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December 11, 1966

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The Pike Letter

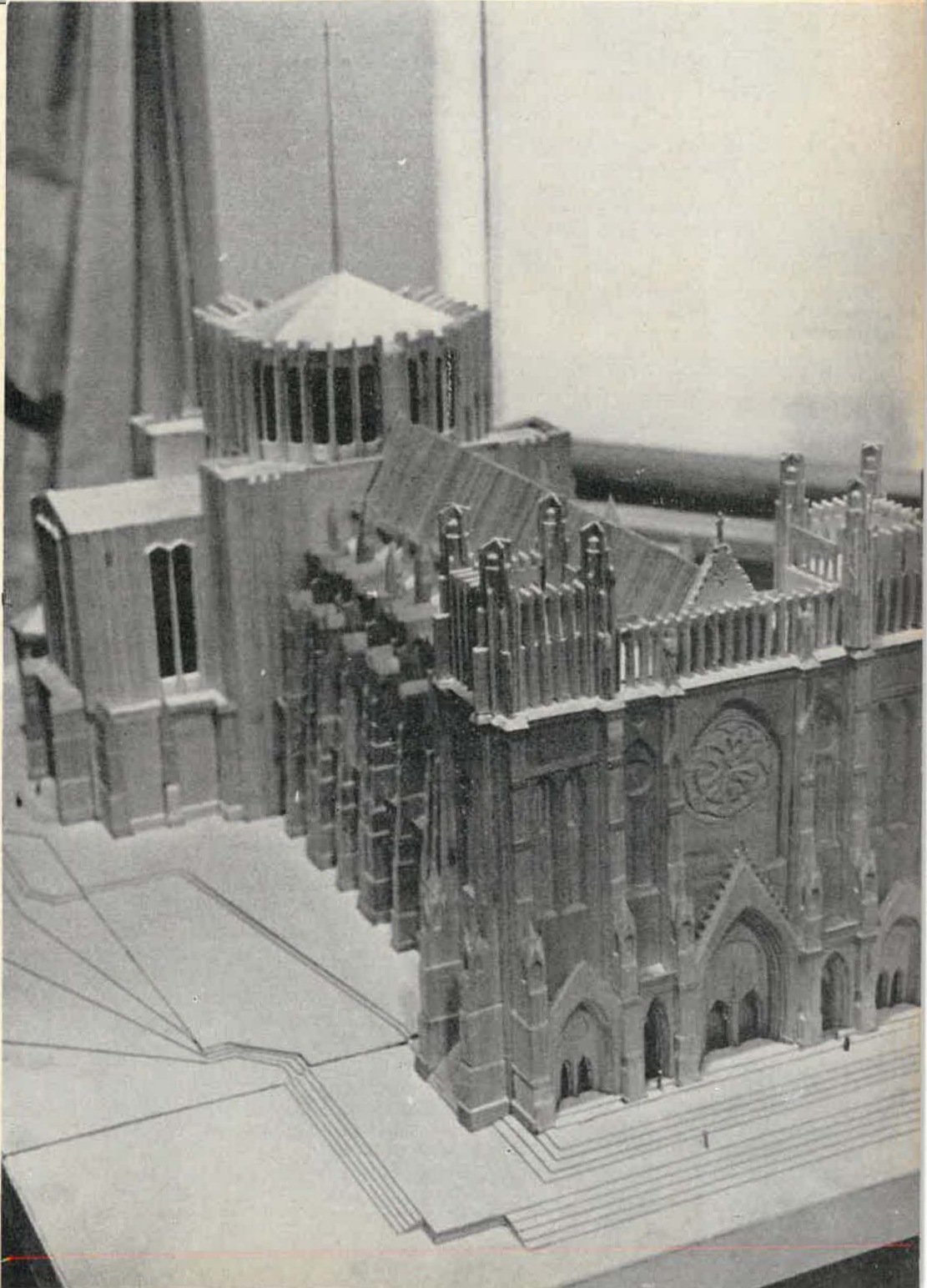
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New York:
Cathedral Plans

[page 7]

Bob Noble

Model of
the proposed
Cathedral of
St. John the Divine





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The Living Church

Volume 153 Established 1878 Number 24

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

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THINGS TO COME

December

11. Third Sunday in Advent
14. Ember Day
16. Ember Day
17. Ember Day
18. Fourth Sunday in Advent

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

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

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BOOKS

New Testament Illustrations. By Clifford M. Jones. Cambridge. Pp. 189. Cloth, \$4.95; paper, \$2.45. (The Cambridge Bible Commentary on the New English Bible.)

The illustrations of the New Testament which this volume contains are not for preachers, but for readers. Like the volume *Understanding the New Testament*, *New Testament Illustrations* is intended to accompany and supplement the volumes of the *Cambridge Bible Commentary*. It does so by bringing together pictorial material of three kinds: (1) photographs, (2) maps and plans, and (3) charts and diagrams.

The photographs are of two groups. The first contains pictures of places or objects associated with the New Testament. They are intended to help in visualizing scenes of everyday life in New Testament times, and objects of everyday use. The second group contains reproductions of works of art, some chosen because of the religious insight which they show and some chosen for the accuracy of detail with which they are done. The charts and diagrams summarize quickly material which would take a long time to read.

The book is organized in six sections of which by far the longest deal with the historical, geographical, and social background of the New Testament, with the growth of the New Testament in Greek and other versions including the English; and with Christian art. The remaining sections, which are very helpful in study, deal with signs and symbols, maps and plans, and charts and diagrams. It is much easier to follow and to understand the Synoptic and Fourth Gospel variations in the account of the Last Supper after reference to Chart 200, to give but one instance.

Bibliographies extending the range of the main sections of the book are included. There is an index of subjects and an index of texts.

Those who have found the *Cambridge Bible Commentary* useful and stimulating in other volumes will find it more so after combining this book with the volumes of text. But the book is not limited. It could be used alone or with any standard commentary. And it does not require a specialist's knowledge of original language to bring illumination.

(The Rev.) FRANK L. SHAFFER
Christ Church
Springfield, Ill

* * * *

2000 Years of Christian Art. By Eric Newton and William Neil. Harper & Row. Pp. 318. \$8.95 through December 31st; \$9.95 thereafter.

It would be a mistake to suggest that there is anything new and unprecedented in the work of Newton and Neil. There are other surveys of Christian art in

which the effort is made to interpret that art by the faith and life it expresses. But as a rule such efforts become labored and factual as their authors strive to make the theology and the art "come out even" with each other. In other words, there is generally a lack of thorough integration between theology and art in such studies.

In *2000 Years of Christian Art*, the chapters on art by Eric Newton and the chapters on theology by William Neil might well have come from one mind, heart, and pen, so splendidly do their respective visions combine. The result is an integrity of conception and description almost unique in this field.

This is Eric Newton's last work before his sudden death in 1965. A recognized art critic and a man of profound religious convictions, he had never before published a book on Christian art under his name. William Neil, an eminent theologian and writer, is warden of Hugh Stewart Hall and reader in biblical studies at Nottingham University.

GEORGIANA M. SIMCOX
People and Places Editor

✦ ✦ ✦ ✦

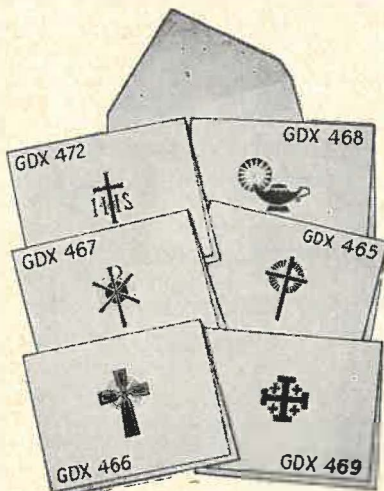
Makers of Contemporary Theology: Teilhard de Chardin, by Bernard Towers. Pp. 45; **Dietrich Bonhoeffer**, by E. H. Robertson: Pp. 54. John Knox Press. \$1.25 each.

Bernard Towers believes that Teilhard's work is best understood in terms of his personal history. He devotes nearly two-thirds of his volume, *Teilhard de Chardin*, to a study of the subject's development as a person — his childhood passion for nature, his lengthy theological training, his equally long scientific education, his years as stretcher-bearer in the trenches of WWI, his determination to continue his theological speculation despite the steady refusal of his ecclesiastical superiors to permit their publication. It wasn't possible for the author to present so much biography and also a thorough exposition of Teilhard's complex theological "system." Nevertheless, the major ideas are covered, especially Teilhard's profoundly optimistic belief that natural evolution represents an unfolding of God's purpose for creation, which is the maximization of complexity, consciousness, and thus, of love. Another of Teilhard's propositions that is well presented is that the ongoing effects of the Incarnation ("Christogenesis") assures the future development of *Homo sapiens* toward perfection. Readers of Towers' book will be well equipped to turn to Teilhard's writings, the English translations of which are listed.

Dietrich Bonhoeffer, by E. H. Robertson, is a first-class primer for an understanding of Bonhoeffer, the martyred hero of the anti-Nazi "Confessing Church." Bonhoeffer's activities in the German resistance movement ranged from the

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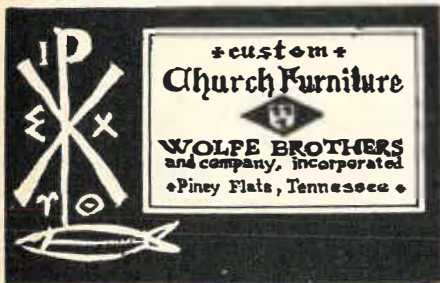
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heart-rending decision not to take refuge in America in 1939, to acting as an official peace-plenipotentiary for the movement in 1942 in a meeting in Sweden with the Bishop of Chichester. Imprisoned in 1943, he was tragically executed at the very end of the war. Robertson's little book packs into its scant pages a valuable, balanced view of Bonhoeffer's writings. It is too easy to read only portions of *Letters and Papers from Prison* — as happens even in seminary theology courses — and have the impression that Bonhoeffer would dispense with the formal Church in favor of "religionless Christianity." Robertson makes clear that this is a caricature of Bonhoeffer's thought based on ejaculatory questions of an imprisoned theologian. They must be balanced by understanding that Bonhoeffer had a high view of the Church's calling to dynamize all of society through word, sacrament, and example. Bonhoeffer urged, however, that the Church not behave as if she were a besieged fortress defending the last remnants of her territory, "religion," and the so-called "ultimate questions." Rather, because God had become man in Christ, Bonhoeffer taught that the Church calls man to accept freedom from all systems including her own, to be man in the fullest possible sense. A list of Bonhoeffer's writings now available in English is appended.

(The Rev.) **ALFRED TRAVERSE, Ph.D.**
Pennsylvania State University

* * * *

Junipero Serra, Apostle of California. By **M. V. Woodgate.** Newman Press. Pp. 162. \$3.95.

A life of almost incredible achievement lay before the frail little son of an Italian peasant couple neither of whom could read nor write. Fortunately there lived close by some friars of the Franciscan order, who early discovered that the boy was unusually intelligent, and who took it upon themselves to educate him. As he grew older he became one of them, taking the name Junipero Serra, continuing his studies, and eventually teaching at a university.

Always he had a dream of traveling abroad to take the Gospel to the Indians, and one day this dream came true, but not until many difficult miles had been covered, by mule or on foot, and innumerable hardships had been endured. First to Mexico, and then slowly up through California, establishing mission after mission, this idealistic, dedicated little man went on, suffering much of the time from an infected leg which never properly healed, and which made his journeying all the more arduous. Working, of necessity, with Spanish governors and soldiers was frequently a source of worry and frustration to him since they seldom shared his compassion for the Indians' welfare. But when he died at the age of seventy the goal which he had

set for himself so long ago had been reached. The missions which he had started with such devotion were all thriving, and his beloved Indians much the better off for having known Junipero Serra. And this is the story we read in *M. V. Woodgate's Junipero Serra, Apostle of California.*

FLORENCE MARQUARDT
Christ Church
Whitefish Bay, Wis.

* * * *

Mysticism and Ecumenism. By **Robley Edward Whitson.** Sheed and Ward. Pp. xv, 209. \$4.95.

Robley Edward Whitson, a Roman Catholic theologian, is concerned with the fact of Christ's universal significance for the salvation of mankind, and the relatively small number of men, both historically and geographically, who are embraced by the Christian Church. If Christianity could see itself in New Testament times as a "fulfillment" of Judaism, so it must see itself as a "fulfillment" of all men's religious quests in a *fullness of times.*

One way to approach this truth is by analysis of the mystic quest, and its similarities in Christianity and in the great non-Christian religions both ancient and modern. The author's essays and introductions in *Mysticism and Ecumenism* are designed therefore for selective texts from mystical writings, both Christian and non-Christian, with comparisons of their rational and extra-rational elements. The book is thus an interesting response to the Vatican Council's declaration on the non-Christian religions that calls for dialogue and service, not for conquest and imperialism.

(The Rev.) **M. H. SHEPHERD, JR., Ph.D.**
The Church Divinity School
of the Pacific

* * * *

The New Dialogue Between Philosophy and Theology. By **James A. Martin, Jr.** Seabury. Pp. 211. \$5.95.

It's fortunate that professors' salaries have gone up, for this rather costly item could hardly be recommended for popular consumption. For, after tracing historically in the first chapter the dialogue between philosophy and Christian theology from Tertullian to the present James A. Martin's treatment of philosophy in the remaining chapters of *The New Dialogue Between Philosophy and Theology* is substantially limited to the analytical school. Quotations from philosophers and theologians abound — Blackstone, van Buren, Mitchell, Hepburn Hick, G. E. Moore, Wittgenstein, Ryle, Wisdom, J. L. Austin, Findlay, Hare, Horder, Cox, Ian Ramsey, Dille, and others.

Dr. Martin's answer, at the completion of his book, to the question raised at the beginning, "What has Athens to do

with Jerusalem?" is that "... they cannot avoid coexistence, and increased traffic between them can enrich both." This reviewer may only be revealing his personal limitations but I sincerely hope that future traffic will be less exhausting. Seven consecutive sentences filled 43 lines, one sentence extending twelve lines and containing ninety words! And the plethora of polysyllabic verbiage is inexcusably obfuscating.

(The Rev.) DONALD G. STAUFFER
St. Andrew's Church
College Park, Md.

Booknotes

By Karl G. Layer

The Compassionate Society. By Kathleen Jones. S.P.C.K. Pp. vii, 86 paper. 6s. (84¢). Some of the points where theological and social issues meet in the present-day welfare state are examined.

Christianity in a Mechanistic Universe, and other essays. Edit. by D. M. MacKay. Inter-Varsity Press. Pp. 125 paper. \$1.25. A symposium of essays by four British scientists, on the relation of the Christian faith to scientific views of man and the universe. Contributors are Frank Rhodes, Donald MacKay, David Ingram, and Robert Boyd.

Theological Dictionary of the New Testament: Vol. III. Edit. by Gerhard Kittel. Eerdmans. Pp. 1,100. \$22.50. The translation of Kittel's *Theologisches Wörterbuch zum Neuen Testament* continues, with articles on words beginning with *theta* through *kappa* in volume three. Eleven hundred pages of indispensable scholarship.

Dialogues With God. By O. Thomas Miles. Eerdmans. Pp. 185 paper. \$2.25. A book of prayers for day to day Christian living, written by a Presbyterian minister.

Creed and Drama. By W. Moelwyn Merchant. Fortress. Pp. 119 paper. \$1.95. A discussion of the way in which dramatists of all ages have thought about nan. Pivotal plays in the history of the theatre—from Sophocles to Fry and Brecht—have been chosen to illustrate certain beliefs concerning human destiny and the dramatic form in which they were successively cast."

Ernest Hemingway. By Nathan A. Scott, Jr. Eerdmans. Pp. 46 paper. \$.85. A critical essay on the life and work of his contemporary American author.

Voices From Intercession. By Elva McAllister. Moody Press. Pp. 61 paper. No price given. A book of poetic meditations for situations arising in daily life.



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The Living Church

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A Weekly Record of the News, the Work,
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EPISCOPATE

Pike Letter Belatedly Mailed

In a letter to all bishops of the Episcopal Church dated November 15th, the Rt. Rev. John E. Hines, Presiding Bishop, explains his failure to transmit to the bishops a letter written by the Rt. Rev. James A. Pike and dated March 8th.

Look had published a special article about Bishop Pike, entitled "Search for a Space-age God," in its issue of February 27th. The reporter who interviewed the California bishop for this article quoted him as saying a number of things which shocked and offended many Church people. As a result of this, Bishop Hines and the presidents of the provinces of the Church met with Bishop Pike to discuss steps to be taken to correct the record. This meeting has been erroneously described in some sections of the press as a confrontation at which Bishop Pike was in effect ordered to resign his jurisdiction or stand trial for heresy.

The text of Bishop Hines's letter of November 15th to the bishops follows:

"Following a meeting of the presidents of the provinces called by me and attended by Bishop Pike shortly after the article appeared in *Look Magazine*, it was agreed, as I recall it, that Bishop Pike would write a letter to *Look Magazine* clarifying what appeared to be some misunderstandings on the part of the author of the article concerning what Bishop Pike had actually said. Just to mention one quoted: 'I have jettisoned the Doctrine of the Trinity,' which statement Bishop Pike told us he did not use in that form. I agreed to transmit a copy of Bishop Pike's letter to *Look* when it should arrive in my office to all bishops of this Church inasmuch as it would be clarifying. The question was asked during the meeting of the House of Bishops by certain of the press as to whether that letter had been transmitted from this office to the bishops. I was vague in the matter at that time but did not believe that I had so done.

"On my return here I have recovered a copy of Bishop Pike's letter to *Look* and am now transmitting it to you at his request and also because it could afford resource material in this whole matter. I now am able to reconstruct a little bit of what happened, by way of some explanation. It was hoped that Bishop Pike's letter to *Look* would be one which *Look* hopefully would publish, but when I saw the copy of the letter I felt that its length would automatically bar the possibility of its being published by *Look Magazine*. I then transmitted a copy to each of the presidents of the provinces

but did not send it to each bishop. This may well have proved to be faulty judgment on my part at the time, for which I would apologize, but I think both Bishop Pike and you are due this explanation as well as a copy of his letter."

Bishop Hines enclosed with his own letter the text of Bishop Pike's original letter to *Look*, which that magazine never published. It runs to six pages in length, typed and single-spaced.

In the course of this letter, Bishop Pike said: "With regard to the Trinity, the Virgin Birth, and the Incarnation, I do not recall (in the interview with the *Look* reporter) using the verb 'jettisoned'; it is not a word that is in my working vocabulary. But the word, though colorful, is not inappropriate, and the quotation using it correctly reflects my views. . . ."

Bishop Pike explained in detail his position concerning his alleged ordination of a woman (Deaconess Phyllis Edwards) to the diaconate; also his handling of the case of a priest canonically under his



jurisdiction serving on the staff of the Presbyterian cathedral in Edinburgh, Scotland; and his own arrest and deportation from Rhodesia at the end of a day in that country. All of these matters had been dealt with in the *Look* article.

The *Look* reporter quoted Bishop Pike as saying that at their meeting in Glacier Park, at which heresy charges against him were heard and dismissed, the bishops might have acted differently "if they only knew what I had in my brief case." In his letter Bishop Pike explains that his reference was to the manuscript of his book, *What is This Treasure?* which was in his briefcase at the time when he appeared before the House of Bishops' committee on theology and which, he contended, provided sufficient answers to critics of his theology.

Bishop Pike was quoted in the *Look* article as saying: "The Moslems offer one God and three wives; we (Christians) offer three Gods and one wife." In his letter, he explained that "with the changing of the meaning of the word 'person'

since the Renaissance, it is very difficult to present the doctrine of the Trinity in a way which does not seem to be affirming three Deities."

In a later development, Bishop Pike has announced that Bishop Hines has promised "very shortly" to appoint a committee to study the charges against Bishop Pike's "personal and official" character. Bishop Pike is demanding to know the names of all the members of this committee and the right to appear before it. But the Rev. Canon Charles M. Guilbert, secretary of the Executive Council, has said that there is nothing in Church law giving the accused a right to appear before a pre-trial investigating committee of this nature to present his arguments. It is only when the case comes to the Court for the Trial of a Bishop that a bishop is formally on trial.

At present the Court for the Trial of a Bishop does not have its full nine-member complement, which cannot be filled until the House of Bishops meets next September.

In an interview in New York, Bishop Pike said of the impending investigation and possible trial: "I expect to be fully exonerated—or deposed." He said that since the heresy issue broke into the news in September he had received hundreds of letters supporting his stand. "I have become the focus of something very deep in people who want to live now and think now," he said. "We are now getting a much larger hearing for constructive new theology than before." Concerning the vote of censure of him at the meeting of the bishops in Wheeling, he said: "I was violated as a person."

Concerning Birth Control

In a special message, the Presiding Bishop, the Rt. Rev. John E. Hines, has made it clear that the Episcopal Church through its General Convention fully supports the U. S. government in its effort to render assistance in population control both within the United States and in other nations. He called upon the Episcopal Church to double the funds allocated towards birth control throughout the world. He also stated that as part of the effort pilot birth control clinics are currently being sponsored by the Church both within the United States and overseas.

Citing the vigorous support of the

million member Anglican Communion in this matter as well as the support of the Episcopal Church's 1961 and 1964 General Conventions, Bishop Hines commended to all Episcopalians the bishops' statement on population, poverty, and peace, made last month in Wheeling, W. Va.

The bishops' statement affirms and supports "programs of population control, recognizing and proclaiming that the population explosion has become a world crisis in which personal responsibility affects all strata of society." "Family planning," the statement went on, "is not only for those who are poor but also for all who would accept social responsibility seriously. We therefore support the availability to all of legitimate birth control services within the United States and the creation overseas of pilot programs which may persuade people and governments that such programs on a larger scale are practical and effective."

L. C. Correspondent Consecrated

The Rev. Richard Rutt, a man who has worked in Korea for a number of years, a student of Italian and medieval Latin, a former sublieutenant in the Royal Naval Reserve during WW II, recent rector of St. Michael's Seminary in Oryu Dong, Seoul, and THE LIVING CHURCH correspondent for Korea, was consecrated Assistant Bishop of Taejon, on Ss. Simon and Jude's Day, October 28th.

At the service in Seoul Cathedral, for the first time a Korean bishop consecrated another bishop, so in the words of Bishop Rutt, "the last section of the Korean Ordinal is no longer a dead letter." The Rt. Rev. Paul Lee, Bishop of Seoul, was assisted by the Rt. Rev. John C. Daly, Bishop of Taejon, the Rt. Rev. Nicholas Allenby, Bishop of Kuching, and the Rt. Rev. Arthur Chadwell, former assistant Bishop of the old Diocese of Korea, now retired. Bishop Allenby was the first tutor Bishop Rutt had 24 years ago in Kelham Theological College, England. On this occasion he was the preacher.

Bishop Rutt has had a number of writings published, one of which, *Korean Works and Days*, was awarded the Tasan literary prize in Seoul, and a copy of it is now presented to each Peace Corps member going to Korea. He is also editor of the Korean Hymnal (1962).

NEW YORK

Cathedral Plans Change

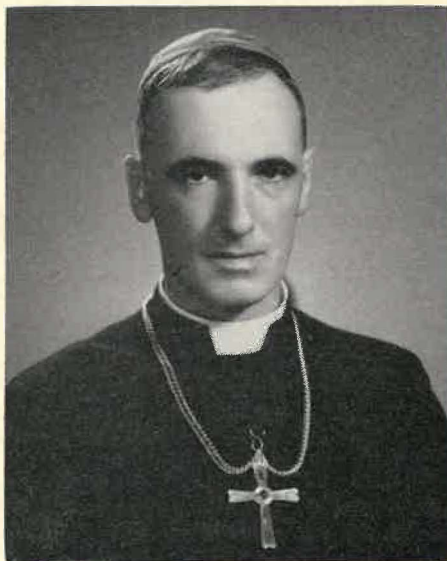
The 24-member board of trustees of the Cathedral of St. John the Divine approved "in principle" on November 22d a plan to complete the edifice with a large cylindrical dome of stained glass panels and concrete louvers. The plan, by the architectural firm of Adams and

Woodbridge, represents a compromise between the majesty of the spired Gothic edifice envisioned by Ralph Adams Cram, architect from 1911 to 1942, and the practical needs of the present day.

The board, meeting in the office of the Rt. Rev. Horace W. B. Donegan, Bishop of New York, said it would reserve for future consideration all matters of detail, phasing, scheduling, and financing. The cost of completing the building has been estimated variously at from \$12 million to \$25 million.

Each new section will be approved individually, the board said. Bishop Donegan was reported to have been pleased about the board action. In reply to a question about when the next steps would be taken, the bishop was quoted in the *New York Times* as saying: "Only God knows, and He's not saying." The Morningside Heights cathedral was begun in 1891. It has remained two-thirds unfinished since the start of World War II.

The multicolored dome would surmount the crossing, and beneath it would



Bishop Rutt

be a free-standing altar for greater intimacy between worshipers and celebrant. The plans were termed "contemporary Gothic." The building, one-tenth of a mile long, has a partially completed north transept. It will have a shorter south transept.

PROVINCES

II: October 19th-20th

Church union and synod reorganization were the main themes of concern for the sessions held in Christ Church Cathedral, Rochester, N. Y., for approximately 200 delegates. The Rt. Rev. Lauriston L. Scaife, Bishop of Western New York, senior provincial bishop, acted as presiding officer in the absence of Bishop Donegan of New York. The latter was "weathered in," in New York.

Dr. Peter Day, ecumenical officer of the Episcopal Church, gave an address

on COCU, its history and its meaning. At a later session time was given to a discussion of the material he had presented.

The committee on synod structure through its chairman, the Rev. James A. Rockwell, urged that the synod deputies be the same people who are deputies to General Convention. To implement the report, the provincial ordinances were altered making it necessary for at least two synod deputies from each diocese to be deputies to General Convention.

Bishop Scaife celebrated at the Choral Eucharist, facing the congregation. The other provincial bishops were concelebrants. The alms at this service were set aside for the hurricane-ravaged Church in Haiti.

In the synod elections, Bishop Scaife was named president.

SEMINARIES

Joint Efforts in Berkeley

Three schools of theology in Berkeley, Calif., are putting their talk of coöperation into action this year. The Church Divinity School of the Pacific, Berkeley Baptist Divinity School, and Pacific Lutheran Theological Seminary have joined in the Associated Theological Schools, a significant project in theological education on the West Coast.

"A spirit of understanding, faith, and coöperation has brought these three religious traditions together to provide an educational program of the highest order," said the Very Rev. Sherman E. Johnson, dean of CDSP. He explained that courses in Old and New Testament and theology are being taught by the combined faculties to first-year students of all three schools. Dean Johnson was one of the chief developers of the interdenominational Graduate Theological Union in Berkeley, and was also a leader in establishing the new Associated Theological Schools.

The new merger, along with GTU and the recently-established Berkeley Priory of the Roman Catholic Dominican Order, is another step in making Berkeley one of the important theological centers in the world, the dean said. Dean Johnson also said that the associated schools plan to move the program through all three years of their courses. The joint effort is part of the program of growth and expansion at CDSP, official seminary of the Church in the Province of the Pacific.

This year CDSP is co-educational as well as ecumenical.

SOUTHWESTERN VIRGINIA

Green Preaching Mission

The eight-day preaching mission sponsored by the Diocese of Southwestern Virginia and the ministerial association of Lynchburg, Va., by the Rev. Canon Bryan Green of Birmingham, England,

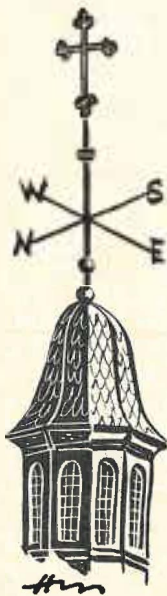
was the only area of joint sponsorship during the month-long Episcopal preaching mission in the diocese. Two other clergy from Birmingham visited communities other than those on Canon Green's itinerary which included talks before many groups not formally connected with the Church.

NEW MEXICO AND SW TEXAS

International Ministry

St. Anne's, El Paso, is probably unique among missions of the Episcopal Church, for it is the parent of a very new foreign mission not yet formally received by its jurisdictional General Convention—Iglesia Episcopal Mexicana.

Almost every day in Ciudad Juárez, Chihuahua, Mexico, a great portion of the citizens cross the frontier on foot or by international bus line. They are on their way to the sister city, El Paso, Texas, across the Rio Grande River. Many have work permits, but others cross the border with just a visitor's card. El Paso is no



paradise for unskilled workers, and many men especially have been unable to find work. Often it is one woman in a large family who has found work scrubbing and ironing, six or seven days a week, for as little as \$3 a day, or as much as \$5 a day. She may live in constant fear of the immigration authorities stopping her and confiscating her visitor's permit.

It is among a number of such families and at the invitation of two working matriarchs that the Episcopal Church has recently entered Juárez. There is a Mexican law that only native clergy may teach and celebrate or lead worship for Mexican people. The vicar of St. Anne's, the Rev. Esteban Saucedo, is in the unique position of being able to serve legally, bi-lingually, and very effectively on both sides of the border.

Fr. Saucedo began his work in February 1966, in a section of Ciudad Juárez called *Colonia Francisco I. Madero*, an

area with approximately 5,000 inhabitants. Although no more than three miles from downtown it is an area of sharp contrast to the rest of the city. On barren dusty hills to the west and southwest of Juárez, many poor families have built small adobe brick houses. In a group of these dwellings, Fr. Saucedo has drawn about 25 adults, a number of young people, and 40 children to study the Christian Faith. With the beat of neighboring Indians' drums in the distance, the congregation gathers in one small room for Evening Prayer. Classes of instruction are held after service, and Holy Communion is celebrated once a month. This is an enthusiastic group delighting in the kind and personal interest never before expressed by a Church. There are some who have never had even a nominal Church association.

The social service agencies of Juárez have not reached this *colonia*, but water and electricity are now being installed. A clinic for medical needs of the area is a necessity beyond the limits of imagination. Facilities for education at all levels are also necessary. If the Episcopal Church is to try to meet these basic needs sufficient space and appropriate buildings must be acquired. The Juárez congregation will have property soon, and hopefully, a church building. The cost of the property will be met from MRI funds of the Diocese of New Mexico and Southwest Texas.

LOS ANGELES

St. Saviour's a Historical Monument

St. Saviour's Chapel of Harvard School, North Hollywood, Calif., has been designated as historical-cultural monument #32 by the cultural heritage board of the municipal art department for the County of Los Angeles. The chapel, patterned after one at Rugby School in England, was named after St. Saviour's Cathedral, Southwark, England, where John Harvard, founder of Harvard University, was baptized.

The school's chapel was originally erected in 1914 on the downtown Los Angeles campus, but was moved in 16 sections in 1937 and re-erected when the school moved to its new campus.

Twelve new stained glass windows illustrating the school hymn, "For the Brave of Every Race," have been installed. The windows, designed by the school's chaplain depict such scenes as an astronaut orbiting the earth in a space capsule, an atomic submarine, and Einstein's equation.

ASSOCIATED PARISHES

Concern for Liturgy

The Council of Associated Parishes, Inc., began its twentieth year of work in the field of liturgical renewal with a

meeting November 7th-11th, in Racine, Wis. Two papers, and criticism of one paper presented at a meeting last spring, were discussed. Plans were made for the spring conference in Chicago and the fall conference in St. Louis.

The papers were on "Penance" by the Rev. Bonnell Spencer, O.H.C., and "Ministry to the Sick" by the Rev. Thomas J. Talley, Nashotah House. Criticism of a paper on Church music by Richard Woods, music instructor at the Seminary of the Southwest, Austin, Texas, was so well received that he will write a conclusion for the spring conference. Mr. Woods had sent a paper delivered last spring to the membership for the purpose of getting varied viewpoints on the use of music and choirs in the liturgy.

The spring conference, which is open to the whole membership of AP, will be at the Del Prado Hotel, Chicago, April 3-7, 1967. The theme will be "The Total Ministry of the Church," with workshop sessions after addresses concerning the ordained and lay ministries. Preliminary plans were also made for the fall conference on "Communicating the Faith." Dr. Dora P. Chaplin will be in charge.

Associated Parishes has grown from a group of ten men who organized to express their interest in liturgical renewal and the modern Liturgical Movement. The council which governs the group has 25 members. Until a few years ago, AP consisted of these 25, but now there is a wider membership as more interest has been evidenced in liturgical reform. AP publishes pamphlets and conducts conferences, as well as holding two meetings per year. These meetings usually generate ideas for further publications. Also in the spring, there will be a conference for the laity at St. Paul's, San Antonio, under the leadership of the rector and long-time council member, the Rev. James Joseph.

Current officers of AP were re-elected for two-year terms. They are the president, the Rev. Samuel West, rector of Trinity Church, Marshall, Mich.; vice president, the Rev. Larry Rouillard, chaplain at Claremont College, Claremont Calif.; secretary, the Rev. Paul Hoornstra rector of Grace Church, Madison, Wis. and treasurer, Mr. Francis Bowman, member of Grace. The offices of AP are in Grace Church.

CONVENTIONS

Western Kansas: October 30th-31st

The annual convocation of the district met in Great Bend, with services in St. John's, and meetings in the Highlan Manor Motel. The Rt. Rev. John M. Allin, Bishop of Mississippi and guest speaker, was accompanied by the Rt. Rev. Cyril Tucker, Bishop of Argentina, who had been an MRI visitor in Mississippi.

A major action of the convocation was

the defeat of the proposal seeking recognition as a diocese. It was thought that the district was not yet sufficiently organized to function as a diocese.

A commission was established to study proposals for an MRI relationship. The 1967 budget of \$124,925 was adopted, but the matter of 50-50 giving was referred back to the district for further work. Because more time is needed for convocation business, a change to two evenings and two days for the 1967 sessions was adopted.

Olympia: November 3rd-4th

In his address to the convention, the Rt. Rev. Ivor I. Curtis, diocesan, commended several position papers from the commission on Christian social relations, which deal with Vietnam and world relief, state institutions, civil rights, and governmental reform. Delegates voted to accept the papers for study by the parishes, convocations, and the Bishop and Council.

The Bishop's Cross was presented to: Chap. (Maj.) Hugh Barnes, canonically resident in the diocese, for distinguished service in Vietnam [L.C., October 16th]; Mrs. Glen Liston; Mr. James Matsouka; Mr. Edwin Pratt; Mr. and Mrs. John Strickland; and Miss Helen Long.

The sessions were held in St. Mark's Cathedral and the Scottish Rite Temple, Seattle.

Eastern Oregon: November 4th-6th

"Is Christ really adequate to our world today?" The answers to that were the central theme of the address given by the Rt. Rev. Lane Barton, Bishop of the district. He spoke at the opening meeting of the convocation held in Klamath Falls.

The laymen's group presented a report on "what the Holy Spirit would have us consider as possible avenues of change in meeting the problems of the Church in this district."

The proposed budget for 1967 received detailed study, and was accepted at \$57,517, \$8,000 less than the 1966 budget. The difference was accepted as a challenge by some. Before the convention ended more than half of the delegates pledged amounts in excess of \$3,500 for more on the MRI program that involves Mashonaland and Karachi. Other delegates said that they would ask their congregations for further commitments to MRI.

The convention went on record as favoring Church involvement in the problems of migrant workers and their employers.

A committee reported that the result of study showed that the district should postpone seeking diocesan status. After lengthy debate the delegates favored seeking diocesan status. However, at the next

session, the convocation withdrew the resolution to proceed, but only by a small majority. Another committee was appointed to consider the matter anew.

The Rt. Rev. Harry Kennedy, Bishop of Honolulu, spoke twice during the convocation. He also was the preacher at the Sunday service at St. Paul's, when Mr. Daniel R. Thompson was ordained to the diaconate.

ORGANIZATIONS

Warfare Against Extremism

A group of Christian and Jewish religious leaders have recently organized as the Institute for American Democracy, Inc., with the declared object of waging educational warfare against extremist forces in the nation. Among the committee organizing the Institute are two Episcopalians: Dr. David Hunter, deputy general secretary of the National Council of Churches, and Dr. John H. Burt, Bishop Coadjutor-elect of Ohio.

Chairman of the new organization is Dr. Franklin H. Littell, a Methodist, and president of Iowa Wesleyan College. Dr. Littell has stated that the organization grew out of the "concern of informed Americans over the rising volume of extremist activity, particularly by organizations in the John Birch Society orbit." The only group on the far left which Dr. Littell named in his indictment was the Communist Party. He said that Communists have "fanned the flames of black power" and have influenced some demonstrations against the war in Vietnam.

Among the several specific plans of the Institute is to demand "equal time" to answer the radio broadcasts of extremists.

[RNS]

AROUND THE CHURCH

The successor to the Rev. **Hugh C. White**, for ten years director of the Episcopal-supported Detroit Industrial Mission, is a Presbyterian, the Rev. **James M. Campbell**. Mr. White is the present director of the National Committee for Industrial Mission. The Episcopal Church continues to sponsor the Detroit mission, but is now joined by the Presbyterian, Methodist, and United Church of Christ Churches. The mission also has informal ties with other Churches including the Roman Catholic.

The clergy of the area assisted in the recent two-day **celebration of the centennial of St. Luke's, Cambridge, N. Y.**, as did the choir of All Saints' Cathedral, Albany. The preacher for the service on St. Luke's Day was the recently-retired rector of St. Luke's, the Rev. Canon Victor L. Dowdell, and celebrant was the present rector, the Rev. Robert Gardam.

Since the first of the year, **two of the four Negro congregations in the Diocese**

of Southwestern Virginia have been dissolved and their communicants integrated into existing congregations. St. Luke's, Roanoke, held its last service January 30th, and the Church of the Good Shepherd, Lynchburg, on October 30th. The building of the former is in use by the Roanoke Total Action Against Poverty, the local community action program.

The Very Rev. **David S. Ball**, dean of All Saints' Cathedral, Albany, N. Y., is a member of the board of directors, and the Rev. Canon **John L. Roberts**, canon precentor at the cathedral, is a vice president of the growing **Big Brother organization in Albany**. At the present time there are over 200 matchings of boys and sponsors.

The **Pittsburgh Building**, constructed with funds sent from the Diocese of Pittsburgh to St. Michael's Seminary, **Oryu Dong, Seoul, Korea**, was blessed early in October, by the Rt. Rev. **Paul Lee, Bishop of Seoul**. The foundation stone was set



last year by the Rt. Rev. Austin Pardue, Bishop of Pittsburgh. The building contains lecture and study rooms, offices, recreational facilities, and the library. The rector, the Rev. Stephen Kim, is an American citizen, and the Rev. Charles Goodwin of Hartford, Conn., is professor of Biblical studies. During 1966 the seminary has operated on an MRI grant from the Diocese of Virginia.

The Rt. Rev. **Charles B. Persell, Jr.**, Suffragan Bishop of Albany, dedicated the new **chapel of Child's Hospital** in the diocesan Good Samaritan Center complex, in Albany, on St. Luke's Day. The chapel, built last year, is centrally located and furnished as an integral part of the institution. The dedicatory address was given by the chaplain of Child's Hospital, the Rev. Canon John E. Bowers, who is also chaplain of other medical units in the Albany area.

“The only thing that mattered was power. How to get it and how to use it.” “One’s moral or spiritual guidelines were not raised at all. They didn’t seem appropriate.”

These were some reactions of 120 Episcopalians from the Diocese of Pittsburgh who stepped into assumed roles and lived for one day in Elm City, a fictional town, which had typical concerns found in any community. Protecting the job, racial tensions, the management of industry and government and personal and social values became the issues and opportunities of life in Elm City. The Rev. Messrs. Russell V. Ewald, Edwin J. Eilertsen, and Richard E. Byrd of the Church’s Action Program, were the leadership team for the “sophisticated pretend” of Elm City, who put the Pittsburgh Episcopalians into the assumed roles of residents in Elm City, a pretend town of about 4,500 persons.

“This was real.” “This was the way life is.” These were comments from the

tions. “What will they understand?” asked one manager. “The only thing they’ll understand is power,” asserted another manager. Meanwhile, members of Labor Union 007 moved back and forth, sometimes attempting to reason about their problems, and other times using strategies to keep the power of the union intact. It became an exercise in empathy as people lived in the shoes of a labor union member and tried both to protect their jobs and, at the same time, work for the improvement of the community. “I was pulled in both directions,” said one union member.

Life in Elm City became almost dangerous as discrimination problems arose. The problem was whether or not a closed shop should be opened to Negroes where a labor shortage threatened to close down the town’s principal surviving industry. The owner of the Elm City Luncheon Club felt this pressure in its sharpest focus. He became convinced that SCORE members (The Society for the Comple-

role players concluded that “selfish interests were the main driving forces.” Others observed that “life moved so fast as to make plans difficult to field. You have to keep adapting.” Others spoke of the need for greater empathy in understanding the other fellow’s situation. The clergy wondered how clergy and congregations could be more influential. One clergyman pointed out that the layman is really in the strategic position of influence because of his location in the community centers. The layman can do what the clergyman cannot do. How the clergy and the local congregations can help the layman in this influential role became an important question. The laymen explored the implications of their ministry in the community. What does it mean to be a faithful Christian in Elm City, or Pittsburgh? It raises questions about one’s own values, other people’s values, the nature of a community, and the role of the Churches.

Definitive solutions were not achieved. Instead, it seemed that new questions were asked. And the layman and clergy, wishing to be faithful, will keep on asking these questions and responding. Acting with certainty seems difficult because of the ambiguity present in most life situations. Acting interdependently with others in common explorations seems to be the only option. Signs of growth happen when men of all faiths, all vocations, and various races, realize the possibilities of working together.

Fictional

By The Rt. Rev. Austin Pardue, D.D.

The Bishop of Pittsburgh

or Factual?

men who lived in the fictional city. And when they left the roles which they had assumed as residents of Elm City, they turned to the business of asking what this experience meant. Specifically, how is religion and the Church involved in these issues and opportunities?

Elm City “happened” twice in Pittsburgh. First, the clergy of the diocese assumed the roles and later worked on discovering in what way community issues and the local church are related. Two days later sixty laymen entered the roles. They, too, examined the community concerns in the perspective of their religious life. The man who played the role of the minister felt frustrated by the role. He commented, “I felt so out of it. I ended up counseling. I could not find a way to be influential. The vestry meeting was so inconclusive. We were not in the main stream.”

The men who “lived in the shoes” of management and had to communicate with Labor Union 007 felt other frustra-

tion of Racial Equality) must be kept out of the Luncheon Club or his regular trade would be jeopardized. The Rev. Mr. Parsons attempted to reason with him, observing, “The people in the lunch room really don’t mind SCORE members eating with them. They’re good people. They’d rather have them come in than have this embarrassing situation.” But the restaurant owner appeared unconvinced. “Oh yeah, how come not one of them has left his lunch to talk to me about it?”

Verbal flare-ups and demonstrations apparently influenced the Town Hall meeting. The mayor tried to maintain a sense of decorum and order in the proceedings. Charges of police brutality, special interests in municipal officials, and bids for preferential treatment forced the meeting into turbulence. “What could I do?” asked the mayor. “If I moved one way, someone would be unhappy. If I moved in another way, someone else would be unhappy.”

What did all this mean? Some of the

The Christian doctrine of judgment implies, of necessity, a decision between at least two alternatives. If the Gospels are even an approximate representation of His teaching, it is clear that Jesus Himself believed and taught that two possibilities lie open before us; and that He used the customary words to designate them — heaven and hell. Those who believe the Christian doctrine of eternal life are, for the most part, willing to accept the idea of heaven, even though the mental picture evoked by the word may differ with every individual and sometimes, perhaps, be rather foolish. (For this writer, a never-ending symphony for strings and chorus would be just plain hell!) But for all of us the word “heaven” denotes a state of existence which is good, happy, and desirable; and for Christians in particular heaven means to be with God, to be restored to what God made us and meant us to be. It is a destiny we can wish for those we love as well as for ourselves.

But even such a seemingly innocuous and gentle hope as this poses a serious problem which touches the very heart of our religion. When the writer of the book of Job made Satan ask: “Doth Job serve God for naught?” he was anticipating the moralists who accuse the Christian believer of “serving God for

The 4 Last Things



pay"; of trying to live "a godly, righteous, and sober life" with an eye to getting his crown in heaven or, at least, escaping the flames of hell. Such criticism is not entirely without foundation. Many people do think of heaven as the just reward of good deeds done in this world, and of hell as the equally just punishment for evil deeds. It is not so very long since hell-fire and damnation formed the dominant theme of pulpit oratory, and small children were told that if they were good they would go to heaven — with the implied, but unexpressed, corollary that if they were not they would go to hell. Even today there are millions who would live in deadly fear of hell if they were not persuaded that the performance of certain religious exercises could save them from it. Religion can still become little more than a kind of ecclesiastical fire insurance. And so, before we dismiss the devil's question and the moralist's objection with a superior smile, we ought, perhaps, to ask whether our rejection of such notions is based firmly on moral and ethical grounds, or whether it is, in fact, because we no longer seriously believe in the reality of either heaven or hell.

Virtue which has as its motive not love of good but hope of reward is not really virtue at all. Yet Jesus said: "Rejoice and be exceeding glad, for great is your reward in heaven. . . ." How then are we to defend the Christian doctrines of heaven and hell against the charge that such "religious sanctions" destroy the sublimity of the moral law?

First, the statement that good conduct which is inspired and sustained by hope of reward or fear of punishment is worthless, is not strictly true because, even on those conditions, good conduct is manifestly better than vicious conduct. Second, it is perfectly possible for a person's character to improve under discipline, so that both rewards and punishments gradually cease to be necessary. This is the principle on which wise and loving parents discipline (or used to discipline!) their children. Even so, however, the moral value of heaven and hell, regarded as reward and punishment, can be no more than the kindergarten stage of the Christian life. Conduct governed by bribes or threats is less than fully moral because the motive is self-interest; and the aim of true religion is to transfer the center of interest from the self to God. Can the Christian religion, with its doctrine of the Four Last Things, really achieve this?

The nerve center of the Christian religion is the Great Commandment: "Thou shalt love. . . ." And what is the reward of love? A reward, by its very nature and purpose, is intended to appeal to the desire of those to whom it is offered. To offer the reward of a handsomely-bound Bible for the return of your lost wallet containing a hundred dollars in cash would be manifest folly for obvious rea-

sons. If the finder were the kind of person who would value a Bible more than a hundred dollars, he would return your wallet without any reward. If he were not, then your promised reward would not interest him in the least. Yet this is precisely the seemingly foolish kind of reward which is offered in the Gospel. The reward offered for loving God and our neighbor is simply the ability and the opportunity to love them more. Just as the capacity to suffer is the truest measure of love, so the only reward of love is the ability to love more and more. Such a reward has not the faintest attraction for the selfish and self-centered. But if heaven, as the instructed Christian believes, means not only glad reunion with those

of one who, having discovered the joy of loving — and yet realizing how love in this world is spoiled by jealousy and possessiveness — longs to know the joy of loving perfectly.

If we Christians lived up to the faith we profess, the moralist's charge against Christianity could never be made. But we must not allow ourselves to forget, or to become confused and mistaken about the hope which the Gospel sets before us and the demand it makes upon us. It requires not mere conformity to a moral code, but an inward and spiritual state of the affections and the will. It calls not simply for obedience to a set of rules, but for our love towards God for what He is — the one adequate and worthy object

By The Very Rev. Henry N. Hancock, D.D.

Dean, St. Mark's Cathedral
Minneapolis, Minn.

he has loved on earth, but perfect fellowship with God, then this, to the godly and unselfish soul, would be the supreme treasure of unspeakable joy. But to the selfish and self-centered soul it would be just plain hell. We know from the circumstances of this present life that the same experience can be, at the same time, sheer joy for one person and sheer misery for another. Just look around at, for example, a symphony concert and observe the woman who obviously is enraptured and "in heaven," while her dutiful husband sitting next to her is in hell — or in the oblivion of sleep. The plain fact is that the reward promised in the Gospel obviously is not attractive enough to make men renounce the pleasures of sin. And the Christian's hope of heaven is the hope

of love that blossoms into worship and holds nothing back. It calls us to see sin not merely as the breaking of a moral law but as a rejection of the love of God. It is only as we slowly, gradually, and by the Grace of God begin to realize this truth that heaven will begin to take on meaning and reality and become our heart's desire.

The Christian doctrine of heaven is briefly and beautifully expressed in the Collect for the Sixth Sunday after Trinity.

"O God, who hast prepared for those who love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire."

III: Heaven



Twentieth-Century Superstitions: VII

“Leadership”

The Nazis had a thunderous word for it—*das Führer-Prinzip*—and made such a dreadful cult of the thing that one might expect decent folk to want to forget the very word, to say nothing of the thing, for a hundred years or so; but the “leadership-principle” so dear to the hearts of Hitler’s master race is cherished and propagated with equal ardor in America today. There is one big difference, however; in the Nazi hierarchy there was room for only one Führer. The American form of the principle makes every healthy boy, girl, man or woman a good leader. The healthy American who is not a good leader is not really healthy. Leadership is the pearl of great price, the virtue which has replaced charity as the greatest. We have heard of one brave dissenter whose solitary stand against the tide should be here recorded. Some years ago a women’s college was recruiting its annual freshman class of exactly 200 students. The dean of admissions sent out a questionnaire to parents in which this question was asked: “Is your daughter a good leader?” One parent replied, “No, our daughter isn’t a good leader, but she’s a good follower.” This girl was accepted, and the dean remarked to her parents: “You may be interested to know that the class will have 199 good leaders and one good follower.” This is the ratio of leaders to followers which would certainly result if all parents could have their way in the matter. The leadership-principle is a major superstition in America. To succeed is to be a good leader; there are no “good followers,” strictly speaking, because to follow is to be led rather than to lead, and that is *ex hypothesi* bad, not good.

Quite obviously, a society made up of all leaders and no followers would be a madhouse in which nobody could be safe, sane, or happy for more than a moment. It cannot be God’s will for His children; and the Christian who cannot master this elementary theology is in a sorry case. The leadership-principle as normally expressed in American life today, on all levels, is grounded not in the love of God and the love of neighbor, but in an idolatrous self-love of the kind which St. Augustine called the love of self to the contempt of God. To

Paradox

In the crowded parish hall
Venom
Spat from tongue to tongue.

In the soundless chapel
Above
A lonely cross hung.

Paula-Joyce Smith

be sure, Americans are no more tainted congenitally with this deadly sin than are other people. It is the universal legacy of the Fall. *O Adam, quid fecisti?* But it happens that in our culture, which places such a flossy premium upon the divine right of every man to climb to the top, the vice of self-assertion can only too easily be mistaken for the virtue of functioning on all of one’s cylinders, be they one, six, or eight.

There is a verse which the King James translators for some reason put in parentheses: “(Now the man Moses was very meek, above all the men which were upon the face of the earth)” (*Numbers 12:3*). It makes the man sound thoroughly un-American and unenterprising. It may be all right for people in a monastery to be meek; they need only such fugitive and cloistered virtues. But it’s hardly the stuff of which leaders are made. Our relegation of poor meek Moses to the place in heaven reserved for these futile non-leaders goes smoothly enough until we start to prepare his obituary story. This gets us into history, and we find that our subject, in all his meekness, is a leader of men and molder of history than whom there has never been a mightier. The late Prof. Fleming James, in *Personalities of the Old Testament*, analyzed and expounded the secret of Moses’s leadership simply but surely. The pattern of his leadership, as contrasted with the pattern of modern dictators, was God-centered. “Moses looked to Yahweh for everything, and carried this faith to such an extent that . . . the human factor was almost lost sight of behind the divine. Yahweh could be depended on, and nothing else could be depended on.”⁽¹⁾ This total surrender to God’s will, this total reliance upon God, is the “meekness” of Moses, and also the secret of his power over men.

In the fullness of time there appeared among God’s people a greater than Moses, whose followers regard Him not so much as leader—for this term has come to have almost exclusively human connotations—but as Lord. Yet in being their Lord, King, Shepherd, Saviour, He must lead them in His way and He must fill their hearts with desire to follow Him; and that is the test of the leader. He announces “I am meek” and declares “Blessed are the meek.” Bishop Murray of Alabama in a recent article in this magazine [L.C., November 6th], aptly noted that he read much more in the New Testament “about our servanthood than about our call to leadership.” His version of the Bible is evidently the same as ours. The meekness which Christ commands is that of the follower who seeks not his own glory but rather the glory of Him who sends him. This supernatural leadership, then, is rooted in a pure followership. And this truth is totally lacking from the philosophy of leadership which lies like an incubus upon American education, politics, and social life today. It cannot be banished by anathemas from preachers and editors. But Christian people at least should be able to see the difference between the leadership of God’s great sent-ones to the world, in past and present, and the strident, pushful, arrogant, self-assertive leadership which our society foolishly and destructively glorifies.

The primary business of the Christian, whoever he

⁽¹⁾ Fleming James, *Personalities of the Old Testament*, 42. Charles Scribner’s Sons.

may be, whatever his gifts, opportunities, or calling, is not to be a leader but to be a follower. If he proves to be a follower after his Lord's own heart, to him will be given power over the unseen powers and dominions which are the real world behind the merely visible. This is the divine promise. It may be that such a one will end up, not only a joyful sharer in God's own rule and dominion over His world but as a president, or bishop,

or beauty queen, or captain of the team, or Mother of the Year as well, enjoying "all this, and heaven too"; but in any event he will have learned, from his faithful following, that any such "position of leadership" is so decidedly secondary as to be almost unimportant; and certainly not important enough to offset the discomfort of ulcers.

(To be continued)

LETTERS

Therapeutic Abortion

Your editorial Therapeutic Abortion was excellent. I agree heartily with the attempt in California to change the abortion laws, hoping that when these changes are made in California it will be possible for the same changes to be made in the other states.

Abortion is defined as the separation and/or removal from the uterine cavity of the pre-viable products of conception. Therapeutic abortion is legal in most states when done in order to save the life of a mother; to preserve her health, and prevent permanent bodily injury. I believe that the indications should be broadened considerably to include in legal therapeutic abortion pregnancies resulting from rape, incest, and the probability of a defective or deformed child due to intercurrent disease, and for certain types of mental illness. Included also should be those disorders or abnormalities of a fetus which are known to be due to hereditary transmission.

The legal definition of pre-viable fetus varies from state to state. In some states it is as low as 20 weeks, and in one state as high as 30 weeks of gestation. I find it rather difficult to use the word "murder" in describing the termination of a pre-viable pregnancy.

I have been engaged actively in the practice of obstetrics for 35 years. During this period I have been a member of obstetric-gynecologic societies both national and international, and am a diplomate of the American Board of Obstetrics and Gynecology. In discussing the indications for and against therapeutic abortion with my fellow obstetricians, I find the consensus to be for changes in the very antiquated laws governing abortion in all the states. Nearly all of the physicians with whom I have consulted have agreed that the prevention of permanent disability was as important in problems of mental health as of physical health.

I think it is quite proper for the Church to have an opinion in regard to the legal, moral, and ethical right to sanction a therapeutic abortion. It is the ethical, moral, and professional right and duty of a physician to advise a therapeutic abortion when, in his opinion and the opinion of reputable consultants, this procedure is indicated.

WYNNE M. SILBERNAGEL, M.D.
Columbus, Ohio

I write to express my gratitude for your editorials supporting the need to reform our dangerously archaic and brutal abortion laws. While I feel that your second editorial effectively answered a series of strongly critical letters, there are some points raised which might bear further elaboration.

Fr. Purman's letter [L.C., November 13th] suggests that some sort of irony is in order: any advocate of abortion reform also

opposes capital punishment. His position here seems to be a notable failure to distinguish the vast difference between a human being and a zygote, or an embryo. The same fallacy seems implicit in the letters of Elinor Noetzels and Charlotte Clafin, both of whom utilize that hoary ploy about strangling defective babies, an attempt to equate therapeutic abortion with infanticide, which would mean that there is really no significance to birth.

Then, Dr. J. C. Cantrill mentions that familiar semantic stratagem "the unborn child." As a physician he should know better, since the correct terminology is fetus, embryo, or zygote. There is no such thing as an "unborn child" — unless we allow equal credence to such a term as "an unconceived child." This might enable us to focus upon British journalist Michael Frayne and his creation "Poor Ivan Kudovebeen— He Kudovebeen, but he wasn't; he just never got conceived." This leads us to contemplate the disgraceful selfishness of all those women who refuse to breed uninterruptedly from puberty to menopause, thus denying billions of babies the right to be born. Frayne's conclusion: "God gave us both brains and sexual organs, in the hope that we would use the former at least as much as the latter."

One other subject: I note your November 6th issue mentioning "a group of supporters of Bishop Pike calling themselves 'The Association of Episcopal Clergy, Inc.'" I note with amusement the semantic significance of this phraseology. As president of "AGOSBPCTTAECI," I just happen to disagree with Bishop Pike on more than one issue.

(The Rev.) LESTER KINSOLVING
The San Francisco Chronicle
Berkeley, Calif.

How different the course of the world would have been had a little Jewish girl from the hills yielded to a "therapeutic" abortion. Obviously her mental health had been impaired and the operation justified because she insisted that she had been the victim not of rape or incest but of something even more outlandish — a "holy spirit." In addition, so the story goes, she rejoiced over this illegitimate child and was brought to bed in a dirty stable. She loved him enough to run away to Egypt when she thought his life threatened, loved him enough to believe in him when he was executed as a political criminal, loved him enough to endure the neighbors when he left a perfectly good career as a carpenter to go wandering in the hills with friends. I expect today she would have been sent to a home for wayward girls.

It seems to me that we too often transform life 2,000 years ago into a sepia rendering inhabited by plaster statues instead of remembering who it is that we follow

and that life then as now is a gift from God to man and not vice-versa. If we in truth believe that "all things come of Thee" then we cannot take the question of life into our own hands. We must rather transform those areas of life that lead men to despair and destruction by our love and witness, saying "yes" to life and cherishing it and creating a world in which it is possible for all men to do so. When we usurp God's power we kill Him as surely as did those soldiers 2,000 years ago. The difference is that we who follow Him should, over all these years, have learned better.

SALLY BITTNER
Yorktown Hts., N.Y.

A moral argument is in error if its conclusions contradict its premises or corollaries of those premises. The reasoning of your editorial of November 13th would permit and encourage, if followed to its conclusions, the destruction of infants and adults with grave mental or physical defects. This was mentioned in the correspondence of the same issue, but significantly ignored in your editorial, Why?

One of the unstated premises in much of the misguided support for the California "Humane Abortion Act" is that the word abortion conforms to the standard medical usage (termination of pregnancy in first 20 weeks). This is an error. Therapeutic abortion is defined in the bill without any reference to time from conception. Neither can I find such a definition in other related passages in the California Penal Code or the California Health and Safety Code.

(The Rev.) HARLAN I. WEITZEL
Assistant, St. Mary's Church
Los Angeles, Calif.

There is something terribly unethical about the statement in THE LIVING CHURCH [November 13th]: "Murder is possible only after birth, not before." At the risk of being archaic may I submit the following syllogism.

Major Premise: Murder is possible only after birth, not before.



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A CHANGE IN POLICY

The volume of letters to the editor has increased so enormously that we now find it necessary to change our policy with regard to the length of letters to be published. We urge all who write to keep their letters **under 100 words in length if possible**. Occasionally, the nature of the subject necessitates lengthier treatment, and this we shall keep in mind. But we must regard 100 words as our normal word limit—and the shorter the better. All letters will continue to be subject to abridgement by the editors.

Minor Premise: Every abortion is before birth.

Conclusion: Therefore, every abortion (whether fetus is normal, abnormal, subnormal or the result of rape, uncontrolled emotion, or marital love) is not murder.

Proof of Syllogism: Major Premise: **THE LIVING CHURCH.**

Minor Premise: Every doctor in the world.

(The Rev.) ANTHONY C. VITON
Vicar, St. John's Church

Albion, Ill.

Re: "What about Helen Keller?" in the letter on therapeutic abortion [L.C., November 13th]. As others will no doubt also point out, Helen Keller was not born with her handicaps. They were caused by an illness in early childhood.

A. M. HEDDERICK
Church House Library

Toronto, Canada

As a clinical psychologist and an active Episcopalian, I am moved to respond to a number of points in your excellent editorial on therapeutic abortion.

Re Point #3: I can only point out that the likelihood of a hydrocephalic idiot, or other severely handicapped child, is several thousand times as great as the probability of another Helen Keller (if not several million times as great).

Re Point #5: Certainly any clinician, working with the maternal parent of any unwanted child, can document the rejection, hostility, and other aberrations of the healthy mother-child relationship. It seems unassailable that such feelings in a mother whose child is the result of rape will be magnified to the nth degree. It does not seem Christian to subject a child to such rejection merely because of archaic "laws" regarding abortion.

PATRICIA J. SPAULDING, Ph.D.
Tampa General Hospital

Tampa, Fla.

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.

Previously acknowledged \$13,657.88
Receipts Nos. 7283-7347, Nov. 2-28 1,219.85

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PEOPLE and places

Appointments Accepted

The Rev. J. Jaquelin Ambler, rector of Emmanuel Church, Alexandria, Va., will be rector of Rivanna Parish, Columbia, Va. 23038, December 15th.

The Rev. Jere Bunting, Jr., rector of Christ Church, Martinsville, Va., will be rector of Christ Church, Christchurch, Va. 23031, December 12th.

The Rev. Donald H. Feick, rector of St. Luke's, Mount Joy, Pa., will be rector of St. Peter's, Smyrna, Del. Address December 15th: 341 Hamilton Way (19977).

The Rev. Robert G. Field, rector of St. Luke's, Mechanicville, N.Y., will be rector of Christ Church, Ballston Spa, N.Y. Address December 15th: 12 Church Ave. (12020).

The Rev. Charles T. Gaskell, former rector of St. Mark's, Milwaukee, Wis., is rector of St. Luke's, Evanston, Ill. Address: 1200 Forest Ave. (60202).

The Rev. Theodore C. Gracia, vicar of St. Nicholas', Northbrook, Ill., will be rector of Christ Church, 515 Franklin Ave., River Forest, Ill. 60305, January 1st.

The Rev. John A. Greely, former assistant at St. George's, New York, is associate rector of Emmanuel Church, Boston, Mass. Address: 22 Craftsland Rd., Chestnut Hill, Mass. 02167.

The Rev. Robert E. Holzhammer, rector of Trinity Church, Iowa City, Ia., has been appointed chairman of the department of college work for Province VI.

The Rev. Lewis M. Kirby, Jr., former rector of St. George's, Perryman, Md., is assistant and organist-music director of Christ Church, Corning, N.Y. Address: 113 Hornby Dr., Painted Post, N.Y. 14870.

The Rev. James W. Leech, former priest in charge of All Saints', Warwick, R. I., is rector of the parish. Address: 111 Greenwich Ave. (02886).

The Rev. Charles O. Moore, former assistant at Church of the Resurrection, New York, is rector of St. Giles', 3025 Walters Ave., Northbrook, Ill. 60062.

The Rev. Allen C. Parker, Jr., former rector of Church of the Resurrection, Bellevue, Wash., is associate rector of St. Michael and St. George, 6345 Wydown Blvd., Clayton, Mo. 63105.

The Rev. Arnold J. Pedersen, rector of Trinity Church, Lowville, N. Y., will be vicar of Grace Church, Oxford, Miss. Address December 15th: 40 Wheelock St. (01540).

The Rev. Frank A. Smith, former rector of St. Peter's, Red Bluff, Calif., is rector of St. Peter's, Amarillo, Texas. Address: 4412 Gem Lake Rd (79106).

The Rev. Donald A. Stivers, rector of All Saints', Rochester, N. Y., is studying at St. Augustine's College, Canterbury, England.

The Rev. Arlen R. Towers, former rector of St. Christopher's, Bandera, Texas, is rector of St. Andrew's, Seguin, Texas. Address: 312 S. Crockett St. (78155).

Retirement

The Rev. William Powell, vicar of the Church of the Good Shepherd, Lakota, and president of the council of advice for the District of North Dakota, retired October 7th. He continues to reside in Lakota, N. D. 58344.

Renunciations

On November 11th, the Rt. Rev. Hamilton West Bishop of Florida, acting in accordance with the provisions of Canon 60, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry made in writing on July 19th, by George Emanuel Harper. This is for causes which do not affect his moral character.

On November 11th, the Rt. Rev. Hamilton West Bishop of Florida, acting in accordance with the provisions of Canon 60, and with the advice and

consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry made in writing on July 30th, by **George William Todd III**. This is for causes which do not affect his moral character.

On November 16th, the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry of this Church, made in writing August 11th, by **Harry Evan Owings, Jr.**

Restoration

Acting under the provision of Canon 65, Section 2, and with the consents of the Bishops of Alaska, Eastern Oregon, Montana, Nevada, and Spokane, **William Russell Macpherson** was released from the March 10, 1940, Sentence of Deposition of the then Bishop of Alaska, and restored to the priesthood by the Rt. Rev. Norman L. Foote, Bishop of Idaho, on November 10, 1966, in the presence of several priests of the District of Idaho.

Laitly

The Churchwomen of the Diocese of Albany through their scholarship funds supported Miss **Mary A. Wessel**, Colonie, N. Y., in a work project at St. Vincent's School for the handicapped, in Port-au-Prince, Haiti. She has a degree in physical therapy and is a graduate of Albany Medical College's School of Physical Therapy. Her sister, **Carol**, is also a physical therapist, and a missionary in the District of Haiti. Their home parish is St. Michael's, Colonie.

New Addresses

The Rev. **John H. Burt**, Bishop Coadjutor-elect of Ohio, 2230 Euclid Ave., Cleveland, Ohio 44115, January 1st.

The Rev. **Richard A. Cantrell**, 545 S. 5th Ave., Tucson, Ariz. 85705.

The Rev. **Julian L. McPhillips**, U. S. Peace Corps, 8-B Palm Place, Ballygunge, Calcutta 19, India.

The Rev. **Christian B. Whipple**, retired, c/o Mrs. Walter Smith, Niobrara, Neb. 68760.

The Rev. **John E. Skinner**, 4205 Spruce St., Philadelphia, Pa. 19104.

Marriages

The Rev. **Wallace M. Pennepacker** and Mrs. Pennepacker of St. John's, Memphis, Tenn., announce the marriage of their daughter, **Jane Frances**, to **Mr. Dennis Bryan Lawton**, on October 1st, in the Chapel of the Good Shepherd, Virginia Beach, Va.

The Rev. **Canon Thomas H. Carson** and Mrs. Carson of Dallas, Texas, announce the marriage of their daughter, **Catherine Louise**, to **Mr. Mervyn Patrick Barry**, November 6th, in the cathedral. **Canon Carson** is archdeacon of the Diocese of Dallas.

Ordinations

Priests

Virginia—The Rev. **Peter W. Booke**, priest in charge of St. Margaret's Mission, Woodbridge, Va. 22191.

Deacons

Eastern Oregon—**Daniel R. Thompson**, deacon in charge of St. Michael's, Alturas, Calif., address, 2243 Hope St., Klamath Falls, Ore. 97601.

Virginia—**Benjamin P. Campbell**, assistant at Christ Church, Lancaster County, curate at Trinity, Lancaster, and curate at St. Mary's, Lively, Va., address, Lancaster, Va. 22503.

Perpetual Deacons

Harrisburg—**Gordon E. Lewis**, assistant at St. John's, Bellefonte, Pa., address, Pleasant Gap, Pa. 16823.

Michigan—**Warren L. Behrens**, serving at St. Timothy's, 15820 Wyoming Ave., Detroit, Mich. 48238; **Leighton A. Moats**, assisting at St. Mark's, Marine City, Mich., address, 596 N. Williams St. (48039).

Corrections

The Rev. **William S. Schock** is assistant at the Church of the Holy Family, Midland, Mich. His name was misspelled in the issue of October 30th.

DEATHS

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

The Rev. **Eric Freidus**, 34, fellow and tutor at General Seminary and priest of the Diocese of Minnesota, died October 26th, of acute leukemia.

Fr. Freidus was a graduate of Cornell University and received the M.A. degree from the University of Minnesota in 1957. The following year he was a consultant on the staff of Breck School, Minneapolis, and the next year guidance director at Kendall College. He received the B.D. degree in 1962 from Seabury-Western Seminary, and was placed in charge of Gethsemane Church, Appleton, and Grace Church, Montevideo, Minn. He was ordained to the priesthood in 1963. For the past two years he had been at General Seminary.

The Rev. **Chauncey Edgar Snowden**, 82, retired priest of the Diocese of Pennsylvania, and father of the Rev. **Charles D. Snowden**, died October 28th, in Berwyn, Pa.

Fr. Snowden was born in Canada, attended Toronto University, and was received into the Episcopal Church in 1908, as a deacon. He was ordained to the priesthood in 1908. He served in churches in Colorado and Kansas, before going to Dallas as rector of the Church of the Incarnation in 1919. In 1930 he became rector of St. Paul's, Philadelphia, and was named rector emeritus in 1956 when he retired.

Since the death of his wife, the former **Ethel M. Durkee**, five years ago, he had lived in Berwyn, where the funeral service was held.

He is survived by two other sons: **Knight**, with whom he lived, and **Melvin**, and 10 grandchildren.

Sister Deborah, CSM, 84, died in St. Mary's Convent, Peekskill, N.Y., October 31st, in the 46th year of her profession.

She was a registered nurse and had been in charge of the convent infirmary for many years. She was known for her painting of religious cards.

A sung Requiem Mass was celebrated in the convent chapel and interment was in the Sisters' Cemetery, Peekskill.

Airman 1/c Richard George Chassey, 23, son of the Rev. **George I. Chassey, Jr.**, rector of Holy Trinity Church, Charleston, S.C., died October 27th, in the Army Hospital, Honolulu.

Airman Chassey, a licensed lay reader in the Diocese of South Carolina, had been serving with the Air Force in Vietnam, out of Wheeler AFB, Hawaii.

The Burial Office was read and Requiem Eucharist celebrated at Holy Trinity. Interment was in the National Cemetery, Beaufort, S.C.

He is survived by his parents, two sisters, and both grandmothers.

Elizabeth Krause McElligott, wife of the Rev. **Canon Thomas J. McElligott**, died July 11th, in Minneapolis, Minn., after a long illness.

Mrs. McElligott had lived in Des Moines, Ia., and had attended the University of Minnesota. She and **Canon McElligott**, who is director of Christian education for the Diocese of Minnesota, were married in 1942.

The Burial Office was read at St. Mark's Cathedral, Minneapolis.

Besides her husband, she is survived by three children, and her mother, **Mrs. Naomi Boone**.

Norah Jordan Richardson, wife of the Rev. **John R. Richardson**, died October 26th, at home in Lake Oswego, Ore.

The **Richardsons** lived for some time in Fargo, N.D., where he was dean of Gethsemane Cathedral. In 1942 they moved to Portland, Ore., when Fr. Richardson became rector of Grace Church. He retired in 1965.

The Burial Office was read in Grace Church, Portland.

In addition to her husband, she is survived by a son, a daughter, several grandchildren, and other relatives.

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Wkdys MP & HC 7:15 (G 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; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
EP Tues & Thurs 5:45 Church open daily for prayer

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)

The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

HEAVENLY REST 5th Ave. at 90th Street

The Rev. J. Burton Thomas, D.D., r
Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12; HD HC 12

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.

The Rev. Chas H. Graf, D.D., r; Rev. C. N. Arlin, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30
ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler,
the Rev. T. E. Campbell-Smith

Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10, Wed & HD 9:30; EP 6.
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, 7:30-8:30

RESURRECTION

115 East 74th St.
The Rev. Leopold Damosch, r; the Rev. B. G.
Crouch

Sun Mass 8, 9 (sung), 11 (Sol); 7:30 Daily ex Sat;
Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd 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; Noandays ex
Mon 12:10. Church open daily 6 to midnight

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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Canon Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45; HC 8, HC & Ser 12, EP 5:15; Sat MP 7:45,
HC 8; Organ Recital Wed & Fri 12:45; 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 (ex Sat); Wed,
Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15; Sat 12-1

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Streets
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed & HD;
10 Tues, 7 Thurs; Cho Ev 5 Mon & Fri; C by appt
& 4:30

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

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