

The Living Church

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November 7, 1965

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**WELCOME
BISHOP HINES**



Walker-Dauner

From left: Fr. Porter, Bishop Hines, Fr. Stacey, and the Very Rev. Gordon Gillett, dean of St. Paul's Cathedral, Peoria: From the fringe into the center [p. 9].

A Look at the Past [p. 10].

BOOKS

Old Views in New Dress

Why I Believe There Is A God. Edited by **Howard Thurman.** Johnson. Pp. 120. \$3.95.

Why I Believe There Is a God is a collection of brief "inspirational essays" written by 16 prominent Negro clergymen. The essays appeared originally as a series in *Ebony* magazine.

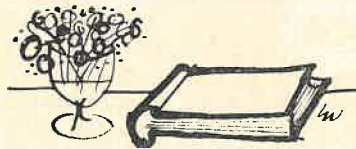
Dr. Howard Thurman, who edited the anthology, claims that the test of a religion may rest in its relevance to those who make up the "disinherited." In his introduction he writes:

"It is my conviction that what a man has to say about the meaning of God when he lives in a society which he largely controls and in which he is accepted may be quite different from what he has to say about the same God if he lives in a society in which he is marginal and of no account."

A marginal man is one who is thrust out from the center of things, far enough to gain perspective and the capacity for critique, yet who remains substantially a part of things and so may be sensitive to the inner life and needs of the society or system under which he lives. One might have expected, on this basis, to

hear some suggestion of the new and potentially more creative insights and approaches to the matter of faith for which so many are earnestly seeking in our day. Yet what one hears is the same testimony of "those who have come out of great tribulation" as has been proclaimed by Negroes for at least a century, simply dressed up in a more sophisticated form of expression.

Roman Catholic and non-Roman Catholic clergy, and an exponent of contemporary liberal religious thought have



contributed to the volume, providing widely representative points of view. The book is an authentic document of our times.

The essays should prove an inspiration to all those who look for a convenient servant-type God to "wipe away all tears" and to aid in one's climb to safety or success. The most persistent theme is the God of my mother's prayers who has worked seeming miracles in His guidance of men and nations, and therefore of whose existence I am confident. In some-times noble and poetic language, with

occasional philosophical allusions, these simply written essays effectively portray the current mind-set of what has been called the "American religion with three denominations, Catholic, Protestant and Jewish." In this sense, the book is marked by a universalistic character. The basic purpose of the essays would seem to be to summon men to a sense of the religious.

The God of historical revelation has no central place in the anthology, and actually may legitimately have no voice in the intimate or interior religious growth of these great men. For those who see the issue of unbelief as central to belief, as for the growing masses whose daily involvement in a secular world is stripped of former religious assumptions, the book affords remarkably little positive insight or illumination. For those within the Churches who would value an aid to the diagnosis of current Christian malaise, this book should prove a resource of some significance.

Marginal men have always before them two choices. They may be imitative and so hopefully be assimilated, or they may be creative, affording critique and redemptive judgement. The Jews of Old Testament times made the latter choice; the Negro of our day has apparently made the former. One cannot blame the Negro for wanting to become increas-

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At all bookstores

ingly a part of the main stream of American life. Yet in forfeiting his creative role, he has by-and-large simply appropriated and mirrored American religious values. Ironically, the greatest value of *Why I Believe There Is a God* seems to rest in just this circumstance.

(Rev.) NATHAN WRIGHT, JR., Ed.D.

Signs for Seniors

Sacramental Living. A Senior High School Unit. By Samuel J. Wylie. Seabury. Pp. 61. Paper, 75¢.

The Rev. Samuel J. Wylie has written six brief readable chapters on the sacraments and sacramental living in his senior high school unit, *Sacramental Living*. He never loses sight of his senior high audience and his illustrations and analogies are relevant to them. He points out the different levels of meaning of signs, and shows how these levels of meaning are applicable to the sacraments. In two chapters dealing with Holy Communion he gives short descriptions of various points of view about the presence of our Lord in this sacrament. He also is quite to the point on Baptism, penance, and marriage.

The study guide is particularly good in picking up the major accents of Fr. Wylie's work in dealing with their relationship to some teen-age concerns—sex, stealing, acceptance, etc. The guide is so prepared that it can be used for a few sessions or stretched out over a much longer period.

Sacramental Living is a welcome addition to the growing body of study material for young people in the Church.

(Rev.) MILLER M. CRAGON, JR.

Verbal Problems

Toward a Theology of History. By J. V. Langmead Casserley. Holt, Rinehart & Winston. Pp. 238. \$6.

There is no more urgent problem facing theology today than the formulation of a theology of history. Christianity is based on a belief that God has revealed Himself through historical events; the validity of the faith depends on the truth of that belief in revelation through history. No wonder that such theologians as Tillich, Cullmann, Niebuhr, Daniélou, Butterfield, Bultmann, and Richardson have dealt with the subject.

To this discussion the Rev. Dr. J. V. Langmead Casserley, the distinguished holder of the chair of philosophy of religion at Seabury-Western, now makes his contribution. He has many wise and/or provocative things to say: One is particularly fascinated by his theory that Toynbee applies to secular history the typological method of interpretation which is used by the New Testament writers and the Church fathers in their

exposition of the meaning of the Old Testament.

Since a review cannot do justice to such a complex book, a book which admittedly has many virtues, our attention will be focused on a shortcoming. It is a fault which inhibits realization of many of the book's good intentions. This particular flaw is a tendency to solve verbal problems rather than problems of content. Thus the refutation of neo-orthodoxy is a denial of its claim to be orthodox. That the theologians so designated do not describe themselves as neo-orthodox and that it is a commonplace to lament the inadequacy of the term is not mentioned. Nor is there any serious effort to come to terms with what the so-called neo-orthodox do affirm and to make any really telling criticism of it. Or again, there is a reference to Rudolf Bultmann in the allusion to "the mythic idea which we have borrowed from David Strauss and which plays so large a part in contemporary mythic theology." Yet what Strauss means by myth and what Bultmann means by it are two very different things.

Dr. Casserley calls the mythological interpretation of the New Testament "a relic of Hegelianism which still survives." He thus refers to Hegel's dialectical theory that history moves from thesis to antithesis to synthesis; this theory is rightly objected to as an imposition on history rather than an induction from history. How, then, is mythological interpretation Hegelian?

"If the doctrine that all assertions recorded in the New Testament are literally true represents thesis, the radical notion that they are all literally untrue represents antithesis. We can then move on triumphantly to the grand synthesis according to which the records and assertions of the New Testament are mythically true."

This dialectical analysis of the progress of biblical scholarship is made by Dr. Casserley, but it is Bultmann who gets blamed for being a Hegelian.

The author's description of Form Criticism as biblical Kantianism, his treatment of Croce's dictum that all history is contemporary, and many other arguments display this tendency to solve verbal problems. Perhaps the difficulty is that this material was originally presented as lectures and thus this rhetorical presentation was adopted for pedagogical purposes in a situation where a closely reasoned argument could not be followed. Or, perhaps the writer's Platonism leads him to treat broad universals rather than to wrestle with knotty particulars.

Whatever the cause, such dismissal of a whole system of thought in a well-turned phrase neither takes an opponent seriously enough to learn from him nor comes to close enough grip with his thought to be able to offer an effective refutation of it.

(Rev.) O. C. EDWARDS, JR.



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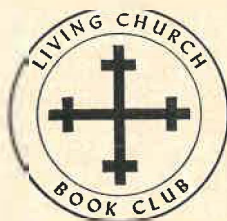
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The Living Church

Volume 151 Established 1878 Number 19

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

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DEPARTMENTS

Books	2	Letters	5
Deaths	23	News	6
Editorials	15	People and Places	23

FEATURES

Twenty Years After	Carroll E. Simcox	10
The Lesser Feasts and Fasts	Allan C. Parker, Jr.	13
The Church's Seminaries	John S. Higgins	14
The Key	Dale E. Avery	16

THINGS TO COME

November

- 7. Twenty-first Sunday after Trinity
- 14. Twenty-second Sunday after Trinity
- 21. Sunday Next before Advent
- 25. Thanksgiving Day
- 28. Advent Sunday
- 30. St. Andrew

December

- 5. Second Sunday in Advent
- 12. Third Sunday in Advent

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

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

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LETTERS

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

Can You Help?

May I use the columns of your magazine to request the help of any reader in locating the authors of two prayers? The first of these prayers (which we traditionally use at St. Barnabas Hospital as "our" prayer) begins, "O Almighty God, who callest Thy holy apostle, Barnabas, to follow in the steps of Thy blessed Son in administering to the sick and suffering. . . ." I know where this prayer may be found in a collection, but I am interested to know who composed it.

The second prayer which I have in a form labeled "A Priest's Prayer" concludes with the words, ". . . lest that after I have preached to others I myself should be a castaway." Although I do not know of any collection of prayers which includes this, I do have it in printed form but would like to know the author of it. I shall appreciate any help in getting the composers of both of these prayers.

(Rev.) P. M. GILFILLAN
Chaplain, St. Barnabas Hospital
714 Ninth Avenue South

Minneapolis, Minn.

Church's Judicial System

The widespread and critical reaction [L.C., October 17th] to the "not guilty" verdict in the case of Thomas L. Coleman, accused of the slaying of Episcopal seminarian Jonathan Daniels, is certainly understandable. Among the reactions you report is that of Dean Coburn who stated that any judicial system which denies justice, equality before the law, and due process of law must be condemned.

Then, if this be true, must not our Church be condemned?

Any student of Canon law knows that the judicial system of the Protestant Episcopal Church is the weakest part of its structure. There is good evidence to prove that, when our Church's judicial quarrels involve rights or property, there is no genuine equality before the law and that due process of law is denied.

As White and Dykman (*Annotated Constitution and Canons*) point out:

"At present each diocesan bishop is a lawgiver and, consequently a law unto himself. . . . At present the Church is in the same position in which the United States would be without a fed-

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

eral judiciary to enforce the supreme law of the land. We have the supreme law of the Church made quite uncertain by the power of each bishop to declare and pronounce differently upon it. Neither evenhanded justice nor dignity is so achieved."

While shouting, sometimes quite noisily, for justice for all men, why doesn't the Protestant Episcopal Church take the log out of its own eye?

(Rev.) GEORGE N. THOMPSON
Rector, Church of the Holy Faith
Inglewood, Calif.

Roman and Reformed

Reference to "martyrs under Roman Catholic Queen Mary" in your editorial entitled, "There Were Anglican Martyrs" [L.C., October 10th], brings to mind a caution by the late Bishop of Ely, the Rt. Rev. H. E. Wynn: "Too often, in Roman and non-Roman works alike, it is assumed that after, say, the time of St. Leo and St. Gregory the Roman hegemony was accepted by the whole Church—at any rate of the West—until the Conciliar movement and the Reformation . . . throughout the Middle Ages there was always a 'non-Roman' party in the Church . . . it was only after the centralizing party gained the upper hand at Constance and still more at Trent, that the more specific Roman claims hardened into an autocracy that had its natural and logical consequences in the Vatican decree of 1870" (*Theology*, June, 1939, p. 472).

For the sake of ecumenical fairness we must stop identifying the Roman Catholic Church with the dark periods of the unreformed Medieval Church. Let us respond to the generous ecumenicity of the late Pope John and his successor, Paul VI, in designating those not of their Communion but united with them by Baptism as "separated brethren." The Roman Catholic Church is a reformed Church for today because it was among the reformed bodies produced by the Reformation, but by taking time, eighteen years (at the Council of Trent 1545-1563), for the task, the most effectively reformed, and successful one, of the group.

(Rev.) ENOCH JONES, JR.
Chaplain, Volunteers of America
Los Angeles, Calif.

Editor's comment. Gladly do we grant all this. But Queen Mary was a Roman Catholic, as a Papalist, and Latimer and Ridley were martyrs.

Spiritual Communication

I was certainly surprised at your answer [L.C., September 26th], to the question concerning spiritual communication. Communication from the spirit world is much more common than people think, and is a very strong and convincing indication of an existence after death. I think your questioner should have been allowed this assurance. If the Church proscribes communication from the spirit world, through whatever medium, it will be the type of attitude which makes non-churchgoers out of many Christians. It is true that the spirit world is populated with as many evil spirits in proportion to good personalities as is earth. It is plausible

Continued on page 21

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The Living Church

November 7, 1965
Twenty-first Sunday after Trinity

For 87 Years:

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

EPISCOPATE

Bishop Harris

Funeral services for the Rt. Rev. Bravid Washington Harris, retired Bishop of Liberia, were held at Washington Cathedral, Washington, D.C., on October 27th. Bishop Harris died of a heart attack while driving near Fredericksburg, Va., on October 21st [L.C., October 31st]. Riding in the car, which left the road and crashed into a wooded area, were Mrs. Harris and Mr. Arthur Ben Chitty, president of the Fund for Episcopal Colleges and a member of the Living Church Foundation.

Both Mrs. Harris and Mr. Chitty were injured and at press time were still hospitalized.

Bishop Harris was born in Warrenton, N. C., in 1896. He was a graduate of St. Augustine's School, Raleigh, N. C., and received the B.D. degree from Bishop Payne Divinity School in 1922. In 1946, he received the D.D. degree from Virginia Theological Seminary. He was ordained to the priesthood in 1922 and was priest in charge of All Saints' Church, Warrenton, from 1922 to 1942, and rector of Grace Church, Norfolk, Va., from 1924 to 1943. He was archdeacon for Colored Work in the diocese of Southern Virginia from 1937 to 1943. During World War I, he served as a first lieutenant in the U. S. Army in France.

Bishop Harris was secretary for Negro work in the Division of Home Missions of the National [Executive] Council's Home Department, a position he held until his election to the episcopate at the House of Bishops' meeting in Birmingham, Ala., in January, 1945. He was consecrated on April 17, 1945, at Christ and St. Luke's Church, Norfolk, Va., left for his work in Liberia in September of that year, and was enthroned at Trinity Pro-Cathedral, in Monrovia, in October, 1945. Bishop Harris retired in January of 1964 and was succeeded by Bishop Brown, who became Coadjutor in 1961.

During the time Bishop Harris served as Bishop of Liberia, he revived Cuttington College and Divinity School, which moved to a site 120 miles inland from Monrovia. Cuttington College was a victim of America's depression in 1929 so for 20 years it lay in disrepair and disuse until Bishop Harris chose it as a

center for mission. Now the college is recognized by both American and European colleges and universities for its high scholastic standards.

Also standing in Liberia as reminders of the bishop's concern for education are new schools and innumerable improvements on other schools. Church buildings—many made of poor frame construction or of mud and thatch—were modernized under Bishop Harris' guidance, and at the time of his retirement approximately 15 new churches had been built. Shortly before his retirement, he participated in the dedication of the Protestant Episcopal Church Office Building in Monrovia, which houses the district's headquarters as well as other businesses.

Bishop Harris returned to the United States after his retirement to be acting director of the Foundation for Episcopal Colleges, now the Fund for Episcopal Colleges. He retired from this position this year, but remained active and worked closely with Mr. Chitty.

The two men were on their way to St. Paul's College, Lawrenceville, Va., to attend a board of trustees meeting, when the bishop died.

Bishop Harris, the author of *A Study of Our Work*, is survived by his wife, the former Flossie Mae Adams, two sisters, and two brothers.

NCC

Red China and the U.N.

A recommendation urging admission of Communist China to the United Nations headed a series of actions aimed at bolstering efforts toward world peace taken at the October meeting in St. Louis, Mo., of the Sixth World Order Study Conference of the National Council of Churches.

In the action, passed by some 500 delegates at a four-day meeting, the Conference asked that the United States cease its opposition to Red China's U.N. membership "without prejudice to its own policy of diplomatic recognition and under conditions that take into account the welfare, security and future political status of Taiwan (Nationalist China)."

In addition to asking a change of U. S. position in regard to Red China, the U. S. was asked by the Conference to support United Nations policy which would provide for representation in the world body



Bishop Harris
Concern for education.

of both parts of "such divided nations as Germany, Vietnam and Korea . . . without prejudice to the possible unification of these countries."

The U. S. was urged to give careful study to "regularizing diplomatic communication" with Red China and to "the conditions under which diplomatic recognition may appropriately be extended."

In addition, free travel between the U. S. and China was advocated and the Conference went on record as favoring "the sale of food and other non-strategic items" to China "through commercial channels" as is done by Canada and Britain.

Addressing itself to U.N. peace-keeping operations, the Conference urged that the body's General Assembly be prepared to act "in situations where the Security Council fails to act."

The "principal reliance" for enforcement of peace should be placed on the U.N., it was stated and the U. S. was called on to "remove its reservation to the acceptance of the compulsory jurisdiction of the International Court."

The U. S. Congress was also urged to ratify U.N. conventions on genocide, slavery, forced labor and political rights for women.

Addressing itself to other specific world trouble spots, the Conference called on the U. S. to seek an "immediate" begin-

ning of negotiations to end the conflict in Vietnam.

Bombing of North Vietnam should be halted and while the present military action continues, bombing in South Vietnam should be restricted to strictly military targets the Conference said.

The U.N. was requested to convene a peace conference to explore ways of settling "long-term issues" in Vietnam, with participants in the conference to include "all interested governments, with representation from the National Liberation Front."

Demonstrations in the U. S. against this country's policy in Vietnam came to the attention of the Conference delegates, who endorsed the rights of citizens to dissent.

The American executive, legislative, and judicial branches of government, it was declared, should "firmly maintain the inalienable rights of all American citizens to appraise, criticize, and, by legal means, endeavor to mold opinion" concerning the U. S. foreign policy, "as well as to support and pray for it."

The Conference advocated support of independence for Rhodesia from Britain "only when effective guarantees are provided for participation of the African majority in the government and all aspects of life in that country."

It stated that Rhodesia "should be required to comply" with the five proposals of Great Britain made last February. These call for unimpeded progress toward African participation in Rhodesian life, opposition to repressive Constitutional amendments, improvement in the political status of Africans, repeal of all racist



New York Times

Salvation Army service of thanksgiving at the New York City cathedral.

laws, and assurance of an independent agreement agreeable to the majority of Rhodesians.

Members of South African Churches and the business community "who have Christian conscience and responsibility" were urged to "wrestle against *apartheid*." At the same time, the Conference admitted "in humility and repentance that American Christians do not know all solutions to racial problems."

Another recommendation asked that the U. S. "discourage such investment in southern Africa as gives implicit support" to the minority rule there. And in a parallel action, the NCC's General Board was called on to recommend to its 30

member Churches that they examine the extent to which their investments in South Africa, Rhodesia, Mozambique, and Angola "may be supporting the structure of minority domination in those areas."

In the continuing search for world peace, the Conference suggested that the World Council of Churches, the Roman Catholic Church, and the Eastern Orthodox Ecumenical Patriarchate convene a conference to explore "the religious approach to world peace."

Also, the NCC was called on to "invite Roman Catholic, Jewish, and other religious communities" to share in "planning and sponsorship" for future national study conferences on world order.

At the sessions in St. Louis, six Roman Catholic and six Jewish consultant observers were in attendance.

[RNS]

NEW YORK

Centennial Anniversary

About 10,000 members and friends of the Salvation Army jammed the Cathedral Church of St. John the Divine in New York City on October 24th to attend a service of thanksgiving marking the Army's 100th anniversary.

The centennial sermon was delivered by General Frederick Coutts, of London, international commander of the Army, who praised the assistance given to Salvationists through the years. He particularly cited Bishop Donegan of New York for helping raise the Army to its present place in the "ecclesiastical sun." The bishop's aid, General Coutts said, "was a generous and Christian act toward one of the junior Churches from a senior."

Other speakers included Bishop Donegan; Lord Caradon, Britain's permanent representative to the United Nations; Archbishop Iakovos of New York, Primate of the Greek Orthodox Archdiocese



RNS

In St. Louis, delegates to the Sixth World Order Study Conference sponsored by the N.C.C. heard Roman Catholic, non-Roman Catholic, and Jewish speakers. Among participants (from left) were: Father Robert F. Coerver, C.M., of the Roman Catholic Kenrick Seminary, St. Louis; Dr. O. Walter Wagner, executive director of the Metropolitan

Church Federation of St. Louis; Miss Barbara Ward, economist, of London; the Very Rev. William Mean, dean of Christ Church Cathedral, St. Louis; Rabbi Joseph Rosenbloom, president of the St. Louis Rabbinical Association; and Dr. Andrew W. Cordier, New York City, dean of the School of International Affairs at Columbia University.

of North and South America and president of the World Council of Churches, and New York Gov. Nelson Rockefeller.

The service climaxed the four-day Eastern Territorial Centennial Congress of the Salvation Army. The Army began its task of ministering to the needy in the slums of London's East End with only a tent for shelter on July 2, 1865.

RWF

New Title

by the Ven. CHARLES REHKOPF

The Rural Workers Fellowship of the Church will become "The Society of RWF" if the membership approves a referendum by mail. This was one of the decisions made by the Fellowship's board of directors meeting at Roanridge near Kansas City, October 21st.

Organized in 1923, the RWF has for a generation been active in support of the mission of the Episcopal Church in town and country. The name indicates to many a geographical connotation which is not always understood in a metropolitan culture. Some object to the term *rural*.

The new title, "The Society of RWF," preserves the initials by which the organization has long been known, but new meanings have now been given these. RWF now stands for Renewal, Witness, and Fellowship "within the Anglican Communion in country, town, and small city." Definition has been given to these: Renewal—to encourage greater commitment by Christians to the Church's mission and ministry in these areas and to work for cultural, physical, economic, and spiritual attainments; Witness—to speak concerning the issues which affect the Church's mission in these areas; and Fellowship—to provide means of prayer, study, training, and recognition whereby we may be united in our common interests and to cooperate with other groups which share our concern.

Earlier, during the summer, the membership approved a new method of election of directors, who are now elected by provinces. Included in the board are two representing the Anglican Church in Canada: the Rev. C. R. Elliott, of New Brunswick, and the Rev. Derek Salter, of Saskatoon. Other directors include the Rev. Messrs. David Talbot, Jennings Hobson, Robert Cowling, Max Brown, Fred Smythe, and Charles Rehkopf. Fr. Brown, of Waukesha, Wis., was elected president.

Three members were named to receive the RWF award, a scroll and citation: the Rev. Thomas McElligott, Minneapolis, the Rev. William Davidson, Bishop-elect of Western Kansas, and the Rev. Arthur Freeman, Hayward, Calif.

The annual meeting resolved to call upon the Executive Council and the staff of the Home Department to continue its support of the town and country program of the Church.

CHICAGO

Grant to Urban Center

The Urban Training Center for Christian Mission, Chicago, Ill., has been awarded a grant of \$600,000 by the Ford Foundation. A joint announcement of the grant was made October 26th by the Foundation and by Dr. Joseph Merchant, president of the board of the center, and its executive director, the Rev. James P. Morton.

The center, supported by 16 American Churches, has begun its second year of operation involving annually more than 200 clergy, seminarians, and laity (Roman Catholic and non-Roman Catholic). The training provides actual involvement and exposure within the major problem areas of modern society, enabling trainees (men and women) to prepare for effective ministries within the freedom movement, mass community organization, anti-poverty programs within the central city, business and industrial organizations, and agencies for planning and programming at the metropolitan level. Throughout the program trainees are challenged to reflect theologically on their specific involvement and to evaluate the faithfulness and the flexibility of the Church in the modern city.

Trainees combine a full curriculum of seminars and work shops, using the city of Chicago as a laboratory, along with active participation in organizations in the field. Training sessions range between one, three, and ten months duration, with a special industrial course lasting two years.

The Ford grant will expand the center's program by providing fellowships for clergy as well as internships for center graduates who need further specialized training elsewhere. Priority will be given to pastors from Negro churches, storefront churches, and other informally organized fellowships. A new member of

the staff, director of fellowships and internships, will be chosen to administer the program and to recruit approximately 50 men each year for this training period.

Foundation funds will also enable the center to engage urban experts in housing, job creation, education, and community development as well as to design ways of evaluating the effectiveness of the program over the next four years.

In addition to the executive director, Fr. Morton (an Episcopal priest), other staff members include: Dr. Richard Luecke, director of studies (Lutheran Church, Missouri Synod); the Rev. J. Archie Hargraves, director of mission development (United Church of Christ); Dr. Paul E. Kraemer, director of research (Church of the Netherlands); the Rev. Carl Siegenthaler, director of field engagement (United Presbyterian Church in the U. S. A.); Dr. Niles Carpenter, research consultant (Episcopal Church); and Dr. Stanley J. Hallett, planning consultant (Methodist Church).

The basic budget of the center is supported by the participating churches as well as several foundations. Last year the Sealantic Fund of New York City granted a total of \$415,000 to be used over a five-year period. By 1969 the participating churches will shoulder the center's total operating budget.

Backing the center's program are: the American Baptist Convention, American Lutheran Church, Anglican Church of

Mr. Stanley D. Willis (left) is congratulated by the Rev. Canon Charles Martin, headmaster of St. Albans School for Boys, Washington, D. C., on being named to the Douglas McKain Scott memorial chair in English. Established to honor a distinguished master, the chair was made possible through the legacy of Mr. Scott, who was himself an English master at St. Albans for more than 30 years. A graduate of St. Albans, Mr. Willis has taught in the English department for the past decade and is director of admissions for the Upper School.



Canada, Church of the Brethren, Church of God, Disciples of Christ, Evangelical United Brethren, General Conference Mennonite Church, Moravian Church, Presbyterian Church in the United States, Episcopal Church, Progressive National Baptist Convention, Reformed Church in America, Roman Catholic Church, United Church of Christ, and the United Presbyterian Church in the U. S. A.

New Building Approved

Delegates to the convention of the diocese of Chicago, meeting October 19th and 20th in Chicago, unanimously approved a recommendation by Bishop Burrill of Chicago that the necessary steps be taken to build a new combined diocesan headquarters and cathedral house. Final plans will be presented to the convention for action at a later date.

The convention approved a missionary budget of \$842,021, which will increase the allocation of the department of Christian social relations from \$115,700 to \$154,965 to provide for increased work in the inner city.

The canon governing the election of members of the diocesan council was changed to provide that nominations to the council, beginning in 1966, be made by the deaneries on a rotating basis.

Approved was a resolution supporting the Presiding Bishop's statement of October 4th regarding the "travesty of justice" surrounding the trial of the person accused of the killing of Jonathan Daniels [L.C., October 17th]. The resolution asked that the diocese continue to support every effort for the eradication of the social and economic conditions which have caused serious riots, and to urge the support of the concept of equal opportunity in employment and housing, and, with the diocese, implement the resolution of the House of Bishops calling for the placement of clergy anywhere in the Church without regard to race, color, or national origin.

QUINCY

Rebirth of a Church

Instead of following the usual pattern of flight from a depressed neighborhood with a Negro majority, a church in Peoria, Ill., will deliberately move back into such a neighborhood with the purpose of building slowly, and if need be, painfully, an integrated, community-minded congregation.

St. Stephen's Church, which for 70 years was located in an all-white residential area of factory workers on the south side of Peoria, has purchased the facilities of St. Paul's Lutheran Church, which include a house and school, for \$36,500. This is an area where white people comprise 35% of the population, an area where at least 15% of the city's population is jammed into less than five or six

per cent of its area total.

It is an area which shows all the problems of metropolitan overcrowding—race problems, police problems, fire problems, health problems, and housing problems. It is this area into which St. Stephen's will move by December 1st.

Shortly after the Rev. Canon George C. Stacey became vicar of St. Stephen's in January, 1963, the congregation was told by the Rt. Rev. Francis W. Lickfield, Bishop of Quincy, that "all evidence seemed to point to the fact that St. Stephen's was, in fact, dead, and that it needed simply to be buried or to be born again."

The congregation then began a process of self-evaluation which resulted in this rebirth. Bishop Lickfield wrote the Rev. Philip Zabriskie, associate director of the Home Department of the Executive Council, seeking help for this mission in their studies of the community. Fr. Zabriskie assigned the Rev. Reinhart Gutmann to a field visit to Peoria to assist St. Stephen's in reaching a decision about the congregation's future.

Since August 4th Fr. Stacey has been assisted by the Rev. Nathaniel Porter, a Negro, who went to St. Stephen's from a post as vicar of the Church of the Redeemer at Pineville, S. C.

But Fr. Stacey said: "He's not here for Negro people, and I'm not here for white people. We are both here as ordained ministers of God to serve all people."

Not everyone in the 100-member congregation agrees, however, with the move from the fringes into the center of the densely populated area. "We've lost about a third of our people from St. Stephen's," said Fr. Stacey. "Funny thing about it, however," he continued. "I think this fact has made the other two-thirds stronger. In fact, they seemed kind of shocked that anyone would want to go elsewhere."

To help St. Stephen's in their move, the Rt. Rev. John E. Hines, Presiding Bishop, spoke on October 12th at a public benefit dinner in a Peoria hotel.

The proceeds of the dinner are being used for community service projects and material for such projects. "In moving from a one-room parish hall to a three-story building, St. Stephen's will need to acquire a good deal of equipment and furniture," said Fr. Stacey.

Both Fr. Stacey and Fr. Porter said they have received a warm welcome from the Negro churches that already exist near the Lutheran church. "There is no thought in our mind of being sheep-stealers," said Fr. Stacey, "but there are plenty of wandering sheep to be gathered up. This is an area to be served." Neither Fr. Stacey nor Fr. Porter like the word "integration," but one aim of the new St. Stephen's is to serve people of the neighborhood with no regard to race.

A community-centered program of activities that may range from Head Start classes to planned parenthood meet-



Walker-Dauner

Fr. Stacey (left) receives the keys to the Lutheran church facilities from the Rev. M. L. Bischoff.

ings is foreseen. The church has given wide latitude also for worship, allowing for healing services and hymn sings in addition to the basic form of the Mass. "We'll try almost any kind of activity for which we can discern a need there," said Fr. Stacey.

Fr. Porter said he hopes a choir could be started in the new St. Stephen's. "There are a lot of children in the area," he said. Fr. Porter has sung in a number of choirs, including the cathedral choir in New York City.

Last spring, when the purchase of the facilities of St. Paul's Lutheran Church was underway, Fr. Stacey told his congregation: "It seems to me that for far too long the Church has forgotten that the Church is placed in the city to serve God's people, no matter what their race, their economic status or social position. We have, for too long, considered the clergyman as being merely a chaplain to people who already are Church members."

The withdrawal of the church from the city, he said, has resulted in a spiritual vacuum in the lives of the teeming numbers of newcomers who have moved in and we need not be surprised at their indifference to the Church."

Fr. Stacey said the church, initially, will remain a mission. After talking to two veteran clergymen in the area, the Rev. Calvin Hightower, of Morning Star Baptist Church, and the Rev. Vincent Dietzen, of St. Joseph's Roman Catholic Church, he said he had found "nothing but welcome and encouragement." "Here are two fine men, and Fr.

Continued on page 17

TWENTY YEARS AFTER—

**A return
to 1945
through
the pages
of The Living
Church**

by **Carroll E. Simcox**

For this anniversary issue it struck me that present-day readers might want to take a look back into the past, but not too far back. Fifty years back? "Hardly a man is now alive. . . ." Ten years? That isn't even history yet. So twenty years seemed about right: 1945, a year that saw the Yalta Agreement, the death of Roosevelt, V-E Day, the Potsdam Conference, Hiroshima, V-J Day, the official establishment of the United Nations.

How did the affairs of the Kingdom of God and the kingdoms of men appear to the writers and readers of *THE LIVING CHURCH* in that year? There may be some

value, and certainly some interest, in resurrecting a year for the purpose of recalling our own passage through it and reflecting upon it as prelude to the present.

So to prepare this article I pulled out the bound volume of *THE LIVING CHURCH* for 1945 and began with number 1, page 1.

The editor then was Clifford P. Morehouse, but he was on military duty and writing regular "Dear Family" letters to L.C. readers from "Somewhere in the Pacific." Peter Day, then acting editor, was here in Milwaukee in charge of the home work. Where are they now? Mr. Morehouse is at his home in Katonah, N. Y., happily recovering from a recent heart attack, and Mr. Day is at this moment in Rome, attending the current session of Vatican Council II as Ecumenical Officer of the Episcopal Church. One name that was on the masthead then is still there—that of Marie Pfeifer. She was then business manager, she is now advertising manager. The intervening score of years is to her as but a day that has passed. And Paul B. Anderson, Th.D., who was then an associate editor still is one.

The Church School Essay Contest for 1945 was on the subject, "Toward Christian Race Relations." The cash prizes were in war bonds. The winners, whose essays appeared in the May 13th issue, were Sally Meyers, of St. Helen's Hall, Portland, Ore.; Sallie Bird Vandever, of Margaret Hall School, Versailles, Ky.; and Evelyn Wong, of St. Andrew's Priory, Honolulu, Hawaii. One of the judges of this contest was the late Dr. Bernard Iddings Bell, who wrote some candid comments (and he could be candid) about the entries. Most of them, he noted, were



Editors past and present: Mr. Morehouse, Fr. Simcox, and Mr. Day.



Dr. Anderson: Associate editor, then and now.

honest thing the Church can do at the next General Convention is to withdraw from the Federal Council of Churches of Christ in America, if the General Council does not repudiate its seeming approval and promulgation of such doctrines. . . .”

Franklin D. Roosevelt died on April 12, 1945, and in the L.C. of April 22d a full account of the funeral and the reaction of the world to the event is given. The service in Washington was held in the East Room of the White House and was conducted by the Rt. Rev. Angus Dun, Bishop of Washington (now retired), assisted by the Rev. Howard S. Wilkinson, of St. Thomas' Church, and the Rev. Dr. John G. Magee, of St. John's Church. At the burial at the family home in Hyde Park, the Rev. W. George Anthony, rector of Mr. Roosevelt's home parish St. James' Church, officiated.

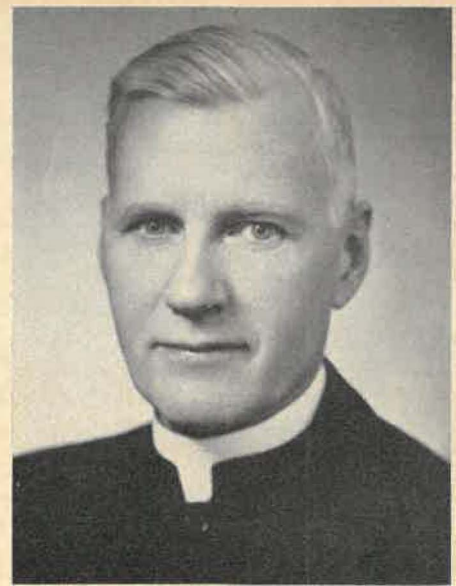
May 8th was V-E Day. Among the earliest observances of the victory in Europe were the services conducted on May 7th at four industrial plants in Milwaukee by the Rev. Canon Marshall M. Day, rector of Christ Church, Whitefish Bay, and father of Peter Day, then acting editor of THE LIVING CHURCH. “Break for the nearest church rather than the nearest bar,” Fr. Day counseled the workers. “Turn to God first and be thankful to the millions of our fighting men who have made this victory possible. Many have given their lives so that we might be safe. And don't forget to be grateful to the millions who still have a hard battle to fight against the Japanese.”

On May 22d, the Rev. John E. Hines, rector of Christ Church, Houston, was elected Coadjutor of Texas, on the third ballot. On May 29th, he announced his acceptance of the election, at the age of 34. His consecration took place on St. Luke's Day, October 18th, at his parish

decently well written and said morally incontestable things in an unobjectionable way. But “only one of them” he complained, “seems to realize that the nasty thing [race prejudice] is a manifestation of *sin*, or that *grace* is needed to overcome it.” How refreshing to hearken once again to the antiseptic words of B. I. Bell! He being dead yet speaketh, and quite often in the L.C. of 1945.

If you look back into almost any year in the Church's history you find that in that year the Episcopal Church was about to launch, or was in the midst of, some big special financial drive. In 1945 it was the R.A.F., which did not mean Royal Air Force but Reconstruction and Advance Fund. At the February meeting of the National (now Executive) Council, Bishop Hobson (now retired Bishop of Southern Ohio), then chairman of the Department of Promotion, moved that the goal of the R.A.F. drive be set at \$5,000,000. The motion carried.

In 1945 as in 1965 there was some distress in the Church over pronouncements and publications of what was then the Federal, now the National, Council of Churches. That body had published an address made by John D. Rockefeller, Jr., to the Protestant Council of New York. The address contained denials of some beliefs which orthodox Christians consider essential. Baptism has “profound symbolic meaning,” Mr. Rockefeller said, and Holy Communion is “also rich in symbolic beauty.” But neither is at all necessary to Christianity, he contended. The Rt. Rev. James P. DeWolfe, Bishop of Long Island, in a letter to his clergy which was published in THE LIVING CHURCH declared that if the Protestant Council of New York and the Federal Council of Churches “approve and sponsor such teachings” it was his judgment that “no priest can throw his lot in with them” without violating his ordination vow. He went on to say that “the only



Bishop Hobson: The motion carried.

in Houston, and the picture of the handsome young bishop with an eminent future appeared on the cover page of the issue of October 28th. The preacher at the consecration, Bishop Scarlett of Missouri (now retired), urged the bishop-elect, “Keep close to God. You have been selected in a day which tests all the wisdom and courage that man can muster. Keep close to God, by whose spirit we are wiser than we know.”

In August came V-J Day, following closely upon the atomic bombing of Hiroshima and Nagasaki. There was, of course, rejoicing throughout Church and state in the cessation of hostilities. But there developed in some Christian quarters an immediate reaction of fear and guilt concerning the “bomb” and its implications for mankind's future. The late Bishop Manning of New York said: “The development of the atomic bomb is one of the greatest events in all time in the world of science and in human life as well as in warfare. It makes absolutely imperative the ending of war.”

Dr. Bernard Iddings Bell spoke much more strongly, in an address delivered on August 9th at Trinity Church, New York, saying: “It is doubtful if Christian missions in the Orient, at least under American and British auspices, can matter ever again. The Orient has long perceived that Anglo-Saxon diplomacy is based not on Christian principles but on a canny imperialistic expediency; now it has been shown that American methods of war are cosmically and cold-bloodedly barbarous beyond previous experience or possibility.”

Writing in the London *Star*, Dr. Geoffrey Fisher, then Archbishop of Canterbury, expressed an interesting anxiety about the atomic age—one which, on all the evidence to date in 1965, has not been fulfilled. He said that his fear of atomic energy was not “endless destruction” but “increased leisure.” Predicting that the



Bachrach

Dr. Bell: Candid comments.



U. S. Air Force

In some Christian quarters, a reaction of fear and guilt.

new power would increase the ease of human life, the Archbishop warned: "Great comfort is a temptation even more dangerous than great danger. To use the increased leisure created by this new power, and to use it fruitfully, will call for an increase in man's own spiritual resources. Man must always aspire, or he is lost. Men must become better men. That is the moral of it all."

The Episcopal Church has come far these past twenty years in the direction of more acceptably Christian interracial relations within its own institutional life, even though few (we hope) would say that it has come far enough. However, in September of 1945 a century-old parish in Philadelphia, Calvary Church, a predominantly white parish, invited a Negro, the Rev. Thomas Logan, to be its rector, and to bring with him the entire membership of St. Michael's (Negro) Mission. In a letter to members and friends of the parish, published in the L.C. of September 9th, the priest-in-charge and wardens of the parish urged all of them to join in making Calvary Church truly a house of prayer for all people. "We rightfully scorn the Nazi ideas of race hatred and contempt," the letter said. "All belonging to Calvary can fight such notions effectively by continuing to worship there and giving the work financial support as usual."

Do you remember the "JESUS. ALAS!" sensation? It was quite a talk-piece for its one crowded hour of life. There was reportedly discovered in Jerusalem what International News Service described as "a bitter and moving lamentation" which might be "an eyewitness account of Christ's crucifixion written before 50 A.D." The New York *Times* headlined a special report: "Find Indicates Jews as Christ Adherents." The "find" was an inscription on an ossuary in a Jerusalem family burial-place. It consisted of four crosses, and in Greek

the words JESUS. ALAS. The L.C. editorially commented that the accounts of the discovery had been wildly distorted. "The crosses may only record the fact that somebody was crucified during the first century A.D.," the editorial said, but added: "They may, on the other hand, actually refer to the crucifixion of our Lord—in which case they would be the first known use of the cross as a Christian symbol."

Re-reading the story in the L.C. of 20 years ago I remember the event. It is astonishing to reflect that I haven't heard another word about it from that day to this.

In the issue of November 4th appeared a national-conscience-searching article by the Rev. Joseph M. Kitagawa entitled "This Cannot Happen Again!" Fr. Kitagawa had ministered to a community of "relocated" Japanese-Americans at Hunt, Idaho, during the war. These American citizens who had been uprooted from their homes as a national security measure at the outbreak of the war were about to be uprooted again as the "relocation centers" were closed. Fr. Kitagawa in his article describes the effect of the whole experience upon his people. Editorially, the L.C. gave powerful support to his plea that this must never happen again.

Clifford Morehouse's last "Dear Family" letter appeared in the November 11th issue, for he was about to come home. He was very happy at the prospect, but anticipated a few difficulties. "I shall have to learn again to cope with the idiosyncracies of bishops and priests, instead of those of colonels and generals—though under the skin they are much the same." "I shall have to learn that I can no longer say to a sergeant 'Go' and he goeth, but on the other hand a colonel can't say to me 'Come' and expect me to cometh."

At the December National (now Executive) Council meeting visitors noted

the fact that "the National Council criticized itself." Also, the Council raised the sights of the Reconstruction and Advance Fund from \$5,000,000 to \$8,800,000, and the L.C. felt that it should have gone even higher, to \$10,000,000.

As the year drew to a close, the magazine was running a series of articles by eminent Churchmen on "the reconversion of the Church," obviously in the belief that such reconversion was necessary; which moves one to conclude this recollection of a year 20 years past with the French proverb which says that life—and that includes the Church—is a matter of "Always change—always the same old thing." The Church is always undergoing reconversion, because the Holy Spirit dwells in it and sanctifies its members. The Church is always in need of reconversion because its members are sinful men.



The *Times*, London

Dr. Fisher: Great comfort is more dangerous than great danger.

The Lesser Feasts and Fasts—

A report on one parish's "trial use"

by the Rev. Allan C. Parker, Jr.

Rector, Church of the Resurrection, Bellevue, Wash.

To the reader: The Lesser Feasts and Fasts is a book issued by the Church's Standing Liturgical Commission and approved by General Convention, containing propers—Collects, Epistles, and Gospels—for many saints' days and holy days not now included in the Prayer Book Calendar. The book is in trial use throughout the Church. We publish this report by one priest who has been using it, in the hope of stimulating helpful thought on the subject by both clergy and laity.

We began using the new book of *Lesser Feasts and Fasts* at the Church of the Resurrection on January 1, 1965. We started on a rather limited basis. We used the propers in the "Calendar of Saints" at a 6:30 a.m. celebration of the Holy Communion only. We used the "Calendar of Time" at our regular mid-week celebrations where it was appropriate. Likewise, the "commons" were used on an occasional basis when they seemed appropriate and fit into our regular mid-week schedule of services.

Since Easter we have expanded our use of the book. We now have celebrations at 6:30 a.m. and 9:30 a.m. on all holy days (both those of the Prayer Book and those of the book of *Lesser Feasts and Fasts*). We use both the "Calendar of Saints" and the "Calendar of Time" primarily. As before, the "commons" are used when they seem to fit in with our regular schedule.

The original purpose of introducing the book of *Lesser Feasts and Fasts* was two-fold. First, I felt that this mission ought to take part in the trial use of the book and register its opinion. Second, this mission, like many others in suburbia,

has a rather "pot-luck" churchmanship. We have both staunch Anglo-Catholics and staunch Evangelicals in our midst. When I arrived I was met with a churchmanship controversy. The Evangelicals felt unwanted and unheard as seldom, if ever, was Morning Prayer and sermon used as a Sunday service. In response to this need I instituted Morning Prayer and sermon on a regular basis (it alternates with the Holy Communion as the family service) in the mission. I also established the practice of reading the Daily Offices in the church daily. At the same time, in order to respond to those parishioners who felt the need for making their communion more frequently I chose to increase the mid-week celebrations through the trial use of the book of *Lesser Feasts and Fasts*. The evolution of our present schedule is outlined above.

I wish now to speak of my reactions to the new Calendar. First, I will try to express as fairly as possible the congregational response. I shall then make my own evaluation on the basis of our first six months with the new Calendar.

I would say that the basic congregational response to the book of *Lesser Feasts and Fasts* is indifference. I have received few, if any, unasked-for comments on the new propers. There have been only one or two questions concerning them since we began their use. Those who come to the mid-week celebrations when the new Calendar is in use are the same few who have always attended the mid-week services. Furthermore, I feel they would attend any mid-week celebration with or without the new Calendar, so long as the time was a convenient one.

On the other hand, there have been no

negative responses of which I know. The use of the Calendar has been generally accepted. The term "generally accepted" must be viewed, however, in the context of my remarks concerning indifference. There has been no positive acceptance if some positive expression of feeling is a criterion for positive acceptance. The Calendar may have been accepted simply because no one has felt strongly enough to register a negative reaction.

The indifference to the new Calendar is true even among those in the mission of a more Catholic persuasion. With the possible exception of one or two the Anglo-Catholics reflect the same "I don't really care" attitude. They are appreciative of the additional celebrations of the Holy Communion. They attend as they are able. The fact that we are using propers other than those of the Book of Common Prayer seems to be of little import.

My own personal reactions and generalizations are obviously colored by my own churchmanship. To begin with, I feel that the idea of making available propers for so-called "lesser feasts and fasts" is excellent. I find it most useful during Lent and during the Ember seasons. The "Calendar of Time" with its special propers for Lent, Easter, Ember-tide, and Whitsuntide is possibly the most valuable part of the new Calendar.

I am also appreciative of the enrichment of the Calendar of Saints. However, I am most critical of this section of the book. One of the reasons for the indifference of this mission may very well be the unimaginative selection of "saints." Additional biblical saints such as Timothy are useful—even great fathers and saints like Augustine and Francis are an enrichment. But where in heaven's name do we get "Perpetua and her Companions" or the "Martyrs of Lyons." It seems to me that the compilers of this book were too concerned with antiquity and the official authorization of sainthood.

If the whole concept of remembering "saints" began as the ancient Church in each local area remembered its own heroes and martyrs, so our calendar of lesser feasts and fasts ought to place its special emphasis on our Anglican heroes and martyrs—Thomas Cranmer, William Laud, Thomas Ken, John Donne, Samuel Seabury, William White, Phillips Brooks, Bishop Brent. This ought not be considered "official canonization"—though I

Continued on page 21

The Church's Seminaries—

should they be full-time institutions?

are there too many?

should they be governed by the provinces?

by the Rt. Rev. John Seville Higgins

Bishop of Rhode Island

Because theological education is the most important single problem that faces the Episcopal Church today, we should make some really radical changes in our seminaries and their relation to the Church. What I am seriously suggesting is that our seminaries be turned over to the province in which they are located, and that the several provinces address themselves to the task of theological education for their respective areas. In essence this is nothing more than an extension of the "Sewanee System" applied to the other seven provinces.

We have too many seminaries for our own good and we should proceed to reduce their number by merger. The United Presbyterian Church, similar in size to



ours, has only six seminaries, while the Methodist Church, which is three times as large as we, has only twelve. We have eleven accredited seminaries, which in some cases are badly distributed geographically; all of them are too small, all

of them need capital funds, and too many have boards of trustees that do not represent the Church in the area where the Seminary is located.*

Not now, and not in the discernible future will our Church need eleven accredited seminaries, which together have an undergraduate student body of less than one thousand, and who are taught by 122 full-time and 61 part-time teachers. Leaving out the part-time teachers the over-all picture is one full-time professor to every nine students; a rather light teaching load. It is noteworthy that no other type of graduate school in this country, whether of law or medicine or education, could possibly function at so extravagant a ratio of teacher to pupil. And if, in defense of such a system, it should be said that seminaries are designedly small and faculties large because the instruction is very specialized and of a high academic order, we must reply that the educational level of most seminaries does not compare favorably with that of graduate schools in other disciplines. And if it should be further said that seminaries are small because they

*The Episcopal Seminary of the Southwest has recently taken steps to make its board of trustees more representative of the "owning diocese."

seek to instill the disciplined Christian life in their student, then, we must say it is not only possible, but probable, that many men graduate from seminary without having formed even the elementary disciplines of daily prayer and meditation.

Instead of eleven seminaries we could do very well, indeed, we could do much better, with seven or eight, especially if they were the responsibility of the several provinces. Obviously, this would mean the elimination of at least three of our present institutions which would properly merge with others in their general region. A possible arrangement would be: Province I, merge Episcopal Theological Seminary and Berkeley Divinity School; Province II, the General Theological Seminary; Province III, merge Philadelphia Divinity School and Virginia Seminary; Province IV, Sewanee; Province V and VI, merge Seabury-Western, Nashotah, and Bexley; Province VII, Episcopal Theological Seminary of the Southwest; Province VIII, Church Divinity School of the Pacific. Under this plan men would go to the seminary in their own province which would mean a considerable saving all around in terms of time and money. There is no reason why a postulant from San Francisco has to go to Episcopal Theological Seminary in Cambridge, Mass., just because his rector or bishop went there, or vice versa.

To put it plainly we do not need two seminaries in New England with duplicate facilities and duplicate needs for less than 200 students. We do not need three seminaries in the central midwest for fewer than 250 students. We do not need two seminaries in the Philadelphia-Virginia area for 250 students.

Over and above the need to decrease the number of our seminaries is the requirement for all of them to become



full-time instead of part-time institutions; and by that we mean year round schools. Since it is perfectly possible for a person of average intelligence to get the A.B. degree from a reputable college in 36 months of continuous study, it should also be possible for a postulant to do the B.D. work in a seminary in 27 instead of 33 months. At present the study of a seminarian is interrupted by overlong Christmas and spring vacations, and also by two summer vacations of more than three months' duration. Our seminaries could very well operate on the quarter system, with a full-time faculty and a full-time student body.

It is also likely that seminaries could do a better job of training the ordinand if they would devote themselves entirely

Continued on page 20

EDITORIALS

As We Turn 87

The first issue of THE LIVING CHURCH appeared on November 2, 1878, so this week we go into our 88th year. Happy birthday to us!

This is a venerable age for any publication, and certainly so for an independent Church journal. For this length of days in the land, for all the devoted staff members of past and present, for all friends and benefactors, for our subscribers and advertisers, and for our calling to serve the Church and the world today and tomorrow, we thank God.

This anniversary issue provides an obviously suitable time for reminding our older readers, and informing our newer ones, of what the proper business of this magazine really is.

THE LIVING CHURCH is a news organ of the Church. As such, it should keep its readers informed about what's going on in the large world of the Church's domain. Since space is always severely limited we are constantly having to select some items for publication, which means excluding others. In this continuous selective task we can only do the best we can. We never publish a news item without realizing that it will be of much interest to some and none at all to others. So, if some particular story isn't your cup of tea, it might be somebody's, and yours may be on the next page. One further word about news: We disclaim all responsibility for the good or bad, welcome or unwelcome aspect of any story. If your bishop says or does some-

A Tale

There once was a hollow man.
He did not know he was empty.
One day in the company of friends
He said, "I believe. . ."
And words rumbled out of the open mouth
"believebelievebelieve. . ."

Then a boy looked up and asked,
"Who are you?"
In the silence a wind rushed about
Hurling clothes, shoes, buttons, up and down.
When the wind went, only the clothes remained.
No man.

The people standing there were frightened.
Secretly they thumped themselves
Listening for sounds.
One or two, hearing the echo of a thump
Quietly crept away, planning in haste
How they would fill their emptinesses
Before they, too, should vanish.

NANCY MONTGOMERY

thing you don't like, and we report it, don't blame us, and don't assume that your bad bishop and we are in cahoots. (The same goes, of course, for non-bishops.)

THE LIVING CHURCH is also an interpreter of the news, life, and thought of the Church; and if to hold opinions is to be opinionated then we are opinionated. But the place appointed for us to be opinionated is the editorial section, not the news section, and for 86 years we have tried to be the right thing in the right place. We shall continue to try.

Traditionally, this magazine has editorially maintained the Catholic position in matters of Christian faith, worship, and life. But a perusal of the bound volumes of years past reveals a generally prevailing breadth and comprehensiveness of view, with a sympathetic appreciation of the Evangelical and Liberal factors in Anglican Christianity, which makes us realize how rich and manifold is our goodly editorial heritage. It is comparatively easy to be either a purely partisan hack, or a purely uncommitted journalistic Vicar of Bray. The job of being true to one's convictions and being fair and just to those of another persuasion is harder. It is the job of THE LIVING CHURCH. And it is the job of the whole Church and of every Christian, no less; which thought somehow cheers us as we turn 87.

Pure-Gospel Americanism

That the Church should stick to its strictly spiritual business, while the state sticks to its strictly political business, and the market to its strictly commercial business, is hardly a fresh new idea. But lately we have received or read so many perfervid reiterations of it that we feel compelled to take another look at it.

This belief is usually asserted in the name of pure Gospel religion and pure Americanism. Dietrich Bonhoeffer takes account of it in his *Ethics*. He had read American history sufficiently deeply to have noticed the important truth that the American Revolution, unlike its French contemporary, was not founded upon the emancipated man but upon the kingdom of God and the limitation of all earthly powers by the sovereignty of God. The U. S. Constitution was written by men who knew well, and took ample precautions against, the wickedness of the human heart. It was implicit in the mind of the founding fathers that unless the Lord build the national house—its political and social and economic structures and all that is therein, they labor but in vain who build it.

America was founded, then, not on the rights of man but on the duty of man to obey God in all things. This truth may not get the attention it deserves in contemporary history books, but it is the truth of the matter.

To be sure, life has changed and America has changed since the Mayflower Compact and even since the foundation of the Republic. But Bonhoeffer's observations concerning the original nature of the American experiment suggest this thought about the contemporary situation: That if our religion is "pure Gospel" and

our patriotism "pure American" we are committed to the position that the Church's domain of proper concern embraces *everything* that goes on in the human community.

By the Church we don't mean just the House of Bishops, or just the clergy, or just The Establishment, but the whole congregation of the faithful. With this proviso, we submit that the American republic was founded, and rests, upon the premise that the true and laudable service of God by His Church and by His individual children is an active loving and godly concern for everybody and everything, from which nobody or nothing is excluded as beyond the scope of a religious concern as such.

The Price of Dissent

The Church must assert and uphold the right of any individual to dissent from the majority opinion on any subject if the majority opinion violates his conscience. This freedom, and duty, to dissent clearly belong to the young man who believes that it would be wrong for him to be a combatant in the war in Vietnam. There are some such young Americans of good faith and conscience; but these are not burning, or threatening to burn, their draft cards or loudly describing American soldiers in Vietnam as "jerks." The only morally defensible dissent is that which comes out of

good faith. There is one reliable test of the good faith of any man who claims exemption from military service as a conscientious objector. Is he willing to perform non-combatant service, not on his own terms but his country's? If so, he will register, request classification as a conscientious objector, and accept whatever assignment he receives. If his motivation is one of deep moral principle and religious conviction, he will be as undemonstrative and quiet about it as some of his contemporaries these days are being demonstrative and noisy.

It is a shameful spectacle when young Americans parade, and blatantly proclaim, their renunciation of responsibility for defending the society which has nurtured and apparently spoiled them. The available statistics of the case provide some comfort: these irresponsibles are relatively very few. But they are noisy, nasty, and they give encouragement to the Communists who, if ever they take over this country, will make short work of the freedom to demonstrate or even to think.

Churchman and educators have a special responsibility, we think, for teaching that it is never a citizen's right to dissent just for "kicks." Any act of serious dissent should be done in a spirit of loving concern for the community and the world in which one finds himself forced by reason and conscience to be a dissenter. And when liberty-loving Churchmen point to Jesus as the world's greatest rebel and dissenter they should also point to the fact that the price He paid for His dissent was a broken heart and a crucified body.

THE KEY

by Dale E. Avery

The morning service had just ended as I reached the door of my Sunday school classroom. Although most of the congregation were still in line waiting for the normal routine of shaking hands with the rector, I had hurried along to be sure that books and other materials were on hand for our class discussion. Because I had thought I was a bit early, I was surprised to see a small boy, whom I did not recognize, hovering near the door.

"It's locked," he offered disconsolately as I tried the doorknob.

I reached for my keys. Immediately the downcast face brightened.

"You're the teacher!" he announced with both surprise and pleasure.

"What makes you think that?" I asked, amused at his reaction—and a little pleased, too, to think that a Sunday school teacher should be regarded with such obvious delight.

He hesitated not a moment, but said, softly, and with respect, "You have the key."

I was promptly humbled as well as overwhelmed by the magnitude of that simple statement. Since that morning I have spent many moments pondering the implication in that boy's answer—the responsibility involved by merely having "the key."

This was perhaps the most relevant statement I have encountered in my career in youth work. It came not from the pulpit, not from a teacher's manual full of good intentions but little else, not from a workshop in Christian education. It came, in all innocence, from a nine-year-old boy. It started me thinking.

Gradually, but with certainty, I awakened to the fact that my background in Christianity must broaden and deepen considerably. My fund of knowledge and indeed my beliefs must grow and continue to grow to meet the needs, the longings, the pleadings, the hopes of all boys and girls who are waiting patiently at the door for someone with a key!

NEWS

Continued from page 9

Porter and myself will be lucky to have them in the neighborhood."

Fr. Porter's salary will be paid from a \$22,000 grant from the United Thank Offering of the Churchwomen. It will be paid on a diminishing scale over five years.

Fr. Stacey said the old Lutheran building is in quite good shape structurally. Some changes will be needed in the sanctuary to adapt it to Episcopal services. The Lutheran congregation will be taking the organ to its new building on Lake Ave., west of university. The old St. Stephen's altar will be installed in the church for use as a chapel altar. Fr. Stacey said most of the things will remain in the building.

St. Stephen's was first established as a mission of St. Paul's Church in 1898.

SOUTH AFRICA

"Solemn Covenant"

Anglican and Presbyterian Churches in South Africa have drafted a "solemn covenant" as "a proudly responsible affirmation that the Communion to which we belong desire with all their hearts to end the state of schism which now exists between them."

The terms of the covenant stated that as steps toward organic unity they would seek agreement on a common form of the episcopal ministry acceptable to the

covenanting Churches, and would accept at one another's altars the communicant members of each Church.

The document is a result of five years of talks between the Church of the Province of South Africa (Anglican), and three Presbyterian Churches—the Presbyterian Church of Southern Africa, the Bantu Presbyterian Church, and the Tsonga Presbyterian Church.

The covenant will be presented to governing bodies of the Churches at meetings later this year for their consideration and communication to local Churches for study during the next three years. Then it will again come before the Churches' governing bodies for decision about whether they wish to enter it.

The Most Rev. Robert Selby Taylor, Archbishop of Cape Town, said it is believed the "covenant would create a new relationship between the Churches (and) would provide an atmosphere of mutual trust and charity as would promote the growth of organic unity.

"Those of us who have been engaged in the conversations are convinced that there is no insuperable obstacle keeping us apart." He said it is hoped other Churches also will desire to share in the covenant. [EPS]

The Last Stronghold

The Rt. Rev. Leslie E. Stradling, Bishop of Johannesburg, said recently in Johannesburg that 1964 had marked the collapse of any effective resistance inside South Africa to the government's *apar-*

Our Apologies

For those LIVING CHURCH readers who read the account of the trip made to the Far East by the Rt. Rev. Austin Pardue, Bishop of Pittsburgh, and looked for the

picture of the worshipers without shoes, we present it now with our apologies. The cut was removed from the October 31st issue to make room for a "news flash."



Bishop Lee (back row center) and Bishop Pardue (on Bishop Lee's right).

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theid (racial segregation) policies. Prospects are, he said, that the Church must become the last stronghold of defense against racial injustice.

Previously, Dr. Stradling told the multi-racial synod of the diocese, many people had thought that *apartheid* would disappear because of pressures of internal protest, or because of pressure from the United Nations or through violence. "But few," he said, "would now subscribe to any of these views. It seems the present policies will operate for many years in the future."

The bishop said many people who had always been anti-Nationalist thought further resistance to the government was pointless. However, he said, "the Church might yet one day be the last stronghold from which Christian ideals of racial understanding might be defended in South Africa.

"The Church with its immense history can take a long-term view and regard this tyranny as only a phase which will pass."

On the other hand, he cautioned, there were those inside the Church who argued that to survive, the Church must give way to government pressures. He said fear of government action was growing among practicing Anglicans of all races.

"Some African clergy," he said, "tell me the presence of informers in their congregations discourages them from preaching anything more than a pietistic Gospel." At the same time, he said, some white lay members complained that Anglican Church leaders were too liberal, "that we are always sticking our necks out."

The question, Dr. Stradling said, was: "Shall we make a stand which we would defend no matter what the cost? If so, at what point must we say, 'so far and no further?'"

"I feel the answer was given by the late Archbishop Geoffrey Clayton of Capetown, when he said eight years ago in a letter to Dr. Verwoerd, the Prime Minister: 'We recognize the great gravity of disobedience to the law of the land. But we are commanded to render to Caesar the things that are Caesar's and to God the things that are God's. There are, therefore, some matters which are God's, not Caesar's.'"

"I believe this letter to the Premier still stands as our position. Meanwhile the state continues to whittle away opportunities for meetings across the color line, and tries to destroy all points of togetherness." [RNS]

TENNESSEE

First Phase Completed

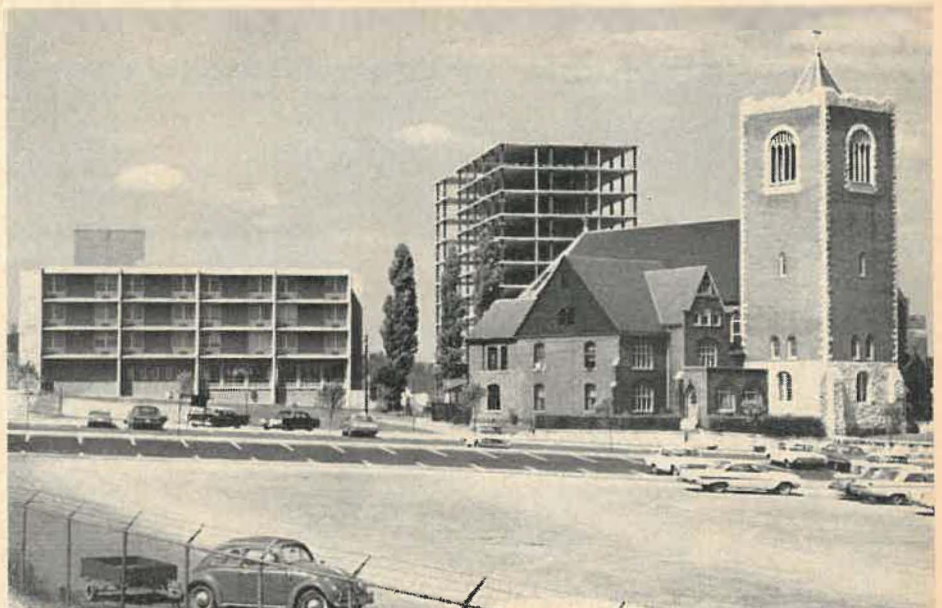
The St. Barnabas Nursing Home opened in mid-September in downtown Chattanooga, Tenn., bringing to completion the first phase of a \$2,500,000 project of the Hamilton County Episcopal Commission.

The second phase, an adjoining 117-unit high rise apartment residence for the elderly, is due to be ready for occupancy in late 1966.

The St. Barnabas complex, located in the heart of the city on property adjacent to St. Paul's Church, is being operated by a non-denominational board of trustees and is open to anyone.

The 84-bed nursing home, modern in every detail, accepts patients over the age of 14 from a wide geographical area, and is designed to serve the chronically ill as well as those "between hospital and home."

The greater Chattanooga community



W. C. King

St. Barnabas Nursing Home (left), St. Paul's Church, and skeleton of the 10-story apartment residence for the elderly in Chattanooga, Tenn.

shared in fund-raising for St. Barnabas, making group and individual gifts to supplement those of Hamilton County Episcopal parishes and missions. Present for the dedication service, at which Bishop Vander Horst of Tennessee officiated, were Presbyterian, Jewish, Roman Catholic, and Baptist clergymen.

VATICAN COUNCIL

Women and the Church

In a written "intervention" on Schema 13, which deals with the Church and the modern world, Archbishop Paul J. Hallinan, of Atlanta, Ga., called upon the Council to give serious thought to the revision of the woman's position in the Church. He complained that although the draft of the document as it now stands cites some important points in the Church's teaching on the role of woman "there is very little application of these points to concrete 'urgent problems.'" He went on to say: "We must not perpetuate the secondary place accorded to women in the Church of the 20th century; we must not continue to be late-comers in the social, political, and economic development that has today reached climactic dimensions."

Archbishop Hallinan did not go so far as to call for consideration of the possibility of women in Holy Orders. He asked for amendments to Schema 13 to provide that women be permitted to act as readers and acolytes at Mass, that they be permitted to serve as deaconesses, preaching, baptizing, and distributing Holy Communion, that they be encouraged to become teachers in theology, that they be represented in post-Council organizations to implement the lay apostolate and that they be represented, as they are not now, in the Congregation of Religious in the Curia and in the commission revising Canon law.

Clerical Celibacy

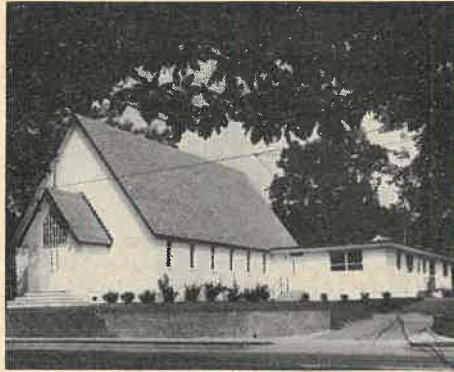
Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, cautioned the Council against giving any impression that clerical celibacy is, in the Roman Catholic view, an obligation that "flows from the very nature of the priesthood." Speaking on the schema on priestly formation, he hailed the manner in which the text cited the motives, excellence and efficacy of celibacy in Western clerical life. However, he said, with many of the Eastern Rite clergy fulfilling their duties in the married state, it would be wrong to suggest that the very nature of the priesthood makes celibacy a necessity. He underscored a point raised by some Eastern Rite prelates—that too many Council texts reflect Western or Latin Rite concepts, ignoring the Eastern Catholic views and practices.

Some days earlier, Dutch-born Bishop

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Peter Paul Koop of Brazil had prepared a speech urging that mature married men be admitted to the priesthood. This step would meet the problem of the shortage of celibate clergy, he said, which poses a serious threat to the Church in Latin America. The speech was not delivered, after Pope Paul VI requested that the issue should not be discussed by the Council.

NORTHERN INDIANA

Guidelines Set

The convention of the diocese of Northern Indiana met October 6th in South Bend and voted to admit one new organized mission, the Church of the Holy Nativity in Chesterton.

The convention adopted a budget of \$100,000 for 1966, providing an additional \$10,000 in the budget of the department of missions for use within the diocese.

In other action, the convention adopted a strongly worded resolution on clergy placement, setting forth guidelines for parishes, diocesan departments, and others, which make it clear that such clergy placement shall be on merit alone and that equal opportunity shall be given to white and non-white alike.

Also adopted was a resolution encouraging the clergy to publicize Shimer College among their people as an Episcopal college within the fifth province.

After discussion the convention also adopted a resolution naming a commission on ecumenical relations within the diocese to study and evaluate all statements, reports, study documents, and proposals issued by the Consultation on Church Union.

WCC

Reexamination Planned

The World Council of Churches is planning to reexamine its role and function in the ecumenical movement in the light of changed conditions, according to its general secretary, Dr. W. A. Visser 't Hooft.

Dr. Visser 't Hooft said one of the changes is the new approach of the Roman Catholic Church to the ecumenical movement, as shown by the existence of a Joint Working Group of the World Council and the Roman Catholic Church.

As a result of this and other changes, the Central Committee of the WCC will be asked at its meeting in Geneva in February of 1966 to try to reinterpret the role and function of the WCC today.

Dr. Visser 't Hooft said he felt that the ecumenical movement must be polycentric, rather than being grouped around any single center. He mentioned the 1961 statement stressing local Christian unity which was passed at the WCC's third assembly in New Delhi. [RNS]

SEMINARIES

Continued from page 14

to teaching the theological disciplines and leave the "pastoralia" to be done after graduation and in a parish setting. Twelve years of dealing with seminary graduates leads this writer to think that most of them should have had much more time studying doctrine, Bible, theology, history, and liturgics to say nothing of English and Greek. Perhaps the pastoral training can be done better after seminary in a parish under a competent priest or diocesan director. A full year of such directed training might be more valuable than the three month summer courses plus "pastoralia" taken in the seminary, especially if a twelve-week clinical training program under diocesan auspices could be made mandatory.

It would be a great step forward if the seminaries gave up their independence and placed themselves under the Church in its several provinces; they would then cease to be private institutions in the Church and become institutions of the



Church. At present most of the diocesan bishops who, under the Canons, have the charge of the education of their postulants have no official connection with any seminary and nothing whatever to say about its curriculum or operation. If the seminaries should come under the direction of the provinces, they would properly be governed by a provincial board of trustees which would be representative of the province in the three orders of the ministry as well as in the lay order.

These are radical proposals but these are radical times, and we have the solemn duty to eliminate all "redundant" institutions. We can no longer afford the luxury of excess baggage in any aspect of the Church's work. The seminaries are now coming to us to ask for their support in terms both of current finances and capital funds. This is right and proper and long overdue and we must give them all the help we can. But if we reduce their numbers, if they will function as full-time institutions, and if they become integral parts of the Church's life in its several provinces, we can give that help with greater assurance that the money is put to maximum use. It would also give the provinces the kind of task they need to knit them together.

FEASTS AND FASTS

Continued from page 13

understand Massey Shepherd has used this phrase. We have no way to "authorize" saints in the Anglican Communion, thank God! We are all "saints" if we are to read I Peter. On the other hand, we do have special heroes that time and memory have set apart. This is the way it ought to be and these are our "saints" whom we ought to remember.

Finally, I believe the book of *Lesser Feasts and Fasts* ought not become a part of the Book of Common Prayer. Rather, it should have status similar to the *Book of Offices*. This way any parish which finds the new Calendar useful may use it. Those who do not find it useful may choose not to use it.

The most obvious reason for not wanting the new Calendar in the Prayer Book is that it will simply make our Prayer Book unwieldy. Or we will have to sacrifice all the present Gospels and epistles except by title. At least one of the original purposes of the Prayer Book was to put the liturgy and worship of the Church into the hands of the people in the most usable and practical form. Our present Prayer Book may not be the best of all possible prayer books but the addition of the new Calendar will not be an improvement.

Beyond this rather utilitarian reason there is yet a more significant reason for making the new Calendar optional. By including the new Calendar in the Prayer Book it places at least a moral obligation on all clergy to celebrate the Holy Communion more frequently than they may do now. This would give impetus to a present trend in the Church toward a uniformity of churchmanship, which I dislike. By setting minimum standards in the Prayer Book the Anglican Communion has developed a wide and rich diversity of churchmanship. This is good. By raising the minimum standards and including the lesser feasts and fasts in the Prayer Book the Church would be driving more deeply the wedge between those Churchmen who wish more frequent celebrations of the Holy Communion and those Churchmen who wish less frequent celebrations of the Holy Communion.

On the other hand, if the new Calendar remains optional those of our brothers who see frequent Communion as the norm will have in their hands the means of enriching that more frequent Communion. At the same time those of our brothers who see less frequent Communion as the norm will not be forced into patterns and habits of worship with which they do not agree.

The "roominess" of Anglicanism may be a great weakness. But it is also a great strength. Let us not, even by such an innocent device as placing the new Calendar in the Prayer Book limit the size of the room.

LETTERS

Continued from page 5

that the evil spirits are even more anxious to take advantage of any means of communication, as all of their ties are to material things. But it would be just as sensible to proscribe all books, because some of them are evil. The churches are full of hypocrites, but that doesn't mean that they should close their doors. Some spiritual communication may be nugatory, and this could be expected, but the greatest amount of it is inspiring, revealing, and helpful.

It is true that the practice of spiritualism is condemned in Deuteronomy. Also in Deuteronomy one is forbidden to eat pork, camels, rabbits, and catfish. If the Church is going to base its position on Deuteronomy, there will have to be a lot of changes.

Dr. Rhine does not know all there is to know about parapsychology, he definitely states that there is proof of extrasensory perception, but he does state that there is no proof of spiritual communication. In fact it is incapable of being proved. If the Church is not going to accept what it cannot prove with empirical data, there is going to be some pretty small acceptance.

CYRIL T. TUCKER

Rochester, N. Y.

Open Communion

Re the "Open Communion" correspondence it seems to me that a distinction needs to be made between those situations in which non-confirmed Christians occasionally receive the Holy Communion at Anglican altars because their consciences have so moved them in response to the liturgy's invitation, and those in which persons re-



spond to a completely personal, non-liturgical, and non-canonical invitation given by the celebrant or other minister. The former seems both charitable and right; the latter merely confusing and presumptuous.

Some parishes would seem to welcome non-Anglicans even more enthusiastically than their own qualified members. The answer: what do we truly mean by the Eucharist? It had not occurred to me that the Prayer Book belabored that question.

(Rev. Canon) PETER CHASE
Cathedral of St. John the Divine
New York, N. Y.

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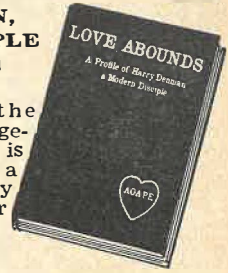
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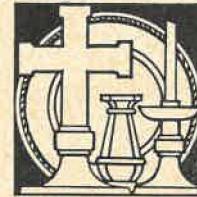
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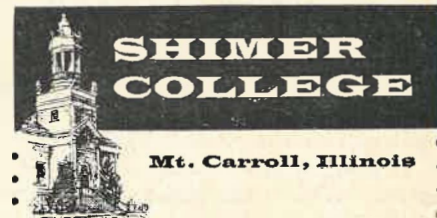
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The Rev. Jack Adam, former vicar of St. Matthew's, Las Vegas, Nev., is vicar of St. Peter's Mission, Clearfield, Utah. Address: 1786 Mark St., Layton, Utah.

The Rev. Robert O. Adams, former assistant at Christ Church, Alameda, Calif., is rector of St. Alban's, Los Banos, Calif. Address: Box 383.

The Rev. Edwin P. Bailey, former assistant at Christ Church, and vicar of St. Barnabas', both in Greenwich, Conn., is rector of St. George's, Newport, R. I.

The Rev. J. B. Bernardin is vicar of the Church of St. Francis of Assisi, Lake Placid, Fla. Address: Box 458 (33852).

The Rev. Welles R. Bliss, former rector of Grace Church, Nutley, N. J., is chaplain at St. James School, St. James, Md. 21781.

The Rev. Jay W. Breisch, former priest in charge of St. Paul's, Ashippun, Wis., and business manager at Nashotah House Seminary, is vicar of the Church of the Holy Innocents, Hoffman Estates, Ill. Address: 238 Illinois Blvd. (60173).

The Rev. H. Ellsworth Chandlee, professor of liturgies, at St. Andrew's Seminary, Manila, Philippines, is on leave to study at the University of Birmingham. Address: Flat 6, 18, Blenheim Rd., Birmingham, England.

The Rev. Walter M. Clarke, Jr., former rector of St. Alban's, Los Banos, Calif., is assistant at St. Luke's, Merced, Calif. Address: 2030 M St.

The Rev. George H. Dawson, former assistant at St. Luke's, Alexandria, Va., is assistant at the Church of the Good Shepherd, Corpus Christi, and priest in charge of St. Christopher's-by-the-Sea, Portland, Texas.

The Rev. Alexander Fraser, former rector of Trinity Parish, Crowley, and priest in charge of St. Luke's, Jennings, La., is vicar of St. Stephen's, Ridgeway, and St. Peter's, Great Falls, S. C. Address: Box 246, Ridgeway.

The Rev. John M. Mills is priest in charge of St. Peter's, Hobart, St. Paul's, Bloomville, and Grace Church, Stamford, N. Y. Address: c/o the rectory, Stamford.

The Rev. Henry D. Moore, Jr., former chaplain at St. Chirstopher's School, Richmond, Va., is studying at Union Theological Seminary, New York, N. Y. Address: Apt. 43, 528 W. 111th St. (10025).

The Rev. John C. Owens, former assistant at St. Stephen's, Richmond, Va., is assistant at St. Luke's, Montclair, N. J.

The Rev. J. Phillip Pulliam, Jr., former curate at St. Clement's, Alexandria, Va., is rector of the Church of the Advent, Marion, S. C. Address: 310 S. Main St.

The Rev. David L. Stone, former vicar of St. Luke's Mission, Weiser, Idaho, is serving in the Idaho Falls regional team ministry, with primary duties at St. John's, Idaho Falls, Idaho. This ministry is an Idaho pilot diocese project. Address: Box 1885 (83401).

The Rev. Richard L. Sturgis, former associate rector of Christ Church, Pensacola, Fla., is rector of the Church of the Ascension, Hagood, and Holy Cross, Stateburg, S. C. Address: c/o the church, Hagood (29057).

The Rev. William E. West, former rector of St. Matthew's, Pampa, Texas, and member of the parochial schools committee of the diocese of Northwest Texas, is headmaster of All Saints' School, and associate rector of St. Mark's, both in Beaumont, Texas. Address: 680 Calder St.

The Rev. Clifford S. Westorp, former rector of All Saints', Pontiac, R. I., is a special assistant to the diocesan administration, and as such, he is now interim priest at Trinity Church, Pawtucket, R. I. He is also secretary of the diocese and editor of the *Rhode Island Churchman*.

The Rev. Laurens R. Williams, former rector of St. Anne's, Dallas, Texas, is rector of All Saints', Weatherford, Texas. Address: 121 S. Waco (76086).

The Rev. John A. Winslow, former director of Christian education for the diocese of Southern Virginia, and director of Talbot Hall, diocesan center in Norfolk, Va., and LIVING CHURCH correspondent for the diocese, is associate rector of St. Mary's, Kinston, N. C. Address: c/o the church.

The Rev. E. Stewart Wood, former assistant at Holy Trinity, Vicksburg, Miss., is rector of the church, and vicar of St. Mary's, Vicksburg. Address: Box 24.

Living Church Correspondents

Albany—The Rev. Robert L. Seekins, Jr., Trinity Church, 115th and 4th Aves., Troy, N. Y., is the correspondent for the diocese.

Marriages

The Rev. Frank Butler, rector of St. Matthew's, Ontario, Ore., and Mrs. Butler announce the marriage of their daughter, Rosalie Margaret Elizabeth, to Mr. Theodore Clinton Blomberg, Jr., of Bremerton, Wash., at Christ Church, Tacoma, Wash., on September 4th.

The Rev. Edward A. Johnstone, assistant at the Church of the Epiphany, Detroit, Mich., and Miss Sheila Saunders were married at St. Margaret's, Hazel Park, Mich., on September 18th.

New Addresses

The Rev. William R. Fleming, 636 Kensington Ave., Dearborn, Mich.

The Rev. Edward G. Maxted, retired, 1719 Sunnysdale Ave., Simi, Calif. 97065.

The Rev. Andrew N. Otani, 309 Clifton Ave., Minneapolis, Minn. 55403. This is also the address for the Japanese American Community Center.

St. James' Church (formerly Delake, Ore.), Box 798, Lincoln City, Ore. 97367.

The Rev. Robert E. Sharp, 8407 Beverly Dr., Overland Park, Kan. 66207.

The Rev. Harcourt E. Waller, Jr., 1221 Rugby Rd., Charlottesville, Va.

The Rev. Benton Wood, The York School, Box 529, Monterey, Calif. 93942.

Church Army

Capt. Henry L. Howard, former missionary of Lower Lafourche Mission, Cut Off, La., is missionary of the Chapel of the Holy Spirit, Greenville, S. C. Address: 212 Perry Ave.

Retirement

The Rev. Canon Henry Lewis has retired from the active ministry and has been named chaplain Emeritus of the chaplaincy to the Medical Community, Ann Arbor, Mich. He will be assisting at St. Andrew's, Ann Arbor, and doing some work as Protestant chaplain at the Veterans' Hospital. Address: 725 Oxford Rd., Ann Arbor (48104).

The Rev. Francis H. Tetu, former vicar of All Saints' Mission, Marysville, and assistant at Grace Church, Port Huron, Mich., retired from the active ministry on October 1st. Address: Box 154, Marysville.

DEATHS

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

The Rev. Morgan Ashley, retired priest of the diocese of Florida, died July 28th in St. Augustine, Fla. He was 84.

The Rev. Mr. Ashley was born in East Orange, N. J. He received the B.S. degree from Princeton University, attended the General Theological Seminary, and was ordained to the priesthood in 1908. Mr. Ashley served churches in Butler, Netherwood, and Bordentown, N. J., and New York City. He was rector of Trinity Church, Rutland, Vt. from 1919 to 1942. He was a chaplain in the U. S. Army from 1941 to 1945 and chaplain at the student center at the University of Florida from 1945 to 1949. He was rector of the Church of the Holy Comforter, Crescent City, Fla., from 1949 to 1957 when he retired.

He is survived by two daughters, Mrs. Thomas E. Kraan, of St. Augustine, and Mrs. Robert B. Knox, of Fairchild Air Force Base in Washington; three grandsons; and a great-granddaughter.

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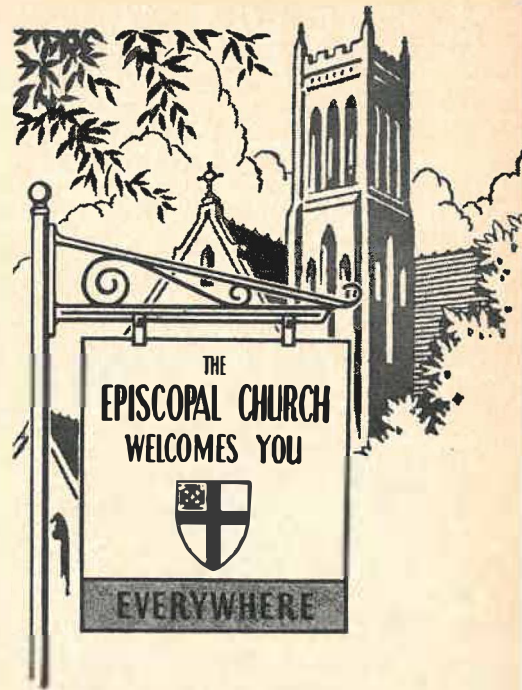
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7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
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4:30-5:30, 6:30-7:30

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Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

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EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

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& by appt

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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; Weekdays 7:30, 5:30; Wed, Thurs,
Fri 12:10; Sat 9:30; C Fri 4:15-5:15, Sat 12-1

RICHMOND, VA.

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

PARIS, FRANCE

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

GENEVA, SWITZERLAND

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

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