of salvation, calling themselves Christians, do not communicate—do not have union with one another—where it matters most. The reality of schism and separation within Christianity is a mockery of Christ's plea for unity.

The table of the Lord attracts men from every cultural, ethnic, and economic stratum. They partake of the Body of the Lord and thereby themselves become one Body. And herein lies the irony. Christians rise above national origins and social background while religious differences remain a divisive force. . . . Men who recite the same Creed, who confess with the Nicene fathers, "one, holy, Catholic and apostolic Church," do not worship together. At the eucharistic celebration where their cohesiveness should be most evident, their divisiveness is most manifest.

The relationship between Rome and Canterbury points up this irony in the modern Church. Anglicans and Roman Catholics not only recite a common Creed, but the pattern of their liturgies is, in many cases, identical. The ceremonies, vestments, and church appointments of Anglo-Catholics are all but indistinguishable from those of Roman Catholics. The Book of Common Prayer speaks of the "sacrament of the Lord's Supper," and modern theologians have held to the sacrifice of the Mass. The liturgical studies of the late Anglican

scholar, Dom Gregory Dix, are highly regarded and widely influential among Roman Catholics. His works are acceptable, though the author himself would have been excluded from participation in some liturgical reforms he helped to shape.

The affinity between Roman Catholicism and Anglicanism runs deeper than superficial resemblance. It is rooted in centuries of common tradition. From the day in 597 when Pope Gregory sent a group of Benedictine missionaries across the channel, Canterbury has stood close to Rome. Whatever the ultimate result, it was not the intention of Henry VIII to destroy England's Catholic heritage. The story of his divorce has often been exaggerated. It came as an effect of, not as the cause of, what disturbed King Henry. More than one historian has judged that if Henry had the control over the Church in England that the Catholic kings of Spain had over the Church in their realm, he would never have broken with Rome.

The question today, however, is whether Canterbury stands closer to Geneva and Wittenberg than it does to Rome. To its detractors, the Elizabethan Settlement



RNS

Henry VIII: The story has been exaggerated.

was deliberately ambiguous. In the eyes of its defenders, Queen Elizabeth brought about a successful compromise. The settlement bequeathed to the Church of England a two-fold tradition: one Catholic and one Protestant. The end result was to create an anomaly. Puritans and dissenters of all kinds rejected the Anglican Establishment for being too papist. Roman Catholics disregarded the externals and judged it to be fundamentally Protestant.

Within Anglicanism there appears to be similar uncertainty. Much of its history has been a search for balance between opposing principles. Neither the drift away from the Establishment of evangelical groups like the Methodists, nor the departure of men like Newman

and Knox and Father Paul of Graymoor for Rome, have made the search easier.

The Book of Common Prayer embodies the spirit of Anglicanism as no individual, institution, or theological synthesis can. The story of the Prayer Book, moreover, is a parable of the history of the Church of England. Issued first in the time of Edward VI, it was withdrawn during the reign of the Catholic Queen Mary, only to be issued once more by Queen Elizabeth. The Prayer Book today, a slightly modified version of the original edition, has been in use for three centuries. All attempts to revise and change it in any appreciable way have failed.

In the 1920s the Church Assembly spent several years weighing proposals for a revised Prayer Book. The obstacles they met only served to show the wide variety of opinion within the Anglican Communion. In the end, three sets of proposals were drafted. . . . The green book expressed the views of the English Church Union, an Anglo-Catholic group not adverse to . . . Roman practices. The orange book was drafted by the Alcuin Club, a body of Anglo-Catholics more traditionally English. The grey book was the work of liberal Churchmen whose proposals were . . . somewhere on the spectrum between orange and green. The Evangelicals . . . did not produce a set of proposals; they were content to ask for a few minor changes in the old Prayer Book.

Finally in 1927 a revised Prayer Book was presented to Parliament. It won easy approval in the House of Lords, where the Church's influence is strongest. It was rejected in the House of Commons, where men of all and no religious persuasions have a vote. Though the final draft of the revisions reflected a broad consensus, it was rejected largely through the efforts of extreme Evangelicals and extreme Anglo-Catholics. For the former it went too far in a catholicizing direction; for the latter, it did not go far enough.

The parable does not end here. The problem of adopting a revised Book of Common Prayer has not yet been solved. It is now seen as a part of the larger question of Church-state relations. Some have advocated altering the terms of the Establishment in England to permit the Church to regulate its worship without reference to Parliament. From another point of view, one might ask whether regulations and rubrics can of themselves ever inspire a living and meaningful liturgy.

Vatican Council II has pointed out the need for Roman Catholics to become better informed about the separated Churches. . . . My remarks this evening have been aimed, not so much at getting a better understanding of Anglicanism, as at gaining some insight into our own position on ecumenism. A recent author speaks of something he calls the "ultimate dilemma." He feels that the Church

of England and even the World Council of Churches will have ultimately to choose between Rome and the Reformation. It is a view shared by many Protestants as well as Catholics. A close study of Anglicanism, however, shows that it is unacceptable without a degree of qualification.

Of course, if we define Protestantism narrowly and negatively as a mere denial of everything Roman Catholicism stands for, the two traditions are mutually exclusive. To do so, however, is to distort and demean the Reformation. The Reform movement developed over many years. It was inspired by constructive aims. The men behind it were some of the best thinkers and most zealous ecclesiastics in the 15th and 16th centuries. Relatively few were forced to make the choice which politics and environment forced on Luther. They were able to maintain communion with Rome despite their lack of sympathy for the Renaissance papacy.

It is possible, without passing judgment on the doctrinal position of the Church of England, to commend its wide vision. Anglicanism witnesses to the possibility of maintaining unity without uniformity. It recalls for us Catholics the historical situation in the days before the Counter-Reformation. Anglicans display a wide variety of contrasting viewpoints and practices. True, there exists a tension between Anglo-Catholics and Evangelicals, but to some degree it is the tension between the Law and the spirit, between the importance of tradition and the constant need for renewal.

There is a great deal more unanimity in Anglicanism than the factional splits might indicate. Open and free airing of differences seems to be a cultural trait that is found wherever English is spoken. We Americans ought to be able to appreciate this. The Church of England,

for all its self-criticism, does not seem to be moribund. It continues to have fine theologians like E. L. Mascall. C. H. Dodd and Vincent Taylor are Scripture scholars whose influence transcends denominations and division. The discussion of differences and the acknowledgment of theological problems does more to unite than divide the Church. They are evidence of vitality, not signs of decay.

By universal consensus the Church of Rome is the most cohesive of all Christian bodies. Catholic unity is not likely to be damaged by honest dialogue among ourselves. Only through a candid airing of differences and apprehensions can we carry out what the conciliar fathers call our "primary duty." They instruct us to "make a careful and honest appraisal of whatever needs to be done or renewed in the Catholic household itself, in order that its life may bear witness more clearly and faithfully to the teachings and institutions which come to it from Christ."

Nor is Catholic unity apt to be ruptured from discussions carried on with Christians of other communities. We know we have something to contribute to ecumenical conversations, but we can learn something from them as well. The Reformation Churches often remind us of traditions which were once a part of our common heritage. In dialogue carried on in a spirit of mutual trust and respect, we find that the final dilemma is not a choice between Rome and the Reformation, but—"what think ye of Christ?" The answer to this question is the only one of ultimate importance.

A very obvious example of a tradition of which we Roman Catholics needed to be reminded is Church unity. The ecumenical movement may be Catholic in spirit, but it is Protestant in its origins. The Chair of Unity Octave . . . had its beginnings in the Anglican Communion. The spirit of the movement also reminds

us of another old Catholic tradition: Unity does not demand either uniformity in every detail of practice or unanimous agreement on every point of theology. Freedom is not destructive of authentic Catholic unity.

It is our prayer . . . that Christians will not allow themselves to be distracted by peripheral questions. Let historians, if they can, apportion blame for the wars of religion. Let us Christians, however, work and pray to overcome the divisions which are not of our own making. We must find a way of sharing once more the sacrament of the Lord's Supper. The Eucharist is both the foundation and manifestation of our union with Christ and with each other. Unless we can find a way of sharing in the Eucharistic Body of Christ, every syllable of ecumenism will sound hollow and every attempt at unity will be tinged with irony.

THE VATICAN

Messages of Greeting

Pope Paul VI, in a message to Ecumenical Patriarch Athenagoras, supreme spiritual leader of Eastern Orthodoxy, said that he prays "during this New Year the relations so happily begun at [our] first meeting may develop and be intensified."

The pontiff told Patriarch Athenagoras that he remembered "the pure joy" experienced in their historic meeting last year in the Holy Land.

Pope Paul's cable to the Orthodox leader in Istanbul was one of five he sent to distinguished Church and government leaders on the anniversary of his unprecedented tour of the Holy Places.

He also sent cordial messages of greeting to Greek Orthodox Patriarch Benedictos and Armenian Orthodox Patriarch Derderian, both of Jerusalem; King Hussein of Jordan; and President Zalman Shazar of Israel. The pontiff had conferred with each on his pilgrimage.

In his cable to Patriarch Athenagoras, Pope Paul referred to a greeting he had received from the Orthodox leader:

"Profoundly moved by Your Holiness' message of such delicate feeling that it has renewed in our soul the memory of the pure joy experienced at our meeting last year in the places sanctified by the Lord.

"We thank God and pray to Him that during this new year relations so happily begun at the first meeting may develop and be intensified."

To Patriarch Derderian, the Pope wrote: "The anniversary date of our pilgrimage to the Holy Land makes live once more in our mind the happy meeting permitted by Providence with Your Beatitude. We joyfully take this occasion to assure you of our prayers according to your intentions and express our wishes to you for a happy and holy New Year."

To Patriarch Benedictos, he wrote:



Tony Spina

Vatican Council session: The "primary" duty is appraisal.

"At this time in which the liturgical celebrations of the mysteries of the Word made flesh make us recall the anniversary of our meeting in Jerusalem, we express to Your Beatitude our gratefulness for the benevolent welcome given us and our best wishes for a happy New Year blessed by God."

In writing to the Arab leader, King Hussein, Pope Paul said: "We recall with deep religious sentiments our visit to the Holy Land exactly one year ago, visiting personally the Holy Places sanctified by the life, death and resurrection of Jesus Christ. We renew our thanks to Your Majesty for the enthusiastic reception given us during our pilgrimage, and at the beginning of this New Year we send Your Majesty, the Royal Family, and the beloved people of Jordan prayers and good wishes for prosperity, peace and brotherly love."

The pontiff's message to Israel's President Shazar said: "On the anniversary of our unforgettable pilgrimage to the Holy Land, we recall the deep religious emotion experienced in the places sanctified by Christ. We do not forget the welcome accorded to us by Your Excellency and at the outset of a New Year take pleasure in expressing to you our best wishes."

[RNS]

SOUTHWEST AFRICA

Dedications

Five Anglican church buildings in Ovamboland and the Bishop Tobias Hall at Odibo were dedicated within a seven day period shortly after Christmas by the Rt. Rev. Robert H. Mize, Bishop of Damaraland.

Bishop Tobias Hall is the new modern dining hall and social center for St. Mary's Mission, Odibo, where there are now 17 white missionaries of the Church. The Hall is also used for many African activities, for nurses, theological school students, and high school as well as primary school pupils. It is named after the retired Bishop Tobias, Bishop of Damaraland, who as a young priest established the mission in Ovamboland in 1924.

The mud-brick church buildings, all but one with thatch-topped roofs, were constructed by the Ovambos themselves, assisted by Mr. Arthur Macdonald of the industrial department of St. Mary's Mission.

The largest of the buildings is a newly lengthened-out and reconstructed church, the Church of Christ the King, at Onekuaja, now 90 feet long. The new churches are: St. Mark's, Onehova, where the Rev. Jonah Kandume is the priest; St. James', Ondudu, in the Okavango area; St. Andrew's, Onala; and St. Simon of Cyrene, at Ohadiua. A sixth church, St. Jude's, Osikunde, was also dedicated. It is a "shelter church" with stockaded sides. The five churches of permanent construction bring the total to 10 new churches

dedicated within a one-year period, not including the temporary shelter churches.

Two other churches will be ready for dedication soon: St. Stephen's, Oheti, where the Rev. Isaiah Kuxuena is in charge, and St. John's, Enguena. The churches are all within the Kuanjama tribal area of Ovamboland, except the new church at Ondangua, government center for Ovamboland.

ALCOHOLISM

Apostles Needed

The Rt. Rev. Anson Phelps Stokes, Jr., Bishop of Massachusetts and Richard Cardinal Cushing, Roman Catholic Archbishop of Boston, endorsed a plan to introduce an educational program on alcoholism in public and parochial schools, at the 10th anniversary luncheon of the North Conway (N. H.) Institute. The program was proposed by the Rev. David A. Works, executive vice-president of the North Conway Institute, an inter-Church organization for the study of alcoholism. Among guests at the luncheon, which took place in Boston, were the Rt. Rev. Charles F. Hall, Bishop of New Hampshire, and some 40 clergymen.

Speaking of the institute's educational proposal, Cardinal Cushing said he hoped the program would not only inform students of the dangers of alcoholism but also inspire them to serve as "apostles of sobriety" among others of their age.

"We must study the alcoholism problem deeply, but education must not only prompt our youth to seek truth in this area," the cardinal said, "but we must reach the will—the other spiritual faculty of the individual."

Bishop Hall lauded the North Conway Institute as "the first ecumenically-centered institute in the U. S." He said it was the "first institute of its type set up specifically for this purpose—we came together as religious bodies in common concern with this issue."

Cardinal Cushing led guests in the

singing of "Happy Birthday" for Bishop Stokes, who was marking his 60th birthday.

The cardinal noted that the current issue of the *Pilot*, Roman Catholic archdiocesan newsweekly, featured a photo of Bishop Stokes. The Episcopal bishop was pictured visiting the children's ward of Carney Hospital, a Roman Catholic institution staffed by the Daughters of Charity.

"It's taken over 100 years," Cardinal Cushing said, "for a Protestant bishop to make page one of the *Pilot* . . . that is almost as long as it took for an Irishman to make page one of the Boston *Herald*." The *Herald*, a daily newspaper, long ago was considered the sole domain of Boston "Yankees." [RNS]

CANADA

Talk to Action

The Rt. Rev. Ernest Marshall Howse, Moderator of the United Church of Canada, has called for immediate intercommunion between the UCC and the Anglican Church of Canada, in a statement in an article written for a secular newspaper, the *Toronto Telegram*.

The Moderator pointed out that whereas it is now accepted policy of Anglican Churches to open Communion to baptized communicant members of other Churches at ecumenical gatherings, the Canadian Christian who experiences this "may find that Christmas Eve Communion, which he desires to attend with Anglican members of his family, will not be open to him."

He recommended that Anglican and United Churches make a simple agreement that during negotiations towards union, the Holy Communion in each body would be open to baptized communicants of the other body. "After years of circumlocutory arguments," he said, "even this tentative permission would be a dramatic break-through from talk to action. Is it too much to expect?"

RNS



A Dutch archeological expedition has discovered the remains of an eighth-century Christian church a few miles north of the famous temples of Abu Simbel in the Egyptian Nubia. A fresco in the church depicts Christ and four Apostles — Mark, John, Luke, and Matthew.

The Church and

A NECESSARY STRATEGY

by the Rev. James T. Golder

Rector, Church of the Advent of Christ the King
San Francisco

The disease of alcoholism has reached epidemic proportions. Close to 6,000,000 men and women in America are victims of alcoholism, and at least 4,000,000 others, called "problem drinkers," are in danger of becoming uncontrolled, pathological drinkers if they continue to consume alcohol. Only one in five of these millions is getting any kind of treatment. Among women, alcoholism is on the increase. Some 4,000,000 workers lose their jobs every year as a result of abnormal drinking. Alcoholism is a problem to more than half the families of our nation. It is our country's third largest public health problem.

What alcoholism is costing us is virtually impossible to estimate with accuracy. Industry tells us this disease is responsible for a loss of more than \$1,000,000,000 to the nation's economy each year. If any other disease were to reach such staggering proportions the American public would rise in wrath and demand that something be done to provide adequate treatment, prevention, and research. If alcoholism were a contagious disease a state of national emergency would undoubtedly be declared.

Society has struggled for centuries with the problem of the wrong use of alcohol, and the variety of secondary problems resulting from that improper use. A case in point is recorded in the Book of Genesis. When the ark had come to rest on dry land, Noah planted a vineyard. Subsequently he imbibed the fermented juice of the grape and got drunk (Genesis 9:21). Noah was a disgusting sight, and his family were embarrassed and deeply humiliated. They reacted in much the same way that families react today in a similar situation: While feeling humiliation and shame, they tried to protect and shield him for, after all, he was a member of the family. It is interesting to note also

that Noah's reaction to their attitude and behavior was typical of an alcoholic. He was filled with anger, resentment, and hostility toward them.

In Deuteronomy (21:18-21) a law of Israel prescribed death, by stoning, to a son who was "a glutton and a drunkard."

Basically, our attitudes and methods of dealing with alcoholics and problem drinkers haven't changed much over the years. Of course we don't stone the alcoholic to death any more. Our enlightened society has devised more humanitarian ways of punishing him: We fire him from his job, read him out of his profession if he has one, haul him into court and either impose a fine or throw him into jail. Socially he is regarded as unacceptable; even the Church usually makes him feel unwelcome and unwanted. In our minds is the false image of an alcoholic as a disreputable stumble-bum who is a blight on a respectable community, a problem to the police, a burden on our economy, and a morally reprehensible individual who has surrendered his right to a place in the congregation of Christ's flock.

Is not his situation of sufficient importance and concern to merit more than passing attention and token response on the part of the Church? Does it not constitute a tremendous challenge to the Redemptive Society of Christ? Do we not see these millions of suffering men and women as "lost sheep," children of God whom the Good Shepherd charged His disciples to seek out and save? Can we be so blind as not to see in this multitude an unparalleled opportunity to exercise Christ's restorative ministry of healing and reconciliation?

It is time we saw alcoholics as *people*, as desperately sick children woefully in need of God's healing touch. Alcoholics are sick in body, mind, and spirit—in the

Continued on page 17



Alcoholism — an epidemic
The Living Church

and the Alcoholic

SOME PASTORAL TACTICS

by the Rev. James L. Postel

Rector, Trinity Church

Ottumwa, Iowa

During the past decade a great mass of material has been produced on the subject of alcohol and alcoholism. The obvious reason for such a flood of publications is an already acute, yet by no means exhaustive, awareness of the devastation—physical, mental, moral, social, and spiritual—wrought by this “killer disease.” No longer are we pretending, for all practical purposes, that alcoholism is not widespread. No longer are we kidding ourselves, hoping that if we refuse to look at it it will somehow disappear.

Dr. Marvin Block, sometime chairman of the American Medical Association's alcoholism study committee has said, “Today if a guest can make his way to the table unassisted, there is a feeling that the host has been niggardly with the cocktails.” A literal interpretation of Dr. Block's statement might be challenged, but I will not concede that he has stated the case too strongly. Witness the following:

In a metropolitan area of some 300,000 population it is conservatively estimated that there are from 5,000 to 7,000 alcoholics—figures predicated upon “known” alcoholics. It is estimated that one out of every 13 to 15 users of alcohol will become an alcoholic! Some 90% of the alcoholic population today is judged to be between the ages of 20 and 55, with the great majority between 25 and 45.

Those who are professionally familiar with the problem estimate that there is one female alcoholic to every four or five male ones. A more precise statement is impossible since most women alcoholics are “bedroom drinkers,” who never leave their homes while drinking, so that it is possible for them to be active alcoholics for years before being “discovered.” Studies have shown that teenagers

are beginning to consume alcoholic beverages at a younger age than before, and that parents are permitting them to drink at home, feeling, apparently, that “if they can get it at home, they won't get it elsewhere.”

Alcoholism is indeed widespread in our society; it is in no sense an isolated phenomenon; and inherent within it are the unmistakable characteristics of a social responsibility. These facts call the Church to a great contemporary challenge, responsibility, and opportunity.

The initial impetus for a realistic approach to alcoholism has been provided by the leaders of business and industry. These are the largest single group of contributors of money and talent to efforts beamed at the restoration of alcoholics to productive society. Medical societies are carrying on excellent programs of education in many places, and not a few doctors, social workers, lawyers, judges, industrialists, businessmen, and clergy are willingly serving on councils dedicated to the treatment and rehabilitation of alcoholics. While all of these commendable efforts are being carried on, the disturbing truth remains: The incidence of alcoholism is rising and, prognosticators believe, will continue to rise unless and until more effective methods are developed to combat it.

The conclusion is that up to this point we have made very little progress. Certainly the Church has not been conspicuously successful, even where the Church has tried to make an approach. Medicine, as such, has accomplished very little. Psychiatry has, for the most part, gotten just about nowhere. A purely legal approach to alcoholism is, I believe, completely beyond realism.

In the final analysis, the only method and approach to the treatment and re-

Continued on page 18



Luoma Photo

ined in terms of control.

Intercommunion

All Around?

A reader has put to us a question which calls for full editorial treatment rather than a simple answer in our Question Box.

He calls attention to some statements in the resolution of the House of Bishops at the last General Convention concerning open Communion. In the resolution the bishops state their belief that "the time has come when Christian Churches should recognize as a fundamental principle that all Christians duly baptized in the Name of the Holy Trinity and qualified to receive the Holy Communion in their own Churches, should be welcomed as guests at the Lord's Table in all other Christian Churches." Our questioner asks: "Does this mean that Episcopalians are encouraged and permitted to receive Holy Communion in Protestant Churches? This would seem to mean intercommunion all around and a recognition of Protestant orders as of equal validity with those of the Church." He adds: "I have always believed that 'intercommunion' should be the result of re-union—not a means to it."

First, as to the bishops' resolution, be it remembered that the House of Deputies did not concur, but proposed that the matter be referred to the Joint Commission on Ecumenical Relations for study. The bishops



in turn refused to concur in this proposal, so it died. It is strictly dead at this moment. General Convention has *not* authorized open Communion, or intercommunion, or whatever one chooses to call the practice of by-passing the Prayer Book requirement that "there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed" [page 299].

We wish that our questioner had used some such term as "non-Anglican" or "non-Catholic" rather than "Protestant" to designate those Churches with which the Episcopal Church is not in communion. The Episcopal Church is still officially "Protestant" as well as "Catholic." But this Church officially maintains the Catholic position that the Eucharist can be validly celebrated only by a bishop or a priest. If the minister of another Communion enters the ministry of this Church he is unconditionally ordained, not re-ordained or re-commissioned, unless he originally received ordination at the hands of a bishop in apostolic succession. What

this means should be clear enough to all: that Anglicanism, historically, traditionally, and officially, distinguishes between a ministry which can validly celebrate the Eucharist and those ministries which cannot.

This being so, the point our reader raises may be embarrassing, but it is irrepressible: Any policy of "intercommunion all around" is incompatible with the historic, established Anglican position concerning the ministry and the sacraments.

It was, we assume, the intent of the bishops' resolution to mitigate the restricting force of this official position in the area of ecumenical relations with Christians of other Churches. The authors and supporters of the resolution want all Christians to know that this Church is not narrow, exclusive, and supercilious toward God's other people. Most ecumenically-minded Churches nowadays go out of their way to welcome to the Lord's Table in their sanctuaries those of other bodies. The Church which does not do so seems to some by its refusal to contradict its ecumenical professions.

In 1952 the bishops adopted a policy, still in effect, which allows a bishop to invite "all baptized communicant members of other Churches" to receive Holy Communion in the Episcopal Church at any gathering within his jurisdiction "for a responsible ecumenical purpose." Although we think the underlying principle here is fallacious, we commend those bishops who, when they issue such an invitation, make an earnest effort to instruct and to prepare spiritually those who will receive. (See our editorial, "Ecumenical Communion," October 18, 1964.)

The bishops and others who approve of such intercommunion preceding reunion believe that it hastens the day of outward and visible unity by expressing that unity which all baptized Christians already have in their "one Lord, one faith, one Baptism." We cannot agree. Like our questioner, we believe that intercommunion should be the Church's goal, not a means toward that goal.

Speaking to this point, William Temple once said: "There are countless ways of expressing a spiritual unity which falls short of . . . organic union; we must not give away for this purpose the only means we have for expressing and realizing organic union itself." He was referring to the act of receiving Holy Communion together as "the only means we have for expressing and realizing organic unity itself." This is one weighty reason for maintaining the traditional Anglican and Catholic position that intercommunion should be the goal, rather than a means, of ecumenical prayer and effort.

Along with this goes the consideration, which was also maintained by Archbishop Temple, that so long as Christians are sinfully divided they should accept their inability to communicate together as a reminder to themselves of their sin of disunity and their duty to overcome it. This, too, we believe.

This concept of intercommunion, as an ecumenical goal rather than an ecumenical means toward the goal, has been maintained by the Anglican Communion, and still is maintained officially. It has been asserted and defended by many, probably most, of the Church's best theologians. Are we saying, then, simply on the basis of tradition and precedent, that it is the only

right position? No. It would be as wrong to say, "Tradition has spoken—the case is closed!" as to say "Rome" or "the Bible" has spoken—*causa finita est*. We get the impression that some bishops and theologians who a generation ago, or even a decade ago, might have maintained the traditional position are now saying, more or less positively, that they consider intercommunion a proper means toward the goal of union. We would close by reminding them that when men challenge an established position in any community, ecclesiastical or civil, they assume the obligation of proof, demonstration, or justification of the change. We think the traditional view is entirely sound—and, for that matter, as truly loving and charitable as any conceivable alternative. Until somebody can show us a more excellent way, we shall have to go on thinking so, and saying so.

Medical MRI?

A physician who reads this magazine has sent us a clipping about a good idea which medical men of the Presbyterian Church U.S.A. are already putting to work. The Presbyterians have established a "doctor-to-doctor" program, whereby their 5,000 physicians and dentists in America can assist their medical colleagues in mission fields. Among the definite features of the plan will be visits by American specialists to mission hospitals, consultations by radio, donation of special instruments and supplies, and financial aid.

Why can't the Episcopal Church set up the same kind of program? This is an appeal for a "doctor in the house," or for somebody, to volunteer through our pages to act as temporary chairman of such a program.

According to the Scriptures

The Word of the Lord to Amos

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

The prophets have often been regarded as the virtual creators of Israelite faith and—particularly Amos—as the originators of a new understanding of God and man but we have learned to see them rather as reformers and even as reactionaries. For there were many things which conspired to introduce the worship of false gods in Israel—power politics, business, social custom, a "good neighbor policy." Canaan was the home of a frank and unabashed polytheism, an easygoing religion accompanied by a fertility cult (Amos 2:7-8). Against this background, what the prophets said was anchored in the traditions of the nation's past history, God's wonderful works of old.

In 760 BC, Israel, the northern of the two kingdoms, was enjoying a time of prosperity and brisk trade. King Jeroboam II had been on the throne for some 25 years, and was to reign for another 14. He was an able ruler who had extended his nation's borders and brought her external peace. But there were darker sides to the picture: (1) Over the eastern horizon loomed the great power of the period, Assyria, soon to overrun with its customary brutality the northern kingdom. (2) The existence of the monarchy both in north and south had brought some radical changes in the old peasant economy. It needed large estates to maintain itself and it was not always scrupulous how it got the land it needed (see the story

of Naboth's vineyard, I Kings 21). The old Israelite ideal had been a man, a house, his plot of land (Micah 2:2) but even before the eighth century, under the economic pressures of debt and bankruptcy, the number of small holders had decreased. Amos gives us a graphic picture of the corruption of public life. He tells us of corrupt judges (Amos 2:6), of nobles characterized by violence and robbery (Amos 3:10), who oppressed the poor (Amos 4:1), took their wheat (Amos 5:11), and took bribes so that the poor could not get justice (Amos 5:12).

Religion was a matter of lip-service—the rites and sacrifices were well-attended, but were devoid of any inward reality (Amos 5:21). Men longed for the Sabbath and the festivals to be over, so that they could get back to their business and their profits (Amos 8:5).

On this scene, apparently at the time of the great autumnal new year festival at Bethel, there came Amos, with a message of imminent judgment. He began with a denunciation of Israel's neighbors and an affirmation of God's judgment upon them. It was no God limited to Israel that he proclaimed, but one who directed the affairs of all nations even though they might not recognize Him (Amos 5:8; 9:2-7), and whose will was an energetic righteousness. And then there was the sin of Judah (Amos 2:4-5) and that of Israel—the superficial reli-

gion, the social abuses, and the sin of man against man.

Who was this prophet? He is described in Amos 1:1 and 7:14 as a "herdsman," and he has been taken as a simple rustic. But the Hebrew word is used also in II Kings 3:4 of King Mesha, who emphatically was not a backwoods country boy; and in some texts from before the Hebrew conquest, it seems to indicate someone of fairly high position who was responsible for the Temple herds.

What did he have to say? People were talking at the festival of a "Day of the Lord" which would be all sweetness and light. But, said Amos, it would be the very opposite—darkness and gloom (Amos 5:18). Their worship was not acceptable because it lacked inward content (Amos 5:21); they thought of their religion as a week-day liability which has nothing to do with their business dealings and private lives.

Israel, he said, would be dealt with more severely than her neighbors *precisely because* God had made His Covenant with her, and she ought to know and do better. "You only have I known, chosen, *therefore* I will punish you for all your iniquities" (Amos 3:2).

Amos delivered a message of almost-unrelieved severity—"almost" because the other side of God's judgment is forgiveness for those who accept their standing under judgment. Here we find a double-sidedness we shall meet in the other prophets, and there is no reason for rejecting the "hopeful" passages in Amos as later interpolations (Amos 5:15, 9:11-15).

It is the same in the Gospels. When the Word of God enters history absolutely in Jesus, there is judgment—but the resurrection is a supreme act of forgiveness in which the Lord comes to unite us with Himself in the fellowship of the Church, and the Church exists as the fellowship of the forgiven.

Letter from London

A new booklet, *Anglican-Roman Relations*, by Canon Bernard Pawley makes some forthright statements about names and titles. Canon Pawley, who has represented the Archbishops of Canterbury and York in Rome since 1960, is calling for some quite radical changes of nomenclature. He suggests that the terms used are very often "the catchwords of old controversies and the dangerous epitomes of dated half-truths and under-statements."

"The present use of the word 'Catholic' in connection only with that part of the universal Church which is under the Roman obedience," he says, "is totally misleading. The term can only rightly be applied to the whole body of Christians, as it is used in the Creed.

"To speak of any baptized Christian as non-Catholic is quite inadmissible. To speak of the Greek and Slavonic Churches as 'Orthodox' (in a sense in which that term cannot be applied to any other Churches) is again misleading and out of date. To describe as 'Protestant' a whole group of Churches is to suggest that their whole reason for being is rooted in the controversies of the 16th century, as if they had had no history ever since."

Canon Pawley goes on: "To speak of one section only of a Church, or a whole group of Churches, as 'Evangelical' is to misapply a sacred word. For every Church always and everywhere, if it is worthy of the name of Christ, must at least aspire to be at once Catholic, Orthodox, Protestant against error, and Evangelical."



A bit of the Anglican Communion which has called itself "the Episcopal Church" for quite a long time may be on its way into union with other dioceses to create a new Province. Anglicans in Madagascar have been known as the "Malagasy Episcopal Church" since 1928, a title adopted largely because the word "Anglican" was liable to misunderstanding in a French colony. Since 1961 Madagascar has had one of its own sons as diocesan (the Rt. Rev. Jean Marcel), while the suffragan, the Rt. Rev. James Seth, is also a Malagasy.

The talks about a possible future Province are being held with the diocese of Mauritius and the Seychelles, also in the Indian Ocean.

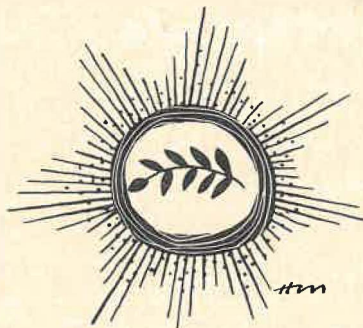


Not even its best friends can claim that the Report* of the Archbishops' Commission on Crown Appointments to Ecclesiastical Offices has roused any enthusiasm. "It will not advance relation-

ships with other Anglican Churches," say some. "It will not help the conversations with Methodists" or "It will not help the image of the Church of England in England," say others.

To all of which the reply is, "Tell us what better way of appointments we could have in our peculiar English circumstances." Or, in the words of the *Times*, "The fact that committees have been appointed to look into the system at the rate of one a decade for the past century shows that the Church tends to be uneasy about it. The fact that little or no action follows suggests the system cannot be as bad as it can be made to sound."

The present system has its roots far back in English history. Henry VIII made no change in the appointments of English Church leaders except to codify the long-



established practice. The advent of democratic government moved the emphasis from Crown to Prime Minister and gave him a vital place in nominating a bishop-to-be (when democracy was still precarious and government liable to corruption, it was useful for those in power to be able to guarantee a favorable voice in the House of Lords). The appointment, nevertheless, remains at least nominally in the hands of the Crown. The monarch, after getting the advice of the Prime Minister, sends the name of the appointee to the dean and chapter of the relevant cathedral, who are enjoined to elect him or face medieval penalties of *praemunire*.* The same penalties, which include

**Praemunire* or *Premunire*. This word, derived from the Latin *praemoneri*, to be forewarned, originally referred to the offense of introducing a foreign power into the land and creating an *imperium in imperio*, or state within the state, by paying that obedience to the process of a foreign court which constitutionally belongs to the sovereign.

In its strict sense, *praemunire* is the offense of directly or indirectly asserting the supremacy of the Pope over the Crown of England, e.g. by procuring excommunications or bulls from Rome.

The objects of the original statutes relating to *praemunire* were to combat Acts of Papal Provision which took the form of presenting aliens to English benefices. The Statute of *Praemunire*, 1393, is incorporated in the Annates Act, under which an archbishop or bishop who refused to confirm and consecrate a person duly elected bishop would incur the penalties of *praemunire*.

being outlawed and deprived of all possessions, attach to any archbishop who would be rash enough to refuse to consecrate the monarch's nominee. Lambeth Palace would appear to be no sinecure.

What actually happens nowadays is that on a vacancy, the Prime Minister's Secretary for Appointments has a series of consultations, after which he makes a recommendation to the Prime Minister. It has become an established custom over the last 30 years or so for the Archbishops to be fully involved in preliminary discussions and their opinions respected, though, as the Report says, at present "the maintenance of the practice of consultation is in no way guaranteed."

Accordingly it is possible for a Prime Minister who is not an Anglican (Mr. Harold Wilson is a Congregationalist) and may even be an atheist, to have a final say about English bishops' appointments.

All of which seems totally indefensible. But, say its proponents, look how well it works. And what other system would you put in its place?

Roughly speaking, this is the view the Report takes. It claims to have examined closely the electoral systems of other Anglican Churches and found (a) they work no better and (b) they were born of a situation entirely different from that which pertains in England—in the USA, for example, there was never any alternative to an electoral system.

To quote the Report, "The scriptural and theological arguments in favor of an electoral system are well known but it must be remembered that they relate to a period when the Church was relatively small and the number of possible candidates few. In the Church of England today it would be virtually impossible for the whole of the clergy and laity of a diocese or province to take part in an election and therefore it would be necessary to devise some form of electoral college with all the disadvantages which that entails.

"The following difficulties have impressed us. In the first place a decision on the composition of such an electoral college would be very difficult. Secondly, the creation of such a narrow constituency would increase to an undesirable degree the lobbying which is almost inevitable in any electoral system. Thirdly, it is difficult for the members of an electoral college to have an adequate knowledge of all possible candidates; in the Church of England it would be impossible. Fourthly, an electoral system would tend to stimulate party differences in a Church so comprehensive as the Church of England. Finally, many of the clergy might well be reluctant to submit them-

**Crown Appointments and the Church*. Church Information Office. 7/6d.

selves to the processes of election.

"There is, we consider, no evidence that election would produce better bishops or that they would in some way have more authority. The probability is that those who find it convenient to dispute the authority of bishops because of the present system would find it equally convenient to dispute the authority of those for whom they had not voted.

"In an article in *Anglican World* Bishop Stephen Bayne of the Protestant Episcopal Church of the United States of America comments significantly:

"I doubt if any one of the four-score priests or two-hundred-odd laymen and women who chose me knew as much about me as would be known about my English opposite number, nor was there much of the dispassionate statesmanship which can function so thoughtfully in the English scene."

So the Report reaches its recommendations: The present system of Crown appointments should be retained, *but* the consultation with the Archbishops which has become customary should now be openly guaranteed by all the political parties who may have a future Prime Minister. The dire penalties attaching to Churchmen who refuse to accept a nomination should be removed. It is also suggested that the diocese for which a bishop is to be appointed should be allowed to state the sort of man it wants, though under no circumstances should it name any names.

Anglicans outside the UK when they ponder the report may find it worth remembering that their Province did not have the agony, four centuries ago, of shaking off an intrusive Pope who had become a foreign political power and who, at that time, would have regained that power unless adequate safeguards were legislated. The python embrace of history is not easily eluded.

Perhaps this Report, like its nine predecessors since 1870, will become just one more manifestation of the strivings of the Church of England to preserve the old wine in 20th-century plastic containers.



How far is it the task of a Church or a group of Churches to run a marriage bureau?

That is a question the British Council of Churches has been seriously debating for some time. Its investigations have disclosed that at least a hundred men and women a day in England approach a marriage agency and about 20 marriages a day result. No one seems to know how many such agencies there are. Estimates range from 100 to 1,000 and the quality of the service they offer varies considerably. The British Council of Churches decided it needed more information before deciding whether or not to set up its own bureau.

DEWI MORGAN

STRATEGY

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totality of their being. Sometimes it does become necessary to take them into protective custody, but this should only be a temporary expedient. There must be a more excellent way than removing them from our sight because their behavior offends our sensitivities. How utterly foolish and futile are the punitive methods so commonly employed in dealing with such a complex disorder. These methods fail because so often they have been focused on symptoms rather than causes. We need to discover new and more efficient responses to this growing socio-economic public health problem. So far as the Church is concerned, it is in the areas of education, prevention, and rehabilitation that her efforts must be concentrated. Despite some evidences in recent years of the Church's growing awareness of the problem, it is difficult, in view of the facts, to understand her reluctance to support an all-out program in the battle against a disease which is destroying the lives and homes of so many of God's children.

Recent strategy conferences held in provinces of the Church brought forth resolutions urging our theological seminaries to include alcoholism education in the curriculum. A minimum of ten hours was strongly recommended. Most of our seminaries at present fall far short of this minimum. To the best of my knowledge only one seminary *requires* such a course of instruction. *Why this reluctance to give proper and adequate training to men who, once ordained, will have to deal with it on the parish level?*

Educational programs for clergy now active in the Church are also important. Unfortunately, they are attended by only a fraction of the clergy in any given area.

Alcoholism is an illness that knows no distinctions; it is no respecter of persons. Priests and bishops as well as laymen can become alcoholics, and some do. How does the Church deal with such a clergyman, the man she has educated, examined, and on whom she has conferred Holy Orders? Does the Church have an established policy in such cases? *She does not!* All too often in the past such a priest has been pawned off by his bishop to an unsuspecting brother bishop, or has been deposed. But deposition, solely because he has become addicted to alcohol, is in the Church to reveal not only a lack of understanding of his illness, but also a lack of Christian responsibility for him. A definite Church-wide policy in dealing with alcoholic clergy and staff members is sorely needed. As an adjunct to such a policy, a clergy rehabilitation center is needed, sponsored and supported by the Executive Council. Can we not learn from our Roman brethren's experience? They have learned that a priest's chances for recovery and restoration to active

duty are decidedly enhanced when therapy is offered in the company of brother clergy and in a religious setting where the sacramental ministrations of the Church are available to him.

The Church might also profit were it to examine the policies and practices employed by industry. The more progressive industries have learned that seemingly expensive alcoholism programs actually save valuable personnel as well as money. Since the first Commission on Alcoholism was established we have been limping along with a minimal program, ever hopeful that some future General Convention would recognize the gravity of the problem and approve the recommendations and budget requests submitted by the Commission. Repeated requests for a full-time Executive Council staff member to promote and administer a first-rate Church-wide alcoholism program have been consistently denied. Modest budget requests to carry out such a program have been slashed. The total effect of such negative response is that no really effective program can be developed.

A valuable suggestion came out of the initial meeting of the (then) National Council's Advisory Committee on Alcohol and Alcohol Education in November, 1963. There is a real need for the establishment of a Church alcoholism information center. To this source clergy and laity alike could turn for information and help on such matters as program aids, organizational resources, audio-visual aids, literature, names and locations of treatment and rehabilitation centers, schools for training in the field of alcoholism, etc. Such a center might keep on file the names of persons known to be knowledgeable and trained in the field of alcoholism, who could be called upon to assist diocesan committees, parish clergy, and Church organizations in specific areas. Such a center might also maintain a file of clergy who are themselves recovered alcoholics, members of Alcoholics Anonymous perhaps, to whom a brother clergyman in trouble might be referred for help and counsel. To such a source a bishop might turn when he is confronted with this perplexing problem in his diocesan clergy family. At present there is no such source to which our bishops can turn for guidance and assistance.

There are people in our society who are fond of saying that the Church and its ancient faith have little relevance to the conditions and problems of the modern world. The fault, however, is not with our historic faith, but with us. Our task is to find ways and means of implementing that faith, of applying it to the life situations faced by the people of our times. Alcoholism is without doubt one of those life situations. In all probability it will be with us for a long time to come. The question is: What *can* we do about it—and what *will* we do about it—*now*?

TACTICS

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habilitation of alcoholics which has had a record of success is the pastoral approach. In this, it is to the discredit of the Church that the Church has, most often, tried just about everything *except* the pastoral approach—which ought to be its stock-in-trade.

I would cite the work being done by the organization known as Alcoholics Anonymous. The rate of recovery among men and women actively identifying themselves with A.A. approaches a gratifying 50%. Please note that the approach and method of Alcoholics Anonymous is *pastoral*, throughout their "Twelve Steps." The success of the A.A. approach lies in their recognition that "alcoholism is a problem in motivation, and its best treatment consists in a 'way of life.'"

Another bright spot may be seen in the newer approach of industrial medicine, led by such firms as Consolidated Edison of New York, DuPont, and General Mills, to mention only three. The most important characteristic of this approach to alcoholic rehabilitation is ambulatory, on-the-job treatment. Believing that an alcoholic can best be rehabilitated to the world by staying in the world, industry is now rejecting beds, charts, and handlooms in favor of a sound, intelligent pastoral approach that is producing an astronomical 80% recovery in those places where it has been carefully applied.

By now it should be obvious this is a plea to the Church to come together in seeking pastoral ministry to those afflicted with alcoholism, the disease that has assumed the sinister position of number 3 killer in our society. I use the word "pastoral" in the broad sense, to include laymen as well as clergy, professional as well as non-professional. Surely a sound pastoral approach to alcoholism within the framework of the Christian faith must include the services and ministrations of both professional and non-professional persons and institutions. If it is to be at all successful it must be a joint effort of priest and people, integrated into a common *whole*, seeking to minister to the *whole* man. If it is to be ultimately effective, it must involve the best talents of the entire parish, as that parish seeks to fulfill its mission in its own community. The multiform and complicated nature of alcoholism demands the understanding and resources of many minds and varied talents. It requires the ministry of the laity every bit as much as the ministry of the clergy, the two being in many respects complementary. In a day when the "priesthood of the laity" is being stressed, here is a desperate need which cries out for the best ministry the whole Church can offer.

Such a ministry is not like the Advent study course or Lenten social service

project for which, come Christmas or Easter, we can pat ourselves on the back. It must be a Sunday-through-Sunday ministry, carried on, for the most part, outside the chapel, the study, or the parish house, a ministry *in* and *to* the world but not *of* the world. It is a 24-hours-a-day, seven-days-a-week ministry to persons who are desperately sick, lonely, broken, and lost.

It becomes increasingly clear that all of us, clergy and laity alike, are being called to face the responsibility of dealing effectively and realistically with the problem of alcoholism in the parish and the community. Very often the person afflicted with alcoholism desperately needs and wants the help and ministrations of the Church and the faith, yet at the same time he feels that the Church fails to meet him where he is (if at all) and so fails to communicate with him on his present level. Manifestations of this failure might be broken down into four categories:

(1) Too many people know nothing whatever about alcoholism. By their ignorance they are ill-prepared to minister to the alcoholic and, more, they are forced into pretending that the disease does not exist.

(2) Those whose prior theological or moral position requires a doctrine of total abstinence fail, for the most part, to understand why a person should have a drinking problem in the first place, especially if he takes his religion and standards of morality seriously.

(3) Most people are inclined to minimize, through lack of understanding, the gigantic strangle-hold this disease has upon its victims, so they are unable to understand the magnitude of the task of rehabilitation.

(4) Those who have been to the "bottom" of alcoholism and back again almost universally agree that non-alcoholics do not understand the mind of an alcoholic—how it works, and plots, and schemes, and rationalizes, and distorts, and finally (God forbid) collapses. This, in turn, vastly complicates the problem of communication with him.

If these propositions are true then it is high time the Church makes the necessary effort to arm itself, by education and by sympathetic understanding, to do battle against this insidious enemy, by developing an intelligent pastoral approach to the alcoholic and to his family, making wise use of every facility, professional and non-professional, at its disposal. The following are offered as suggestions:

The first thing we have to know is to whom we are going to minister. Who is the alcoholic? Put in the simplest terms, an alcoholic is a "person with a distinct physical and emotional desire to consume alcohol beyond his capacity to control it, and in defiance of all rules of common sense." An alcoholic has an "abnormal

physical and psychological craving for alcohol, to which he may yield at any time, and to which he often does yield at the worst possible time." Please note that the touchstone in this definition is "control"—a "heavy drinker" is not necessarily an alcoholic, nor is an alcoholic necessarily a "heavy drinker." When a person's sustained consumption of alcohol exceeds his ability to control it, he is an alcoholic.

Alcoholism is a by-product of our society. Living in the vast labyrinth of complexities we have come to identify as "mid-20th-century American society" an individual is constantly faced with the building up of pressures, tensions, and conflicts which must be released if he is to retain his mental and emotional stability. The question is, "*How* are they to be released?"

Different people have different ways of releasing their tensions, some normal, others abnormal. The more tension, pressure, and conflict a person experiences, the more frequent and intense will become his participation in his chosen method of release. Alcoholism is probably always psychological in origin, symptomatic of deeper and more profound disorders within the individual personality himself.

It is imperative to get below the surface level of the alcohol, per se, to the deeper one of the emotional and psychological conflicts which produced the disease in the first place. But this may require professional help which no layman is equipped to give. An amateur trying to play psychiatrist or psychologist is something like a witch-doctor trying to practice medicine. We must all be quick to recognize our limitations and refer people to competent help.

One of the greatest and most frequent mistakes made in attempting to minister to an alcoholic is supposing him to be a "weakling," or a person devoid of moral conviction and responsibility. But an alcoholic is a very strong person. He expends a tremendous amount of intense energy in his drinking and in his attempts at self-justification. He is almost always a person of deep convictions and moral responsibility. He knows he is doing something wrong and he knows he is causing others suffering. What he does not know, or cannot or will not admit, is what to do about it. Anyone, therefore, who would presume to tell an active alcoholic that he ought not to be drinking or who would remind him of his obligations and responsibilities to himself and his family would lose forever perhaps, any real point of contact with him.

It follows, then, precisely because the alcoholic knows his actions have serious consequences, not only for himself but for others, that his situation is further complicated by the problem of acceptance. The alcoholic does not like himself. He will not accept himself nor will he

accept anyone else. Because the alcoholic will not accept himself, he does not expect anyone else to accept him, nor does he expect, or even want, anyone to do him a favor, nor does he believe that anyone else likes him. Least of all does he believe that his own family likes him, loves him, or cares about him.

Yet over against this lurks the threat of the one thing men cannot stand—rejection. When a person is rejected by another person or a group, there is set off a chain reaction of tensions and conflicts which, again, must be resolved and released if he is to retain his mental and emotional stability. If that happens to an alcoholic, the end result might be catastrophic. Therefore, if and when an alcoholic calls for help—go at once. Regardless of the time of day or night, go to him immediately, for if you put off seeing him he will feel rejected once more. He will feel that you are too “good,” or “busy,” or “pious” to defile yourself by contact with a “drunk.” He will become just that much more entrenched in his escape from reality.

One of the impediments to any pastoral approach to alcoholism lies in the fact that help for the alcoholic can never be “forced.” It must be voluntarily sought by the victim, himself. The apparent crux of the matter is that he will generally refuse help until he has hit bottom. It is, therefore, important to know that alcoholics may be separated into two major groups: “high bottom” drinkers and “low-bottom” drinkers. The “high-bottom” drinker will admit that alcohol has become the controlling factor in his life, and actively seek help, long before he has lost family, job, friends, self-respect. For him rehabilitation is fairly uncomplicated and restoration is possible without the tragedy of great personal loss. The “low-bottom” drinker, on the other hand, may have to lose everything he has, particularly family and job, before he is able to “come to himself” and admit that he is powerless over alcohol. For some, death comes before honesty. For the “low-bottom” drinker the way back is long and very hard, requiring absolute honesty, genuine humility, great sacrifice, and an honest resolve to face squarely the very tensions, pressures, psychological conflicts, and society in which the disease first took root. Anyone attempting to minister to such a person will be required to spend many hours working with him, perhaps referring him to professional help, gently but firmly leading him (never pushing), interceding for him both to God and to men, that he may be brought in the fullness of grace to see himself as he really is—and so begin the long, hard pull back to a normal life.

In this, I believe it is almost essential for an alcoholic desiring rehabilitation to identify himself with Alcoholics Anonymous. Their support and counsel will supplement and reinforce any intelligent



He Didn't Wait for “Voices in the Night”

Like most young men searching for a career, he gathered all the facts he could, talked it over, thought it through and made up his mind. But instead of deciding to be a lawyer or an engineer, he decided to be a minister.

He didn't see the “light flash” or hear “voices whisper.” Neither have most young men in seminary!

Because the call to the ministry is much like the call to any other profession, it doesn't always bowl you over. Usually it grows on you until you suddenly realize you couldn't be happy doing anything else.

To help you in thinking about the profession, we'd like to send you a free copy of “Live Option for You?” and “Are You a Many-Sided Man?”. These practical booklets describe the ministry as a career, help you decide whether it's for you, and tell you what steps to take if it is.

We hope you'll send for the booklets even if you're not considering the ministry as a profession. Reading them will make you a more understanding, better informed layman.

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pastoral approach made by the Church. Their help may well spell the difference between temporary and permanent sobriety. An alcoholic needs the support and counsel of others who fully understand him (because they have been there) in order to achieve satisfactory sobriety.

Here are some specific suggestions for developing a sound pastoral approach:

(1) Remember that there is no such thing as an "ex-alcoholic." Once a person has crossed the invisible, indeterminate line between "social drinking" and "compulsive drinking"—he is an alcoholic for the rest of his life. It is quite literally true that one drink may spell for him the difference between acceptance and rejection, fulfillment and emptiness—between life and death.

(2) When ministering to an alcoholic beware of pious platitudes, neat little moralisms, and Scripture-quoting. Such an approach will not even come close to him. Be careful, too, when and how you pray *with* him. Be sure he is ready for it.

(3) Unless you yourself are an alcoholic, don't tell an alcoholic that you "fully understand his problem" *You don't!* Be sympathetic, supportive (but not too supportive), as understanding as you may be, a good listener, a firm leader (without pushing), a true representative of Almighty God and His Church to this child of His.

(4) Never make the mistake of dismissing alcoholism as simply a "moral problem." It may begin as one but it never ends as merely a moral problem. Inherent in it are deep emotional and psychological disorders which must be reckoned with if any true motivation for rehabilitation is to be found. A purely moral approach will miss the mark.

(5) If an alcoholic promises you he is "on the wagon," pray for his fidelity but do not be discouraged if he doesn't attain perfection. We are ministering to very human human beings. Scars will remain, broken relationships may persist, and he may have occasional "slips" into the same

old pattern. If so, accept them for what they are, take them in stride, and go on from there. Actually, we should emphasize that an alcoholic really never has a "slip." He either makes a right decision or a wrong decision each time he is placed in proximity to alcoholic beverages. Do not reject him for having made a wrong decision—but do not, under any circumstances, condone it. Meet him where he is, love him, and offer him your continued help.

(6) There is only one time when an alcoholic's call for help might be deferred. If he calls for help when he is drunk—forget it. Just be sure to see him as soon as he is sober.

(7) The clergyman has a special responsibility to restore the alcoholic to his right relationship to God and to the Church. The priest's manner must be gentle yet unyieldingly firm, in word and example. Much will be accomplished through regular, though perhaps private, sacramental ministrations. The alcoholic has great guilt feelings that cry out for absolution. His communication with God in prayer is distorted beyond recognition, if not completely broken. Perhaps he even needs an introduction to prayer. Diligent yet patient instruction will prepare and restore him to receive the means of grace for the strengthening and healing of his body, mind, and soul.

(8) Be quick to offer the use of your parish facilities to local groups of A.A., as is becoming more and more common throughout the Church. In fact, A.A. groups, by and large, prefer the quiet dignity and "suggestive powers" of church facilities in which to hold their meetings. We must be sensitive to meet that need, for it may open many doors to us.

(9) Clergy and selected lay persons may organize themselves into a team for the express purpose of developing a pastoral ministry to alcoholics. Such organizations are incalculably beneficial to any sound pastoral approach, though I would be quick to point out that such a team must be developed, not merely appointed. In a number of communities responsible Church representation on local councils affiliated with the National Council on Alcoholism is making a significant contribution to their work among alcoholics.

(10) Take time for serious study. This is most necessary if one is to have a real grasp of what is involved in alcoholism. A wealth of material is available through both Church and secular agencies. Attendance at "open meetings" of Alcoholics Anonymous would be extremely beneficial in achieving insight.

(11) Finally, and most important of all, pray for the alcoholic to whom you seek to minister. Pray for him, for his family, and for yourself, that God will grant to each of you His grace and His truth so that His work of reconciliation may become a reality in the lives of His children.

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Refer to Key on page 24

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3801 Thatcher Ave.
Rev. Donald R. Van Splinter, v

UNITED STATES AIR ACADEMY Colorado Springs
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Rev. Desmond O'Connell, v
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WESTERN STATE COLLEGE Gunnison
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Rev. Robert J. Bobb, 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

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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.

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EMORY UNIVERSITY Atlanta
EPISCOPAL CHAPLAINCY, Room 117, Alumni Memorial Building, P.O. Box M
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Sun 7:30, 10; weekdays as announced

UNIVERSITY OF CHICAGO Chicago
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Rev. John W. Pyle, D.D.; Rev. Michael Porteus, M.A.
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Brent House, 5540 S. Woodlawn: Wed 7:30 HC, Sun 7 EP
University Hospital (G106) Fri 7:30 HC

UNIVERSITY OF ILLINOIS Champaign-Urbana
ST. JOHN THE DIVINE Champaign
Rev. F. S. Arvedson, chap.; Rev. H. C. Johnson, asst
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

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Rev. Claude C. Boydston, r
Sun 8, 9:15, 11; Wed 7 & 10; EP daily 5:30

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Rev. Clarence A. Lambelet, Episcopal chap.

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

NEW YORK

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Sun 9, 11, 12:30; Weekdays HC 5 Tues, 12 Fri

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Sun 8, 9:30, 11; Wed 7:20; Thurs 11

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Continued on next page

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

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UNIV. OF RHODE ISLAND Kingston
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 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 HC 9, EP 7; 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
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 Rev. McAlister C. Marshall, r & chap.
 Sun 8, 11, 6; Wed 7; HD 7 & 10

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

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 Rev. Paul K. Abel, chap.
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LETTERS

Continued from page 4

therefore too much to ask those who sentimentalize about the love of God to provide at least as secure a theological basis for the eternal activity of love within the Godhead before they jettison the doctrine of the Trinity?

(Rev.) BONNELL SPENCER, O.H.C.

Order of the Holy Cross
 West Park, N. Y.

Status in Church

In your January 17th issue, a Fr. Pettway, in a letter about the Pike articles, says, "... a bishop should be called 'Bishop,' at least; and priests should be called 'Father'; and doctors should be called 'Doctor.'" There may be agreement on the latter, but I can find nothing except, possibly outworn, custom to demand that titles be used rather than names.

In fact, one of our missionary bishops asks his people to call him by his Christian name because "we are all Christians." Strange, isn't it, that Christian names are much more prevalent across status lines in the business world than they are within the household of the Church?

WENDELL PEABODY

Associate in education
 St. Michael's Cathedral
 Boise, Idaho

Capitalization

Regarding the title of your magazine as found on the front, allow me to say that while it is different (and we *do* like things changed sometime) still I must concur with the Rev. Joseph N. Pedrick's letter in [L.C., January 3d] regarding the matter of school children.

I teach the second grade in one of our local schools. Capitalization of names, titles (of stories, books, etc.) is one thing I have been stressing.

The children will tell one that capitals must be used for names—of days, months, people, books, etc., etc., then turn right around and *write* them with *small* letters.

Regarding spelling Jesus with small letters, I think He, when used referring to Him, should be capitalized, also.

I must admit that the title with small letters is fascinating, intriguing, or what-have-you, *but* please let's remember the children and our influence on them.

Please accept my criticism in the spirit in which it is intended—not just for sake of an argument.

HELEN PAGE J. COOPER
 (Mrs. Charles J. Cooper)

Columbia, Tenn.

Numbers, Please!

This is the age of the jet plane and the long-line telephone. Therefore it seems to me in order to add the clergy's telephone numbers to their entries in the *Episcopal Church Annual*.

If enough of us indicated our desire for this, as a contemporary bit of personal data, I am sure the *Annual's* editor, Mr. Morehouse, would give it serious consideration. Do others think so?

(Rev.) JOSEPH FLETCHER

Episcopal Theological School
 Cambridge, Mass.

PEOPLE and places

Appointments Accepted

The Rev. John Battle, former rector, St. Andrew's, Fort Scott, Kan., is assistant rector, All Saints', Austin, Texas. He is also a student of Hebrew and linguistics, University of Texas. Address: 3821A Maplewood, Austin (78722).

The Rev. Ernesto J. Berhoft, formerly in charge of St. Luke's, Londrina, Parana, Brazil, is rector, Holy Trinity Parish, Rio de Janeiro. Address: Caixa postal 763-ZC-00, Rio de Janeiro, Guanabara, Brazil.

The Rev. George Robert Dawson, former rector, Grace Church, Baldwinville, N. J., is rector, St. Paul's, Paterson, N. J. Address: 452 Van Houten St., Paterson 1.

The Rev. E. Robert Dickson, former curate, Zion Church, Rome, N. Y., is rector, St. John's Church, Holbrook, Mass.

The Rev. Robert John Dodwell, former curate, Church of the Good Shepherd, Lake Charles, La., is vicar, St. Alban's Church, Monroe, and its mission, St. Patrick's, West Monroe, La. Address: Box 1114, Monroe.

The Rev. Theodore H. Evans, formerly on the staff of All Saints' Church, Worcester, Mass., is on the staff of the Church of the Redeemer, Baltimore, Md. Address: 5603 N. Charles St.

The Rev. David F. Gearhart, rector, St. Paul's Church, Centerville, Md., will be rector, Church of the Good Shepherd, Ruxton, Md. Address: Box 8038, Ruxton.

The Rev. John C. Grainger, former rector, Church of the Good Shepherd, Ruxton, Md., is executive director of the Kanuga Conferences, Hendersonville, N. C. This center is owned by the five dioceses in the two Carolinas.

The Rev. Alexander E. Livesay, former social worker with the Montgomery County (Md.) Welfare Board, is rector, Church of the Good Shepherd, Silver Springs, Md. Address: 818 W. University Blvd.

The Rev. Robert A. Moore, former curate, Church of St. John in the Wilderness, White Bear Lake, Minn., and vicar, St. Timothy's, Forest Lake, Minn., is priest in charge, Emmanuel Church, Adams, and Zion Church, Pierpont Manor, both in New York. Address: Box 67, Adams, N. Y. 13605.

The Rev. T. Christian Nelson, Jr., has been elected secretary of convention, diocese of Montana, to fill an unexpired term.

The Rev. Richard A. Wakefield prior to a recent illness was vicar, St. Matthew's, Auburn, Wash. He is now assistant, St. Luke's, Seattle. Address: 5718—22d Ave. N.W., Seattle, Wash. 98107.

New Addresses

The Rev. Robert D. Fenwick, 1016—8th Ave., S.W., Rochester, Minn. 55901.

The Rev. J. Daniel Gilliam, 2602 Fordham Dr., Fayetteville, N. C.

The Rev. E. Paul Haynes, 1630 Woodford Ave., Fort Myers, Fla. 33902.

The Rev. D. S. Luckett, Jr., 1823 Bundy, New Castle, Ind.

The Rev. Canon Frederick A. McDonald, St. Augustine's Church, 62 Wiesbaden, Frankfurterstrasse 3, Germany.

The Rev. Ronald L. Swanson, 1135 La Sombra Court, Turlock, Calif.

The Rev. Field Tooley, 18 Oak St., Dobbs Ferry-on-Hudson, N. Y.

Ordinations

Priests

Connecticut—On December 26, the Rev. Robert G. Holt, Jr., curate, St. John's, Bridgeport.

Easton—On December 21, the Rev. Walter Fred Hartt, Jr., assistant, St. Peter's, Salisbury, Md.

Michigan—On December 22, the Rev. Daniel H. Goodrich III, who continues as vicar, St. Edward's,

Fraser, and assistant, St. Paul's, Romeo, address, Box 34, Fraser; on January 6, the Rev. Peter H. Beckwith, who continues as assistant, St. John's, Plymouth, address, 574 S. Sheldon Rd.; the Rev. Donald D. Heacock, who continues as vicar, St. John's, Clinton, address, Box 564; on January 9, the Rev. Martin K. Bell, who continues as assistant, St. David's, Southfield, address, 16200 W. 12 Mile Rd.

Montana—On December 21, the Rev. Robert P. Kincaid, vicar, St. John's, Townsend, and Grace Church, White Sulphur Springs, address, 310 N. Cedar, Townsend; the Rev. Carol Gene Moore, curate, St. John's, Butte, address, Box 495.

Missouri—On January 10, the Rev. Marlowe Dean Anderson.

Nevada—On December 21, the Rev. Lloyd E. Johnston, curate, St. Paul's Church, Elko, and on the team ministry to Elko County, address, Box



548, Elko; on January 6, the Rev. Gary J. Adams, vicar, St. John's Mission, Glenbrook, and St. Patrick's Mission, Incline Village, address, c/o the church, Glenbrook; the Rev. Jerre B. Parks, curate, Trinity Church, Reno, and assistant on the district staff of the bishop's office, address, Box 1590, Reno (89505).

Spokane—On December 16, the Rev. Paul Dickson, vicar, St. Martin's, Moses Lake, address, Box 1437, Moses Lake, Wash. 98837.

Deacons

Oklahoma—On December 19, Martin Goller, St. John's Church, Oklahoma City, Okla.

Spokane—On November 20, William C. Miller, deacon in charge, St. James', Cashmere, and St. Luke's, Waterville, address, 220 Cottage Ave., Cashmere, Wash. 98815.

Perpetual Deacons

Michigan—On December 5, Shelley S. Salyards, assistant, St. Andrew's, Farmington, address,

36125 Paddleford; on December 16, Roy W. LeMoyné, assistant to the clergy, St. James', Birmingham, address, c/o the church; on December 20, William E. Church, assisting clergy of Cathedral Church of St. Paul, address, 4800 Woodward Ave., Detroit (48201); on December 27, Frederick Miller, assistant to the rector, St. John's, Royal Oak, address, 1107 Cloverdale.

Laymen

Morton O. Nace, Jr., is executive director of the Episcopal Churchmen, diocese of Chicago. In this position he is co-ordinator of all laymen's work throughout the diocese. Address: 65 E. Huron St., Chicago (60611).

Reginald K. Ingram, captain, Air Force Reserve, has been appointed director of the department of Christian relations, diocese of Washington. He was formerly chief of the Office of Equal Employment Opportunity, Rochester, N. Y. Address: c/o the diocese, Mount St. Alban, Washington 16, D. C.

Marriages

Mr. and Mrs. William Peter Marianos announce the marriage of their daughter, Maria Marianos, to the Rev. D. David Clemons, on December 28, at Henryetta, Okla. Fr. Clemons is in charge of Grace Church, Henryetta.

Births

The Rev. Eugene A. Monick, Jr., and Mrs. Monick announce the birth of their second child and first daughter, Katherine Innes, on November 3. Fr. Monick is executive secretary, committee on college work, second province.

Renunciations

On December 9, 1964, the Rt. Rev. Horace W. B. Donegan, bishop of New York, acting in accordance with the provisions of Canon 60, Section 1, of the Canons of General Convention, and with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry by Geoffrey MacGregor Armstrong.

Suspension

The Rt. Rev. Richard H. Baker, Bishop of North Carolina, acting in accordance with the provisions of Canon 64, Sections 1 and 3, has suspended William Robert Mill, presbyter, for a period of three years from January 1, for reasons of health.

DEATHS

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

The Rev. Henry Charlton Beck, formerly editor of the *American Church News*, died at his home in Robbinsville, N. J., on January 16th of a coronary occlusion.

Fr. Beck was born in Philadelphia, Pa., in 1902. He studied at the University of Pennsylvania and was a newspaperman and an instructor in journalism until he was ordained to the priesthood in 1948. As a layman he had served on the copy desk of the Philadelphia *Evening Bulletin*, and as editor of Rutgers University Press. From 1946 to 1949 he was vicar of St. Matthew's Church, Pennington, N. J. He served as vicar of Calvary Church, Flemington, N. J., from 1949 to 1951, and was rector of the church from 1951 to 1956. While in New Jersey he was editor of the diocesan periodical.

In 1956 Fr. Beck went to Maine to become director of public relations and vicar of St. George's Church, York Harbor. In 1959 he became editor of the *General Convention Daily* for the American Church Union, and then full-time editor of the *American Church News*, which post he held until 1962, when he moved to Robbinsville.

He had been performing regular parish duties as assigned by the Bishop of New Jersey, writing newspaper columns, and was engaged in work on new books. As an expert in regional history and folklore, he had participated in the tercentenary of the state of New Jersey. He recently returned from a visit to the Isle of Jersey where he engaged in a one-man Mutual Responsibility program to bring the Church in old and New Jersey into closer relationship.

Fr. Beck is survived by his wife, Isabel Marie, a daughter, Mrs. Susan Phillips, and two grandchildren.

Elizabeth D. Gerhard, member of the Church of St. Michael and St. George, St. Louis, Mo., died January 6th of a heart ailment.

Mrs. Gerhard was born in Danville, Va., in 1885. She operated the Church Book Shelf at the Bishop Tuttle Memorial Building in St. Louis for some 30 years.

She is survived by a daughter, Mrs. George A. Winkler, Sr., and a grandson, George A. Winkler, Jr.

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

POSITIONS OFFERED

HOUSEPARENT: Male or Female. Middle-aged. Live in. School in New Jersey for retarded children. References required. Reply Box B-177.*

ORGANIST, Choir Master, desired for full-time position, middle west Episcopal church, starting immediately. Boys' choir and mixed choir. Teaching privileges. Reply Box C-184.*

PRIEST to be curate interested in day school and assisting in regular parish ministrations. Growing parish in large southwestern city. Moderate Churchmanship. Correspondence desired. Reply Box T-187.*

SCIENCE INSTRUCTOR and boys' physical education coach needed to join staff of growing southwestern day school, presently offering classes through eighth grade. Reply Box E-185.*

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

POSITIONS WANTED

ORGANIST-CHOIRMASTER, experienced, B.Mus., desires full-time position in parish desiring high musical standards. Excellent references. Reply Box C-180.*

PARISH SECRETARY by Churchwoman, widow, two years' college, wide experience bookkeeper, secretary, cashier, mature, active and energetic. Now resident Chicago. Correspondence invited. Reply Box M-179.*

PRIEST, 35, seeks curacy or small church in South or Southwest. Prayer Book. Reply Box C-183.*

RUN-AWAY BOY

BILL ZIMPEL—16 years old, weighs 130 pounds, 5' 11", wearing knee length green corduroy coat. Faithful Churchman and may contact priest for assistance. Encourage boy to go home or write Father Joseph Turnbull, St. Peter's Church, West Allis, Wis.

WANTED TO RENT

ENGLISH COUPLE, mature, reserved, quiet desirable tenants, seek small apartment, good location, Manhattan. Might consider sharing. Reply Box H-186.*

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

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THE LIVING CHURCH
407 East Michigan Street Milwaukee, Wis. 53202

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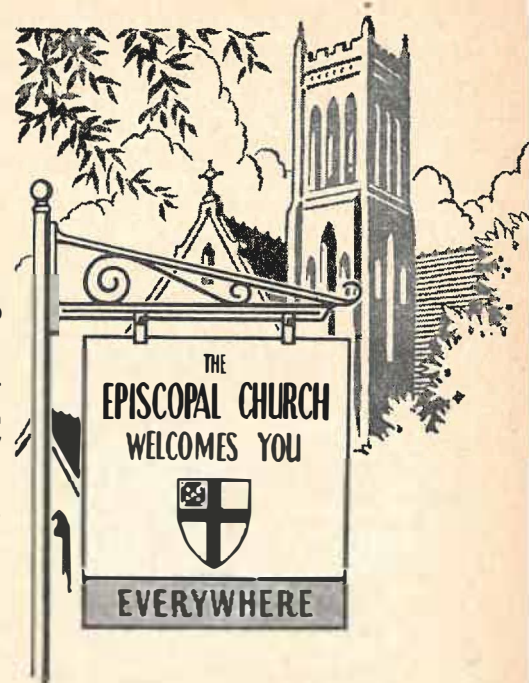
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THE LIVING CHURCH

CHURCH DIRECTORY

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



LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
Rev. R. Worster; 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. 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

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

MIAMI, FLA.

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

ORLANDO, FLA.

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

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

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

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; IS, 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.

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
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon 5:30, Wed 10, Sat 9

DETROIT, MICH.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S

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

SAINT ESPRIT

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

HEAVENLY REST

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

ST. IGNATIUS'

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

ST. JOHN'S IN THE VILLAGE

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

ST. MARY THE VIRGIN

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

RESURRECTION

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

ST. THOMAS

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

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

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

WESTERLY, R. I.

CHRIST CHURCH

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

RICHMOND, VA.

ST. LUKE'S

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

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