

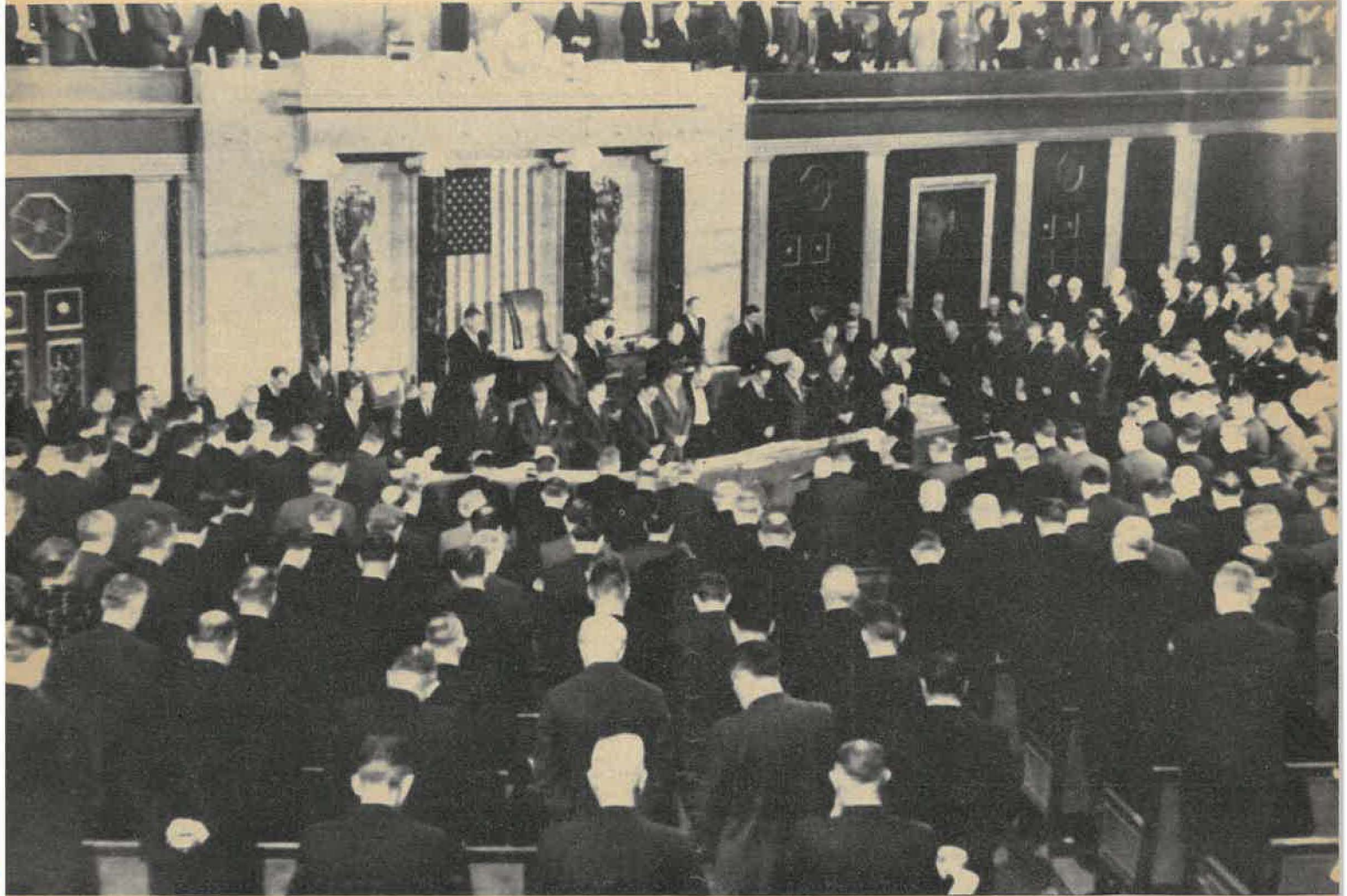
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BOOKS

History: Two Eras

The Study of the Synoptic Gospels. By Augustin Cardinal Bea. Harper & Row. Pp. 96. \$3.50.

The Fulham Papers in the Lambeth Palace Library: American Colonial Section Calendar and Indexes. By William Wilson Manross. Oxford. Pp. 513. \$20.20.

The Study of the Synoptic Gospels is a document of ecumenical significance since it demonstrates that Protestants and Roman Catholics can work together in biblical studies, using many of the same tools and coming to many of the same conclusions.

On April 21, 1964, the Pontifical Biblical Commission issued an instruction concerning the historical truth of the Gospels. This document expressed the Roman Catholic Church's official position on form criticism or form history (German: *Formgeschichte*). This method of Gospel study was developed during and after World War I by such German scholars as K. Schmidt, M. Dibelius, and R. Bultmann; its concern is transmission of information about Jesus by word of mouth in the Church from the time of Pentecost to the writing of the Gospel of Mark around 68 A.D. The thesis of the form critics was that this information was not passed down in long, chronologically-arranged narratives, but in short, individual stories of sayings or deeds of Jesus. The main job of the Gospel writers was to put these stories together in a continuous order. The earliest form critics focused their attention on the period of oral transmission to see how the life of the primitive Church was reflected in the selection and alteration of the traditions about Jesus.

For a long time many Roman Catholic scholars had ambiguous feelings about this new method of Gospel study: they liked the emphasis it placed on the Bible as being written by the Church, but they believed that it was too radically skeptical about the historicity of the Gospel narratives. The instruction mentioned above was the first official statement on the subject. *The Study of the Synoptic Gospels* was written by Augustin Cardinal Bea, president of the Secretariat for Promoting Christian Unity and a member of the Pontifical Biblical Commission. Its first draft was designed to explain and evaluate form criticism for the bishops at Vatican II who were not New Testament scholars; a revised version of it appeared in *L'Osservatore Romano* shortly after the instruction was issued. In its translation now issued by Harper & Row we have a good introduction to form criticism for the interested layman or for

the priest who has not remained up to date with New Testament scholarship since seminary graduation.

Many Episcopal scholars may find the conclusions about historicity too conservative; also, the book is small for the price, but all in all it is not only to be recommended but even to be rejoiced over.

Dr. W. W. Manross, who has already performed many services for those interested in the history of the Episcopal Church, has performed yet another in the compilation of this calendar and index. The 40 folio volumes of the American colonial section of the Fulham papers constitute one of the two major sources for study of the Anglican Church in America before the Revolution (the other source being the archives of the S.P.G.) These papers are correspondence growing out of the assumption that the colonial Church was under the jurisdiction of the bishop of London from the last part of the 17th century to the Revolution. Incidentally, the degree to which that assumption is correct is assessed by Dr. Manross in his introduction.

The present work is not a history but rather an historian's tool: it provides information for scholars about the contents of the Fulham papers so that they can know whether the papers contain material on the subject they are interested in and, if so, where in the papers it appears. This means that this work will be of no interest to the general reader, except for that very rare one whose imagination can revel in projecting the stories which lie behind the letters that their contents summarized here.

But Dr. Manross has given an invaluable aid to anyone interested in the colonial period of Episcopal Church history and to American colonial history generally. No seminary library and no one doing research in American Church history can afford to be without it.

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

Books Received

STAR OVER BETHLEHEM and other stories. By Agatha Christie Mallowan. Dodd, Mead. Pp. 79. \$3.

CHRISTIAN FAITH AND PRACTICE. By Leonard Hodgson. First published in 1950 in England. Eerdmans. Pp. 113. \$2.50.

SENSEI: The Life Story of Irene Webster-Smith. By Russell T. Hitt. Harper & Row. Pp. 240. \$3.95.

MINISTRY. By Robert S. Paul. Eerdmans. Pp. 252. \$5.

MAN'S NATURE AND HIS COMMUNITIES. By Reinhold Niebuhr. Scribner's. Pp. 125. \$3.95.

THE COMMON QUEST: Theology and the Search for Truth. By Charles A. M. Hall. Westminster. Pp. 332. \$8.50.

THE PARABLES OF THE KINGDOM. By C. H. Dodd. Scribner's. Pp. 173. Paper, \$1.45.

MORALITY AND THE MUSES: Christian Faith and Art Forms. By Johan B. Hygen. Augsburg. Pp. 113. \$3.

The Living Church

Volume 152 Established 1878 Number 1

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

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EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE: 414-276-5420

STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Layer, assistant editor. Alice Kelley, book editor. The Rev. Lewis M. Kirby, Jr. (St. George's Parish, Box 22, Perryman, Md.), music and records editor. The Rev. William S. Lea, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. The Rev. James Considine, Jo-ann Price, contributing editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager, Georgiana M. Simcox, People and Places editor. Josephine Carter, editorial assistant. Roman Bahr, subscription manager.

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January

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6. The Epiphany
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16. Second Sunday after Epiphany
17. Antony, Ab.
19. Wulfstan, B.
20. Fabian, B.M.
21. Agnes, M.
22. Vincent, Dn.M.

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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The Lord hath manifested forth his glory;
O come, let us adore him.

The Invitatory for Epiphany
from the Book of Common Prayer

the living church

January 2, 1966
Second Sunday after Christmas

For 87 Years:

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

MRI

Washington and Tokyo

Responding with enthusiasm to its obligation under the Episcopal program for Mutual Responsibility and Interdependence (MRI), the diocese of Washington has undertaken two projects centering upon its companionship relationship with the diocese of Tokyo. One project will extend substantial support to the young rector in Tokyo, the Rev. Bartholomew Takeuchi who in a single room is carrying forward both a church service and a program for young working men and women in educational, social, recreational, and cultural activities. The other will underwrite his salary as chaplain for the non-Christian colleges and universities in Tokyo.

Each project was described in detail recently by the Rev. James C. Fenhagen, diocesan director of Christian education, who recently visited Tokyo with the Rev. Edgar Romig, rector of Epiphany Church, Washington, head of the MRI Committee for the diocese. At two meetings of all clergy and representative laymen from the Washington and Tokyo dioceses, Fr. Romig reported that Fr. Takeuchi and his co-workers filled a vacuum in the lonely and otherwise empty lives of young people in a vast, depressed, industrial area of Tokyo.

The Washington diocese will assist in building a youth center to replace the

one-room church, supplying a third of the cost, estimated at \$45,000. Fr. Romig said that Fr. Takeuchi, in his chaplain's responsibility, ministered to the fraction of Christians of the 300,000 students who attended the non-Christian schools of higher education in Tokyo. For his needs in this undertaking, the Washington diocese hopes to raise \$4,000 a year for three years, representing Fr. Takeuchi's salary, living expenses, and the services of a secretary.

AFRICA

Schweitzer's Work Criticized

American Under Secretary for African Affairs G. Mennen Williams and his wife Nancy expressed sharp criticism of the medical work of the late Dr. Albert Schweitzer in an interview published by *The Detroit News*. Mrs. Williams scored the late medical missionary for lack of sanitation in his clinic, for alleged failure to use modern drugs and medications sent to the hospital from America, and for his attitude toward the Africans.

Because Dr. Schweitzer refused to take the life of any living thing, even an insect, the clinic was "swarming with disagreeable things," Mrs. Williams said. She made two further charges; one that he did not use thousands of dollars worth of drugs sent by Americans and "just let them rot in a corner," and the other that Dr. Schweitzer "apparently really hated

the natives." She expressed the belief that "more people died there than he ever saved," and that Schweitzer "never taught the natives a thing and didn't want anyone else to try."

Mr. Williams had praise for Dr. Schweitzer's establishment of a native village at the hospital so that Africans would feel more at home while undergoing medical treatment, but he added that the doctor "permitted all of the evils of such a place to be perpetuated."

The criticism of the Schweitzer clinic voiced by Mr. and Mrs. Williams was only the strongest one made to date. Other visitors to the clinic have also been critical. Dr. Schweitzer himself, shortly before his death earlier in 1965 acknowledged that his hospital facilities should be brought more up to date with such improvements as running water and electricity. [RNS]

ARIZONA

New Budget Adopted

Arizona convention, meeting in special session at Trinity Cathedral, Phoenix, on December 15th, adopted a budget for 1966 based on pledges from the parishes and missions rather than on quotas and assessments — many of which have been unpaid through the years.

The total budget of \$295,144 is \$29,731 less than that proposed to convention in October, and \$11,357 less than the budget for 1965. Around \$100,000 in receipts for the total budget will come from appropriations and grants from the national Executive Council — \$73,149 — and from investment income in Arizona — \$24,929.

The 1966 quota to the national Church will be cut from the \$71,656 originally proposed to \$57,670. This will be the first time Arizona has not accepted its quota and the amount may be increased or decreased as receipts come in.

The October convention instructed the diocesan Council to prepare a budget for its consideration at the December special session which would be based on a realistic anticipation of income.

Significant decreases from the 1965 budget, besides the national quota, include \$1,000 less for the bishop's salary; the elimination of the diocesan publication, *The Church Record*; and smaller amounts for college work.

The total mission program in Arizona has been increased by around \$4,000 and there are minor increases for Christian



Planning in Washington, (l to r) Frs. Romig and Fenhagen, and Bishop Creighton.

education, Christian social relations, and other programs of the Church.

The feeling expressed by most of the convention was that the pledging system is more realistic and that increases in pledges may be expected in future years. Some churches hoped to increase their 1966 pledges. If they do, the national quota will be increased.

CHURCHWOMEN

Aggiornamento Proposed

The annual meeting of the Churchwomen of West Texas, to be held February 3-5, 1966, in Brownsville, Texas, may well be the last such gathering if a proposal to be made by the organization's board is adopted.

A committee named in January, 1965, to study the organizational structure of the Churchwomen has completed a recommendation to the board that a resolution be introduced at Brownsville to repeal the by-laws of the diocesan organization effective immediately upon adjournment, dissolving the Churchwomen at the diocesan level.

The committee emphasized that local branches of Churchwomen in nearly 80 parishes and missions may continue to function if they so desire. It was further pointed out in convocational meetings in November that no change in the Churchwomen can come about unless and until approved by the delegates to the annual meeting.

Mrs. Robert G. Lovell, member of St. John's Church, McAllen, is chairman of the committee, and Mrs. Charles R. Smith, of St. Luke's Church, San Antonio, is president of the Churchwomen.

The committee's report states that "in this time of rapid change and confusion, we must give up some of our inherited traditions to which we have been faithful and some of our cherished plans which have served us well in the past," adding: "The present structure of the Women of the Church seems to get in the way of doing what we must. It does not leave us free to meet the demands of a world hungry for love and of a Church whose soul cries out to be healed."

Primarily, the report is concerned with what was considered overlapping and duplication of work within the diocese as well as with what appears to be a waste of manpower.

"Too often, participation in diocesan-directed programs is precluded by the demands on time, talent, and money of the various jobs on the women's board. Women who are willing to serve on the women's board and on diocesan departments and divisions spend much time in duplicate endeavors because of the two parallel structures. Can this be called good stewardship?" the report stated. "As we look at ourselves realistically," it continued, "we recognized that the women's board is involved in identical work car-

ried out by the diocesan departments, and that there is nothing we do which cannot be done within the diocesan structure."

The committee pointed out that areas which seem peculiar to women's work can be effectively incorporated into the diocesan structure. Supply work, for example, should be broadened and become "the obligation of the whole Church." The United Thank Offering could be placed under a diocesan department and be useful to all, rather than just women. The Church Periodical Club could continue under a department, such as Christian Education.

Furthermore, a comparison of the diocesan budget with the Women's budget "shows us that we are both supporting the same program," the committee said, "but for the sake of communication we soon come to think of the Women's budget as 'ours' and the diocesan budget as 'theirs.'"

The committee concluded that it was hoped the report would "serve as a catalyst to activate and free all those who have a relationship to this board to re-evaluate their activity in terms of our mission for Christ in this changing world."

HONDURAS

A Dream Fulfilled

In November, Trinity Day School, La Ceiba, Honduras, ended its first year as a complete primary school under the Honduran educational system. The day school, which was started in 1960, with kindergarten and first grade, and is operated in Spanish, has added one new grade each year. English is taught as a subject.

The guest speaker for the graduation service, which was held in Trinity Church, was the Ven. M. Joseph Farley, archdeacon of Costa Rica, founder of the school. Mrs. Alicia Francis, headmis-



Realizing fulfilment:
Headmistress Francis and Fr. Farley

tress, received a gold brooch from the graduating sixth grade class in appreciation of her selfless labor over the years. The same class also presented a nine-foot flag pole with matching mahogany base to the school for flag display at school programs. The base is to be engraved with the names of the graduates.

The school has been accepted for membership in the National Association of Episcopal Schools in the United States. Architectural plans for a new building are almost completed. The "temporary" three year-old building for the first grade will be razed and new construction started this month. The new unit is being built with a \$5,000 gift from the diocese of South Florida. Tentative plans for the future include an auditorium and additional class rooms.

NEWS FEATURE

Greater St. Louis Area

by the Ven. CHARLES F. REHKOPF

When two dioceses, as close together geographically as the width of a river and as far apart liturgically and theologically as 500 miles, team together to consider a great metropolis located in both dioceses a "man-bites-dog" story emerges.

This was the case November 19-20 when the dioceses of Missouri and Springfield called together more than 200 clergy and lay leaders to share some 30 hours together in a metropolitan planning conference. Bishop Cadigan of Missouri had in his convention last spring called upon both dioceses to join in a close union of planning for common Episcopal service in the greater St. Louis metropolitan area. Clergy of the two dioceses have met together a number of times. This was the first joint meeting attended by the laity.

Planning for the conference was a joint committee chaired by the Rev. Richard Tombaugh, chaplain to the academic community in metropolitan St. Louis.

When the conference opened at a motel in suburban Belleville, Ill., on November 19th, every parish and mission was represented, most of them by both clergy and laity. In addition, representatives or observers were present from the Roman Catholic, Methodist, United Presbyterian and A.M.E. Churches, and the United Church of Christ. Lutherans of at least two synods were also present, as were representatives of Councils of Churches in Missouri and Illinois, and a number of persons involved in civic life.

Bishop Chambers of Springfield opened the conference with an address calling upon the Church in metropolitan St. Louis to survey the human needs and to evaluate the Church in its efforts to meet those needs. "We live in an increasingly secular world, dominated by urbanization, and the Christian witness has faltered," the bishop said. "Too often, we measure God by our own dimensions. The Church

has lived through and adapted itself to change, and there is no reason to suppose that the Church cannot do this again."

In his opening address Bishop Cadigan said, "Christians today are only slowly and slightly becoming aware that the city is not the work of the devil, but a God-given opportunity for the Church. The urban centers of our age are the Church's chance to reexamine our mission and our message, and to meet the challenge and test which God is giving to His Church."

The dinner meeting was addressed by Dr. Seymour Mann, director of the department of public administration and metropolitan affairs at Southern Illinois University, Carbondale. Dr. Mann described the size and scope of metropolitan St. Louis, which, he said, consists of five counties, 3000 square miles, 440 governmental taxing units, 2,200,000 people and is the tenth largest urban area in the nation.

"We must create a physical environment which is adequate for the spiritual needs of all those people, the indigent as well as the affluent. We have the resources to create an environment which is both humane and urbane, and this is the task to which this conference must address itself," he said.

The opening address on the second day was delivered by Chester Stovall, a former St. Louisan, now executive director of the Human Resources Corporation of Kansas City. Mr. Stovall called his address "No Place to Hide." He said, "Churches have been running and hiding until there is no longer any place for them to hide. They have been so busy running and hiding and escaping to the suburbs they haven't heard the cries of the poor. We may not be able to entirely eliminate poverty, but we can greatly diminish it, for we have the money and the skills, if we have the heart, if we care enough."

The fourth speaker of the conference was Saul Alinsky, executive director of the Industrial Areas Foundation, Chicago, and a controversial figure because of his leadership in racial and industrial hot spots. Mr. Alinsky described the Churches as having dug themselves into a foxhole where they have been forced to begin to believe some of their own teachings or go out of business. He said, "Labor unions, which once spearheaded change, are no longer in the arena of change, and the Churches have taken their place. Many Church members are not convinced that change is inevitable, or desirable, but clergymen are, and they have led the way."

Mr. Alinsky defended conflict and controversy which he called "the most beautiful chords in the symphony which is America. Madison Avenue has made conflict a sin, and tranquilized us so that we will die peacefully in our beds, without knowing we are in a coma. Social

Grace is the unique sap passing from a single trunk into the branches, blood flowing into the veins from the pumping of a single heart, nervous impulses reaching the limbs at the bidding of a single head; and the radiant Head, the powerful Heart, the fruitful Trunk, these are inevitably Christ. — Pierre Teilhard de Chardin, *The Future of Man*, 304. (Harper & Row, Publishers.)

revolution requires conflict, and the worst form of immorality is to do nothing in the face of the desperate and inequitable conditions in which many people still are living."

Closing speaker at the dinner was the Rt. Rev. Daniel Corrigan, director of the Home Department of the Executive Council. Bishop Corrigan was present through the conference, and summed up the experience of all when he said, "Social changes now taking place are the acts of God, and not the works of the devil, and all Christians must come to recognize this. The concept of human freedom is deeply based in multiple choice, and present-day urban life offers the greatest choice for men of any period in history."

Between the addresses the delegates and guests spent their time in four sessions of 20 working discussion groups. Each group was assigned a "hot spot" of concern in metropolitan St. Louis: multiple governments, transportation, education, recreation, venereal disease,

professional gambling, etc., Each "hot spot" was considered fully by a group composed of clergy and laity, Episcopalians and guests. Each group made a report. The reports are expected to be the basis of new urban strategy to be used by the two dioceses as they devise new ministries in metropolitan St. Louis.

One indication of the unity which the two dioceses are finding in metropolitan St. Louis was the celebration of Holy Communion when Bishops Chambers and Cadigan, each with an archdeacon, joined Bishop Corrigan in con-celebrating the Eucharist. For most of the persons present this was their first experience of this manner of celebrating the Sacrament and while they wondered at what was going on, they managed to catch the implication of the joint effort which is now being made by two dioceses.

MASSACHUSETTS

A New Altar

On November 21st, the Rev. Gardiner M. Day, rector, dedicated a new altar at Christ Church, Cambridge, Mass., in memory of Nicholas Hoppin. The Rev. Mr. Hoppin was rector of the parish from 1839-1874. The altar was the gift of Mrs. Ludlow Grissom, president of the parish altar guild.

The Rev. Dr. Day believes that originally, there was a table in the sanctuary, and that some time in the middle of the last century, the table was removed and an altar decorated in the style of the day, rather than that of colonial days, was placed against the east wall. The new



Dr. Day and the new altar at Christ Church

Lois M. Bowen

altar, which is white with the simplest of carvings, fits into the sanctuary so well that it appears to have been there always. It is built on rollers, to facilitate its being moved out from the wall for the services which are read from behind the altar.

PENNSYLVANIA

Chinese Bishop Honored

The diocese of Pennsylvania was co-host with the Chinese community of Philadelphia and the metropolitan Y.M.C.A. of Philadelphia at a birthday party on December 17th honoring the Rt. Rev. Andrew Y. Y. Tsu, Ph.D., D.D. on his 80th birthday. Bishop Tsu is former bishop of Yun-Kwei in China and now lives in Fort Washington, Pa. As a bishop who assists within the diocese he describes himself as a "part-time employee" of the diocese of Pennsylvania. "I like to keep busy," he says. "But even if I didn't, I'd have to. Whatever pension benefits I had coming from the Church in China were wiped out by the Communists. After all, the Communists officially declared me 'an enemy of the people.'"

Bishop Tsu was one of the first Churchmen to be blacklisted by the Red regime in China after it came to power in 1949.

The son of one of China's first Episcopal clergymen, he was born in Shanghai in 1885. He was graduated from the General Theological Seminary in New York in 1911 and ordained to the priesthood that same year. The following year he received the degree of Ph.D. in social science from Columbia University.

LONG ISLAND

How to Make Friends

Fr. Peter Duncan MacLean, 35, son of Suffragan Bishop Charles W. MacLean of Long Island, is with the Third Marine Division at war-torn Da Nang and he has asked Long Island Episcopalians this holiday season to help him in his own people-to-people campaign.

The priest-chaplain, who volunteered a year and a half ago and is signed up until mid-summer, 1966, recently wrote to *The Tidings* of the diocese: "I need especially rubber balls, yo-yos and small cakes of soap to give to children in the various villages that I visit with our Marine medical teams.

The chaplain's appeal for toys and soap is part of the over-all allied pacification campaign to win friends and influence the Vietnamese people over to the side of democracy. Distributing the toys, however, has had a two-way effect.

"It has given our men something to make friends with," he wrote in another letter home, "and no matter how dirty and muddy a Marine can get, he never loses his touch with children. These men miss their families something fierce, and to be able to play ball with the children

here, or to teach a bashful little girl how to spin a yo-yo has blessed the giver and the receiver."

AUSTRALIA

A Warning

The Australian *Church Record*, a magazine representing the "evangelical" wing of the Anglican Church in Sydney, has warned Archbishop H. R. Gough, Pri-



Dr. Gough

RNS

mate of Australia, that he is in danger of alienating the sympathies of a considerable portion of the Church.

In an editorial, the *Record* stated that the archbishop had reiterated that "we should be Anglicans first and evangelicals — liberal Church members — secondarily."

"This admonition we emphatically refuse, and we believe we speak for other evangelicals," the magazine said. "It is astonishing that the archbishop should be

the one to suggest that membership of the Church of England should have a more profound claim on his allegiance than adherence to the doctrines of grace and spiritual freedom. We cannot believe that in his heart the archbishop really holds this." "Secondarily," it continued, "the archbishop does not inspire confidence when he urges the Sydney diocese to forego its 'right of independent judgment' in the interests of a place in the sun in the Australian Church." [RNS]

TANZANIA

New Bishop and Diocese

Six bishops joined with the Archbishop of East Africa, the Most Rev. L. J. Beecher, in laying hands upon the Rt. Rev. Gresford Chitemo at his consecration on St. Andrews Day, November 30, 1965, in the pro-cathedral of Holy Trinity, Morogoro, Tanzania.

Over 40 clergy and a congregation of 600 drawn from many nationalities shared in this consecration of the first bishop-elect of the new diocese of Morogoro.

Following the consecration of Bishop Chitemo in the morning, the new diocese of Morogoro was inaugurated that afternoon. The Rt. Rev. Alfred Stanway, bishop of Central Tanganyika, enthroned Bishop Chitemo as the first bishop of the new diocese. He then conveyed to him the legal documents separating a portion of his large area to become a self governing diocese within the Church of the Province of East Africa.

The new diocese will have its headquarters at Morogoro which is central to the large area covering Unguu, Ukuguru, the Ulugurus through to the Kilombero Valley.

NORTHERN INDIANA

Ecumenical Art Exhibit

With Roman Catholics, Lutherans, Jews, and other religious and secular groups in attendance, St. Augustine's Church, Gary, Indiana, opened a contemporary religious exhibition as the first of its kind in the city. Sister Mary Augusta, R.S.M., from Chicago's Mother McAuley High School, opened the exhibition on Sunday, December 12th with an illustrated lecture on Christianity and the contemporary artist, pointing out that so much of so-called "religious" art is really period art without any religious content whatsoever.

Amongst the painters and sculptors represented were Norman Rabinowitz, Stephen Barardi, Tony Conger, and the Rev. Richard Bauer, an Episcopal priest from New York City. There were some 30 pieces, which were exhibited in the nave of the church. St. Augustine's, designed and built in 1959, has won several national architectural awards as well as regional architectural honorable men-

tions for its unique contemporary design of redwood, pine, and birch. The rector, the Rev. R. E. Hood, said that the parish was a very natural place for exhibiting such paintings and sculpture.

NEWS FEATURE

Discussion In California

by the Rev. LESTER KINSOLVING

Pierre Berton, the Canadian author of a critique of the Anglican Church, *The Comfortable Pew*, in October shared the speaker's platform on the topic "Barriers Between Clergy and Laity" with the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania. The event was the John Midworth Memorial Church Conference, sponsored by the California diocesan department of Christian education.

The controversial Canadian, who was fired as editor of *McLean's* magazine for expressing what were considered revolutionary views on sex, opened his address by referring to the revolution in the Church as a myth, saying that even its few relevant leaders were dealing with "last year's controversies" — such as civil rights and birth control, which he claimed "had already been won."

"Where was the Church in Selma in the 1930s?" he asked.

He went on to suggest that the Church is derelict because it has not championed unrestricted immigration, but he watered down his crusade by excluding his own leadership and said: "I'm too weak; I haven't got the guts."

Among other Church positions indicted by Mr. Berton were:

- ✓ Missionaries—"Send them to North America, not overseas."
- ✓ Christian marriage—"No longer the



ideal . . . Love can exist outside of marriage and with multiple partners."

✓ Contemporary concerns — "The Church always is far behind them. Where does conception in a test tube or immortality by freezing leave the status of the family? I know of a 'freezatorium' scheduled to go into operation in two years."

Bishop DeWitt's responses were:

✓ "People under 20 know what can be changed. People over 60 know what cannot be changed. In between we don't know the difference."

✓ "We are supposed to 'comfort the afflicted and afflict the comfortable.' How do we know which is which? In every pew there is a broken heart."

✓ "The Church with its anachronisms and its inanities is typical of the world. There among the gloomy alleys, progress halts on palsied feet."

The bishop then compared the problems and deficiencies of the Church with those of education, social welfare, suburbia, municipalities, and labor unions (resting on long-past victories) concluding that "we're all in this together."

At a dialogue later between Bishop DeWitt and Mr. Berton, the Pennsylvania bishop said he felt that any dominance of the Church by the clergy was due primarily to how little the laity knows about theology.

Mr. Berton: "Should the Sunday School be abolished?"

Bishop DeWitt: "I have no clear convictions on that subject. I think we get more miles per gallon on adult education."

Mr. Berton said his children were baptized and were attending the United Church of Canada. His reasons:

- ✓ "My wife has her rights."
- ✓ "U.C. is more progressive than the Anglican."
- ✓ "It has a good social program, Boy Scouts, etc."

✓ "It is proper and useful in Western society to have some literary acquaintance with religion."

✓ "The Sunday School is the quickest way I know of making the children agnostics. The Church thereby inoculates against itself."

Mr. Berton asked Bishop DeWitt: "Tell me, Bishop, do YOU preach the right of your beliefs?"

Bishop DeWitt: "I don't know; I would say I haven't in the last two years. I don't believe in sharing my confusions."

Mr. Berton: "Has this caused you any problems?"

Bishop DeWitt: "I'll tell you in a few months."

Mr. Berton: "How about the Creed — do you believe all of that?"

Bishop DeWitt: "I don't think the Creed is to be considered as some mathematical formula. It has deeply, heavenly, but symbolic language. In a family there are inevitably tensions and disagreements. How can you set up a precise and exact creed for all a family believes?"



Mr. Berton: "In what areas would you like more support from your laity?"

Bishop DeWitt: "On civil rights. I would also like more give and take with the clergy and laity together. I think right now we have too much voting without discussion."

Other questions asked Mr. Berton:

"Do you believe in God?"

Mr. Berton: "I don't believe I do believe in God—at least Bishop Robinson's God is different from that of the pastor at home. If God is simply the ground of being—of what is important—then I do believe in God. But how do you pray to a ground? I certainly don't, on the other hand, believe in either the Sunday School God or *The Readers Digest* God . . . I don't know, but I doubt that life began as an accident—but I don't much care. If, on the other hand, I felt that there was no purpose to life, I'd turn on the gas."

"Is sensationalism an effective means of spreading the Gospel?"

Mr. Berton: "Certainly! St. Paul impresses me as being very sensational. Christianity is supposed to cause sensation. I don't think the press is sensational enough. It's not alert enough in digging out the real stories of our time. I think the greatest opportunity in communications is writing books — no deadlines, no controls, little hindrance from libel or obscenity charges. I wrote *The Comfortable Pew* because I love to write and because I was intrigued by the commission of the Church to criticize it."

The conference ended with Mr. Berton paying tribute to Bishop DeWitt: "It's much easier to ask questions, as I have no responsibilities in that area. Yet, I have always received honest answers."

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Presenting

Three Views

on

Church Leadership Today



What Kind of Leaders Should Bishops Be?

The caustic, satirical criticism entitled "Over the Coffin's Edge," [L.C., October 24th] concerning the lack of leadership in the House of Bishops, calls for an appraisal of this matter. Are the bishops indeed failing to make an impact upon the Church?

Leadership is an overworked word. The demand in all departments of na-

tional life is for leadership, and complaint of its absence in both Church and state is common. It may be that many who call for it have no clear idea of what they mean. Is it that they want to be called to some national crusade? Do they perhaps want to be given a sense of direction or purpose which they cannot provide for themselves? There is real

danger in this longing for leadership. Those who contract out of the exercise of their own initiative or responsibility may thereby release powers they cannot control. The appeal for leadership comes very often from within the Church, in the form of complaints that the Presiding Bishop, or the bishops in general, are failing to act in such a way as to give the

by the Rev. S. A. Seaton-Elliott

Rector, All Saints' Church, Highland Park, New Jersey



Anglican Congress, 1963: Leadership Assembled.

RNS Photo

Church impetus and inspiration. Some of the plaintiffs appeal to some golden era of the past, which abounded in theological and intellectual giants — and mighty leaders.

What does leadership mean to these people who are crying for it? To some, it means pronouncements on current issues. They would have our fathers in God speak out on housing, economics, racial discontent, the Bomb, Vietnam, death on the roads, take-over bids, and the like. And some bishops are quick to oblige. What precisely does such a pronouncement accomplish? It is at best a private opinion. Some — those who happen to agree with the bishop — rejoice in it, while dissenters deplore it. When we complain of lack of leadership in the Church, is it not the fact that we are complaining actually because no one in high office is vocally supporting views which we happen to hold? When views which do not have popular support are voiced by dignitaries, these men are accused of abusing their office and blundering into matters about which they know little.

There are some who think of Church leadership as “man-management,” a term dear to industry. May God preserve us in the Church from techniques of manipulating human material in the interests of organizational efficiency! The word “direction” is foreign to the very nature of the Church.

Another uncomfortable but relevant point is the fact that some who bemoan “lack of leadership” in the Church are the first to complain when they get it. When the House of Bishops ventures to do something on its own authority, or even when it is suspected of having a common mind about something, the cry of “Prelacy!” goes up.

Some who cry for leadership evidently have in mind the personal impact which the leader presumably makes. The leader

thus conceived of is one who excels in his use of mass media, his sense of timing, his “reportability.” What all this adds up to is the conscious exercise of public relations and careful attention to image-creation.

Do we want our bishops to become experts in this field? To be sure, we live in a personality-hungry age. But the bishop or clergyman who gives himself primarily to the business of image-creation is not serving the kingdom of God by so doing.

I grant that the desire for strong leadership from our bishops ought not to be dismissed or condemned. Our bishops are regarded as top people. They are expected to be “personalities” — and they should be, in a true sense. But what kind of “personalities” do we want them to be?

First, we should have as bishops men in whom the spirit of prophecy lives. Such men will not be content merely to express their opinions, to improve Church organization, to be forever immersed in routine and committee work. Such bishops would shake the nation by knocking religion off its shelf.

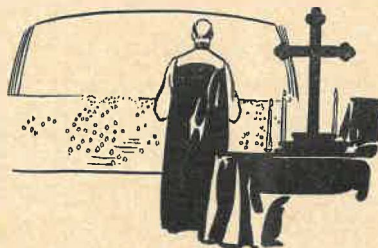
Next, the clergy need bishops on whom they can depend, eminent in wisdom and strong in moral spine. The priest and the layman both want to know where

they stand with their bishop, and they want to know where he stands on matters of moral principle and faith. They want a bishop who, when he visits their parish, somehow communicates a sense of the occasion and does it justice when he preaches. The bishop should have a sound sense of priorities about what the Church is doing or ought to be doing, one which both clergy and people understand. The clergy want a bishop to whom they can look up, a man of authentic holiness of life.

In our century the late Archbishop William Temple was universally honored and recognized as a Christian leader. But Temple’s leadership, such as it was, yields some surprises upon examination. It was unconscious leadership. It was an amalgam of integrity, intellectual power, disarming simplicity, humility, transparent goodness. His profound influence upon people sprang out of what he was, rather than what he said and did. How different such leadership is from that of the power-addicts! Their “leadership” is a calculated thing, aimed at manipulating people. A leader of this sort is a careful image-creator and generally a skillful user of mass media. Surely we have no need of this kind of leader in the Church.

In a society which looks to the Holy Spirit for wisdom and guidance there can be no room for the “leader-principle.” Nothing could be less in keeping with the nature of the Church than a deliberate cultivation of worldly leadership techniques in the ordering of the Church’s life. It is easy to confuse the mouthing of sensational utterances and the slick public propagation of a superman-image with the exercise of leadership. But the Christian leader must lead in the image and likeness of one of whom it was said that He did not strive nor cry, neither was His voice heard in the streets.

Of such leadership, the Church and the world can never have enough.





EPISCOPACY:

a practical proposal

We are constantly confronted today with slogans such as "let the bishop be the bishop," "let the bishop be the liturgical authority he is rather than an administrative V.I.P.," and "let the bishop be the Chief Pastor in the Church of God rather than a confirmation machine." These slogans,

voiced with increasing urgency among us, especially in view of the ecumenical impetus of the times, together with the acknowledged difficulty of commending episcopacy as it presently exists among us to other Communion, point with a good deal of precision to the problems involved. They offer, however, no real

hope of providing any solution to them. They tend to presuppose that if the bishop would only take thought or would make a more strenuous effort, then all would be well with the bishopric. But this is grossly unfair to our bishops. They are trapped, so to say, in a system which renders it exceedingly hard, if not im-

by the Rev. James A. Carpenter, Ph.D.
Professor of Theology, General Theological Seminary

possible, for them to fulfil their function effectively in our branch of the Body of Christ.

While it is certainly true that significant strides have been made where the bishops themselves have endeavored to concentrate more consistently on the pastoral and liturgical rôles, the system as such has proved and proves yet a severe handicap, a disabling and crippling obstacle to proper and full episcopal functioning. It is also true that where dioceses have employed administrative assistants or business managers, bishops have been freed in some measure at least to do their proper work. But the sad fact remains — the diocesan structure as we have it is too cumbersome and too demanding for our bishops to serve as well as they could and ought.

I realize of course that the proposal that I am going to make will raise a great number of questions and that it is not likely to win much approval. For one thing it will perhaps set up a howl of protest among some of the bishops themselves, particularly in view of the fact that the proposal — if perchance put into effect — would reduce the episcopal status — not, I must hasten on to say, the legitimate status, the pastoral and liturgical status, but geographical, social and financial status. Moreover, there is the problem (always pressing and ubiquitous) of securing sufficient funds for the proposal. But however these things may be, I feel acutely that we should consider any proposal, however radical, if it holds any promise at all for the advancement of the episcopal office in its true scope and purpose.

My plan is initially very simple. It is that each convocation in the present diocesan structure have its *own* bishop, who at the same time would be rector of the principal parish church and would additionally be asked to assume the office and work of a bishop. With regard to the touchy matter of money, I strongly suspect that many of the cardinal convocational churches would not only be able to bear the financial burden, but would accept it willingly. This burden would consist mainly in providing for the general oversight of the parish by a vicar and/or curates, thus freeing the bishop for the important work of serving his priests and people.

Now it is clear that upon any viewing, this arrangement would, if nothing else, allow the bishop to function as a true pastor to his whole flock, not only to his clergy but to his laity as well. The local parishes and missions could come to know the bishop as bishop, could establish real rapport with him and enjoy a real relationship with their chief. He would no longer be the occasional visitor, the V.I.P. from the distant and sometimes alien city. And the V.I.P. treatment and fuss — time-consuming and all too often too elaborate — would not be



necessary. It is clear also that the bishop would be able to *be* the pastoral and liturgical authority of his diocese. He would have the care of far fewer people and congregations. The headaches of administration and lengthy committee meetings would be enormously reduced, and there would be precious time saved for the really important work of the cure of souls.

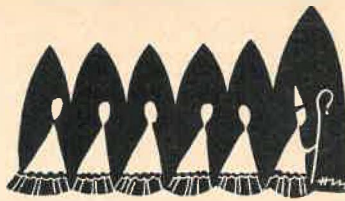
And I for one cannot doubt that a system of this kind would appeal far more to Methodists and Presbyterians and other non-episcopal Communion who are extremely suspicious and fearful of prelacy and the pomp and show so often attendant upon the episcopal office today. But the main consideration would lie in the increased effectiveness and legitimacy of the bishop's function. With such renewed and increased effectiveness we could more confidently commend episcopacy, and we could reasonably expect more readiness to entertain it as not only of the *bene esse* or even the *plene esse* of the Church, but of its very *esse* as well.

One of the greatest problems that the proposal would entail would be the danger of fragmentation — the danger of increasing virtually autonomous diocesan units which largely pursue their own way without due regard for the larger life of the Church. This is a real danger which must be faced squarely. I cannot myself feel that it would present an insuperable difficulty for there are practical ways by which the danger of splintering can be averted. Most important among them would be to make the provincial system *work*, giving it greater powers, especially in respect to the matter of finance. And if we need great figures to represent the mind of the Church, we could elect a Presiding Bishop of each province, who would have sufficient status to sit with men in high places in business and gov-

ernment. Provincial archbishops have of course often been urged upon us, but I see no necessity or urgency to have archbishops. The episcopate is the highest office in the Church and genuine catholicity requires none higher. And too, the archepiscopal office and title are archaic, and do not really belong to the American ethos. Although I have no strong or settled conviction about this, I feel that it would be best to stick to the time-honored title of "P.B."

Another way in which the danger of fragmentation might possibly be lessened would be to have the present diocesan bishop act as president of the bishops in his formally exclusive jurisdiction, and to represent them in the House of Bishops and in General Convention. In any event he would be the presiding officer in the convention of the convocations formed into dioceses or convocations that would perhaps remain a part of the diocesan unit under his general supervision. Some such scheme as this would go far towards undercutting the fragmented life of the Church, both on the local and national level.

This plan is offered humbly in the hope that it might stimulate discussion on what I can only regard as an all-important matter, both for the internal well-being of the Church and for our efforts towards *rapprochement* with non-episcopal bodies. The plan might even prove important for episcopal churches in general, perhaps pointing the way towards the reform of practical Church life and making the hoped-for reunion with them less difficult. But whatever else it does, I devoutly hope that it will provoke some hard thinking, theological and practical, on the whole question of the office of bishop as Chief Pastor in the Church of God.



Won't Somebody Please Lead?

Episcopalians are such nice people! I really think they are such nice, intelligent, and influential people that they might accomplish something someday.

But before they do accomplish anything of lasting significance, somebody is going to have to win their hearts and establish leadership over them — and that somebody is going to have to have some objective in mind.

I have watched three Presiding Bishops at work. All were gentlemen of great powers of mind, great skill in dealing with people, and, I assume, great gifts of grace from God. No significant schisms rent the Church during their regimes. No hint of scandal marred their public image. No economic crisis weakened the material fabric of the Church. No persecutions threatened them.

Yet none of them, I believe, accomplished one thing during their tenures which the world, or even the Christian community, will much note or long remember.

Bishop Sherrill did some good work in the area of finances. He was one voice among many speaking for the ecumenical spirit of his times. He bears, as chief executive, responsibility for something of a revolution in the area of Christian education. I am not convinced that the conspicuous fruit of this revolution, the Seabury Series, is, in fact, a particularly

good Sunday school series. Most of the other bright dreams of that revolution have gone, un lamented, into the graveyard of the file cabinet. Perhaps the most lastingly significant achievement of this Christian education revolution within the Church was its lesson in bureaucratic empire-building — a convincing demonstration that the national headquarters could become a large and well-budgeted force in some other field than missionary work. Whether this is an end devoutly to be hoped for is debatable.

There are knowledgeable people in the Church who give Bishop Sherrill credit for a significant role in demolishing the McCarthy myth. If this credit is well assigned, he has at least one achievement of more lasting significance than Seabury House or the Episcopal Church Foundation.

Curiously, the Presiding Bishops of our times have usually been much more forthright and outspoken on issues of social concern than on matters of ecclesiastical life. Their comment on social issues has usually been enlightened and often courageous. But on the Church issues which called on their day-to-day concentrated concern, their comments have generally been marked by such extreme reserve that I have seldom been sure what any of the three thought about the strategy of the Church.

To give only one example out of many:

Bishop Lichtenberger held a press conference a few hours before his installation as Presiding Bishop. He took on the segregation issue in flat, uncompromising terms, going far beyond the limited terms of the questions asked to put himself on record for an unsegregated society. But a year later, in a summary of the year's news of the Episcopal Church, I wrote, "From the day he took the oath of office in Washington Cathedral in January until he adjourned the December meeting of National Council, Bishop Lichtenberger played his ecclesiastical cards close to his rabat." [L.C., December 27, 1959] Though I followed his career with some care thereafter, I never felt that in this respect any change was apparent.

It was my good fortune to have watched the present Presiding Bishop in action in several meetings of top governing bodies of the Church before his election. He impressed me as a wise, strong, and skillful member of these bodies. In his career as a diocesan, he had confronted some very difficult problems with courage and intelligence. His post-election press conference in St. Louis, like Bishop Lichtenberger's in Washington, seemed to ring with a challenge to combat social evils.

But when I asked Bishop Hines at Glacier Park this September what is the most significant issue before the Church,

by the Rev. E. W. Andrews
Rector, St. Mark's Church, Plainfield, Ind.

he said, "Becoming more relevant." I submit, in all respect, that becoming relevant is not a policy, but only the fruit of a sound policy.

But the Church is more than Presiding Bishops. It speaks with many voices. Perhaps the most fashionable way to speak to the Church today is to get up and attack her — or at least her members — for every sin in the book. I have heard and read many eloquent assaults upon her stodginess, her lethargy, her liberalism, her conservatism, her lack of relevance, her narrow dogmatism, her libertarian permissiveness, her flights from reality, and her romantic contacts with unromantic reality. Some of these assaults have been delivered with great eloquence and persuasiveness. The criticisms they make, however contradictory they may be, are not without validity.

A Bishop Sterling can demolish false facades with brutal satire, to my delight. A Bishop Pike can wrestle with his own theological uncertainties in terms that, I suppose, make the Church seem more relevant to a few intellectuals. Me he only confuses!

A Malcolm Boyd may show the ineptness of the Church in a world of mass communications — a point well taken, though I must admit that the world of "mass-com" he sees differs greatly from the part of the "mass-com" world in which I grew up.

I read with great sympathy the writings of such men as Bishop Moore and Bishop Myers, who would call us to a greater sense of responsibility for the shattered world of the inner city. But when I try to react positively to their call I find myself confronted by a lack of advice from those I suspect are most informed, a plethora of advice from amateur enthusiasts, and a defensive professionalism from the social workers, in and out of Holy Orders.

There are several Church leaders in several different areas who can be most effectively teased by anyone who chooses to respond to their clarion calls to action on this or that front — if only you wait a few months till policy changes make the old clarion call obsolete. The most embarrassing of all things such people can hear is a quotation back to them of last year's policy statement of their own agency.

There is another class of Church leaders which has the virtue of consistency (each within his own area and party, not all of them taken as a group). I refer to all the special pleaders who beat the drums for this or that worthy cause, whether it be the priestly-trade-unionism-Western-rite of the A.C.U., or the righteous fury of ESCRU, or the charity-cum-unclarity of the ecumaniacs. Perhaps such groups influence policy constructively, but the existence of pressure groups in a self-governing body is not a substitute for statesmanship in the body's

(as distinct from the lobbyists') leadership.

The nearest thing to a point of strategic focus in the life of Anglicanism today is M.R.I. It is typical of Anglican policy-making that this program developed, not within any official governing body, but in the Anglican Congress, one of those odd discussion groups Anglicanism loves to dignify with processions and whoopla but not with authority. We are now at the stage when (as discussions at the last meeting of the House of Bishops showed) everybody knows the program hasn't gotten off the ground. Even the despair of a bureaucracy faced with the necessity of making progress reports hasn't managed to turn up a good face-saver, much less a program-saver.

There is, of course, the Liturgical Movement. I find myself stirred by what the L.M. people do but utterly baffled by what they say. Perhaps my back-bench laymen are more perceptive than I, for to them the L.M. means celebration facing the people — and over that issue they yawn!

The Ecumenical Movement seems to be the most effective of ecclesiastical bulldozers. Who, after all, can quarrel with brotherhood, charity, and tolerance? But the more significant aspects of ecumenism (as distinct from "let's be pals" nonsense) is so far fuzzy, unclear, and of



most uncertain future. It comes as something of a shock in 1966 to realize that maybe neither Pope Paul, nor the Orthodox, nor the Methodists have any sense of a great need to be at one with Episcopalians.

So far, I fear, this article must sound like just another of those look-how-everything - is - going - to - hell - and - why - doesn't - everybody - do - something - about-it-right-now essays to which I have so loudly objected. But there is a difference — and here it is:

Such critiques usually wind up with a scream at the sins of the parishioner, that ignorant, stingy, smug, narrow, etc. etc. so-and-so who blocks all progress toward righteousness and the bringing in of the Kingdom.

Mr. Back Bencher may be ignorant — but who kept him so?

He may be stingy — but who ever convinced him of the worth of the cause he is asked to support?

He may be smug — but who was it

that taught him the Episcopal Church was so right?

He may be narrow — but is it not possible that this narrowness came from trying to stand in the thin black shadow of a narrow parish priest or diocesan bishop?

Before we put the blame on Mr. Back Bencher, we have the obligation to demand a vital and well-conceived strategic direction from those *at the top* in the Episcopal Church. Administration there has been. Promotion there has been. There has been erudition and social conscience. But there has not been strategy and not been a leadership which those on the back benches (or those in the rectories) could understand.

Once (and may God forgive my sin!) I watched with interest as a high official of National Council whose department program was under attack explained to the Council that he was only an administrator, not the maker of policy. Now, I feel for that man. He cried out for a leading from the top policy leaders of the Church. *And he did not get it!*

I sense among some of the more intelligent bishops of the Church an awareness of the lack of consensus within the Church. But consensus is not self-generating.

The need of the Church is for leadership, beginning at the top and including always those strong and able diocesans who are, in our polity, a part of a most loosely-knit but nonetheless genuinely collective leadership body, to choose some targets, assign some missions, and then with courage and vigor call the Church to action.

I have sufficient confidence in the virtue and commonsense of our top men to leave the choice of targets to them. They may not (probably will not) choose exactly the ones that you or I would choose if we were the powers that be. But they would almost certainly be worthy targets, and we could go after them with enthusiasm — if we felt the Church's leadership had a real intention to go all out into a campaign guided by a strategy that is stable and clearly explicated.

I will trust these gentlemen not to mislead us. But even a misleading might be less surely fatal to the health of the Church than a prolonged lack of leading.

The men who do lead will not always be loved and revered. They may be hated, as F.D.R. was hated. They may be thrown out of office as fast as Churchill was at the end of the war. They may be killed as dead as J.F.K.

But they will have done their job, and that is all that concerns the One Judge whose decision matters.

Until we do get this leading from the top, I beg you, my superiors in the Church hierarchy, please give us no more speeches about how badly the unled laity fail to respond to the duty we have never spelled out for them in concrete terms.

Schweitzer's

"Apparently Hating"

Albert Schweitzer may not in fact have been the flawless paragon of wisdom and sanctity who appears in some versions of his legend. It seems that in his later years he fell behind the pace of onrushing medical science. He was autocratic and domineering. And he was not renowned even while in his prime as "the very model of a modern" hospital administrator. So it is not surprising that when American Under Secretary for African Affairs G. Mennen Williams and Mrs. Williams recently visited the Schweitzer clinic they found there some deplorable conditions. (see story p. 5) "I have never seen such a deplorable place," said Mrs. Williams. This was a proper remark to make, and we regret that they did not let it stand as sufficient. They did not.

Mr. Williams said of the late doctor: "I often wondered why he was given so much reverence in this country and elsewhere. There are at least 150 white doctors doing more than he ever did in Africa, but they're never recognized." This pettish statement is hardly redeemed by its plea for some recognition of the good work which other doctors are doing in Africa. Schweitzer is not to be blamed for their non-recognition. And it is almost beyond belief that Mr. Williams, an intelligent man of the 20th century, should wonder why our age has made a saint of Dr. Schweitzer.

But the crowning gaucherie was Mrs. Williams's. The Gabonese people hated Dr. Schweitzer, said she. One wonders if she took a public opinion poll, which would be the only defensible means of arriving at this sweeping and unqualified conclusion. Of course some of the doctor's patients must have hated him. All Christians are familiar with the sorrowful mystery of the beneficiary's hateful reaction to the benefactor, remembering what the world did to Love Incarnate. So, some of the natives conceivably hated Schweitzer. But Mrs. Williams does not stop there. "He apparently really hated the natives," she adds.

Evidence? None. At any rate, none is presented. We suppose that she would present in evidence all the facts indicating that Schweitzer was autocratic, paternalistic, stubborn, inflexible, and otherwise unto all democratic good works reprobate. He wasn't, in other words, a good contemporary American liberal. May this be what troubles Mrs. Williams about him? Neither were Sts. Paul of Tarsus, Augustine of Hippo, Francis of Assisi, and quite a few others. But liberals ought to be liberal in their judgments of other people; and we must say that in our view nothing in Dr. Schweitzer's way of doing his work for God in the world could have been nearly so deplorable as this judgment of him as one

who "apparently really hated" the people to whose service he devoted his life.

Uncritical hero-worship is not good for the soul; but groundless, baseless denigration of a man who, whatever his faults, gave himself to the service of God's poor and needy, is hardly better. It is a devil's triumph when good people speak ill of the best people.

HE DID NOT WAIT

He did not wait till there was room,
Where He might lie in state,
But was born to earth in a stable shed
——— The Lord God, Incarnate.

So to that world (this world) He came
And shepherds knelt before Him.
No room in our world?
There is room in our hearts!
O come, let us adore Him!

CHRISTINE FLEMING HEFFNER

Nominations, Please

We are happy to begin volume 152 of THE LIVING CHURCH with the announcement that we are continuing our Distinguished Congregations contest which we began last year. Our aim is to find the six parishes and missions in the American Episcopal Church which, as congregations, do the best job of ministering to the world — the world both in their own backyards and around the globe.

Our readers must help us to discover these congregations. Once discovered, their stories will be told to all our readers in the hope that other congregations will be inspired and instructed for a better ministry of their own.

There are six different size categories of congregations, and we are looking for the best one in each category. When you nominate a congregation, please indicate if you can to which of these six categories it belongs. (If you're not sure, we can ascertain this.) These categories are:

Category 1 — downtown city churches of over 600 communicants.

Category 2 — downtown city churches of under 600 communicants.

Category 3 — suburban or residential-area churches of over 600 communicants.

Category 4 — suburban or residential-area churches of under 600 communicants.

Category 5 — town or rural churches in towns of under 25,000 population.

Category 6 — missions, anywhere.

Nominations may be made by any reader of this magazine, in writing, and *not later than March 1st*.

After the nominations have been studied by the judges, an on-the-spot study of each congregation which remains in the running will be made.

What should you look for, and assess, in judging a congregation as an entry in this contest? Bear in mind, first, that *we are not looking for the best clergymen in the Church but for the best congregations*. To be sure, if a congregation is carrying on a wonderful ministry to the world, it is safe to assume that some good priests are in the background. But this is not a distinguished-clergy contest. Some things to look for in a congregation are these: imaginative perception of needs outside itself; thoughtful use of the resources (human and other) of the congregation; evangelistic effort; pastoral ministry (of the *congregation*, remember!) both inside and outside itself; direction of educational efforts; spiritual depth and growth; and the old, old standards of faith, hope, and charity as these are both professed and practiced.

The Church is constantly being told how ineffective it is, how useless, how irrelevant. It is also being told that the "parish system" is futile, and doomed. But pondering the stories of last year's award winners is a

most heartening antidote to despair. Those winners, incidentally, in their respective categories as defined above, were: Category 1 — Church of St. Michael and All Angels, Baltimore; Cat. 2 — St. James Church, Houston; Cat. 3 — St. Stephen's, Houston; Cat. 4 — Trinity Church, St. Louis; Cat. 5 — Church of the Holy Family, McKinney, Texas; and Cat. 6 — no winner. These 1965 winners are not eligible for the 1966 competition.

Suitable awards to the winning entries will be made. But what matters is that the story of the great things God is doing today through His faithful people should be heard and told for the edifying of His whole Church.

So send in your nominations soon. (Employees of The Living Church Foundation may not make nominations.) Eloquence of presentation will not win the contest, because the final decision will be made on the basis of our follow-up investigation. You don't have to be a professional writer to tell us what congregation you think is doing a remarkable job of being a vital part of the Body of Christ at work in the world. Just tell us in your own words what that congregation is, and why you judge it worthy.

Winners will be announced (and described) in issues published during the summer months.

AROUND THE CHURCH

A "first of its kind" **interreligious, interracial service** at **St. Barnabas Church**, took place on **Thanksgiving**. Sponsored by the Lafayette Ministerial Association, Lafayette, La., the event featured Episcopal, Protestant, Roman Catholic, and Jewish participation.

During the service Rabbi Henry Gattman read from the Old Testament; a Negro minister, the Rev. L. D. Jackson, gave the New Testament reading; and Disciples, Methodist, and Presbyterian ministers also took part. A community chorus made up of representatives of the different religious groups led congregational singing and a procession of laymen carried symbols representing gifts and blessings of the area. [RNS]

Chap. (Col.) **Edward M. Mize**, Sixth U.S. Army chaplain, was honored at a retirement parade at the Presidio, San Francisco, Calif., recently. Earlier he had received the **Legion of Merit decoration** for "exceptionally meritorious service." Prior to entering the army in May 1942, Chap. Mize served as chaplain of **St. John's Military School, Salina, Kan.**, for 7 years, and then as rector of **St. Andrew's, Emporia, Kan.**, for 5 years.

The Rt. Rev. **C. Avery Mason, Bishop of Dallas**, met with laymen from the parishes in Dallas, to discuss and form plans to combat **juvenile crime** in the area.

More meetings are planned for the immediate future.

The **University of the South** was among the top 10 colleges and universities in the nation in percentage of graduating seniors who won national fellowships in the years 1960-63, according to the study made for the **American Council on Education** and published in the **Southern Economic Journal**.

St. John's Church, Islip, built in 1765 as a chapel of the Church of England, has the **oldest church building** on Long Island's south shore. The parish celebrated its **200th anniversary** on December 27th. William Nicoll built the church on land purchased from Winnequaheagh, chief of the Secatoag Tribe of Indians. The Holy Communion was first celebrated at St. John's by the Rev. Samuel Seabury, then rector of Grace Church, Jamaica.

The **Danforth Foundation** has made a **grant of \$10,000** to the **Jonathan Myrick Daniels Fellowship**, Dean **John B. Coburn** of the Episcopal Theological School, has announced. This grant will be applied toward the total goal of \$100,000 for the fund.

Income from this fund will be used to support seminarians from any of the approximately 100 accredited seminaries of the **American Association of Theological Schools** who are granted a leave of absence to participate in issues of social concern, such as education for the underprivileged, social service activities, civil rights, and other areas of human need.

These awards will be granted by a committee of the faculty of E.T.S. on an ecumenical basis.

The Rt. Rev. **Frank A. Juhan, retired bishop of Florida**, has retired again — this time, as director of development for the **University of the South**. He was named **Sewanee's Man-of-the-Year**, by the community's civic association. The citation read in part, "The only problem . . . is the difficulty in deciding which year."

To proclaim the Advent message, the Rev. **Donald Rogan, chaplain at Kenyon College**, presented a **dramatic reading** of excerpts from **W. H. Auden's** "For the Time Being: A Christmas Oratorio." The reading was done in place of the regular Sunday sermon on December 12th in the Chapel of the Holy Spirit, with members of the Kenyon College Dramatic Club participating.

Bard College has recently received a **grant** from the **Sears-Roebuck Foundation's Aid-to-Education Program**, Dr. Reamer Kline, president of the college, has announced. The grant, which totals \$1,000, will be used in part to support the college's program of adult evening courses for area residents. It will also supplement Bard's scholarship fund for deserving students.

Dr. Kline also announced the appointment of **Aaron L. Fessler** of North Haven, Conn., as **director of the Bard College Library**, effective January 1, 1966. Mr. Fessler formerly was with the Olin Mathieson Chemical Corporation.

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.

Church Pension Fund

Congratulations to Mr. Kinsolving and Mr. Ridgway. I think that it is about time someone had the courage to speak out against the all-powerful Church Pension Fund. One of the most brutal of its inequalities is the fact that an unmarried clergyman who dies before retirement age never realizes anything out of it, nor does his estate.

(The Rev.) MARTIN DEWEY GABLE
Rector, St. Martin-in-the-Fields Church
Atlanta, Ga.

One greatly regrets the all-too widespread criticism of the Church Pension Fund. Much of it is unjustified, but that in no small measure is the fault of the officers of the Fund. Their public relations efforts leave much to be desired.

The article "Information Please" [L.C., November 14th] brings up the thorny question of the use of the income from the Fund, and whether or not more benefit could be paid out to widows and pensioners who are currently on a very low stipend. In this connection it is unfortunate that the rigidity of the Fund with reference to the need of some low-income pensioners to earn extra money through Church work after they are pensioned, encourages all kinds of "manipulation" to "get around" the current rulings, a situation not to be commended. And then the issue of retirement at 65 versus 68 is currently being raised. Somehow the Fund has been unable to convince a good many persons that this change is impossible, particularly as they view the financial statements of the Fund.

These are basically mathematical problems for which there ought to be a definite and satisfying answer. In view of the persistence of these questions would it not be possible and advisable for the officers of the Fund to place their data before insurance experts outside the Fund and get their judgment? If favorable, it would increase the confidence of a good many individuals which at present is not as strong as it might be. And if this appraisal were critical on certain points the officers of the Fund could make adjustments if any valid objections had been raised.

Those in charge deserve the thanks of the Church for carrying on this important operation. We could wish that they were a bit more flexible, a little more sympathetic when questions and criticisms are raised, and more successful in convincing sincere doubters that everything possible is being done for the beneficiaries of the Fund.

(The Rev.) RICHARD GREELEY PRESTON
Wellesley, Mass.

I would like to add a personal footnote to the excellent and long overdue article questioning the anomalies of the Church Pension Fund [L.C., November 14th].

Since ordination in 1958 I have twice been in a state of enforced unemployment, both times having my situation made worse by notices for payment to the Fund.

In July of 1961, with the blessing of my bishop, I resigned my cure to accept a four year contract with the Church in New Zealand. For reasons never explained our Overseas Department became involved and the venture died in a morass of sloth and red tape. I was notified of this after three months of no income, during which time the pension people unstintingly reminded me of my payment rates.

On March 1st of last year right-wing factions and a general financial shortage both in my mission and the diocese in which I then worked resulted in the termination of my cure, and since that time continual writing to dioceses and departments has failed to produce new employment (this in spite of the so called "clergy shortage").

These past nine months have been difficult enough, with my wife working and the burden of a loan we were forced to take out for furniture storage and moving and the unavoidable purchase of a car, but our state is not made easier by regular notices from the pension people, telling us that my last mission still has not paid its full share of my premium and that I am losing benefits by not paying them during my present inability to do so.

I am told that I am not required to pay, but that such payment as is made will have to include such interest as would have accrued in the interim, in order that I might have *better pension protection* (from what?) and *in fairness to my brother clergy*.

Somehow I cannot equate pension protection and fairness to my brother clergy, some of whom are undoubtedly in my position, as meaning huge salaries for the administrators of the fund, pathetic "benefits" of \$153 a month for the widow of one of the great missionary bishops of the Church, and the penalizing of those unemployed clergy who should receive funds, not asked for them.

I have hesitated to write this as it has been my experience that criticism of established institutions of any sort by any priest lessens his chances for appointment to a cure, but if my experience will help add weight to the strong arguments set forward in the Kinsolving-Ridgway article it will be well worth the risk.

(The Rev.) FRANK CARSON KNEBEL
West Covina, Calif.

In reading the article submitted by two of our clergy entitled "Information Please!", [L.C., November 14th] in Item 4 there was italicized the following: "Unbeknownst to most clergy, the Executive Vice-President (and for all practical purposes, director) of the Church Pension Fund is a member of this committee!"

This is quite untrue and it should be made known publicly that the Executive Vice-President was not a member of the committee since the committee appointed by the President of the House did not include his name nor was his name listed at any time on committee reports presented to the House of Deputies. Mr. Worthington, at the request of the chairman and committee, did attend the majority of the meetings of the committee inasmuch as the limited time

allowed for the handling of the excessive number of memorials meant that we needed detailed information in order for the committee to arrive at a conclusion for presentation to the House for action.

Mr. Kinsolving, one of the authors of the article, was given considerable time by the Pension Fund Committee of the House of Deputies for personal presentation of several matters and the committee was most generous in allowing him extended time, perhaps to the detriment of other matters which it was necessary for our committee to handle. His article didn't mention this.

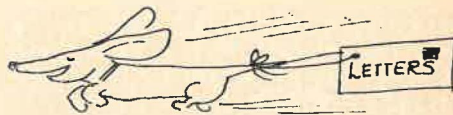
Granted that all members of the committee may not be experts in pension matters, insurance matters, investment matters, etc.; they were appointed in trust by the President of the House because of their training and background in related fields and, therefore, acted to the best of their ability and with fair judgment in the memorials presented.

I am sure that it is well understood that the President of the House of Deputies is entirely free to appoint a new committee for the 1967 General Convention and the House will await his pleasure in appointments for that session.

(The Rev.) ALLAN L. RAMSAY
Executive Director of Administration
diocese of Michigan
Detroit, Mich.

Sick Sinners

There was a very interesting question in "The Question Box" [L.C., November 21st] which asked about condemning a person with an emotional sickness and whether or not sick behavior is sinful behavior. In answering the question, alcoholism was used as an example of emotional sickness. It was stated that the alcoholic sins if he gives in to his sickness. Certainly, any behavior that is contrary to behavior motivated by love is considered sinful. But to explain this away



by saying the alcoholic sins if he knows his behavior is sick and indulges without resistance is only a superficial approach to the problem. If, as the answer stated, the alcoholic sins by leaving undone the thing that he ought to do, what is it he ought to do under his particular circumstances? How can a person do what he "ought to do" when he is suffering deeply from anxiety, guilt, fear and worst of all, feeling unloved, unless he is helped by others? Sinful behavior is not done by sinners but by unloved and fearful persons.

The last part of the answer to the question states that a man is not doomed to a certain kind of behavior by the fact of some psychic disorder in him because of the love of God for His human child and the freedom of man to choose between the way of life and the way of death. This statement leads to two questions: (1) How does a person come to know and to feel the love of God so that this love is reflected in all his behavior and relationships? (2) Why does one person choose the way of life and another the way of death? These questions no longer can go unanswered. Those within

the Body of Christ no longer can fail to recognize the prime importance of interpersonal relationships for each of us finding God's love. No longer can a breakdown in dynamic interpersonal relationships, primarily that between parent and child, be ignored as a root source of sinful behavior. Indeed, any of us who wants to condemn another person for his behavior should ask ourselves, "Why?" It is time that we within the Body of Christ do what we ought to do and use all the resources God has made available to us for the spread of the good news of love and forgiveness.

(The Rev.) FONTAINE S. HILL, M.D.
Perpetual Deacon

Church of the Holy Communion
Memphis, Tenn.

Editor's comment: If a person *cannot* do what he ought to do when suffering from anxiety, etc., we are all in a forlorn case. He can repent, of course; and he can seek help from God and man.

Frequency of Communion

I wish that the correspondents in your letters columns who urge the more frequent celebration of the Eucharist would remember, in charity, the following two truths.

(1) Our Lord did not Himself direct how often His followers should "do this in remembrance." His authority therefore cannot be used to support every-Sunday celebrations, as opposed to monthly or quarterly or, for that matter, daily ones.

(2) Individual Christians differ in their spiritual constitution, and therefore in the spiritual diet that suits them. Some find daily reception of the Sacrament helpful; well and good. But others no less devout do not, and prefer the daily refreshment provided by private meditation and Bible reading; and on Sundays they draw inspiration from, and enter into real communion with God through that much maligned form of service — "Morning Prayer and sermon."

We are not cut out of one piece of cloth; and the glory of Anglicanism lies (at least in part) in its ability to minister to all types of souls. I for one cannot see the advantage of attaining the goal of "the Lord's Service on the Lord's Day in every parish and mission," if thereby certain souls are deprived of the form of spiritual nourishment from which they benefit most.

(The Rev.) DAVID R. KING

Assistant minister, Grace Church
New York City

On Dissent

Thank you for your editorial [L.C., November 7th] entitled "The Price of Dissent." I agree with you that "The Church must assert and uphold the right" to dissent. We, as Christians, do not hold that dissent is a right conferred by a government on its citizens and consequently a right that can be withdrawn. We see dissent as a right proper

Man will hereafter be called to account for depriving himself of the good things which the world lawfully allows. — *Abba Arika* ("Rab")

to the nature of man according to our Christian understanding of creation, grace, and freedom.

There are two serious emphases in your editorial, however, which seem to miss the point of your opening remarks. You seem to imply that dissent is a right, but that dissent with U.S. government policy is wrong. Consequently, you advise dissenters to accept their good lot in a democratic society, and not be noisy and demonstrate in behalf of the truth as they see it. In any proper perspective, dissent, if it is honest, will in some cases be "demonstrative and noisy." From the time when Jesus went up to Jerusalem to confront the authorities, Christian tradition has been marked by its championship of open challenge to authority when adjudged in error.

The other emphasis in your editorial which is misleading is in your advice to the conscientious objector to "accept whatever assignment he receives" as an alternative form of service as a non-combatant. The initiative can be with the conscientious objector if he wishes to name an alternative form of service which will contribute to the maintenance of national health, safety or interest and still be in line with his vocational interests. It is up to the draft board to accept or reject his proposal. Currently, Volunteers for Mission, 815 Second Avenue, New York, is a program in which a conscientious objector's skills and training in work directly related to the Church's mission at home and abroad can be utilized and it acts as a clearing house for those who turn to the Executive Council for advice and counsel on alternative forms of service. The Central Committee for Conscientious Objectors, 2006 Walnut Street, Philadelphia 3, Pennsylvania, also makes available a list of alternative forms of service.

(The Rev.) HERSCHEL HALBERT
Registrar, Department of
Christian Social Relations of the
Executive Council

New York City

Editor's Comment: Fr. Halbert seems to be reading some things into our editorial. We emphatically disavow the belief that any dissent with U.S. government policy is wrong. We denounced noisy, nasty, irresponsible, card-burning demonstrators, and we think we identified our target.

Pitiful Piece

What a pitiful piece by the Rev. Joseph Fletcher! What an embarrassment to the Church and an esteemed seminary! Your editorial reply was excellent, but really unnecessary. The professor had already hanged himself.

MICHAL RAVENNA

Greenwich, Conn.

Record Libraries

In many small missions without qualified choir directors members of the congregation never receive opportunity to become acquainted with the great liturgical music of the Church. A number of them, however, have Hi-Fis and could enjoy such music if provision was made for record libraries, perhaps at diocesan centers, on which they could draw. The mission priest would seem

to be the proper person to acquaint his people with the records and administer the program locally. In addition to its direct benefits such a facility could encourage mission congregations to do more musically on their own, using the simpler musical settings.

EARLE S. HOLMAN

Antigo, Wis.

Correction

If my memory serves me correctly, in the Church of Santa Croce, Florence there is a Cenotaph to Dante Alighieri, while his tomb is in Ravenna. I noticed the error about his being entombed in Santa Croce [L.C., November 21st, page 9].

One reference check will be found in The Columbia Encyclopedia (One Volume Edi-



tion) and any biographical sketch about him will show how much the citizens of Florence wanted his remains entombed in Firenze, but that Ravenna, where he spent his exile years, would not yield them.

Yours for accuracy in this favorite magazine of mine.

MARY N. HILL

Oak Ridge, Tenn.

Excommunication

"The priest in my former parish told my husband and me that we could not make our communion, because we had been divorced prior to our marriage." For the nth time I have just had another case presented to me in which such a statement had been made to one of our parish clergy. If it happens in this diocese I am perfectly sure it is happening in other dioceses.

Who gives any priest the right to tell anyone that they may not make their communion? And by what authority does any priest execute this right? Canon 16, Section 7, makes it quite clear that such authority and jurisdiction are to be exercised by the bishop alone, and that the minister is to refer all such cases to the bishop for his judgment.

Judging by my own experience, a very considerable number of members of the Episcopal Church who come to the services of worship, or stay away, have suffered unrighteously at the hands of such indiscriminating clergy.

(The Rt. Rev.) RUSSELL S. HUBBARD

Bishop of Spokane

Spokane, Wash.

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

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Letter from London

Real disappointment is felt in London and no doubt in many other places at the last minute postponement of Church union in Nigeria. What was to have happened in the second week of December is off, probably for about six months. This is due to the fact that two important Methodist churches in Nigeria are not ready at the moment to enter the union but it is hoped that further negotiations will iron out all difficulties.

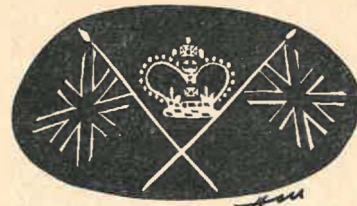
The following statement on the postponement has been issued in the name of the Africa secretaries of the main supporting missionary societies in the U.K. (The Rev. B. de Saram, Church Missionary Society; the Rev. P. A. Potter, Methodist Missionary Society; the Rev. N. C. Bernard, Church of Scotland Missionary Committee; and the Rev. T. A. Beetham, Conference of British Missionary Societies):—

"News has come from Lagos that an emergency meeting of the Nigeria Church Union Committee has decided to postpone the inauguration of the United Church (comprising the Anglican, Methodist and Presbyterian Churches) from December 11-12, 1965, to a date to be determined early next year. This has been necessitated by the difficulties, involving the transfer of property to the new Church, that two congregations of the Methodist Church in the federal capital city of Lagos have had in participating in the Union. The committee felt that more time was needed to allow all parties concerned to settle their difficulties and to ensure that the union when consummated would have the full accord of all Church members.

"This courageous decision, on the eve of the scheduled date of union, only highlights the very responsible way in which the negotiations for Church union have been conducted since 1947. This is particularly true since 1963, when it was resolved to seek the votes of the negotiating Churches for organic union. The union scheme has been debated in all the councils of the Churches and accepted by overwhelming majorities. For example, the conference of the Methodist

Church last January confirmed its first vote in 1963 for a majority of 93% of the representatives present.

"The decision to postpone the inauguration of the United Church was also dictated by the determination that the Church, whose mission it is to carry out



a ministry of reconciliation in all the world and particularly at this time in Nigeria, must be seen to be a reconciled community. They have therefore wisely and with good grace given this small minority time to resolve its difficulties. They deserve the goodwill and the prayers of Churches in this and every land as they suffer the birth pangs of the coming into being of this United Church in the most populated and significant country in Africa."

The first church building in Uganda to be built for the joint use of the Church of Uganda (which is Anglican) and the Roman Catholic Church in Uganda is planned for Mulago Hospital, the 800 bed specialist hospital opened four years ago in Kampala, Uganda's capital city. The building will be a chapel for patients and staff of the hospital and will stand on a commanding site close to the massive six story hospital buildings.

A joint appeal for funds has been launched by the Roman Catholic Archbishop of Rubaga, Dr. J. Kiwanuka, and the Anglican Archbishop of Uganda, Dr. Leslie Brown. In their appeal the archbishops point out that the two Churches, who have recently worked together in many projects for the good of Uganda, now have a wonderful opportunity to cooperate in building the chapel.

In addition to the main chapel, which will be used at different times by the two Churches in turn, there will be two small chapels, one for the exclusive use of each communion. "Thus," says the archbishops, "the particular emphases and traditions of each can be preserved."

What might be interpreted by some as a step towards bringing the Church of England a little nearer the rest of the Anglican Communion happened in the recent Church Assembly when it was decided to send the Overseas and Other Clergy Measure on to the next stage of its career.

The background is that back in 1874 it was enacted that any clergyman ordained outside this country was subject



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to certain disabilities before he could gain full status and rights of the clergyman of the C of E. In particular, such a man could be required to serve two years in England in some junior capacity before he could become an incumbent in England. The law, of course, has been more honored in the breach than the observance and the archbishops have regularly waived the requirement in the case of proper persons. But the very fact that

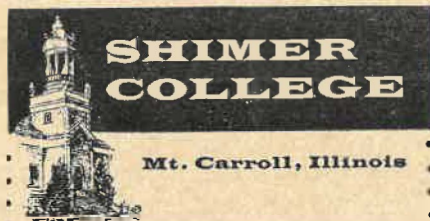


the law remained on the book was a source of irritation and this should now in due course be removed.

The Rev. Patrick Campbell Rodger who since 1961 has been executive secretary of the Faith and Order Department of the World Council of Churches has announced his resignation, and will return to Scotland next July as vice-provost and canon of St. Mary's Cathedral, Edinburgh. Last year Mr. Rodger was nominated as secretary of the World Council of Churches to succeed Dr. Visser t' Hooft, a nomination which was discussed with great animation at the time and subsequently. The new appointment means that Mr. Rodger is no longer available for this post.

DEWI MORGAN

COLLEGE



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CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 24

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

CALIFORNIA

CALIF. INSTITUTE OF TECHNOLOGY
ALL SAINTS' 132 No. Euclid Ave., Pasadena
 The Rev. J. H. Burt, r; the Rev. T. Lynberg, chap.
 Sun 8, 9:10, 11; College Group at Winnett Hall Tues 7:30, at Church Sun 7:30

WHITTIER COLLEGE Whittier
ST. MATTHIAS 146 So. Washington Ave.
 Rev. Messrs. A. E. Jenkins, A. L. Young, J. B. Grasso
 Sun 8, 9, 10, 11; Canterbury Wed 7 and 5

COLORADO

COLORADO COLLEGE Colorado Springs
GRACE CHURCH 631 No. Tejon
 The Rev. James A. Mills, chap. & assoc r
 Wed 5:15 HC Shove Chapel. Canterbury activities

UNIVERSITY OF COLORADO Boulder
ST. AIDAN'S CHURCH 2425 Pennsylvania
BISHOP INGLEY STUDENT CENTER "
 The Rev. A. B. Patterson, Jr., r & chap.
 Sun & daily Eu, vespers; full-time chaplaincy

DISTRICT OF COLUMBIA

HOWARD UNIVERSITY Washington
CANTERBURY HOUSE 2333 1st St., N.W.
 The Rev. H. Albion Ferrell, chap.
 HC Sun 9; Wed & HD 7; Thurs 12:15; Canterbury Association Mon 7:30

FLORIDA

UNIVERSITY OF MIAMI Coral Gables
VENERABLE BEDE On Campus
 The Rev. Henry N. F. Minich, chap.
 Sun Eu 9:30

ILLINOIS

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

LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
 The Rev. Frederick Pinney, r
 Sun 7:30, 9:15, 11; Tues 7; Wed 10

SOUTHERN ILLINOIS UNIVERSITY
ST. ANDREW'S 404 W. Mill St., Carbondale
 Rev. A. W. Hillestad, r; the Rev. C. F. Doyle, chap.
 Sun 8, 9, 10:45; Canterbury Assoc. 6:30; Weekday Masses Mon 8, Tues 7, Wed 7 & 12, Thurs 7, Fri 9:30, Sat 8; Greater Feasts 5:15; EP daily 5:15

ILLINOIS (Cont'd)

UNIVERSITY OF ILLINOIS Champaign-Urbana
ST. JOHN THE DIVINE Champaign
 Rev. F. S. Arvedson, chap., Rev. M. D. Pullins, ass't
 Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
 Daily: MP, HC, EP

MICHIGAN

UNIVERSITY OF MICHIGAN Ann Arbor
ST. ANDREW'S 306 N. Division
CANTERBURY HOUSE 218 N. Division
 The Rev. Daniel Burke; the Rev. Martin Bell, chaps.
 Sun 8, 9, 11, 7; Tues 10; Wed 7; Fri 12:10

MINNESOTA

UNIVERSITY OF MINNESOTA Minneapolis
EPISCOPAL CENTER 317 - 17th Ave., S.E.
 The Rev. G. Russell Hatton, chap.
 Sun 10 MP & HC, 11:30 HC, 7:30 EP, Daily MP, EP, HC

MONTANA

UNIVERSITY OF MONTANA Missoula
HOLY SPIRIT PARISH 130 S. 6th St. E.
 The Rev. Claude C. Boydston, r;
 The Rev. Harry R. Walrath, chap & assoc r
 Sun 8, 9:15, 11, Wed 7 & 10; EP daily 5:30

NEW JERSEY

RIDER COLLEGE Trenton
TRINITY CATHEDRAL W. State & Overbrook
 The Rev. Canon Gary Y. Canion, chap.
 Sun 7:30, 8:30, 9:30, 11
 J. Goodner Gill Chapel: Sun 11:45

NEW YORK

CORNELL MEDICAL SCHOOL
ROCKEFELLER UNIVERSITY
N. Y. HOSPITAL SCHOOL OF NURSING
 (Studio Club; East End Hotel)
EPIPHANY York & 74th, N. Y. 10021
 Clergy: Hugh McCandless, John Fletcher, Lee Bedford, John Danforth, Charles Patterson, Christopher Senyonio
 Sun 8, 9:30, 11; Thurs 11

R.P.I. and RUSSELL SAGE COLLEGE Troy
ST. PAUL'S 3d & State Sts.
 The Rev. Canon Frederick E. Thalmann, r

UNIVERSITY OF BUFFALO Buffalo
ST. ANDREW'S 3107 Main St. at Highgate
 The Rev. Anthony P. Treasure, r
 Sun 8, 10, 5:30; Tues, Wed, Fri 7; Thurs 10, Sat 8:30; C 10-11

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

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
 The Rev. H. Bruce Shepherd, chap.
 Sun 9:15 HC; Wed 7:10 HC; Thurs 5:15 HC

PENNSYLVANIA

WILKES COLLEGE, KING'S COLLEGE
COLLEGE MISERICORDIA Wilkes-Barre
ST. STEPHEN'S S. Franklin St.
 Rev. Burke Rivers, r; Rev. M. W. Edwards, chap.
 Sun 8, 11; Wed 7:30 College Coffee House

SOUTH CAROLINA

STATE and CLAFLIN COLLEGE
ST. PAUL'S 186 Watson St., Orangeburg
 The Rev. Rupert F. Taylor, p-in-c
 HC 8:45; Cant. Cl. 15; Ep. Chwmn 25; EYC 35, 4

TEXAS

SOUTHWEST TEXAS STATE COLLEGE
ST. MARK'S 124 E. Woods, San Marcos
 The Rev. Carl Eugene Jennings, r & chap.
 Sun 8, 9:30, 11; Wed 7, 10

VIRGINIA

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

WASHINGTON

UNIVERSITY OF WASHINGTON Seattle
EPISCOPAL CAMPUS MINISTRY
 4205 — 15th Ave., N.E.
 Rev. F. A. Schilling, Rev. A. A. Cramer, chaps.

WISCONSIN

ALL MILWAUKEE Universities and Colleges
 International Student House
ARMITAGE HOUSE 1221 No. Marshall St.
ALL SAINTS' CATHEDRAL 818 E. Juneau Ave.
 The Rev. Canon Robert G. Carroon, provost
 Sun 8, 10, EP & B 7:30; Daily Eu 7, EP 5:30; C Sat 4-4:30, 8-8:30

DOWNTOWN COLLEGES Milwaukee
MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
 The Rev. Harold O. Martin, r, the Rev. Donald D. Cole, student chap.
 Sun 8, 9:15, 11; Daily 12:10

MILTON COLLEGE Milton
TRINITY 403 East Court, Janesville
 The Rev. R. E. Ortmyer, r; the Rev. C. R. Lewis
 Sun 8, 9:15; 11; Weekdays as announced

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' HOUSE 1001 University Ave.
 The Rev. Paul K. Abel, chap.
 Sun 8, 10, 5:30 EP; other services as announced

UNIVERSITY OF WISCONSIN Milwaukee
Episcopal Campus Rectory; St. Bede Oratory
 3216 N. Downer Ave.
 The Rev. Robert J. C. Brown, chap.
 Weekdays: HC 8:30, Wed 12:30; HD 8:30 & 12:30; MP 8:15, EP 3:30

This Directory is published

in all

January and September issues.

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PEOPLE and places

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Appointments Accepted

The Rev. John P. Black, Jr., former curate at Advocate Church, Philadelphia, Pa., is in charge of English speaking work at the new Holy Cross Mission, Acapulco, Mexico, and in charge of the already existing Mexican congregation. Address: Apartado No. Postal #608, Acapulco, Gro., Mexico.

The Rev. Bruce H. Campbell, minister in charge, St. Mark's Groveton, Alexandria, Va., will be rector, Church of the Epiphany, Richmond. Address Sept. 1: 8000 Hermitage Rd., Richmond, Va. 23228.

The Rev. John F. Chalker, former rector of Holy Trinity, Hollidaysburg, Pa., is rector of St. Luke's, Lincolnton, N. C. Address: c/o the rectory.

The Rev. Gary A. Garnett, former vicar of Holy Cross Mission, Grand Rapids, Mich., is rector of Good Shepherd Parish, Allegan, Mich. Address: 101 Walnut.

The Rev. J. Stanley Gresley is priest in charge of St. Mary's, Green Cove Springs, Fla. Address: 405 St. John's Ave. (32043).

The Rev. Julien Gunn, O.H.C., former prior at St. Andrew's School, St. Andrews, Tenn., is at the Holy Cross Monastery, West Park, N. Y. 12493.

The Rev. Benjamin H. Hunter, former curate at Emmanuel Church, Champaign, Ill., is vicar of Trinity Mission, Mattoon, and chaplain at Canterbury House, Charleston, Ill. Address: 1608 Marshall Ave., Mattoon (61938).

The Rev. Hendrik B. Koning, former rector of St. Andrew's, Belmont Hills, Pa., is a worker-priest with the Metropolitan Associates, Philadelphia, Pa. Address: 405 Country Lane, Narbeth, Pa.

The Ven. Kermit L. Lloyd, rector of All Saints', Hershey, Pa., will be rector of St. Paul's, Bloomsburg, Pa., on January 15th.

The Rev. Lawrence J. Seyler, rector of St. Thomas', Lancaster, Pa., will be rector of Trinity Church, Gulph Mills, Pa., on January 1st.

The Rev. Steinman E. Stephens, curate at St. Philip's, Coral Gables, Fla., will be vicar of Holy Cross Mission, Grand Rapids, Mich. Address January 9th: 1520 S.E. 42d St.

The Rev. Raymond L. Sturm, former rector of St. Paul's, Logan, and Epiphany, Nelsonville, Ohio, is associate rector of St. Timothy's, Cincinnati, Ohio. Address: 1501 Pine Bluff Lane (45230).

The Rev. William L. Toland, former vicar of Trinity Mission, Mattoon, Ill., is assistant at Christ Church, Springfield, Ill. Address: 81 Interlacken Dr. (62704).

The Rev. Thomas A. Vanderslice, vicar of St. Ann's, Woodstock, Ill., will be rector of St. Mark's, Geneva, Ill., on January 1st.

The Rev. B. Franklin Williams, former rector of St. Thomas', Pawhuska, Okla., is vicar of St. John's, Durant, and St. Peter's, Coalgate, Okla. Address: Box 51, Durant (74701).

Ordinations

Priests

Springfield — The Rev. James M. McEvers, vicar of St. Alban's Mission, Anna, and priest in charge of St. Mary's Mission, Robinson, Ill., address, 413 E. Butler, Olney, Ill. 62450; the Rev. Carlyle H. Meacham, vicar of St. Anne's, Anna, Ill., address, 513 Morgan St. (62906); the Rev. Michael D. Pullin, assistant chaplain, at the Chapel of St. John the Divine, Champaign, Ill., address, 1011 S. Wright St. (61882); and the Rev. Lawrence R. Walker, chaplain of the Inner-City Mission, East St. Louis, Ill., address, 603 N. 9th St. (62201).

Laymen

Douglas A. Bushy, public relations officer for the Executive Council, has been elected president of the New York City chapter of the Religious Public Relations Council.

New Addresses

St. Paul's Church, Albany, N. Y., has moved its offices to 68 S. Swan St., Albany, N. Y. 12210, during construction of new facilities.

Appointment Cancelled

The Rev. Charles R. Allen is not, for the present, rector of Cedar Run Parish, Casanova, Va. He remains as rector of St. Mark's, Gastonia, N. C. (L.C., October 10th.)

DEATHS

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

Mr. Chauncey M. Heady, former vestryman and treasurer of St. Thaddeus', Aiken, S. C., died in Aiken December 8th, at the age of 62.

He was instrumental in the founding of Mead Hall, the parochial school of St. Thaddeus', and served as treasurer for several years.

He is survived by his wife, Lucille Porter Heady, three sons and eight grandchildren. Interment was in Goshen, Conn.

Mr. Henry B. Whipple, of Columbia, S. C., died on December 4th, at the age of 91.

Mr. Whipple, who was the oldest communicant of the Chapel of the Cross, Columbia, was the grandson and namesake of the Rt. Rev. Henry Benjamin Whipple, first Bishop of Minnesota.

He is survived by two daughters, Mrs. Samuel H. Austin, Columbia and Mrs. F. M. Darnall, Chateaugay, N. Y. Interment was in New York.

in November, will be subject to confirmation by the Council of the Church of South East Asia, and chairman of the Council, the Rt. Rev. James Wong, Bishop of Taiwan, will arrange for the consecration of the new bishop.



PRAYER FOR PEACE: Several hundred Christians met in the Anglican Cathedral in Salisbury, Southern Rhodesia, for silent prayer for a peaceful settlement of the Rhodesian crisis involving independence and the rights of Africans. Leaflets distributed at the cathedral door called on the people to pray for Sir Humphrey Gibbs, Governor of Rhodesia; Prime Minister Ian Smith; British Prime Minister Harold Wilson; and all their advisors. [RNS]

FOR RENT

IDEALLY located children's summer camp in the Adirondack Mountains on the shores of Long Lake, N. Y. Reasonable rental. Full particulars will be sent on request. Reply B-296.*

FOR SALE

VESTMENTS, Copes, etc., of good quality at less than average prices. Chalice, Private Communion Sets and other Church silver. State interests. Pax House, 29 Lower Brook Street, Ipswich, England.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard for the Altar, dachon and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Palls embroidered in wool. Write for our catalogue. Mary Moore, Box 3394-L, Davenport, Iowa 52808.

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PRIEST as Organist, Choir Director, and Sacristan. North Mid-West. State qualifications, experience, salary asked, and all data first letter. Reply Box P-300.*

WANTED — Trained nurse past middle age to take charge of small ten bed infirmary in boys' school. Necessary for nurse to live in. Starr Commonwealth for Boys, Albion, Michigan.

POSITIONS WANTED

PRIEST, age 36, experienced and well trained, large family, theological catholic, political and social liberal, seven years in present parish; under fire from right-wingers and desperately needs change. Reply Box C-297.*

PRIEST, mature, good pastor and preacher, rector of small parish in Southwest, solid Churchmanship, will consider change. Reply Box C-298.*

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

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THE LIVING CHURCH

BRIEFS

THE SECOND CONSULTATION of the Anglican and Methodist committees in the West Indies met November 22d-26th. It was decided to hold another conference for representatives of other Churches (in the West Indies), to discuss the structure and mission of the Church. This would enable basing future proposals for reunion on the needs of the Church. On December 1st, the Presbyterians and the Congregationalists merged to form the United Church of Jamaica and Grand Cayman. [EPS]



FROM HONG KONG: The Rt. Rev. R. O. Hall, Bishop of Hong Kong has announced his retirement. The election of a new bishop, at the synod which meets

CHURCH DIRECTORY

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



PHOENIX, ARIZ.

TRINITY CATHEDRAL 100 W. Roosevelt St.
Sun 7:30, 9, 11; Tues 12:10; Wed 10, Thurs 7; HD 12:10

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watsaka Ave.
The Rev. R. Worster; the Rev. H. Weitzel
Sun Masses 7, 9 & 11; Daily Mon, Tues 7; Wed, Thurs, Fri 7 & 9; Sat 9; C Sat 5-6

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP & HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. J. Valdes, asst
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

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

ST. PETERSBURG BEACH, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

Key—Light face type denotes AM, black face PM; add. address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho., Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex. except; 1S, First Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

EVANSTON, ILL.

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Sts.
The Rev. MacAllister Ellis; the Rev. R. L. Jacoby
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6, Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon 5:30, Wed 10, Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. R. S. Shank, Jr., c
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu, & EP

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c
Sun 7:30, 9, 11. HC daily.

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; Wkdys MP & HC 7:15 (& HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Ev 4; Weekdays HC Mon, Tues, Thur, & Fri 12:10; Wed 8 & 5:15; Organ Rec Wed 12:10; EP daily 5:45. Church open daily for prayer

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

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

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

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler
Sisters of the Holy Nativity
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6; Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30, 12:10; EP 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6, 7:30-8:30

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

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

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

THE PARISH OF TRINITY CHURCH

The Rev. John Heuss, D.D., r

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

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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
The Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9, Tues 8, Wed 10, Thurs 7; Int noon

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat 9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low Mass

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; 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;
The Rev. R. D. Wesner, canon
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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