

The

Living Church

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December 5, 1965

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And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.



And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

From the Gospel for the
Second Sunday in Advent
in the Book of Common Prayer.



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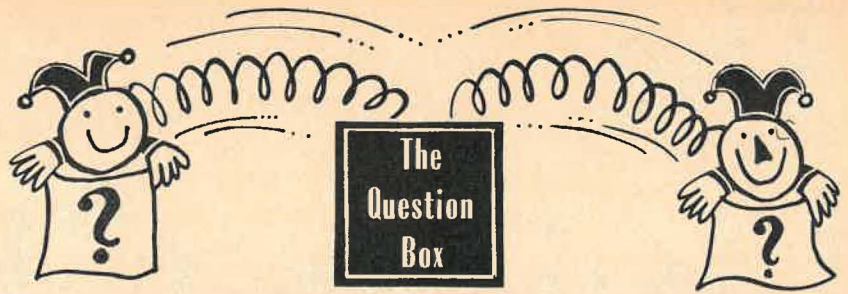
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Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 East Michigan St., Milwaukee, Wis. 53202. Questions may be shortened for use, or several questions on the same subject may be rephrased to be answered.

by Carroll E. Simcox

I heard a priest say recently that the fundamentalist view of the Bible has never been official in the Anglican Communion. I had supposed that this view was held by all Christians before the Darwinian revolution and other developments forced modern Christians to abandon a strict literalism in their interpretation of the Bible. What is your opinion about this?

I didn't hear this priest's statement, and I can only guess what he meant by "the fundamentalist view of the Bible."

Fundamentalism has been authoritatively defined thus: "Fundamentalism is a name that was attached to the viewpoint of those who, shortly after the turn of the century, resisted all liberal attempts to modify orthodox Protestant belief or to question the infallibility of the Bible in any respect." (Harvey, *A Handbook of Theological Terms*.) Anyone reading the history of Anglicanism knows that there has been some such fundamentalism in this communion. But it was not official doctrine in the sense of being formally taught by the Church as necessary to be believed.

There could be no more "official" Anglican doctrine of Scripture than that which is implicit in the Collect for Advent II, in which it is affirmed that God "caused all holy Scriptures to be written for our learning." God *caused* them to be written; He didn't write them Himself and drop them down, leather binding and all, from heaven. The writers of the Bible were men inspired by God to record His mighty acts for our learning His true name and nature.

Undoubtedly most Christians of earlier ages regarded the Bible as literally inerrant on any subject on which it touches, not simply the subject of God's redeeming work and God's will for man. But I would agree with the priest you quote in saying that biblical fundamentalism has never been official Anglican doctrine.

? ? ?

News commentators and newspapers generally refer to the Second Vatican Council as an "ecumenical" council, but you never do in The Living Church. Why not?

Because the Vatican Council is not a council of the whole Church, but only of the Roman Catholic portion of the whole Church. A truly ecumenical council, like those of Nicea (325) and Chalcedon (451), would be composed of representatives of the entire Catholic Church on earth. This is the historic and established sense of the term "ecumenical council." From the Roman Catholic point of view, Vatican II is an ecumenical council because in that view the Roman Communion is the whole visible Church on earth. It is certainly true that this council has extraordinary ecumenical — that is, universal — interest and importance; but formally it is a provincial council of a part of the Church rather than an ecumenical council of the whole Church.



The ministering angels wanted to sing a hymn at the destruction of the Egyptians, but God said: "My children lie drowned in the sea, and you would sing? — Rabbi Johanan (died 279 A.D.)"

The Living Church

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December

5.	Second Sunday in Advent
12.	Third Sunday in Advent
15.	Ember Day
17.	Ember Day
18.	Ember day
19.	Fourth Sunday in Advent
21.	St. Thomas
25.	Christmas Day
26.	St. Stephen (Christmas I)
27.	St. John Evangelist
28.	Holy Innocents

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

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.

Frequency of Celebrations

May I comment on the article by the Rev. Allan C. Parker, Jr. [L.C., November 7th]? The thing about it which bothers me has to do with his attitude (or as it seems to me) toward the Holy Communion.

Wasn't it for many years the norm to have celebrations of the Holy Communion once a month in many places, then twice a month, and now, in many parishes, finally, back to every service every Sunday? It seems very strange, indeed, and very sad to me, that Fr. Parker evidently came to a mission where this was the norm and he went backwards by dropping celebrations, because all did "not feel the need of frequent Communion." I didn't think that one had to "feel the need," necessarily, (although I don't see why we wouldn't all feel the need—of help, of thanksgiving, of praising Him, of giving, of offering) to take part in the Eucharist, but that we *Do This*, because our Lord commanded us to do so! I don't think He said "Do This—when you feel the need," did He? Fr. Parker seems to feel that he can "humor" those who "feel the need" by having more frequent mid-week celebrations. I think it would be wonderful to have more frequent mid-week celebrations but not *in place of* the primary Sunday worship.

Doesn't a priest-to-be, at seminary, learn, among other things, how to tell of this most wonderful gift which our Lord has left us in the Mass? Isn't he obligated, all his life long, to labor, even if in vain, to bring others to understand and love this sacrament, rather than to change the Church to accommodate those who do not yet understand?

(Mrs.) AUDREY M. TIERNAN
Los Gatos, Calif.

On Confirmation

I read with great interest the letter of the Rev. Bradford Young [L.C., October 31st] and I believe that he has raised a very serious question.

We recognize the validity of Baptism as practiced by most of the denominations and certainly as practiced by the major denominations. We recognize the rite of Confirmation as practiced by the Roman Catholic Church even though it differs from our own. It is not considered a prerequisite for receiving Holy Communion, it does not contain a profession of faith, and it is often, if not normally, performed by a priest delegated by the bishop. We also recognize the rites of Confirmation of the Orthodox Churches even though they differ from our own. They are performed at infancy, do not contain a profession of faith, and are normally performed by a priest.

In view of the above variety and differences why do we receive Christians from some bodies but re-confirm Christians from other bodies? If God uses the seriously

differing rites of Anglicans, Romans, and Orthodox, why do we say that God does not use the rites of Lutherans, Methodists, and Presbyterians?

If we consider the sacraments of Holy Baptism and Holy Communion generally necessary to salvation, and if we recognize the rites of Holy Baptism of the various denominations, why do we make Confirmation which is not considered generally necessary to salvation a precondition for reception of Holy Communion which is?

It would seem that consistency would require us to receive fellow Christians confirmed in various parts of the Body of Christ recognizing that through Baptism they became a part of that Body. We are in danger of changing the intent of Confirmation so that it becomes a ceremony by means of which a person becomes an Episcopalian.

(The Rev.) DAVID H. PARDUE
Minister of Parochial Services
Emmanuel Church

Baltimore, Md.

Information Please!

Although I have subscribed to THE LIVING CHURCH for approximately forty years, and have been an avid reader of it for approximately fifty years, I have recently seriously considered discontinuing my subscription for financial as well as other reasons — but if you publish many more issues like the one for November 14th, believe me I'll think twice (in fact I'll think several times) before I discontinue it! I have in mind particularly the letter in that issue on the subject of "Clerical Salaries" and the article in the same issue entitled "Information Please!"

Before my ordination forty years ago I seriously considered being a missionary in the foreign field — and then (as the result of my experience of being born and brought up in a rectory) I decided that missionaries were even more essential in the domestic missionary field; so this is the field in which I chose to spend my ministry. This was a deliberate choice, at first, because I thought of it as a "vocation" from God. Perhaps I was mistaken — I don't know; but one thing I *do* know as the result of my forty years as a priest trying to do this sort of work to the best of my ability, and that is that the domestic missionary priest is (in general) the "forgotten man" of the Church and the domestic missionary field is considered the "dumping ground" for "misfits" and "failures" (of which I suppose I am one). Once you have chosen to spend your ministry in this field (because of what you thought in your youthful enthusiasm was a "vocation") you are labeled by the "successful" clergy as a "misfit" and a "failure." Perhaps they are right; but, if they are right, you shouldn't be there — they should! If the domestic missionary field is as important as I thought it was when I was first ordained — then this is where the "successful" clergy ought to be!

How does the secular world measure "success?" The secular world measures "success" by the size of your salary and primarily by the quantity, rather than the quality, of the work that you do. How does the Church today measure "success?" Obviously, in the same way! I think all bishops and priests should receive *adequate* salaries; but I must confess

that, when I attend a diocesan convention (as a vicar of a domestic mission) with my one lay delegate, I am very much embarrassed when he is handed a copy of the proposed diocesan budget including astronomical salaries for bishops and diocesan staffs — and asked to vote for it when I know that he knows perfectly well that our struggling little mission is having to “sweat blood” to meet its quota and diocesan assessment!

I had hoped that “MRI” was going to apply primarily to domestic and *neighboring* missionary work (within the diocese). Having this hope, “MRI” seemed like a God-send to me! But, as usual, I have been bitterly disillusioned. I watch large neighboring parishes spending huge amounts on themselves (for example on the music budget) and then, either individually or through the diocese, “adopting” a mission (preferably in the foreign field, or — if it is in the domestic field — preferably as far away as possible) while the neighboring struggling diocesan domestic mission remains a forgotten “stepchild:” a “dumping ground” for “failures” and “misfits.”

If you *should* print any, or all, of this letter — I think it is fairly obvious that I would *have* to remain anonymous. Not because I am ashamed of what I have written — far from it! But I think it is obvious that it might result in financial hardship for the members of my family.

Name withheld

Apologetic Churchmanship

As chairman of the department of Christian social relations for one of the western dioceses, I have had many opportunities in the past few years to travel around the country visiting various so-called “Church institutions.”

One recurring sad fact comes to my attention — the almost apologetic manner in which we confess Church affiliation. In certain posh retirement centers I have looked in vain for a simple cross. The Buddha squatted amiably on the mantle of a sitting room, but the Christ was evidently not considered to be art.

Proper chapels worthy of the name are not so much disallowed as not considered. Broom closets have more care and planning given them. One soon gains the impression that where chapels do exist in these places, they are designed with an eye to not offending men rather than to serve the ancient function of bringing glory to God.

Our Church schools (!) apologize for holding chapel services and are thought quite advanced if they have a monthly said Eucharist. One headmaster recently confided with pride that great progress was being made — after 75 years existence — his

school now had three celebrations a year (with, of course, appropriately dignified priests and bishops brought great distances at considerable cost).

Why do Churchmen on our various boards of trustees feel a compulsion to place priority on offending no one? Are we really under such dire need for the Presbyterians and Methodists to provide funds for us to build our buildings that we must relinquish our own unique heritage and all that we stand for? Or is the prior question now this — What, if anything, do we stand for?

If M.R.I. accomplishes anything at all, perhaps its most significant result will come from a complete, honest, self-evaluation from every diocese, parish, mission, priest and layman. (Even the bishops may benefit.)

Surely the image of the Episcopal Church must undergo some serious changes before we can be of use to anyone. One wonders that any non-Churchman takes us seriously. We do not seem to do so ourselves.

(The Rev.) CHARLES ELDON DAVIS
Rector, Old St. Paul's Parish Church
Benicia, California

Pro Pike

The letters about Bishop Pike which have appeared in your columns recently are distressing. Because of these and other stories in the press our adult study class of Grace Church in Anderson, S. C., undertook to find out what Bishop Pike himself really had to say. Under the guidance of a superb teacher, Mrs. Arthur Holman, we have studied in depth, chapter by chapter, his *A Time for Christian Candor*. It is not possible to tell what a rewarding spiritual experience this has been for all of us. More than anything we have read or studied before this book has been a revelation of tremendous Christian understanding and commitment.

Bishop Pike's book “speaks as the man speaks.” It was our rare privilege to have him as our guest for two days at the Church of the Holy Communion in Charleston. The same light of sincerity and truth shines through when he preaches as when he writes.

May I urge all who have formed an opinion without reading thoroughly *A Time for Christian Candor* or without hearing him preach to set themselves to the task of doing both things as soon as possible. There is a new power in the Church when a group discovers together the greatness of Bishop Pike as author and preacher. We are one with him in his desire for true Christian candor at this present troubled time.

SOPHIE W. CLIPPARD
(Mrs. E. B. Clippard)

Anderson, S. C.

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Photo by Henk Snoek

Coventry Cathedral St. Michael and Satan Statue,
designed by Jacob Epstein

COVENTRY CATHEDRAL: THE BAPTISTRY WINDOW

© by author, 1965

Light blazes, day long, through this panelled wall.
Dawn light.
Noon brilliance.
And last twilight gleams.

Light splintered into blue and crimson, green and gold.
Light that sings, announces, tells, proclaims,
Denounces and decries,
Exalts, condemns, pursues.

“Let there be light,” He said.
“I am the Light.”

Here, glint of His refulgence,
Shines most awesome light.

For all who come:
Dawn light.
Noon brilliance.
Or last twilight gleams.

ELVA McALLASTER

COVENTRY CATHEDRAL: THE EPSTEIN SCULPTURE

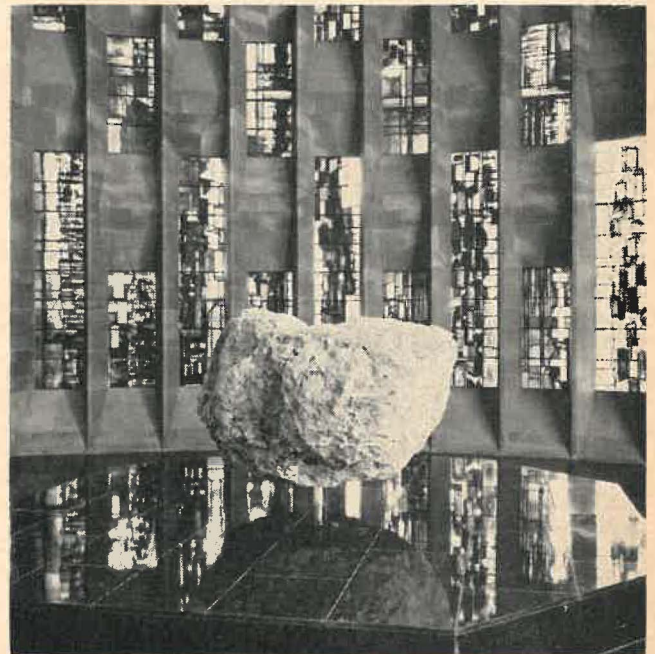
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Compassion carves deep shadows
On the young archangel's face.
Upon his forehead sorrow sits
And pity veils the triumph of his eyes.

He has flung down bold Lucifer
But not with ruthless rod.
Grief mingles with stern justice,
Love with cosmic wrath.

So let it ever be.
Let Michael's liege-men, too,
Fling down embattled evil powers,
Know conquest,
Triumph,
But without vindictive spite.

ELVA McALLASTER



British Travel Assoc. Photo

Coventry Cathedral Baptistry Window, designed by John Piper

The Living Church

December 5, 1965
Second Sunday in Advent

For 87 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

UGANDA

Successor for Dr. Brown

After 13 years as bishop and four years as archbishop, the Most Rev. Leslie Brown has left his post in East Africa. Bishop Tomusange, dean of the province of Uganda, Rwanda, and Burundi, will fill in until Jan. 4, 1966. Bishop Tomusange is the former Bishop of Scroti, a post he left to take up new work in West Buganda, where there was a dispute because of the refusal of the former bishop, the Rt. Rev. Festo Lutaya, to resign [L.C., July 18th].

A statement by the chancellor of the Church province, Mr. S. K. Kulubya, said that the House of Bishops would meet as an electoral college to choose the new archbishop. The statement, signed by S. K. Kulubya, read in part:

"On September 23d the House of Bishops agreed that the diocesan bishops would meet in November to choose a successor to Dr. Leslie Brown, Archbishop of Uganda, Rwanda, and Burundi, in accordance with the constitution.

"I, as provincial chancellor, have advised the House of Bishops that this election should not take place until all vacant sees have been filled, so that all the electors are full diocesan bishops.

"The present arrangements are that Bishop Nsubuga will become the diocesan bishop of Namirembe on November 21st and Archdeacon Maraka will be consecrated and become the diocesan bishop of Scroti."

The statement said that the formal arrangements for the translation of Bishop Tomusange to the see of West Buganda would be completed by that time. The provincial chancellor also said: "The constitution provides that during the interregnum the dean of the province shall act as archbishop. Bishop Tomusange has been correctly and constitutionally appointed to this office.

"It is regretted that there should be this delay, but it is, in my opinion, essential that this important post should only be filled after prayer and careful consideration in strict concordance with the constitution of the Church."

The dean of the province is the archbishop's deputy. Bishop Tomusange was elected dean at the last provincial assembly.

TANZANIA

New Center

Six countries have contributed toward the establishment of the Literature and Christian Education Center of the Anglican diocese of Central Tanganyika at Msalato near Dodoma. The center, established with assistance from the Church in Tanzania, England, Australia, New Zealand, Canada, and the United States, was dedicated on October 6th by the Rt. Rev. Alfred Stanway, Bishop of Central Tanganyika.

The buildings consist of a two-story office and staff accommodation block with Christian education and literature



offices and an art studio, and a residence for the vice-principal of the Bible school.

The staff of the center is drawn from Australia, Canada, and Tanzania. It will share in the production and publication of Christian literature, Sunday school and youth work materials, and training sources for men and women in evangelism, leadership training, Christian journalism, and adult literacy.

EASTERN OREGON

A Regional Basis

The annual convocation of the missionary district of Eastern Oregon met November 5th through 7th in Pendleton, Ore., and asked the Rt. Rev. Lane W. Barton, Bishop of Eastern Oregon, to set up a special committee to draw up regional areas in the missionary district which are to deal with the problems of the Church on a regional basis rather than leave them to the local congregations.

Delegates passed a budget of \$64,375 for 1966. The convocation was marred

by some food poisoning during the first meal November 5th. More than 20 delegates were affected.

SOUTH AFRICA

Expulsion

A government expulsion order cut short the visit to Johannesburg, South Africa, of Mrs. Diana Collins, wife of Canon L. John Collins of St. Paul's Cathedral in London, England, who is an outspoken critic of the South African government's apartheid policy.

Mrs. Collins had been in South Africa for several weeks conferring with representatives of the South African Defense Aid Fund for which she and her husband raise money abroad. The fund seeks to defray legal expenses of victims of South Africa's rigid racial segregation laws. It also helps dependents of such persons when they are unable to provide for their families while awaiting trial or are imprisoned.

Mrs. Collins said that since she had completed her business in South Africa she would not contest the order to leave the country. No reason was given for the order which was delivered by two detectives who called on Mrs. Collins as she visited relatives in Johannesburg. She was given five days to leave the country.

"I feel the South African government has no moral right to act this way," she said. "I have done nothing illegal here and have made no public criticisms. My concern has been strictly humanitarian. The action against me, though minor and unimportant, is part of the general pattern of denial of human liberty," she said. [RNS]

SCHOOLS

New Library

At the weekly chapel service for the 182 boys and 23 faculty members of St. Edmund's Academy, Pittsburgh, Pa., a new \$125,000 library for boys was dedicated. The speaker at the dedication on September 30th was Mr. Benjamin B. Richards, librarian of Chatham College, Pittsburgh.

Named in honor of the late Mr. and Mrs. Edmund W. Mudge, donors of the land for the academy campus adjoining

the Church of the Redeemer parish plant, the new structure is the third step in a long-range building program for St. Edmund's students. Plans for future expansion call for a modest gymnasium and athletic field to compliment the present field, gymnastic facilities and swimming pool.

PUBLIC AFFAIRS

On Voting

"It's entirely proper for the Church to examine political issues and make statements about them, but it should never tell its members how to vote," Bruce Felknor, executive director of the Fair Campaign Practices committee and a committed Christian layman said in New York City.

"I don't think the Church has any right to say: 'The situation is critical, the only solution is to vote for this man,'" he said. "But the Church does have a right to say to its constituency: 'The situation is critical, look around, study the issues, use your head, and let your faith inform your conscience in deciding whom you'll vote for.'"

Mr. Felknor conceded that he "wouldn't quarrel with a clergyman who announces from the pulpit: 'The situation is critical and I am going to vote for Mr. X,' so long as the minister makes such a statement as his own conclusion and doesn't tell his parishioners how they should vote." But Mr. Felknor indicated that such a practice is not the most responsible way of dealing with political issues.

"A clergyman needs to examine his own good sense if he goes around advocating from the pulpit whom he will vote for. Under no circumstances," he added, "should a clergyman ever tell his congregation: 'Go out and vote for Joe because he's one of our kind.'"

"And under no circumstances should a clergyman or other Church official or Church body ever tell a parishioner how to vote or threaten Church disciplinary action over a political issue," he stressed. "I believe the Church cannot order or direct or enforce discipline on members to do a civic or political thing."

"It's the Churches' role to inform, to exhort, to present its point of view to the public, to stir consciences, to cause people to be honest with themselves and to engender a realistic appraisal of the world situation as it is, but not to direct," he said. [RNS]

NCC

Christian Education Programs

After five years of coöperative effort by sixteen Churches a common plan for Christian education programs in the



RNS Photo

"During the blackout there was no damage or looting done to any churches in New York. There was no hysteria, and the New Yorkers behaved with great patience and with the same spirit as the British during the bombings." — the Rt. Rev. Horace W. B. Donegan, bishop of New York.

bodies has been published. Under the auspices of the division of Christian education of the National Council of Churches, the task force has produced an 848-page book, *The Church's Educational Ministry: A Curriculum Plan*.

The volume is designed as a comprehensive reference work for the preparation of individual Church curricula providing the basic groundwork denominations have heretofore done separately.

Five general curriculum areas are delineated. They are: Life and Its Setting; the Meaning and Experience of Existence; Revelation: the Meaning and Experience of God's Self Disclosure; Sonship: the Meaning and Experience of Redemption; Vocation: the Meaning and Experience of Discipleship; and, The Church: the Meaning and Experience of Christian Community.

Member Churches of the NCC participating in the project include the African Methodist Episcopal, American Baptist Convention, Christian Churches (Disciples of Christ), Church of the Brethren,

Episcopal, Evangelical United Brethren, Methodist, and Presbyterian Church in the U.S.

Non-member Churches are the Advent Christian; Church of God, Church of the Nazarene, Cumberland Presbyterian, Mennonite (Scottsdale), Presbyterian Church in Canada, Southern Baptist Convention and United Church of Canada. [RNS]

COLLEGE WORK

Meeting in Chicago

The 1965 fall conference of the National Canterbury Committee was held at McCormick Seminary, Chicago, Ill., from September 3-5. The Committee serves as an advisory body to the Division of College Work of the Episcopal Church. Through a weekend of living and discussing problems together, attempt was made to search for answers to vital questions.

Discussions were held on the commit-

tee's relationship to the National Student Christian Federation and the National Commission on College Work. Decision was taken to accept an invitation from the Diocese of New Jersey to incorporate Canterbury's 1967 study conference in their planned mass conference on college work.

The conference which was under the direction of Rev. Edwin Bennett elected Michael Bryant and Abigail Wemple as President and Secretary respectively.

Highlight of the week end was a fiesta program staged by a group of NSCF Latin American delegates.

SEMINARIES

Inter-Seminary Movement

The School of Theology of the University of the South hosted the fall conference of the Kentucky-Tennessee Regional Council of the Inter-seminary Movement, November 12-14.

Representatives from nine Episcopalian, Protestant and Roman Catholic seminaries throughout Kentucky and Tennessee began arriving Friday afternoon at St. Luke's Hall on the campus of the university for the weekend conference.

The main speaker for the conference was the Rev. George E. H. Swayne of the Order of the Holy Cross (Episcopal), who addressed the first meeting of the representatives on Saturday morning on the conference theme: Chapel and Classroom. Fr. Swayne's address was followed by discussion in groups, and by a panel discussion during the afternoon session. Representatives from three guest seminaries comprised the panel.

The conference banquet was held Saturday evening at the DuBose Conference Center in Monteagle, Tenn.

Seminaries represented at the conference, in addition to the School of Theology, were Asbury Theological Seminary, Wilmore, Ky.; Episcopal Theological Seminary, Lexington, Ky.; Lexington Theological Seminary, Lexington, Ky.; Louisville Presbyterian Theological Seminary, Louisville, Ky.; Memphis Theological Seminary of the Cumberland Presbyterian Church, Memphis, Tenn.; Passionist Fathers Seminary, St. Meinrad, Ind.; St. Maur's Seminary, South Union, Ky.; Southern Baptist Theological Seminary, Louisville, Ky.; and Vanderbilt Divinity School, Nashville, Tenn.

CONNECTICUT

Anniversaries Observed

On November 12, 1940, the Very Rev. Walter H. Gray, dean of Christ Church Cathedral, Hartford, Conn., was consecrated a bishop in the Church — as suffragan bishop to the Rt. Rev. Frederick G. Budlong, bishop of Connecticut. In 1945, Bishop Gray was elected bishop

coadjutor of the diocese, and in 1951, became the diocesan.

On November 14, 1965, Bishop Gray, assisted by the Rt. Rev. John H. Esquirol and the Rt. Rev. J. Warren Hutchens, suffragan bishops of the diocese, celebrated Holy Communion in St. Paul's, Woodbury, Conn. The collect, epistle and Gospel appointed for the Seabury commemoration were used. The date was



Bishop Gray: Anniversaries noted.

the 181st anniversary of Bishop Seabury's consecration (his election to the episcopate was held in Glebe House, Woodbury, 1783), and the 25th anniversary of Bishop Gray's consecration.

LAYMEN

Churchman Wallace

Henry Agard Wallace, 77, who was Vice President of the United States in Franklin D. Roosevelt's third term and a third party candidate for the Presidency in 1948, died of lateral sclerosis in Danbury Hospital, Danbury, Conn., on November 18th. He was buried from St. Stephen's Church, Ridgefield, Conn., on November 20th.

Since his defeat as Progressive Party candidate for President in 1948, Mr. Wallace had lived at Farvue, his 115-acre hilltop farm at South Salem, N. Y., working on several projects of agricultural research.

Speaking at a high school commencement exercise in 1960, Mr. Wallace had said: "I'm going to live to be a very old man. Every year I know I have to be around next year to see what's going to happen in my garden — to see what will come up — with the sort of interest with which we can hope God looks down on us."

Mr. Wallace's pastor, the Rev. Aaron Manderbach, rector of St. Stephen's Church, Ridgefield, Conn., told THE

LIVING CHURCH that the former Vice President was a regular and devoted Churchman to the end. "Whatever one may think about Mr. Wallace's political views," he said, "the man himself was a simple, faithful Christian and a wonderful man."

His wife, the former Ilo Browne, and a sister, Mrs. Mary Bruggmann of Switzerland, were with him at the time of his death. He is survived also by three children, two other sisters, two brothers, and 12 grandchildren.

SOUTH AFRICA

A Hard Road

The synod of the Anglican Church in Capetown, South Africa, struck a blow against the government's racial segregation policies by unanimously adopting a resolution urging its clergy and laity to take the initiative in providing opportunities for people of different races and cultures to gather together for prayer and the "study of God's word."

Proposed by Bishop Thomas J. Savage of Zululand and Swaziland, the resolution added that "the Church alone has the right to regulate and organize such programs."

The bishop told the synod, however, that "more and more obstacles are being placed in the way of the races for freedom of association and the position today has become intolerable." He added that Christian fellowship requires "freedom of association for all the members of Christ's body, irrespective of race or color, and the Church cannot be true to itself unless it takes this view."

"It may be a very hard road, but we must walk it," he said. [RNS]

RHODESIA

'Duty to Disobey'

Christians not only have the right, but perhaps also the "duty" to disobey unlawfully enacted laws, Rhodesia's leading Anglican clergyman said in a stern denunciation of the white minority government's unilateral declaration of independence from Britain.

Bishop Cecil Alderson of Mashonaland, in a sermon during a packed Communion service at Salisbury Cathedral, said he thought the declaration was "wrong" and added: "I suspect deeply the basic motives of a great part of the community as a whole which have led to this thing."

The bishop, while stating he did not intend to impose his beliefs on others, spoke at some length on Christian relationships to governments. "It cannot be required of a Christian as a moral duty," he said, "to obey laws unlawfully enacted, but clearly their authors will enact penalties for breach of peace.

"I cannot think it would be right for

a Christian to break laws clearly designed for the public good, such as traffic and health laws. But, he added, "great difficulties will come from laws designed to subvert the spirit of the displaced (1961) constitution.

"Submission under protest will not be enough then . . . There is a Christian right and maybe a Christian duty to disobey; naturally we do not expect to escape the penalties of disobedience any more than the apostles escaped when they proclaimed the truth against the Jewish authorities' injunctions," he said.

[RNS]

PROVINCES

Bishop Pardue Elected

The Rt. Rev. Austin Pardue, Bishop of the diocese of Pittsburgh, has been elected to a three-year term as president of the synod of the Third province (Washington). The province is made up of thirteen dioceses: Bethlehem, Erie, Harrisburg, Pittsburgh, Pennsylvania, Delaware, Easton, Maryland, Southern Virginia, Virginia, Southwestern Virginia, West Virginia, and Washington.

The election took place in historic St.



Bishop Pardue

Paul's Church in Richmond, Va. Bishop Pardue succeeds the Rt. Rev. William Crittenden, Bishop of Erie.

During the conference in Richmond a resolution by Bishop Pardue was adopted "in support of and pride in the behavior, compassion, and sacrifice of our men and chaplains serving us in the armed forces in Vietnam."

WASHINGTON

Princess Visits Cathedral

by CLYDE C. HALL

A friendly sun broke through cloudy skies to welcome a friendly and radiantly

lovely princess, Margaret of Great Britain, as she stepped out of her car at the foot of the long steps leading to the south transept entrance to the Washington Cathedral. She had come with her husband, Lord Snowdon, for a short service of worship.

Winsomely demure in a lilac wool dress and matching pixie cap banded with silver beaver, the charming princess entranced the crowd gathered around the entrance to greet her. A warm smile lighted up her face as she accepted the cordial welcome of the Rt. Rev. William F. Creighton, Bishop of Washington, and the Very Rev. Francis B. Sayre, Jr., Dean of the Cathedral.

Enchanted, the crowd clapped as the princess and Lord Snowdon took their places in the processional group of Cathedral dignitaries who escorted them up the wide stone steps to the cathedral. Among them was Algernon J. R. Greaves, verger to the dean of Westminster Abbey, who had brought a 900-year-old carved stone from the Abbey for fitting into the fabric of the cathedral structure as a symbol of friendship between the cathedral and the people of the British Isles.

Slowly the procession climbed the steps, pausing frequently as the princess smiled graciously to acknowledge the hospitality of her enthusiastic admirers. It was a solemnly happy occasion.

Inside, more than 2,000 Washingtonians had gathered to welcome Margaret. The boys of St. Albans School, the girls of the National Cathedral School, 29 laborers, six stone masons, two brick layers, and four carpenters — all builders of the cathedral, the staff, purple-frocked hostesses and guides, official and unofficial Washingtonians, choirs, and the press nearly filled the majestic church to join the princess in worship. She and a small party of close friends and officials were seated in the War Memorial Chapel for the special service conducted by the bishop and the dean.

It was a special place of nostalgia and remembrances for Margaret. The chapel's silver cross and matching candlesticks were given by the princess' father, King George VI, in 1951, and her mother, the Queen Mother, had worked one of the chapel's needlepoint kneeling cushions given in 1957 by British women.

After the service of affirmation, prayer, and song, bishop and dean escorted the royal couple through the cathedral. Returning to the Great Cross, the party turned toward the north transept exit where the informal tour was concluded.

COLLEGES

Vorhees College

The Rt. Rev. Daniel Corrigan, president of the American Church Institute, a corporation of the Episcopal Church administering to related colleges in the south, announced on November 17th that

Vorhees College in Denmark, S. C., would participate in a program designed to assist a large number of students who have discontinued their schooling and to prepare others whose training is inadequate for entering the college of their choice.

The program also is aimed at upgrading the small, predominantly Negro col-



Bishop Corrigan

lege whose facilities are inadequate and whose students often are poorly prepared. Vorhees College seeks to become an accredited four-year college offering courses leading to the bachelor of arts and bachelor of science degrees.

NEWS FEATURE

Irish Churchman in Rome

by the Rev. Canon C. GRAY-STACK

We arrived in time for the recess. Still we did hear about that extra last day, when the observers (having made their plans to go for a trip), stuck to them and left the Tribune, as we were told, almost empty. This was the occasion when Cardinal Bea intervened, in an important off-the-cuff talk. He criticized the schema on priests not only for bad Latin but for treating the priesthood exclusively in terms of celibacy, after only making one brief reference to the existence of married priests. While he based his case on the existence of the married clergy of the eastern rites, it is widely believed in Rome that he also had in mind the relevance of this question to unity with western Christians. Certainly this was in sharp contrast with Msgr. Heenan's view that it was dangerous for the clergy to choose their friends from among the laity. An American bishop, Msgr. Leven, made a notable defense of the "assistant pastor," of whom it has been said that he "has no right except Christian burial."

Archbishop Hallinan's written intervention on schema xiii has just been issued. The Archbishop of Atlanta favors not only women "lectors and acolytes" but deaconesses who could "provide the sacraments the deacons do" and share in "proclaiming the Word of God." So it would seem that Bishop Pike is not quite out on a limb, at least where the deaconess is concerned. This intervention quotes what the Pope said as Archbishop of Milan in 1961: "Woman must come closer to the altar," and contends that a development like this is needed to raise the status of women in the world.

Church-Going in Rome

On our first Sunday my wife and I went to the American Church, with its curious but attractive pre-Raphaelite paintings. It was nice to see the American liturgy carried out with balance and dignity but Anglicans from another province did not seem to be in great demand. So next day we tried All Saints' "Church of England." There the chaplain was more welcoming but in the midst of all the work for liturgical renewal in progress, in this city just at present, the liturgical scriptures were still being read to the east wall! As the next day was neither Sunday nor holy day, we went to a Roman-Australian vernacular liturgy. This was a dignified and interesting con-celebration at which the Canadian Professor Gregory Baum was the principal celebrant and I found myself asked to read the epistle. Indeed in the prayers of the faithful (which were said by different members of the faithful!) one of them prayed for the Church of Ireland and the priest of that Church who was present. Of course too much must not be put on this. It is customary for a lay person to read the epistle at this service and a "priest of the Church of Ireland" might be a different thing from a Roman Catholic one. But certainly we found the Church of Rome the most ecumenical of the three churches we visited! In his sermon Fr. Baum spoke of the work that is going on and asked our prayers that wise decisions might be made about such



The Episcopal Theological Seminary in Kentucky recently received a gift from Mrs. Effie Staks Weller of San Diego, Calif., to create a special fund for the education of deserving students at the seminary. Shown receiving the check (l. to r.) are E. P. Faulkner, Jr., Danville, Ky.; the Rt. Rev. William R. Moody, bishop of Lexington; Mrs. Henry S. Vance, Sr.; and Angus McDonald, treasurer of the seminary.

things as seasons of fasting and ways of penance. This was one of the most moving, community forms of eucharistic worship I have ever taken part in. Only the canon was still in Latin, the people communicated standing and (though obviously we could not share in that) we did join in the kiss of peace which preceded it and in many hymns which in other places might be better known by Anglicans than Romans. We are going again tonight.

ECUMENICAL MOVEMENT

Joint Chapel

Anglican Archbishop Leslie Brown of Uganda and Roman Catholic Archbishop Joseph Kiwanuka of Rubaga have launched a joint appeal for financial support of the first church building to be built in the central African territory of Uganda for joint use of the two Churches.

The projected building will take the form of a main chapel and two small chapels in Mulago Hospital, an 800-bed specialist hospital opened four years ago on Kampala, Uganda's capital city, for the use of patients and staff.

The main chapel will be used at different times by the two Churches, while the two smaller chapels will be for the exclusive use of each body. "Thus," said the archbishops, "the particular emphases and traditions of each can be preserved."

In their joint appeal the archbishops pointed out that the two Churches recently have worked together in many projects for the good of Uganda and now have an excellent opportunity to cooperate in the building of the chapel.

[RNS]

BRIEFS

MR. DONALD F. VALLEY, FORMER chairman of the National Bank of Detroit, and Mr. John B. Ford, Jr., director of the Wyandotte Chemical Co., have accepted appointments by the Rt. Rev. John E. Hines, Presiding Bishop, to be members of the advisory council of the Episcopal Church Foundation. Mr. Valley is a vestryman of Christ Church, Detroit, and Mr. Ford is a former vestryman and warden of Christ Church, Grosse Pointe. The foundation's purpose is to help raise funds and administer loans and grants to those efforts of the Church which are not provided for through the regular Church budget, but which are important to the future of the Church.



THE REV. VINCENT O'SHAUGHNESSY of the staff of St. John the Baptist Roman Catholic Church in Chico, Calif., has been elected president of the Chico Area Council of Churches. He succeeds Mrs. Judy B. Conley, Baptist laywoman, under whose leadership the council organized a Festival of Faith, followed by the council's annual dinner. More than 300 guests attended and heard the Rt. Rev. Clarence Haden, Bishop of Northern California, the guest speaker.



F. D. COGGAN, ARCHBISHOP OF York, has addressed 60 theological students in East Berlin and held discussions with six East German bishops of the Evangelical Church in Germany (EKID) and other Churchmen. Dr. Coggan made

Continued on page 18

"If the trumpet give an uncertain sound,

I write of arms and of the man, the patriotic young American whose selective service classification is 1A or who has volunteered for active duty in the armed forces of his country and is willing if necessary to lay down his life in her defense. Without equivocation or evasion he has offered himself as destiny's exile for the maintenance of world freedom without which there can be no peace. His lot is not an easy one. He is summoned to duty by his government before he has fully completed his education or set out upon his career and all this amidst demonstrations and myriad voices raised to question his service and confuse his purpose. He needs and deserves the full support of his family, his friends and his Church.

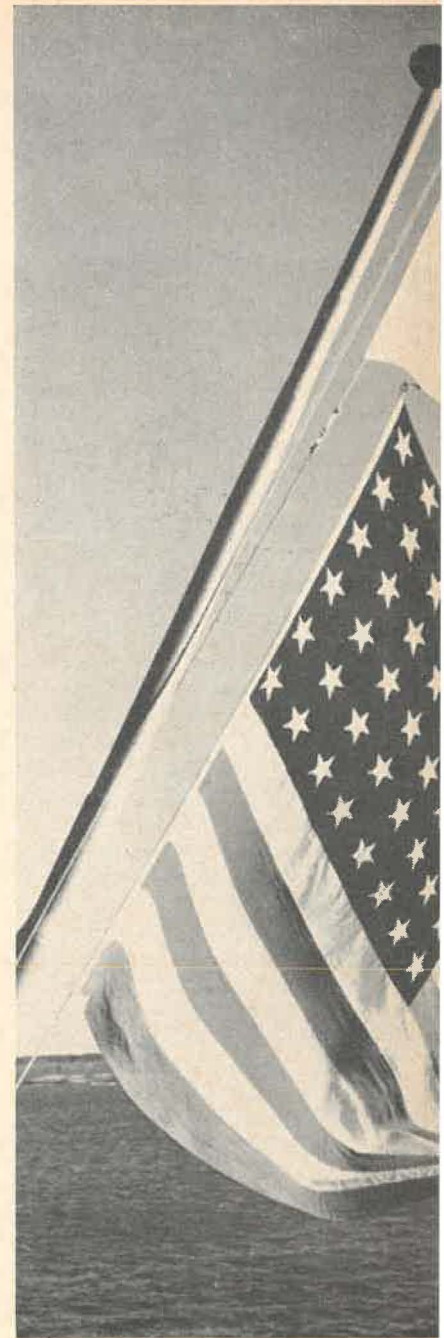
Meeting at Columbia, South Carolina, three years ago at the time of the Cuban crisis, the House of Bishops issued a statement on the Church's attitude toward questions of war and peace. After ranging over an extensive field of theology, ethics and history, the document zeroed in on a practical prospectus of personal action. Among many suggestions for implementation it urged "the support of a program of counseling for every youth facing military service" believing it to be important "that the clergy be given resources, and if possible training leading to effective counseling so that young men may be better able to reconcile the demands of conscience and the duty of national service." Aware that some Christians had misgivings about participation in modern warfare, the authors of this document wished indoctrination to be given to those facing military service in order that they might better know the reasons for the sacrifices they were being called upon to make. This War and Peace Statement also looked hopefully toward the setting up of diocesan and parish programs "to stimulate adult study of social issues

such as those of war and peace."

Came the pressing demands of the Civil Rights Movement with its hot summer of 1964. There was also the challenging vision of Mutual Responsibility and Interdependence, and Urban Mission which so completely captured the Church's attention that the members of the St. Louis General Convention's Budget and Program Committee were reluctant to underwrite any new projects for routine programs in order to focus upon the urban one.

Nothing significant has been done officially toward counseling our young men who now must face the grim prospect of fighting a dirty war in the jungles of southeast Asia. Often they have not even been told that their acceptance of this responsibility is important to the defense of the free world and that their active participation is commendable. As one Vietnam recruit told a television newsman, "It's not the Viet Cong that gives us trouble but our own people at home who say we ought not to be here. This really hurts!"

"Choosing Your Draft Classification, the Facts, Options for Conscientious Objectors — for the Young Churchman," is the title of a recent tract which bears the imprimatur of the Executive Council. More than three of its five pages of actual script are given to informing the teen age Churchman how he can become a conscientious objector, a 1A-O man. Unfortunately it gives the impression that this is a simple matter of choice and if the young man signs up as a conscientious objector, his draft board will honor his position. The law provides for conscientious objection based on religious training and belief and nothing more. Section 6j as amended of the Universal Military Training and Service Act reads: "Religious training and belief in this connection means an individual's belief in a relation to a Supreme Being involving



THE TR UNCERTA

by the Rev. Ro
Former Executive Sec
of the Ex



Acme Photo

who shall prepare himself to the battle?"

duties superior to those arising from any human relation, but does not include essentially political, sociological or philosophical views or a merely personal moral code."

Draft boards are locally organized and most of their members are familiar with the background of those whom they classify for military training and service. In actual practice it is very difficult for a young man to establish conscientious objector status unless he was born a Quaker or raised from early childhood in a religious group known to be opposed to the bearing of arms. The traditional image of the Episcopal Church is not conducive to exemption from combatant duty on a basis of opposition to war. It is not too great an exaggeration to say that it is easier for a camel to go through the eye of a needle than for an Episcopalian to get his draft board to classify him as a conscientious objector on the basis of his training and belief. There should always be a place for the Christian pacifist in the Church but it is a mature position seldom achieved during the salad days. Draft boards are not impressed by young men making non-combatant choices when they come down to the wire.

The present unrest among university students as evidenced by uprisings and demonstrations is leading many people to ask what is wrong with our young people today. The answer is nothing, nothing at all. They have done and are doing magnificently! The great majority of them are not making the headlines by trying to evade the draft nor by taking part in demonstrations against the policies of their government. They are quietly registering as 1A men or volunteering for active duty.

Military service does NOT mean the glorification of war. Most of those who wear the uniform of their country are in a better position than civilians to know

the awesome fearfulness of modern weapons and they dread and hate armed conflict. The swashbuckling warmonger was dissolved from the scene by the light that was brighter than the sun which flashed over Alamogordo.

The late James Thayer Addison in his book, *War, Peace and the Christian Mind* (Seabury Press), completed just before his death in 1953, has written: "The Christian conscience today may be confronted with the choice, not between war in the abstract with all its horrors and peace in the abstract with all its joys, but between war or submission to the aggression of a ruthless totalitarian despotism. And Christians rate freedom no less highly than others, for these modern tyrannies act as a withering blight not only upon organized Christianity but what is far worse — upon the souls of men and women and children."

There is a real need for putting into practice such suggestions as counseling for every youth facing military service, for the supplying of the clergy, college chaplains and selected laymen with both resources and training so that young men may be better able to reconcile the demands of conscience and the duty of national service, for the development of Christian education study units for the teen age level which deal in a practical way with meeting the military obligation, and the formation of parish groups to undertake the serious study of such issues as war and peace. It might be well to revive parish armed forces committees such as functioned so admirably during World War II by keeping track of military communicants and recognizing their contribution.

The fault is not in our young people but in ourselves. We have been letting them down! "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

MPET'S N SOUND

J. Plumb, D.D.
Armed Forces Division
e Council

THE SACRED MINISTRY and signs

by the Rev. Sterling Rayburn

Curate, St. James' Church, Ormond Beach, Fla.

It is about five o'clock in the afternoon on the third day of an ecumenical gathering. Present are members of several ecclesiastical bodies, including the Episcopal Church.

"What I want to know, Fr. Smith-Jones, is whether you think my orders are valid or not." The speaker is a minister of a non-episcopal denomination. "Quite frankly, my friend," comes the reply, "I am sure that they are not. You see, you have not been ordained by a bishop in the apostolic succession, and that is that. You are not a real minister at all. In fact, and I say this in all charity, of course, you are merely a layman in the eyes of the Church. Now if you want to be really ordained, become an Episcopalian."

We will notice that at this point dialogue has somewhat broken down.

Fr. Smith-Jones' little diatribe was the typical approach (although in good faith) of many Episcopalians some years back. And even in this ecumenical day and age, if dialogue turns into argument, the resulting statements from the episcopal side, while more carefully put, may be just as condemnatory.

Now the writer of this article is a



whole-hearted Episcopalian, and believes that the episcopate is of dominical institution. But he is also convinced that we have approached this subject of the apostolic ministry in the wrong way. We make it practically impossible for the non-episcopal minister to give much willing consideration to what is proposed as "submission to re-ordination." He replies, understandably, "I will not have any re-ordination. I know full well that I have long been a minister for Christ, and I will not deny that by being re-ordained. Period."

So far in our ecumenical plans the question of the ministry has proved to be a major impasse. As an attempt to get around this difficulty some have devised various schemes involving mutual laying on of hands, etc. The idea seems to be that the Holy Ghost is expected secretly to give to each what he needs and lacks for the ministry. The idea seems to me dangerously close to tempting the Lord our God. At best it is hardly in accord with the sacramental principle; laying on of hands becomes the outward and visible sign of we know not what, nor for what! Either approach to non-episcopal ministries, whether that

of denying validity, or proposing the mutual laying on of hands, is really not necessary nor relevant to the true nature of the case.

The basic trouble is that we have approached the question upside down. Let us start again, from the very beginning, and approach the matter rightside up.

God is Spirit. Man is finite creature. Man learns through outward and visible signs. Signs are either visible things, or actions involving visible things. Man cannot see God face to face and live, in this present dispensation. It is by God's design that our nature is such. Therefore God approaches man through signs; we find God through signs; we give ourselves to God through signs; and we become one with him through signs.

God made Himself known to Israel through signs. He established with them the Old Covenant, a relationship founded upon signs: mighty actions, visible laws, rites. God's prophets interpreted the signs by using words, themselves a sort of sign.

God came to Israel in person, taking a human nature that is the perfect outward and visible expression of God in this world. The Word became flesh. Jesus Christ is the sign of signs, the primal sacrament. Jesus is the sacramental way, truth and life.

Jesus Christ took the Church of Israel to be His bride; He gave her a New Covenant and new life as His Catholic Church. In the marriage the Church became one flesh with Christ, and thus His body. The Church is the mystical body of Christ. As His Incarnation is the primal sign, so His Church is the extension of that sign in history. Because the Church is the sign of Christ, she is of necessity visible. The Church is a complex of signs. The mystical body is visible. Because the Church is a body, she is hierarchially structured.

So often we use the term "mystical body" to mean the invisible Church. This is quite erroneous, for the term "mystical" is the adjectival form of the noun "mystery." In the Eastern Church the word used for "sacrament" is "mysterion" or "mystery," a usage hardly absent from our own Book of Common Prayer. The mysteries of God are sacramental signs, be they baptized persons, or dogmas (cf. the mystery of the Trinity), or the Bible, or the sacraments, or the ordained ministry. The mystical Church Militant is a complex of signs.

The Church (it was said at the Reformation) is where the sacraments are rightly administered and the word truly preached. This, of course, is true. But



the question is how do we know that the sacraments are being rightly administered and the word truly preached? What sign do we have?

And what has all this to do with bishops and the apostolic succession? It is simply that episcopal ordination itself is a sign. It is the sign of the conferral to this particular Christian, by Christ Himself, of some specific degree of His priestly, prophetic, and kingly ministry. The bishop is a sign, the laying on of hands is a sign, the specified intention of the liturgy of the Church is a sign, all going to make up that complex of inter-related signs we call ordination.

Because each ordination, like all sacraments, is a fresh act of Christ, operating through sign, we should note that the grace does not flow down the apostolic line as through a pipeline, but comes directly from Christ each time. The apostolic succession is not a channel leading back to Christ, but rather a succession of signs.

Episcopal ordination is the sign that this member of the Church is now a bishop, priest or deacon. But we are given no sign that the man who claims to be the non-episcopal minister of Christ is not a bishop, priest, or deacon.

All we have from God are positive signs, a positive covenant. God has not told us what will happen to unbaptized savages; He has sent us to baptize them. God has not told us what will happen to people without bishops, or what it means to be a non-episcopal minister; He has simply given the Church the apostolic ministry.

Therefore we have no right to approach the non-episcopal minister with dogmatic condemnation. What sign do we have that Christ has not given him some secret charism for his ministry? (And I would like to add here that we do ourselves a disservice when we do not stress that episcopal ordination is indeed a charism, given through a regular sacramental means.)

Many non-episcopal groups value presbyterial ordination highly, a fact we tend to overlook. Certainly this has more value in Episcopalian eyes than no ordination at all. And there are a multitude of signs that these men serve Christ; their good deeds are too varied and numerous to list. The signs of their good faith are self-evident to those who know these ministers. From every side such signs of good report stare the Episcopalian in the face.

Are their orders valid? Well, what do they mean by this? Most non-episcopal ministers do not claim to be either bishops, priests, or deacons in the traditional catholic sense, nor do they claim the powers of these orders. But if they are asking us if we think they are bishops, priests, or deacons in the above sense, how can we say no positively? We have no sign that they are not; we have



no sign that they are. And that is the whole point!

Do they have the power of priesthood and episcopate? What would be the sign they did, for the primary powers of the episcopate and priesthood are sacramental: ordination, confirmation, consecration of the Eucharist, and absolution. In the case of the charismatic healer, the sign of the charism may well be dramatic. No one doubts the ministry of one who can lay his hands on a man at death's door only to have him leap to his feet in praise of God. But what sign is there that one can consecrate the Eucharist besides the fact that one is known to be a priest? Certainly we cannot "sample" the Holy Communion administered at various Christian communion rails hoping to feel a tingle when we have found the real Eucharist. (Once in my youth I secretly received Communion in a Roman Catholic Church to see if their sacrament was "more real." What I expected to "feel" I could not say.)

No, it all harks back to signs. And the Anglican would do well to confess a healthy and charitable agnosticism about non-episcopal ministries, exercised in good faith. And in ecumenical discussions we should do our best to make it clear that the reception of episcopal ordination is no more a "repudiation of former ministries" than the ordination of an Anglican deacon to the priesthood is a repudiation of his former ministry.

On the other hand, the non-episcopal minister should wish to have the wholeness of the sign of ordination, universally accepted by the historic Catholic Church. (It seems strange that in an age quite concerned with "wholeness" that we all tend, it seems, to want the least we can get by with, rather than the whole!)

With this in mind, a non-episcopal minister might far more easily consider the acceptance of the sign of apostolic ordination to a specific order, thanking God for the ministry he had so far exercised. He may trust that God is pleased with his labors for the kingdom as a non-episcopal minister, knowing he will continue to labor to the glory of God in his new capacity as an episcopally ordained bishop, priest, or deacon.

And let us who rejoice in the episcopate humbly remember what one of our great Anglicans once said: "The historic episcopate is a God-given trust which the episcopal Churches hold for the non-episcopalians, not a cause for inordinate haughtiness or pride."

That We Might Have Hope

As Anglicans observe their unofficial "Bible Sunday" (Advent II) this week, one thought in particular comes to us, especially this year. The "new theologians" are calling for the "new Reformation," and one of their battle cries is "man come of age." A great prophet of the movement, Dietrich Bonhoeffer, cried from his prison cell: "Honesty demands that we recognize that we must live in the world as if there were no God." He was proclaiming a paradox rather than a denial. He was not saying that there is no God; he was saying that God has brought us to that maturity in which we must live as if He were not God-with-us. "The God who is with us is the God who forsakes us (Mark 15:34)!" said Bonhoeffer.

Does this paradox accurately describe the God of the Bible, who is the God of the historic Christian faith? Before answering with a quick, easy, resounding Nay, one should bethink himself of two pertinent facts. One is that Bonhoeffer was a profoundly biblical Christian, at any rate on most counts; certainly he knew his Bible, and his soul was steeped in it. Another is that the God of the Bible, both Old Testament and New, often moves His most faithful saints and prophets to cry, "Verily thou art a God that hidest thyself, O God of Israel, the Saviour" (Isaiah 45:15). And Bonhoeffer, in his statement quoted above, goes straight to the *locus classicus*, Mark 15:34, Christ's cry of God-forsakenness.

Is this to say, then, that this proposed new Christianity, in which man-come-of-age is to live as if God had gone off and left him, is actually biblical religion?

We think not. With utmost respect for the biblical knowledge of Bonhoeffer, of Bishop Robinson, of Paul van Buren, and others who in their various ways proclaim the new order of man come of age, their exegesis of the Bible is selective. The Bible as a whole is against them. In the Bible God is often seen as a God who hides Himself from man's momentary and pitifully myopic view, for His own wise, loving, and ultimately man-saving purposes. But He is never seen as a God who really forsakes His people. The Bible is not the book of man, still less of man so come of age that he can best fulfil himself by living as if God were not. It is the book of God, and of man only as man-under-God. Nothing could be more fundamental in the biblical view of reality than its assumption that man is truly man only as the creature and child of God; man without God would be no-man.

The epistle for this "Bible Sunday" opens with St. Paul's rousing reminder that the Holy Scriptures of God's people were written so that believers might have hope. Precisely. And it is a God-centered hope, not man-centered. St. Paul, and his fellow Israelites and

fellow Christians of the New Testament era, lived in a world which was humanly pretty hopeless. So do their fellow-believers of 19 centuries later. We see little real evidence that man has so come of age that he now has the wisdom and moral maturity to run his planet and his own self to his own benefit. Our glorious and abiding hope is in the God who of old caused all Holy Scriptures to be written for our learning about Him, and His purposes, and His everlasting and invincible kingdom. "It is he that hath made us, and not we ourselves." Thank God for that. And it is He who goes on making us, not we ourselves. This is the hope that makes Christians — that is, believers in the God and Father of Jesus Christ — the only optimists under the sun whose optimism is cosmically grounded in a rock no bomb can blast.

Second Sunday in Advent

(Sometimes called, "Bible Sunday")

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." [Romans 15.4]

The shadow of the Book of God's Own Dreams —
Inscribed in stars and tears and Precious Blood —
Falls warning-wise across the rebel brood
Of men's beclouded thoughts, the gipsy-gleams
Of Him from Whom their own surmising streams.
Dear God! Must sin ensue another Flood,
The Lamb be pinned again upon the Rood,
Before we hail Thee Master of *our* dreams?
Thy Book is clear! In Psalm and Prophecy,
We mark the Vision Splendid, see it whole —
The Gospel of our Saviour's Regnancy!
So "*God's Word written*" nourishes the soul;
And forms with Eucharist the Heavenly
Provisioning to bring us to our goal!

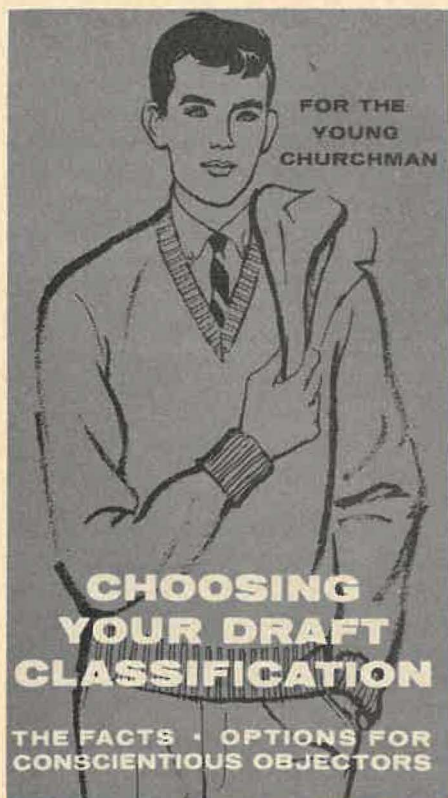
JOSEPH FORESTER HOGBEN

The Church and the Conscientious Objector

At least one vestry, to our knowledge, has protested the distribution throughout the Church of a pamphlet issued by the Executive Council entitled *Choosing Your Draft Classification*. This vestry charges that the pamphlet in question "promotes the status of the conscientious objector." Since the vestry in question, that of St. Luke's Church in Auburn, Calif., sent us a copy of its letter of protest to the Presiding Bishop and expressed the hope that we might comment editorially on the matter we feel free to do so.

"It is the unanimous consensus of the vestry that this sort of material places the Church in an embarrassing

and untenable position, for it serves as ammunition against the Church and at the same time places the Church in a position of being used by a small group to achieve its own ends, which in some cases are antithetical to Christian teaching and belief," the vestry said in its letter to the Presiding Bishop. Frankly, we consider part of this statement irrelevant and part of it too vague to apprehend. It should disturb no Churchman that the Church may be in an embarrassing position with ammunition being fired at it. The Church ought to be known and respected for the enemies it makes, the embarrassment it creates, and the fire it draws. But *who* is embarrassed or antagonized by this



pamphlet? And *why*? And who and what are this small group who use, or try to use, the Church to achieve their own ends — and what are their ends? These whos, whats, and whys, ought to be spelled out when such charges are made. Indeed, they must be spelled out before such charges can be pondered and dealt with properly.

The letter goes on to say: "The vestry recognizes that there have been and are conscientious objectors within the Church, and that their beliefs must be respected and provided for. However, something which tends to promote this as an escape from military service would seem to be dishonest, as well as not in the best interests of all concerned." This last sentence contains in substance a very grave charge against the Executive Council — that of distributing an official Church publication which "tends to promote" the adoption by young Churchmen of the conscientious objector's position "as an escape from military service."

The charge needs to be seriously considered, and the evidence, consisting of the contents of the pamphlet, seriously examined.

Ostensibly the aim of the pamphlet is to guide the young man as he goes about answering the classification questionnaire which is sent to him soon after he registers in the Selective Service System. It tells him what he may do if he is a conscientious objector. He is told that "the majority of Episcopal young men choose active duty under the I-A classification" (that is, available for military service). But, it is added, some others "because of their training in the Faith and the dictates of their conscience consider the taking of life or participation in the military to be immoral and unchristian." We must say that this statement comes through to us as pretty heavily loaded against the Churchman who is *not* a conscientious objector. Does he lack that "training in the Faith" and that finely sensitive conscience which account for his brother's being a c.o.? If, as we assume, the writer of the pamphlet was trying to deal impartially with the two moral positions permitted and recognized by the Church, his effort broke down in this sentence.

Another statement in the pamphlet is dangerously misleading: "The Episcopal Church and other communions have supported the conscientious objector's position." Leaving aside the other communions, it may be said that this statement about the Episcopal Church is simply untrue. The Episcopal Church supports the right of a man to be a conscientious objector; that is not to support his position as such, or to declare it to be the position of the Church officially and corporately.

The pamphlet, in our view, is right in purpose; but it needs some re-writing.



RNS

Is there a doctor in the house?

The long line of about 500 had finally made its way past the busy casino in a well known hotel in a prominent city in Nevada, where many men and women were hopefully engaged in a losing struggle with the machines and other games of *chance*.

Dinner, which usually precedes the ballet and show, had been served and the happy crowd was awaiting the fanfare of the orchestra.

When of a sudden there was a voice
"Is there a doctor in the room?"

There was the usual shuffling of feet and chairs and all eyes were turned in the direction from whence the appeal had come.

But not a man or woman moved. Surely there must be one somewhere.

The spell was broken when two men from opposite fronts made their way to the spot.

It was about 15 feet from my own seat.

Rumor had it that a man was choking — and on a piece of steak.

My own curiosity got the best of me.

I drew near, carefully.

Sure enough, no one seemed to know him or appeared especially interested.

The poor fellow — dying —

The two doctors were on the job.

"Time was of the essence."

They went to work.

But how!

For want of a scalpel,
they had to use a pen knife!

For want of cotton pads,
a few handkerchiefs.

There was no need for an anesthetic.

He was dying.

Then a nurse suddenly appeared
and the ambulance.

He died on the way to the hospital.

There was a priest standing there.

I noticed his lips moving and he was making
the sign of the cross.

I know he must have prayed for his family —
if he had one,

and for the good of his soul!

I know I prayed myself for the two doctors who went to his need and did the best they could under terrible conditions.

And then the orchestra blared forth.

The show must go on!

CANON GEORGE T. LAWTON

BRIEFS

Continued from page 11

the visit in his capacity as president of the United Bible Societies. [EPS]



FAIRLY STABLE: A top Russian Orthodox Church official has said that while Soviet government anti-religious activity influences the thinking of some Christians in the Soviet Union, most Christians return to the Church after a time and that Church life is fairly stable. Metropolitan Nikodim of Leningrad and Ladoga made the comment during an official visit in Turku, Finland, at the invitation of the Church of Finland (Lutheran) and the Orthodox Church of Finland.



JOINT MEETING IN NAIROBI: Kenya Protestants, Anglicans, and Roman Catholics have held their first joint meeting to discuss differences and common beliefs. Convening for two days at the Limru Conference Center near Nairobi, they agreed it was "intolerable that those confessing the name of Christ should proceed along different roads without meeting together, especially in making plans for helping in the developing life of the nation." They also agreed that similar meetings should be held in the future.



URGENT NEED: According to a 42-page report issued recently in London by the Rt. Rev. Ralph Dean, Executive Officer of the Anglican Communion, Africa's most urgent need today is in the field of lay training. The bishop stressed the need for outside help in the field of general education, noting a recent survey estimate that by 1970 Africa will need 200,000 more teachers. The report is the result of a meeting of the five provincial archbishops at Lagos, Nigeria, in May.



COMPLEX OF SEMINARIES: Ten Churches are discussing the establishment of a complex of seminaries in Mexico City, Mexico, in which some facilities and faculty members would be shared. Dr. Feland L. Meadows, Jr., rector of *Seminario Baptista de Mexico*, Mexico City, describing the Churches' coöperation in an address in Santa Barbara, Calif., said the theological education fund of the World Council of Churches provided \$250,000 to purchase property for the complex.

Discussing the project are the Episcopal Church, Lutheran Church—Missouri Synod, American Lutheran Church, Christian Churches, United Church of Christ, Methodist Church, Presbyterian Church in the U. S. (Southern), United Presbyterian Church in the U. S. A., Southern Baptist Convention, and the American Baptist Convention.

A Chalice Shared

Dorothy Kerin—Called by Christ to Heal. By Dorothy Musgrave Arnold. London: Hodder and Stoughton. 30s.

Dorothy Kerin—Called by Christ to Heal is a biography by the subject's devoted friend and secretary, Dorothy Arnold. We are told that Dorothy Kerin left her papers to the author to be made known to the world after her death.

The volume begins with a tribute by the Bishop of Coventry, Cuthbert Bardsley:

"Saints are rare phenomena. . . . Dorothy Kerin's message was simple but direct. She believed with all her heart that God, who heals normally through physicians, surgeons and nurses, can heal through prayer and through the touch of a dedicated life.

"That Dorothy was used by God to heal diseases apparently unresponsive to any other treatment, is undoubted and deeply proven. . . .

"May the challenge of the life and work of Dorothy Kerin recall the Church to her first duty—to love and trust and to obey our Lord and Savior Jesus Christ and to believe His miracle-working power is still available to us today."

Eric Abbott, Dean of Westminster, in an arresting introduction entitled "The Charismatic Gift" says, "It is obvious that Dorothy Kerin had a special, divine gift of healing, a charisma. . . . Charismatic persons are always rare . . . but the Church of God continues. . . . God buries his workmen but continues His work."

Up to the age of twelve Dorothy's life was uneventful and full of happiness. With the death of her father in 1902 her health began to deteriorate. From then on she was under care of physicians and was in and out of the hospitals, with diphtheria, pneumonia, pleurisy, and tuberculosis. Her death was expected at any time. After five years of hopeless invalidism, she was restored to health.

During those years in bed Dorothy had put her life in God's hands: "Lord, do with me as Thou wilt in any way and in every way." Then came a message from the angel of the Lord, "Dorothy, your sufferings are over. Get up and walk." And she did—to the amazement of her doctors, nurses, and her family.

Her later years in the home of Dr. Langford-James and his wife were years of further preparation and a deepening of her knowledge of the meaning of the cross and intercessory prayer. Her own prayer reflects this sense of vicarious suffering for others.

"By the bruising of my whole life, strengthen me with sympathy for every wounded soul, and let my prayers be balm

for the wounds of Thy children, that they may be healed."

It was during the years with Dr. Langford-James that Dorothy experienced the stigmata on her hands, feet, and her side. This is attested by priests of the church.

It was after these experiences that she took up her life work.

Her first active ministry began at Chapel House in Ealing. The chapel was the center of her work. Because Dorothy believed that beauty was a healing agency she surrounded herself with beauty saying, "Nothing is too beautiful for Him." To Chapel House came countless patients from far and near. To each she radiated not only faith and hope but a sense of spiritual wholeness.

While Dorothy had no money, she prayed for help and sacrificial gifts came. While advised against her ventures of faith she persisted and even persuaded her doubters that it was God's will that she should proceed. It was the "Gloria in excelsis" that rose from her lips.

Her work expanded and she was able to list among her sponsors not only Churchmen but also many members of the medical profession. She believed in the partnership of religion and medicine. Her Chapel House became a registered nursing home under the ministry of health.

The addition of a chaplain to Chapel House, Ealing, marked a step forward.

The record of healings during the years at Chapel House is a long and impressive one. Her healing power was also made manifest in the care of dogs and other animals.

During the war years she adopted nine war orphans, and these children survived the war years unscathed. In spite of bombs and gunfire, Chapel House and all its occupants were kept in safety.

In 1948 came the move to Burrswood, to establish a new spiritual center for healing. Here in a spacious building, badly neglected over the years, began a gigantic task of renovation. As each new need for funds arose Dorothy placed her needs on the altar. The miracle of gifts continued. When the new Chapel, the Church of Christ the Healer, was dedicated, it was free of debt. No one can visit it without feeling uplifted.

In this church Dorothy's personal ministry has been carried forward. Here now a chaplain carries on his daily intercessions for not only the community but all who come to share its feeling of quietness, rest, and spirituality.

Responsive to many invitations Dorothy Kerin embarked on a series of missions to Sweden, France, Switzerland, Australia, and the United States. She believed in the spirit of ecumenicity and it was exemplified in her various missions to various countries under several denominational auspices. In the United States she spoke at the Marble Collegiate Church in New York City to an over-

flowing congregation. She also spoke to large audiences at Episcopal churches—at the Church of the Heavenly Rest, New York City; St. Mark's on Long Island; St. John's, in Washington; Church of the Epiphany, Norfolk, Va., and others.

The Rt. Rev. Arthur Lichtenberger, then Presiding Bishop, sent his blessings on her work as she completed her one and only mission to the United States.

Dorothy returned to England fatigued but greatly heartened by her American mission. Shortly thereafter she was present at a great thanksgiving service at St. Paul's Cathedral, London, celebrating a revival of the ministry of healing in the Anglican Church of which she was a member, and, in particular, her own miraculous healing nearly 50 years before.

There is much more in this fact-packed and spirit-filled volume. Each page reveals the story of a life wholly committed to the service of God and always obedient to His Word. Her life, full of love and compassion, was like a chalice that she shared willingly to bless all who came within her circle.

Concerned that the work of spiritual healing should be carried on after her death, Dorothy Kerin proposed a trust to carry on her work and a group of Anglican bishops to serve as trustees.

In addition she had selected Dr. Edward Aubert to be her successor. He was both a dedicated physician and a servant of God. She died on January 26, 1963, as she was talking with Dr. Aubert after a series of heart attacks. Four days before she had received communion and had been anointed by the bishop of Coventry.

SPENCER MILLER, JR., L.L.D.

Booknotes

"When I hear a baby's cry of pain change into a normal cry of hunger, to my ears that is the most beautiful music — and there are those who say I have good ears for music" — Albert Schweitzer, from the *Schweitzer Album*, "A Portrait in Words and Pictures" by Erica Anderson. Published by Harper & Row this is one of the most stirring of the spate of Schweitzer books, perhaps because of Erica Anderson's eloquent photographs — 27 in full color, 170 in black and white on 176 9½" x 11½" pages. Besides her descriptive chapters there is "additional text by Albert Schweitzer." The price of the book is \$14.95 up to December 31st; thereafter \$17.50.

Saint Scrooge is the new title given to Charles Dickens' *A Christmas Carol* in a 25¢ reprint of that famous story published by the Forward Movement Miniature Books. There is a short forward by the Rev. Henry W. Sherrill.

Continued on page 21

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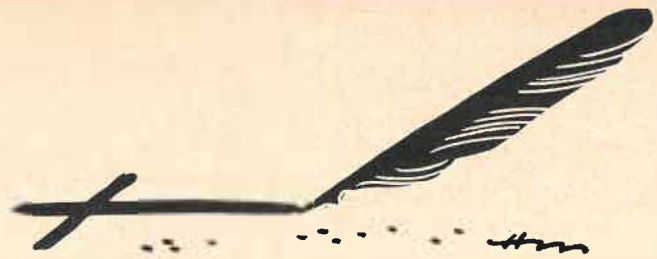
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I knew you would not agree with me entirely, and of course I would not expect you to; first, because you are you and I am I, and short of heaven never the twain shall meet — about everything, anyway; and then because there comes a point of aging at which one does really accept death, as a practical possibility, I mean, with my name on it. And I doubt you are quite there, yet.

But, as you say, death is one thing, judgment another.

Yet so much depends upon the point of view. The judge is above the judged; he generally looks down from the bench; he assumes to the prisoner an aspect of vengeance already decided, of odds too long to be beaten, of punishment. Yet the judge may look down in mercy as well as in judgment. His hope may be to draw the prisoner up out of himself into a fuller and better life.

The prisoner or the accused does not generally better his situation by feeling sorry for himself. He may indeed be unjustly accused, and it is hard for him to bear in mind the presumption of our courts in favor of him — that is, that he must be proved guilty by the court. He thinks from his standpoint, below the judge, in a depression (physically) — and this can become a depression psychically. He thinks he must prove himself innocent. He thinks he must surmount a massive prejudice against himself. And in this circumstance he is all too apt to show off his worst self.

The Reformation period with its new interest in the Bible brought into the liturgy here a new dimension in judgment. Why was the Bible written? The blessed Lord caused the holy Scriptures to be written in order that we might learn; so

we are bidden to pray that in the best way we may hear them and read them and mark them and learn them and inwardly digest them. And what is that best way — that we may continue with them long enough to know what they really say, and that so doing we may perceive the strength they really are. And that strength is our blessed hope by which the true and grand dimension of life is known.

So God is the judge. He sits above us. He looks down upon us. And as we consider our lives we are apt to become guiltily defensive and defensively verbose. But if into that situation comes the Bible with its message of loving deliverance, not just by proclamation, but by Christ in us, the hope of glory. (Do you remember the Baptist church at the end of our street, and its notice board with those words of challenge to the Colossians of long ago? They should get under the skin of all of us, now. But not if they're just on a notice board. They've got to be spoken. And God is speaking his Word.) The judge is pleading for the response of him who stands before him.

The judgment of God is the fulfilment we need.

Since you're still thinking about the possibility of that interview you and I may have with the ordinary — about your postulancy, I do mean! — an old joke from my seminary days might be worth a polite chuckle. The seminarian having finished his ordeal in the Friday morning preachment, and asking of his professor: Will it do, sir? — only to elicit anathema: Do what? That's judgment, isn't it, to see one's shortcomings, but to see the way ahead where the Christ is leading.

(To be continued)

BOOKS

Continued from page 19

Books Received

CHRISTIAN DEVIATIONS: The Challenge of the New Spiritual Movements. Revised edition of *The Challenge of the Sects.* By Horton Davies. Westminster. Pp. 138. Paper, \$1.45.

THE ROMANCE OF BIBLE, SCRIPTS, & SCHOLARS. By John H. P. Reumann. Prentice-Hall. Pp. 248. \$5.95.

WITCHCRAFT. By Pennethorne Hughes. Penguin. Pp. 236. Paper, \$1.25.

CATHOLIC AND REFORMED: A Study of the Anglican Church 1559-1662. By Florence Higham. London: SPCK. Pp. 358. Paper, 18s.6d net.

ENGLISH SPIRITUALITY. By Martin Thornton. London: SPCK. Pp. 330. 18s. 6d net.

HOPE FOR OUR TIME: Alexis Carrel on Man and Society. By Joseph T. Durkin. S.J. Harper & Row. Pp. 199. \$4.95.

DICTIONARY OF THE BIBLE. By John L. McKenzie, S.J. Bruce. Pp. 954, plus maps. \$17.95.

A SACRAMENTAL SPIRITUALITY. By Bernard Haring, C.S.S.R. Sheed & Ward. Pp. 281. \$5.

A PRIVATE AND PUBLIC FAITH. By William Stringfellow. With a new foreword by the author. Eerdmans. Pp. 99. Paper, \$1.45.

THE NEW CREATION AND THE NEW GENERATION: A Forum for Youth Workers. Edited by Albert H. van den Heuvel. Friendship Press. Pp. 127. Paper, \$1.75.

FATHER PAUL: APOSTLE OF UNITY: By Titus Cranny, S.A. Chair of Unity Apostolate, Graymoor, Garrison, N. Y. Pp. 116. Paper, \$1.

THE CHRISTIAN AGNOSTIC. By Leslie D. Weatherhead. Abingdon. Pp. 368. \$4.75.

CHANGING FRONTIERS IN THE MISSION OF THE CHURCH. Edited by Barry Till. London: SPCK. Pp. 164. Paper, 7s. 6d.

THE CONTINUING SEARCH FOR THE HISTORICAL JESUS. By Jacob Jervell. Augsburg. Pp. 106. \$3.

PRIESTLY CELIBACY AND MATURITY. By David P. O'Neill. Sheed & Ward. Pp. 182. \$3.95.

GOD'S CHURCH — NOT OURS. "An examination of the state of the churches in the United States as they live and work together." By Paul Carlson. Forward Movement: Miniature Books. Pp. 128. 25¢.

ESSAYS IN MINIATURE. By Harry Heusted. Philosophical Library. Pp. 52. \$2.75.

THE CHRISTIAN MEANING OF MONEY. By Otto A. Piper. Prentice-Hall. Pp. 116. \$2.95; paper, \$1.50.

MASTERPIECES OF CATHOLIC LITERATURE. Edited by Frank N. Magill. Harper & Row. Pp. 1134. \$9.95.

THE BURDEN OF SOREN KIERKEGAARD. By Edward John Carnell. Eerdmans. Pp. 174. \$3.50.

THE WORKS OF PEACE. By Eileen Egan. Sheed & Ward. Pp. 212. \$4.50.

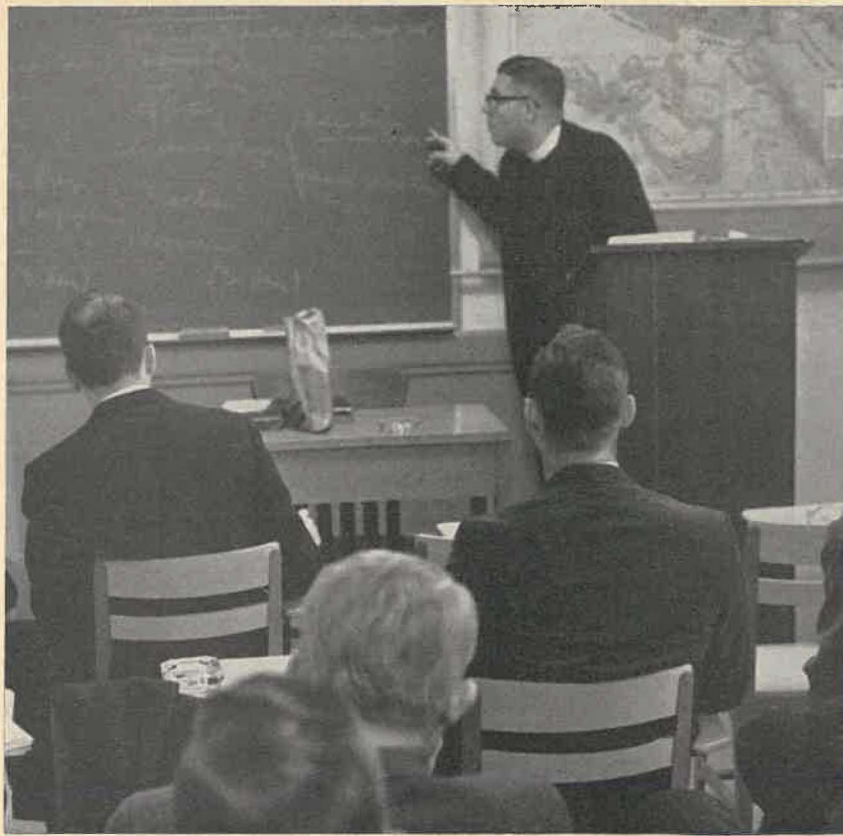
THE SOUL OF PRAYER. By P. T. Forsyth. Eerdmans. Pp. 92. Paper, \$1.45.

THE CRUCIALITY OF THE CROSS. By P. T. Forsyth. Eerdmans. Pp. 104. Paper, \$1.45.

THE GENIUS OF THE APOSTOLATE: Personal Growth in the Candidate, the Seminarian, and the Priest. By Eugene C. Kennedy, M.M., and Paul F. D'Arcy, M.M. Sheed & Ward. Pp. 273. \$5.50.

GANDHI ON NON-VIOLENCE. "Selected texts from Gandhi's *Non-Violence in Peace and War.*" Edited and introduced by Thomas Merton. New Directions. Pp. 82. Paper, \$1.75.

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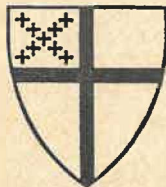
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PEOPLE and places

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The Rev. Robert L. Bettinger, former associate rector of St. Andrew's, Madison, Wis., is a chaplain in the Bridgeport campus ministry, University of Bridgeport, Conn. Address: 133 Rhoda Ave., Fairfield, Conn.

The Rev. John Tol Broome, former rector of St. Paul's, Beaufort, N. C., is assistant rector of St. Andrew's, College Park, Md. Address: 3409 Pennsylvania St., Hyattsville, Md.

The Rev. Robert J. Brown, former curate at St. David's, Lakeland, Fla., is vicar of Holy Innocents', Valrico, Fla.

The Rev. Robert G. Browning, Jr., former rector of St. Stephen's, Wissahickon, Philadelphia, Pa., is vicar of St. Hilary's, Fort Myers, Fla. Address: 5011 McGregor Blvd. (33901).

The Rev. John W. Ellison, rector of Epiphany Church, Winchester, Mass., will be rector of St. Clement's, El Paso, Texas. Address January 1st: 810 N. Campbell St.

The Rev. W. Thomas Fitzgerald, former curate of the Church of the Redeemer, Sarasota, Fla., is rector of the church.

The Rev. Richard V. Landis, former vicar of St. James', Mansfield, and St. Luke's, Blossburg, Pa., is curate at St. John's, Ellicott City, Md. Address: 717 Crestleigh Rd. (21043).

The Rev. Robert H. Larkin, rector of Grace Church, Cortland, N. Y., has been appointed chairman of the division of college work for the diocese of Central New York.

The Rev. William E. Murphey, former rector of St. Stephen's, Catasauqua, Pa., is rector of All Saints', Hanover, Pa.

The Rev. Leigh B. Putnam, former canon of the Cathedral Church of St. Luke, Orlando, Fla., is rector of Holy Family, Miami, Fla. Address: 18501 N.W. Seventh Ave. (33169).

The Rev. Harold W. Westover, former rector of St. Paul's, Bloomsburg, Pa., is vicar of St. James', Mansfield, and St. Luke's, Blossburg, Pa.

Laymen

Charles V. Willie, Ph.D., is chairman of the department of Christian social relations, diocese of Central New York. He is a communicant of Grace Church, Syracuse, N. Y., and an associate professor of Sociology, Syracuse University, and an associate of the Youth Development Center.

New Addresses

The Rev. Richard B. Bass, St. Augustine's College, Canterbury, Kent, England.

Laywomen

Mrs. Carol Davis is the teaching minister at Christ Church, Corning, N. Y.

Miss Ostrid V. Donovan is the parish worker at St. Clement's, Mt. Vernon, N. Y.

Ordinations

Priests

Virginia — The Rev. Joseph Paul Wagenseller, continues as assistant at St. Paul's, Richmond, Va.

Renunciation

On November 8th, the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry of this Church, made in writing by Lester Lyndon Jones.

Living Church Correspondents

Upper South Carolina — The Rev. Philip G. Clarke, Jr., Church of the Ascension, Box 872, Seneca, S. C., is the new correspondent for the diocese.

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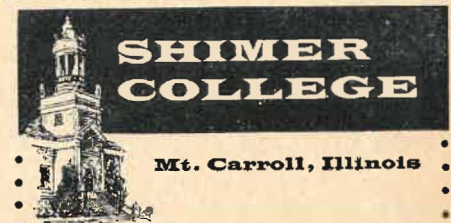
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The Living Church

DEATHS

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

Council Claudius Dawson, junior warden of St. Mark's Church, Gastonia, N. C., died October 4th in Gastonia. He was 80 years old.

Mr. Dawson was former general manager of Cramerton Division of Burlington Industries. He had served in almost every capacity at St. Mark's Church. He was a former member of the executive council of the diocese of Western North Carolina.

He is survived by his wife, Mrs. Lucile Reams Dawson; a son, Claudius Sydney Dawson; and three daughters, Mrs. John W. S. Davis, Florence Dawson and Mrs. Susan Tanner.

Charlie Cox, former vestryman of St. James Church, Hendersonville, N. C., died November 11th in Hendersonville. He was 60.

Mr. Cox was born in Surrey County, England. He had lived in Hendersonville since 1948.

Surviving are his mother, Mrs. Ruby Mary Cox, and a brother, Harold R. Cox.

Chaplain (Maj.) Donald Boyd Kline, of Fort Jackson, S. C., died October 25th at the base hospital. He was 54.

Chap. Kline was born in Washington, Ind. He received the B.A. degree from McKendree College in Indiana and the B.D. degree from Garrett Theological Seminary. He did postgraduate work at Northwestern University and Seabury-Western Theological Seminary. In 1942 he was ordained to the priesthood. He served churches in Illinois, Texas, and Pennsylvania before entering active army duty in 1950. He attended chaplain schools at Carlisle Barracks, Pa., and Fort Slocum, N. Y. He served at Fort Gordon, Ga., Fort Polk, La., Fort Benning, Ga., Fort Ord, Calif., and in Korea and France. He went to Fort Jackson from Verdun, France, this summer. Chap. Kline had been awarded the Occupation Medal from Germany and the National Defense Medal and Armed Forces Reserve Medal.

Surviving are his wife, Mrs. Christine Clayton Kline, and two daughters, Mrs. Beverly Bruewster, of Washington and Miss Deborah H. Kline, of Columbia, S. C.

Donaldson Brown, communicant of St. Mark's Church, Perryville, Md., died October 2d. He was 80 years old.

Mr. Brown was born in Baltimore, Md. He was graduated from the Virginia Polytechnic Institute. He retired in 1946 as an executive of General Motors. The Rt. Rev. Allen J. Miller, Bishop of the diocese of Easton, says of Mr. Brown, "He helped initiate throughout the diocese a concern for constructive endowment and program."

He is survived by a daughter, Mrs. Rodney M. Layton, of Wilmington, Del.; five sons, Hamilton B., of Pittsburgh, Frank D., Jr., of Port Deposit, Md., Bruce F., of Greenwich, Conn., Vaughn W., of Annapolis, Md., and Keene C., of Amherst, Va.; a sister, Mrs. Frank H. Merrill, of Baltimore, and several grandchildren.

Frank Strup, retired bursar and registrar of the General Theological Seminary died October 4th in New York City. He was 74.

Born in New York City, he joined the GTS staff in 1906 at the age of 15 and performed a variety of duties until his appointment as bursar and registrar in 1950. He retired in 1961. Mr. Strup was a member of St. Peter's Church, New York City and served on the vestry there from 1935 to 1951. In 1962 he was elected an honorary member of the Guild of Sacristans and up to his death he assisted the dean of GTS in the administration of the Chapel Fund.

He is survived by his wife, Emma Strup, a daughter, Mrs. Milford Baker, of Darien, Conn., and two sons, Frank, Jr., of Trenton, N. J. and Joseph, of Hampton, Va.

Lucy Reed Finlay, widow of the late Rt. Rev. Kirkman George Finlay, Bishop of the diocese of Upper South Carolina, died November 8th, in a Columbia, S. C. hospital. She was 87 years old.

A native of St. George, S. C., she was graduated from Wintrop College, Winthrop, S. C.

Surviving are two sons, Kirkman Finlay and Edwards R. Finlay; two daughters, Mrs. Leighton Collins and Mrs. Meade Willis; a sister, Mrs. F. E. Hinnant; and a number of grandchildren.

Ora Wood Brewster, wife of the Rev. L. Mark Brewster, retired priest of the diocese of Easton, died October 22d, in Baltimore, Md.

Mrs. Brewster was born in New Haven, Conn. She was graduated from Bradford Junior College, Bradford, Mass. She was active in Church school direction and was a member of the board of the Maryland Children's Aid Society.

Besides her husband she is survived by a daughter, Mrs. Mary B. Bamber, of Ulm, Germany; and a son, James F. Brewster, of Pittsburgh, Pa.; and five grandchildren.



The Rev. Arthur Earle Booth, rector of Aquia Church, Stafford, and Christ Church, Spotsylvania, Va., died October 31st after an extended illness.

Mr. Booth was born in Perth Amboy, N. Y., in 1897. He received the A.B. degree from Cornell University. He studied for the ministry under official clergy of the diocese of Virginia and was ordained deacon in 1959, and priest in 1960. Mr. Booth was deacon in charge of St. David's Church, Aylett, Va. in 1959 and 1960 when he became rector of the churches in Stafford and Spotsylvania.

Mr. Booth was with the federal government for 22 years, including nine years with the U. S. Civil Service Commission.

Surviving are his wife, the former Mabel Lamoureux; a daughter, Mrs. James A. Lee, of Port Washington, N. Y.; a son Robert A. Booth, of Vienna, Va.; and a sister.

George Harmond Ross, Jr., member of the board of trustees of the Church Schools in the diocese of Virginia since 1931, died October 18th in Tappahannock, Va. He was 84.

He was a retired civil engineer. There were no immediate survivors.

CLASSIFIED

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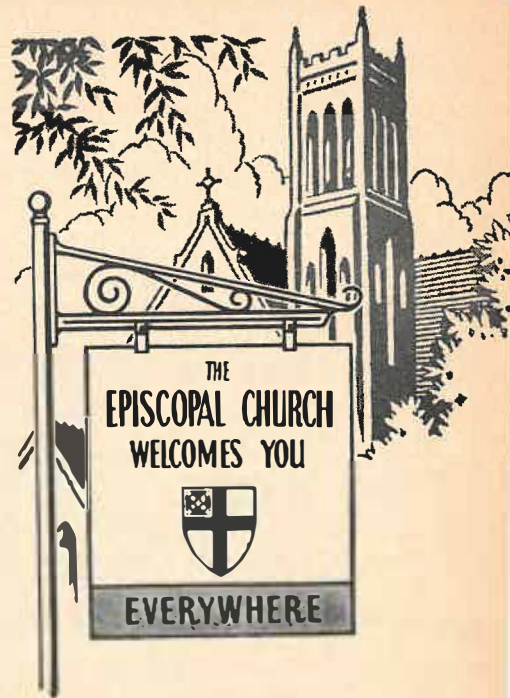
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NEW YORK, N. Y. (Cont'd.)

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CHAPEL OF THE INTERCESSION

Broadway & 155th St.
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292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat 9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low Mass

ST. CHRISTOPHER'S CHAPEL

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; 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.
The 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
The Very Rev. Sturgis Lee Riddle, D.D., dean; Rev. R. 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)
The Rev. P. R. Williams; the Rev. K. H. Pinneo
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)

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