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## LETTERS

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

### The Bishop Rang Number Six

To help assuage the loneliness of Mr. Stanley Harris [L.C., December 14], won't you tell him that on December 26, 1921, the undersigned rang number six on a peal of eight bells at St. Stephen's Church, Clapham Park. It was a peal of Grandsire Triples consisting of 5,040 changes and it took three hours and three minutes. The undersigned was one of four out of the eight for whom this was the first attempt and the first peal. Who knows but what I am the only living American bishop who can claim to have been a campanologist?

(Rt. Rev.) JOHN S. HIGGINS  
Bishop of Rhode Island

Providence, R. I.

### The Liberal Spirit

I am, of course, deeply honored personally by what you say [in an editorial on Dean Coburn's declination of election as bishop coadjutor of Washington, L.C., December 21], and wish to express my appreciation for your too generous comments.

It is because of the spirit to which you have given such perfect expression in your editorial that I would presume to add even a minor footnote. You state: "Anglicanism is Anglicanism because it is liberal in spirit. Anglican Catholicism is liberal Catholicism, Anglican Evangelicalism is liberal Evangelicalism. ETS is important not only because it educates men for the ministry, but because it does so in the liberal tradition."

As an illustration, this is to say that the strength of ETS in the deepest sense depends upon the strength of (let us say) Nashotah House. We have no truth to teach that is not theirs and no freedom to teach our understanding of truth that does not support them in their freedom to do the same. This does not mean that we have to agree about everything (as though that were either desirable or likely!), but it does mean that we are under the constraint of God's Spirit to support and strengthen fellow Christian educators in their Christian vocation of educating.

This liberal spirit of Anglicanism in the seminaries, as well as in the life of the Church, will make it increasingly possible for all of our separate and good traditions to be reshaped "to the conditions of today's world" and the Church helped more effectively to serve that world.

(Very Rev.) JOHN B. COBURN  
Dean, Episcopal Theological School  
Cambridge, Mass.

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### The Clergy Work Pattern

It was a great pleasure to see [L.C., January 4] an explicit statement of the work of the clergy. The classified advertisement keyed to Box L-214 tells in a short space the way clergy see their work.

I doubt if anyone could be referred to better enlightenment than in this offering of

The Living Church

a position. Except for the Sunday evening preaching opportunity and the salary offered, the pattern would apply to most of the Church's 8,000 clergy — "hard work six days a week," sometimes seven, and "late evening work many times." Personally, I shall be out every night this next week — one night has two items of Church work scheduled, another night has three — and this, I know, is not unusual activity for the average clergyman. Even the smallest mission offers "abundant teaching and counselling possibilities" and "an infinite variety of pastoral action." Perhaps in small missions this is even more so, since the one priest must do everything.

It is well for both clergy and laity to be reminded from time to time and to realize that the ministry is no place for "a gentleman of leisure" or an "ambitious climber." One even wonders if a clergyman, in good conscience, can give to his family the same time and attention as is given to his by the average business executive.

Evidently there is nothing unusual in the position offered — it was unusual to put everything in a classified column rather than in a private letter to a prospective "associate." The courage and realistic approach of the advertisement is to be commended.

(REV.) ROBERT H. MOORE  
Rector, Christ Church

Meadville, Pa.

One would doubt that on such a schedule a clergyman would have much time to "climb." However, there is something a bit more serious in the implications of this advertisement, and to me it is the frightening tendency on the part of Churchpeople to assume that what qualifies a man to be known as a successful businessman also qualifies him to be a good priest of the Church. No doubt one hopes that any priest of the Church will have all the good qualities of a businessman. However, it is to be hoped that he will also have some other qualities.

The serious question raised by this advertisement seems to be: Does hyperactivity, long hours, abandonment of the family, and less contact with the outside world really substitute for the deeper and more profound vocation of being a pastor to the flock? Does the Church really work better when, in a frenzy of 18-hour days, we have 300 young men and women whipped into well organized groups?

Our Lord seemed to do His work with some 12 men who had little organizational ability. Our Lord seemed to take time for leisure and meditation and serious thought and even study. He had time for His family and no doubt enjoyed shopping with them. He met mankind in all kinds of obscure places and even at their entertainment like the wedding feast at Cana and he didn't go to organize them.

The world today, at least that which we see in modern America, seems to suffer from the very things the author of this advertisement requires in his associate: too much activity, too long hours, too little contact with the family, and so forth. If one reads the implications of this little notice correctly, then perhaps it is a sorry witness which the Church has to offer to the confused world because instead of offering a different way, it merely joins the confusion.

(REV.) MICHAEL E. CANFIELD  
Rector, St. Paul's Church

Pipestone, Minn.

## Spiritual Healing

Your editorial on Spiritual Healing [L.C., December 14] exemplifies to me an extremely shallow concept of Christian doctrine. I refer particularly to the "out" you say should be in our prayers for healing — "and yet, Thy will, not mine, be done." Did the woman with the issue of blood or the centurion with the palsied servant hedge their supplications to our Lord, and did He intercede with an "iffy" clause? In their healing ministry did the Apostles tie strings to their intercessions? Of course, not. Both supplicants and ministers had a complete and absolute faith in God's healing power.

Today a child lies helpless on a hospital bed with muscles atrophying from polio, an executive in the prime of life gasps against death as his overstrained heart beats its last, a woman groans in agony as cancer erodes her internally, a girl is knocked 20 feet by a speeding automobile. Are these the manifestations of God's will? Is this the will of the God of love, the will of the God, "who does not willingly afflict nor grieve the children of men"?

God's will, as revealed to us through Jesus Christ, is that man love Him completely and his fellow man in the same manner. It is through transgression of these two basic Christian teachings that man maims man, that man misuses God-given talents and revelations, that man has aches and pains, yes, even that man has dreaded diseases. By the same token, it is through full and complete reconciliation with God's will that we seek His aid to right these man-made sins against Him. We know His will for us to be whole. What we want Him to know is that His will is our will, too, and that our lives will be changed accordingly — that the errors of our ways are recognized and are repented. Herein lies spiritual healing, especially that of the sacramental type, whether it is for our own selves we seek healing, or whether for others. Thus, the inextricable combination of mind, body, and soul, knotted up by man's will is placed in its natural order by God's will.

I think it presumptuous to equate our own physical, mental, and emotional conditions with those of our Lord at Gethsemane when He closed His petition with, "and yet, Thy will, not mine, be done." Is that child with polio, or that dying businessman, or that woman knocked senseless by the speeding car, or the other woman succumbing to the ravages of cancer sacrificing himself or herself that man might live? Of course, not. They are being sacrificed on man's altar, not God's. These oft-misapplied words of our Lord in His Passion must be considered in the light of the event about to take place, not in the light of our own self-made tragedies in our own self-seeking lives. (This is not to say that there are not countless times when we should seek His will in these words, nor that we should not sublimate our will to His.)

JOHN G. MILLER

Alexandria, Va.

While it is always wise to recognize potential dangers in any movement, it seems as though the so-called "dangers" of spiritual healing are over-emphasized to the point where many priests and laymen shy away from the healing ministry of the Church. Your editorial is no exception, and you cite

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as examples the fringe sects, the ruthless quacks, and the self-centered individual. Dangers? Yes, but not dangers of spiritual healing itself. Rather, these involve the persons who misuse this ministry, and could well apply to other movements, and even to Christianity itself. Neither is medicine free from the danger of the misguided individual. Yet we find little written about the "dangers" of Christianity, and the "dangers" of medicine.

(Rev.) RICHARD E. WINKLER  
Rector, Trinity Church

Wheaton, Ill.

### Creed, Courage, and Chaos

I have read with amazement the "Stone for Bread" letter of Messrs. Mainwaring, Ellsbree, and Managhan [L.C., November 23] plus the subsequent endorsements of their views, and can restrain myself no longer from writing you on behalf of the many clergy and laity within our Church who find this strange talk indeed. Theological controversy is an important and healthy part of our Church life, but to ask of the Bishops either censorship or heresy-hunting, and to use the magnificent biblical symbols of "stones" and "bread" in this connection is to expect from the Episcopal Church that which can be supplied only by the fundamentalist sects at either end of the ecclesiastical spectrum.

If, as your editor's note says, the objects of the petition were the editor of the *Witness* and Dr. Pittenger they are so used to this sort of attack that they don't need even sympathy, much less a defense. But if the subjects involved are the biological Virgin Birth, and the Empty Tomb, and insistence is made that these be accepted by everyone literally, then others must protest that it is ridiculous that these should be called the "bread" of Christianity. They are really part of a great disagreement in principle within contemporary Christianity as to whether our religion should be founded on an absolute propositional theology or on a biblical existential theology. THE LIVING CHURCH could do a great service by providing a forum for a thorough-going debate on this.

My conviction is that, much as I disagree with them, these petitioners and the group within our Church which they represent are a good and necessary element that provides an important balance-weight. But their demands for the condemnation of the rest of us should not pass without objection.

(Rev.) T. CARLETON LEE  
Rector, St. Philip's Church in the Highlands  
Garrison-on-Hudson, N. Y.

We live in a chaotic time in the Church as well as in a world of disorder. The fundamental doctrines of the Virgin Birth and Empty Tomb are questioned, if not denied, with impunity today by prominent priests throughout the Anglican Communion, and a bishop is perturbed by "tarping" in the Eucharist. Not only is a priest liable for ecclesiastical trial for denial of the articles of the Creed, but also for infraction of the rubrics of the Book of Common Prayer. But what bishop of a large diocese would be so courageous as to enforce the Canons?

Apparently the House of Bishops is controlled by the liberals and the catholics are controlled by the pro-Roman leaders. If one would examine the rubrics of one of the missals in use on some of our altars, one

would observe many violations of the Book of Common Prayer, namely, no kneeling of priest, Epistle and Gospel announced in the Roman manner, receiving on the tongue, "tarping," etc. Again, if one attends matins in a church having a liberal rector, one is likely to find one lesson (allowed by rubric only when the Holy Communion follows), no Te Deum (perhaps because of a reference to the Virgin Birth), and a hymn in place of a Canticle, etc.

In Will Durant's book on the renaissance, he refers to a "gentleman's agreement" in the Church with the unbelieving leaders of the movement, viz., they were allowed freedom of thought as long as they did not disturb the faith of the masses.

In a large diocese today, apparently there is "a gentleman's agreement" with the bishop, viz., he will not prosecute the catholics if they will not put pressure on him to prosecute the liberals.

The truth is that as far as enforcement is concerned, the articles of the Creed are as dead as the rubrics of the Book of Common Prayer. Everyone does what is right in his own eyes which spells chaos. There is no discipline. What does the ordination vow of conformity mean? Nothing!

(Rev.) FRANK WILLIAMSON, JR., Th.M.  
Rector, St. Michael's Church  
Yeadon, Pa.

Florence Rogers Ingram asks [L.C., December 21, 1958] with regard to the open letter to the Bishops by 4,557 lay communicants, "What good would have come from a strong stand by the House of Bishops against one man's teaching and printings? What would have happened to the freedom of speech and freedom of the press that we Episcopalians have?"

Not one but several priests were involved, men vowed to teach the faith, men who profess at the altar that which they boldly deny elsewhere. The issue is not freedom of speech or press, but common honesty and truthfulness in a given sphere — the Church. To recite the Creed and then deny its teachings is hypocrisy — to accept money for the propagating of the Faith only to tear that Faith down is downright dishonesty.

EARL E. MILLER  
Kalamazoo, Mich.

### The Kinder-Symphony

The November 16 cover picture [of the white child and Negro child at a piano] shows delightful harmony, humor, and common sense. Let us have more of such bits of kinder-symphony, and we shall have no time or inclination for foolish propaganda.

ARTHUR E. BARLOW  
Short Hills, N. J.

The lady from South Carolina [L.C., December 28] missed the point entirely. The harmony comes from the center of the instrument, not from the outer appearance of the keys — the outward and visible sign of an inward and spiritual grace. Love within the heart creates harmony with all peoples. Black and white keys played with knowledge, love, and understanding create harmonies pleasing to God.

AGNES K. WHITE  
(Mrs. William H.)  
St. Joseph, Mo.

Both black and white keys are set side by side very much in accord, apparently, and working together on the same piano. Oh well, music has always meant different things to different people.

(Rev.) HOLLAND B. CLARK  
Waynesboro, Ga. Vicar, St. Michael's

Am I missing a point somewhere? I fail to see how a picture of two beautiful happy children pounding on a piano can have any possible effect on the mulatto birthrate [see letters-to-the-editor, L.C., December 7 and 28].

MRS. THOMAS MEADE  
Hawthorne, Calif.

### The Face of Compassion

I wish to say "amen" to the letters of Edith R. Lynn and the Rev. Walter W. Reid [L.C., December 28].

I was shocked to find THE LIVING CHURCH giving such prominence to the diabolically hideous crucifix [L.C., December 7].

BERTHA S. HARRIS  
(Mrs. N. E.)  
San Luis Obispo, Calif.

It is inconceivable to me that THE LIVING CHURCH was willing to publish such a diabolical portrayal of the face that was filled with compassion for the world.

MARIE L. MINOR  
Brewster, N. Y.

Let's all be glad the "crucifix" is for the chapel in Bishop Pike's residence, and hope he is an "artist."

R. F. WILSON  
La Jolla, Calif.

What it reminded me of was not so much a totem pole as the fetish of some very low grade savage tribe.

MARY MCENNERY ERHARD  
Swansea, Mass.



©Morehouse-Gorham Co., 1958  
The controversial new Christ the King crucifix, which was given anonymously to Bishop Pike.

# The Living CHURCH

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and the Thought of the Episcopal Church.

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## THINGS TO COME

January

18. Epiphany II  
Week of Prayer for Christian Unity, World Council of Churches, to 25.
20. Latin-American Conference, National Council's Division of Racial Minorities, Austin, Texas, to 22.
21. Joint Commission on Ecumenical Relations, annual meeting, Washington, D. C., to 22.
22. Anglican Society, New York City, annual meeting.
25. Septuagesima  
Theological Education Sunday.  
Consecration of the Rev. Edmund K. Sherrill as bishop of Central Brazil, Christ Church, Rio de Janeiro, Brazil.  
National Girls' Friendly Society Week to February 1.
26. Conversion of St. Paul (transferred from January 25).  
Special convention of the diocese of Washington to elect a coadjutor.

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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January 18, 1959

## TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

# The Family Service

As I observe parishes, it is clear that the family service is now fully accepted and is here to stay. It came to be rather suddenly, and from an unexpected push, although its seed had long been planted. The impulse came mainly from early suggestions of the first writers for the Seabury Series. It was proposed that the education of our children should no longer be a separate experience, in a children's world of the Sunday school, but that it must henceforth be a family concern, in which parents are involved. A family service was proposed. It has taken hold almost universally, and has immensely changed parish life.

The standard Sunday school program and timing, up to about the year 1940, was to start at 9:45 a.m. with a brief opening exercise, of one or two hymns and collects. This was frequently conducted by a layman, generally the superintendent, and was often held in the same hall where most of the classes met. (So did our parish house architecture reflect our conception of religious education. Thus always it is true that "institutions build their temples to express their ideals," or, more exactly, to fit their program. This is amply demonstrated in the architecture and appointments of our parish churches. It is now being shown in the new "educational buildings" with separate rooms for each class, by which the new concept of group learning is being served with adequate space and privacy.)

## Problems of Timing

The old program had an abbreviated and un-liturgical worship ("suited to children's understanding," it was said), but it allowed only a fair amount of time for the lesson, which was cut into by the custom of ringing the little bell on the table, and calling all to attend the "closing exercises."

All this is past now. An effort was made some 25 years ago to improve the children's worship by the children's eucharist, but this was not general. It seemed to be an effort to teach the children ceremonial and practices which the priest had despaired of selling to the adults. It was done, on the whole, without the parents' involvement, and was doomed to fail. The family service brings everybody in the family together for worship.

The first discovery was that the service must start earlier. Many parishes have placed the hour at 9:30, but with a full service of any kind this leaves too little time for the class period. Now, alert parishes everywhere are setting the hour at

9:00, and this works happily. It provides time for a service with music and choir, and with enough time afterwards for adequate class work.

## Sample Schedules

A problem is to plan the experience and movements of the different ages. These plans are reported:

(1) Start at 9:00. Smaller children (sometimes 4th grade and under, often all who are not confirmed) march out after the Creed or First Lesson. All others stay to the end. During the service there is a short instruction by the priest. Afterwards there is often a discussion class for parents, if space can be found. (Pre-school classes usually meet separately for a full hour-and-half of program.)

(2) Start at 9:00. Smaller children leave as above. At the Communion, all confirmed children and their teachers receive. The service is finished (through the blessing) except that the Elements are left on the altar. After the children have gone to their classes, the rest of the congregation comes forward for its communion. This is equivalent to receiving from the Reserved Sacrament, although there is no break in the service. The method is designed to avoid keeping the children during the rather long period of the communion. This plan is suited mainly to the larger parishes.

The form of the service differs. With some it is always the eucharist, thereby accomplishing the dream of other days for a "parish communion." In other parishes Holy Communion and Morning Prayer alternate, with litany or a baptism on any fifth Sunday. Increasingly the parents are given an address afterwards, or stay for self-conducted parents' classes.

So promising is the family service for vital parish life that in some new parishes there is *no late service*. We are watching this development with interest.

This stage we have reached: a complete Prayer Book service, attended by children with their parents. This is for life. They are learning as they worship. There will be no break as they grow older. All is well until the children march into the parish house. After that we are not so sure. We are restating our ideals and goals. Can we discover how to follow this up with teaching which will give meaning to their worship?

What should happen *in the class period* is our next area for improvement. We have discovered a lot in recent years. We have a long way to go yet in utilizing our knowledge and working out new insights.

**O** ETERNAL Lord God, who hast brought thy servants to the beginning of another year: Pardon, we humbly beseech thee, our transgressions in the past, and graciously abide with us all the days of our life; through Jesus Christ our Lord. *Amen.*

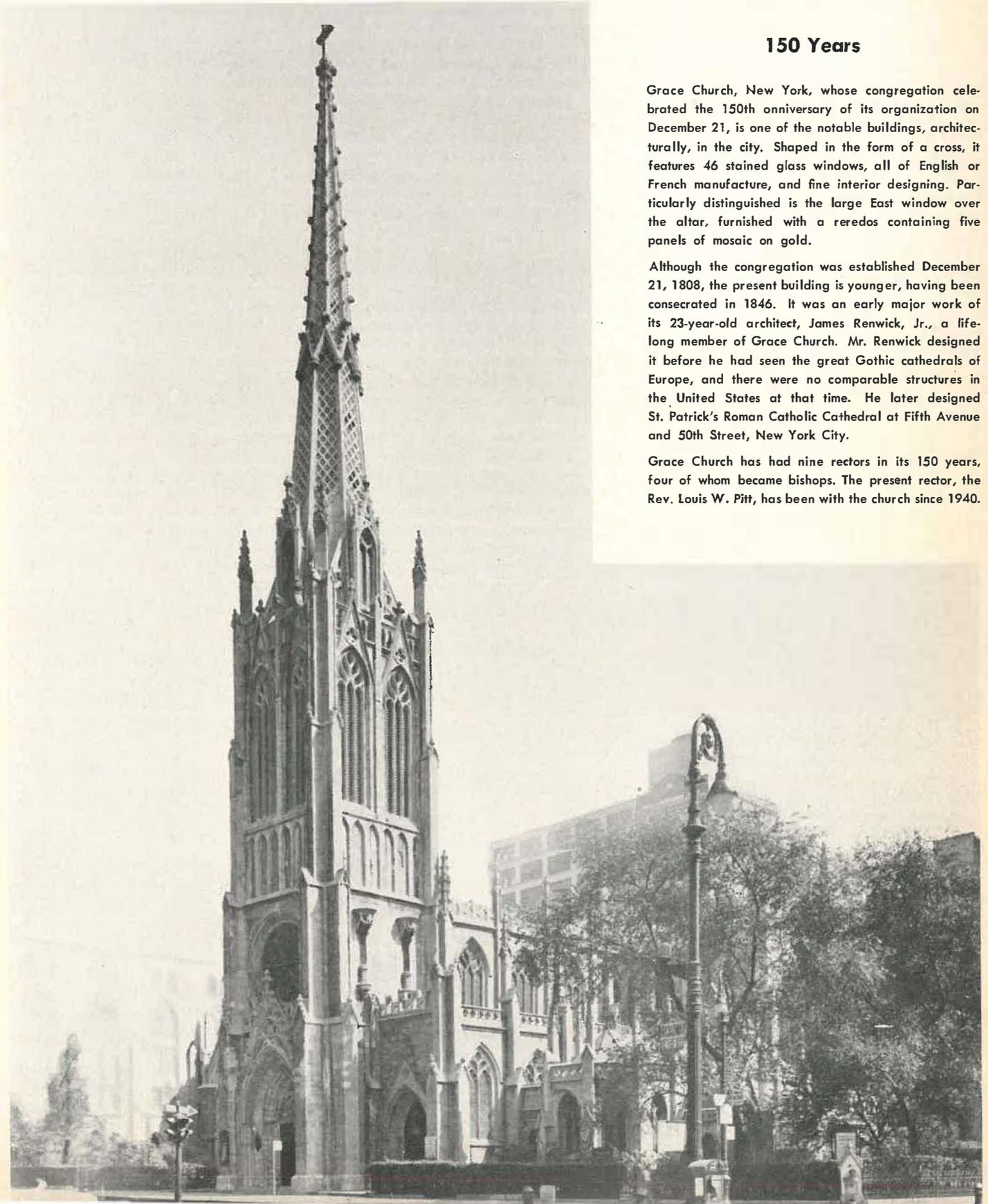
1928 Proposed English Prayer Book

## 150 Years

Grace Church, New York, whose congregation celebrated the 150th anniversary of its organization on December 21, is one of the notable buildings, architecturally, in the city. Shaped in the form of a cross, it features 46 stained glass windows, all of English or French manufacture, and fine interior designing. Particularly distinguished is the large East window over the altar, furnished with a reredos containing five panels of mosaic on gold.

Although the congregation was established December 21, 1808, the present building is younger, having been consecrated in 1846. It was an early major work of its 23-year-old architect, James Renwick, Jr., a life-long member of Grace Church. Mr. Renwick designed it before he had seen the great Gothic cathedrals of Europe, and there were no comparable structures in the United States at that time. He later designed St. Patrick's Roman Catholic Cathedral at Fifth Avenue and 50th Street, New York City.

Grace Church has had nine rectors in its 150 years, four of whom became bishops. The present rector, the Rev. Louis W. Pitt, has been with the church since 1940.



# The Living Church

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

**Second Sunday after Epiphany  
January 18, 1959**

## **CUBA**

### **From the Third Floor of the 26 of July**

by the Ven. R. GONZALEZ AGUEROS, D.D.

*With his report on Cuba from the "torrid zone," L.C. correspondent Canon Gonzalez (archdeacon of Havana and Santa Clara and canon of Holy Trinity Cathedral, Havana) sends Happy New Year greetings, and adds "It is a very happy one for us."*

As I prepare this report for THE LIVING CHURCH on the Cuban situation, we find ourselves on the fourth day of a general strike called to consolidate the revolution and to keep people off the streets. I am writing in the front room of my apartment, on the third floor of a building lodging 25 families. Across the street, looking out from my front window, I can see the cathedral, the house of the dean, the Very Rev. E. P. Wroth, Jr., and Bishop Blankingship's residence. We are all well protected.

On the first of January, when it was announced that Dictator Batista's days of terror had come to an end, we discovered that this apartment building was the headquarters of the "26 of July" — the underground militia that had been clandestinely organized to cooperate with Dr. Castro's revolutionary army. We were surrounded by machine guns before and behind, and by civilians carrying fire arms of all vintages. Every door, hall, and floor in the building was under heavily armed protection. And across the street, the entrance to the deanery, as well as the cathedral, the cathedral school, and the bishop's residence, were likewise well protected. It was not protection given to us particularly as a Church; it was protection that we freely got because of our strategic position in the "torrid zone."

I went down to "investigate," and soon the bishop and the dean were with me. We were promptly provided with passes to move anywhere within the nation. We began to feel that the revolution was on our side. The day before, as I returned to Havana from a town 20 miles away, Batista's forces had — as they had done plenty of times before — thrust a machine gun into my chest, but on realizing that I was a cleric they had asked me, with



**In Cuba, the fire of liberty flared again.\***

apologies, to keep on moving, without searching the car.

Actually, the Church was on nobody's side. Early in the struggle we had traced our policy: that the Church would be the Church, and for this we were respected.

Dictator Batista's reign of terror, oppression, brutality, and cruelty came to an end at 3:30 in the morning of the first day of the New Year, leaving behind him a provisional government totally unacceptable by the revolution and a nation bankrupt economically and transformed into a cemetery and a living furnace. As the rebel armies conquered town after town and city after city, pronouncing the conquered territories open towns and cities, Batista's aviation took over bombing and strafing the civilian population.

The city worst hit was Santa Clara, where we have a local missionary and another clergyman who was forced to leave his station. At this writing no news has come from them and families.

Castro's ragged forces, young men ranging in age between the ages of 15 and 30, men of all walks of life, men with beards and hair two years old, began to move into Havana with orders to take Columbia, Batista's military stronghold. Thank heaven it wasn't necessary.

On the other end of the Island, in

Santiago, Castro's armies were getting ready to attack Santiago de Cuba, where Batista had five thousand men defending the city. Through good diplomacy on both sides, the city went over to Castro without firing a shot. He gave 24 hours to the provisional government to get out and to turn over Columbia to the rebel forces that were ordered to take Havana. The provisional government complied, and a revolutionary government was established.

The revolutionary government has met with the approval of the Cuban people. The new leaders are men well known in the history of Cuba's fight for liberty. A magistrate from the Supreme Court in Santiago was the chosen president. He is a capable person. The cabinet is made up of well known men in revolutionary and political circles — university professors, medical doctors, lawyers, financiers, etc. It is believed, and we earnestly pray, that they are equal to the task of reconstructing the nation.

It is, of course, too early to venture any

\*Photograph, taken in 1946, shows flower tribute from Woman's Auxiliary of district of Cuba about to be placed at statue (not on cut) commemorating Cuban martyrs of independence, who were shot by Spaniards in Cienfuegos.

prediction as to the future. The revolutionary government claims to be that and nothing else. So far we can say this much. Never has a revolution, in its climactic period, been carried through with so much order and so few human mishaps. Law, the basis of democracy, is the determining policy in the processes of executing justice — and the process will be a long one. The people have taken pride in making the transition from dictatorship to democracy with guarantees of all sorts to institutions, human rights, and property. The new government purports to

## The Cover

Photograph of the "Bellringers" on this week's cover won second prize in the amateur division of the Church's 1958 photo contest. Photographer was Robert F. Marsh, Sr., of Jacksonville, Fla. Another prize-winner (third-prize, amateur) appears on page 10. Its photographer was Bruce E. Bailey of Episcopal Theological Seminary. Other winners were listed in last week's **LIVING CHURCH**.

bring back to Cuba all the liberties of which the people had been deprived during almost seven years. And we surely need them.

Communism in the revolutionary government? I don't doubt that some Communist forces put themselves at Castro's service during the struggle. Adversity makes strange bed fellows. But Dr. Castro is not a Communist and has never been. He belonged always to the Orthodox party, a party characterized by an ardent desire for moral reform and clean and honest administration. The best men in the newly formed revolutionary cabinet are members of the Orthodox party.

Dr. Castro is the prototype of Cuba's new generation, a man of ideals and a firm determination to materialize them. Landing a little over two years ago in the mountains of eastern Cuba, with a handful of men, without arms and with a modern well-equipped army against him, he managed to bring to his side all Cubans who were anxious to see better days for their country. Mountaineers rallied to his side — plain, simple, sincere "guajiros" with the fire of liberty in their hearts and ready to fight for it as their parents did half a century ago. Little by little the army grew in numbers although not in equipment. They had to get their arms from the enemy. When they got ready to give Batista the final blow, the ragged armies had grown to thousands in num-

bers. The army was backed by civilians all over Cuba, who fought in cities against all odds, and who provided money, medicines, and other necessities for the revolutionary cause. Batista's great mistake, as the mistake made by many outside of Cuba, was to underestimate Castro's ability and ideals and the love and zest that Cuban people have always shown toward democratic principles and, particularly, toward civil liberties.

Havana is cut off from the rest of the Island. So far, no news has reached us from the interior. As far as we know, we have suffered no damages in personnel and property. We have lost a number of young men, some by brutal death, others through exile, and others who are still in the rebel army. We will be getting news shortly from our workers, for communications are being restored as quickly as possible. It is a long time since we heard from our missionaries in the eastern part of the Island, but we know by experience that they are capable people, able to give a pretty good account of themselves under any circumstance. They have stuck to their post under terrible pressure, serving the people in the midst of all the changes and chances of this mortal life. We really feel proud of them, for they have stood on the side of justice and righteousness no matter the circumstances under which they had to live.

One final plea: Much will be needed in Cuba in the reconstruction period. It is too early to survey the situation. But what we mostly will need are the prayers of the Church. We hope that at every altar prayers will be offered for Cuba, for its internal peace, for good will toward people of other nations who, through misinformation, strained relations with the Cuban people to the breaking point.

## RELIGIOUS ORDERS

### One Novice, Two Postulants

St. Barnabas Brotherhood reports in its January issue of *Faith and Work* that there are now three men in training with the order, one novice and two postulants. Friends of the order are asked "to give thanks to God" and "to pray for Kenneth Sharp," who was received as a postulant in November of 1958. The purpose of the brotherhood, which is a religious order for laymen, is to care for convalescent and sick men and boys. Headquarters is in Gibsonia, Pa.

## DIOCESAN

### Rarely Given

Bishop Donegan of New York has appointed the Rev. James Stuart Wetmore an honorary canon of the Cathedral Church of St. John the Divine, New York.

This is an honor rarely given, and no one else holds the position at the



Canon Wetmore  
Also Bishop Gilbert and Dean Fosbroke

present time. In recent years it has been held by the late Rt. Rev. Charles K. Gilbert, Bishop of New York, and the late Very Rev. Hughell E. W. Fosbroke, Dean of the General Theological Seminary, New York.

Canon Wetmore, who lives in Scarsdale, N. Y., will continue as director of the department of Christian education of the diocese of New York, a position which he has held since 1953.

Previously he was assistant secretary of the General Board of Religious Education of the Church in Canada.

## UNITY

### "All May Be One"

The American Church Union is again making special provisions for the observance of the Week of Prayer for Unity, January 18-25, and Church Union Branches across the country are arranging for services with members of Orthodox and Polish National Catholic Churches.

The Rev. Robert Pegram, rector of Holy Trinity Church, Essex, Md., and National ACU chairman for the observance of the Week of Prayer for Unity, has written the clergy:

"(1) Disunity is a cross which must be borne by all Christians. The breaches in the unity of Christ's Body cannot be made up by ignoring them. The wounds of sin are not so easily healed. But, bearing that cross, we can still pray.

"(2) The aims of the Week of Prayer for Christian Unity were broadened under the influence of the saintly Abbé Couturier to promote prayer among all Christian people for the reunion of the Church of God. It is now endorsed by the World Council of Churches [L.C., December 14], and is widely observed by Christians throughout the world.

"(3) Prayer is not a last resort, but the indispensable basis of all real unity.

Continued on page 15

## BRIEFS

**BROTHERLY BISHOP:** National human relations award of the National Conference of Christians and Jews goes this year to Bishop Mosely of Delaware. Announcement was made by the chairman of the 1959 Brotherhood Week.

**WORD FROM CUBA:** Bishop Blankingship of Cuba reports that the revolution has caused no loss of life or property damage to anyone connected with the Episcopal Church [see also, page 7].

**REFUGEE SELECTION:** The Rev. Alexander Jurisson is one of three Americans assigned to assist the World Council of Churches staff in Utrecht in the selection of some 6,000 Dutch Indonesian refugees for resettlement in the U.S. Church World Service is sponsoring the three "missioners," who represent all Churches concerned in the Dutch resettlement projects and also specifically represent their own Churches. Mr. Jurisson is assistant secretary of the Church's Committee on World Relief and Church Cooperation. The other two are a Methodist and a member of the United Presbyterian Church in the U.S.A.

**ONE OUT OF FOUR:** Only 27% of the Congregational churches in American metropolitan areas are racially inclusive, RNS reports. More than 60% have no non-white members. These facts were revealed in a two-year survey by the denomination's Board of Home Missions. Only 12% of the churches had some Negro members in addition to a white majority. The same number had white majorities, no Negroes, but some other non-white members. The rest of the integrated churches were predominantly Negro or Oriental, with white minorities. Even in the East, where the percentage of integrated churches was highest, less than a third of the churches were racially inclusive. One result of the survey: the Board of Home Missions offered financial support to any congregations determined to put into practice the denomination's desegregation policy.

**FAVORITE SERMONS:** Episcopalians who answered a *This Week* magazine poll on favorite sermon topics cast the largest number of votes for the same topic that readers in general chose — "How can I make prayer more effective?" Divided by sexes, ballots showed Episcopal women made the same first choice, but men picked a different subject. In next week's LIVING CHURCH, layman (*Seed for a Song*) Lec H. Bristol, Jr., presents an appraisal of the Episcopal balloting. *This Week* planned to tally results from all readers on January 18 in a discussion by another Churchman, Williard A. Pleuthner.

**ONE ON THE WAY:** At year's end, after an 11-day Christmas tour of military bases in Spain and North Africa the Rev. Edwin T. Dahlberg, president of the NCC, issued an appeal for more chaplains in those areas. THE LIVING CHURCH wired the Rev. Robert J. Plumb, executive secretary of the Armed Forces Division, to find out how many Episcopal Church chaplains were there. His reply: "Chaplain (Capt.) William Armistead Boardman left McGuire Air Force Base, Trenton, N. J., January 7 for Torrijon Air Base near Madrid, Spain. He will be the first Episcopal chaplain to be assigned to duty in Spain." Chaplain Plumb also said that there are Anglican services regularly at Barcelona and at the British Embassy in Madrid, and that Chaplain (Capt.) Robert A. Sloan is stationed at Wheelus Air Force Base, Tripoli, and an Anglican priest is regularly conducting services at Nouasseur Air Force Base, Morocco.

**GLORY AND PEACE:** In a message broadcast by Moscow Radio, His Holiness Alexei, Patriarch of Russia, said he hoped that 1959 and succeeding years will "bring an era of general peace which will permit the people to contribute to the flourishing glory of their own homeland through useful labor." The message, which was issued in connection with the Russian Orthodox Christmas on January 7, said it is the duty of all pastors of the Church and their faithful "to pray for peace throughout the world."

**TV TRAINING CENTER:** RNS reports that a \$4,000,000 institute to train clergy and laymen in the use of radio and television is to be established in Atlanta, Ga. It will be a teaching affiliate of the Protestant Center, an interchurch center — in which the Episcopal Church participates — for producing radio and television programs. The new institute will be named for Dr. E. Stanley Jones, veteran Methodist missionary evangelist and author. It will be located on the campus of Emory University. Dr. Jones is known for advocating wider use of radio and television in spreading Christianity both in the U.S. and overseas.

Plans are for the institute to offer training in radio, television, audio-visual aids, music, drama, speech, and creative writing. Courses will be taught by lectures, instructors, and technical specialists, either in the institute's own headquarters or in seminaries where students will receive academic credit for their work.

It was emphasized that students will not be trained to operate technical equipment; the first concern of the institute will be "spreading the Gospel; technique comes second." An extension department will provide for summer workshops.



Buffalo Courier Express  
Mrs. Pratt on a call.

### SOCIAL RELATIONS

*The Church's growing concern for better-organized programs of Christian social relations which make sense in terms of everyday problems of living is evidenced in two dioceses. In Western New York and Washington strong attempts are being made to increase and improve volunteer visiting by making use of trained laypeople. Western New York has a program underway. Washington's is in the discussion stage. For details see stories below.*

### The Caller

The blind woman had a braille game she did not want any more. "Isn't there anyone you might like to play it with?" asked her caller.

Thinking about that for a few seconds, the blind women had an answer: "My grandchild."

The caller thought that was fine, and observed that here was also a chance for her friend to do some baby-sitting.

The caller was Theresa E. Pratt, a volunteer visitor of Western New York's Church Mission of Help. Her simple suggestion not only led to resumed activity on the part of the blind woman but established a closer relation with the woman's grandchild and paved the way for some free hours for grandchild's mother. The blind woman could feel useful again.

Western New York's department of Christian Social Relations began a pilot program in parish visiting through its Church Mission of Help last spring. The program is based on a report by the Rev. Dr. Niles Carpenter, dean emeritus of the University of Buffalo School of Social Work, entitled "Volunteer Visiting for Elderly People: an Opportunity and a Responsibility."\* Dr. Carpenter points

*Continued on page 16*

\*Free samples (up to 10) available from Church Mission of Help, 153 W. Utica St., Buffalo 9, N. Y.; 11-49 copiers @ 15¢; 50 copies for \$7.50.



Church Photo Contest

How do you treat the assistant in your parish? Do you invite him for dinner? Allow him to baptize your baby?

## *The Church's Primitive Personnel Policy*

By the Rev. Alexander Stewart

*This article is part of an address delivered by Fr. Stewart (who is rector of St. Mark's, Riverside, R. I.) at an annual meeting of the Churchmen's Club of Rhode Island. It is entitled "The Episcopal Church—Asleep or Awake!" and copies are available from Joseph E. North, Jr., Breakneck Hill Rd., R.F.D., Lincoln, R. I.*

**W**e are plagued by a *primitive personnel policy*. We have selected our clergy on the basis of those who expressed interest, and have only rarely challenged young men who might be effective priests with this opportunity. How often do we ever

ask a young man in our parish, or even our own son, whether or not God is calling him to Holy Orders? Recently a Methodist missionary from Salto, Uruguay, preaching in our church, told of a young boy who said he wanted to be a radio technician. The Rev. Mr. Stockwell said, "That's wonderful, Petan, I hope you will be a good radio technician; but let me present to you the claims of Jesus Christ and the question of whether or not you should serve Him in His Church." A year later, the young man asked, "Could you get me a catalogue of Union Theological Seminary in Buenos Aires? I have decided to go into full time work for the Church."

How often do we challenge young men

or pray for them? A recent Ph.D. thesis at Harvard on "Present Methods of Selecting Postulants" by William Douglas reveals some surprising conclusions. Five years after ordination, the young men were "successful" in the parish ministry in reverse ratio to that predicted by the bishops and deans before ordination. The "hotshots" who were supposed to set the Church on fire were not judged so successful by their lay members as many candidates who had caused the bishops and deans a few gray hairs. An equally important conclusion was "that the diocese, bishop, and consulting psychologist feel greater responsibility concerning an understanding follow-up of men rejected as postulants or while in seminary, so that

**A crying need  
in the Church  
is for a sensible method  
of assigning  
seminary graduates  
to their first jobs**

these men may be guided into appropriate avenues of vocational personal fulfillment." Many of these men, for lack of pastoral care, completely reject the Church after this decision has been made for them.

What happens to a newly ordained deacon? The basis on which he is assigned to a curacy or as vicar of several missions usually has no more rhyme or reason than a nursery game. Seldom are men assigned on the basis of what they can contribute to or, in turn, receive from their first job. Many parishes with two or three hundred communicants have one or two assistants simply because they can afford them, while other churches with a thousand communicants have one priest ministering alone. Every rector, you see, wants a curate — it builds up our prestige, it makes us look more important, and then we'll be called to a bigger parish with two assistants. It eases our consciences about the things we ought to have done that we aren't doing. From discussions with several young deacons and priests, I have discovered that the least profitable assignment is to be the first curate that an older priest has. One of my friends stayed only a year as a curate, and his rector wondered why. During that year he preached once, had one baptism — that of a college classmate's child, no weddings, one funeral, and that from the city relief rolls. When he decided to move on, the rector considered him ungrateful. Another friend served in a large parish where, in the course of three years, he had three baptisms, he was allowed to take one wedding, and he preached two or three times a year, while the busy rector on one June Saturday alone had four weddings, and 60 or 70 baptisms a year. According to the figures, they needed a curate, but the rector wasn't willing to share the ministry.

The word "curate" doesn't exist in

the Canons of the Church. It is an old English word meaning, "the one who cares for souls." The word "assistant minister" is used in the Canons, but not the word "curate"! Not only do most curacies fail to develop character and skill, but they often engender bitterness and may even ruin a man's entire ministry. There is no more crying need in our Episcopal Church than a sensible method of assigning seminary graduates to their first job. The Church suffered a great loss in 1944 when, because of the war, the School of Applied Religion in Cincinnati, which trained men for a year after seminary in all practical phases of parish life and social work, closed.

Do curates attend vestry meetings regularly? These young men are supposedly being trained to operate a parish. Often they are assigned the Y.P.F., the Church school, and as much calling as they can possibly do. Yet, Dr. John Heuss, the smartest man in the field of Christian education in the country, would quickly tell us the job of the Church school is not something to be palmed off on a curate who comes for one or two years, or even on a director of religious education, but that it is the rector's primary duty.

Recently a rector in our diocese said to me, "Boy, do we need a curate to do the leg work." What a misunderstanding on the part of us priests as to what our younger associates are meant to do. Tragically enough, this is what most curacies normally develop — leg muscles and eye strain at map reading. If the curate in most parishes does the calling and the rector the preaching, then I ask, can a man preach to people to whom he does not minister? How can the rector preach if he doesn't call regularly, and how can the curate reach the people as communicator of the Gospel if he is only allowed to call on them and denied one of the few privileges granted him as a deacon—to preach the word of God? In most parishes the curate preaches on the Sunday after Christmas and Easter, and perhaps when the rector is on vacation. A large parish of my acquaintance has a rector who considers his preaching so important that he even returns from his summer home on weekends because the curate "really couldn't hold the congregation." Fortunately, not all parishes are like this. I made an interesting study recently on my home parish in Cambridge, Mass., where the Rev. Gardiner Day is rector, and discovered that on 17 Sundays during one year he had as the preacher one of his assistants, some of the young clergymen who had grown up in the parish, or visiting missionaries from abroad.

One of the most pressing needs in our Church is for training sessions for clergy who are to have a curate for the first time. Perhaps bishops should even require that a priest desiring an assistant receive such training. Conceivably the College of Preachers in Washington, the

Institute for Advanced Pastoral Studies in Michigan, or the School of the Prophets in California could institute such a program each spring. Laymen play an important role here. How do you treat the assistant in your parish, if you have one? Do you invite him to dinner, allow him to baptize your baby, tell him your wife is in the hospital — instead of always telling the rector?

Here an important principle evolves! The Church of Rome recognizes that some men should not be pastors — either for lack of ability or because of an unusual talent in another field that should be utilized. Thank God that some men in our Church are realizing that you can serve God equally well as an associate in a large parish. Let me mention a couple of positive examples. A close friend of mine went to a parish as an assistant. He stayed there not as a curate normally does for one or two years, but for six years. The people in the parish didn't know which was the rector because the assistant preached one Easter and the rector the next, and they alternated on Christmas. Either might conduct the vestry meeting, or call on the governor's wife, or lead prayers in the state house nearby. They discovered at the end of a given year that the statistics for baptisms and marriages were just about equal, although the assistant had preached more than the rector. It is only priests with a broad concept of the Church and parish ministry who can share it — and this sharing can be encouraged by laymen.

Many of my older clergy brethren are miserably unhappy — they have been serving their present parish for eight or 18 years and want to change. But how can they? They can tell their bishop, but unless something in their own diocese turns up that is suitable, there isn't much likelihood of their moving. They get discouraged, they get despondent, they get in a rut, they become difficult at vestry meetings. In business no company allows a man to remain stationary for 40 years. It is very difficult, however, for a clergyman to move, and I'll tell you why.

Our present system of clergy placement was designed for the eastern seaboard of 13 colonies. We need desperately what Bishop William Appleton Lawrence is doing now that he is retired. He has set up a clergy personnel information service [L.C., April 27, 1958].

National Council should have a clergy placement bureau to help clergy move when they want, to help you locate a new rector when your parish is vacant.

If a parish is vacant, would it not be good to have a priest let it be known that he is interested?

We have too many square pegs in round holes, and were it not for the grace of the Holy Spirit, we should go out of business. To say that our personnel policy in the Church has reached the Middle Ages would be a compliment.

# High Church Methodism

small but aggressive,

this movement has

attracted

some

of the

best minds

of the Methodist Church

By the Rev. Charles Granville Hamilton, Ph.D.\*

For 45 years Methodists and non-Methodists alike have recognized the fact that within Methodism there were two distinct elements. One was the dominant liberalism which controlled the highly centralized Church machinery together with the Church publications and other means of expression. The second was an evangelical orthodoxy submerged in the prevailing trends and sometimes bitter at its situation.

The relations between these two groups have altered a great deal in recent years. The changing trends in theology have had their effect. The older liberalism has been less acceptable to younger men. The rising tide of evangelism has brought the



John and Charles Wesley

evangelicals again to the fore. Orthodoxy is no longer suspect.

Along with this change has come the emergence of a third element — a Methodist "high Church" movement. It is small, but active, aggressive, closely-knit, and with faith in its own future. Although the smallest of the three groups, the "high Church men" form a distinct group with

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His radio program, "The Quiet Hour," has been broadcast on Sundays since 1943.

definitely recognized principles and with a sense of unity.

For the origin of those principles, this movement looks back to Methodism's Anglican background, and to the long-neglected teachings of the Wesleys. There are of course connecting links between Wesley's day and the modern sacramental revival. It is found that the Articles of Religion and Methodism's original liturgy do not fit well with either humanism or some common types of evangelicalism.

A second source of the movement may be found in the modern Liturgical Movement which has affected all Churches in our day. But there are notable differences. Methodist high Church men have a definite historical background. This includes three points: (1) Their Wesleyan background. (2) Their Anglican background. (3) The primitive Church.

The sacramental revival is held together and promoted by a group of organizations which exist for this purpose. They include the Methodist Sacramental Fellowship, the Order of Saint Luke, the Society of the Daily Sacrifice, the Wesley Society, and other smaller groups.

Oldest of these is the Methodist Sacramental Fellowship of Great Britain, which was founded in 1935. It has included among its leaders, such men as Soper, Rattenberry, and Tibbetts. It holds meetings for fellowship and study, circulates books, publishes a fellowship bulletin, and binds all its membership to a common devotional life. Members are pledged to, "say the Daily Office of Prayer," to receive the Holy Communion regularly, "to submit my mind humbly to the Faith of the Church as contained in the Holy Scriptures and expressed in the Nicene Creed," and to support the Methodist Church.

The American counterpart to the Methodist Sacramental Fellowship is the Order of Saint Luke. It was founded in 1946 at a meeting in the Methodist Mission Building, in New York. The president throughout its existence has been R. P. Marshall, who is at present editor of the *North Carolina Christian Advocate*.

The Society of the Daily Sacrifice is primarily a lay organization, although ministers are welcomed to its membership. It seeks "frequent and devout celebrations"; at present it is interested in making the weekly communion the norm in Methodism.

The Wesley Society is an academic group concerned with the study of Wesley. It has made its appeal for restudy of all elements in the ministry of the many-sided Wesley.

The principles upheld by the high Church movement can be summed up under four heads.

(1) **Doctrinal.** In opposition to modern humanism they reemphasize the historic Christian faith, as set forth in the Apostles'

*Continued on page 17*

## Holes in the Canons

Our news columns (page 15) carry the story of the ordination of two Methodist ministers to the diaconate by the new Presiding Bishop of the Episcopal Church, in his capacity as Bishop of Missouri. Both of the ordinands are continuing their relationships with the Methodist Church — one temporarily, so that he may continue with his work as a hospital chaplain in the period between ordination to the diaconate and ordination to the priesthood, when he will qualify as a full-fledged chaplain in Episcopal Church orders; the other permanently as a retired Methodist minister receiving his pension from Methodist sources. Having retired from the Methodist ministry at age 68, he is still available for four years' service before compulsory retirement in the Episcopal Church.

That this procedure is entirely in accordance with the regulations of the Episcopal Church is due to some strange canonical quirks, now enshrined in Canon 36, on the ordination of deacons and priests in special cases. It would appear that the reasons for invoking the canon for these two men are "compassionate" in nature, to ease the practical problems involved in their transfer of allegiance from one Church to another. And yet, in our opinion, these ordinations serve to highlight the exceedingly questionable character of Canon 36.

### The Only Legal Way

The only legal way for a bishop to ordain a deacon or priest, or to consecrate a bishop, is with the services of ordination in the Prayer Book. As deacons, the two Methodist ministers have been required to declare that they believe themselves to be "called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the ministry of the same." This covers not only Canon 36, but all the other canons of the Church. When they are ordained to the priesthood, they will be required to promise "always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same."

These solemn vows mean, plainly and simply, that whenever Methodist and Episcopal teachings vary, these men are undertaking a commitment to obey the teachings of the Episcopal Church.

### Congregationalists Concordat

Canon 36 in its original form was the end-product of an effort to establish a concordat with the Congregationalists. The first five sections of the Canon pro-

vided, and still do provide, for a minister of a non-Episcopalian congregation to receive ordination to the diaconate and priesthood, not for ministry in the Episcopal Church, but for continuing service in his own communion with his own congregation. Both he and his own congregation were required to make certain promises regarding their beliefs and sacramental practices — promises which did not please the Congregationalists very much and led to the virtual disuse of the canon as far as its original purpose was concerned.

The canon also provided that a minister so ordained might function temporarily in the Episcopal Church under license, but that he would have to make a declaration of conformity to the doctrine, discipline, and worship of the Episcopal Church if he desired to become the rector of a parish.

This Canon was adopted in 1922. One or two ministers were ordained under it, and it then sank into almost complete oblivion. Not only did it raise conscientious problems for Congregationalists, but a Bishop who wished to ordain a man for this kind of ministry would have had to edit and rewrite the ordination service to make it fit the case — a procedure outside the authority of the bishop and even outside the authority of General Convention itself except by the prescribed routine of Prayer Book amendment.

### To Satisfy Consciences

In 1934, a new Section 6 was added to fill an entirely different need. From time to time ministers of Protestant Churches who wished to come into the Episcopal Church and conform to its doctrine, discipline, and worship expressed themselves as troubled by the apparent implication that their earlier ministry was totally unrecognized by our Church. To satisfy their consciences and to recognize the value of their prior service as ministers of Christ, the new Section 6 provided that "after the canonical requirements precedent to ordination have been fulfilled," the Bishop might ordain such a man deacon or priest, saying at the beginning of the service:

"A.B., who has already been ordained a minister of Christ, desiring to be a deacon or priest in this Church, has satisfied the Ecclesiastical Authority of this Diocese that he accepts the Doctrine, Discipline, and Worship of this Church, we are about to confer upon him authority to minister in this Church." (The grammatical infelicity was in the canon as adopted, but was cleaned up in 1943 without altering the sense.)

In 1946, upon motion of the then Bishop of Massachusetts, six little words were added to Section 6 of Canon 36. They were words of miraculous effect. After "canonical requirements precedent to ordination" was inserted the phrase "as set forth in this canon." This wiped out at one stroke all the doctrinal and educational requirements for ordination, the scrutiny by the board of examining chaplains — everything, in fact that the Church had legislated about its ministry which did not happen to be included in Canon 36. A set of regulations designed to fit the case of men who wished the grace of Holy Orders *while continuing to serve as ministers of Congregationalist*

*Churches* became the basis for ordination to *serve as ministers of the Episcopal Church*.

The resulting canon made a curious document. The first five sections carefully spelled out the conditions for giving holy orders to ministers in other Churches, with a provision for receiving such a minister in the Episcopal Church if, at a later date, he wished to change his allegiance. The sixth as amended said that he could be ordained directly to minister in the Episcopal Church without further ado.

#### More Confusion

The purpose of this sixth section was still more confusing in that provisions regarding the admission of ministers from other Churches already existed in other canons, lightening the requirements for postulancy and candidacy, but making a provision for a special examination before ordination to diaconate or priesthood. This examination was [and is] intended to cover the history, doctrine, liturgical usages, constitution, and canons of the Episcopal Church, together with "the points of doctrine, discipline, polity, and worship in which the communion from which he has come differs from this Church." Canon 32 further provides: "This portion of the examination shall be conducted in part at least by written questions and answers and the replies kept on file for at least three years."

Just why Canon 32 should go into all this when Canon 36 waived it for "any minister who desires to be made a deacon or to be ordered priest in this Church" was something of a mystery to a good many people. It was so to the standing committee of the diocese of Maryland, on whose behalf, in 1952, the Rev. Don Frank Fenn proposed a "clarifying amendment" to Section 6 of Canon 36. The amendment was adopted, reading, "If any minister who has not received Episcopal ordination desires to be made a deacon or to be ordered priest in this Church, *without giving up or denying his fellowship or his ministry in the Communion to which he belongs,*" etc.

#### Lock, Stock, and Barrel Clergy

The purpose undoubtedly was to protect the sound and necessary requirements of Canon 32 for special training and examination for ministers who really intended to come into the Episcopal Church, lock, stock, and barrel, and serve as regular clergy. The effect, however, was to permit any Protestant minister to achieve full status in the ministry of the Episcopal Church by the simple decision of a diocesan bishop (subject to the consent of his standing committee), without special training, without full consideration of the different beliefs and practices of the Episcopal Church and his prior denomination, and without facing the necessity of choosing between conflicting loyalties.

As of today, Canon 32 and Canon 36 are in open conflict as to the proper way for a minister of another communion to come into the Episcopal Church, and in our opinion Canon 32 represents the prudent, dignified, responsible approach to the subject while Canon 36 represents a "loophole" type of approach arrived at by a series of small amendments which might well

have meant more than they seemed to the successive Conventions that adopted them.

"Loopholes" are handy at times, and certainly no moral obloquy attaches to those who make use of them — especially when, as seems evident in this case, the purpose is to help somebody keep his job or his pension.

As far as the relation of Canon 36 to the ecumenical movement is concerned, however, we feel sincerely and strongly that the tendency to cut corners and make strange little compromises is a deterrent, not a help, to the growth of understanding and appreciation between Churches. Providing ways for Congregationalists (or Methodists) to slip through the back door into Anglican orders is not our idea of a truly constructive Christian approach to the resolution of the issues which divide us. Progress in ecumenicity is not to be equated with gnawing little holes in the canonical fabric of the Church. Indeed, in one of the St. Louis ordinations the Methodists have been irritated by an obvious attempt to protect a man's right to keep on receiving Methodist money.

Accordingly, we hope that Canon 36 will be thoroughly overhauled, if not repealed, by the next General Convention, to spell out precisely what the Episcopal Church does mean to do about conferring the orders of diaconate and priesthood (1) upon those who wish to receive them while remaining ministers of non-episcopal Churches; (2) upon men who have already been ordained to a non-episcopal ministry but now wish to serve in the ministry of the Episcopal Church; (3) upon men who wish to exercise a "dual ministry" in two Churches which are not in communion with each other.

#### Two Extremes

There are some who believe that no cognizance whatever should be taken of the ministry of non-episcopal Churches except to repudiate it; there are some, at the opposite extreme, who believe that there should be a general all-round recognition of the Christian ministry. Between the two, there should be some rational ground for a canon safeguarding the Church's witness to the apostolic ministry, recognizing the evident blessings which God has chosen to give to non-episcopal ministries, and expressing clearly and simply the Church's intention to maintain its own standards of doctrine, discipline, and worship not only by promises of conformity but by requiring appropriate training and examination for all who would serve in its ministry.

As to the place of a "dual ministry" in this picture, frankly we do not believe it has any place. If the issues between Churches are such that an individual minister may be allowed a dual loyalty, then there are no issues justifying continued separation. If one minister should be allowed to serve in both Churches, so should all. The bypassing of the grave and stubborn central issues of Church unity involved in provisions for a dual ministry is, perhaps more than anything else, the thing that makes such ecumenical gestures the cause of bitter internal controversy in the Episcopal Church.

Observance of the Week of Prayer provides opportunity for Churchmen of all points of view to join with fellow Christians of varying denominations all over the world in penitence for our divisions and in supplication that our Lord's prayer 'that all may be one' may be answered. . . ."

## MINISTRY

### Two Sets of Ordinations

Two Methodist ministers were ordained deacons of the Episcopal Church by Presiding Bishop Lichtenberger in his capacity as Bishop of Missouri on December 20, 1958. Both were ordained under Canon 36, which permits ordination of men who intend to retain their ministry in the Protestant body in which they are already serving (see editorial, page 13).

Actually, retention of their former status as Methodist ministers is, in both cases, a maneuver to protect job and income. The Rev. Galen C. Fain, vicar of St. Paul's Episcopal Church, Ironton, Mo., is a retired minister receiving a pension from the Methodist Church for his 40 years of service in that Church. He is 68, too old to receive a Church Pension Fund pension. Originally given informal clearance for his Episcopal ordination by Methodist Bishop Eugene M. Frank, Mr. Fain has since become a subject of controversy among Methodists. It now appears that his case must be reviewed by the judicial council of the Methodist Conference to which Mr. Fain belongs as a retired minister. He plans to take no part in the work of the Methodist ministry either now or after ordination to the priesthood.

The Rev. Arthur L. England is in a somewhat different position. He is Protestant chaplain at St. Louis State Hospital. He is retaining his Methodist ministry in order to protect his job rights until after his ordination to the priesthood of the Episcopal Church. It is not clear whether, during his diaconate, he will be acting according to Methodist or Episcopal law, but he will be holding his job because of his status as a Methodist minister. Upon ordination to the priesthood, he plans to abandon his Methodist ministry.

Diocesan sources stressed the fact that the service of ordination used in the case of these men was the unaltered Prayer Book service, with no omissions or additions — not even the additions allowed by Canon 36.

A few days earlier (December 17), two former Protestant ministers were ordained deacons by Bishop Barry of Albany.

These two new deacons, the Rev. Thomas F. Brereton, a former Methodist, and the Rev. Jon M. Lindenbauer, a former Presbyterian, will serve Episcopal Churches in ministries without canonical complications.

# OVERSEAS

## INDIA

### Resolutions for Unification

by the Rev. EMANI SAMBAYYA

The Metropolitan of the Church of India, Pakistan, Burma, and Ceylon summoned the Synod in order to consider the recommendations of the Lambeth Conference on the Plan of Church union in North India. While discussing matters relating to Faith and Order the episcopal synod sits with clerical and lay assessors who speak but do not vote. The full synod met for five days in the spacious city of Allahabad.

The Lambeth Conference has said that the Churches and Provinces of the Anglican Communion could enter into full communion with the proposed Church of North India if certain recommendations about the procedure for the unification of the ministry could be accepted. It would be very difficult to secure a favorable vote on the plan in the diocesan councils of the Church of India if serious doubts were left as to the future relations of communion between the proposed united Church and the world wide Anglican Communion. Therefore the episcopal synod has passed a series of resolutions requesting the negotiating committee to modify the service for the unification of the ministry so that:

- (1) the unification of the episcopate and of the presbyterate may be carried out in separate stages with a prayer and formula at the laying of hands which shall name the office or order of the ministry concerned;
- (2) a bishop shall read the prayer, and also be one of the representatives of the Churches now united, who lay hands both on the three presbyters, and, with them, on the other presbyters.

The implementation of the synod's resolutions should result in a rewriting and rearrangement of the paragraphs dealing with the rite of unification, and also rewording of certain sentences. One consequence of such revision of the plan

Indian Bishops at Synod  
Resolutions might alleviate doubts.



is that it will be legitimate for Anglicans to interpret the rite of the unification of the ministry as securing for the non-episcopal ministries everything of value in the Anglican ministry, including the tradition of episcopal ordination without, however, passing any judgment on the other ministries.

Seeing that the third edition of the Plan is meant for the final verdict of the governing bodies of the uniting Churches it will not be surprising if the non-Anglican delegates of the Negotiating Committee should view the recommendations of the synod with displeasure. They fear rightly that the other Churches may similarly open up other questions and thus delay Church union indefinitely. Appreciating this difficulty the synod has pointed out that it was limiting its request for direct action by the Negotiating Committee to the procedure for the inauguration of the union in part II of the Plan, and not asking for any changes in the constitution. If the suggestions of the episcopal synod are accepted, it is possible that the Plan in its amended form may obtain a first reading at the General Council in January, 1960.

## ORTHODOX

### Former Primate Dead

A report that the Primate of the Orthodox Church of Albania, Archbishop Paisi, is dead is unfounded, says the Most Rev. Fan S. Noli, Metropolitan of the Albanian Orthodox Church in America. But, says Archbishop Noli, "on June 17 the former Primate of Albania, Archbishop Christopher, died. He had been living in retirement in a monastery since 1947. Very probably the confusion was due to the belated report of that death."

Religious News Service says that the Ecumenical Patriarch announced Archbishop Christopher's death late in 1958, and notes that "in 1949, the Albanian Communist government forced the Archbishop to leave his See."

Archbishop Noli said he received a New Year's message from Archbishop Paisi on December 28.

out that the United States has about 15 million men and women over 65 (one of every 12 persons) and that their rate of increase is more than double that of the whole population. He further observes that some older people, "as their infirmity closes in around them, may well be very 'difficult' indeed, yet despite all this — and perhaps because of it — they are still in deep need of friendship."

Before Mrs. Pratt began her calling (she devotes each Tuesday to it, and visits each of five elderly persons every two weeks), she took Dr. Carpenter's University of Buffalo course on adjustment problems of the aging. A communicant of Grace Church, Buffalo, she is further qualified by 32 years as an occupational therapist at Buffalo State Hospital, from which she retired last year. She regularly consults with social workers at the Church Mission of Help.

"I try to work into a friendship," Mrs. Pratt said in an interview with reporter Bill Folger of the Buffalo *Courier-Express*. "I listen and learn what their former interests were, try to find what new interests may be aroused and what former activities may be resumed so their days will be pleasantly and healthfully occupied."

But the visits, she points out, are not intended to substitute for visits of clergymen, relatives, neighbors, and other friends, but rather to compliment them.

The program has had encouraging results. The department of Christian social relations has decided the time has come to recruit more volunteer visitors.

## Lady Bountiful Is Dated

by GERTRUDE ORR

Just as the sentimental conception of Lady Bountiful, carrying a basket on her arm to the poor, is dated, so is that of the well meaning layman or laywoman who seeks to do good in the name of the Church without adequate understanding, preparation, or certain basic training.

This was the conclusion of a group of clergy and lay leaders from parishes of the diocese of Washington who met for two days of discussion and instruction on the vital subject of "How to Improve Parish Calls." The conference was held at the District of Columbia Chapter House of the American Red Cross. Coöperating with members of the diocesan department of social relations were professional staff members of the American Red Cross, experienced in training Gray Ladies in hospital work, and case work aides. There also were representatives on the local Health and Welfare Council's Information and Referral Service and the director, James J. Burr, of the D.C. Home for the Aged and Infirm.

From the two day conference emerged

Continued on page 19

by Bill Andrews

## The Tired Priest

(fiction)

January 18, 1959. The rector's report to the annual meeting was brief and unimpassioned. He was reporting a picture not without bright elements — the construction of the Church school addition, the growth of enrollment in the Church school classes, a small increase in parish membership and communicant strength, a definite though small rise in the per-communicant giving of the parish.

Yet the effect of his report was to make me realize that Fr. Jones is a tired man.

I don't know why I hadn't realized it before, working with him closely week after week. But it wasn't till I caught the complaining note of dissatisfaction in his voice as he spoke of the drop in the number of baptisms and the failure of the Church membership to grow in proportion to the growth of our suburban community that I saw his weariness.

It seemed to me that most people present missed the significance of his talk. After all, the other reports were all positive and self-satisfied. Our achievements have been real, and when you list them they seem impressive.

At any rate, the well-oiled machinery of the meeting operated as usual, and all the proper resolutions and elections were carried quickly and to the general satisfaction of all.

But when the meeting was over and we were waiting for our wives to wash the dishes, a handful of vestrymen went into a huddle. There was McGee and Harding, Harry Hunting, and Corrington, as well as myself.

McGee said, "What's bothering Fr. Jones?"

I replied, "I don't know. I caught it — I guess all of you did. At the last vestry meeting he seemed reasonably content. After all, he did keep us in line when we threatened to cut down on missionary giving."

Harding added, "I think he's had his way all year. We had plenty of disagreements, but we certainly moved the way he wanted us to — building, reëquipping the office, a better canvass."

Harry said, "I think he's sick. That talk wasn't like him at all. He's always so quiet and gentle in a dispute — but now when things are quiet and moving ahead, there's no cause for him to be disgruntled. He ought to go to Doc Baxter for a check-up."

Old Henry Corrington — the vestry's true patrician, the only third generation St. Martha's man on the vestry and nearly the only one on the parish roll — looked

at us with a kind of pitying condescension. He said:

"You men are remarkably dense for a group of supposedly intelligent people. Do you mean to tell me you really don't know why he's unhappy?"

From any other man on the vestry, such a blast would have roused indignation among us. But Henry has the true aristocrat's capacity for bluntness without offense. He went on:

"Fr. Jones came here about eight years ago as an idealistic young priest with his apprenticeship just behind him — four years in rural missions, two as assistant at St. Michael's downtown. He came here to do his first major job in the ministry. We aren't an easy parish to live with, and some people gave him a bad time for a couple of years, damning him if he did something, damning him if he didn't. People said he was too High Church. People said he spent too much time on youth work and community organizations. People said he didn't do enough calling. A lot of people didn't like his sermons. I was at a vestry meeting in '53 when a vote was actually taken on the question of asking the bishop to remove him. It lost, but it was taken, and two men resigned from the vestry.

"He went through torture that second year, but he stuck to his guns and did his job and the rumpus settled down — mainly because Oakburg was growing so fast that we old settlers became a small minority in St. Martha's.

"So he had three or four years of normal, quiet ministry. The Church grew because the community grew. He fitted into community life and achieved a reputation for quiet, uninspired usefulness.

"The little flare-up of controversy this year has been good for him. He saw he had some allies among the newer vestrymen, and he could be deeply satisfied by signs of growing devotion to the Church. But in a real sense he was outside the controversy. He could sit back and play things safe. He wasn't neutral, but he didn't have to stick his neck out — and he didn't.

"Now the specifics of the controversy have been settled. There are no real differences of opinion in the vestry, and we're all pretty proud of ourselves for our little achievements.

"But where does that leave him? He was 40 last week. Next year he will have been a priest 15 years. He's come to the point that any man does at the end of his youth when he has to ask, 'What have I accomplished?' And he doesn't like the answer he has to give to his own question."

"Why not?" I asked. "He has built up St. Martha's from a small, bickering Church to a strong, united one."

Henry snapped back, "He has seen St. Martha's grow so slowly that it has a smaller proportion of Oakburg's families

Continued on page 21

# sorts and conditions

LET'S NOT mince words about it. The fact that the Episcopal Church doesn't have an every-member Church magazine is a misfortune for everybody concerned. I get a little impatient, sometimes, at the comments about the difficulties such a magazine might have in handling controversial issues. If it is really true that the central activity of Episcopalians is arguing, then a magazine of argument ought to go like hot cakes.

THE CATCH IS (in my opinion) that argument is a central activity only for those of us who are engaged in making Church policy. This is a relatively narrow area of the Church's life and it involves only a rather small fraction of the membership. The rest of us are getting married, having babies, working at our jobs, going to church on Sundays, squeezing a pledge out of our income, teaching religion to our children, visiting back and forth with our neighbors, worrying about our health, enjoying our vacations, marrying off our sons and daughters, getting operated on, growing old, facing death and the world beyond it, and dwelling in realms of pity and terror, hope and joy, that hardly are touched upon in the high debates of diocesan and General Conventions.

IF THIS department has any one purpose it is to bear some small weekly testimony to the fact that God and Christ and religion are concerned with something altogether vaster and richer than "Church policy."

AN OCTOGENARIAN gentleman who belongs to our church and has survived all his relatives and descendants recently returned from the hospital. Some of the men of the parish — the local Brotherhood of St. Andrew chapter — took it upon themselves to bring him a hot meal a day. He has

been eating better and seeing more friends than he has for years. Christianity is about this, and a Church magazine could be about things like this.

A PRIEST of the Church told me some time ago about the death of one of his children — how sad and terrifying a thing it was for the other children in the family; how vitally the Christian faith operated to lift up the sorrow into a vision of God's redemptive plan. Christianity is about this, and a Church magazine could be about things like this.

THERE WERE 100,000 children and 20,000 adults baptized in the Episcopal Church in 1957, the most recently reported year. There were 120,000 confirmed or received. Something happened to each of these people. God did something in and with them. They, in many thousand ways, sensed the infusion of His grace, received and rejoiced in His gift. Christianity is about this.

CHRISTIANITY is about our work in office, shop and home — the moral, spiritual, and theological dynamics involved in getting our daily bread. It is about our recreations and pleasures. It is about nature and the sun and moon, with their attendant sputniks. All these things belong within the scope of a magazine for the people of the Church.

THE LIVING CHURCH, as a magazine of Church affairs, performs a vitally necessary role in serving the decision-making processes of Church life. About a hundred thousand people take an active interest in this process at one level or another — parish, diocese, province, and nation. The group ought to be larger, and more of them ought to be LIVING CHURCH

subscribers. How can a man be a really effective vestryman, for example, unless he is in touch with Church life beyond the parish borders?

IF THE CHURCH had to get along without one or the other kind of magazine, I suspect that the magazine of Church affairs would have higher priority than the every-member magazine. Actually, however, both are needed and there is no reason for pitting one against the other.

RECENTLY, I asked readers to comment on the question whether the mass-circulation popular magazine ought to be official or unofficial. Should it be sponsored by an agency of Church government? Or should it commend itself only by the quality of its contents and the personal integrity and ability of its sponsors?

READERS' COMMENTS have leaned heavily in the direction of unofficial sponsorship. My own thinking has turned somewhat in this direction in recent months, although at first I thought such a magazine would have to be official in order to attract the necessary capital (a million dollars) and win acceptance among all sections of the country and diverse schools of thought.

THE MAIN reason for unofficial sponsorship, in my opinion, is that the best magazines are those designed to serve the reader first, last, and all the time. Such a magazine is best owned by an agency singlemindedly concerned with its journalistic task. Nine-tenths of the work of the Church is done at the parish level. Nine-tenths of religious life is lived outside of the ecclesiastical structure altogether. The people closest to the largest amount of Church life are not those engaged in the national administrative concerns of the Church but the ordinary parish priests and laypeople. And these should be the people whose interests are paramount in an every-member magazine.

PETER DAY

## Methodism

*Continued from page 12*

and Nicene Creeds and the Articles of Religion.

(2) Sacramental. They insist on the value of the sacraments as divinely given means of grace. The Order of Saint Luke in its Rule of Life says, "we promote the worship of the Church — we magnify the Sacraments — we seek to prepare the baptized for life in the Church."

(3) The nature of the ministry. There is a marked tendency to revert to the original conception of ordination as it existed in early Methodism, in contrast with recent tendencies to abolish the distinction between clergy and

laity. The Order of Saint Luke declares, "we hold to the validity of the ministerial office." With this has gone a new emphasis on devotion to pastoral duty — "the cure of souls."

The Methodist Sacramental Fellowship hinds its members to the daily use of morning and evening prayers based upon the ancient offices of Prime and Compline. The use of distinctive ministerial garb outside the church and of vestments within are an outward sign.

(4) Church Union. The ecumenical movement had been under way for sometime before the rise of the Sacramental Revival, but this is a basic concern of the high Church group, particularly in England. In America this does not receive equal stress, although it is not forgotten.

On studying this movement, one is impressed by the youthfulness of the mass of its supporters.

A second impression is of the scholarly quality of their leadership. They are attracting some of the best minds in their denomination.

A third impression is of the spiritual appeal of the movement. It is led by men who regard spiritual problems as primary problems, and who have found in the Revival the answer to their problems. They are convinced that the Sacramental Revival will revitalize Methodism. There is a spiritual warmth to the movement which is evident.

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## BOOKS

### A Receding Goal

**BIBLICAL CRITICISM.** By Jean Steinmann. Translated from the French by J. R. Foster. Hawthorn Books. Pp. 124. \$2.95.

Jean Steinmann is vicar of the parish of Notre Dame in Paris. His *Biblical Criticism* is Volume 63 (8th in order of publication) of the Twentieth Century Encyclopedia of Catholicism — a projected series of 150 volumes.

In this book the author covers the field of biblical criticism as a whole, explaining that "criticism," as here applied, is "the art [not necessarily destructive] of pronouncing an expert opinion on works of literature," and that its commonly accepted results as they relate to the Bible have in no way impaired the integrity of the faith.

He differentiates clearly for the reader "lower" or textual criticism (which aims simply at restoring the text as it left its author's hands) and "higher criticism" (which "deals with questions of date, authorship, literary form, historical background and interpretation. . ."). He shows



how all of these disciplines apply not only to the Bible as a whole (including what Anglicans and Protestants would call the Apocrypha), but to the several books thereof.

The author is obviously well versed in biblical studies. The bibliography includes not only Roman Catholic writers, but such scholars as F. G. Kenyon, B. H. Streeter, and W. F. Albright. Something of the general tone of the book can best be given by a few quotations:

"Today it is a question not so much of restoring the results of Jerome's work [in the Vulgate Latin] in its original form as of doing afresh what he did so well in his own time, that is, going straight back to the sources, reducing the number of intermediaries between the original language of the Bible and its present readers" (p. 29).

"The work of criticism is never done. Its goal is always receding. . . .

"But the necessarily incomplete state of criticism need not prevent us from trying to

discover exactly how far scholars have advanced on the endless road of a knowledge which never matches its subject, especially when that subject is the Word of God" (p. 68).

"Isaac's blessing of Jacob, Jacob's blessing of the twelve tribes, the canticle of Moses, Balaam's oracles are all prophecy after the event" (p. 88).

"Today almost all critics are united in thinking that in the Song of Songs [KJV, "Song of Solomon"] we are faced with straightforward love poems. They are no more out of place in the Bible than many other passages celebrating all those aspects of human life and the creation that are essentially good" (p. 105).

". . . the Epistle to the Ephesians, which lacks any concrete evidence connecting it with this community well known to Paul and contains many whole sentences from the Epistle to the Colossians, postulates the very active intervention of one of the apostle's disciples or of an inspired editor" (p. 115);

". . . the author of the Apocalypse [Revelation] cannot be the author of the fourth Gospel" (p. 118).

I haven't compared Steinmann's position on points such as these with that of the well-known *Catholic Encyclopedia* (1907), but this might be an interesting and revealing exercise.

Jean Steinmann has given us a book that could well take its place in parish libraries of the Episcopal Church by the side of such works as H. G. G. Herklots' *How Our Bible Came To Us* and F. G. Kenyon's *Our Bible and the Ancient Manuscripts*. Moreover, *Biblical Criticism*, in the translation of J. R. Foster, is definitely readable — fluent and with short chapters, short sections, and short paragraphs.

FRANCIS C. LIGHTBOURN

### ANGLICAN CYCLE OF PRAYER

January

18. Accra, West Africa
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# Lady Bountiful

Continued from page 16

the conviction that, just as the director of Christian education in the parish churches should be a trained worker, so should those who volunteer for the "ministry of the laity." The fact that well meaning people have some spare time and perhaps a car and a certain urge to "do good" is not enough.

These and other questions were raised for discussion: What values are there in parish calling? What problems arise when a parish caller makes a visit? How are these callers to avoid depression after contacting disabled or seriously handicapped homebound persons? How does the volunteer face serious problems raised by the shut-in such as impending death, prolonged disability, or family incompatibility? What kind of parish administration is needed that a parish calling program may function smoothly?

It was agreed that the parish clergy have the primary responsibility for pastoral calling. Where a parish starts such a program, a qualified layman or woman should be found to head it. The primary qualification is a genuine warm friendly interest in other people; an ability to listen deeply and, with the handicapped, not to be overly anxious to assist unless aid is asked.

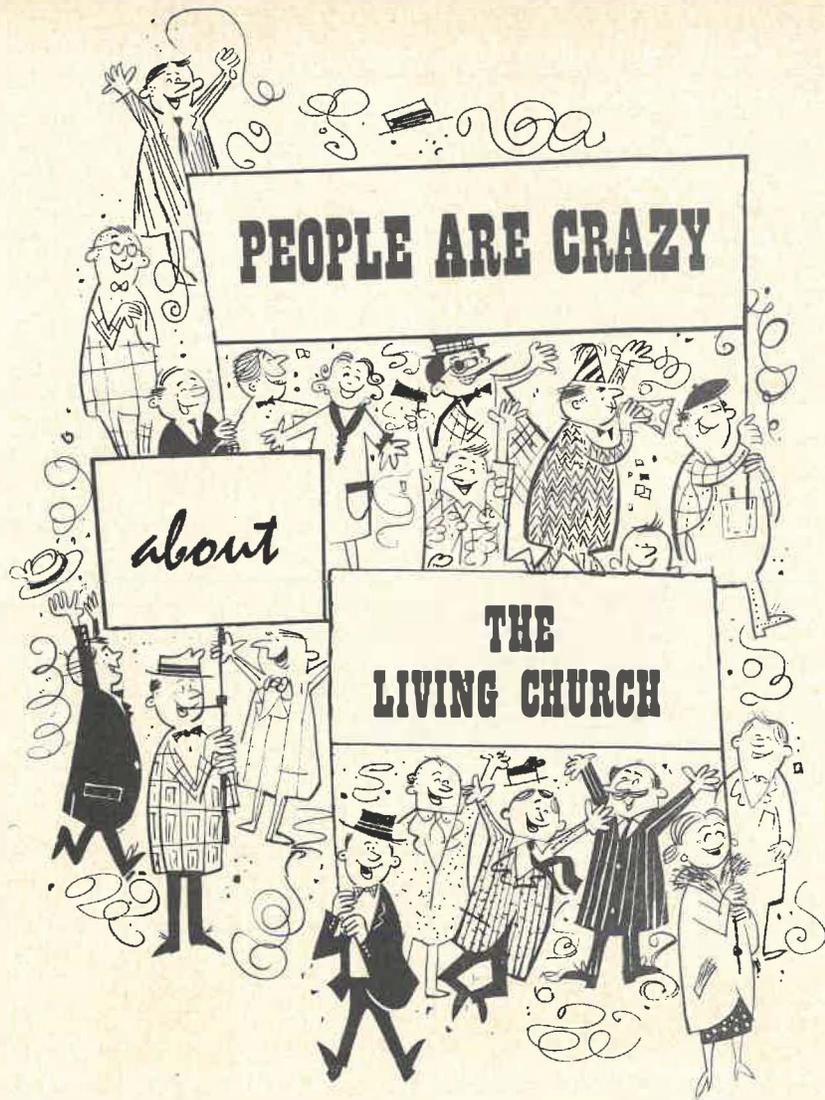
The job of the parish caller is to establish a relationship with a shut-in or lonely elderly person.

It may require several calls to establish the fact that the caller is not just inquisitive or nosy but a friend. A friend who is not just sympathetic — for sympathy can be over-identification and taking on another's pain without being helpful. Such a friend can be of tremendous service in finding out the particular kind of help the shut-in needs. Sometimes it is just an overwhelming need to talk to someone. Or there may be problems requiring assistance from a doctor, a lawyer, or someone qualified to give inter-family counseling. These can be reported back to the clergyman and referred to a qualified volunteer.

The parish program can begin in a small way with a qualified chairman and can gradually expand with the recruitment of additional callers working under the chairman with the careful supervision of the clergyman.

It was agreed by the conference that such a program is the greatest single need in dealing with the aged whose number grows each year in this country.

Those who attended the conference found it so helpful that another all day discussion of pastoral calling has been arranged by the diocesan department of Christian social relations for February 5. All clergy of the diocese were invited to attend and bring a selected lay leader who in time may head a truly helpful program of volunteer parish calling.



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by the Very Rev. William S. Lea

## “The Face of My Parish”

A few weeks ago I wrote very briefly about one of the factors which cause some of our finest parish priests to break down. Several of my clergy friends and one or two laymen have commented on this subject, but one letter especially, from a dear and trusted friend, “struck home.” It is my friend’s conviction that the one thing which can see a parson through these uncertain times is to have a genuine love for his people and to forget all about himself.

Perhaps in our fathers’ time there was a more intimate and affectionate relationship between the parson and his people. Perhaps life was less complicated, time moved at a slower pace, and the problem was simpler. But the elemental facts remain unchanged.

Nothing, however, can ever take the place of a personal relationship — not efficiency, eloquence, brilliance of scholarship, nor even personal piety. It is love and love alone that can redeem and heal. Often when a parson gets discouraged and “down,” he ought to drop everything else and go calling — go out where his people live, look into their eyes, share their joys and their sorrows, and for the time being forget all about books and budgets. When the priest who has learned to love his people comes before God in

his daily prayers or at the altar, he begins to see these human souls through the eyes of Christ, and to love them with an even deeper love for His sake. Then a power comes which sustains him.

When I think of my own parish these words which I first read long ago in Georges Bernanos’ *The Diary of a Country Priest*, and which Tom Allen quotes in his remarkable book, *The Face of My Parish*, often returns to my mind. The young priest, coming to his first parish, writes thus in his note book: “Just three months today since my appointment to this parish of Ambricourt. Already three months. . . . This morning I prayed hard for my parish, my poor parish, my first and perhaps my last, since I ask no better than to die here.

“My parish! These words can’t even be spoken without a kind of soaring love. . . . But as yet the idea behind them is so confused. I know that my parish is a reality, that we belong to each other for all eternity: it is not a mere administrative fiction, but a living cell in the everlasting Church. But if only the good God would open my eyes and unseal my ears, so that I might behold the face of my parish! The look in the eyes . . . these would be the eyes of all Christianity, of all parishes — perhaps of the poor human race itself. Our Lord saw them from the Cross. . . .”

This, fellow-Churchmen, is what we all must do — look into each others eyes and see *the face of our parish!* For until we know each other we cannot love each other, and unless we love each other we cannot be the Family of God.

# NEEDED — 10,915 CLERGYMEN

The above estimate was made by the Committee on the State of the Church in its report to the recent General Convention. This will be the number of clergy needed by 1970 to meet adequately the demands of our ever-changing society.

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**School of Theology of the University of the South**, Sewanee, Tenn.

**Seabury-Western Theological Seminary**, Evanston, Ill.

## Diary

Continued from page 16

than it did at the beginning of his ministry. He has preached strong sermons on marriage and seen divorces in the parish families increase. He has spoken for Christian stewardship and seen the ratio of giving to parishioners' income drop. He has tried to expound a virile, adult faith, and St. Martha's remains largely a congregation of the elderly, the women, and the children. I don't know what brought on this realization of failure, but I've been expecting it to come."

Hunting protested ineffectively. Corrington's steel-trap mind snapped down on every statistical fallacy, every generalization, every platitude.

McGee finally said, very quietly, "Did he fail? Or did we?"

Corrington said, "We failed, certainly. He is in danger of failure. Whether he does fail depends on whether we continue to fail."

Harding said, "I don't quite see that. It's his job to run the parish."

All four of us turned on him in wrathful protest. Maybe we don't know what we should do about it — but we do see that the situation is of our making. And we broke up convinced that the main task before the vestry in 1959 is to seek ways and means to serve the Church in other ways than finances and housekeeping.

## ACU CYCLE OF PRAYER

### January

18. St. Barnabas', Burlington, N. J.
19. —
20. Codrington College, Barbados, B.W.I.
21. St. Peter's, Freehold, N. J.; St. Michael and All Angels, Cincinnati, Ohio.
22. Christ Church, Rochester, N. Y.
23. —
24. St. Paul's, Key West, Fla.

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# PEOPLE and places

## Appointments Accepted

The Rev. Joseph Manly Cobb, formerly rector of St. James' Church, Roanoke, Va., in charge of St. Mark's, Fincastle, will on March 1 begin work at St. Paul's Church, Haymarket, Va.

The Rev. Mr. Cobb came to Roanoke in 1950 at the request of the Bishop to establish a congregation in the Williamson Road section. For some time the group used the educational building of the Methodist Church for services. St. James' now has a rectory and an attractive brick church and parish hall. There are about 150 communicants.

## Ordinations

### Priests

Connecticut — By Bishop Gray: The Rev. Elbert B. Hamlin, on December 17; vicar, All Souls', Waterbury, Conn. By Bishop Esquirol, Suffragan, acting for the Bishop of Connecticut: The Rev. Bennett H. Barnes, Jr., on December 27; curate, St. John's, Stamford.

Dallas — By Bishop Mason, on December 20: The Rev. Keith L. Riggs, vicar, St. Paul's, Olney, Texas, and the Rev. Warner B. Washington, Jr., curate, St. Andrew's, Breckenridge, Texas, in charge of the church at Eastland. By Bishop Harte, Suffragan, on December 20: The Rev. John C. Anderson, vicar, Church of the Holy Family, McKinney, in charge of the church at Plano; the Rev. George E. Luck, Jr., churches at Kaufman and Ennis; the Rev. James G. Greer, Jr., Seagoville, Forney, and Mesquite; the Rev. Theodore A. Heers, curate, St. James', Texarkana, in charge of All Saints', Atlanta, Texas.

Indianapolis — By Bishop Kirchhoffer: On December 22, the Rev. James H. Kirchhoffer, vicar, Trinity Church, Lawrenceburg, Ind.; on December 27, the Rev. David E. Merriman, curate, St. John's, Lafayette. By Bishop Craine, Coadjutor: On December 21, the Rev. Robert A. Mac Gill, vicar, Church of the Nativity, Indianapolis; on December 22, the Rev. Edward O. Waldron, vicar, St. John's, Mount Vernon, Ind.; on December 26, the Rev. Ian D. Mitchell, curate, Trinity Church, Anderson; and on December 27, the Rev. Curtis E. Ross, curate, St. Paul's, Richmond, Ind. By Bishop McNeil of Western Michigan, acting for the Bishop of Indianapolis: On December 22, the Rev. Robert B. Wheeler, vicar, St. Stephen's Mission, Benton Harbor, Mich.

Long Island — By Bishop DeWolfe, on December 22: The Rev. Robert C. Bonar, assistant, Trinity Church, Roslyn, N. Y.; the Rev. George C. Hoeh, rector, St. John's, Fort Hamilton, Brooklyn, N. Y.; the Rev. Robert Quayle, III, assigned to work in the diocesan house, Brooklyn; and the Rev. Richard W. Turner, serving Trinity Church, Bristol, Conn.

Minnesota — By Bishop McNairy, Suffragan: The Rev. Alan R. Clark, on December 22; in charge, St. Columba's, White Earth.

Nebraska — By Bishop Brinker: On December 18, the Rev. Ralph J. Cogswell, rector, St. Peter's, Neligh, in charge, St. Mark's, Creighton; on December 23, the Rev. Theodore H. Kampman, rector, Trinity Church, Crete, Neb., in charge, St. Augustine's, DeWitt.

Newark — By Bishop McNeil of Western Michigan, acting for the Bishop of Newark: The Rev. William A. King, on December 27; curate, St. Luke's, Kalamazoo, Mich.

Ohio — By Bishop Burroughs: On December 14, the Rev. John Evans, in charge, All Saints', Toledo; on December 19, the Rev. Stephen P. Pressey, in charge, St. Mark's, Shelby; on December 20, the Rev. Thomas Ashton, in charge, Trinity Church, Findlay.

Pennsylvania — By Bishop Armstrong, Suffragan: The Rev. Edgar P. Jowett, on December 21. By Bishop Roberts, retired Bishop of Shanghai, acting for the Bishop of Pennsylvania, on December 20: The Rev. Clayton K. Hewett, rector, the Church of the Atonement, Morton, Pa., and the Rev. Walter N. Thompson, in charge, St. Nathanael's, Philadelphia.

Pittsburgh — By Bishop Pardue, on December 21: The Rev. William Lewis, in charge, St.

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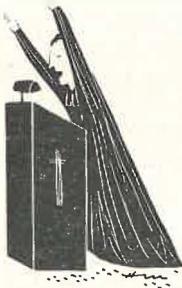
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George's, Jefferson Borough, Pa.; the Rev. Frank C. Irvin, Scottsdale, Connellsville, and Dunbar; the Rev. Donald Clawson, Moon Township and McKees Rocks; the Rev. D. Stewart Alexy, rector, St. Mark's, Pittsburgh; and the Rev. Russell T. Williams, assistant, St. Stephen's, Wilkinsburg; the Rev. Charles E. Wiant, Carnegie and Canonsburg. By Bishop Thomas, Suffragan: The Rev. Douglas Slason, on December 21; in charge of work with the deaf in the diocese of Pittsburgh and Harrisburg.

**South Florida** — By Bishop Louttit: On December 17, the Rev. Frank S. Cerveny, assistant, Church of the Resurrection, Miami; on December 30, the Rev. Robert N. Huffman, Belle Glade and Pahokee, Fla.; on December 31, the Rev. Alfred L. Durrance, St. Cloud and Pine Castle. By Bishop Moses, Suffragan: On December 22, the Rev. Robert D. Terhune, Jr., Largo and Pinellas Park, Fla.; and on December 23, the Rev. Allen B. Purdom, Jr., vicar, All Saints', Jensen Beach.

**West Missouri** — By Bishop Welles, on December 19: The Rev. Philip T. Brinkman, vicar, Shepherd of the Hills, Branson; the Rev. Edward



**Hartroutt**, Neosho and Noel, Mo.; the Rev. James F. Moon, Christ Church, Warrensburg; and the Rev. George W. Murphy, Trinity Church, Marshall.

**Western Massachusetts** — By Bishop Esquirol, Suffragan of Connecticut, acting for the Bishop of Western Massachusetts: The Rev. Magar Bedrosian, on December 20; curate, St. John's, East Hartford, Conn.

**Western Michigan** — By Bishop McNeil: The Rev. Burns K. Seeley, on December 20; vicar, Mission of St. Michael and All Angels, Lee Township; address: Route 1, Grand Junction, Mich.

**Western North Carolina** — By Bishop Henry: The Rev. Claude A. Collins, on December 20; serving St. Andrew's, Bessemer City, and its field.

## Marriages

Miss Mary Abbay Joyner and the Rev. Robert Walton Knox, canon of St. Mary's Cathedral, Memphis, Tenn., were married on December 13.

## Other Changes

Mr. Downing Pryor, of the Church of the Holy Communion, Memphis, is now president of the board of directors of LeBonheur Children's Hospital, Memphis.

Mr. George W. Wilkins, director of Galilee Mission, diocesan institution of Pennsylvania located in Philadelphia's "skid row," was recently honored upon the 50th anniversary of his service to the mission.

The Episcopal Mission Society of the San Diego convocation of the diocese of Los Angeles has changed its name to Episcopal Community Service. The organization has taken over the entire corner property at Nineteenth and Market Sts., formerly occupied by the First Friends' Church. The church has been renamed Chapel of Christ the Liberator.

## DEATHS

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

The Rev. Richard Rogers Houssell, rector of St. Peter's Church, Carson City, Nev., died in Reno, Nev., December 7.

Fr. Houssell was born in Trenton, N. J., in 1908. He was graduated from Temple University, and then went to the Theological School at the University of the South, Sewanee. He was priested in 1935, and served parishes in the diocese of Sacramento before going to New Jersey, where he was rector of Christ Church, Millville, and later of Christ Church, Trenton. In 1956 he joined the staff of the missionary district of Nevada, and became rector of St. Peter's Church in that year. The *Desert Churchman* writes, "During his brief ministry at St. Peter's, he did wonders for the parish, and endeared himself to the entire community. . . ." His wife and daughter Eloine survive.

The Rev. Herbert Jukes, retired priest of the diocese of Washington, who had been serving as a voluntary assistant at St. Thomas' Church, Washington, D. C., died December 17, at the age of 85.

Mr. Jukes was born in England in 1873. He was priested in 1909, and served parishes in Idaho, West Virginia, Pennsylvania, and Maryland. From 1942 until 1944 he served as dean of a convocation of the diocese of Easton, and was rector of St. Peter's Church, Poolesville, Md., from 1944 until 1950, when he retired.

Surviving are his widow and one son, Fielding Jukes.

The Rev. Dr. John Goodridge Martin, retired superintendent of the Hospital of St. Barnabas for Women and Children, Newark, N. J., died December 31, in Coral Gables, Fla., at the age of 73.

Dr. Martin was born in Paterson, N. J., and was graduated from Yale University and the General Theological Seminary. He was priested in 1915, and served as rector of St. Peter's Church, Clifton, N. J., from 1914 until 1923, when he was appointed superintendent of St. Barnabas' Hospital, which he served until his retirement in 1950.

In 1944, Dr. Martin received the STD degree from the General Theological Seminary. He served many hospital associations in New Jersey, including the American, Catholic, and Protestant Hospital Associations. He was also chaplain general of the Guild of St. Barnabas for nurses.

Surviving are his wife, Lilly Lane Martin; one son, John D. Martin; four sisters, Mrs. Ella Nichols, Mrs. Emma McMichael, Mrs. D. E. Bush, and Miss Mary Martin; two brothers, Valentine and Harmon; and two grandchildren.

Miss Margaret Lawrence, a teacher and nurse at the Blue Ridge School, St. George, Va., since 1914, died December 27 in St. George. She was 89 years of age.

Miss Lawrence was a native of Flushing, N. Y. She is survived by a sister, Mrs. Blake Tyler Newton.

Edith Stuyvesant Gerry, who devoted much of her time and energy to the Church while living in Biltmore, N. C., died in Providence, R. I., December 21.

Mrs. Gerry, the former Edith Dresser, was the widow of United States Senator Peter G. Gerry, who died in 1957, and of George W. Vanderbilt, who died in 1914. As Mrs. Vanderbilt, she spent two decades of her life in Biltmore, N. C., where Mr. Vanderbilt built and organized All Souls' Church. She also devoted much of her time to Biltmore Hospital, started by Mr. Vanderbilt, and carried on this work after his death. She established the Biltmore Industries, which grew from an industrial school, to teach crafts to children.

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EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

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**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; ex, except; 1S, first  
Sunday; HC, Holy Communion; HD, Holy Days;  
HH, Holy Hour; Instr, Instructions; Int, Inter-  
cessions; Lit, Litany; Mat, Matins; MP, Morning  
Prayer; 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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## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, S.T.D., r  
Sun HC 8, 9, 11 1S, MP; HC Tues 7, Wed 10

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun Masses 8, 9:30, 11:15 (Sol); Daily 7, (ex  
Thurs) 10; Sat 7 & 10; C Sat 4:30-5:30

## COOPERSTOWN, N. Y.

**CHRIST CHURCH** Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;  
C by appt

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdys: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,  
4 EP (Spec. Music); Weekdays HC Tues 12:10;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed 12:10; EP Daily 5:45. Church open daily for  
prayer.

**SAINT ESPRIT** 109 E. 60 (just E. of Park Ave.)  
Rev. René E. G. Vaillant, Ph.D., Th.D., r  
Sun 11. All services & sermons in French.

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

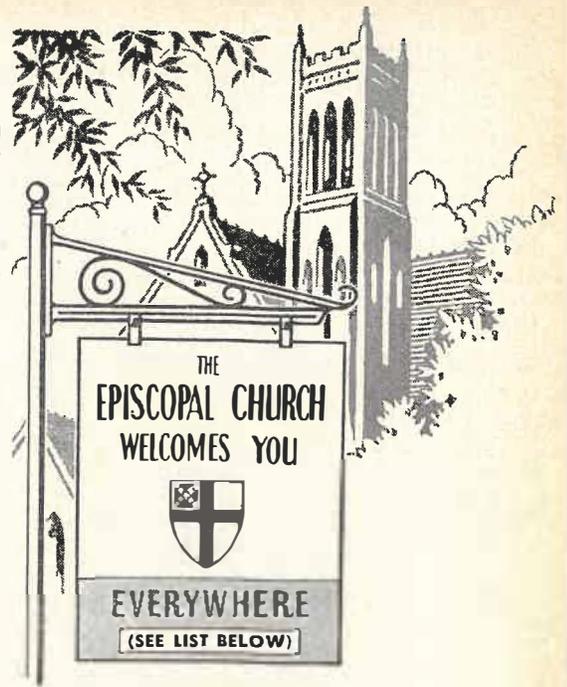
**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12 & 5:30; HD HC 7:30 & 12

**ST. IGNATIUS'** West End Ave. & 87th St.  
Sun 8:30, 10:15 (Sol); Daily (ex Mon) 7:30;  
Wed 8 Ev & B; C Sat 4-5

**ST. MARY THE VIRGIN** Rev. Grieg Tober, D.D.  
46th St. between 6th and 7th Aves.  
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;  
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;  
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8,  
Sat 2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c  
Sun Masses: 8, 9:15 (Instructed), 11 (Sol); Daily  
7:30 ex Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S) MP 11, EP Cho 4; Daily  
ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday  
ex Sat 12:10



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

### THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible  
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by  
appt; Organ Recital Wednesdays 12:30

### CHAPEL OF THE INTERSESSION

Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,  
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

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

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8  
ex Thurs at 8, 10, EP 5:30

## MUSKOGEE, OKLA.

**GRACE** Court Street at Sixth  
Rev. J. L. B. Williams, M.A., r  
Sun 8, 10, 5; Weds 5:30; Tel. Murray 7-5416

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;  
Thurs & Sat 9:30; Wed & Fri 12:10; C Sat 12-1

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass  
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st  
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

## WHITE SULPHUR SPRINGS, W. VA.

**ST. THOMAS'** W. Main St.  
Rev. Edgar L. Tiffany  
Sun 7:45 HC; 11 MP & Ser (1st HC)

## HAVANA, CUBA

**HOLY TRINITY CATHEDRAL** 13 y 6, Vedado  
Rt. Rev. A. H. Blonkship, bishop; Very Rev.  
E. P. Wroth, dean; Ven. R. Gonzales, canon  
Sun 8 HC, 9 HC, 10:45; 8; Wed 7 HC; Thurs 9 HC



## "Is That What Fun Sounds Like?"

Because she is blind, Mary sits alone by her window every day. She listens to the noises of the slums . . . the blaring radios . . . rumbling trucks . . . the shrill cries of the push-cart peddlers . . . and the shouts of children . . . sometimes fighting . . . of playing.

In sorting out these sounds, Mary is handicapped. She was born in the filthy slums, her family destitute. Little wonder she asks wistfully, "Is that what fun *sounds* like?"

Mary has no friends to tell her fears to or to learn from. Mary needs someone to help her. Is there someone who has the time? Yes — the staff at Mont Lawn, the hilltop haven for poor, handicapped children.

Mary can come to Mont Lawn this fall or winter. She'll feel crisp, clean sheets every night. Mary will eat good nourishing food. She'll learn games to play and things to make with her hands. And best of all, she'll be with laughing, happy children. Mary will be part of a group of handicapped youngsters learning that happiness is possible, even for a blind child. She'll sit before a roaring log fire to sing, and to hear inspirational stories. The loving counselors will guide her mind toward a meaningful, useful life. And in the Children's Temple, Mary will find new courage and new faith. When Mary returns home she'll not only know exactly what "Fun" sounds like — she will have a new vision of a useful, happy life.

The blind, the cardiac cases, cerebral palsy victims, retarded youngsters and crippled children need your help to come to Mont Lawn. Your contribution is desperately needed to keep Mont Lawn open this fall and winter. Any amount — large or small — will help. Won't you send your check today?

**CHRISTIAN HERALD CHILDREN'S HOME**  
**BUSINESS OFFICE: 27 EAST 39th STREET, ROOM 103**  
**NEW YORK 16, N. Y.**

Yes, I want to help some poor afflicted child go to Mont Lawn this fall or winter. I enclose my gift of

\$.....

(NOTE: Christian Herald Children's Home is a completely non-profit organization. Your contribution is deductible on your income tax return.)

NAME .....

ADDRESS .....

CITY .....ZONE.....STATE.....

- \$15.00** provides for one handicapped child
- \$25.00** provides for one severely handicapped child requiring special care
- \$ 5.00** feeds two children for a weekend