

the

living church

January 23, 1966

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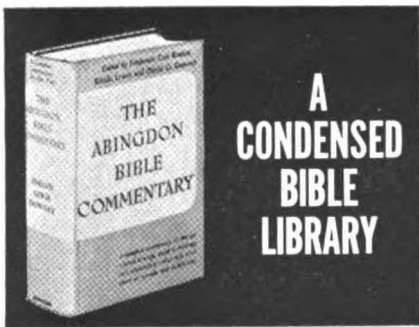
O Almighty God, look mercifully upon the world which thou hast redeemed by the blood of thy dear Son, and incline the hearts of many to dedicate themselves to the sacred Ministry of thy Church; through the same thy Son Jesus Christ our Lord. Amen.

from the Book of Common Prayer

**THEOLOGICAL
EDUCATION
SUNDAY**

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Romans 10:14-15



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BOOKS

For the Educator

The Search for a Christian Education — since 1940. By Kendig Brubaker Cully. The Westminster Press, Philadelphia. Pp. 205. \$4.50.

Dr. Kendig Cully has put the student of Christian education in his debt once more by giving us in *The Search for a Christian Education — since 1940* a survey of some two dozen thinkers in this field since 1940, and by adding two chapters of his own observations and comments on the subject. Grouping the writers according to their particular emphasis, he explores their major points of view and explains their particular contribution. Excellent notes and a thorough index will add considerably to the usefulness of the book for students. Its chief value will be the broad picture of Christian education thinking which is spread out here. It cannot replace reading the various authors for oneself, but it should inspire more of this as it puts each one in proper perspective within the field as a whole. Reading Dr. Cully might also stimulate the leaders of parish education programs and the heads and faculties of our six hundred Church related schools to ask some of the same questions which these authors raise and attempt to answer about the purposes and processes of Christian education:

The Search for a Christian Education — since 1940 will show the wealth of creative thinking that Christian educators have exhibited in recent years and will encourage us to hope that the ferment in thinking will continue. My major problem with this book is that very little is said about the effect of the books discussed on others working in the field and of the effect of the ideas discussed here on the actual young people who were exposed to Christian education programs influenced by these writers. Perhaps someone with Dr. Cully's experience and insight will undertake to examine to what extent it has been actually possible to achieve the aims and purposes set forth with such clarity by these thinkers and writers over the past 25 years.

(The Rev.) MILLER M. CRAGON, JR.

Points on Preaching

As One Who Speaks for God: "The Why and How of Preaching." By Stanley D. Schneider. Augsburg. Pp. vi, 114. \$3.50.

Dr. Stanley D. Schneider, professor of homiletics at Evangelical Lutheran Seminary, Columbus, Ohio, begins his book, *As One Who Speaks for God*, by posing certain questions: Why does a preacher preach? What is the message his listeners should hear? And how can that message be best preached? And throughout the

rest of the book he puts himself to the task of answering these questions. The book, as its subtitle indicates, examines both the why and how of preaching.

In the first half of the work Dr. Schneider gives a rationale of liturgical preaching — what its purpose is, what it should accomplish. He presents some good biblical theology which is substantially the same as what one would expect to find in Anglican writings. He does, however, indicate his Lutheran background in stressing preaching almost to the exclusion of sacraments as the way God is revealed to us; but this is not a fault in view of the book's purpose.

In the second half, the author goes into the *how* of preaching in detail. He deals with the subjects of text, theme, outline, and writing. An appendix has a section on principles of interpretation, and furnishes a complete sermon outline.

I would recommend *As One Who Speaks for God* for young clergy recently out of seminary who have little experience in preaching. It would also be valuable for any minister who approaches the weekly task of sermon writing with great difficulty; and it should be of special value for seminary students.

(The Rev.) KARL G. LAYER

Books Received

THE TEN COMMANDMENTS. "A Study of Ethical Freedom." By Ronald S. Wallace. Eerdmans. Pp. 181. \$3.95.

WORLD AFLAME. By Billy Graham. Doubleday. Pp. 267. \$3.95.

PEACE CORPS AND CHRISTIAN MISSION. By Robert D. Armstrong. Friendship Press. Pp. 126. Paper, \$1.75.

TERROR IN THE NAME OF GOD. "The Story of the Sons of Freedom Doukhobors." Crown. Pp. 312. \$5.95.

FREEDOM AND MAN. Edited by John Courtney Murray, S.J. Kenedy. Pp. 217. \$4.95.

CHRISTIAN METAPHYSICS. By Claude Tremontant. Sheed & Ward. Pp. 151. \$3.50.

THE LIFE AND TEACHING OF JESUS. By William Neil. Lippincott. Pp. 190. \$2.95.

THE LIVING WORD. By Gustaf Wingren. Fortress. Pp. 223. Paper, \$2.25.

MISSION MYTH AND REALITY. By Keith R. Bridston. Friendship Press. Pp. 127. Paper, \$1.75.

THE QUAKER CONTRIBUTION. By Harold Loukes. Macmillan. Pp. 127. \$2.95.

CONTEMPORARY THEATRE AND THE CHRISTIAN FAITH. By Kay M. Baxter. Abingdon. Pp. 112. \$2.75.

OF TEST TUBES AND TESTAMENTS. By John R. Holm. Augsburg. Pp. 69. Paper, \$1.50.

111 DAYS IN STANLEYVILLE. By David Reed. Harper & Row. Pp. 279. \$4.95.

ADVENTURES OF A DESERTER. By Jan Overduin. (Study of the story of Jonah.) Translated by Harry Van Dyke. Eerdmans. Pp. 153. \$3.50.

A TOUCH OF GREATNESS. By Harold E. Kohn. Eerdmans. Pp. 205. \$3.95.

WITNESS FOR CHRIST. By John F. Crosby. Westminster. Pp. 96. Paper, \$1.45.

THE PROTESTANT MYSTICS. Selected and edited by Anne Fremantle. Introduced by W. H. Auden. New American Library: Mentor Book. Pp. 317. Paper, 95¢.

The Living Church

Volume 152 Established 1878 Number 4

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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THINGS TO COME

January

23. Third Sunday after Epiphany, Phillips Brooks, B.
24. St. Timothy
25. The Conversion of St. Paul
26. Polycarp, B.M.
27. John Chrysostom, B.
30. Fourth Sunday after Epiphany

February

1. Ignatius of Antioch, B.M.
2. The Purification of St. Mary the Virgin
3. Anagarius, B.
4. St. Cornelius the Centurion
5. The Martyrs of Japan

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

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

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

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.

New Year Services

At the time of this writing [December 31st] we are about to approach the close of the old year and the beginning of another. One year ago at this time, while residing in Detroit, my wife and I attended an 11 P.M. New Year's Eve Holy Eucharist at the Cathedral Church of St. Paul. What a meaningful experience that was as God's people welcomed in the New Year by gathering around the Lord's banquet table and receiving the blessed Body and Blood of Him Who is Alpha and Omega, the Beginning and the End! It seemed so appropriate to us — yes, in retrospect, almost essential — that those who maintain that their lives are fixed and centered in Christ and dependent upon Him, should mark the close of one year and the beginning of the next by celebrating in company with God's faithful people this great feast of thanksgiving instituted by our Lord Himself. How much richer and more meaningful a New Year's Eve Supper is this than the earthly celebrations and frivolity which typically characterize this hour! We have recalled this particular Eucharist time and again throughout this past year.

Now this year, in a new location, we find

no Episcopal churches with such a New Year's Eve celebration. Indeed, as I search for listings of services in surrounding cities, I find no mention of Episcopal services of any kind on New Year's Eve, not even in large city parishes. This is a very real disappointment to both of us. I wonder if the custom at St. Paul's in Detroit is in fact a rarity. If so, I believe many of our Protestant brethren, who use this occasion for spiritual refreshment in their "watch-night" services, have something we might well consider.

I would welcome reader-comments regarding the frequency with which the Holy Sacrifice is offered in our Episcopal Church on New Year's Eve.

ROGER DEAN WHITE, M.D.
Rochester, Minn.

Correction

Thank you for publicizing (in your issue of January 2, 1966) the relationship between the diocese of Washington and the diocese of Tokyo. The establishing of a "companionship" between the two dioceses is one attempt to put MRI into practice.

I am sorry to have to mention that in your article there are three minor factual errors and two major factual errors. In addition, the article gives a distorted view of our understanding of MRI because it omits two significant aspects of our MRI program.

The minor factual errors are as follows:

- (1) The description in detail of our two Tokyo projects was given not by my good friend Mr. Fenhagen (who spoke

Continued on page 13

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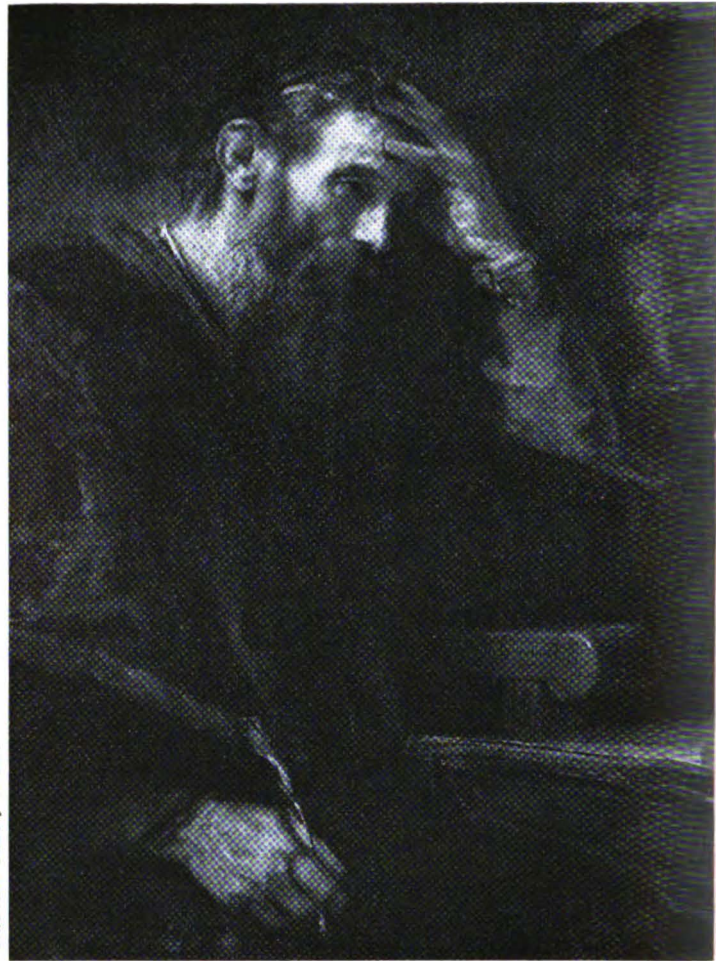
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**Saint Paul the Apostle
January 25th**



from *Phillips Brooks: Selected Sermons*; ed. William Scarlett;
E. P. Dutton & Co., Inc.

**The Rt. Rev. Phillips Brooks
January 23d**

Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof.

from the Book of Common Prayer

the living church

January 23, 1966
Third Sunday after Epiphany

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

EPISCOPATE

Davidson Consecrated

The Fine Arts Auditorium of Marymount College, Salina, Kan., was used for the consecration of the Rev. William Davidson, as the sixth bishop of the missionary district of Western Kansas, on January 6th. The Most Rev. Cyril J. Vogel, Bishop of the Roman Catholic diocese of Salina, gave permission for its use.

The consecration, which was held in the morning, was attended by 1,100 persons. Twenty-two bishops were present, as was Bishop Vogel. The Rt. Rev. John E. Hines was the consecrator, and the Rt. Rev. George H. Quarterman, Bishop of Northwest Texas, and the Rt. Rev. George T. Masuda, Bishop of North Dakota, were the co-consecrators.

Following luncheon at the Salina 4-H building, Bishop Davidson, who was the former rector of Grace Church, Jamestown, N. D., was installed on the bishop's throne at Christ Cathedral, Salina.

Gonzalez Is Dead

The Rt. Rev. Romualdo Gonzalez-Agueros, Missionary Bishop of Cuba, died in New Orleans, La., on January 9th, at the age of 59. He had gone to New Orleans last autumn for treatment for cancer. [L.C., November 14th]. At that time he expressed gratitude to the Cuban authorities and to the British embassy staff for aiding his departure to the United States.



Photo by F. W. Putnam

He was born in Spain, and was a graduate of the University of Pennsylvania and the Philadelphia Divinity School. He was ordained to the priesthood in 1934, and served as rector of All Saints', Guantanamo, Cuba for 15 years. He was canon, then later dean of Holy Trinity Cathedral, Havana until 1961. Bishop Gonzalez and the Rt. Rev. Dillard H. Brown were consecrated at the same service in the Washington Cathedral, on October 19, 1961.

The Rt. Rev. John E. Hines, assisted by the Rt. Rev. Girault E. Jones, Bishop of Louisiana, celebrated a Requiem Mass at Christ Church Cathedral, New Orleans. Burial was in the same city.

Bishop Gonzalez was preceded in death by his wife, Nohemi Diaz Alvarez. He is survived by a daughter, Mrs. Harold Mullen, and a son Romualdo.

DALLAS

Youth Work

A basketball league for young people was organized recently, at St. Philip's Community Center, South Dallas, Texas. Mr. Erik Jonsson, mayor of Dallas, Major Luther Smith, of the Salvation Army, and the Rt. Rev. Theodore H. McCrea, Suffragan Bishop of Dallas were on hand for the opening of the league play. The league was organized by the South Dallas Co-ordinating Council, with representatives from St. Philip's and six other community centers in the area.

At a separate meeting, the Rt. Rev. C. Avery Mason, Bishop of Dallas met with laymen of several parishes for a general discussion of juvenile crime and the truancy problem. This was the second of such meetings. [L.C., January 2d]. Following the session, the laymen toured the neighborhood.

GEORGIA

Episcopalians and Christians

For over a year, the property of the Church of the Holy Apostles, Savannah, Ga., has been used by the new Protestant congregation of the Covenant Christian Church. The minister of the new congregation, the Rev. James L. Hooten, was the former pastor of the First Christian Church, Savannah, until his dismissal in October, 1964. At that time, he and some parishioners formed the Covenant Church. The vicar of Holy Apostles, the Rev. Harry W. Shipps acted with the approval of the Rt. Rev. Albert R. Stuart

Bishop of Georgia, and of the mission council, in offering the use of the parish building to the new congregation.

To commemorate the first anniversary of the new church, the members held a



dinner for the parishioners of Holy Apostles, on Thanksgiving Eve, as an expression of thanksgiving for the use of the property. Later, a joint children's Christmas service was held.

SCOTLAND

Communion Before Union

A group of ministers of the Church of Scotland and the Scottish Episcopal Church, has issued a statement asking that the people forget the old "connotation of the word 'bishop' and all the unhappy memories of the past centuries and to accept him as a unifying figure and shepherd of the flock. . . . We reject the view that inter-communion must wait on full organic unity. . . . Holy Communion is not only the goal of unity but is itself creative of unity." The statement concludes: "We are at one in seeking in Scotland a unity between our two Churches (and eventually unity with other denominations), and in believing that this need not wait upon negotiations with the Church of England, but may be realized north of the border in a shorter time, than has hitherto seemed possible." The ministers are members of the Leighton Club, a group that has existed for over 20 years for the purpose of mutual understanding and sharing of traditions and experience. [EPs]

TEXAS

"Not Treason to Disagree"

It is "not treason to disagree with the government" over U.S. policies in Vietnam, the Rt. Rev. Daniel Corrigan, director of the Home Department of the Executive Council, told a student audi-

ence in Houston. The occasion was a regional conference of the National Student Christian Federation. Bishop Corrigan opposes an escalation of the war and was one of a group who recently met with Robert McNamara, U. S. secretary of defense, to urge this view upon the government.

In his address at Houston, he called "absolutely reprehensible" the idea of using the draft as a means of punishing young people for opposing the war effort. Those who act illegally, such as by burning their draft cards, should be punished by due process of law, he declared.

Bishop Corrigan went on to say that there would be "no hope" for the Church if students focussed their interest in parish card parties, bazaars, and the erection of "tremendous" religious buildings which would be idle most of the time. On this subject he argued that the Church does better to rent space in shopping centers or housing projects and use the money thus saved to meet human needs.

He concluded by observing that while the Church may be a "dwindling enterprise" this definitely does not mean that Christianity has no future. "Some of the most exciting things are not hooked up with the Church," he said. [RNS]

NEWS FEATURE

MRI In Action

A striking example of the MRI program at work has been reported by the Rt. Rev. Melchor Saucedo, Suffragan Bishop of Mexico, whose pastoral area extends from the states of Jalisco and Colima to the Arizona-California border.

The story begins in the office of the Rt. Rev. Gordon V. Smith, STD, Bishop of Iowa, who for years has advocated that tithing be practiced, not by individuals only, but also on parish and diocesan levels. This teaching bore fruit when the Rev. C. L. Jardine and his parish family of St. John's Church in Keokuk, Iowa, having installed a new organ at a contract price of \$23,500.00, then tithed themselves an additional \$2,335.00, asking the bishop to advise them concerning its disbursement.

According to Bishop Smith's original letter to Bishop Saucedo, written as recently as November 23, 1965, what the North American parish really hoped for was completion of a church or chapel in some settled area. Even though church buildings are badly needed in Mexico, Bishop Saucedo fired back an impassioned plea that the money be used as a first step in acquiring land for church-building later in the states of Sonora and Sonora, where one of the largest development and resettlement programs of modern times is taking place, thanks to the introduction of a vast irrigation system so far unique in Mexico.

"All this is a very new thing," Bishop Saucedo wrote in part. "The people who

have been relocated in the area, in hundreds of scattered villages and in the three major towns, are building the cities of tomorrow, and where the cities of tomorrow are coming to be, there the churches of tomorrow are foreshadowed. One of the great growth potentials for the Mexican Church lies right here in the heart of my own area, and I have felt utterly helpless to do what I know needs to be done. Your letter with its offer of possible funds reminds me again that it is not we who do the work, but Our Lord. These are His people and the problem of ministering to them adequately is also His. What your letter represents to me is the first nod I have had that my prayers for this district are going to be answered."

His letter irretrievably in the mails, Bishop Saucedo came to wonder if he had not presumed too much in asking to divert the proposed gift from church-building to land-buying.

"I am humbled by the memory of having held such thoughts," the bishop said after receiving, on the Day of Kings which is traditionally gift-giving day in Mexico, not the promised check only, but also a letter from Fr. Jardine which showed complete sympathy with the change in plans and a lively interest in the district's future growth.

Wrote Fr. Jardine, "It almost makes me feel ashamed of our relative affluence, when I read of Christians as you describe their situation. You sound like such a hardy lot and God will surely show you the way to build His Church. . . . We would be pleased to hear of your progress when you can."

The story returns to its starting place, the office of Bishop Smith, where evidently Bishop Saucedo's original letter had been copied for circulation. The very day following the Feast of Kings, the post yielded news of a second gift, this time in the form of a carbon of a letter addressed to Lindley M. Franklin, Executive Council treasurer. The original letter had been sent with a check for "developing new work in Sonora and Sonolox;" the donor had been informed of Bishop Saucedo's hope for this newly

developing area and "hence has made this most generous gift."

AUSTRALIA

Gough on Vietnam

The Primate of Australia, the Most Rev. Hugh R. Gough, Archbishop of Sydney, has declared in his see city that it is "impossible" for Americans to withdraw their troops from the Vietnam war. Writing in the diocesan magazine *The Southern Cross*, the archbishop said that such a withdrawal would be hailed as a tremendous triumph for communism, and would have disastrous effects.

"The war is correctly judged as a war to prevent the spread of communism not only in South Vietnam but in Asia generally, and that is why it is impossible for the U.S. to withdraw," he said.

"The beginning of a new year," he added, "tempts us to peer into the unknown, wondering with a mixture of excitement and fear what the future may hold. The unknown must always contain the element of mystery, and mystery certainly brings thrills and dreads." [RNS]

NEW YORK

Church-World Institute

Dr. Charles Willie, associate professor of sociology at Syracuse University, challenged a group of 40 priests to explore the responsibility of their congregations to insure that the fruits of the economy are shared by all, so that none are impoverished. He pointed out that 20% of the population is impoverished, but only 5% is aided by public assistance. Who cares for the other 15%?

The Church-World Institute seminar is an annual event sponsored by the president of Bard College, the Rev. Dr. Reamer Kline, and the department of Christian education of the diocese of New York. Dr. Willie asked the men to consider the responsibility of their congregations in "homogenizing the people of the city which of necessity is heterogeneous." He further stated that it is necessary for men to do for each other



Men never do evil so fully
and so happily as when they
do it for conscience's sake. —
Blaise Pascal (1623-1662).

AROUND THE CHURCH

what they cannot do for themselves. The Church must become one of the agents for furthering this.

The theme of the institute was "the forces working for cultural and theological change." A group of resource people were on hand to address the seminar on the "new" subjects of morality, theology, and society — e.g. the "new morality."

Dr. Willie discussed the urbanization and the human rights movement, and how this has given many men the courage to place their gifts at the disposal of the whole community.

NEW JERSEY

Community Center

A once funeral home-Price Administration office-labor temple, in Camden, N. J., is being remodeled to house an Episcopal community center. The center has been operated for 4 years across the street at St. John's Church, where the Rev. Donald A. Griesmann is rector.



Classes and activities are for children of all ages, and for adults. The extensive repairs to the building will create classrooms, library, gym, game rooms, clinic room, an apartment, and rooms for pre-school classes modeled after the Head Start program.

It is hoped that additional staff personnel will be available to work in special fields, such as with narcotic addicts, and with the Spanish-speaking citizens in the area. Applications for the necessary funds for this work have been made to foundations and to the Executive Council. The center has offered its facilities to the Camden Office of Economic Opportunity (war on poverty) for work in the area. To raise funds to avoid a mortgage, a cookbook featuring 200 recipes of prominent Churchwomen, is being sold.

During 1965, over 1,100 children were assisted in police matters, athletic events, tutoring, *et cetera*; over 200 families were helped with food, clothing, and furniture during emergencies. Deaconess Madeline Dunlap, program director for the center, is in charge of the volunteer staff of some 300 people, and more are needed.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Receipts Nos. 6602-6611, Jan. 4-10\$320.00

January 23, 1966

The will of the late **Jones L. Crump**, Midland, Texas, oilman, philanthropist and Churchman who died recently at the age of 80, created a substantial **endowment fund** for the **Episcopal Theological Seminary of the Southwest**. The announcement was made by the Rt. Rev. **Everett H. Jones, Bishop of West Texas**, following a meeting of the executive committee of the seminary's board of trustees. The fund is listed as the Joe and Jessie Crump Fund and provides scholarships for "the education of worthy ministerial students," the endowment of a chair of cultural research and annually for a faculty expert from some college to reside at the seminary to make a study of the relation between the Christian faith and his own discipline. Mr. Crump stipulated that the balance of the fund be used by the trustees as a revolving fund to be loaned to Episcopal churches in Texas for church buildings, including additional building facilities for the Seminary.

The Rt. Rev. **Charles A. Voegeli**, Missionary Bishop of Haiti who was expelled from his see two years ago, has been in the **diocese of Long Island** assisting with confirmations and episcopal visitations since mid-December. He is living in Garden City, L. I., see city of the Rt. Rev. **James P. DeWolfe, Bishop of Long Island**, who was hospitalized November 10th.

The staff of **St. Katharine's School** for girls, Davenport, Iowa, met for an intensive **two-day conference** to evaluate and discuss the individual program of each student in the Middle and Upper School. The meeting was held at the Clayton Motor Hotel's Dover Hall conference facility on Monday and Tuesday, January 3rd and 4th. The conference's aim was for teachers and staff personnel who have a relationship with a student to share with one another their appraisal of her academic and social progress, development and adjustment. This will enable more specific recommendations and direction to be given each student's college preparatory program.

During Founder's Day convocation at **Emerson College**, Boston, Mass., the Rev. **W. David Crockett**, executive secretary for the province of New England, and Mr. **Edward W. Brooke**, attorney general for the state of Massachusetts, received **Doctor of Laws degrees**.

The Rt. Rev. **C. Avery Mason, Bishop of Dallas**, licensed more than 200 lay readers at a service at St. Matthew's Cathedral, Dallas. The men will serve throughout the diocese. They include physicians, engineers, salesmen, farmers, lawyers and journalists.

Episcopal and Roman Catholic dialogue participants in the diocese of Connecticut have had their first official meeting at St. Jerome's Roman Catholic Church, Norwalk. Over a period of time, the group will endeavor to achieve a closer spiritual relationship between their Churches. The meetings will be held each month, at which regular reading assignments will be shared.

The Rev. Dr. **Gardiner M. Day** has announced his **resignation as rector of Christ Church, Cambridge, Mass.**, effective **September 1st**. Dr. Day was quoted as saying that he had no immediate plans for the future, except that after 40 years in the ministry (25 of them at Christ Church), he hoped, God willing, to pause for reflection and renewal.

The Rev. **Kenneth W. Mann, Ph.D.**, former associate chaplain of the department of religion and health, at the Hospital of the Good Samaritan, Los Angeles, Calif., is **executive secretary in the division of pastoral services**, of the **Executive Council**, by appointment of the Rt. Rev. John E. Hines.

Dr. **Abraham Maslow**, professor of psychology at **Brandeis University**, spoke at **Grace Cathedral, San Francisco**, on the subject of "Toward a Psychology of Religious Awareness." Dr. Maslow is regarded as an outstanding authority on human motivation and development, and is noted for his research with healthy persons.

The Rt. Rev. **Walter M. Higley, Bishop of Central New York**, has appointed an **ecumenical commission** of clergy and laity from the diocese, to work for local dialogue between churches. This commission is part of the department of Christian social relations.

Clergy from the **Roman Catholic, Baptist, Methodist and Episcopal Churches** were in **procession for the ordination** to the priesthood for the Rev. Philip E. Weeks, in All Saints', South Hill, Va., on January 6th. Members of the area churches were also present in the congregation. Mr. Weeks is vicar of the East Mecklenburg Cure, South Hill, Va.

Dr. **Thomas J. J. Altizer**, famed as one of the "death-of-God" theologians, privately **baptized his infant son** last April after the child's three-months-premature birth. Recently the baptismal service was completed in conformity to the Prayer Book rubric (at the bottom of page 281 of the B.C.P.) at All Saints' Church in Atlanta. Dr. Altizer, an Episcopal layman, and his wife are listed as communicants at Holy Trinity Church in Decatur, Ga. but frequently attend All Saints'.

Our seminaries are vital to the health of our Church, and we are in constant debt to them. However, most of us who are lay persons feel far removed from institutions which, for many centuries, have been guardians of ancient tradition and schools to train men for priesthood. Priesthood sets people apart in a special way, and theological schools share in that separation, sometimes by their own desire, and sometimes because the community, even a questioning, experimental, heterogeneous university community, has special attitudes toward them. After three years of seminary training most men are placed in positions of considerable responsibility, often under the supervision of some one experienced in the ministry, but sometimes still in small churches where they must find their way with very little assistance indeed. Then, of course, they are expected to minister to lay people in the deepest, most intimate concerns of their lives.

Most lay people think of the ministry of the clergy in times of doubt or sorrow, or during those great joyous events that mark turning points in their lives, with profound gratitude. But some bear for long years the scars of wounds quite unintentionally inflicted, wounds that would have been unnecessary if the seminarian's training had been more closely and knowingly related to the people he was to serve. The ability of the clergyman to help people might have been multiplied many times if he had learned to reach out to his community so that he could use the skills of those in other professions who would have been glad to aid him.

The priest in charge of a parish has myriad opportunities to discern problems before they become too difficult for effective therapy. His relationships are usually on-going, not just contacts precipitated by some crisis. He is related to families, not only to a single individual within a family. He has well-recognized functions involving many normal relationships to the well-adjusted and most effective people in the congregation as well as to those who are troubled and inadequate. In the midst of the modern fragmentation of skills and services, he can still have the over-all point of view that characterized the old time family doctor. He is a pastor to the members of his parish, but he is also a member of the community with an accepted position which enables him to go anywhere, without fear of courting favor or losing status. He can be a friend of the judge and of

About the authors: How this article came to be written as a result of a conference on Christian penology is explained in the article itself. A word of introduction of the joint authors seems in order. Mrs. Benson Heale (Eleanor T. M.) Harvey is a social worker and since 1949 has been an executive of the department of Christian social relations of the diocese of Western Massachusetts. Miss Josephine S. Starr is a retired social worker who has participated in several social work studies.

EDUCATION for

A Concert

Joseph
Eleanor

the most disreputable prisoner behind bars, and he is still meeting the normal expectations of the community in regard to his job. He is known everywhere and by long tradition, as a person from whom one may in confidence seek counsel.

Truly no one is in a better strategic position to meet human need than the parish clergyman. Several studies have been made to determine the frequency with which representatives of different profession are used as counsellors when people need help with personal problems. One of the most comprehensive investigations was directed by Dr. Jack R. Ewalt, presently superintendent of the Massachusetts Mental Health Center in Boston. This nationwide survey report has been published by Basic Books (1960) as *Americans View Their Mental Health* by Drs. Gerald Gurin, Joseph Veroff, and Sheila Feld. The largest number of people seeking counsel go to the clergy, 42%; the second largest number go to physicians, 29%; 18% go to psychiatrists; 16% go to marriage counsellors or social workers; 6% to lawyers, and 11% to other sources, chiefly Alcoholics Anonymous. (p. 307)

A conference on Christian penology in the summer of 1959, held at Adelynrood, resulted in the formation of a committee of women to study the training of the clergy for pastoral care.

[Adelynrood is a conference and retreat center of the Society of the Companions of the Holy Cross.] The authors of this article have served as volunteer (unpaid) staff people for the committee, Miss Starr as chairman and Mrs. Harvey as vice-chairman. They are entirely responsible for all statements made in this article. Deep concern over inadequacies in the ministry to delinquents and to the mentally ill inevitably involved the committee in the more farflung study of the training for pastoral care given to all the clergy of our Church. For five years we have visited seminaries, met with leaders in pastoral clinical training, and felt sustained by the active interest and help of the Department of Christian Social Relations, and more recently, the Division of Christian Ministries, of the Executive Council.

We have been amazed at how warmly two lay women have been received by busy seminary deans and professors of pastoral theology. They gave us their time generously, and shared with us teaching outlines, copies of lectures, accounts of present needs and plans for the future. In each interview we tried to se-

cure information concerning the following:

1. The course content in pastoral care, i.e., what the seminary teaches as the background of knowledge of skills and resources that the newly ordained clergy should be able to call upon when people in trouble consult them.
 - a. How does the seminary define pastoral counselling?
 - b. How is knowledge about society in general, and about a specific community with its resources and lacks in resources, taught?
 - c. How does one use these resources?
 - d. What is the plan and content of the course dealing with human personality, its normal development and pathology?
 - e. How is the student helped to know and use himself in the pastoral relationship?
2. The field work opportunities offered to the student. Does the seminary provide carefully supervised field work, or only so-called "Sunday jobs"?
 - a. How does the seminary structure its field work program, i.e., how does it select its supervisors, inform them of the students' needs, follow the students' development through conferences between seminary and supervisor, seminary and student, and in gen-

PASTORAL CARE:

the Laity

Starr

Harvey

began an interview by saying, "We know that we cannot train young men to be good pastors in three years. They must come back to us, perhaps after they have been out in the ministry for awhile, for further education in pastoral care." Sometimes the desirability of a fourth year of required seminary training has been discussed. The theological schools, quite properly jealous of the curriculum loved and re-worked through the centuries, are well aware of the swiftly changing world in which we all live, and of the accumulation of knowledge which is going on at an accelerated pace. They are trying to retain the old learning, which has been greatly enriched by modern discoveries and patient, exacting scholarship, and to rethink and experiment in their training "where the Church meets the world."

We have visited all but one of the eleven accredited theological schools of the Episcopal Church (accredited by the American Association of Theological Schools) and have had interviews or correspondence with the deans and other faculty members of all of them. We have visited also several seminaries not of this Church where particularly creative work is going on. We have rejoiced that course content in several schools is being augmented by material from psychiatrists and social workers. In one school, two faculty members work constantly together, both being present at each class period, so their specialties can be shared in the course on pastoral theology. Many seminaries break down the material from other professions and re-assemble it according to the noble movement from birth to death of the Book of Common Prayer.

One professor, speaking of field work, has written, "the teaching of the practical disciplines (preaching, pastoral care, Christian education, church administration) should be carried on with a clinical base fully as much as clinical medicine needs hospital experience, social case work needs agency experience, psychotherapists need clinical experience, and teachers need classroom experience." Students, often because of economic need, are being forced into mere "Sunday jobs" where they have little or no supervision and where, as one dean said, "they may learn bad habits of thinking or procedure from which they may never recover." Some of the seminaries are making valiant efforts to enlist the help of interested and well-qualified rectors who will give the students a well-rounded learning ex-

perience in a parish. A number of seminaries are having group meetings at the beginning of each school year to acquaint the rectors who are supervisors of field work with the goals and expectations of the school, and the meaning and methods of supervision.

One seminary, in addition to the group meetings, is having a seminar of several weeks duration for a selected group of supervisors. They are being taught by a faculty member of a nearby school of social work, a woman who has had considerable experience in supervising the field work of graduate students in her own profession. We have felt concern because many of the parish clergy do not yet seem to feel the responsibility for passing on their professional skills, for we know that feeling of obligation to train younger members on the part of skilled practitioners in medicine, teaching and social work.

There is an increasing use of clinical pastoral training offered chiefly in state hospitals and other state institutions. Some of our seminaries require a twelve-week period. A few use clinical training slightly, if at all. During clinical training the student, guided by a skilled director, comes face to face in a pastoral relationship to patients. It has been and will be a great benefit to many as part of their education.

Our committee has limited itself to one part of the theological education, pastoral care. We are both interested and appreciative that we have been welcomed and used, and we hope that our experience may awaken in more of the lay people of the Church a greater concern for theological education. Some seminaries have associations of friends on which interested people may serve. A few laymen have the privilege of being members of boards of trustees. All of us are asked for financial support, and an increase in that support may help more of the theological schools to put through progressive changes for which they already recognize a need. Our seminaries *are* vital to the health of our Church, and if the Church is to fulfill its vocation of reaching out to all the world, the seminaries must train devout men to work with knowledge and skill "where the Church meets the world."

At the present time theological education in the Episcopal seminaries is settling in for a long careful self-scrutiny. We are pleased that the House of Bishops in 1960 passed a resolution calling for such a study, and that the 1961 General Convention authorized it and brought into being the Division of Christian Ministries to implement it. That the Episcopal Church Foundation should sustain it, and that it should operate under the chairmanship of Dr. Nathan Pusey of Harvard, augur well. We as lay people rejoice as we foresee the great gains for

eral conference between the seminary and groups of supervisors?

- b. How does the seminary secure as well-rounded a parish experience for its students as the students are ready to use?
- c. Is clinical pastoral training required or recommended?
3. The educational and professional background of instructors in pastoral care.

If replacements of teaching staff were to be made, what qualifications would the seminary look for?

4. The training of students in traditional pastoral and moral theology. How are students taught to minister to people in confession; in the great crises of life such as birth, marriage, illness, dying; in preparation for the great sacramental experiences, Baptism, Confirmation, marriage?
5. The specific interplay with any nearby university or college.

There is a vigorous and healthy ferment showing itself, now in this, now in that aspect of theological education as the seminaries try to relate curricula to the needs of the present world. Traditional courses are being re-evaluated; basic aims are being re-formulated; necessary new courses are being set up. Some teachers have written of the "present confusion surrounding the function of the Christian ministry." This confusion, we are fully aware, is the good earth from which honest new growth can come. One professor

why not

WORKER PRIESTS?

Priests who make the major portion of their living in secular employment and serve as liturgical officers in their local congregations may help save our missionary work from *rigor mortis*. The worker priest idea has many advantages in areas where full-time, seminary educated men are hard to recruit and too costly to maintain. As a missionary priest on a Sioux Indian reservation in South Dakota, for example, I am convinced that the Church is losing ground because of the decreasing number of indigenous clergy available in the field. This loss of ground certainly is not due to a lack of competence or zeal on the part of the present missionary staffs. There simply are not enough priests to serve the many devoted Churchmen among the Dakota people.

The Roman Catholic Indian missions have the economic advantage of priests and sisters in religious orders to comprise their staff. The Mormons have recently invaded the reservations with hordes of volunteer elders equipped with seemingly unlimited funds. As long as most of our clergy are married and have family responsibilities, the Church must pour enormous amounts of money into comfortable rectories, adequate stipends, and educational grants to clergy children. Even with all that, there is a perennial clergy shortage in the Indian mission field. On the other hand, we have been blessed with an abundance of native lay readers or catechists who are in every sense, except the sacramental, true pastors of their flocks. If we trust these men to read Morning and Evening Prayer, preach

sermons, conduct funerals, and do a significant amount of pastoral work, why not admit them ultimately to Holy Orders as worker priests?

As it is, for our lay pastors we generally attempt to select those men in the various far flung communities on the reservation who are true leaders, able to read the services with some proficiency and we prefer to enlist men who are regularly employed in secular work or sufficiently self-employed as ranchers, farmers or small business men. Because of the size of the field, the clergy depend on these licensed lay readers for a good deal of the care of the churches or chapels.

On the Pine Ridge Reservation, for instance, there are 28 Episcopal chapels spread out over an area roughly the size of the state of Connecticut. Four full-time priests and four full-time lay Church Army workers comprise the missionary staff. Most of the chapels are under the regular care of native lay readers. The Roman Catholic mission which serves no more people than our Church has a staff of twelve Jesuit priests, nine lay brothers, four scholastics or seminarians on clinical training, and a number of Franciscan sisters. The Mormons, who so far have few adherents among the Dakotas, have between twelve and fourteen full-time volunteer workers on the reservation. If our lay pastors were admitted to the order of priests, one full-time missionary priest and two full-time lay workers could direct the administration, Christian education, and social service programs of the entire Episcopal Mission, and the sacramental and pastoral work would prob-

ably be performed with greater effect because the local priest-pastors would be indigenous members of their respective communities. The rest of the present full-time staff could find work directing the missions of other reservations, inaugurating new work in the district or other reservation and missionary areas of the Church.

The liturgical movement has done a good job of selling the Church on the centrality of the Eucharist as the normal Lord's Day Service for the People of God. Yet, in the missionary areas we are fortunate if a priest can celebrate one time each month in each of the outlying chapels or stations. In the winter months and early spring it is possible that a priest cannot get to some of the more remote districts at all. If our lay readers were admitted to priest's orders after sufficient training in "priestcraft," the Word would be proclaimed and the Sacraments celebrated with faithful regularity. These men have the advantage of being a part of their community. They speak the language, know the culture and, in most cases, have the respect of everyone in the area. This must also be true in other missionary areas.

College work is another case in point. The university chaplaincy as classically understood is becoming obsolete, partly because the priest is not a vital part of the educational community. Canterbury House, or its equivalent, usually exists on the fringe of the university in more than a geographical sense. Why should not a faithful communicant who is a mathematics professor be admitted to priest's orders and celebrate the Eucharist in a vacant classroom, meetingplace, or dormitory lounge on the campus? Such a priest would be a living witness to the fact that the Gospel speaks to the heart of university life and he would be heard.

The worker priest idea has possibilities in many areas of the Church's life. Is it always necessary that the priest be a professional administrator, counselor, organization director, and fund raiser as well as sacramental officer? Today's emphasis on the corporate nature of the Church and the ministry of the laity within it questions the necessity of a full-time professional man in every priestly post. The only functions reserved to the priest in the Church are those of absolving, blessing, solemnizing marriages, and celebrating the Holy Eucharist. It does not make sense that in every case a man must be employed full-time in order to perform those duties in the congregation of the faithful.

The principal objection to the worker priest idea is that it would create a second-class priesthood. It is argued that with uniform professional training every priest should theoretically be qualified to serve in any parish of the Church. This may generally be true, but is it absolutely

by the Rev. William D. Stickney

Missionary, Pine Ridge Reservation, South Dakota

Needed:

A New Year Liturgy

One of our readers, Dr. Roger Dean White of Rochester, Minn., raises a question in his letter (see page 3) which may best be faced now, with the last New Year still fresh in memory and the next one far enough in the future to be considered deliberately. With each passing year it becomes more difficult, indeed impossible, to justify the almost universal failure of the Episcopal Church to provide Christian people with some liturgical way of "celebrating" the advent of a new civil year.

It is all well and good to teach candidates for Confirmation that "the Church's year begins, not on January 1st but on the First Sunday in Advent." We would not change that concept, and whatever godly precepts it implies. But it is a static, wooden, and sterile liturgical principle which cannot or will not provide a vital liturgical answer to a vital spiritual need. And it seems incontestably clear to us that there is need, an ever growing and deepening need, for a positive Christian response to that annual crisis of time which accompanies the turn of the calendar year. Why do so many people drink so much and indulge in such frenetic and fatuous whoopla on New Year's Eve? Simply because they can think of no better way of celebrating an event which they rightly sense requires some celebration. The transition from one year to the next is something about which no thoughtful person can be casual; least of all a thoughtful Christian.

We envision as an adequate liturgical observance of New Year a "watch night" service of hymns and Scriptures, beginning at 11:30 p.m. and followed by the Holy Eucharist at midnight. There is a prayer,



written by James Martineau in 1891, which provides a superb framework and sets the perfect tone for such a service. Here is the full text:

Eternal God, who committest to us the swift and solemn trust of life; since we know not what a day may bring forth, but only that the hour for serving thee is always present, may we wake to the instant claims of thy holy will, not waiting for tomorrow but yielding today. Consecrate with thy presence the way our feet may go, and the humblest work will shine, and the roughest place be made plain. Lift us above unrighteous anger and mistrust, into faith, and hope, and charity, by a simple and steadfast

reliance on thy sure will. In all things draw us to the mind of Christ, that thy lost image may be traced again in us, and thou mayest own us as at one with Him and thee, to the glory of thy great Name.

In the absence of a Prayer Book service specifically designed for New Year's Eve, the parish priest must devise his own. It might be well for bishops to provide suitable forms for use in conformity to the Prayer Book requirement (page vii, *BCP*) "Concerning the Service of the Church."

But our concern is not so much with how precisely the turn of the year is to be observed in the Church's worship as with the fact that here is a deep spiritual need to which the Church's pastors should address most serious thought before the next new year. General discussion in our *letters* section will be most welcome to us, and we hope helpful to many.

Here and There

A Minnesota court has assessed a libel judgment which we hope will have a salutary effect throughout the nation. The judgment, in the amount of \$20,000, is against a group known as Christian Research, Inc. and its executive director Miss Gerda Koch. The plaintiff was former state representative Arnold Rose, now a professor of sociology at the University of Minnesota. He had been accused in a Christian Research publication of collaborating with Communists. The judge who presided at the case remarked that the judgment might have national significance since in the past few politicians have brought libel suits when accused of being pro-Communist. We hope that the judgment in this case will be an effective warning to all those who are quick to fling the pro-Communist charge. There are real pro-Communists and Communist agents and Communists, properly so called. But nobody becomes such simply by taking a position that somebody else doesn't like. And certainly any body with such a title as "Christian Research, Inc.," or Christian anything else, should set a standard of justice and truth in controversy for all others to follow.

. . .

All cigarette packages coming off American production lines now carry this warning: "Cigarette smoking may be hazardous to your health." We hope it will do some good, but we find it ludicrous. If there is any possibility at all that smoking may lead to lung cancer or any other disease, why say that it "may be hazardous?" It is hazardous. This is the only honest, straightforward conclusion that can be drawn from the results of research. Since the U.S. Congress lacked the courage to stand up to the tobacco industry when it passed the law requiring this timid warning, the task of teaching people, youngsters especially, the truth about the real — not possible — danger in cigarettes falls upon the Church, the schools, the doctors, and all who have influence for good.

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Clergy Tenure— Obsolete?

The office of rector in the Episcopal Church carries life tenure with it; and this holds whether the election occurs the day after, or several decades after, the rector's ordination to the priesthood. Furthermore, the privileges of tenure are his whether the rector turns out to be energetic or lazy, devoted or unconcerned, suitable or unsuitable. Even should serious character defects appear, vestries are reluctant to take the permissible canonical action: they prefer to hope their incumbent will get a "call" elsewhere, and if this desirable event is too long delayed they expect the bishop to "do something" because that is what he is for.

Perhaps life tenure for the clergy has outlived its usefulness and is now obsolete. Certainly very few professional positions, except those in the higher courts and senior college professorships carry this kind of privilege today. And, curiously enough, most American Christians now belong to Churches that do not have clergy tenure.

While tenure gives a clergyman employment protection and a certain helpful independence in administering a parish, at the same time it can also stultify initiative and hinder parish growth, because its practical effect is to leave the rector as the sole authority, under the direction of neither vestry nor bishop. More important, the system contributes to an unhealthy rigidity in our churches because a change of leadership other than by the rector accepting a call elsewhere can be effected only by death, retirement, or canonical action. This inflexibility to changes in leadership is exacerbated because we have no central employment agency where the clergy would have a recognized and dignified place to go for help in making a needed change to another parish.

Every bishop has a number of perfectly good men who should have a change of parish and also a number of parishes who need a change of pastor; but we have no effective machinery to accomplish these changes, with the result that nothing happens. This can be especially sad when a good man has reached the "not-so fabulous fifties" and there is lit-

erally nowhere else for him to go until retirement.

The obvious solution to the problem is to give the bishop supervision of his clergy so that he, with the approval of vestries, can appoint clergy to parishes. However, besides being too simple a solution, this runs counter to our particular custom (it is not done in other Anglican Churches) of vestries choosing their own rector. It is reasoned that to give the bishop control as well as responsibility for the clergy of the diocese is to give him too much of whatever it is he shouldn't have. Curiously, Methodist bishops exercise this authority to appoint ministers to churches, and not only have they grown to three times our size while operating in this distinctly episcopal manner, but it is generally agreed that theirs is a quite satisfactory system of Church government.

If the Church cannot bring itself to trust our bishops, then perhaps vestries should elect men for a specific term of years with the proviso that at the end of the period he may be asked by the vestry to serve another term of years, with the bishop's approval. Such a solution would not prevent a clergyman from accepting another call within that period but it would keep both parties from the "settling down for life" that is too often a feature of our present system.

The evident and serious objection to eliminating clergy tenure and increasing episcopal supervision is that clergy might be deprived of their living by an arbitrary bishop. There is something to this, but it can be dealt with. Clergy feel strongly and rightly, that ordination offers a right to work at their calling and this right to work is of special importance to them because they cannot readily change to other ways of earning a living. In addition, loss of clerical work still carries with it disagreeable connotations as to the man's competence or character or both. This right to work then must be carefully safeguarded in any contemplated change in our system. But could not this be done by passing a simple general canon which states that every diocesan *must* provide suitable clerical employment to all of the canonically con-

by the Rt. Rev. John Seville Higgins

the Bishop of Rhode Island

nected priests in his diocese who desire it? The few possible "unemployables" could be referred to the bishop and standing committee who would act together in such cases.

Although bishops occupy a special position where continuity is important, yet their work ought also to come up for periodic review, perhaps by the Presiding Bishop. There is no reason why a diocesan who is obviously over his depth should not be transferred to an assistant bishopric, or to a parish where he also would be available for occasional episcopal functions.

Our Church is hindered in its total work by an overly rigid system of clergy lodgement and this lack of flexibility springs from tenure, from the parish custom of electing its own rector, and from marginal episcopal oversight. These factors work unnecessary hardships on both priests and people and the present anachronistic methods call for modification. The clergy have not been paid in hogheads of tobacco sold on the London market for quite some time; which suggests that some of our other quaint historical customs could be changed to serve the Church better in this vastly different age.

LETTERS

Continued from page 3

on other MRI matters) but by me;

- (2) The Washington MRI dinners were attended by clergy and laity of the diocese of Washington but not by representatives of the diocese of Tokyo;
- (3) The youth center to be built in Tokyo will not replace the parish church of the Holy Saviour but will be erected next to it.

The major factual errors are as follows:

- (1) The rector of the Church of the Holy Saviour in Tokyo is not Mr. Takeuchi but the Rev. John Suzuki.
- (2) The ministry of the Rev. Bartholomew Takeuchi has nothing to do with that of Mr. Suzuki (other than that they are good friends in the same diocese).

(The Rev.) EDGAR D. ROMIG
Chairman, MRI Committee
diocese of Washington
Washington, D. C.

Dr. Schweitzer

Again let me congratulate you upon a stand! I refer to your editorial on Schweitzer and the statements by Mr. and Mrs. G. Mennen Williams [L.C., January 2d].

(Mrs.) IRA S. JONES

New Rochelle, N. Y.

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.

WORKER PRIEST

Continued from page 10

necessary that all priests be groomed for the typical middle-class parish? There is something to be said for priests who would desire to continue their regular non-ecclesiastical employment and serve the Church in their own localities in much the same way that perpetual deacons and lay vicars do now. If, on the other hand, a worker priest should be called to a full-time status elsewhere, there is no reason why he should not be free to accept the call, provided he meets the qualifications, which may be much less in terms of formal training than is usually admitted.

With the establishment of worker priests there will be many problems to



face, but the Church is not about to bring the Gospel to bear on life if it is too timid to take some creative risks. The worker priests may be more difficult to control than their full-time professional counterparts. It is possible that there may be more depositions because men entirely submerged in the secular world will face more interesting temptations than the semi-cloistered full-time men. On the other hand, the worker priests will hardly be less relevant than the professionals. They will have the distinct advantage of direct involvement in the places where the action is.

The Pentecostalist movement is growing in many areas of the world where we have not begun to penetrate. Sectarians can permit local congregations with an *ad hoc* ministry and program to emerge where needed, without costly investments in buildings, salaries and program. The Episcopal Church is often slow to respond to the needs of depressed areas and rural communities because we still await the services of the pullman, or perhaps today, the jet. Worker priests would put us where we need to be, at the grass roots.

Canonical changes should be made to facilitate the development of an indigenous worker priest movement in the Church. Imaginative training programs, including in-service training, would be needed to prepare men for this ministry. Most of all, however, Churchpeople would need to change their thinking about the nature of the priesthood and alter the image that we have created of the full-time professional who alone is qualified to be the liturgical president in our congregations and mission out-posts. When this happens, Paul the tentmaker will be in fact the patron saint of missionaries of the Church.

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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 noon; at Church Sun 7

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

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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

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HC Sun 9; Wed & HD 7; Thurs 12:15; Canterbury Association Mon 7:30

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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

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Lake Forest

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The Rev. Frederick Phinney, r
Sun 7:30, 9:15, 11; Tues 7; Wed 10

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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

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UNIVERSITY OF ILLINOIS

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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. Canon, chap.
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J. Goodner Gill Chapel: Sun 11:45

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Sun 8, 9:30, 11; Thurs 11

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The Rev. Canon Frederick E. Thalmann, r

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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

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WILKES COLLEGE, KING'S COLLEGE

COLLEGE MISERICORDIA

Wilkes-Barre

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Sun 8, 11; Wed 7:30 College Coffee Hour

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STATE and CLAFLIN COLLEGE

ST. PAUL'S 186 Watson St., Orangeburg
The Rev. Rupert F. Taylor, p-in-c
HC 8:45; Cant. Cl. 1S; Ep. Chwrmn 2S; EYC 3S, 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

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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

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The Rev. Gaston Bright is assistant at St. Edward the Martyr, New York, N. Y. Address: 14 E. 109th St.

The Rev. John G. Ellsworth, former chaplain of the British Church, Recife, Brazil, is an assistant at St. Stephen's, Richmond, Va. Address: 6001 York Rd. (23226).

The Rev. Donald W. Frazier, former rector of Christ Church, Cleveland, and priest in charge of St. George's, Woodlief, N. C., is priest in charge of St. Paul's, Cary, N. C.

The Rev. John T. Golding, former rector of St. Thomas', Washington, D. C., is vicar of Washington Cathedral, and preaching missioner of the diocese of Washington. Address: 8401 Fulton St., N.W., Washington, D. C. 20007.

The Rev. H. Raymond Goodman, former vicar of St. David's, Rayville, La., is rector of St. Paul's, Jesup, Ga. Address: 365 E. Cherry St.

The Rev. Rodney W. Jarchow, former chaplain at East Texas University and vicar of Epiphany, both in Commerce, Texas, and of Holy Trinity, Bonham, Texas, is vicar of the Church of Christ, Huntington, Ind. Address: Box 502 (46750).

The Rev. Frederick W. Kates, former rector of St. John's, Elizabeth, N. J., is rector of St. Luke's, Dallas, Texas. Address: 5923 Royal Lane.

The Rev. Robert Knox, former vicar of St. Michael's, Waynesboro, Ga., is assistant at St. Paul's, Albany, Ga. Address: 212 N. Jefferson St.

The Rev. Frederick P. Lefebvre, former assistant at Trinity Church, New Rochelle, N. Y., is rector of Christ Church, New Brighton, Staten Island, N. Y.

The Rev. Richard M. Louis, former associate chaplain at St. Luke's Hospital, New York, N. Y., is senior chaplain of the Chaplains Committee for the East Midtown Hospitals, New York, N. Y.

The Rev. James P. Metzger is priest in charge of the Church of the Incarnation, Penfield, N. Y. Address: 817 Whalen Rd.

The Rev. Andrew H. Newman, former assistant at St. Michael's-in-the-Hills, Toledo, Ohio, is vicar of the unorganized mission in Bellbrook, Ohio.

The Rev. Edward M. Pennell, Jr., canon chancellor of the diocese of South Florida, is also executive director of the St. Bernard of Clairvaux Foundation and vicar of the Mission of St. Bernard of Clairvaux, North Miami Beach, Fla. Address: Box 130, North Miami Beach (33160).

The Rev. Derald W. Stump, former staff member of St. Andrew's School, St. Andrews, Tenn., is associate rector of St. Andrew's, State College, Pa., and advisor to the Canterbury Club, Pennsylvania State University. Address: 442 Orlando Ave., State College, Pa. 16801.

The Rev. George Joel Smith, former assistant rector of All Saints', Phoenix, Ariz., is director of Jackson-Feild Home for Girls, Jarratt, Va. Address February 1st: RFD #1.

The Rev. Thomas J. C. Smyth, former rector of Holy Trinity, Greensboro, N. C., is Episcopal chaplain to the University of North Carolina — Greensboro, Guilford College, and Greensboro College, Greensboro, N. C. Address: 930 Walker Ave.

The Rev. J. L. B. Williams, who has been studying at the Virginia Theological Seminary, is assistant to the rector of St. Thomas', New York, N. Y. Address: 139 E. 63d St.

Ordinations

Priests

Chicago — The Rev. Messrs. Richard Bennett, vicar of Christ Church, Harvard, Ill.; Arthur William Benolken, curate at the Church of the Mediator, Chicago, Ill.; Clarence Ferdinand Decker, vicar of Trinity Church, Highland Park, Ill.; Drury Hamilton Green, curate at the Church of the Holy Comforter, Kenilworth, Ill.; John William Harvey, curate at All Saints', Western Springs, Ill.; John Earle McAdams, curate at Grace Church, Oak Park, Ill.; Don Pardeen Moon, vicar at St. Ann's Morrison, Ill.; William Bernard Olmhausen, curate at St. Paul's, Riverside, Ill.; Glen Edward Riley, Jr., curate at St. John the Evangelist, Flossmor, Ill.;

Spencer Edwin Thiel, curate at St. Gregory's, Deerfield, Ill.; David England Weaver III, curate at Grace Church, Hinsdale, Ill.; Robert Crew Weaver (for the Bishop of West Texas), curate at St. Thomas', Chicago, Ill., and urban vicar of the Robert Taylor Homes; Richard Carroll Winn, curate at St. Timothy's, Chicago, Ill.; and Mills Roger Omaly (for the Bishop of Chicago, by the Rt. Rev. Charles Waldo MacLean, Suffragan Bishop of Long Island.)

Dallas — The Rev. Messrs. Phillip R. Strange, Franklin D. Turner, Robert E. Bowles, Theodore Nelson, and John H. Seabrook, who continue to serve in their present cures.

Kansas — The Rev. Brinton W. Woodward, Jr., curate at St. David's, address, 2926 W. 18th St., Topeka, Kan. 66604.

Louisiana — The Rev. James Barrow Brown, locum tenens at St. George's, Bossier City, La.

Lexington — The Rev. John Lewis Thomson, vicar of St. Philip's Mission, Harrodsburg, Ky.

Long Island — The Rev. Messrs. E. Nils Blatz, assistant at Trinity Church, Roslyn, N. Y., address, c/o the church, 1575-80 Northern Blvd. (11576); Leo Malania, priest in charge of St. David's, Cambria Heights, N. Y., address, 117-38 Cross Island Pkwy. (11411); Daniel F. Miner, assistant at Grace Church, Massapequa, N. Y., address, Box 402 (11760); Jerome J. Nedelka, assistant at All Saints', Bayside, N. Y., address, 214-35 40th Ave. (11361); Gordon R. Plowe, priest in charge of St. Katharine's, Martin, S. D.; Lawrence J. Praet, assistant at St. Paul's, Great Neck, N. Y., address, 38 Terrace Circle (11021); Herbert Thompson, Jr., priest in charge of St. Gabriel's, Brooklyn, N. Y., address, 906 Montgomery St. (11213); and Roger Tilden, assistant at St. Mark's, Islip, N. Y., address, 16 St. Mark's Lane (11751).

Pittsburgh — The Rev. Messrs. J. David Else, priest in charge of St. Thomas', Canonsburg and St. George's, Waynesburg, Pa., address, Morning-side R. D. #3, Waynesburg (15370); Robert L. Mitchell, assistant at St. Mark's, Johnstown, Pa., address, 335 Locust St. (15905); Christopher R. Sherrill, priest in charge of St. George's, Jefferson Borough, Pa., address, 431 Torwood Lane, Pittsburgh, Pa. 15236; and Frederick C. Walker, priest in charge of St. Thomas', Barnesboro, and Trinity Church, Patton, Pa., address, 1901 Lovell Ave., Barnesboro.

South Dakota — The Rev. Thomas W. Campbell, assistant at Calvary Cathedral, Sioux Falls, S. D., address, 500 S. Main Ave.

Western Michigan — The Rev. Theodore F. Sirotko, vicar of St. Matthew's Mission, Sparta, Mich., address, 195 South St.

DEATHS

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

The Rev. Arthur Bryant Dimmick, retired priest of the diocese of South Florida, died in South Daytona Beach, Fla., on December 27th, at the age of 73.

Fr. Dimmick was born in Barbados, BWI, where his father was the American Consul. He was a graduate of St. Stephen's (now Bard College), and of Nashotah House Seminary in 1920. He was ordained to the priesthood in 1921. He served churches in the dioceses of Milwaukee, Fond du Lac, Rhode Island, Maine and South Florida. He was rector of St. Paul's, Key West, Fla., for 17 years. Due to ill health, he retired in 1960.

He is survived by his wife, Margaret Boyden Dimmick, a daughter and a son.

General Thomas D. White, former U.S. Air Force chief of staff, died December 22d, at Walter Reed Army Medical Center, Washington, D. C., at the age of 64.

General White was born in Walker, Minn., was graduated from the U.S. Military Academy, and was commissioned an infantry officer in 1920. He retired in June 1961. He was the son of the late Rt. Rev. John Chandler White, Bishop of Springfield, and the late Mrs. White.

Burial was in Arlington National Cemetery.

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Sun 7:30, 9, 11; Tues 12:10; Wed 10, Thurs 7; HD 12:10

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SAN FRANCISCO, CALIF.

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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 6:30, 7:30, 9, 11; Daily 7:15, 5:30; also Tues, Thurs, HD 6; Fri & HD 10; HD 6; C Fri 4:30-5:30, Sat 4:30-5:30, 6:30-7:30

CORAL GABLES, FLA.

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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

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 9; Wed & HD 10, Fri & HD 7:30; C Sat 4:30

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

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.

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

ASCENSION 1133 N. LaSalle Street
The Rev. F. William Orrick
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 & 9:30; C Sat 4:30-5:30 & 7:30-8:30

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 Union; 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.

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BOSTON, MASS.

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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

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The Rev. W. W. S. Hohenschild, S.T.D., r-em
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NEW YORK, N. Y.

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Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; Wkdays 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, Thurs, & Fri 12:10; Wed 8 & 5:15; Organ Rec Wed 12:10; EP daily 5:45. Church open daily for prayer

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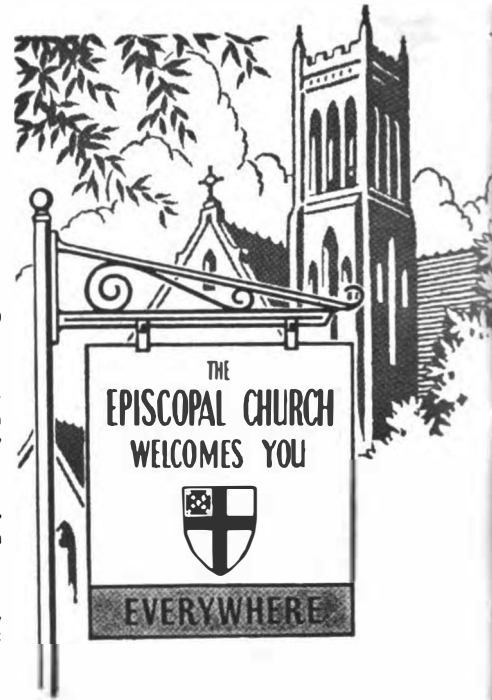
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Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
Sun HC 8, Ch S 10:30, Cho Ev 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

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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

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



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and dwelt among us;
O come, let us adore him.

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A Mosaic of the East

The Orthodox Ethos. "Essays in Honour of the Centenary of the Greek Orthodox Archdiocese of North and South America (Studies in Orthodoxy, vol. 1)." Edited by A. J. Philippou. Holywell Press, Oxford (and available from Greek Orthodox Archdiocese, New York). Pp. viii, 288. \$5.

In honor of its centenary, dating from the organization at New Orleans in 1864 of the first Greek Orthodox Community in North America, the Greek Archdiocese has sponsored a collection of essays, *The Orthodox Ethos*, of considerably wider interest than the usual memorial volume. Except for an introductory appreciation by a Presbyterian theologian, they are by members of the Orthodox Church, Greek and Russian (two by English converts to Orthodoxy).

Reflecting the approaches of different personalities coming from different backgrounds, the book is less factual than the introduction to Orthodoxy by a single author (of which there are many), but gives as in a mosaic a richer and deeper impression of the "feel" of Orthodoxy today. It can be recommended as a "second book" for those making their acquaintance with the subject, as well as for more advanced students of the topics treated.

There are four groups of essays, dealing respectively with theology, worship, art, and ethics, in each case interpreting the tradition rather than merely stating it. Among many excellences it is invidious to distinguish; one may mention as samples Nissiotis on the Trinity, Zernov on worship (primarily as an experience of the worshipper), and two contributions by bishops—Gerasimos of Abydos, now in this country, writes on Scripture and tradition, and Emilianos of Melea, patriarchal representative at Geneva, on Byzantine music. In the last section one may note Fr. Kotsonis on Orthodox principles of morality, with a note on Greek marriage canons, Professor Christou on the monastic life, speaking both of its great past and its uncertain future in Greece, and Archimandrite Sophrony on Orthodox principles of ascetic theology.

The writers do rather seem to suggest that with a modest amount of *aggiornamento* Orthodoxy will have much to contribute to the modern world and to the rest of Christendom—they give somewhat the impression of being at ease in Sion, and a Western friend of Orthodoxy may cherish the thought that the Christian East can learn as well as teach—but again, that idea brings up unhappy memories of unfortunate approaches, both Catholic and Protestant, in the past.

A further volume is planned on the Orthodox dialogue with the West, which

will be looked forward to with interest. But any criticism is very minor in view of the rich banquet which Dr. Philippou has spread before us, and we should be deeply grateful to our host, Archbishop Iakovos, "who suggested that Orthodox theologians should tell us in English more of their understanding of the Eastern tradition of Christianity" (page v).

(The Rev.) E. R. HARDY, Ph.D.

Thomas and Teilhard

Man and Cosmos: Scientific Phenomenology in Teilhard de Chardin. By Paul Chauchard. Trans. by George Court-richt. Herder and Herder. Pp. 192. \$4.50.

Paul Chauchard is a biologist who specializes in the neurophysiology of the brain. On balance, his book, *Man and Cosmos*, which came out in France in 1959, is the best sympathetic exposition of Teilhard's thought I have seen. The author feels that no thinker has been as misunderstood as Teilhard, and the book abounds in warnings against specific misunderstandings that have occurred. At least one of them I recognize to be my own!

The chief excellence of the book lies in its clarification of Teilhard's concept of "scientific phenomenology." M. Chauchard goes to great pains to show that such a methodology furnishes only a scientific *description*, not a metaphysical explanation, or reality. As Teilhard used the term "phenomenology," in contrast to such thinkers as Sartre and Merleau-Ponty, it stands for a synthetic unification of the data of the experimental sciences. It is meant to discover the over-all meaning of scientific work, based upon an integration of the descriptions of reality furnished by the separate sciences themselves.

Because Teilhard is concerned only with a description of reality from the scientific point of view, his thought is said in no way to challenge or to change the basic concepts of philosophy or theology. The author is pro-Thomistic in his own philosophy and illustrates the compatibility of Thomistic principles with Teilhard's contentions. It should be noted, however, that it is with Thomism's *principles*, rather than its whole terminology, that the author agrees.

Among the misunderstandings and false charges M. Chauchard sets straight are the beliefs that Teilhard said all matter is besouled and that human beings will become impersonal members in some future super society. The independent data the author brings to Teilhard's treatment of "complexification" are helpful, and the entire second chapter is especially interesting.

Unfortunately, the translation does not always read easily. The first sentence in the last paragraph on page 176 appears

continued on page 17

The Living Church

Volume 152 Established 1878 Number 5

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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THINGS TO COME

January

30. Fourth Sunday after Epiphany

February

1. Ignatius of Antioch, B.M.
2. The Purification of St. Mary the Virgin
3. Ansgarius, B.
4. St. Cornelius the Centurion
5. The Martyrs of Japan
6. Septuagesima Sunday (St. Titus)
13. Sexagesima Sunday
15. Thomas Bray, P.
20. Quinquagesima Sunday
23. Ash Wednesday

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. **THE LIVING CHURCH** is a subscriber to Religious News Service and Ecumenical Press Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

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.

Christian University

Your distaste for Prof. Altizer's theology (which, incidentally, I share) has led you into a grave error [re. editorial, "Only an Idea?", L.C., December 26th].

Certainly ideas are important, and must not be discounted as regards either their positive worth or their possible danger. But it is also true, as President Atwood is quoted by you as saying, that "It's unthinkable that any reprimand be brought against a man because of his ideas" when the man in question is a university professor.

By quoting Atwood out of context you obscure his actual meaning and score a rather cheap victory. What would you have: an inquisition of one of the best universities in the South by alumni, newspapers, and a public that has shown itself unwilling to entertain the Gospel idea of the equality of all God's children? Or any inquisition at all, for that matter?

Of course Altizer's ideas are heretical, and not a little foolish; but it is no part of a university's function to stifle their expression. What you have done is to raise again, and in a most disquieting way, the question whether there can be a Christian university.

As an alumnus of Emory, I some time

ago wrote President Atwood supporting what I took for granted would be his support of a faculty free to discuss even dangerous ideas. I should have hoped *THE LIVING CHURCH*, whose tendency to heretic-baiting is being increasingly revealed, might stop short of the opposite view.

PAUL S. SANDERS

Amherst, Mass.

Leadership

In a symposium as diverse as the one you have just published on "Leadership" [L.C., January 2d] no one could fail to find things with which he agrees and with which he disagrees. Though much of what your writers say seems to me to be correct, I am just disagreeable enough to suggest that none of them seems to have so much as hinted at the real basis of the trouble. None of them seems to have asked WHY we have weak leaders. We have able laymen, but they don't become priests. We have able priests, but the less able ones get the prize parishes. We have able men in big parishes, but the mediocre ones get elected to the episcopate.

To ask what kind of leaders our bishops should be is really irrelevant when we have a system of electing bishops which could scarcely be better designed to favor the innocuous, inoffensive, unconvinced, compromise candidate. To spread the episcopate out, as Dr. Carpenter suggests, would be something worth thinking about if the system of getting bishops were sound in the first place. As things are it is preposterous. The result would be to place an even greater premium on mediocrity than we now do.

Continued on page 18

Increased Offerings for Lent 1966

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O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord, Amen.

The collect for the
Fourth Sunday after Epiphany
in the Book of Common Prayer.

the living church

January 30, 1966
Fourth Sunday after Epiphany

For 87 Years:

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

TEXAS

Seminary Chapel Dedicated

Christ Chapel at the Seminary of the Southwest, Austin, Texas, was consecrated on January 16th, by the Rt. Rev. Everett H. Jones, Bishop of West Texas and chairman of the board of trustees. The Rt. Rev. John E. Hines was the preacher. He and the late Rt. Rev. Clinton S. Quin were founders of the seminary in 1951.

In 1954, Dr. and Mrs. Ernest J. Villavaso and the late Mr. and Mrs. Frederic Duncalf gave the seminary their 5 acre estate, north of the University of Texas.

The chapel is a memorial to Ernest J. Villavaso, Jr.

The fabric of the building and most of the furnishings have been designed and executed by Texas craftsmen.

NCC

Carolínians Hear Debate

Divergent views on the National Council of Churches were expressed at a debate sponsored by the diocese of Upper South Carolina. Opponents in the debate were J. Erwin Miller, business leader and former president of the NCC, and Fulton Lewis, Jr., conservative radio commen-

tator and columnist and an Episcopal layman.

Mr. Lewis charged that the Council had "no legitimate existence," while Mr. Miller branded Mr. Lewis's specific charges against the NCC as "false." Among the radio commentator's specific indictments were these: that the Council had endorsed a proposal that the U.S. withdraw from Vietnam, that it had accepted a \$200,000 gift from the CIO, that it opposed universal military training and the House Un-American Activities Committee, and that it supported "the international Communist conspiracy." The NCC leaders "are supporting the policy of the liberal left," said Mr. Lewis, "and I contend that when this liberal left sometimes gives support to the international Communist conspiracy then they (the Council) also support the international Communist conspiracy."

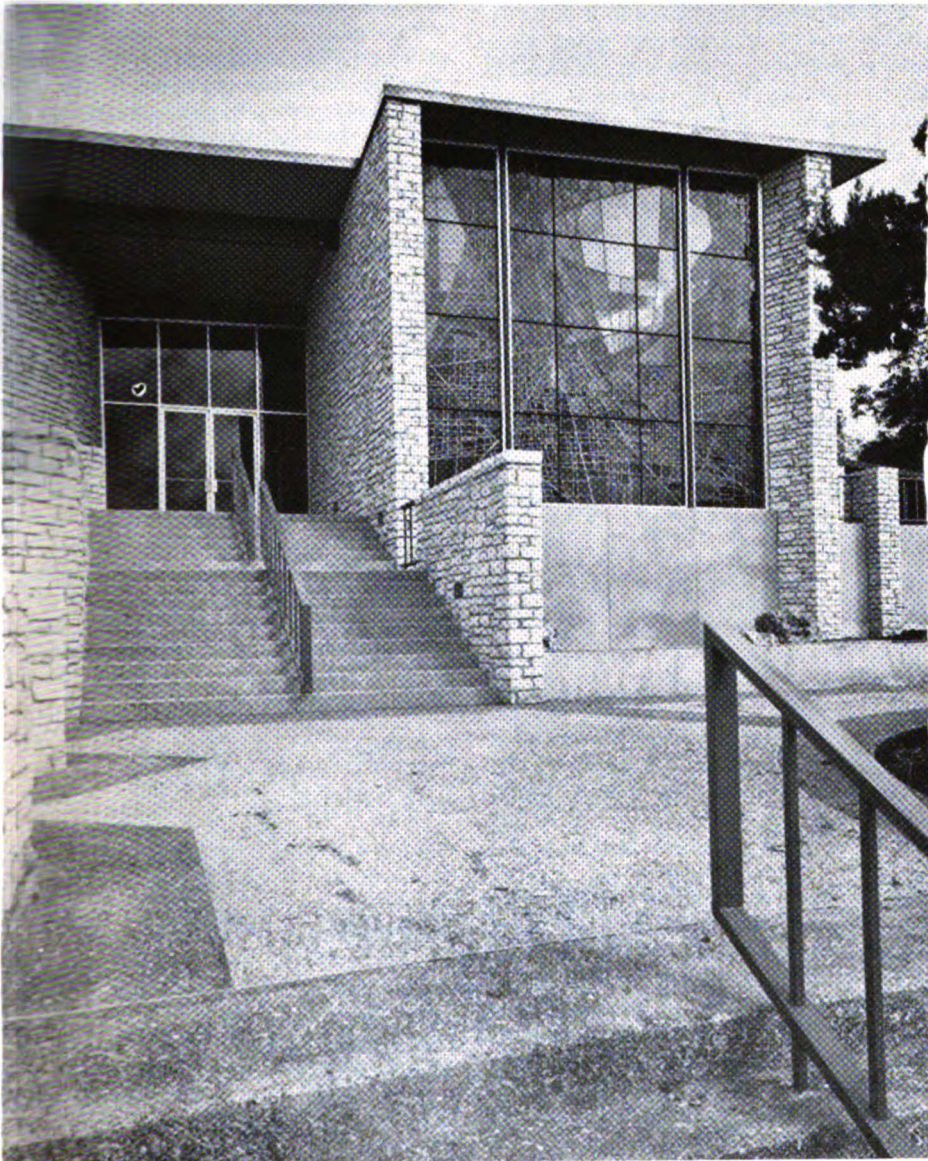
In reply, Mr. Miller challenged the accuracy of his opponent's account of the history of the Council and also of his various charges. "We have not stated our desire for immediate withdrawal from Vietnam," he said. "Mr. Lewis is completely false on the Council's going on record for unilateral disarmament — we call for a universal disarmament."

The sharpest exchange came over the question of the Council's relations with labor. Mr. Lewis said that the NCC was inviting "graft under the table" in supporting a situation where "labor and management deal across the table with 10,000 people as if they were chattels or cattle. It is an evil situation." He said that the Council had "gone on record" favoring repeal of Section 14-B of the Taft-Hartley Act. Mr. Miller denied this.

Mr. Lewis charged that the Council had passed a resolution opposing the Bricker Amendment, which would provide that a treaty could not constitute a Constitutional amendment or have the force of overruling the Constitution. This also Mr. Miller denied.

Mr. Miller argued that the problems confronting the Church and the world today are so overwhelming that no Church could go it alone and prove of any value to the needy at home or abroad. "Nothing is more frightening to me than to live in 1966," he said. "We can't go back to the good old days — they are never coming again."

As a result of the debate, a committee named by the Rt. Rev. John A. Pinckney, Bishop of Upper South Carolina, will report and offer recommendations concerning support of the NCC at the



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A new chapel for Austin

next diocesan convention. At last year's convention a resolution was passed which authorized special study of the question.

HONG KONG

DeBlank's New See

The Most Rev. Joost de Blank, former Archbishop of Capetown, has been elected bishop of Hong Kong and Macao. He succeeds the Rt. Rev. Ronald Owen Hall, who is resigning after 34 years as bishop of the 390 square mile diocese, off the China mainland.

Dr. de Blank left Capetown in 1963 because of ill health; and was made a canon residentiary of Westminster Abbey. During his years in Capetown, he was one of the government's most severe critics. In 1960 he placed a sign at the entrance to the Cathedral of St. George, that read in letters a foot high: "This cathedral is open to welcome men and women of all races to all services at all times."

When he was informed of his election to Hong Kong, Dr. de Blank said that he would devote much of his time to social welfare. He will be following the lead of Bishop Hall, who introduced many social welfare projects that are now accepted features of the life of the colony. A recent program is that of providing a daily meal for 30,000 school children, who had nothing to eat.

Last July, Archbishop de Blank was a guest preacher at Trinity Church, New York. There he again emphasized that



McGill Photo

Archbishop de Blank
From London to Hong Kong

"the family of God transcends all natural barriers . . . we are all brothers and sisters of those alongside of us, regardless of color or creed." [RNS]

NEWS FEATURE

Report on Abortion

by DEWI MORGAN

"In certain circumstances abortion can be justified." That is "the broad conclusion" that has been reached by a committee set up by the English Church Assembly Board for Social Responsibility. The report nevertheless fully recognizes that life, once begun, ought to be preserved, except when it is in direct and injurious conflict with the personal rights of another, which should take priority over it. Chairman of the committee was Canon I. T. Ramsey, professor of the philosophy of religion at Oxford, and the report is called *Abortion: An Ethical Discussion*.

While it should be noted that the report has no more authority than that of the group which has agreed to it, it nevertheless comes at a moment when abortion is becoming increasingly a topic of public concern in the United Kingdom and the United States. Statistical figures of the number of abortions performed in the United Kingdom are, in the nature of the case, impossible to obtain, but informed guesses put them as high as 100,000 a year — with about 50 annual convictions for those who perform them.

Further background for Church thinking on the subject comes from the fact that the matter was raised twice seriously in Parliament during the second half of 1965, once in the House of Commons, an attempt which came to little, and once by Lord Silkin in the House of Lords whose bill went on to the second stage on the understanding that it would be radically changed. To meet the future legislative possibilities the Church report includes a specimen parliamentary bill incorporating its recommendations.

The circumstances in which the committee thinks that abortion can be justified are when, at the request of the mother and after thorough consultation with a panel of experts, it could be reasonably established that there was a threat to the mother's life or well-being, and hence inescapably to her health, if she were obliged to carry her child to term and give it birth. The consultative procedure envisaged and recommended by the committee would cover those cases where justification for abortion would rest upon there being an assessable risk of a defective or deformed child, as well as cases of incest or rape.

The committee expresses the hope that a revision of the present law along the lines suggested might, by creating the conditions for a more open discussion between patient, doctor, and other pro-

fessional persons, do a great deal to diminish the evil of "back-street abortions." It is suggested, however, that revision of the law would need, for this purpose, to be effected, to be accompanied by a suitable campaign of public education.

The principle which lies behind the committee's thinking is that the mother's life and well-being have a prior claim in all considerations since she is already a full member of society. This is already recognized in England since a doctor may not legitimately terminate a pregnancy if he believes that its continuance will endanger the mother's life or make her a physical or mental wreck. The new definition is broader; it still rests on the mother's health, but admits the bearing of the whole family situation on her health.

The committee contained a number of persons of great distinction in this field including psychologists, gynaecologists and general medical experts who have had personal experience of dealing with problems arising from abortion. The members of the committee in addition to Canon I. T. Ramsey were the bishop of Exeter, Dr. Mortimer; Dr. G. F. Abercrombie, formerly president of the College of General Practitioners; Miss Josephine Barnes, a gynaecologist; Miss Audrey Catford, head medical social worker at Charing Cross Hospital; Mr. R. M. Hare, fellow and tutor of Balliol College, Oxford and White's professor-elect of moral philosophy at Oxford; Dr. Portia Holman, senior physician in psychological medicine at Elizabeth Garrett Anderson Hospital; Mr. Basil Mitchell, fellow and tutor of Keble College, Oxford; the Rev. Chancellor E. Garth Moore, fellow of Corpus Christi College, Cambridge; and Canon H. M. Waddams of Canterbury. The secretary was the Rev. G. R. Dunstan of Westminster Abbey.

This report is one of an increasingly important series on moral issues such as suicide, artificial insemination by donor, sterilization, and the prolongation of life, all of which have been published by the Church Information Office.

EPISCOPATE

Iwai Elected

At the special diocesan convention at St. Andrew's pro-Cathedral, Yokohama, the Rev. Stephen Katsuhiko Iwai was elected bishop of the Yokohama diocese (formerly named the South Tokyo diocese) of the Holy Catholic Church in Japan, on the 4th ballot to succeed the Rt. Rev. Isaac Hidetoshi Nosse who retired November 23, 1965, due to illness.

Fr. Iwai, 53, was born in Nagano prefecture and is a graduate of St. Paul's University and the Central Theological College (1939). During his college days he was an active chapter director of the

Brotherhood of St. Andrew in Japan. He served four years as a lay Church worker and was ordained to the diaconate September 15, 1943, and to the priesthood June 11, 1946. From 1950 through 1952 he did graduate work at Westcott House, Cambridge University, England, and became rector of Christ Church, Yokohama in 1953. At the 28th General Synod, of the Japanese Catholic Church, held at KEEP in May, 1965, he was elected chairman of the National Council of the Japanese Church.

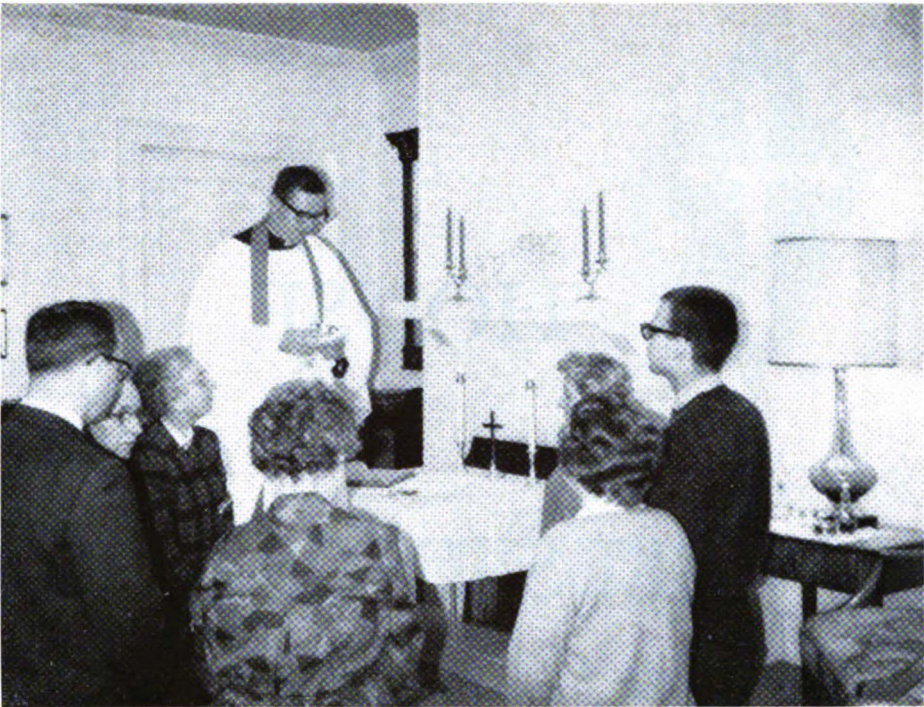
GENERAL CONVENTION

In Retrospect

Two years of planning and preparation went into the two weeks of General Convention of 1964. On December 31, 1965, all accounts had been paid and the corporation that had been formed to handle the affairs of the convention, was dissolved.

During the three years of life, the 61st General Convention handled more than \$160,000. About \$50,000 represented sales of dinner tickets. The funds do not represent any sums that were spent by delegates and visitors in St. Louis hotels, restaurants, and night spots. The corporation funds represent only the cost of operating the event itself . . . cost of utilities at Kiel Auditorium, exhibit booth erection, creation of a massive cathedral within the convention hall, publicity and disbursements of offerings received. Income to meet these expenses came from a grant from General Convention, rental of exhibit space, sale of dinner tickets, and about \$25,000 from a group of laymen called sponsors. These sponsors made the bringing of the convention to St. Louis possible. In St. Louis, no convention is allowed to solicit funds from the business community.

When the corporation was dissolved, a sum of \$10,434.61 remained in the treasury. This has been given to the diocese of Missouri, and is to be used toward the construction of a chapel in



In Milwaukee, "Cottage Meetings"

MILWAUKEE

"Cottage Meetings"

As part of an eight year renewal program at All Saints' Cathedral, Milwaukee, a series of "cottage meetings" is being held in the homes of parishioners. These meetings are based on the "house church" concept developed in the Church of England and used extensively in the renewal program of the diocese of Coventry.

Members of the cathedral family, friends and neighbors, gather in the evening for a celebration of the Eucharist in the home. No attempt is made to reproduce the majesty that one might find in a cathedral celebration proper. The idea here is to emphasize the fact that Christ is truly present in the breaking of bread, wherever and however it may be done.

After the celebration those present have a simple meal and a discussion following no set agenda or format but simply getting to know one another as fellow members of the Body of Christ.

ARMED FORCES

Episcopal Chaplains

The Rt. Rev. Arnold M. Lewis, Suffragan Bishop of the Armed Forces, has asked for help in recruiting an additional 26 chaplains for service with the Army and the Air Force. There are 116 Episcopal chaplains on active duty now, but the additional 26 would complete the quota for the fiscal year ending June 30th.

Bishop Lewis said that for the Church it is not a question of war or peace but rather of the call to minister, in the name of Christ, to those who need us.

The requirements of chaplains in the Armed Forces, list the necessity of complete college and seminary education for men under 33; a minimum of 2 years experience as priests; and full time employment in the active ministry at present. Bishop Lewis suggests that a key quality would be the willingness to minister to all personnel, and not just to Episcopalians.

MRI

Iowa "Expands" to India

A new agricultural school will be established in a farming area of India as a result of a \$7,000 gift from the diocese of Iowa. The money was allocated from a tithe of contributions to the Episcopal Expansion Fund campaign, a diocesan-wide drive conducted three years ago.

Ten per cent of all E.E.F. receipts — now approaching one million dollars — have been set aside for projects outside the diocese. Previous allocations have been made for construction of a dormitory in the Philippines and for three chapels in Mexico.

The India project was chosen from a long list of possible beneficiaries suggested under the Mutual Responsibility and Interdependence (MRI) program of the Anglican Communion.

The school will be at Giddalur in the diocese of Nandyal of the Church of India, Pakistan, Burma, and Ceylon. The Rt. Rev. Clement W. Venkataramiah, Bishop of Nandyal said in accepting the gift that the school "is going to make a very big difference in the economic position of our people."



Columbia to serve the students of the University of Missouri. A suitable marker will indicate the participation of the General Convention in its construction.

Many hundreds of Missouri clergy and laity devoted thousands of hours of volunteer service in the preparation of and the entertaining of General Convention 1964.



HOUSE BLESSINGS

AT THE DOOR

PEACE be to this House, and to all who enter here.

Antiphon. Through wisdom is a house builded, and by understanding is it established; the house of the righteous shall stand, and by knowledge shall the rooms be filled with riches.

THE BLESSING OF THE LIGHT

(¶A Candle shall be brought to the priest who shall light it and bless it as follows.)

Hear the words of the holy Gospel according to Saint Matthew.

Glory be to thee, O Lord.

The Gospel. Matt. 5:14

“Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

Praise be to thee, O Christ.

There is sprung up a light for the righteous;
And joyful gladness for such as are true-hearted.
The Lord be with you;
And with thy spirit.

Let us pray.

O GOD, whose glory shines as the light in the face of Jesus Christ; Bless, we beseech thee, this candle for the illumination of this place, and grant that as it giveth light unto all that are in the house, so those who enter here may show forth in their lives the brightness of good works; through the same Jesus Christ our Lord. Amen.

(¶This Candle shall be borne before the priest into all the rooms that are to be blessed, and other lights in the house may be kindled from it.)

THE BLESSING OF THE ROOMS

The Entrance Hall

Antiphon. Come, my people, enter thou into thy chambers, and shut thy doors about thee.

The Lord shall preserve thy going out and thy coming in;

From this time forth for evermore.

Let us pray.

O LORD, who art about our paths and art acquainted with all our ways; Preserve all in this house in their going out and coming in, that ever seeking to walk with thee, they may attain at last unto thy eternal habitations; through Jesus Christ our Lord. Amen.

The Living Room

Antiphon. A new commandment I give unto you, that ye love one another as I have loved you; by this shall all men know that ye are my disciples.

Be kindly affectioned one to another with brotherly love;

In honour preferring one another.

Let us pray.

O GOD, who has taught us that all our doings without charity are nothing worth; Give thy blessing to all who shall share this room, that they may be knit together in true fellowship here upon earth, and finally may be joined in the communion of thy saints in heaven; through Jesus Christ our Lord. Amen.

The Dining Room

Antiphon. The eyes of all wait upon thee, O Lord, and thou givest them their meat in due season.

The poor shall eat and be satisfied;

They that seek after the Lord shall praise him.

Let us pray.

O GOD, who givest food to all flesh; Fill our hearts with joy and gladness, that we, always having all sufficiency in all things, may abound unto every good work; through Jesus Christ our Lord. Amen.

The Kitchen

Antiphon. Behold, I will send you corn and wine and oil, and ye shall be satisfied therewith; be glad then and rejoice in the Lord your God.

Thou, O God, hast of thy goodness prepared for the poor;

Thou fillest us with the flour of wheat.

Let us pray.

O ETERNAL God, who fillest the hungry with good things; Send thy blessing upon this Kitchen and upon all who work in it, and make us ever thankful for our daily bread; through Jesus Christ our Lord. Amen.

The Bedrooms

Antiphon. Save us waking, O Lord, and guard us sleeping, that awake we may watch with Christ, and asleep we may rest in peace.

Have I not remembered thee in my bed;

And thought upon thee when I was waking.

Let us pray.

O HEAVENLY Father, who dost ever guard thy children by thy grace; Bless, we beseech thee, this room, and thy servants who occupy it, that waking they may be thankful for thy protection, and asleep they may rest in thee; through Jesus Christ our Lord. Amen.

The Guest Room

Antiphon. Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.

Love ye therefore the stranger;

For ye were strangers in the land of Egypt.

Let us pray.

O ALMIGHTY God, who by thy holy Apostle hast taught us to use hospitality without grudging; Bless, we beseech thee, this guest room, that all who sojourn here may be received in true friendship and love; through Jesus Christ our Lord. Amen.

THE BLESSING OF THE HOUSE

(¶Proceeding again to the entrance, or to some other convenient place, the priest shall complete the blessing of the house as follows.)

Anthem. The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever; and my people shall dwell in peaceable habitations, and in sure dwellings, and in quiet resting places.

(¶Minister and People)

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

used

in



Trinity Church

Tulsa, Okla.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

O Lord, protect this house;
And let thy holy angels dwell herein.
The Lord be with you;
And with thy spirit.

Let us pray.

(¶Here the priest shall use one of the following prayers, and shall conclude with the blessing.)

For a Home

O HEAVENLY Father, of whom the whole family in heaven and earth is named; Be present in this house, that all who live here, being kindly affectioned one to another, may find it an haven of blessing and of peace; through Jesus Christ our Lord. Amen.

Let us bless the Lord;
Thanks be to God.

The Almighty and merciful Lord, the Father, the Son, and the Holy Ghost, bless and keep us. Amen.



Photo: Max Tharpe

Whom God Hath Joined Together

by Charles R. Jaekle

Director of Training, the Pastoral Institute, Washington, D. C.

Like almost everything else today marriage is under way toward an exciting if perilous future. The first paragraph of Peter De Vries' novel, *Reuben, Reuben* puts the matter forthrightly:

"Given a little money, education and social standing, plus, of course the necessary leisure, any man with any style at all can make a mess of his love life. And given these, plus a little of the right self-realization that goes with modern life, a little or the old self-analysis, any woman with any gumption at all can make a shambles of her marriage. Statistics show it every day. Romantic confusion, once the privilege of the few, is now within the reach of all."

Marriage has always been difficult. It requires a great capacity for steadiness at the right time, flexibility in the right places, and the maturity to know when and how. Even before the day when divorce was relatively easy or even fashion-

able there were notable marriage failures. We are all acquainted with couples who are chilly and aloof and whose relationship is embittered by constant and unresolved fighting or by withdrawal and infidelity. Unloving and unlovely marriages there certainly were and are. Still, it is clear that something has happened in our time to produce in the marriage state a unique style and elan which has propelled marital serenity into all sorts of new strains and enticements. Modern novelists have sensed it and contemporary sociological analysis, along with the experiences of professional marriage counselors, have pointed out for us the profound changes that have occurred in married life, some of which were not even operative a generation ago. It is these which add to our apprehensions even as some of the changes promise a freshly creative kind of marriage in our generation and the next.

A few of the more important understandings can be summarized into two main ideas: first, there has been a massive erosion of the traditional guidelines and supports that were so important in an earlier day; and second, there is a newly emerging feeling that marriage is the kind of relationship that exists for the

personal fulfillment and growth of the couple as well as for their children.

It is a commonplace to say it but it is nonetheless enormously important that we live in a time of rapid social change. Older cultural and religious sanctions which formerly buttressed and directed certain kinds of pre-marital and marital behavior have given way as effective agents for large segments of our population. The movies, television, our novels and other literary and artistic forms remind us that American culture is in an experimental mood as far as what is or is not expected and tolerated as decent and good. Take, for example, the matter of marital roles. During grandfather's day the man's word at home was probably law and the household tended to revolve around him and his needs. Father knew best. Today this style of marriage has been shunted aside for other possibilities. Men have given up their authoritarian prerogatives for something akin to democratic participation, but the transition has brought in its wake a considerable amount of male self-doubt and role confusion all around. It is nothing less than startling to observe the large numbers of troubled marriages in which a perplexed and somewhat aggressive

The quotations from *Reuben, Reuben* by Peter DeVries (© 1956, 1962, 1964 by the author) are used by kind permission of the publishers, Little, Brown, and Co. The first quote is from page 3 and the second is from page 313.

wife is distressed about her withdrawn and passive husband. This type of marital interaction makes up by far the majority of cases in marriage counseling.

On the other hand, women have found themselves faced with a variety of new experiences, some of which are even conflicting. It is not easy to be a dedicated mother and homemaker in the tradition of 19th and 20th century America when at the same time one is trying to be a glamorous companion and, in a rising number of marriages, a working partner as well. Little wonder that marriage counselors see such an amazing number of unhappy marriages in which confusion over who will or will not do what and when is the bone of contention.

Also, threading its way through a welter of competing values and ideas about marriage there is beginning to be discerned a still vague but growing consensus that not only emphasizes the mutuality of love and affection in marriage and the equality of the partners but their desire in their intimacy for personal happiness and enrichment. De Vries has one of his characters ask:

"Why do people expect to be happily married when they are not individually happy? . . . Every magazine has an article with Nine Keys to it, or Seven Steps, as though the quest had any more sense to it, or any more hope of fulfillment than the search for El Dorado . . . How do you expect mankind to be happy in pairs when it is miserable separately?"

We may well stumble as we try to answer, for the author has exposed in us an exceedingly common but largely unquestioned aspiration for the marriage state. In an important sense, however, this is neither an ignoble nor foolish yearning, for it contains within itself great potential for an emerging fresh sense of the sacramental and healing power of marriage. On the other hand, in a confused and rampant form these expectations place a considerable strain on marriages, for they threaten to demand immediate fulfillment and unpostponed happiness, and they raise the anticipation level in marriage to an unprecedented height. One way of reading the alarming divorce rate in the United States, exceeded only by that of Egypt, is that such high expectations cock the gun for quick disappointments and a low boiling point.

Traditional directions having been eroded, and with an air of rootlessness and confusion apparent about the proprieties of marriage; all this, coupled with unusually high expectations for sexual and emotional fulfillment, and the ingredients are present for marital disaster. This state of affairs places an enormous strain on the emotional maturity of the marriage partners. Almost everything depends upon their rapport, versatility, and emotional resilience. It may be that in earlier times emotionally immature persons brought their marriages into disarray, but it is certainly true now more than



Church Photo Contest

ever before that the inner resources of the couple will be taxed to meet the demands and perils of marriage today.

Help needs to be offered on a many-sided front. The Church can look forward to the development of marriage counseling as a distinctive kind of therapy, and also to the research and teaching in such places as the Marriage Council of Philadelphia, the Menninger Clinic, The Pastoral Institute, and elsewhere. Already experimentation in the joint interviewing of troubled married partners, group therapy for couples, and new and more straightforward counseling techniques seem to offer interesting possibilities for the various helping professions.

The Church, however, is where liturgically most marriages are begun and where, theologically, Christians are committed to a certain kind of marriage, even in our time of transition. Studies show that vast numbers of persons continue to bring their troubled marriages to clergymen for pastoral care. A germinal book published in a monograph series for the President's Commission on Mental Illness and Health, *Americans View Their Mental Health* (Basic Books, 1960), pointed out that clergymen did by far most of the marriage counseling in this country; but there ought to be little temptation for complacency. Even a small sampling is convincing enough, for

there continues to be an intense need for more and more competent marriage counseling and advisory services.

Clearly the shape and extent of the Church's responsibility toward married persons demands, at the present time, our attentive and mindful concern. Christians ought to expect the Churches to take most seriously their commitment to the permanence of the marriage state and their desire that it be a personally creative experience for them. Equally as important, and partly as a consequence of their fidelity to their marriage vows in a rapidly changing culture, married persons today need a high level of sympathetic and expert aid for the many hurts, confusions, and yearnings that afflict them.

What is to be done? Consider the potentialities of specialized pastoral care centers. Under Church auspices, and drawing upon the personnel and financial resources of several parishes — or even of all the parishes and missions in a smaller city or a town — the Churches could offer a variety of talent: social workers, psychologists, psychiatrists and clergy as they were needed for the diagnosis and treatment of unhappy marriages. Not least, such centers could be a much-needed advisory and teaching center for ministers already deeply involved in marital and pre-marital coun-

Continued on page 20

I have been a priest of the Church for a little over six years. Before that I was a deacon; and before that, a lay reader in charge of a parish. I have been the rector of this parish for about two and a half years. At least once a day I ask myself, "Just what is my job?"

With this in mind, I determined at the time of the annual meeting in 1964 to keep as complete a diary of my activities as I could for an entire year. I offer this to you now. I do not plan to keep such a diary for another year — it is incredibly difficult, and what a priest does one year should be generally like another year.

What does a priest and rector do? What is his responsibility? We get some clue from the Offices of Instruction, the Ordinal, and the Canons of the Church. We read that a priest is to minister to the people committed to his care, to preach the Word of God, to baptize, to celebrate the Holy Communion, and to pronounce absolution and blessing in God's name. As a rector he is responsible for the services, the religious education, and the music of the parish.

What has taken place here this year? We have conducted 148 Sunday and 290 weekday services this year, including 23 home communions, 19 Baptisms, 3 weddings, and 12 funerals. We have had an ordination. This special event took 22 hours of my time, both in preparation

Pastor?

and participation. We have also had a Confirmation, when 12 persons, after having been duly instructed, were presented to the bishop for the laying on of hands. And whether I have conducted the services myself, or whether in my absence, Fr. Phipps (a retired priest living in Towanda) has done so, I have been responsible for all that was done. In addition to the recorded services, I have heeded the duty of reading Morning and Evening Prayer daily. We might as well note that this is a layman's duty as well. This duty takes from 25 to 30 minutes a day. Subtracting the times this has been done publicly, or the 6 days when I was unable to read while in the hospital, I find that I spent 150 hours reading the daily offices. Add this to the services recorded, and we find that the discharge of my priestly office of prayer and services has taken a total of 485 hours, or the equivalent of 12 forty-hour weeks. The total attendance at the 438 public services was 9,193, an increase of 990 over last year. We have administered 4,041 communions at the 95 Sunday, 241 weekday, and 23 home or hospital services, an increase of 225.

Scholar?

few moments when I shop there. Some stores have reality for me every week, others, never. Is not this true as well for a given layman's relationship with his priest? In considering whether or not the

Following is the annual parish Christ Church,

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WHAT IS THE

ANY

Now, for the discharge of the duty to "minister to the people committed to my care." I have heard of few priests who were ever credited with making enough calls. It is probably true for me that I have failed to call on some who should have been visited. But — and this is important — I have not failed to call or visit any who had requested it. If I have failed to see any who wanted to speak with me, but did not let me know of their desire, is this sufficient ground for charging me with dereliction of duty? Just recently I was accused of specific neglect of two elderly people in the parish. When I read this accusation, my recollection was that I had called on the one either at home or in the hospital about 10 times, and the other about 20. But I checked my diary and found that I was wrong in this estimate. Memory can be faulty. The record showed that up to the point when I was accused of neglect, I had called on the one 17 times, and the other 36. Since that time I have called on these two an additional 11 times, for a total of 64 visits in a year. I do not call that neglect!

I suspect that at the heart of this general complaint against the clergy is a distortion of perspective. A store, for example, may be open 6 days a week, 14 hours a day; but it has reality for me only the

priest is "doing his job," we must look at the overall picture, not just at the times that may or may not have dealt with a certain individual. And a pastor must respond to need as he is aware of need. First claim is to the sick, the bereaved, and the troubled, not necessarily in that order. Then comes the administration of the parish, and the preparation and conduct of services, again, not necessarily in that order. When I have given due attention to these, I find that there is very little time indeed for visits of a social nature. Perhaps, if some remain lonely, there exists in this parish the opportunity for a real ministry of the laity in visiting, and thus lifting the weight of loneliness from our neighbors.

During the course of the year I have called at the homes of the members of this parish a total of 278 times. I have made 6 visits to the hospital in Waverly, N. Y., and 56 to the hospital in Sayre, Pa. Each of these visits required a minimum of two hours. I have visited the sick in the hospital here in Towanda 129 times. I have been involved in 46 counselling sessions, some superficial, but others of a life-or-death nature. Besides these 515 visits, I have had 180 contacts with persons at other places than their homes or in the hospital: at their place of employment, on the street, at some place in the church or its grounds, but all of a direct, personal nature, related to the ongoing life of the Church. If we add to these 695 personal contacts, 606 telephone calls, 301 personal letters, and help given to thirteen transients, we find 1,615

by the Rev.

Rector, Christ

January 30, 1966

ort given at the meeting of owanda, Pa.

RECTOR'S JOB,

DW?

times that I have dealt directly with the people of God, as the priest and rector of this parish.

In checking the 205 names on the mailing list, I see that I have had a direct, personal contact with 165 of them. Of the 40 remaining, 9 live away from this area, and 24 I have at least spoken to at the church door following services. The remaining five have not appeared at any church service during the entire year. In addition I have had one or more contacts of a direct, personal, and pastoral nature with 48 whose names do not appear on our mailing list.

A priest is also a scholar. He must study continuously if he is to grow. He must study continuously if he is to effectively preach the Word of God. If I have failed, it is here. A professor at seminary told us that we should average 4 hours a day in study. This would mean about 20 hours a week, or a thousand hours a year. But I study when no other duty is pressing, and as a result find that I have spent only 64 hours in reading of a serious nature during the entire year. (I might mention that I have never been criticized for failing to study enough!) But we can go on with the duty of scholarship in connection with preaching. I find that I have spent only an additional 101½ hours in sermon preparation. The total now is 165½ hours. Another professor told us that we should spend an hour in preparation for every minute we spend in the pulpit. If he meant that study was part of this preparation, having preached 40 sermons this year averaging 15 minutes

each, we find that I have spent only one-third the time I should have in preparing myself to preach the Word of God.

By virtue of my assignment I am the rector of a parish. As the rector I am the administrator of a legally chartered corporation. This parish, with its building and endowments, has assets of half a million dollars. This is no small responsibility. It is one that takes much of my time. The big project this year was the restoration of our tracker organ, a classic treasure. Instead of awarding a contract to a large organ company to do this at a cost of between fifteen and twenty thousand dollars, and letting them bear the responsibility, we employed a local craftsman and the cost was just over \$6,000.00. Retaining, as we did, the responsibility here, I had to educate myself so as to have a good understanding of all that has been involved in this restoration. This has meant that I have been in constant contact with this project, as can be attested by the 147 conversations or contacts with the craftsman and/or the consultant over the myriad details of the restoration.

A parish runs on conversations, conferences, meetings. Consider the conferences: 29 with the organist; 73 with the senior warden, the treasurer, and other vestrymen; 27 with the sexton; 24 with

Administrator?

the Sunday school superintendent; 97 with other priests; 4 with bishops; and 15 with salesmen who have tried to interest me in items ranging from carillons to mimeograph paper. And because we do

have a beautiful building, on 4 occasions I have shown the church to tourists. This adds up to 420 conferences or conversations related to the business of the parish, which is a lot of talk, and a lot of time.

Around the church there is the matter of housekeeping which entails countless little chores: making sure the doors are closed, adjusting the timer on the window lights, checking the lights and the thermostat generally, changing the bulletin board, filling the soda machine, etc. None of these are significant in themselves, but they do add up — to 67 hours in the course of last year.

Then there is the office work: the monthly mailing and other mailings; the Sunday bulletins; and the weekly newspaper articles. There were 4 special events this year which called for special newspaper articles. There is the constant revision of the mailing lists and the mailing plates. There is the parish register, which records the great events in the lives of the people of this parish — the Baptisms, Confirmations, membership transfers, marriages, funerals. Of the mailings, I have prepared and stuffed the envelopes for 22 of them, at 3 hours each. In the preparation of these 22 mailings, I have thumped the handle of our addressing machine about 4,400 times. I can safely estimate that I turned the handle of the mimeograph machine 17,300 times in the printing of the 94 stencils which I drafted

Intercessor?

and cut in 1964. The total time spent in office work — 300 hours, or 7½ forty-hour weeks.

But I have duties too, to the larger organization, the diocese. The diocesan convention required 2 days. Other clergy conferences which I attended consumed all of 5 days. Twelve other meetings on the diocesan level required 83 hours to travel to and attend. I missed more meetings than I attended.

When it comes to meetings, we have a few within the parish! Let us consider them: 22 Confirmation classes of an hour each; 10 vestry meetings requiring 24 hours; 13 Y.P.F. meetings took 30 hours; 5 special Sunday school affairs took 15½ hours, not to mention the 3 occasions when we ran the cotton candy machine, and the 14 hours I was involved with that. The annual meeting last year took 3 hours, and vestry committee meetings took 7 hours. I attended nearly all the meetings of our women's guilds, 21 of them, for a total of 50½ hours. And for various community purposes I attended 30 meetings or other affairs as the rector of this parish, for a total of

n J. Marvin

Towanda, Pa.

January 30, 1966

Continued on page 21

Is a Christian University Possible?

The thoughtful letter by Paul S. Sanders (page 3), taking issue with the view expressed in our editorial "Only an Idea?" [L.C., December 26th], merits some comment.

First, we would protest some "baiting" in which Mr. Sanders indulges in criticism of our "heretic-baiting." He speaks of "a public that has shown itself unwilling to entertain the Gospel idea of the equality of all God's children" as favoring the "inquisition" against Emory and Prof. Altizer. He thus lumps the protest of the orthodox Christian with the protest of the reactionary fundamentalist-segregationist. This is becoming a common tactic of liberals in controversy, and in the name of reason and justice we protest. There are very many Christians throughout the land who are orthodox in their theology, and *therefore* are anti-segregationist. Fundamentalism and orthodoxy are no more interchangeable synonyms than fundamentalism and liberalism. In the forum of free minds the orthodox Christian has a right to attack the God-is-dead theology without being accused of holding reactionary social and political views, or even of sharing a motive with those who do.

Moreover, "inquisition" is a rather loaded word. Does one become an inquisitor by saying that somebody's atheistic version of Christianity is a quite intolerable perversion of the truth? Is the right to denounce unacceptable ideas one which belongs to "liberals" only?

It may be that in our editorial we implicitly raised the question whether there can be a Christian university. We think there could be, and one thing we would affirm about any Christian school would be that in it the Faith would be taught by men of the best minds obtainable who were also totally committed to that faith. All questions, problems, difficulties would be honestly and fully faced; faculty and students would be "free to discuss even dangerous ideas." But to discuss a dangerous idea is one thing, to teach it quite another.

If the 20th-century idea of a university is that of a place where a man should be allowed to teach whatever he feels like teaching, perhaps this idea needs some sober re-appraisal, along with the nature of the Christian faith.

Here and There

Two Milwaukee judges have written a "Bill of Rights" for children. It consists of ten points, and a card listing these is given to both parents at their

preliminary divorce hearing, to impress upon them their obligations toward their children. These obligations have a way of getting overlooked by parents who are at odds with each other. Among the ten rights is the right of the child "to be treated as an interested and affected person and not as a pawn, possession or chattel of either or both parties." Another is the right "to grow to maturity in that home environment which will best guarantee an opportunity for the child." Another is the right to "the day-to-day love, care, discipline, and protection of the parent." These, and all the others, seem too obvious and self-evident to need mention, when one reads them. But it is notorious that normally responsible and loving parents commonly forget the essential needs of their children when involved in divorce action. These judges have come up with an idea and a procedure which is biblical in ultimate concept. May it spread from Milwaukee unto the uttermost parts.

John Habgood's book *Truths in Tension* (Holt-Rinehart-Winston) has in it many good things. One which we especially welcome is his recognition that "we must learn to live with a certain amount of conflict and untidiness" in our effort to make sense of this world and life in which God has placed us. If any mere theologian were to make this assertion he would be accused of untidy thinking. But Habgood is not only a theologian of the Church of England; he had a distinguished scientific career in physiology before taking Holy Orders. Thinking both theologically and scientifically he sees this necessity of accepting "conflict and untidiness" as unavoidable. The practitioners and followers of the "new theology" of today need to learn this lesson. Clearly, one of their driving desires is for a simplified God-view and world-view which will be very tidy and irresistibly plausible to all. If, for example, our inherited concept of God contains within itself apparently antithetical elements, such as love and wrath or mercy and justice, it needs to be tidied up. Habgood declares that there is no health in this, and no need for it. In this he follows such earlier Christian thinkers as Gerhard Tersteegen, who two centuries ago said that a God whom we could comprehend would be no God at all, and St. Paul, who nineteen centuries ago noted that while in the flesh we mortals can hope to know only in part. So the "untidiness" in our vision of God, the world, our neighbor, and ourselves can be a sign, not of our bondage to error, but of our involvement in total reality in all its humanly incomprehensible wholeness.

And Finally . . .

we proudly present our new guide and counselor to the perplexed, the Rev. Herman Nudix (on page 15), who is cheerfully giving up his friends and all hope of ecclesiastical preferment in order to help us in our task of making religion more meaningful and relevant and getting everybody more truly involved. If you aren't involved enough now, let our good father help you. All questions addressed to Pastor Nudix **must** be postage prepaid.



The Last Word on matters of the faith



by the Matchless Rev. Herman Nudix

Dear Father:

My support of my parish has been exceedingly generous and of course secret as anyone in my parish can tell you. However, recently our rector has become irritatingly insistent about his desire that we pledge annually. I have tried to explain that because my giving is "from the heart" it varies from Sunday to Sunday. Don't you agree with me that my way is better?

Generous

Dear Generous:

Obviously you are right and your rector wrong.

Money received by the Church that is not from the heart is of no help. Furthermore, certainty about annual income tends to make clergy lazy and indifferent. Keep him worried!

? ? ?

Dear Reverend Father Herman:

Frankly I am embarrassed to ask my parson a question for fear of sounding silly. Everyone else but me seems to know the answer and you know how hard it is to admit that you are the only one who doesn't know.

What does *sursum corda* mean?

Please, please tell me quickly before I'm caught in my ignorance.

Embarrassed

Carus Embarrassed:

Video, audio, intellego, narro!

Once again I find myself mending fences for insensitive clergy. Here now is how you may put him in his place by demonstrating a background knowledge that he couldn't possibly have since seminaries these days teach practically nothing of importance.

Actually the *sursum* was an admonition by the celebrant to the congregation to cease what has been called the "Episcopal Squat" . . . i.e. kneeling with the bottom still resting on the edge of the seat (pew). Turning to the congregation he would admonish, *Sursum Caudal*. As with so many other non-liturgical accretions, this soon became corrupted and found its way into the liturgy as *Sursum*

Corda, which means "jump over the rope." It is obviously out of place in the liturgy.

Try this on your parson and watch for a real surprise reaction from him.

? ? ?

Dear Reverend:

Your scholarly replies to the many questions put to you has given me confidence that I may finally receive an answer to a question that has always concerned me; but has never been satisfactorily answered. What is truly the difference between High and Low Episcopal churches. Furthermore, how did the distinction arise.

It is impossible ever to get a sensible answer from the clergy, all of whom I ask. A definitive word from you would be most deeply appreciated. Would you also indicate in your reply which church, that is High or Low, a person such as I should attend. I would not want to be associated with the wrong church.

Pilgrim.

Dear Pilgrim:

How near to my heart is the anguish you suffer at the hands of ignorant clergy who feel that quasi-humorous evasions about this serious subject will suffice. It is quite frankly, I fear, an attempt to cover a lack of understanding and information which they won't admit. It does, in fact, reflect the terrible state of our seminaries, none of which offers courses in Churchmanship.

Briefly, the distinction arose in Apostolic times and at that time referred to the two groups which split over the question of the location of heaven. One group, taking as their proof text the

hymn, "Low He comes . . ." concluded that heaven is in reality not above. Conversely, as may be expected, a second group seized upon the phrase in Romans 13:11, ". . . it is high time . . ." and used this as the opening sentence or salutation in their services of worship. Records being what they are it is difficult to fix in time the date of the Broad Church party which sprang up around Phrygia, taking the view that both High and Low have merit as demonstrated in the cojoining in Genesis 29:7. . . . "Low it is yet high day . . ." From these meaningful and sensible beginnings all three groups have wandered in response to extraneous pressures and concerns.

When one observes in our own national history the shifting emphases in political parties and the obscuration of original positions, he sees in microcosm the course of Church parties. Though originally there was an understandable and obvious difference in both the theology and ceremonial of the High and Low Church parties, these distinctions no longer exist.

If one has a sound historical background as you now have, it is possible to ferret out vestiges of differences in ceremonial; but they are not meaningful nor are they apparent except to the cognoscenti.

One cannot leave the subject without mention of a fourth group which has never been significant in terms of numbers but somehow has persisted. Much like the "bad penny" that always shows up. This is a group of chameleon-like folk who blend into any setting with little if any concern for party loyalty or theology. Probably because they are spiritless they can never be counted upon to take a strong position and to fight for it. They simply worship in a herd-like way.

Choosing a Church for yourself is really a matter more of choosing a Rector. This must be done with the same care that one selects a horse. Choose one that responds well to both hands and heels and then keep a tight rein and a firm seat. Leading him gently but firmly where you want to go gives him a sense of security and a feeling of being needed and loved that will bring joy to you both. Your innate good sense will lead you to the right man and right Church.

? ? ?

Letter from London

Three Anglican theologians have been appointed to the council of the new Holy Land Ecumenical Institute for Advanced Theological Studies at Jerusalem, Jordan. They are the Rev. Dr. J. N. D. Kelly, principal of St. Edmund Hall, Oxford and chairman of the Archbishop of Canterbury's Commission on Roman Catholic Relations, the Rev. Howard E. Root, dean of Emmanuel College, Cambridge and an Anglican observer at the second, third, and fourth sessions of the Vatican Council, and the Rev. Prof. Eugene R. Fairweather, an Anglican observer at the third and fourth sessions of the Vatican Council. The appointments have been made by the Archbishop of Canterbury in his capacity as chief metropolitan in the Anglican Communion.

The decision to establish the institute was made by a group of Roman Catholic, Orthodox (Chalcedonian and non-Chalcedonian), Anglican, Lutheran and other Protestant theologians at a meeting held at Bellagio. Their action was taken in response to an invitation from the International Federation of Catholic Universities which had been entrusted by Pope Paul VI with responsibility for initiating the project.

The institute will be fully ecumenical in spirit and structure. It will be especially concerned to provide established scholars and post-graduate theological students with the means for common research, and it is expected that it will also serve as a center for the development of an ecumenical outlook among both clergy and laity through individual study, seminars, and conferences. Its program will be carried on in an atmosphere of prayer and worship.

The Rev. Theodore M. Hesburgh, C.S.C., president of Notre Dame University, South Bend, Indiana, and the president of the International Federation of

Catholic Universities, is chairman of the academic council which will assume full responsibility for the institute's academic direction.



This Christmas saw the last Anglican service in Holy Trinity Church, Bordesley, Birmingham, England. This was the result of a wider than usual exercise of mutual responsibility. Movements of population and the number of other Anglican Church buildings in the area have made Holy Trinity no longer strictly necessary and it has been made over, as a free gift, to the growing Greek Orthodox Community in Birmingham.

The diocese of Southwark can usually be relied upon to provide talking points. Thus, for example, its bishop, Dr. Mervyn Stockwood, has recently challenged his diocese by his support of the worker-priest experiment in France. In his enthusiasm for his subject he has given rise to some unusual mental pictures of the English episcopate.

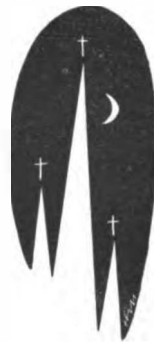
"I sometimes think it would do the (Anglican) Bench of Bishops, myself included, a power of good if we had to spend six months on a road with a pneumatic drill. Dare I say that such an experience, if adopted by your Church, might have affected the atmosphere and urgency of the Vatican Council. After all, our apostolic predecessor, St. Paul, hammered out his theology while he was engaged as a tent-maker."

Bishop Stockwood thinks that worker priests should have four primary concerns:

1. They must find out what it means to be a Christian worker in the 20th century.
2. They must discover a spirituality that is appropriate for our contemporaries. "I take off my hat — and my mitre — to your (Roman Catholic) Church, for the courageous leadership you are giving in these matters. You are miles in advance of us."
3. They must discover the implications of church membership. . . . "When shall we convince Christians that it is more important to take an intelligent interest in a trade union meeting than to hang around (a parochial activity)."
4. They must discover what it means to be a Christ-filled man. "I make no apologies for the term. No matter what our denominational affiliations may be, what ultimately matters is our obedience to the gracious sovereignty of Our Lord Jesus Christ."

But at the same time a new Anglican-Roman Catholic-Protestant agency for socio-religious research has been established in the diocese of Southwark. Three sociologists, an Anglican, a Roman Catholic, and a Methodist are prepared, for a fee, to carry out socio-religious research for local ecumenical groups in Britain.

The service they are offering to start



with is a census which they can organize at local level to give churches an accurate picture of the local populations they serve. By duplicating the results of each local census and filing one copy themselves, they hope that, in time, they will be able to build up a wider picture from which broader implications could be drawn.

The Anglican director of the agency is Mr. Leslie Paul, whose name became famous in connection with the report on deployment and payment of Anglican clergy. The Roman Catholic and the Methodist are also laymen.

On a basis broader than the diocese of Southwark, Anglican, Roman Catholic and Protestant Churches are combining for the first time ever at national level in this country to organize "Bible Weeks" throughout Britain. The project has the support of Dr. Michael Ramsey, Cardinal John Heenan, and leaders of the Free Churches.

Relevant to all this is a gift from the Pope to the British and Foreign Bible Society of a photographic copy of the *Codex Vaticanus*. From the academic point of view, this is generally considered one of the most valuable single manuscripts of the New Testament. It dates from the fourth century A.D.



It looks as if English missionary societies may find it difficult to maintain the rising graph of income of recent years. Figures for 1965 are not yet available but it does seem that there is a general recession. Oxfam (formerly the Oxford Committee for Famine Relief) has already announced a drop of nearly a million dollars on its previous year's total which approached eight and a half million.

DEWI MORGAN



Ray C. Wentworth

The Rev. Dewi Morgan

We cannot continue to love Christ without discovering Him more and more. — Pierre Teilhard de Chardin, *The Future of Man*, 33. (Harper & Row, Publishers.)

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BOOKS

Continued from page 2

to be both a poor translation and poor English; on pages 122 and 140 important words are either inverted or left out.

(The Rev.) ARTHUR A. VOGEL, Ph.D.

For Skeletons, Flesh and Blood

Avalon. By Anya Seton. Houghton Mifflin. Pp. 440. \$5.95.

Historical novels sometimes masquerade as history and sometimes as novels. Anya Seton's *Avalon* does neither, for it is well backed up by sound research into the latter part of the 10th century in England, about a hundred years before the arrival of Duke William of Normandy. It is written by a master craftsman of the novel form who has herself theorized about this art as well as worked in it.

The chief character of the story is Merewyn, born of the rape of a Celtic woman in Cornwall by a Viking raider; not until she is a mature woman does she discover that she is not the descendant of King Arthur she thought herself to be. By chance in her early youth she meets a young prince Rumon from Provence of double royal lineage — Charlemagne and King Alfred — who was shipwrecked in Cornwall on his way to England. At her mother's request, he delivers her to the English court where she serves Queen Alfrida well. In time, she too is carried away by the same raiders as sired her (her own father, no less!) and marries a Norseman. She lives in Iceland and even participates in the ill-fated attempt at colonization of Greenland. On the death of her husband she returns to England with her little family and eventually marries the thane Wulfric. The secondary story concerns Rumon whom Merewyn loved in her youth at Alfrida's court, but he was blinded by infatuation for the queen. His search for the quiet Utopia of Avalon and for the long departed Merewyn whom he had now come to love carried him across the seas even to North America. In the end, he finds his place even if not comfortably in a Benedictine monastery whither he had first been directed by Dunstan the abbot of Glastonbury.

As a background story of the wild years before the coming of the Normans it puts flesh and blood into the skeletons we historians call the conflicts between Church and State, Saxon and Dane, Viking and resident. It gives warmth and perspective from below where ordinary people fail or succeed, triumph or suffer bitter hardships, live out their lives in quiet or die cruelly. At times the plot seems forced, but this is the privilege of the novelist. Expert historians may call

Miss Seton to task here and there, but on the whole her history is decidedly good.

Perhaps the strongest feature of this book next to the dynamic quality of the narrative is the depiction of character. Dunstan the abbot and archbishop, Alfrida the queen, the atheling Rumon become monk, and Merewyn herself come off as people deeply rooted in the historical earth of late 10th century England. No substitute for a solid English history, this book has its own intrinsic value as sheer delight in reading.

(The Rev.) JULES L. MOREAU, Ph.D.

Not "The Same Old Thing"

Saving Belief. By Austin Farrer. Morehouse-Barlow. Pp. 157. \$3.75

Dr. Farrer, who is warden of Keble College at Oxford, has few peers within Anglicanism as a defender of the Faith on the intellectual front. *Saving Belief*, his most recent book, is a useful contribution to the literature of orthodox response to contemporary heresy and unbelief. Here the reader will find a presentation of the essentials of Christian theism in which new knowledge is used as masterfully as is old wisdom.

I confess to a difficulty in reading Austin Farrer which may be exclusively my



own, or shared by few. His reasoning is discursive and his style indirect to the extent that I can very easily lose the thread of his argument. Yet this is good writing as well as sound theology. Perhaps the reader should be warned against trying to skim it.

What a pity that when the intellectually gifted atheist or heretic writes about the dead God, the whole world goes into a tizzy, but when a man like Austin Farrer writes a book like this about the living God everybody assumes that it's just more of the same old thing! It isn't, at all. Christians like Farrer and Harry Blamires are far more "original" and "creative" thinkers than any of the heretics.

(The Rev.) CARROLL E. SIMCOX, Ph.D.

For Young and Old

Fairy Tales of the Orient. Selected, edited and introduced by Pearl S. Buck. Illustrated by Jeanyee Wong. Simon and Schuster. Pp. 320. \$5.95.

This is an excellent book for an adult to have on hand for reading aloud to youngsters, and at the same time, recalling tales of bygone days. Mrs. Buck has given again of her knowledge and love

of the eastern world, in this collection of Fairy Tales of the Orient. Young readers will wish to keep this book in their "forever" collections. But this is by no means for young readers only — all lovers of folklore, of whatever age, will find it charming.

MARGARET BATES ANDERSON

Religious Life Restorer

Priscilla Lydia Sellon. By Thomas Jay Williams. London: S.P.C.K. Pp. 358. 50s.

Priscilla Lydia Sellon, by Thomas Jay Williams, is the biography of the woman designated by Dr. Pusey as "the restorer after three centuries of the religious life in the English Church." Although it was 1848 before she founded the Devonport Society of the Sisters of Mercy — three years after the establishment of the Park Village Sisterhood of the Holy Cross — her community was the first to develop a strong foundation. In 1856 the two sisterhoods united to form the Society of the Most Holy Trinity.

Mother Lydia probably faced more opposition than anyone else in the controversy over the restoration of the religious life. Because she held her own ground, she paved the way for other communities.

This book is a revision of the biography which first appeared in 1950. Many new materials have been uncovered since then, making possible both this and a companion volume, *The Park Village Sisterhood*, by Fr. Williams and Allan Walter Campbell.

ELLEN SUE POLITELLA

Booknotes

God, Sex and War. By D. M. MacKinnon, H. E. Root, H. W. Montefiore, and John Burnaby. Westminster. Pp. 127. \$1.45 paper. Lectures originally delivered at Cambridge, on the subjects: "Ethical Problems of Nuclear Warfare" (MacKinnon), "Ethical Problems of Sex" (Root), "Personal Relations before Marriage" (Montefiore), and "Conduct and Faith" (Burnaby). The prevailing spirit is that of a responsible liberalism, but academic and groping after the manner of *Soundings*.

Christians and Jews. By Jakob Jocz. S.P.C.K. Pp. 55. 6/6 paper. This short but important book contains the substance of three lectures delivered at Princeton Seminary. Dr. Jocz, himself a Hebrew Christian, holds that "the Church in her encounter with Judaism is pressed into a position in which her missionary seriousness becomes the test of her Christianity. In view of the synagogue she can be the Church only if she is wholeheartedly a missionary Church." He sees, and exposes, the danger of apostasy in the contemporary tendency to substitute "dialogue" for "mission" and "evangelism."

LETTERS

Continued from page 3

The "rector of the principal parish church" whom Carpenter would make bishop of the convocation, has already been selected for his innocuousness, and he already throws more weight around than is good for the Church. Carpenter would increase the disproportion still further.

Have you forgotten how disparagingly your own correspondent wrote about Bishop Lichtenberger shortly after his enthronement? Nothing outstanding could be expected of him. The correspondent later ate his words, though I think he did it in another restaurant — I mean, publication. But it goes to show that really outstanding men get to the top by seeming to be mediocre — not deliberately, of course. Unfortunately it is all too often more than seeming.

(The Rev.) ROGER GEFFEN
Port Washington, N. Y.

"Won't Somebody Please Lead?" [L.C., January 2d] looks to our bishops for direction and includes the suggestion that "the ecumenical movement seems to be the most effective of ecclesiastical bull dozers."

All right, how about the bishops of the Anglican Communion taking the bull by the horns and extending an invitation now to Pope Paul to address the next Lambeth Conference? Perhaps at that date he could denounce any bulls issued by his predecessors against our Communion, and the Queen, in turn, could cancel 16th and 17th century regal denunciations of the Papacy.

JOHN F. ELSBREE
Brighton, Mass.

Congratulations on Dr. Carpenter's excellent article "Episcopacy: a practical proposal." It is refreshing to see a practical proposal on this subject which would allow a bishop to be a pastor in a real sense, as this one does. May this article be taken seriously by the Church.

(The Rev.) JOHN E. GILCHRIST
Priest-in-charge, St. Matthias' Church
Summerton, S. C.

Regarding your most interesting and pertinent January 2d issue, with reference to the presentation of three views on Church leadership today; our bishops will always differ from one another in their loyalties, the emphasis of their personal convictions, and the spectrum of their multi-personalities. If, however, a diocese is found to have a hail-hearty-fellow-well-met in a grey flannel suit for an episcopal leader, those who elected the man bishop are to blame for their lack of leadership.

We should be well on the way toward achieving a revised Prayer Book, a book which does not interpret the spiritual in



terms of an absolute monarchy and which employs a language to be found in today's newspapers. The only reason that we haven't got a revised Prayer Book by now is that the majority of laity and parish clergy are still addicted to our traditional "British Museum religion." Episcopalians have traditionally eluded the two commandments upon which hang all the Law and the Prophets by means of snobbery with the aid of "anti-macassars" in the form of pointed arches, neo-classic organs, baroque music, rood screens, needlework, embroidery and perhaps most of all, Elizabethan prose.

In short, I am convinced that our churchly leaders (which in almost any Church need not belong to the upper stratum of the hierarchy) are prepared to lead us only when we are prepared to follow.

EDWIN D. JOHNSON
Washington, D. C.

Only an Idea?

This is just a brief line to congratulate you and express my appreciation for the editorial in the issue of December 26th, entitled "Only an Idea?" Your last line from this, "... it follows that to say that a man has a right to advance any idea whatever and call it Christianity, so long as it's only an idea, is a flippancy of which no serious Christian has any right to be guilty, at any time, for any cause, about any idea" is the final *coup de grace* for the current wave of irresponsibility in expressing the basic ideas of the Faith.

I have followed with much interest and very serious concern the "Honest to God" debate and the current "Death of God" discussion. It seems to me that there is merit in reassessing the meaning of our words in all areas and most especially in the area of theology, but sooner or later you come down to a few basic words which express certain basic ideas that are fundamental to sanity as well as faith. Your editorial emphasizes the danger in this playing with fundamental words.

(The Rev.) ROBERT E. MERRY
Canon, Church of the Nativity
Crafton, Pa.

Wrong Cover Picture?

The January 2d issue of THE LIVING CHURCH carried the wrong picture on the cover: Instead of picturing Congress it should have been the House of Bishops with an appropriate prayer for them underneath.

The article featuring the dialogue between Bishop DeWitt and Pierre Berton is about the most frightening thing I have read in a long time. If Bishop DeWitt had had his wits about him, he would have declared all statements made by him, "not for publication." If Bishop DeWitt is as confused as he confesses to Mr. Berton, why doesn't he just abdicate his episcopal seat? Our blessed Lord once said that when the blind lead the blind they both shall fall into the ditch; little wonder that the world ignores and laughs at the Church when such muddle-headed thinking exists in the historic episcopacy (one could only hope against hope that the press had misquoted him)!

Bishop Hubbard's letter re the priest telling persons that they cannot make their Holy Communion is equally sad. It is primarily the priest, on the job in the local parish, who informs a person that he cannot make his Holy Communion because of



an improper marriage. As a matter of fact this is EXACTLY what the canon directs him to do (the canon Bishop Hubbard refers to, 16, Sec. 7): "If any Minister of this Church shall have cause to think that a person desirous of Holy Baptism, or of receiving Holy Communion, has been married otherwise than as the word of God and discipline . . . such Minister, before receiving such person to these ordinances, shall refer the case to the Bishop. . . ." His question, "Who gives any priest the right to tell anyone that they (he, properly) may not make their (his, as above) communion?" is answered in the very canon he refers to.

Every priest who has been properly trained in seminary knows that the case must be forwarded to the bishop for his judgment, but it is the priest who first tells persons that they cannot make their Holy Communion because they had been divorced prior to their present marriage. Just as the policeman on the beat administers the law, so the priest in the parish administers many phases of canon law; properly his administration goes before the judge but he is indeed the one who says: "You cannot make your Holy Communion until such time as I have presented all the facts of your case to the bishop and received his favorable judgment."

(The Rev.) GERALD L. CLAUDIUS
Rector, St. John's Church
Kansas City, Mo.

Excommunication

I was rather surprised to read Bishop Hubbard's letter [L.C., January 2nd] entitled *Excommunication*. With all due respect to Bishop Hubbard and his office, the fourth rubric at the bottom of page 84 and the rubric following on page 85 of our Prayer Book make it plain that the priest does have the choice of barring members from the altar before consulting his ordinary provided the ordinary is notified within "fourteen days after, at the farthest." I personally have never used this rubric and if I ever find it necessary to do so, I believe that I would first consult with my bishop, but the authority for the priest to do so without this prior notification is stated clearly.

(The Rev.) GORDON B. GUDGER, JR.
Rector, St. Bartholomew's Church
Hempstead, Texas

I have just read Bishop Hubbard's letter [L.C., January 2d], and some further comment seems to be called for. Although, as he points out, the canon gives the bishop jurisdiction over all such cases of persons who have remarried (outside the Church) after divorce, it is to be noted that until such judgment has been received from the bishop the minister may not "receive such person to these ordinances [Baptism, Confirmation, or Communion]." Thus, the error

would appear to lie not in the priest's statement but in his apparent failure to refer to the bishop so that the persons involved might be admitted to the sacraments.

The Bishop of Spokane's point that priests should not exercise the episcopal prerogative of excommunication is well taken, but as it is stated, it ignores the fact that both the rubrics (BCP, pp. 84-85) and Canon 16 make it the responsibility of the local minister to refuse the sacraments to those whose public behavior is clearly contrary to the requirements of the Church, until the bishop (who must be consulted) has given his judgment — with the proviso, of course, that "a penitent person in imminent danger of death" is not to be denied the sacraments (and the fact that this is stated as an exception proves that the contrary practice is the rule in other cases).

(The Rev.) WILLIAM D. LORING
Vicar, St. Andrew's Church
Highlands, New Jersey

The answer to Bishop Hubbard's question [L.C., January 2d] is found in two places. The rubrics on page 84 and 85 of the Book of Common Prayer spell out when a priest may tell someone not to make his communion. In addition, Canon 16, Section 6, (a) says: "If any Minister of this Church shall have cause to think that a person desirous of Holy Baptism, or of Confirmation, or of receiving the Holy Communion, has been married otherwise than as the word of God and the discipline of this Church allow, such Minister, before receiving such person to these ordinances, shall refer the case to the Bishop for his godly judgment thereupon."

This is a real pastoral problem to anyone in the parish ministry. It seems as though some handle the problem reasonably well without losing the people involved, while others stand up and cite chapter and verse—and so lose people at a time when they really need the ministrations of the Church. It has to be handled with considerable tact and discretion.

Nevertheless, the canon is clear and must be obeyed. Until the canon is changed, we must explain clearly and lovingly the discipline of the Church.

(The Rev.) LEROY D. SOPER
Rector, Holy Cross Church
Sanford, Florida

Creedless Liberalism

You give a page to the ignorant pronouncements of Pierre Berton and the feeble, evasive replies of Bishop DeWitt of Pennsylvania [L.C., January 2d]. Mr. Berton asks the bishop if he believes the Creed. The bishop replies with some windy generalities that do not answer the question. I am only a college undergraduate, but it seems to me that any bishop who cannot answer such an impudent question with a firm "I do!" is in the wrong line of work.

I also notice that the only thing the bishop comes out strongly for is "civil rights." Why is it that so many bishops and clergy these days are fervent for the modish, secular ideologies to the degree that they are apologetic for the historic faith of the Church? Has sociology replaced theology?

Incidentally, all praise to your editorial defense of Schweitzer in the same issue. The illiberal liberals and leftists have been attacking Schweitzer (their old hero) ever

since he condemned the United Nations' attempt to turn the Congo over to the Communists and cannibals.

GEORGE DABNEY

New York City

C.P.F. Information

The article [L.C., January 9th] in which three trustees of the Church Pension Fund answer seven questions about the Fund is excellent, and should clear up many misapprehensions and much misinformation. The table showing the comparison of the Church Pension Fund with the systems of five other Communion closest in size to the Episcopal Church does demonstrate the higher average pensions realized by those in the Church Pension Fund. It might have been helpful had the trustees also indicated the assets of the other retirement pension funds for a comparison of financial return.

If the basic criticism is that there are not sufficient assets in the Fund for men to receive an adequate pension on retirement, or that men should be allowed to retire earlier, then the Church as a whole should raise the millions of dollars necessary to provide for this. If it is a necessity, it is morally lax for the Church not to face this responsibility. And to raise such sums of money would not be immoral visavis the MRI program or the other needs of the world. Our clergy live in the United States of America, where certain minimum living standards obtain and the Church should be geared to something better than this.

Congratulations on "Information!" and may we have more of it!

(The Rev.) JOHN BAIZ
Rector, Calvary Church
Pittsburgh, Pa.

Many thanks for publishing the article on the Church Pension Fund [L.C., January 9th].

Happy New Year.
(The Rev.) WILLIAM J. BARNDIS
Vicar, St. Paul's Church
Ogallala, Neb.

Thank you for the excellent reply [L.C., January 9th] made by the three lay trustees of the Church Pension Fund to the article entitled "Information Please!"

The gentlemen in question made a forthright, clear, unemotional statement which I feel will set the picture straight and answer many of the questions critics of the C.P.F. have asked.

I must add that I was most impressed by the reply made by these laymen. They



could have issued a "blast" to the clergy-men involved, instead they answered calmly and in the spirit of charity.

These two articles did provoke in me a "concern" and that concern is that it is so easy to be a carping critic of what our Church is doing not only on a national level but a diocesan level as well. Some critics are so petty and small that it does the cause of Christ a disservice and one gets rather

VACATION BOUND

this Winter?

Week after week *The Living Church* carries the listing of services of Episcopal churches — all of whom are concerned enough for your spiritual welfare to pay money to have you informed as to their location and schedule of services.

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(The Rev.) F. LEE RICHARDS
Rector, St. Stephen's Church
Cohasset, Mass.

Comfortable Pew

It is not surprising to find the diocese of California sponsoring lectures by the agnostic author of *The Comfortable Pew*. More difficult to understand is your devoting an entire page of your expensive gazette to an account of his unreflecting impertinences [L.C., January 2d].

The only excuse for your existence is the propagation of the Catholic religion. When that religion is attacked by bishops, seminary professors, and other formidable adversaries, you are certainly justified in reporting their apostasies; but when you make a feature story out of the inane remarks of an inconsequential publicist, you undermine your own foundations.

If the gates of hell cannot prevail against the Church, surely we need not dignify the trivial opinions of every passing critic, con-

cerning which it suffices to observe, in the words of Dean Inge, "He who is wed to the spirit of this generation will be a widower in the next."

(Maj.) H. W. GLEASON, JR.
Carlisle, Pa.

Editor's comment: We are afraid that the agnostic author of *The Comfortable Pew* has more influence than Major Gleason realizes. We know of no acceptable substitute for reporting to our readers just what the enemy of the Faith is up to, and that is why we often report the words and deeds of such in full detail.

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.

MARRIAGE

Continued from page 11

selling. In a world fast moving and complex and where special competencies are increasingly in demand, the Church may find in pastoral institutes and counseling centers a way whereby its pastoral care can be honestly and effectually offered to modern Christians whose troubles seem fully as inventive and prolific as their creativities.

Further, we can and ought to be more winsome and imaginative in our teaching programs. It is most natural for the Church to offer married persons opportunities to sit down for discussion about their marriages. The expectations of married persons need to be aired and clarified while the assumptions of their commitment to the permanence of marriage is faced. Marriage is both a gift and an achievement, and we need an openness to constantly assay our readiness to enter into the responsiveness it demands and the responsibilities it promises. And more, the Church can help married persons see that their vows of fidelity to each other under God need not result in a deadening and unexciting burden, but that marriage can become the basis for a truly creative relationship.

In conclusion, the Church can continue to be a good neighbor, especially in urban and suburban situations where a high mobility rate has made the moving van one of the more common vehicles. Our time needs the continuing visiting and counseling of sensitive and knowledgeable priests and the warm and inviting concern of an alive parish. Small-town America, with all its foibles, practiced the art of neighborliness in good humor and with trustworthiness and compassion. Urban and suburban life, by and large, does not duplicate either the weaknesses or the virtues of a rural or small town ethos and, while we may be delivered from some nuisances in suburbia, we are speedily delivered into others with a lack of clear consensus as to the meaning of neighborly responsibility one of the most onerous. The Church, on the other hand, remains a fairly unambiguous expression of personal concern in our highly mobile society, and it is given an added importance as it is called upon to assume certain spiritual and emotional burdens which were once the prerogative and even the joyful responsibility of friends, closely encamped relatives and neighbors.

Certainly, ours is no time for anemic or fainthearted planning and action in the Church's pastoral care. Most especially to those whom God hath joined together, the Church is challenged to be alert to its strategic importance in the shaping of creative possibilities in the dilemmas, the confusions, the loneliness and the new openness of modern men and women today.

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The Rev. Sumner Walters, Ph.D., Headmaster
Fifth & Cottage Avenue, San Rafael, Calif. 94901

When writing Schools
please mention *The Living Church*

RECTOR'S REPORT

Continued from page 13

35½ hours. In all, my attendance at meetings in the parish, the diocese, and the community required 434 hours, or nearly 11 forty-hour weeks.

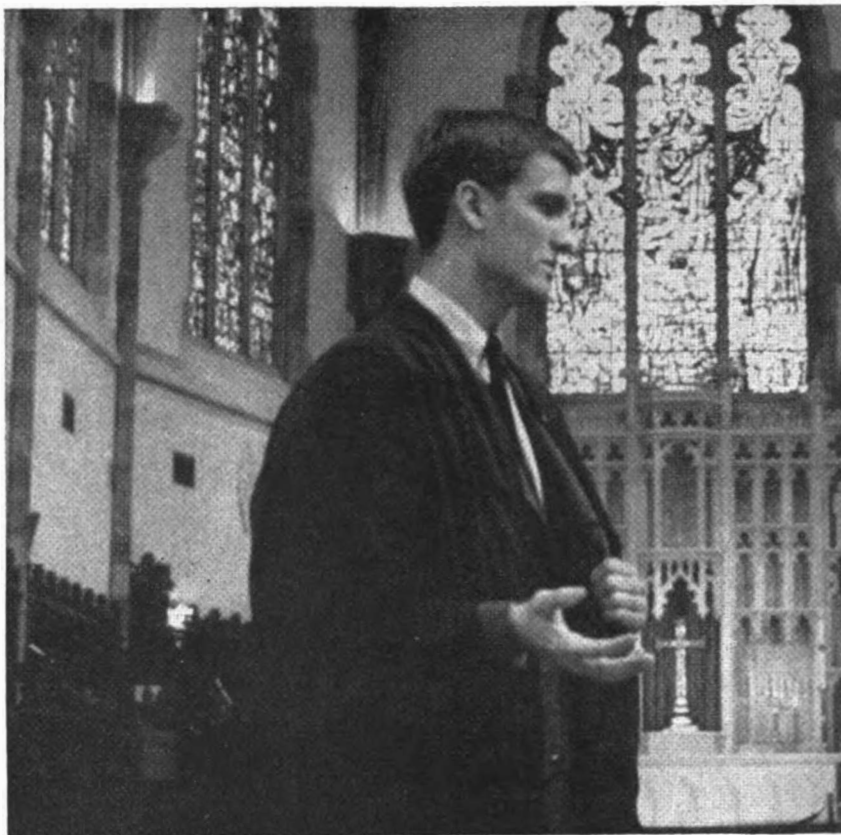
But one of the biggest time takers is driving. Some 14,000 miles on the business of the Church in this year past. If we can estimate an average of 40 miles per hour, it would mean 350 hours, or nearly 9 forty-hour weeks just driving a car.

How many hours should a priest work? Some would say that the clergy work only one hour a week. Others will tell you that he is on duty 24 hours a day. The truth must lie somewhere in between. He is on call, like a fireman, 24 hours a day. Unlike the fireman at the firehouse waiting for the alarm to sound, there is no 3 days on and 3 days off for the priest. I have attempted to record the hours spent in actually doing the work of the Church. Insofar as is possible I have tried to put these varied activities into general categories, and compare the time spent with the norm of the so-called work-a-day world. There are occasional overlaps, but this profession defies an accurate time-study. We can only hope for an over-all picture.

The record shows that for 45 weeks in the past year I was actively engaged in the work of the Church for 2,474 hours. This works out to an average of 54 hours a week. For 2 weeks of the year I was in the hospital for surgery. During the 5 weeks of recuperation I found myself involved with the work of the Church for 132¼ hours, for an average of 26½ hours, even though I was technically on sick leave. The total hours — 2,506½. A forty hour, fifty week work year would mean a work year of 2,000 hours, without taking into account any holidays.

For a priest, as for every Christian, there is the duty of personal stewardship of all that God gives us to use and enjoy. We cannot indulge in a final modesty at this point; this must be part of the record too. My family income last year was \$4,900.00. We have returned to God through his Church, by way of the general parish funds, the auto use account, the endowment fund, the Presiding Bishop's Fund, and other appeals, \$639.30

What is a rector's job? I don't really know. Have I offered leadership by work, by prayer, by stewardship, by personal example to the people committed to my care? I have tried to do the job at hand the way I saw it. This is my record. Am I a good minister, priest, rector? Jesus said there was no one good, but God. This is true. The rest of us just plug along. If we plug along in harmony with our God-given abilities and capacities, I am sure that He will give us credit at least for that.



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Sure this seminary student is nervous. And he'll preach a better sermon because of it, as you know yourself from speaking on your feet.

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Seminaries, like all forms of graduate school, are expensive. It costs \$3500 or more a year to keep a man here. Most students can barely afford to pay one third of this amount. The crucial two thirds must come from you, your parish and your diocese.

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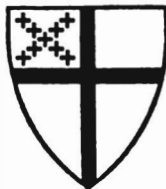
DIRECTORY

Berkeley Divinity School, New Haven, Conn.
Bexley Hall, the Divinity School of
Kenyon College, Gambier, Ohio
Church Divinity School of the Pacific,
Berkeley, Calif.
Divinity School of the Protestant Episcopal
Church in Philadelphia, Philadelphia, Penna.
Episcopal Theological School, Cambridge, Mass.
Episcopal Theological Seminary of the Southwest,
Austin, Texas

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

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City _____ State _____

The Seminary I am most interested in is _____

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Refer to Key on page 24

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

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 noon; at Church Sun 7

WHITTIER COLLEGE Whittier
ST. MATTHIAS 146 So. Washington Ave.
 Rev. Messrs. A. E. Jenkins, A. L. Young, J. B. Grosso
 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 Ferrall, 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. Minch, 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 Phinney, 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 Hutton, 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. Canon, 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 Belford, John Danforth, Charles Patterson, Christopher Senyonjo
 Sun 8, 9:30, 11; Thurs 11

R.P.I. and RUSSELL SAGE COLLEGE Troy
ST. PAUL'S 3d & State St.
 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. Chwmm 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. Ortmayer, 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

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Ordinations

Priests

Albany — The Rev. David S. Langdon, curate at St. Stephen's, Schenectady, N. Y.; the Rev. Allan J. Stiffear, curate at St. Michael's, Colonie, N. Y.

Central New York — The Rev. Elliott F. Metcalf, curate at Trinity Church, Watertown, N. Y.

Connecticut — The Rev. Messrs. Noel Justin O. Amadi, (for the Bishop of Owerri, Nigeria), continues at Yale Divinity School; Malcolm H. McDowell, Jr., curate at Grace Church, Broad Brook, and at Christ Church Cathedral, Hartford, Conn.; and Halsey Stevens III, curate at St. Paul's, Woodbury and Church of the Epiphany, Southbury, Conn.

Long Island — The Rev. John R. Dreesen, assistant at St. Alban the Martyr, St. Albans, N. Y., address, 189-17 Turin Dr., St. Albans (11412).

South Dakota — The Rev. Bruce S. Marks, missionary at the Cheyenne River Mission, Eagle Butte, S. D.

South Florida — The Rev. Messrs. Albert P. Connolly III, vicar of Our Saviour, Palm Bay, address, 574 S.E. Jersey Lane, Palm Bay, Fla. 32905; Gary C. Farmer, curate at Good Shepherd, Dunedin, address, Box 996, Dunedin, Fla. 33528; Charles S. Hotchkiss, curate at St. Mary's, Tampa, address, Box 10757, Tampa, Fla. 33609; Frederick F. Hovey, Jr., vicar of Gloria Dei, Cocoa, address, Box 3005, Cocoa, Fla. 32924; Hoyt B. Massey, curate at St. Michael's, Orlando, address, 2509 N. Westmoreland Dr., Orlando, Fla. 32804; and David I. Snellau, curate at Emmanuel Church, Orlando, address, 1628 Flacon Dr., Orlando, Fla. 32803.

Tennessee — The Rev. William P. Nevils, priest in charge of Trinity Church, Mason, and on the staff of Holy Communion, Memphis, Tenn., address, 4645 Walnut Grove Rd., Memphis.

Virginia — The Rev. John O. von Hemert (for the Bishop of Long Island), assistant at St. Paul's, Alexandria, Va.

Deacons

Virginia — M. Edgar Hollowell, Jr., deacon in charge of St. John's, Columbia, Va.

Renunciation

On December 30, 1965, the Rt. Rev. George H. Quarterman, Bishop of Northwest Texas, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the Renunciation of the Ministry, made in writing by Edward P. Miller.

Armed Forces

Chap. (Maj.) Mills Schenck, Jr., USAF, 2319 W. Mistletoe, San Antonio, Texas 78201. He is stationed at Lackland AFB.

Retirement

The Rev. Robert D. Crawford, former vicar of St. Paul's, Vermillion, S. D., has retired from the active ministry. Address: 215 Lewis St., Vermillion, S. D. 57069.

Resignation

The Rev. William K. Hubbell has resigned as professor of Ecclesiastical History at the Episcopal Theological Seminary in Kentucky, effective February 2d. He will continue as chaplain to the Episcopal students at Transylvania College, and will be a non-stipendiary assistant at St. Michael's, and will be manager of the Trade Book department of Wallace's Book Stores, Inc., Lexington, Ky.

New Addresses

The Rev. Robert W. Bain, M.D., Phebe Hospital, Box 1046, Monrovia, Liberia, West Africa.

The Rt. Rev. William Davidson, 1004 Manor Rd., Salina, Kan. 67401.

The Rev. Robert Delgado, 1000 Fifth Ave., Beaver Falls, Pa. 15010.

The Rt. Rev. Thomas A. Fraser, Jr., 201 St. Alban's Dr., Box 17025, Raleigh, N. C. 27609.

Deaconesses

Dss. Jeannene F. Wright, The Convent of the Transfiguration, 495 Albion Ave., Glendale, Ohio 45246.

Restoration

On December 15th, the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, acting in accordance with the provisions of Canon 65, Sections 2 and 4, remitted and terminated the Sentence of Deposition pronounced April 6, 1961, on Earl Raymond Baublitz, and restored him to the Order of the Priesthood.

Laymen

Mr. Thomas P. Dimeo, treasurer and secretary of Dimeo Construction Co., has been appointed general chairman of the 1966 Episcopal Charities Fund Appeal, by the Rt. Rev. John Seville Higgins, Bishop of Rhode Island. Ten agencies benefit from this diocesan fund. Mr. Dimeo is a communicant of St. Luke's, East Greenwich, R. I.

Mr. Lawrence E. Laybourne, assistant publisher of *Time* magazine, has been appointed a member-at-large of the general division of laymen's work of the Executive Council, by the Rt. Rev. John E. Hines.

Laywomen

Mrs. Margaret M. Hill is director of Christian education at Trinity Parish, Tulsa, Okla.

DEATHS

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

The Venerable Canon Harry J. Stretch, archdeacon in the diocese of Long Island, died on January 13th, at the age of 68.

Canon Stretch was a graduate of St. Stephen's (now Bard College), and of General Theological Seminary, and was ordained to the priesthood in 1923. He served for several years in Liberia, and then as rector of St. Alban the Martyr, St. Alban's, N. Y., for 18 years. He was appointed archdeacon in 1946.

A Requiem Mass was celebrated at the Cathedral of the Incarnation, Garden City, L. I., N. Y. The family requested that memorial offerings be made to the women's branch of the archdeanery of Nassau and Queens.

Canon Stretch is survived by his wife, Muriel Bates Stretch, 3 sons, the Rev. Peter Stretch, Jerome and Timothy, and others.

Elfreda Braun Junker, widow of the late Rev. Valentine Junker, and mother of the Rev. Curtis W. V. Junker, rector of Trinity Church, Tulsa, Okla., died in Baltimore, Md., on December 25th, at the age of 80.

Mrs. Junker was housemother at Canterbury House, Southern Methodist University, Dallas, Texas, for several years. Her husband had been archdeacon of South Dakota, rector of Trinity Church, Watertown, S. D., and of Emmanuel Church, Ansonia, Conn.

The Burial Office and Requiem were read in Emmanuel Church, Ansonia. Memorial gifts will benefit scholarship funds for continuing education.

Mrs. Junker is survived by three sons, two daughters, and eleven grandchildren.

Mr. Richard P. Williams, Jr., former principal and faculty member of Episcopal High School, died in Alexandria, Va., on January 4th, at the age of 79.

Mr. Williams was a graduate of Episcopal High, and of the University of Virginia. He was head of the Latin department for many years, and was principal when he retired in 1951. He continued as head of the classics department until his full retirement in 1958. He served as Infantry captain with the 80th Division, in WW I.

He is survived by his wife, Gertrude Bass Williams, two sons, and a daughter.

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.

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ALTAR GUILDS: Linen by the yard for the Altar, dachon and cotton and cottons for choir and clerical vestments. Linen 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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ASSISTANT PRIEST wanted for specialized work with a team of clergy in a large parish in California University town. Main responsibilities Christian education and young people. Imperative that such a man have both training and experience in these fields in addition to a desire to specialize in them. Parish is Prayer Book Catholic. Resumé to Box M-302.*

D.C.E. wanted for Eastern parish. State qualifications, experience, salary asked, and all data first letter. Reply Box S-303.*

POSITIONS WANTED

ENGLISH PRIEST, rector of Canadian city parish, available Sunday duty July or August, return for house. Reply Box H-305.*

PRIEST, mature, conservative, patriotic, law-abiding, desires post in the South; willing to be vicar or assistant. Doctor's degree; can offer the highest recommendations. Write: Box 343, Wakefield, R. I.

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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 Watska Ave.
The Rev. R. Worster; the Rev. H. Weltzel
Sun Masses 7, 9 & 11; Daily Mass, 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 6:30, 7:30, 9, 11; Daily 7:15, 5:30; also Tues, Thurs, HD 6; Fri & HD 10; HD 6; 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

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; Wkdays 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, Ph.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

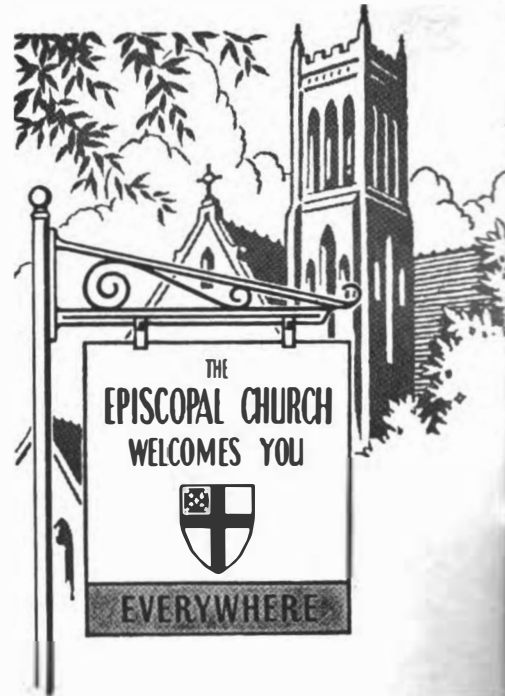
HEAVENLY REST 5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 8 & 9, 11 MP Ser 11 ex 15; Wed HC 7:30; Thurs HC & LOH 12; HD HC 12

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. Woppler
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



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

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

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

WOODSTOCK, VA.

EMMANUEL CHURCH E. Court St.
In the beautiful Shenandoah Valley
Sun HC 8, 11 (1S) MP 11

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.

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