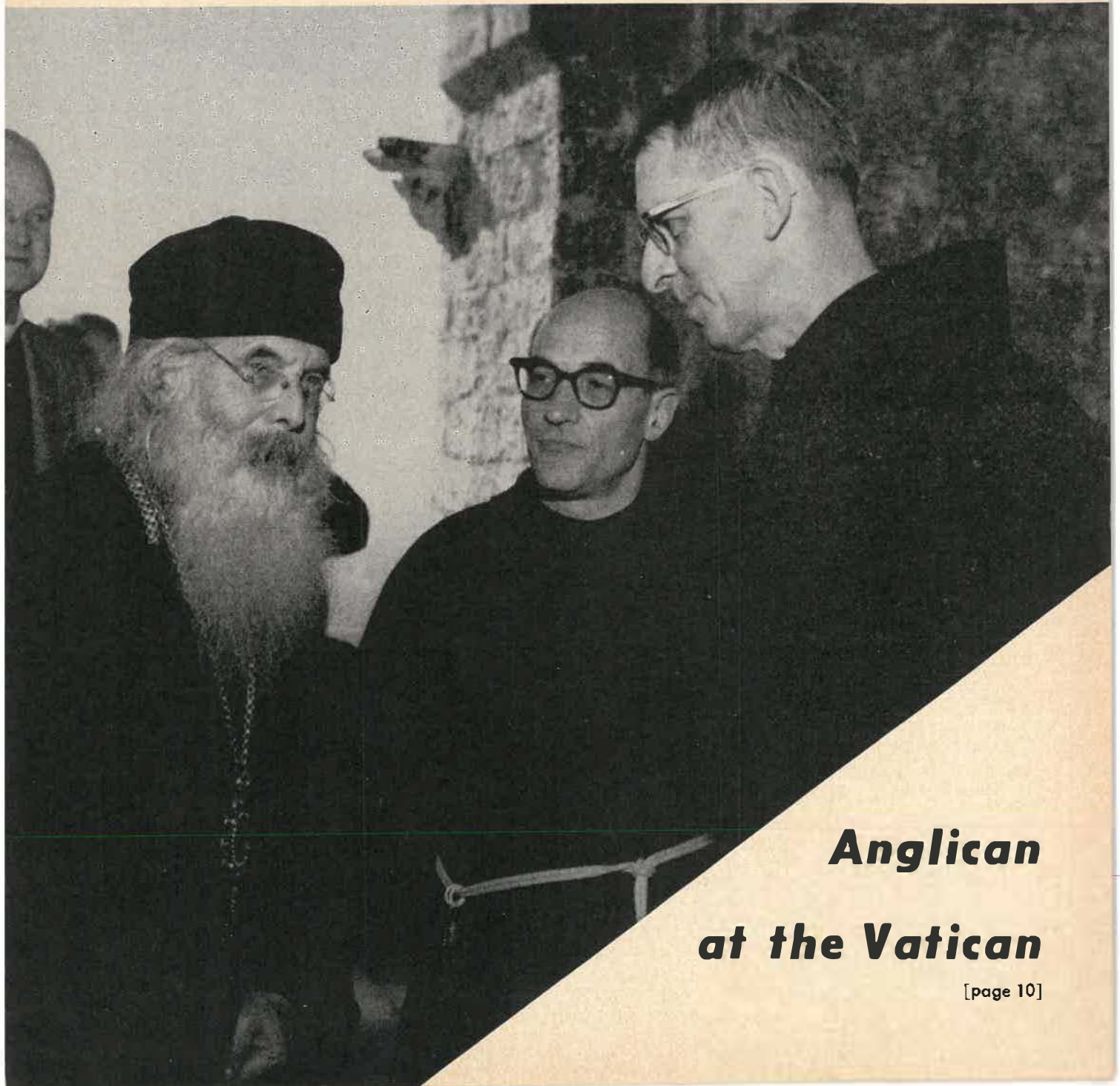


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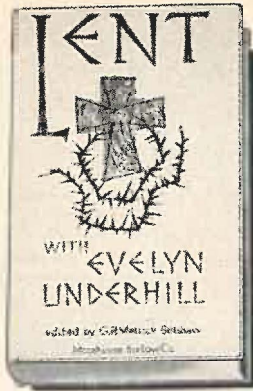
January 12, 1964

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***Anglican
at the Vatican***

[page 10]



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LETTERS

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

Memorial Fund

It is our wish, here in Polynesia, to commemorate the devoted and apostolic labors of my distinguished predecessor, the late Rt. Rev. Leonard Stanley Kempthorne, C.B.E., M.A., D.D.

For this purpose we have opened a Bishop Kempthorne Memorial Fund which I commend to the generosity of your readers. Subscriptions to this fund may be sent to the Diocesan Treasurer, G.P.O. Box 35, Suva, Fiji Islands. The fund will be used to create a permanent memorial to the late bishop, probably in the cathedral in Suva.

(Rt. Rev.) JOHN C. VOCKLER, OGS
 Suva, Fiji Islands

Sermons Wanted

I am beginning a study of pulpit reaction to President Kennedy's assassination. This is a follow-up study connected with a project I completed last spring on pulpit reaction to Lincoln's assassination.

At present I am trying to collect a representative sampling of sermons given by ministers of various denominations. The sermons can be either devoted entirely to Kennedy or simply referring to his death. I am interested in obtaining any such sermon given between November 23 and December 2, 1963.

If any of your readers have copies of sermons that I might have, they can be sent to the following address:

Professor Charles J. Stewart
 Department of Speech
 Purdue University
 Lafayette, Indiana

I would greatly appreciate receiving these sermons as soon as possible so that I may begin the actual study of the sermons themselves.

CHARLES J. STEWART
 Assistant professor of speech
 Purdue University
 Lafayette, Ind.

The Group

The thing about *The Group* which most impressed Edmund Fuller was "the zest with which Miss McCarthy sets about demolishing the idea of Progress in her tracing of the adventures of eight Vassar girls from graduation in '33 to the onset of World War II" [L.C., November 24, 1963].

He recommends this book, but he has missed its point entirely. It opens with an Anglican wedding and closes with an Anglican funeral (same lady), but there is much more than that in it to recommend it to readers of THE LIVING CHURCH.

I don't feel that Miss McCarthy "demolishes" the idea of Progress. She believes in progress. The period about which she is

Continued on page 21

The Living Church

Volume 148 Established 1878 Number 2

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

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DEPARTMENTS

According to the Scriptures	15	Deaths Editorial	23
Big Picture	4	Letters	2
Books	3	News	5

People and Places 23

FEATURES

Anglican Observations of the Second Session of Vatican II William J. Wolf 10
 Episcopalians and Ecumenicity Peter Day 12

THINGS TO COME

January

- 12. Epiphany I
- 18. Week of Prayer for Christian Unity, to 25th
- 19. Epiphany II
- 25. Conversion of St. Paul
- 26. Septuagesima
- Theological Education Sunday
- Girls' Friendly Society Week, to February 2d

February

- 2. Sexagesima
- 3. The Purification
- 9. Quinquagesima
- 12. Ash Wednesday
- 16. First Sunday in Lent
- 18. National Council meeting, Greenwich, Conn., to 20th
- 19. Ember Day
- 21. Ember Day
- 22. Ember Day
- 23. Second Sunday in Lent
- 24. St. Matthias
- 29. Special convention to elect a coadjutor, diocese of Olympia, St. Mark's Cathedral, Seattle, Wash.

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.

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Sauce for the Gander

Karl Barth's Table Talk. Recorded and edited by **John D. Godsey.** John Knox Press. Pp. 99. \$1.75.

A thoroughly delightful book, *Karl Barth's Table Talk* consists of selected reports of discussions between Karl Barth and his English-speaking students. Every other Tuesday from 1953 to 1956, Barth met with this "English-speaking colloquium," first in his home, then in a nearby restaurant, to discuss the *Church Dogmatics* and some of his other works. This volume records the careful, frank, and warmly human answers to far-ranging questions put by students attending.

"The work does not presume to be his *ipsissima verba*," writes Mr. John D. Godsey, who recorded and edited it, "but he has read the manuscript and found it 'interesting and amusing.'" So will anyone remotely interested in the thought of this towering 20th-century theologian.

The book has three parts. First, a remarkably lucid paper by Godsey himself describing "the architecture of Karl Barth's *Church Dogmatics*." Even Barth himself finds the paper "more consistent than the work itself!" It is followed by a question-and-answer period. Second comes the report of 27 sessions on particular sections of the *Church Dogmatics*. Third, there follow discussions of a number of monographs, *Church and State*, *The Teaching of the Church Regarding Baptism*, and others.

There is no place here to raise all the questions which Barth's theological work has raised from the beginning. There are few surprises. One cannot fail to be impressed by the freedom and modesty with which Barth regards his own work, however. One of his intriguing self-criticisms has to do with the doctrine of the Holy Spirit:

"I now think that a good doctrine of the Holy Spirit would have been the best criticism of Schleiermacher and of all Modernism, better than my own attack of Schleiermacher. A good critique of Bultmann would lie along the same line. . . ." (p. 27).

And his continuing emphasis on the Spirit is one of the chief impressions which these discussions leave.

There is a good deal of talk about sacraments. Barth rejects the word, apparently because it implies that man does something. A sacrament is something which "puts man in the center of the service" (p. 22), and which stresses bread and wine in themselves more than witness to Christ. Yet when he speaks of preaching (always between 30 and 45 minutes!) he says:

"When we preach we do the same thing as the Roman Catholic priest when he is

celebrating the transubstantiation. We should not give the people less than the Roman Catholic Church gives" (p. 22).

Surely sauce for the goose is sauce for the gander.

Barth makes ponderable critiques of Swedish theology, fundamentalism, existentialism; he is less impressive on Tillich. His remarks on the Trinity are enlightening, but his few comments on the canon of Scripture seem downright disappointing. The whole adds up to an engaging sketch of a great man.

CHARLES P. PRICE, Th.D.

Dr. Price, formerly associate professor of systematic theology, Virginia Theological Seminary, is preacher to Harvard University and chairman of its board of preachers.

A Successful Pin

Geographical Companion to the Bible. By **Denis Baly.** McGraw-Hill. Pp. 196. \$5.95.

"Palestine is a real country, and despite the Sunday School pictures, and the writings of best-selling journalists, a terribly unsentimental one. It can be gorgeously arrayed in brilliant springtime colours, or dusty and barren and brutal; it can never be dull. Its too-often bloody history is the story of our salvation, and my purpose will be achieved if, for some readers at least, the shadow takes on reality."

So states Denis Baly in an early section of his *Geographical Companion to the Bible*. Since God became man at a definite

Continued on page 20

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O Lord Jesus Christ, who, by being subject to Mary and Joseph, hast consecrated home life with ineffable virtues: grant that, with the help of both, we may be instructed by the example of thy Holy Family, and attain to its eternal fellowship. Who with God the Father and God the Holy Ghost, livest and reignest one God, world without end.

— The American Missal Revised



INS

The Holy Family's return from exile in Egypt was the subject of a wood carving (a part of the Keith Merrill religious art collection) exhibited at one time as a part of a religious art show at St. John's Church, Washington, D. C. The figures of Mary and Joseph are nine inches high.

The Living Church

For 85 Years:

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

First Sunday after Epiphany
January 12, 1964

WASHINGTON

Mrs. Binsted Dies

Mrs. Willie Mower Gibson Binsted, widow of the late Rt. Rev. Norman Spencer Binsted (sometime Bishop of the Philippines), died in Washington, D. C., on December 7, 1963, after a long illness.

Her funeral was at Christ Church, Georgetown, Washington, D. C., on December 10th. The Rev. J. R. Anschutz, rector, officiated, assisted by the Rev. Leopold Damrosch, rector of the Church of the Resurrection, New York City. Fr. Damrosch was long a friend of Mrs. Binsted and her husband.

Mrs. Binsted was buried in the churchyard of the Chapel of the Transfiguration, Bat Cave, North Carolina, where her husband was buried at his death early in 1961.

Mrs. Binsted's husband was consecrated Bishop of Tohoku, Japan, in 1928, and later (1942-1957) was Bishop of the Philippines.

Writing to his Churchpeople, Bishop Ogilby of the Philippines referred to Mrs. Binsted as "our dear friend and choice vessel of God's love and grace," and he urged all to give thanks to God for the life of "lovely and obedient service" of Mrs. Binsted.

ECUMENICAL

Peter and Andrew

Acting through a representative, His All-Holiness Athenagoras I, Ecumenical Patriarch of the Orthodox Communion, suggested to Pope Paul VI on last December 28th that the Pope call a meeting of leaders of all Christian bodies.

The Ecumenical Patriarch's representative, Metropolitan Athenagoras of Thyateira, told the Pope: "Your predecessor of blessed memory, John XXIII, called the Second Vatican Council for the *aggiornamento* [renewal] of the Western

Church. Perhaps your Holiness, as the first bishop of the Church, with the consent of the other Church patriarchs and leaders of the East and West, is destined to call, in a pan-Christian conference, all the representatives of the Christian Churches to discuss in love and conviction how to combat sin, how to protect the Church and the peace and freedom of the world threatened by a common enemy, atheism and tyranny."

Metropolitan Athenagoras' visit to the Pope came shortly before the Pope's pilgrimage to the Holy Land, where the Pope planned to have a meeting with the Ecumenical Patriarch. Archbishop Iakovos, head of the Greek [Orthodox] archdiocese of North and South America, planned to join the Ecumenical Patriarch in the Holy Land.

The metropolitan's message was printed, in part, in *Osservatore Romano*, official Vatican newspaper.

Tentative approval of a plan for a "pan-Christian" conference came almost immediately from Dr. R. H. Edwin Espy, general secretary of the National Council of Churches. "We welcome all initiatives on the part of the Christian Churches to confer together on the problems that beset mankind," he said. "We further welcome efforts toward a common program of all branches of Christendom to combat these problems."

In his greeting to Pope Paul, Metropolitan Athenagoras alluded to St. Andrew, who is said to have evangelized Greece, and St. Peter, regarded by Roman Catholics as the first Pope: "St. Peter and St. Andrew were brothers. But for centuries they have not been on speaking terms. Now they express the mutual desire to meet and talk and walk together with their Master." [RNS]

WCC

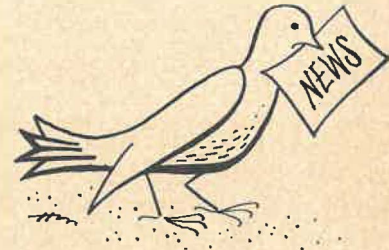
Pep, Purpose, Piffle

by the Rev. Canon ENRICO S. MOLNAR

The first assembly of the Commission on World Mission and Evangelism of the World Council of Churches completed its two-week meeting in colorful Mexico City on December 20, 1963 [L.C., January 5th].

For those who recalled the "chats under the hot tin roof" of the Faith and Order Conference last summer in the sweltering

north of Montreal, Canada [L.C., July 28, 1963ff.], the uncomfortable cold weather surrounding the conference in sunny southern Mexico City came as a shock. Teeth chattered in unheated hotel rooms and winter overcoats and sweaters felt most comfortable in the chill halls of the Sara Alárcon School for (Methodist) Girls, where the proceedings were held. (The only warm moment was provided when Bishop Saucedo of Mexico and his wife invited all Anglicans to dinner in their hospitable home; the fireplace spread Christmas warmth and thawed out the chilled bones.) Meals were served in an-



other cold building, the restaurant of the National Association of *Charros* (cowboys), where the delegates were several times treated to the sight of practice bull-fighting. We often wondered whether the tough beef served to us came from the luckless victims in the arena.

In the ecumenical arena, though, things were warmer and pleasanter. As usual in all ecumenical conferences, Anglicans provided much in terms of leadership and diplomatic skill. All in all, over 200 delegates represented some 60 Christian Confessions from 52 countries in six continents. Variety of garb and language heralded the presence of the Church from Canada and the Cameroons, Denmark and Dahomey, Sweden and Swaziland, Turkey and Tonga, USA and Uruguay, etc. Linguistic accents became the vehicle of theological accents, representing the language of the traditions of Canterbury, Geneva, Wittenberg, and Constantinople, as well as the "traditionless" strands of Kansas City, Ibadan, and Santiago de Chile.

For the first time, Eastern Orthodoxy was officially present at an international missionary conference. Its delegates took prominent part in the proceedings; among them I recall especially Deacon Anastasios Yannoulatos, director of the Inter-Orthodox Missionary Center "Porefti-

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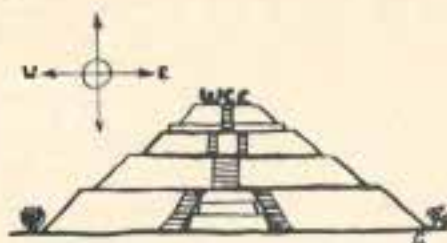
endes" at Athens; the Most Rev. Coinidis Parthenios, from Tripoli, Lybia; the Very Rev. Paul Sokolovsky, of the Moscow Patriarchate, secretary of the Prague Church Peace Conference; and the Most Rev. Vladimir Kotliarov, of the Moscow Patriarchate.

Also significant was the presence of two official Roman Catholic observers. Most significant, however — according to the *cognoscenti* of Latin American affairs — was the visit to the conference of the Most Rev. Sergio Mendez Arceo, Roman Catholic Bishop of Cuernavaca. (The bishop, by the way, removed all statues and paintings of St. Mary from his Cuernavaca cathedral, placing them all in a basement repository. The cathedral is being re-decorated in accordance with the principles of the liturgical movement; a special bronze Bible stand, of strikingly modern design, was erected to the right and in front of the altar. The bishop has recently invited Protestant clergy to participate in a week of Bible instruction for his laymen; furthermore, he has become a member of the American Bible Society.)

The Missionary Conference studied four cardinal issues: the witness of Christians to men of other faiths, the witness of Christians to men in the secular world, the witness of the Christian congregation to its neighborhood, and the witness of the Church across national and Confessional boundaries.

Every day began with worship and Bible study based on ten biblical words or phrases which open up the main lines of the story of salvation and evangelism (create, covenant, reconciliation, mighty acts, reveal, householders, new creation, holiness, witness, the summing-up of all things). These studies were led by Dr. Hendrikus Berkhof, professor of systematic theology of the University of Leyden, Holland, and the Rev. Philip Potter, WCC Secretary for West Africa and the West Indies. The Commission also studied the program of "joint action for mis-

time-consuming. The Mexico conference studied seriously the development of the missionary potential latent in the increasing flow of Christian laymen serving out-



side their own countries, in various secular callings.

Very much heard at this conference were the voices of the delegates from Africa, Asia, and Latin America. The members of the new nations, very self-conscious and imbued with the heady wine of new nationalism, were quite eager to have their point-of-view presented. These voices were not always mature, but ecumenical courtesy prevailed throughout. Most delegates from former colonies expressed serious misgivings about missionaries from the "sending nations" and their frequent lack of identification with the emergent nations they serve. As one delegate put it: "Jesus did not go home for a furlough." Another African delegate put it this way: "As long as missionaries consider the sending nations as their home country, as long as they carry that nation's passport, we are bound to question their motivation. Why can't they say, 'the Church is my country'? Why can't the Church issue passports? Until this happens, the missionary is all too much identified with the nation and with the world." Dr. W. A. Visser 't Hooft, well-beloved ecumenical leader, has repeatedly revealed his grasp of knotty situations by assisting drafting sections in simpler and clearer formulations of final reports.

Relief from the very taxing meetings was provided by a tour of the fabulous National University of Mexico; the incredible shrine of Guadalupe (in front of which Indian tribes danced in honor of the "Virgin of the Americas"); and the exuberantly gay and beautiful *Bailete Folclorico de Mexico* in the Fine Arts Building.

Public relations were very capably handled by Miss Betty Thompson of the U.S. office for the WCC, and the press conferences were directed in a genial way by Professor Gonzalo Baez-Camargo of Mexico City. At informal meetings valuable information was gathered from many delegates, such as Pastor Jean Kotto, articulate Secretary General of the Evangelical Church of the Cameroons; Canon John V. Taylor of the Church of England; the Ven. Allen J. Green of Mexico City; the Rev. Harry Daniel of the Church of South India; and the Rev. Tullio Vinay, a Waldensian pastor who

told of his frightening experiences with the Mafia in Sicily — to list just a few names.

Finally, if I may be allowed a personal comment as one of the interpreters who was closeted with earphone and microphone for several hours a day in a booth, trying to make a current translation over the public address system: I have acquired a boundless admiration for U.N. and WCC interpreters and a renewed sense of humility about my own linguistic prowess. And I might add that we interpreters have begun to group church speakers into two categories: those who practice Christian charity and speak reasonably slowly, and the "machine-gunners." Surprisingly, the fastest "machine-gunner" was not a Frenchman, not an Indonesian, but an American!

In a very special class are those who use too much slang. How, by the grace of God, would you translate into French, or German, or Spanish, an erudite professor's statement in a session that "pep without purpose is piffle"?

NEW ZEALAND

Sobering Up

One Sunday last fall, six drunken young people, dressed in jeans, sweat shirts, and windbreakers, found themselves in a Bible class at St. Hilda's Church, Upper Hutt, New Zealand. The Rev. L. B. Robinson, vicar, who invited them in, gave this account, which was published in the New Zealand Anglican newspaper, Church and People.

There were four boys and two girls, all about 18, and they were partly drunk — which is how they came to be in church.

The vicar came on them in Upper Hutt's main street at 6 p.m., Bible class time, in circumstances that threatened trouble with a brace of policemen who had just drawn up in a car. He undertook to take them inside to sober up.

They were doubtful about this proposition. "They'll think we're funny," they said, referring to the Bible class students. But they came, with an assurance that they didn't have to take part, and they sang the first hymn and agreed to participate in an informal discussion.

When they noticed they were swearing, they apologized. When they noticed one of their friends smoking, they stopped him.

"How do we know there's a God?" one wanted to know.

"I'm always trying to tell him there's one," said another, a Roman Catholic.

"I reckon there must be a God all right," said another. "I reckon this whole business [he meant the universe] couldn't just happen. There must be someone behind all that. But I want Him to come down and show Himself to me. If He did that, I'd go to church every week."

The short answer to that was that He had already done this.



SPEAKER



INTERPRETER

Canon Molnar's pictorial version of some early Aztec speaker and interpreter. (Canon Molnar was French-English interpreter for the Assembly.)

sion" approved at New Delhi, and the preparation of the professional missionary.

It seemed to me that in this area very little has been said about the *content* and *quality* of theological education as such. Often, spurred on by the nationalism of nascent nations, the uninformed tried to educate the informed and knowledgeable. This made the theological discussion somewhat cumbersome and

"Yeah, but how do we know He came?"

"From the Bible and the Church."

"But all that was written long ago. Look at all the things it talks about. A monster with seven heads. How can you believe that?"

This led on to a discussion on symbolism.

With marked lack of continuity, the conversation came around to, "What are we here for?"

"To enjoy life to the full," said the vicar.

"We enjoy life."

"Do you really?" asked the vicar. "Don't you get terribly lonely sometimes, and doesn't this loneliness make you scared?"

Yes, they agreed soberly, it did.

They left just before church time. One said, "I want to come back and talk to you about this when I'm sober." It's anyone's guess whether he will.

Milestone

The Rt. Rev. S. G. Caulton, Assistant Bishop of Auckland [New Zealand] and former Bishop of Melanesia, has announced that he will resign on February 24th.

Bishop Caulton has been assistant bishop in the Auckland diocese since 1955, after serving as the ordinary of Melanesia from 1948 until 1954. He told THE LIVING CHURCH that his heart is still in Melanesia, and that when he arrives in the United Kingdom after his resignation, he is going to undertake work on behalf of the diocese of Melanesia.

YOUNG PEOPLE

Students at Athens

Some 3,000 young people from about 70 countries were participants in the "19th Ecumenical Student Conference," held at Ohio University, Athens, Ohio, late last month.

Sponsors of the meeting were the World's Student Christian Federation, the National Council of Churches, and the National Student Christian Federation (affiliated with the NCC's Commission on Higher Education).

Daily lectures at the sessions were given by the Rev. Philip T. Zabriskie, executive secretary of the Division of College Work of the Episcopal Church's National Council. Fr. Zabriskie also is chairman of the NSCF's central committee.

Dr. Kenneth S. Latourette, a Baptist minister who is professor emeritus at Yale Divinity School, gave a short history of the quadrennial conferences, which started in 1886. Dr. Latourette told the delegates that they should be "mindful of history, but not bound by it." He emphasized that each generation "must face its own problems in its own way and its own day." [RNS]

POLYNESIA

Polynesia to Philippines

The Rev. Jabez Bryce, who was trained for the ministry at St. John's College, Auckland, New Zealand, and has been domestic chaplain to the Bishop in Polynesia for the last two years, has been granted a scholarship by the American Church to enable him to earn the B.D. degree at St. Andrew's College, Manila, Republic of the Philippines.

Fr. Bryce was born in Vavau, Tonga, but lived most of his life in Western Samoa.

The scholarship is for three years.

INTERNATIONAL AFFAIRS

"Dollar Ban" Hurts

A group of Anglican and Protestant Church leaders met late last month with the U.S. Secretary of State, Dean Rusk, to ask him to consider allowing U.S. Churches to continue sending money to Cuban churches.

U.S. regulations barring the sending of money to Cuba were adopted in an attempt to isolate the Fidel Castro Cuban regime from foreign exchange.

Among the petitioners at the meeting were Bishop Bentley, head of the Episcopal Church's Overseas Department; the Rev. Dana Green, an official of the National Council of Churches; Dr. David Stowe, another NCC official; Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church; and the Rev. Gerald B. Palmer, a missions executive of the Southern Baptist Convention.

Mr. Green said that, beyond broad humanitarian reasons and the general values of supporting religion in Cuba, American Churches have many direct financial obligations to Christians and Christian institutions there. Among specific obligations are the support of clergymen, the sustenance of retired clergy who now are unable to realize a return on retirement funds to which they contributed, and donations toward operating expenses of seminaries.

The U.S. ban on financial support, said Mr. Green, "is depriving U.S. Churches of their right to pursue their Christian mission." [RNS]

ENGLAND

Clean-Up Time

A \$420,000 appeal has been launched by the Lord Mayor of London to remove the soot and grime from St. Paul's Cathedral.

The campaign received a boost during the 1963 Christmas season when flood lights played on the west front of the structure — the one side which already has been cleaned. Massive pillars and arches were displayed with a "brilliance"

not seen in years, observers noted.

Cleaning work also has been started on the face of Westminster Abbey, revealing a stonework beauty long hidden. Extensive immediate cleaning is not planned there, however. [RNS]

SOUTH FLORIDA

Nightingale Crucifix

The Rev. Canon Don H. Copeland, an Episcopal priest who is director of the World Center for Liturgical Studies, Boca Raton, Fla., has become custodian of a crucifix once owned by Florence Nightingale.

Part of the story of how Canon Copeland came into possession of the crucifix is told in an illuminated document to which the crucifix is fastened:

"Jesu Victima Amoris

"In the year 1855 England was engaged in battle with Russia known in history as the Crimean War. Miss Florence Nightingale's name was made immortal during that time, she being the first to introduce women as nurses on the battlefield, and on account of her heroic acts during that terrible struggle. Amongst the little band of ladies, who accompanied her on that perilous mission, were four Sisters of Mercy. One from the Convent of Mercy, Great Ormond Street, London, England, and three from Convent of Mercy, Bermondsey, England. One dark night, while searching the battlefield for the dead and dying, Sister Mary Joseph, nee Lady Barbara Hare of Bermondsey, lost her crucifix, and to replace it Miss Nightingale presented her with the one affixed above. Later it came in possession of Right Reverend James Bellord, Bishop of Milavis and Gibraltar, who served as army chaplain during the Crimean War. In 1898 A.D. his Lordship visited Rome, and during that visit His Holiness Pope Leo XIII solemnly blessed the crucifix. The next possessor of

Canon Copeland and Nightingale Crucifix From Crimean War days.



this historical relic was Sybil S. Ellis Huthflies, third cousin of Bishop Bellord. She has, in this year 1928 A.D., presented it to Emma Pearl Roberts in appreciation of sincere and sacred friendship in her hour of trial and bereavement.

"In Te Domini speravi non contundar in aeternum"

According to Canon Copeland, Mrs. Roberts, now 86 years old, has lived in Miami, Fla., for the past 16 years. Her husband, who moved to Florida with her, later died and was buried from St. Stephen's Church, Coconut Grove, of which Canon Copeland was then the rector. Mr. Roberts was born in England, was one of the originators of the Humane Society, and was called the "angel of the prisons" for his humanitarian work.

When Mrs. Roberts lived in Indianapolis, before she and her husband moved to Florida, she attended services at St. David's Church with Dr. Sybil Huthflies, her neighbor. Mrs. Roberts helped her in the care of her husband, also a physician, in his last illness. Dr. Huthflies died with the crucifix in his hands. His wife gave the crucifix to Mrs. Roberts.

HOLY LAND

Peace on Earth

An agreement was signed recently between the Greek Orthodox Patriarchate of Jerusalem and the Franciscan Custodian of the Holy Land, concerning certain rights and privileges related to the Church of the Nativity in Bethlehem. The church is built over the traditional site of Christ's birth.

Church leaders in Jerusalem welcomed the agreement as reflecting the new ecumenical spirit.

Governor Daoud Abu Chazaleh of Jerusalem, Muslim, who ratified the agreement on behalf of King Hussein of Jordan, said the pact ended long-standing disputes between the Greek Orthodox and the Roman Catholics. These, with the Armenian Orthodox, administer the Church. [EPS]

TEXAS

Beginnings

The 125th anniversary of the establishment of the Episcopal Church in Texas was marked by observances December 12 and 13, 1963, in the five dioceses which now have jurisdiction in the present state of Texas — the dioceses of Texas, Dallas, West Texas, North Texas, and New Mexico and Southwest Texas.

On December 12, 1838, the Rev. Caleb Smith Ives, the first "foreign missionary of the Church to the Republic of Texas," landed at Matagorda. He immediately began both a parish and a school, the Matagorda Institute for Young Ladies. He celebrated the first Prayer Book service of Holy Communion on Christmas of

that year, and on January 27, 1839, presided at the organization meeting of Christ Church Parish.

Some 450 people attended the anniversary banquet held at the Church of St. John the Divine, Houston, where they were addressed by Bishop Hines. On Friday, December 13, 1963, despite torrential rains, a sturdy group some 150 strong made the 100-mile pilgrimage to Matagorda for the commemorative service, at which Bishop Jones of West Texas preached. Lunch was served in Bay City, where Bishop Goddard, Suffragan of Texas, spoke, along with the vicar of Christ Church, Matagorda, the Rev. Das Kelley Barnett, and Mr. J. W. Sartwell, grandson of one of the original vestrymen.

Pastoral Center

The diocese of Texas has established an "Episcopal Pastoral Center" in Houston, Texas, at Autry House, which is between the Houston Medical Center and the campus of Rice University.

The center is directed by the Rev. Lucian T. Jones and, according to Bishop Hines of Texas, the services of the center, although not limited to any one group, "are particularly available to clergy and their immediate families."

In addition to pastoral work, Mr. Jones expects that the facilities of the center will be used to assist in training priests in pastoral counseling, to supervise them in such ministry in their congregations, and to administer psychological examinations to those men seeking to be accepted as postulants for Holy Orders.

Mr. Jones has finished an internship in clinical psychology at Baylor University

College of Medicine, Houston, and is working on his doctorate in clinical psychology at the University of Houston. He was formerly associate chaplain of St. Luke's Hospital, Houston, and is an accredited chaplain supervisor.

INTERCHURCH

Let's Talk

The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, urged in a Christmas sermon that Roman Catholics and Anglicans join in discussing differences as to Baptism and mixed marriages.

Preaching at Canterbury Cathedral, the Archbishop said, "With the Church of Rome we desire the friendship which lies in the brotherhood of one Baptism, and we believe that an important step will be to discuss together those matters concerning Baptism and mixed marriages where there is injury and trouble." [RNS]

DALLAS

One Old, Some New

Three new bells and an old one retuned were installed in the belfry of the Church of the Incarnation, Dallas, Texas, last month. The old bell has been summoning people to worship since 1887.

To fit into the musical pattern of the three new bells, the old one had to be tuned up a half tone to C-sharp. The new bells sound A, E, and A'. The tuning was done at the Greenwood, S. C., works of Van Bergen Bellfoundries, Inc. The Van Bergen works in the Netherlands cast the new bells.



Fr. Cox (left) and Mr. Van Bergen watch the installation: New sounds in Dallas.

"Two devoted members" of the Church of the Incarnation provided the money for the installation, in memory of Mrs. Alice H. Lang, according to the Rev. James S. Cox, rector. The bells are to be swung by half-horsepower electric motors, and will ring in no regular pattern.

The Van Bergen firm was established in Holland near the beginning of the 18th century. The foundry in South Carolina was established in 1940 after the firm's president, who was in this country, found that the outbreak of World War II prevented him from returning to Holland.

H. T. Van Bergen, president of the bell foundry, supervised the installation.

ECUMENICAL

In Other Words

Roman Catholics using the daily intentions of the Chair of Unity Octave this year will find the wording more consonant with ecumenical trends than the wording used in 1963 [see page 14].

The octave — January 18th-25th — coincides with the Week of Prayer for Christian Unity sponsored by the World Council of Churches' Commission on Faith and Order. The WCC observance emphasizes that unity is to be accomplished "according to the will of Christ, in His way, in His time."

This year's intentions for the Chair of Unity Octave omit references to "re-union" with the Holy Roman See and with the chair of Peter.

In announcing the new intentions, the Rev. Titus Cranny, S.A., director of the Chair of Unity Apostolate, said, "A holy longing for unity should sweep over the whole world, inspiring people of all faiths . . . to pray for unity." [RNS]

INDIAN WORK

The Greatest Evil

"The greatest evil we are trying to fight is idleness — involuntary idleness. It is the cause of all the evils we are trying to eradicate," said Bishop Gesner of South Dakota this fall, speaking at a two-day meeting on the ministry to the Indians in South Dakota. The bishop continued:

"If I had to choose between building a new chapel and bringing in an industry that would put a solid foundation under our reservation communities, I would most certainly bring in the industry." The bishop pointed out that, on the reservations, unemployment of employable persons is about 45%, compared to a national average of under 6%.

With Bishop Gesner at the meeting, sponsored by the South Dakota Council of Churches, were representatives of the major groups at work on the Indian reservations, including Benedictine and Jesuit Roman Catholic priests, Methodists, Presbyterians, Lutherans, members of the United Church of Christ, members of the



Church of God, and representatives of the National Council of Churches, the U.S. Bureau of Indian Affairs, and the South Dakota Department of Indian Education.

Episcopalians joining Bishop Gesner at the conference included the Rev. Walter Jones, the Rev. Clifford Samuelson, the Rev. Reinhart Gutmann, the Rev. Frank Thorburn, the Ven. Vine Deloria, the Rev. David Reed, and Sister Daisy Kitchens, C.A.

Keynote speaker at the conference was Frank Holm, a vestryman at St. Mark's Church, Aberdeen, S. D., who is director of the Bureau of Indian Affairs. His talk emphasized the need for educational and economic opportunity for Indians in the Great Plains, and much of the conference was concerned with the essential need for improving educational and economic conditions.

Before the conference ended participants learned how Bishop Gesner has helped the Standing Rock Sioux tribe make positive contacts with an eastern manufacturer who may be able to help the tribe. Following a suggestion from Mrs. Robert Rosenthal, a staff assistant in the National Council's Home Department, Bishop Gesner has put the tribal leaders and Bureau of Indian Affairs officials in touch with the Chicopee Coat Company of Holyoke, Mass. Company officials have said they will try to help out.

RUSSIA

Christmas Visit

Metropolitan Nicodim of Leningrad and Lagoda, chief of the Department of External Affairs of the Russian Orthodox Church's Moscow patriarchate, attended a Christmas Day Mass at the Roman Catholic Church of St. Louis in Moscow.

This was believed to be the first such

Members of the Standing Rock Industrial Development Committee recently paid a visit to the Chicopee Coat Co. in Holyoke, Mass. (see story). Isaac Hawk is shown seated at the sewing machine. In back of him are (from left) Bernard Martin, of the Bureau of Indian Affairs; George Schmidt, of the bureau; Jim McLean, of the Standing Rock tribe; Sidney Hoffman, plant manager of the Chicopee Coat Co.; the Rev. Webster Two Hawk, missionary to the reservation community; Herbert Ansell, president of the company; and G. Gordon Evans, of the bureau.

visit in this century. Metropolitan Nicodim remained throughout the service at St. Louis' Church, which is the only Roman Catholic Church in Moscow.

The Russian Church leader recently spoke at a reception for Baptist leaders from European nations who were invited to Moscow by the Russian Baptist Council. Last September, he had a private interview with Pope Paul VI. [RNS]

CENTRAL AMERICA

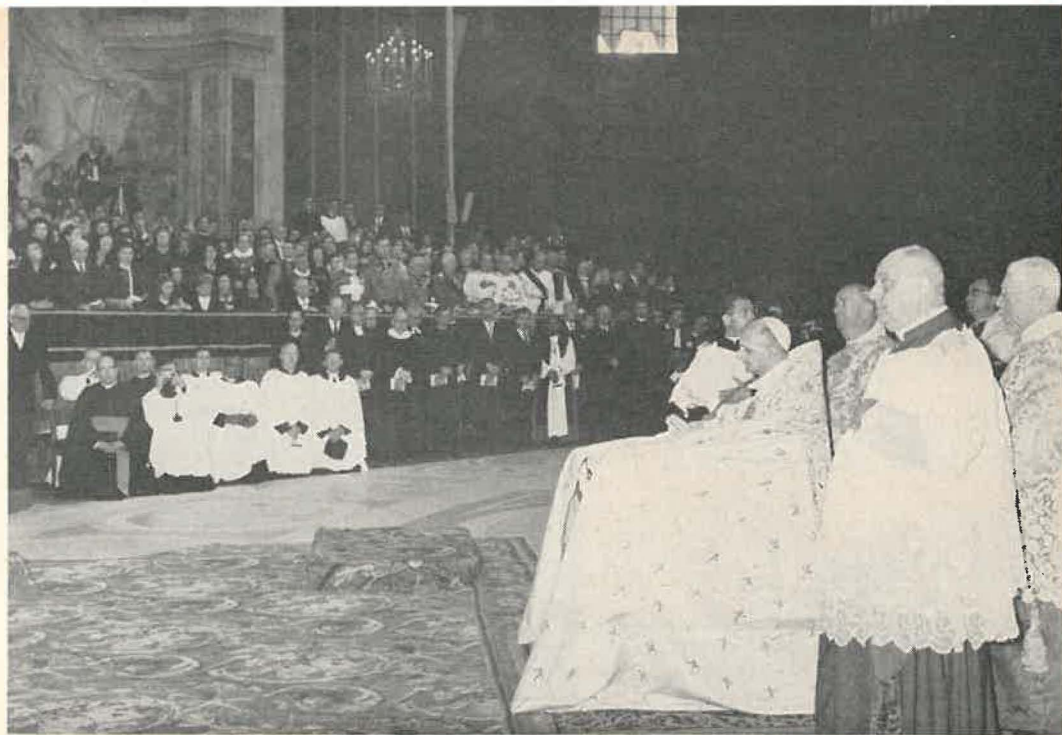
Honduras Council

The council of the Church in the Republic of Honduras met in Holy Trinity Church, La Ceiba, on December 13th and 14th, 1963, opening with dinner on Friday evening. A wooden statue of a praying monk was presented to the Ven. Patrick N. Hurley, archdeacon, by the clergy, in honor of his being the first archdeacon of the Republic of Honduras. The dinner was followed by Evensong, with a sermon delivered by Archdeacon Hurley.

In the first session of business on Friday evening, the delegates were acquainted with the historical background of the Anglican Communion in the Republic of Honduras. A paper on theological education was presented by the Rev. J. Harmon Smith; another on an *Internado* plan was presented by the Rev. J. Saxton Wolfe. Questions and answers were centered

Continued on page 16

At the opening session of the second session, Pope Paul VI kneels in prayer, rededicating the Vatican Council to the purposes of Pope John. Observers stand or kneel in front of tribune for diplomats. Kneeling, from left to right, in white, are Canon Jan Mann of the Old Catholic Church (of the Netherlands), holding a camera; Dean Howard Root, substituting for Bishop Moorman of Ripon; Archdeacon de Soysa of Ceylon; Professor William Wolf, of the Episcopal Theological School; Canon Bernard Pawley, personal representative in Rome of the Archbishop of Canterbury. To the right, behind the Pope, stands Cardinal Ottaviani, leader of the conservatives and Secretary of the Holy Office.



Anglican Observations of the Second Session of Vatican II

by the Rev. William J. Wolf, Th.D., S.T.D.

Future historians may see something providential in the fact that the Second Vatican Council had two popes at the helm. For one thing, the election of Cardinal Montini served as a reaffirmation of the progressive movement within the Roman Catholic Church. No cardinal who voted for or against Pope Paul VI could have misunderstood his point of view. During the first session, Cardinal Montini had written regularly to his people in the Archdiocese of Milan, interpreting the Council. His speech near the end of the first session was unambiguously on the side of the progressives and responsive to Pope John's leadership.

It is interesting to compare the two popes — Pope John, a loving optimist

with daring prophetic initiative, much beloved by all — Pope Paul, a somewhat more retiring intellectual who wishes to examine all sides of the question before committing himself, but a man with a sense of executive responsibility and great good will.

The Curia — Nub of the Issue

Pope Paul's address to the Curia shortly before the second session announced his intention to reform the Curia not merely by internationalizing it but by making it responsive to papal policy. This is the nub of the issue. The Curia has not really reflected the minds of either Pope John or of Pope Paul. A great bureaucracy that has tended to take the attitude that Popes come and go, it has through interlocking directorates acted almost as if its decisions and actions were infallible. Before the bishops can begin to practice corporate responsibility with the Pope for

the government of the Church (or "collegiality" as it is called) the Curia must be made answerable to the Church. The true test of reform within the Roman Catholic Church will be the measure of curial reform. Some of its organs, like the Holy Office with its secret oaths, its accusations without full disclosure of evidence, and the helplessness of the accused to face his accusers, suggest that it cannot really be reformed. It can only be abolished, as many progressives have said. Any Pope who reforms the Curia root and branch would have to have great administrative fortitude and a willingness to suffer executive inconvenience for some time. Critics of the Curia claim that when its influential members are displeased with a particular action of a Pope the Curia's machinery begins to run slower and slower.

Pope Paul — His Objectives and Attitude

Pope Paul's opening address to the Council is a great document. Loyal to the spirit of John XXIII, it gives a clarity of definition and priority to the work of the Council that his predecessor never quite gave. In his offer to share responsibility for the government of the Church with the episcopate he was making easier the task of the progressives to win the Council to that position.

Pope Paul has defined four objectives for the Council: (1) the awareness of the Church, (2) its reform or renewal (*renovatio*), (3) the bringing together of all Christians in unity, and (4) the dialogue of the Church with the contemporary world.

The audience of Pope Paul with the non-Roman Council Observers suggests further clues as to his attitude toward the non-Roman Churches. There was an unfortunate delay in arranging the audience.

Dr. Wolf is Howard Chandler Robbins Professor of Theology, Episcopal Theological School, and was one of the Anglican observers at the Second Session of the Vatican Council.

Church reforms itself, the more we need to begin

reforming ourselves

The reason interpreted to the Observers was that the Secretariat for Promoting Christian Unity was still hopeful that some of the Orthodox Churches besides the Russian would, following their meeting at Rhodes, send representatives. Unfortunately they did not respond. The delay gave conservative circles an opportunity to claim that Pope Paul was showing the Observers less attention than his "misguided" (from their point of view) predecessor.

These tart speculations and party propaganda were revealed for what they were when the audience finally was held. Rather than use the consistory hall in which Pope John had met the Observers, he invited us into his library, in spite of the increased number of Observers. There another innovation of considerable significance took place. Pope John had simply spoken to the Observers. Pope Paul had invited the Observers to have one of their number speak to him in dialogue, with the speech given to him in advance. Pope Paul's careful reply to Prof. Skydsgaard's speech mentioned the need for mutual forgiveness and expressed a realism about the serious nature of the differences dividing Christendom.

De Ecclesia — the Main Document

The main document before the Second Session of the Council was *De Ecclesia* ("On the Church"), following the purpose enunciated by Pope Paul. It is not easy to comment on this document or the debate attending it. The Observer is drawn in two directions. He wants to try to understand as imaginatively as possible what this document will mean for the Roman Catholic Church. In this direction it is revolutionary in its implications. At the same time, the Observer must inevitably compare it with the position of his own Church and the ecumenical hopes of the non-Roman Churches. In this direction it is considerably less revolutionary and has many limitations that might even erect some new barriers to a reconciliation which none of us can define today from a human point of view, but for which we must not cease to work and to pray, in the faith that what may be impossible for men is still possible for God.

Having attended the extremely lively debate of the first session on the liturgy, I was at first somewhat disappointed at the slow start to the debate. Further

reflection convinced me that my expectation was misplaced. Here was a theological document. The real heat would be engendered when the bishops came to apply these principles concretely in the next document about bishops and the administration of dioceses. Also, in the debate of the previous fall the Council was finding out the relative strengths of the conservatives and the progressives. The victory had been clearly with the progressives and much of that point of view had been incorporated into the revised *De Ecclesia* which was before the Council.

When I shared my perplexity about the mixed character of the document with some of the progressives I was told that many of them could accept the document under the theory of "seeds and bombs." Their progressive points could be found within it although these were by no means everywhere dominant. They were prepared to build on these points for the future and to let the more traditional perspectives hopefully recede into history.

A student once described the book of Ecclesiastes as like the *Rubaiyat* of Omar Khayyam interspersed with phrases from Longfellow's *Psalm of Life*. The form of *De Ecclesia* sounded like the Faculty of Louvain being corrected by the Holy Office. Because of the mixed character of the sources it is to be hoped that a further revision will take place to give a more unified theological perspective.

The Church

There is an admirable section on the Trinitarian foundation of the Church. A section on the Church as the People of God will be shifted to precede the section on the Hierarchy, helping to check the "from-the-top-down" understanding of the Church. There is attention to the wealth of New Testament images about

The Cover

The head of the Franciscan Order and assistant greet Bishop Cassian (Russian Orthodox Church in exile, Paris). The Rev. William Wolf is shown on left. The Franciscan Order was host to the observers at a special day in Assisi devoted to St. Francis.

the Church (as a family, a flock, a living temple, a vine, etc.) that introduces more perspective than in the old vision of the Church perhaps too narrowly built upon the sole image of the Church as the Body of Christ. The old way made the Church appear as an absolute monarchy, a view still cherished by many curial conservatives. There is abundant scriptural quotation and much less scholastic style. There is a serious wrestling with the theology of episcopacy along sacramental rather than juridical lines and particularly with its expression in the form of a college conceived as succeeding to the college of the Apostles. There is more openness about the laity and their role in the Church. An understanding of the historical Church as under judgment finds limited representation. The document recommends the restoration of a permanent diaconate and provides some conditions under which the rule of celibacy might be relaxed for such deacons.

Clearly these perspectives could lead the way to great reform, especially with reference to the point that the ordained ministry exists to perform a service (*diakonia*) in the Church, not to express worldly power or glory. They are points which could make the dialogue with the non-Roman Churches more fruitful and promising. They might even help the non-Roman Churches to reform some of their own brittleness.

The other side of the picture, however, needs frank expression and evaluation. The exact wording of Vatican I about papal infallibility is simply reaffirmed. The definition is then extended to include the college of the bishops with the Pope in an Ecumenical Council or even the bishops scattered throughout the world when invited to such action by the Pope and with his approval.

The problem of infallibility in the teaching office in an oracular way still remains. This is something far beyond the promise recorded in the Petrine passage of the Gospel of Matthew about the Church and the gates of hell. That passage would seem to mean a minimal indefectibility for the Church as a whole. It does not promise much more. While the non-Roman Christian believes that the truth about God is infallible he does not see our human expressions of that truth as infallible. We see in a glass dark-

Continued on page 16

Local ecumenicity is discussed by Peter Day,

the Church's new ecumenical officer

EPISCOPALIANS

and ECUMENICITY

Part II

As the 1963 meeting of the National Council of Churches has amply demonstrated, the ecumenical movement is entering upon a new phase — the phase of local ecumenicity. The Joint Commission on Ecumenical Relations anticipated this development in its resolution proposing the creation of the new position of Ecumenical officer, and described his work as including provincial, diocesan, and local efforts. And this leads us right up to the parish, the place where the kingdom of God actually makes tactical contact with the kingdom of sin, Satan, and death. I have a speech on the subject of local ecumenicity which I have given three times to groups of lay people, and I would welcome the opportunity to give it ninety more times. I think this kind of contact with lay groups should precede any concentrated approach to clerical groups.

To explain my feeling about this leads me to the area of the ecumenical strategy of the Episcopal Church. If there is any one thing that makes you glad to be an Episcopalian, it is the experience of a meeting like the General Assembly of the National Council of Churches. If we

thought there were great differences between high Churchmen and low Churchmen, they seem to evaporate when we find ourselves in the midst of Baptists, Presbyterians, Congregationalists, and so on. But we should not think that Episcopalians stand alone in this experience. Everyone who takes part in such a gathering as this — including the representatives of Protestant traditions — finds himself feeling lonely and isolated in the midst of people who do not understand his kind of spirituality and ethos. The Orthodox and their hereditary opponents of the separated Eastern Churches practically fall into each other's arms at World Council meetings. In Milwaukee German there is a word for this, a glad cry of "*Landsmann*," when a German or a Pole or an Irishman or a Serb meets one of his own kind in the midst of outlanders.

But it is true, I think, that a large part of American Protestantism feels a deeper

ecumenical commitment than the general run of Episcopalians. Some of this comes out in the discussion of the "ecclesiological significance of councils of churches." Most Episcopalians find it hard to see any deep resemblance between a council of churches and a Church. To us a Church is inseparably connected with ministry and sacraments, with theological decisions, with all the things that we sum up under the heading of "faith and order." We are supposed to conform to and obey the decisions of the Church, subject to that libertarian strain which gives us the privilege to decide on our own whether the bishop's admonition in a particular case is godly.

But many of our Protestant brethren approach the subject from a different background. To a quite startling degree, a denomination in the United States is often the lengthened shadow of an official publishing house. Conventions of a number of the constituent denominations have no power over the local churches except the power to issue hortatory resolutions. The issuance of edifying literature, the organization of works of love and mercy,

"Most Episcopalians find it hard

to see any resemblance between

a council of churches and a Church."

This is the final section of the text of an address delivered to Episcopal delegates to the General Assembly of the NCC and Churchpeople of the diocese of Pennsylvania. The occasion was a dinner in Convention Hall, Philadelphia, at the time of the General Assembly's meeting there. The first part of the text appeared in last week's L.C.

the giving of advice — these, in the eyes of some of our ecumenical co-workers are the key tasks of the Church beyond the congregation, and these are similar to the tasks of councils of churches. The broader the basis of these activities, the closer is the resemblance to the whole Church, the Body of Christ, His will and message made visible in the world.

Those who hold this point of view see in the conciliar movement the microcosm of Church unity, and some of them perhaps would regard the movement toward Church unity as essentially a movement for the strengthening of the councils at the expense of denominational agencies. Probably this point of view is that of a minority of the Churches engaged in the National Council of Churches. The Presbyterians would not be satisfied with such a concept, the Lutherans would be scandalized by its lack of confessional basis, the Orthodox would think the idea simply insane. It is only when we come together that we discover how far apart we really are.

But what is the ecumenical commitment of the Episcopal Church? It is fortunately my task not to answer the question, but merely to raise it. The most decisive answer, I think, is not to be found in past resolutions of General Convention, nor in the statements with which our representatives have associated themselves in meetings of the World and National Council of Churches. Rather, it is to be found in the prayer of our Lord for the unity of His followers, in the unremitting prayer for unity in the Prayer Book services of Morning and Evening Prayer and Holy Communion, in the degree to which we discern the operation of the Holy Ghost in other Churches in spite of their unfamiliar folkways.

How serious are we about the unity of the Church and the mission of the Church to unite mankind in the Body of Christ? To what extent do we dare to disassociate ourselves from the saving acts of God in other Churches? Can we fail to see that God has given to the world in general a thirst for human solidarity, a revolution against barriers of race, class, and economic isolation which is determined to make men one, whether or not they are made one in Christ? We can, of course, sit back and wait for the world to discover that it is following a false Messiah, if we think that this is what the true Messiah requires of us. But Jesus said, "I, if I be lifted up will draw all men unto me."

Our ecumenical commitment must be neither more nor less than our dedication to carrying out the will of the Lord of the Church. And after we have made up our minds about that, we should look at the councils of Churches, world, national, and local, which are collectively called the "conciliar movement," to see what they are doing and what we can do through and in them to carry out His will. We

"The Church's participation

in state and local councils of Churches

has been spotty."

Episcopalians are not bound to agree on anything the conciliar movement says or does. Rather, we are bound to consider whether the councils are useful instruments for manifesting the unity that already exists and moving toward the unity to which God calls us. If our role must be partly or even mostly negative or critical, we do not need to be embarrassed in the least. Our commitment is not to agree, but to testify to the Way and the Truth and the Life as we have known Him, and to listen with open minds and hearts to those who also have something to tell us about Him.

Instinct tells me that the place to begin is with the laity. Ecumenicity has to become something they understand in relationship to their personal religious concerns, in relation to their parish life, before we can expect the clergy to take up the task of guiding their laypeople and parishes into this new territory. We expect too much of the clergy, I think, when we try to make them the agents of propaganda from diocesan and national headquarters for each new enthusiasm of the Church outside the parish. Many of our national program divisions of the Christian enterprise simply do not fit the parish. For example, my experience with the parish social relations committee is that it dies within three years. We have learned that the special pledge for "missions" is a much less effective way of raising money for support of the Church outside the parish than a soundly based campaign of Christian stewardship. Similarly, ecumenicity probably has no important place in the formal parish structure, but it has a real place in the hearts and minds of Christian people.

So, after some time has been spent in communicating the ecumenical imperative to the Church in general, I would look forward to a series of meetings with the clergy to consult with them about our ecumenical commitment in the parish and in the diocese.

The Church's participation in state and local councils of Churches has been spotty. Many of the concerns of such councils seem peripheral and some even seem regrettable to Episcopalians. Per-

haps it has not occurred to us that we have a right to ask the local council to take into account *our* interests and concerns, to record our dissent when we cannot agree, to deal with subjects in which we are more interested than some others. Perhaps the Church as a whole can learn from the successful experience of those dioceses and parishes who have a vital relationship to local councils.

The 1963 General Assembly of the NCC has spent much time on the local aspects of Faith and Order. Perhaps this, following out the New Delhi statement of the WCC on local unity, gives hope for real ecumenical encounter in the faith and order area in state and city councils. It would seem that room must be made for facing our differences in these councils before they can genuinely serve the cause of composing differences. But we must also be sympathetic about the reluctance of local leaders to delve into these "divisive" areas when their entire past program has been to emphasize the things on which the Churches were agreed.

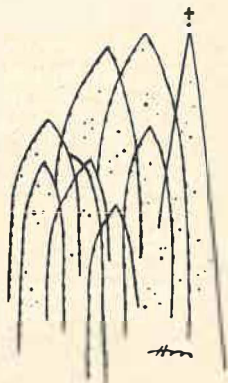
The great new ecumenical fact of our time, of course, is the emergence of the ecumenical movement in the Roman Catholic Church. The first thing that this tells us, perhaps, is that ecumenicity is no monopoly of the conciliar movement of the Churches. (Nobody understands this better than the people professionally engaged in the conciliar movement.) Fundamentalists are holding serious theological conversation with Liberals in the Lake Forest Consultations, in which the Rev. Charles Long, Jr., a priest of our Church, is a participant. A small committee appointed by the Presiding Bishop of our Church has been having quiet conversations with the leadership of the Assemblies of God. The National Association of Evangelicals has welcomed the Seventh-Day Adventists into its anti-ecumenical ecumenical fellowship, having surmounted the difficult problems of special revelation that once kept the Adventists apart. The Missouri Synod Lutherans have emerged from their isolation to a truly remarkable degree. All these sig-

Continued on page 19

ABC's of Renewal

Roman Catholics have always been interested in Church unity. But in the past, the idea of Church unity in which they were interested was explicitly and firmly the submission of other Christians to the papacy. This was the theme of the Chair of Unity Octave begun by Fr. Paul of Graymoor, who left the Episcopal Church for Rome in 1908. As a Roman Catholic, he and the Franciscan Friars of the Atonement promoted the Octave so successfully that it is now approved by Popes and observed in every Roman Catholic diocese of the United States and in more than 30 countries around the world.

The new spirit of openness in Roman Catholicism met at first with some resistance among groups such as the Friars of the Atonement and the Unitas Association of Rome, who had been devoting their lives to Church unity, old style. They felt that there were definite limits to what could and should be said to other Christians in



ecumenical encounter. The very fact that they had been devoted to the work of Christian unity so long seemed in some ways to make it harder for them to accept the new trends which opened up possibilities of which they had never dared to dream.

Hence, it is of special interest to read the 1964 intentions of the Unity Octave as officially set by the Friars of the Atonement. The intentions are recommended subjects of prayer, one for each of the eight days beginning with the Feast of the Conversion of St. Paul and ending with the Feast of St. Peter's Chair. They mark a great forward step in the renewal of the Roman Church, and a drawing together of recently diverging movements toward reunion with other Christians.

An intermediate step in the same direction was taken in the setting forth of the 1961 intentions. But the second step is a much longer one than the first.

These are the ABC's of renewal in Roman ecumenism ("A" is the traditional set of intentions, dating back to 1913. "B" is the 1961 revision. "C" is the 1964 revision as reported by Religious News Service):

January 18th

- A. The return of all the "other sheep" to the one fold of St. Peter, the one Shepherd.
- B. The union of all Christians in one sole faith and in the Church.
- C. For the unity of all Christians in the Church.

January 19th

- A. The return of all Oriental Separatists to Communion with the Apostolic See.
- B. The return of separated Eastern Christians to communion with the Holy See.
- C. For our separated Eastern Brethren.

January 20th

- A. The submission of Anglicans to the Authority of the Vicar of Christ.
- B. The reconciliation of Anglicans with the Holy See.
- C. For Anglicans.

January 21st

- A. That the Lutherans and all other Protestants of Continental Europe may find their way back to Holy Church.
- B. The reconciliation of European Protestants with the Holy See.
- C. For European Christians.

January 22d

- A. That Christians in America may become one in Communion with the Chair of St. Peter.
- B. That American Christians become one in union with the Chair of Peter.
- C. For Christians of our own country.

January 23d

- A. The return to the Sacraments of lapsed Catholics.
- B. The restoration of lapsed Catholics to the sacramental life of the Church.
- C. For the Spiritual renewal of Catholics.

January 24th

- A. The Conversion of the Jews.
- B. That the Jewish people come into their inheritance in Jesus Christ.
- C. For the Jewish people.

January 25th

- A. The missionary conquest of the world for Christ.
- B. The missionary extension of Christ's kingdom throughout the world.
- C. For extension of the Church to all lands.

The changes between "A" and "B" are primarily a matter of more courteous wording. But "C," the present form of the intentions, represents in most cases a genuine change in approach to the question. The original form of the Octave bristled with doctrinal instructions as to the "how" of unity which, taken together, constituted a sincere ecclesiastical imperialism. Today, this note is systematically eliminated. Of special significance, perhaps, is the change in the January 23d intention. Once a prayer for lapsed Roman Catholics, it is now a prayer for the spiritual renewal of all.

The Octave coincides with the week of prayer for Christian unity sponsored by the World Council of Churches. In its present form, it contains nothing which could not be a subject of prayer for any Christian. We venture to hope — perhaps even to predict — that within a few more years, Christians of all Communion will be praying with united voice for a common set of intentions during the week of prayer for Christian unity.

According to the Scriptures

To preserve a remnant alive

© 1968, J. R. Brown

by the Rev. James R. Brown
of Nashotah House

We are not told very much about Isaac; he is simply the one through whom the blessing and promise are passed on to Jacob. But in later ages Judaism loved to meditate on the story of Gen. 22, "the binding of Isaac" as they called it, and archaeologists have discovered reproductions of the scene in ancient synagogues. It had, apparently, a prominent part in the liturgy for Passover at the time of Jesus, although it later came to be associated, as it is now, with the Jewish New Year's Day. Isaac, the rabbis said, was the type of the beloved son; "Thy son,

thine only son, whom thou lovest" (22:2). They emphasized his willingness to be sacrificed if that were God's will, and they took his willingness for the deed: "Isaac atones for the sins of Israel," they declared.

Early Christian writers, too, loved the story and saw in it a prefiguring of our Lord's own Passion, and a type of the Cross. Some modern scholars think that there is perhaps an echo of Gen. 22.2 in the words of the heavenly voice at Jesus' Baptism, "Thou art my beloved son" as well as of Isa. 42:1.



Jacob wrestling with the angel (Gen. 32:24) by Frederic Taubes.

Jacob is not a very attractive figure. Deceitful and grasping, he tricks his brother Esau out of the birthright and blessing due to him as the older son (Gen. 27). He outsmarts his father-in-law, Laban, who was not lacking in guile himself (chapter 30). So it is: God does not choose us because we are righteous, but takes us as we are and, if we will let Him, makes us into what He would have us be.

So the Old Testament emphasizes that Israel as a nation was not chosen for her merits. God did not do all these great things, says the book of Deuteronomy, because Israel was so righteous (Deut. 9:4-6), but because of His love and the promise to the patriarchs (7:7-8). It is the same in the New Testament: "While we were yet sinners Christ died for us" (Rom. 5:8).

The story of Joseph provides the link between the narratives of the patriarchs and those of the enslavement of the Hebrews in Egypt, their deliverance, and their subsequent settlement in Canaan, the Promised Land. It is a single continuous story with a beginning, a middle, and an end. In this it is very unlike what we are told about Abraham and Jacob, for there we have independent stories somewhat loosely connected by a thread of narrative.

Another point of difference is that the patriarchs are continually brought into connection with sacred places; in later centuries when Israelites visited the shrine at, for instance, Bethel, they would hear how in time past it had been founded by Jacob, to whom God had appeared there and renewed the promise. But of Joseph we are not told that he founded any of the sacred places which were later to become so famous.

What we do have is a story of how a virtuous young man is ill-treated, is sold into Egypt, and yet rises to a position of great power. In these things it sees the hand of God who providentially works through the sin of man to accomplish His purpose. "The Lord was with Joseph, and shewed him kindness" (Gen. 39:21). "It was not you who sent me here," says Joseph to his brethren when he makes himself known to them in Egypt, "but God" (Gen. 45:8), who had so acted "to preserve the life" of those to whom the promise was made (45:5). It is a frequent thought in the Bible. "The fierceness of man shall turn to Thy praise," exclaims the Psalmist (76:10), and in the New Testament we see man's worst crime changed by God's forgiveness into the center from which healing and creative powers flow.

Before he dies in a foreign country, Joseph affirms to his brethren that God's promise will not come to nothing: "I am about to die; but God will visit you, and bring you up out of this land, to the land which he swore to Abraham, to Isaac, and to Jacob" (Gen. 50:24).

around the work of lay readers and deacons in strengthening Anglican work in Honduras. Much time was also given to the question of vocations to the priesthood, which is the primary goal of the *Internado* plan.

The second session of the council was begun on Saturday morning with Morning Prayer, and Eucharist. The business of the morning was concerned with "The Place of the Episcopal Church in Honduras Today, and Missionary Outreach." This was the title of a paper presented by the Rev. J. Alfred Wade.

Delegates were elected to the forthcoming convocation of the missionary district of Central America to be held in Tegucigalpa, Honduras, February 7th to 9th. Those elected to represent the Republic of Honduras: Robert Stanley, Miss Luella Durant, Albert Brooks, and Andrew Hinds.

CAMPS

Sharing Ideas

"Getting the Message Through" is the theme of the second midwest regional convention of the Christian Camp and Conference Association, to be held March 11-13 at Winona Lake, Ind.

The conference is designed to provide a sharing of ideas among camp leaders from 12 states. Emphasis will be placed on changing campers' lives through the Gospel message.

In addition to instruction given by speakers, there will be demonstrations and exhibits. Outdoor cookery, nature trails, music, and water safety are some of the many phases of camping which experts will demonstrate. Some 50 national suppliers are expected to show their products, and provide new ideas and methods to meet the physical needs of midwest camps.

IRELAND

Skeletons in the Wall

The skeletons of a man and a woman have been uncovered under a stone stairway at a Church of Ireland bishop's palace at Ossory in Kilkenny, Ireland.

Unearthed during recent renovations of the palace, the skeletons were reinterred in the Ossory cathedral graveyard. The female skull had a round hole through the forehead, probably caused by either a bullet or a sword thrust. There was no doubt, experts said, that both skeletons were those of persons who met violent ends.

The skeletons have caused speculation that they may be those of an archdeacon and his wife who were said to have quarreled with a bishop 200 years ago. [RNS]

ly and we have the treasure in earthen vessels.

An Episcopalian can rejoice that Vatican II is recovering something of the Catholic conception of the episcopal office that he believes his own Communion imperfectly witnesses for and which he recognizes in Eastern Orthodoxy, in the Old Catholics, in the Swedish Lutheran Church, and in the Church of South India. After Vatican I it was open to extreme papalists to speculate about whether the Pope as universal ordainer simply "made" bishops out of priests to be, as it were, his civil servants. There has been considerable uncertainty in modern Roman Catholicism about the office of a bishop, especially when one considers its misuse as a status symbol for Vatican diplomats or as a reward for curial service. One of the Russian Orthodox Observers was simply amazed by the questions put by the Moderators to the vote of the Council to guide the Theological Commission in its amendment of the schema. He felt these had all been answered in the first few centuries. Plainly Roman Catholicism has been struggling with identity problems with respect to the episcopate.

The Presbyterate

There is, however, an unfortunate by-product of the clarified place of episcopacy in the document. There is very little said of a positive quality about the presbyterate or priesthood. Unless modified, there is a danger that, just as Vatican I exalted the papacy at the expense of the episcopate, Vatican II may be seen in the future to have exalted the college of bishops only to have depressed the priesthood. A number of speakers pointed out this danger, showing how today a layman seldom sees a bishop. His priest is the person whom he sees and it will be difficult under the present schema for him to feel that Christ's priesthood is adequately reflected there. What is plainly needed is that the concept of collegiality too narrowly reserved in the document to the bishops should be allowed to grow until laymen, deacons, priests, bishops, and Pope are seen in reciprocal interrelationship "as the Body upbuilds itself in love."

Even when Vatican I is simply reaffirmed verbally or extended to include the episcopal college there are, however, certain statements which might become significant for the future. Everyone has long recognized the danger of a papalism divorced from the Church. The claim of Vatican I that the infallible decisions of Popes are "irreformable by themselves, not from the consent of the Church" (*ex sese non ex consensu ecclesiae irreformabiles*) is interpreted to mean no judicial appeal beyond the papacy. That is (helpfully) a very minimizing interpre-

tation and must trouble many in the Holy Office.

There is also a section on the use of appropriate means for arriving at a decision, i.e., consultation with theologians and exegetes. What this last might grow into if historical and scientific exegesis of the New Testament became definitive is very exciting.

One felt that there were not enough Roman Catholic scriptural scholars present at the Council. There were too many dogmatic theologians in proportion to exegetes among the advisors to the bishops. While there is improvement in the amount of scripture quoted in the document there is still too much of the proof-text flavor and not enough attention to the historical context of the scriptural passages.

Still another statement seemed to me more radical than was brought out in the debate. It is asserted that bishops and Pope constitute *one* subject of full and supreme power in the Church. If this is so, it would seem impossible to define legally the relation of Pope to the episcopal college or vice versa. If it is impossible to make a juridical definition of these mutual relationships, then clearly there is here an implicit denial of the view of many curialists that the Church is a juridical body. The position of the document here is close to Rahner's and Ratzinger's *The Episcopate and the Primacy*, with its assertion that the relationship between the two is of the charismatic order under the Holy Spirit. If then this be the case, what possibilities are open for seeing the whole Church in the light of its being indwelt by the Holy Spirit and not as a legal, juridical organization!

The Diaconate

One of the more explosive issues was the subject of a diaconate that might in certain areas be composed of married men. Cardinal Spellman's rejection of this possibility was given wide publicity. His point that seminaries could not be expected to mix celibate students for the priesthood with married candidates for the diaconate and that different institutions would be required seemed as curious to many Observers as his arguments in favor of retention of Latin on the grounds of "tourism" in the first session. When the Moderators framed one of their famous four questions to allow for the restoration of a permanent diaconate, they prudently did not involve it with the question of marriage. Nonetheless, the substantial minority in the vote seemed in many cases to have been based on a theory of the camel's nose rather than on the revival of the diaconate itself.

I felt that in many respects the doctrine of the Church implied in the schema on the Liturgy was superior to that in *De Ecclesia* and felt hopeful that as the Liturgical Movement continues to develop it

will create a new understanding of the Church in the minds of laity and clergy alike. The local people of God celebrating together with the priest the Eucharistic Meal has very little of the juridical or legal picture of the Church. It is more biblical, more patristic than an attempt to reassign the material of Vatican I.

The Mariological Issue

The Mariological issue, as everyone knows, became intimately connected with the debate on *De Ecclesia*. One of the tragedies in divided Christendom is the way in which any Church is driven to emphasize things which separate it from others. Anglicans have often talked so much about episcopacy in a compulsive way as practically to discourage the non-episcopal Churches from seriously considering it.

The special dynamism that characterized the post-Trentine Church was Mariology and extreme papalism in reciprocal relationship. The relaxation of extreme papalism and the recent ecumenical orientation of the Roman Catholic Church has fractured this previous alliance and caused Mariology to be looked at in a new light. Conservatives either drawn by a sincere popular piety or by a desire to isolate the Roman Church from other Churches by building a higher wall of separation tend to want further Mariological definition. The Spanish bishops hoped the Council would proceed in this direction and must have been disappointed when both Popes refused to use the Council for this purpose. Some curialists would apparently like to use Mariology to divide and frustrate the Council on other issues. Various interpretations have been placed on Cardinal Ottaviani's pressing the issue toward the end of the first session.

The only change made in the schema on the Virgin between the sessions amounted to a few words. Many substitute drafts began to circulate among the Council fathers. At last the four Moderators, apparently impeded for a time by the Council Presidents, somehow established their authority to present the question whether there should be a separate schema on the Virgin or whether a revised section on her should be included in the schema *De Ecclesia*. The point was a procedural one and therefore subject to majority vote.

Their announcement electrified the Council. Elderly Cardinals who had seemed to sleep during much of the previous debate suddenly came alive. One could almost hear a pin drop as the fathers listened to the two champions chosen to be the sole debaters of the issue, Cardinals Santos of the Philippines and Koenig of Vienna.

Although the issue was technically procedural the arguments were mainly substantive. Honor to the Virgin required a separate schema. How else could her



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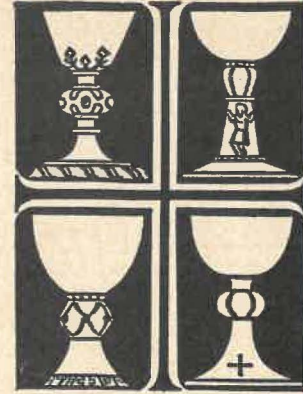
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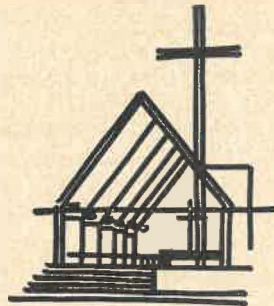
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saving work on behalf of the Church be adequately recognized? Cardinal Koenig wanted Mary to be understood in the context of the redeemed people of God and thought a section for her in *De Ecclesia* imperative on grounds scriptural, historical, pastoral, and ecumenical. Both presented their cases with great eloquence. The weekend was a tense one with conservatives accused of "faking" documents on the Vatican press to make them seem official.

The vote was an ecclesiastical cliff-hanger. It was decided by the narrow margin of only 40 votes to include the Virgin within the schema *De Ecclesia*. The closeness of the vote frightened many. Some thought the Council would become deadlocked as the emotion generated by this vote spread to other issues. The extremely serious problem is that

since a substantive vote on Mary will require a two-thirds vote each side has a veto on the other.

Actually, a deadlock on this issue may not be wholly undesirable. At least it may keep the Council from saying anything that will further impede the ecumenical dialogue on this issue, even if it is unable at present to remove some barriers. I have a strong feeling that just as the schema on revelation that was so explosive in the first session has obviously been pushed into the background so perhaps the same thing may happen on the Mariological issue.

The Observers' Role

Another development of the second session was a shift in the role of the Observer. At the first session, the Observers were finding their way amid the

mazes of the Council and its dominant personalities. At this session, we were more and more asked by many bishops in addition to the Secretariat for Promoting Christian Unity to give our opinions and sometimes advice on substantive issues before the Council.

One felt that an informal dialogue was already a fact and wished that the official document *De Ecclesia* could be amended to bring out the theological implications of this reality more clearly. The document itself never went beyond recognizing the separated brethren as members of the Church by virtue of Baptism. This treatment of them as isolated individuals apart from their context in the life of their Churches reveals too low an estimate of Baptism to be really Catholic.

In discussions with Council fathers I urged our Roman Catholic brethren to find some Church reality in the non-Roman Churches as such, not because we need such recognition from Rome for ourselves, but that the true Catholic view of Baptism might prevail over a merely sectarian one. The Pope had not invited the Observers as isolated individuals but as the accredited representatives of world confessional groupings of Churches. Could not *De Ecclesia* be brought more into the reality of their own practice?

Constitution on the Liturgy

The promulgation, on December 4th, of the Constitution on the Liturgy puts clearly before the world the reforming zeal of the Roman Catholic Church on this issue. At different rates of speed, depending on the decisions of national or regional conferences of bishops, most of the Mass and almost all of the other services will be translated from Latin into the common language of the people. The Mass will be simplified. Scripture and preaching will become more central. This will ultimately affect nearly five hundred million Roman Catholics around the world.

Here is a major challenge to Anglicanism. While the services of the Roman Catholic Church will approach much nearer in form to those of our Prayer Book, there will be this outstanding difference: Their services will be in English; ours remain in a quaint Elizabethan and Jacobean dialect which was once English. When will we speak to God as "you" and "your" rather than "thou, thy, or thee"? When will the language of our services express the honest everyday language of people today (no more "eths"!)? Besides this, they will proceed to choose new scriptural passages for the Gospels and Epistles in the Eucharist on a rotating basis of perhaps three-year cycles. They express an interest in working with other Churches in selecting this enriched lectionary. Are we willing and ready for this? The more the Roman Catholic Church reforms itself, the more we need to begin reforming ourselves.

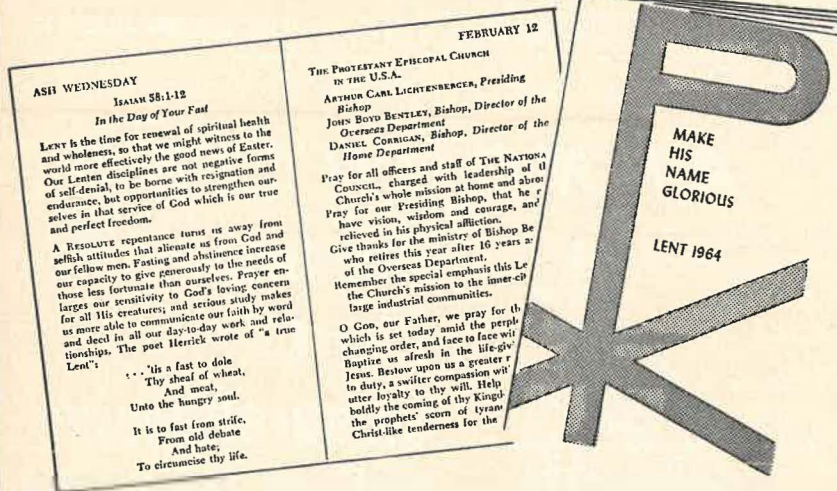
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ECUMENICITY

Continued from page 13

nificant ecumenical developments have taken place outside the organized ecumenical movement.

But the new look in Roman Catholicism is an earth-shaking development. For the first time we can hope to escape from the concept of Church unity which Anglicanism has always disliked — the concept of two big Churches, one Catholic and one Protestant — and think of the one Church of Christ as a dream to be seriously entertained.

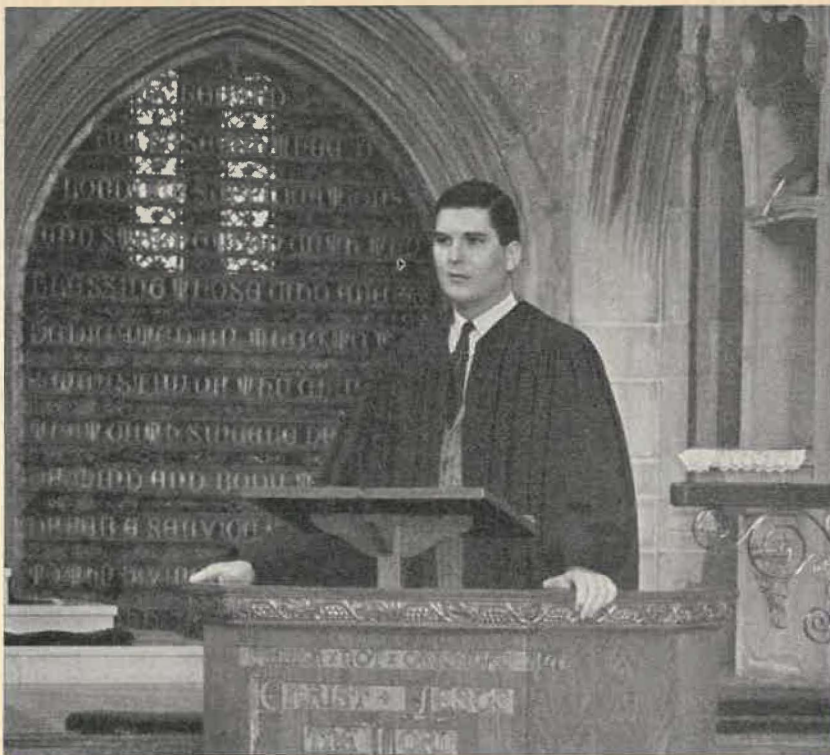
We may thank God that this development is not happening so fast as to overwhelm us with confusion. If Roman Catholicism were to seek to enter the World Council or the National Council today, the upheaval involved might be more than these organizations could encompass. More things have to happen, and will happen, before we can even begin to guess at the shape of future formal relationships.

At this point I might note that Roman Catholic ecumenists are on the whole more impressed by Anglicanism when it is adventurous in its dealings with Protestantism than when it is making distinctions between "Catholic unity" and "pan-Protestantism." For example, Fr. Maurice Villain, in his book, *Unity*, recently translated into English comments that the Church of South India "rises appreciably above the original level of each of the four constituent bodies," one of which, of course, was Anglican. He rejoices that the Lambeth Conference "tolerated" the departures from Anglican ordination practice involved in that Church, instead of exerting its influence to keep the united Church from coming into being.

Fr. Gregory Baum, a member of the Vatican Secretariat for Christian Unity, remarked to me that he is disappointed with Anglicans who are preoccupied with the idea that the Vatican Council might reopen the question of Anglican orders. Roman ecumenists are interested in the unity of all Christians, Catholic and Protestant, and interested in us when we maintain both traditions in balance.

It is up to us, of course, to assure ourselves that any united Church into which the Episcopal Church may enter will be "truly Catholic" as well as truly Reformed and truly Evangelical. Thank God, no Church is a Church of ecumenists and all must listen to the wisdom of their upholders of tradition as well as to their prophets and enthusiasts.

To me personally, one of the greatest contributions of Roman ecumenism is an unplanned result of the generally anti-ecumenical attitude of that Church before the time of Pope John XXIII. This is the movement associated with Fr. Paul Couturier, with its great emphasis on "spiritual ecumenism." For many years,



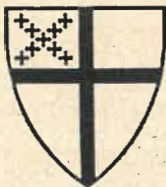
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the ecumenical movement in Rome was not the task of canonists or theologians or ecclesiastical statesmen, but of saints. To love the separated brethren, to pray with and for them, had to be an activity carried right up to the throne of heaven because there was no other place to meet them.

Those dedicated to spiritual ecumenism across Catholic-Protestant lines formed in the view of Fr. Couturier and of his disciple, Fr. Villain, "an invisible monastery." This is how Fr. Villain describes them in his book, *Unity*, which has just been published in England but is not yet, as far I know, available from an American publisher:

"Christians engaged in [ecumenical encounter] seek each other out, meet, and in the prayer of Christ, come to know each other's minds. Without doctrinal compromises or confusing different ideas they acquire a spiritual enrichment which they can no longer do without. It is friendship at its noblest and most universal. Noblest, because there is no higher motive for uniting, and most universal because the most diverse and complementary factors are involved. The soul expands to the dimensions of the world, or rather to those of the soul of Christ; it becomes effectively Catholic; it feels capable of being everywhere at the same time and it wants to be everywhere at the same time; it develops a wonderful memory which enables it to keep before its eyes a huge crowd of brothers and sisters of every race and every tongue, the great family of those who watch and pray *ut omnes unum sint*" — that all may be one.

In conclusion, he says, "In these otherwise dark days, there can be no doubt that the Spirit is drawing all authentic Christian values, wherever it finds them, toward the pole of a mysterious fullness never before achieved or fulfilled." What we are striving for in the ecumenical movement — we Episcopalians with Roman Catholics and Quakers and Presbyterians and Baptists and members of many other traditions — is nothing less than a *fullness* of Christian faith and truth and life that is richer than anything we could possibly discover or know in separation. Whether in theology in its various branches, in understanding of the Scriptures, in Church government, in evangelism, or in social work and witness, the goal is nothing less than conformity to the mind of Christ. This is a great spiritual enterprise, and to have a part in it wrings from our lips Isaiah's cry when he saw the worship of heaven: "Woe is me, for I am undone; I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

But when the Lord demands to know who will go for Him, we may dare with Isaiah to say, "Lord, here am I. Send me." For He Himself will make His messengers sufficient for their task.

BOOKS

Continued from page 3

time and in a definite place, we cannot ignore either the *history* or the *place* without running the risk of misunderstanding the biblical argument, and failing to feel the impact of the hammerblows in which it is presented. Baly's purpose, therefore, is to indicate how the *place* has influenced its *history*, and what part *history* has played upon the *place*. He has achieved a notable success.

This is no surprise since the man was well qualified for the task. Baly, who is a professor of religion at Kenyon College, trained as a geographer under Prof. Roxby at Liverpool University. Later he taught for 15 years at St. George's School in Jerusalem, during which time he made a careful study of the geography of Palestine and its surrounding countries. As his earlier and more general *Geography of the Bible* has shown us, he is one of those few scholars who are able to combine detailed geographical knowledge with enlightened historical perception.

This book, which any interested student of the Bible can use with great profit, is really four small books combined into one. The first section is an historical geography, the second is devoted to biblical cartography (and contains ecological surveys not available elsewhere), the third is a collection of striking photographs of important sites, and the fourth is an index of all of the important place names of the Bible. This last mentioned section is especially useful since it gives, whenever possible, the modern Arabic equivalent of the sites mentioned in the biblical narrative.

To my mind a book of this type would have been even better if it had included a map containing *both* the biblical and the modern names together. This would save the uninitiated a lot of time. But this is a very small consideration when seen in light of the real contribution made by Prof. Baly toward (as he puts it): "pinning the biblical events down in time and space."

BILL W. RODGERS

Fr. Rodgers is professor of New Testament at the Episcopal Theological Seminary of the Caribbean.

Books Received

THE IMMOBILIZED CHRISTIAN: A STUDY OF HIS PRE-ETHICAL SITUATION. By John R. Fry. Westminster. Pp. 172. \$4.

THE MCLANDRESS DIMENSION. (The dimension being a measurement designed to describe the individual's reaction to self — the average time in which man's thoughts "remain diverted from his own personality.") By Mark Epernay. Illustrated by James Stevenson. Houghton Mifflin. Pp. 126. \$3.75.

THE CONSERVATIVE REFORMATION AND ITS THEOLOGY. By C. P. Krauth. Reprinted by Augsburg. Pp. 840. \$7.50.

JOHN DOE, DISCIPLE. Sermons for the Young in Spirit. By Peter Marshall. Edited and introduced by Catherine Marshall. McGraw-Hill. Pp. 222. \$4.50.

LETTERS

Continued from page 2

writing, namely, the '30s, was a time in which that word was on everyone's lips. We were trying to mitigate unemployment and all its attendant ills, and we were doing this as a nation. The CIO was made from a rib of the AFL, and it caused as much instructive trouble as Eve. We had a cultural revival, with Federal Theatre, Federal Guides to the States, Federal Art Projects, National Youth Administration, and "Pins and Needles." Eleanor Roosevelt and Frances Perkins were the real lady stars.

All of these things are in Miss McCarthy's book, and she believes in them. It is true that, with the Depression still undefeated, we found ourselves engulfed in war by the end of that decade, but that was simply because there had been no New Deal in Europe.

What Mary McCarthy has done, in a brilliant and artistic book, is to depict eight members of the Vassar Class of '33 as they are tossed about on the edges of this surging tide. They are not the makers of the tide. How could they be? Their fathers were the men who had brought on the Depression, and who felt that selling apples on street-corners was good enough for the technologically disemployed.

Of course political radicalism became a fashion, and of course these Vassar girls took it up. But did they read any of the basic texts, or even listen to the speeches of Roosevelt? No. They were true to their class — the class which really cared very little about the bivouac on Anacostia Flats or the concentration camp at Auschwitz.

This is what Mary McCarthy is saying, and she is asking what the readers of THE LIVING CHURCH think about it all. "The Group" turned to screwy ideas of child-rearing, to fornication, to perversion, to alcoholism, to suicide. The husband of one of them, who sought to make something good with his head and his two hands, appears to be the villain of the piece until you get to the bitter, bitter end.

The Vassar Daisy Chain may be an out-moded ceremony, but this book is a real daisy. I suggest some of your readers trying wearing it to church.

RICHARD P. GREENLEAF
Muncie, Ind.

Deacons before Interns

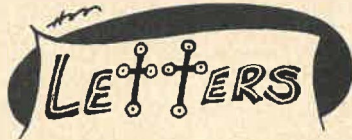
"Interested" would be perhaps too mild a word for what I have been in the articles and subsequent correspondence on the diacconate. On the eve of the second anniversary of my priesting (and I am 59½ years old), I should like belatedly to enter the discussion [L.C., October 20, 1963 ff].

Sometimes I think we become too bemused with the parallel between being a

deacon and being an intern. We tend to forget that there were deacons long before there were interns — and, indeed, long before there were Christian priests. The parallel is a modern construct, and is not inherent in the office. There was in the primitive Church, and I think there should be in today's Church, a place for the office and work of a deacon, other than that of a still post-auricularly-moist priest.

The good Father made an excellent point, I think, in mentioning that every one of us who has ever been ordered deacon is a perpetual deacon, including Paul VI, Michael Cantuar., and me. If you believe, as I do, in the indelibility of Holy Orders, this is inescapable.

But, because of my own history, I am especially interested in such practical considerations as the "danger" that deacons may decide that they want to become priests. This is usually cited as a concern of bishops. Yet when I was called to the full-time service of my Lord, after considerable discussion of whether I should be ordained under the "old men's Canon," or as a perpetual deacon, it was the godly admonition of my



bishop that I be made perpetual deacon — with the understanding that I would probably want to go on to the priesthood. And it was my bishop who forthwith appointed me vicar of a mission — the clear prohibition of the Canon notwithstanding.

And regarding the phrase "back-door to the priesthood," I bring good news to those who are worried. The boards of examining chaplains that I know anything about are very much aware of this "danger" and consider it in their examinations. If they did not, it would be the fault of their bishops. And I can testify that it provides no "easy way" for a man in his fifties, in five years, and in full charge of two churches for much of that time, to prepare himself for and to pass a set of examinations that seminarians in their twenties sometimes fail, after having spent three years in full-time preparation for them.

Finally, I can't help wondering about the academic standards of our seminaries. A few years ago a young priest, who is a very dear friend, came to me in the year after he was graduated with honors (at the head of his class, yet!) from one of our oldest and best seminaries, and, with commendable humility, sought and received instruction in such things as the difference between "lay" and "lie" and between "like" and "as" and the fact that the word is "grievous" and not "grievous!" One wonders what is thought to be the basic tool* for the communication of the Gospel?

(Rev.) HARRY M. BLAIR
Vicar, St. Philip-in-the-fields
Oreland, Pa.

*I can imagine some objections here — but the word is tool, and this has nothing to do with such things as motive, vocation, commitment. Regardless of how pure and white may burn the flame of my desire to bisect a piece of two-by-four, I can do a better job with a sharp saw than with a dull one, or with my teeth.

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

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PRIEST, good administrator, teacher, pastor, presently has curate, seeks medium size parish. Reply Box H-50.*

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RETREATS FOR MEN, individual or groups. Write: Guestmaster, Order of St. Francis, Mount Sinai, N. Y., 11766.

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

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THE LIVING CHURCH

ACU CYCLE OF PRAYER

January

- 18. Cathedral of St. Luke, Orlando, Fla.; Church of the Ascension and St. Agnes, Washington, D. C.; St. Andrew's, Mastic Beach, N. Y.; Harvard School, North Hollywood, Calif.
- 14. St. Stephen's, Miami, Fla.
- 15. Church of St. Michael and All Angels, Cincinnati, Ohio
- 16. St. James', South Charleston, W. Va.
- 17. St. Andrew's, Denver, Colo.
- 18. St. Barnabas', Burlington, N. J.

January 12, 1964

CHURCH SERVICES NEAR COLLEGES

Refer to key on page 24

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

DIocese OF COLORADO DIVISION OF COLLEGE WORK

UNIVERSITY OF COLORADO Boulder
ST. AIDAN'S CHAPEL 2425 Pennsylvania St.
Rev. A. B. Patterson, Jr., chap.
Sun & daily Eucharist; full-time chaplaincy

COLORADO SCHOOL OF MINES Golden
CALVARY 1320 Arapahoe
Rev. Bruce P. Moncrieff, chap. & r
Sun & daily Eucharist

COLORADO STATE COLLEGE Greeley
THE CANTERBURY HOUSE 1865 10th Ave.
Rev. Charles V. Young, chap. & r; Rev. Fred F. King, asst.
Daily Eucharist 7 in term; chaplaincy

COLORADO STATE UNIVERSITY, Ft. Collins
ST. PAUL'S CHAPEL 1208 W. Elizabeth St.
Rev. C. F. Coverley, chap.
Eu daily Mon through Thurs 6:30; Sun 7:30, 9 & 11

COLORADO WOMAN'S COLLEGE Denver
ST. LUKE'S 13th & Poplar
Rev. R. Dudley Bruce, r; Rev. S. T. Gulbrandsen, c
Midweek Eucharist, on campus, in term. Canterbury activities

ST. LUKE'S HOSPITAL SCHOOL OF NURSING Denver
601 East 19th Ave.
Rev. Robert L. Evans, chap.
Sun, Wed, Fri, Eucharist in Chapel; chaplaincy for School & Hospital

SOUTHERN COLORADO STATE COLLEGE Pueblo
CHAPEL OF ST. PETER THE APOSTLE 3801 Thatcher Ave.
Rev. Donald R. Van Splinter, v

UNITED STATES AIR ACADEMY Colorado Springs

ST. MICHAEL'S CHAPEL
Rev. Desmond O'Connell, v
Sun, Eucharist on campus; Buses to Grace Church, Colorado Springs; chaplaincy to Episcopal cadets.

WESTERN STATE COLLEGE Gunnison
GOOD SAMARITAN 307 W. Virginia Ave.
Rev. Robert J. Babb, v
Canterbury House 221 N. Teller St.

UNIVERSITY OF DENVER Denver
Rev. W. Christian Koch, chap.
EVANS CHAPEL
Sun 7 HC; 9:30 Cho Eu; Wed 7 HC

This Directory is published
in all
January and September issues.
Write Advertising Manager
for the low rates and other details.

DIocese OF DALLAS DIVISION OF COLLEGE WORK

ARLINGTON STATE COLLEGE Arlington
ST. ANSELM OF CANTERBURY HOUSE
300 W. Third St.
Rev. George E. Luck, Jr., chap.
H Eu Mon & Wed 12:15; Tues 12:30; Fri 7;
EP Mon-Fri 5

AUSTIN COLLEGE Sherman
ST. STEPHEN'S 401 S. Crockett
Very Rev. W. Tate Young, r

EAST TEXAS STATE COLLEGE Commerce
EPIPHANY and CANTERBURY HOUSE 2300 Neal
Rev. Rodney W. Jarchow, v

NORTH TEXAS STATE UNIVERSITY and TEXAS WOMAN'S UNIVERSITY Denton
ST. THOMAS OF CANTERBURY HOUSE and CHAPEL 1519 W. Hickory St.
Rev. Emmett M. Waits, chap.
Sun MP & H Eu 8, Ev & Canterbury Association meeting 6; MP & H Eu Mon-Fri 7; EP Mon-Fri 5:15.
Confirmation classes & Canterbury forums throughout the academic year.

SOUTHERN METHODIST UNIVERSITY Dallas
CANTERBURY HOUSE and ST. ALBAN'S CHAPEL 3308 Daniels
Rev. John A. Messinger, chap.

Sun H Eu 9:30 & 11 (1S), MP & Ser 11 (2d, 3d & 4th S), Canterbury Association meeting Sun 7; MP 6:40, H Eu 7 Mon-Fri; MP 7:10, H Eu 7:30 Sat; EP 5 Mon-Sat

TARLETON STATE COLLEGE Stephenville
ST. LUKE'S and CANTERBURY HOUSE 1141 W. Sloan
Rev. James W. Garrard, v

TEXAS CHRISTIAN UNIVERSITY Fort Worth
ST. EDWARD THE CONFESSOR HOUSE and CHAPEL 2715 Cockrell
Rev. Gordon Miltenberger, chap.
Daily MP, H Eu & EP; full-time chaplaincy

Other Colleges in
Alphabetical Order by States

ALABAMA

TUSKEGEE INSTITUTE Tuskegee Institute
ST. ANDREW'S 429 Montgomery Road
Rev. Vernon A. Jones, Jr., r
Sun 7, 9, 11; Wed 7

CALIFORNIA

CALIF. INSTITUTE OF TECHNOLOGY
ALL SAINTS 132 North Euclid Ave., Pasadena
Rev. John H. Burt, r; Rev. Colin Keys, chap.
Sun 8, 9:15, 11, 7; College Group 2d & 4th Sun

DISTRICT OF COLUMBIA

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

FLORIDA

UNIVERSITY OF SOUTH FLORIDA Tampa
EPISCOPAL CHURCH CENTER
Rev. A. G. Noble, D.D., chap.

GEORGIA

EMORY UNIVERSITY Atlanta
EPISCOPAL CHAPLAINCY, Room 117, Alumni Memorial Building, P.O. Box M
Rev. Robert H. Manning, chap.
Eu 5 Sun through Fri, Noon Sat; Canterbury Club Sun 6

ILLINOIS

KNOX COLLEGE Galesburg
GRACE 1865 Prairie & Tompkins
Rev. George W. DeGraff, r & chap.
Sun 7:30, 9, 11; weekdays as announced.

MONMOUTH COLLEGE Monmouth
TRINITY N. 2d & E. Archer
Rev. George W. DeGraff, Galesburg, v & Chap.
Sun 9:30, weekdays as announced.

NORTHWESTERN UNIVERSITY Evanston
CANTERBURY CHAPEL & HOUSE 2000 Orrington
Rev. Scott N. Jones, Rev. George N. Price
Sun St. John's Chapel, 2122 Sheridan, 9:30, 11

UNIVERSITY OF ILLINOIS Champaign-Urbana

ST. JOHN THE DIVINE Champaign
Rev. F. S. Arvedson, chap.; Rev. H. C. Johnson, asst
Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
Daily: MP, HC, EP

MASSACHUSETTS

HARVARD and RADCLIFFE Cambridge
CHRIST CHURCH Rev. Gardiner M. Day, r
Episcopal Church Center 2 Garden St.
Rev. William J. Schneider, chap.

WILLIAMS COLLEGE Williamstown
ST. JOHN'S 23 Park St.
Rev. T. J. Abernethy, acting rector
Sun 8, 9, 11; Tues 7:20; Wed & HD 10

MISSOURI

LINDENWOOD COLLEGE St. Charles, Mo.
TRINITY 318 S. Duchesne Dr.
Rev. William F. Myers, r & chap.
Sun 8 HC, 10 MP (ex 1st); HD 7 & 7:30

NEW JERSEY

RUTGERS-COLLEGE OF SOUTH JERSEY
ST. PAUL'S 422 Market St., Camden
Rev. Jos. T. Hammond, chap.

RUTGERS UNIVERSITY New Brunswick
THE CANTERBURY HOUSE 5 Mine St.
Rev. Clarence A. Lambellet, Episcopal chap.

TRENTON STATE COLLEGE
RIDER COLLEGE
TRENTON JUNIOR COLLEGE Trenton
TRINITY CATHEDRAL

W. State St. & Overbrook Ave.
Very Rev. Lloyd G. Chaffin, dean & chap. to Episcopal Students
Sun 7:30, 8:30, 9:30, 11; Daily HC 7:30; Wed. 10; HD 6:30 & 7:30

NEW YORK

CORNELL MEDICAL SCHOOL
ROCKEFELLER INSTITUTE
NEW YORK HOSPITAL SCHOOL OF NURSING and FINCH
(Studio Club; East End Hotel)

EPIPHANY York & 74th, New York City
Rev. Hugh McCandless, r; Rev. D. B. Wayne, chap.
Rev. L. A. Belford; Rev. P. T. Zabriskie; Rev. Carleton J. Sweetser; Rev. J. C. Danforth
Sun 8, 9:30, 11, 7; Wed 7:20; Thurs 11

STATE UNIVERSITY COLLEGE Cortland
GRACE 13 Court St.
Rev. Robert H. Larkin, r and chap.
Sun 7:45, 9:15, 11:00

SYRACUSE UNIVERSITY Syracuse
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
711 Comstock Ave.
Rev. Robert C. Ayers, chap.
Sun Eucharist 9:30 on Campus; Wed 5:05

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

NEW YORK (Cont'd.)

UNION UNIVERSITY COLLEGES at Albany
Rev. Canon E. T. H. Williams, chap. (full time)
Sun Eu in Med. Center Chapel 7:30; Cafeteria con-
versations daily — Law, Med., Pharm.

UNIVERSITY OF BUFFALO Buffalo
ST. ANDREW'S 3107 Main St. at Highgate
Rev. Anthony P. Treasure, r
Sun 8 Low Mass, Family Mass & Ch Sch 9:30, Sung
Mass 11; Tues, Wed, & Fri 7 Low Mass; Sat 8:30
Low Mass, C 10-11

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

PENNSYLVANIA

BRYN MAWR COLLEGE and
HAVERFORD COLLEGE Rosemont
GOOD SHEPHERD
Lancaster and Montrose Avenues
Sun 7:30, 9:30, 11; Daily 7:30

RHODE ISLAND

UNIVERSITY OF RHODE ISLAND Kingston
ST. AUGUSTINE'S CHAPEL and CANTERBURY
HOUSE Lower College Rd.
Rev. Everett H. Greene, chap.

VIRGINIA

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

RANDOLPH-MACON COLLEGE Ashland
ST. JAMES THE LESS
Rev. McAllister C. Marshall, r & c
Sun 8, 10, 6; Wed 7; HD 7 & 10

WISCONSIN

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' HOUSE 1001 University Ave.
Rev. Gerald White
Sun 8, 10, 10:30, 5:30 EP; Daily HC and EP

UNIVERSITY OF WISCONSIN Milwaukee
EPISCOPAL CAMPUS RECTORY
3216 N. Downer Ave.
Rev. George W. Bersch, chap.
Daily 3:30 EP; Thurs 12:30 HC; others as an-
nounced.

PEOPLE and places

Appointments Accepted

The Ven. William A. Beckham, formerly rector of the Church of the Resurrection, Greenwood, S. C., is now archdeacon of the diocese of Upper South Carolina. Address: Diocesan House, Box 1809, Columbia, S. C., 29202.

The Rev. Andrew W. Berry, formerly rector of Trinity Parish, Arkansas City, Kan., will on January 15 become associate to the rector of St. Luke's Church, Dallas, Texas.

The Rev. Charles C. Carman, formerly rector of the Church of St. John the Baptist, Clarendon, Texas, will on February 1 become campus chaplain at the University of Arizona and assistant at St. Paul's Memorial Church, Tucson. Address: Box 5922, Tucson, Ariz., 85703. (Fr. Carman, who is the son of the present Bishop of Oregon, grew up in Phoenix, Ariz., where his father was dean of the cathedral.)

The Rev. Robert W. Estill, who has been serving as rector of Christ Church, Lexington, Ky., and an honorary canon of the Cathedral Shrine of St. George the Martyr, Lee County, is leaving the diocese of Lexington to be dean of Christ Church Cathedral, Louisville, in the diocese of Kentucky. He will continue to serve as chairman of the Kentucky Commission on Human Rights, a position to which he was appointed by the Governor of Kentucky in 1960.

The Rev. Dr. George I. Hiller, who was rector of Trinity Church, Miami, Fla., until his recent retirement, is now temporarily in charge of a new mission in Miami, St. Andrew's.

The Rev. Boyd C. Latimer, formerly rector of Grace Church, Chanute, Kan., will on January 15 become rector of St. Mark's Church, Tulsa, Okla., and chaplain to students at the University of Tulsa. Address: 4045 N. Cincinnati Dr., Tulsa 6, Okla.

The Rev. Peter Lawson, formerly director of the downtown research ministry of Christ Church Cathedral, Indianapolis, Ind., is now dean of the cathedral.

The ministry to persons who work in the Mile Square area of Indianapolis and to retired and elderly apartment dwellers there will be carried on by Fr. Lawson's successor under his direction.

The Rev. Paul B. Miller, formerly rector of Grace Church, Buffalo, N. Y., is now rector of St. Matthew's Church, Moravia, N. Y.

The Rev. James F. Moon, formerly rector of Christ Church, Warrensburg, Mo., is now college chaplain to students at the University of Missouri, Kansas City campus. Address: 430 E. Fifty-Fifth St., Kansas City 10, Mo.

The Rev. H. Austin Pellett, who formerly served St. Giles' Church, Pinellas Park, Fla., is now chap-

lain to the Starr Commonwealth for Boys at Albion, Mich.

The Rev. Robert A. Reister, assistant at the Church of the Good Shepherd, Dunedin, Fla., is now also in charge of the new mission, St. Alfred's, Dunedin.

The Rev. C. Allen Spicer, Jr., formerly of the Associated Parishes in Baltimore, Md., with address at All Saints' Church, Baltimore, is now serving as minister of parochial services at Emmanuel Church, Baltimore, Md.

The Rev. John L. Thomas, who has been serving as rector of the Church of the Holy Cross, Sanford, Fla., will be associated with the Division of Research and Field Study of the National Council, as of January 15.

The Rev. Edwin P. Wittenburg, formerly vicar of St. Luke's Church, Madison, Wis., is now chaplain of St. Luke's Episcopal Hospital, St. Paul, Minn. The Wittenburgs and their four children will live at 3087 Hutchinson, South St. Paul, Minn., 55075.

The Rev. James R. Younger, formerly assistant at St. Peter's Church, Columbia, Tenn., is now rector of St. Philip's Church, Donelson, Tenn. Address: 244 Bermuda Dr.

Changes of Address

The Rev. Frederick J. Hanna is on leave of absence from his work as assistant at Emmanuel Church, Baltimore, Md., and is a priest-student for the 1963-1964 year at St. Augustine's College, Canterbury, Kent, England, where he may be addressed.

A recent issue of the official paper of the Roman Catholic archdiocese of Baltimore carried a picture of the Rev. Mr. Hanna and a very long account of an interview with him. He was asked questions about St. Augustine's College, the inner city ministry, and ecumenical relations, among other things.

The Rev. George V. Hewes, priest of the diocese of Montana, formerly addressed in Sandy, Ore., may again be addressed at General Delivery, Kalispell, Mont.

Religious Orders

On December 20 the Brother Charles, O.H.C., (Charles Smythe) was dispensed from his life vows in the Order of the Holy Cross.

Other Changes

The Rev. William J. Wolf, professor of systematic theology at ETS, visited the campus of Bexley Hall, divinity school of Kenyon College, Gambier, Ohio, recently. He reported on the second Vatican Council to which he was one of three delegates from the Anglican Communion.

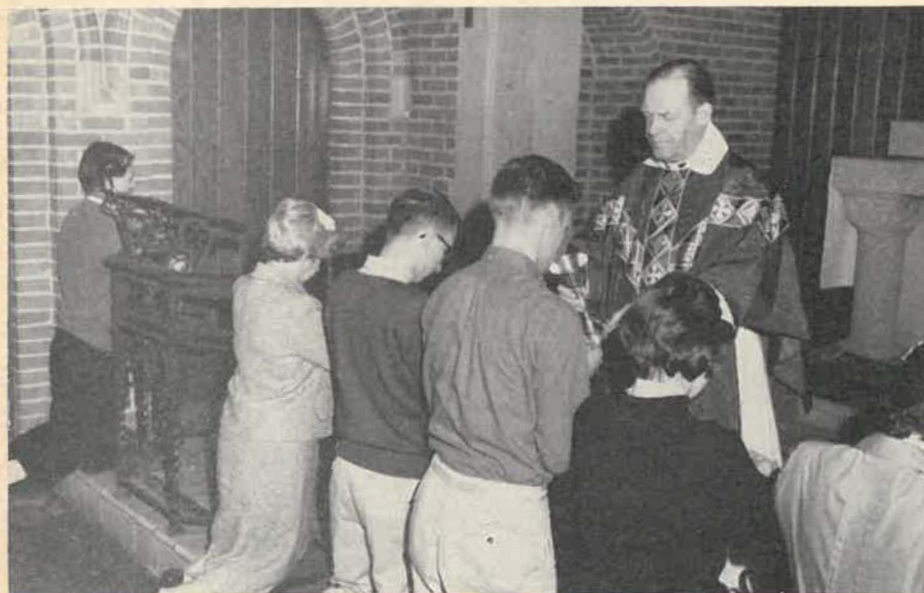
DEATHS

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

The Rev. Canon Alfred L. du Domaine, retired priest of the diocese of West Missouri, died December 12th, at Kirkwood, Mo.

Canon du Domaine was born in London, England. He attended schools in England and received the B.D. degree from Western Theological Seminary, Chicago, in 1919. He was ordained to the priesthood in 1919, and served as rector of St. John's Church, Grand Haven, Mich., in 1919 and 1920, and as rector of St. Katherine's Church, Owen, and vicar of St. Mary's Church, Medford, Wis., from 1920 to 1923. He was rector of St. Mark's Church, Waupaca, Wis., from 1923 to 1927, and instructor of history and chaplain at St. John's Military School, Salina, Kan., from 1927 to 1930. He was rector of St. Philip's Church, Joplin, Mo., from 1930 to 1955, and was made an honorary canon of Grace and Holy Trinity Cathedral, Kansas City, Mo., in 1954.

Canon du Domaine retired in 1955, and with his wife, the former Anne Katherine Suhs, made his home in Valley Park, Mo.



Students at the University of Wisconsin, Madison.

