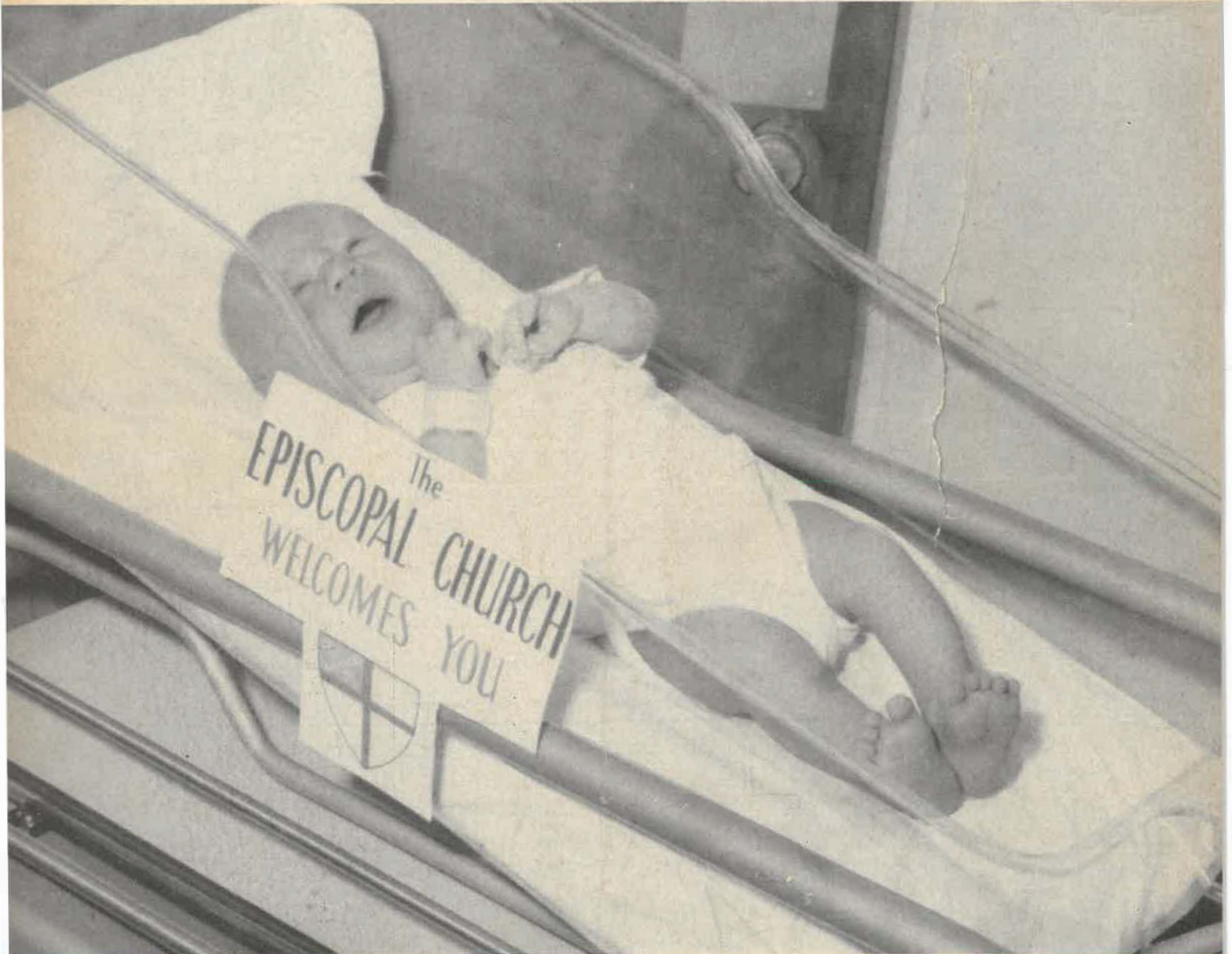


the living church

December 27, 1964

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Melvin Richardson Hyman, Jr.: Welcome [page 7].

Dear Carroll [page 10]

BOOKS

In the Scotch Tradition

The Old Testament. By Robert Davidson. Lippincott. Pp. 236. \$2.95.

The Scotch have a remarkable gift for writing on biblical subjects. Robert Davidson, lecturer in Hebrew and Old Testament at St. Andrew's University, stands firmly within this tradition and has produced in *The Old Testament* a splendid introduction to the reading and understanding of the Scriptures of ancient Israel.

The vagueness of its title is due to the book's being one of a new series entitled "Knowing Christianity," edited by William Neil, which will include volumes on the New Testament, Christian theology and ethics, Church history, etc. If the other volumes come up to the standard of this one it should be a very useful series indeed.

Although it is neither a technical introduction to Old Testament literature nor a treatise on Old Testament theology, the book has elements of both. Quite properly it begins with a discussion of the historical element central in all biblical thought, but the author handles it with a light touch and gives no encouragement to the idea that the Old Testament is merely a record of Salvation History. The book's organizing principle is the nature of Israel's God, His relation to the nation and its individual members, its approach to Him in worship and in thought, and its hope in Him for the future. On none of these subjects does the author say too little or too much. The reader is left feeling that he has been introduced to an attractive and important field of study that would be worth investigating further.

Mr. Davidson has interwoven archaeological discoveries and recent scholarly theories into his discussion without any suggestion of pedantry. The publishers are to be congratulated on producing the work at so modest a price.

ROBERT C. DENTAN, Ph.D.

Before We Condemn

Christianity and Other Religions. By R. C. Zaehner. Hawthorn. Pp. 148. \$3.50.

Inspired by Pope John XXIII's enjoinder to seek the idealism in remote ideologies rather than condemn what we don't understand, R. C. Zaehner set about to examine some other religions and to compare them with Christianity. The result is *Christianity and Other Religions*. The religions appraised are: Hinduism, "Primitive" Buddhism, Taoism, Confucianism, Mahayana Buddhism, and Islam. A last chapter explains the teachings of the (Roman) Catholic Church. The volume is Volume 146 of the "Twentieth

Century Encyclopedia of Catholicism."

When comparisons are made, they are almost always to the advantage of the Christian Incarnation and revelation. Professor Zaehner holds that the Asiatic religions "grope their way towards God," and hence are not in the favored position of the chosen people of Israel and the Catholic Church whose teachings are grafted onto the Old Testament legacy. Occasionally the author will find good things in the non-Christian religions, such as the ethical humanism of Confucianism, and in those cases his descriptions are fairly objective and do not mix facts and interpretation. Some credit is given to the techniques of meditation developed by the Yogins of India and the Zen Buddhists of Japan, and Professor Zaehner feels that Catholics can use these methods to advantage. Professor Zaehner is the Spalding professor of Eastern religion and ethics and fellow of All Souls College, Oxford.

My feeling is that because of the mixture of fact and personal view, the book is of limited value to non-Roman Catholics because of its lack of objectivity, and at times even of consistency. Many of the comparisons are a defense of the Church and its outlook. Professor Zaehner's views of the best relations of Hinduism and Christianity, for example, should be compared with the evaluations of other Roman Catholics who have spent a good part of their lives in India, such as Bede Griffith, O.S.B. in *The Golden String* and P. Johannes, S.J. in *To Christ Through the Vedanta*, which represent Hinduism in a truer and less academic light. Many students of Hindu thought would undoubtedly take exception to the statement (offered as fact) that the terminology of the *Bhagavad-Gita* is largely Buddhistic and "can therefore be seen as a theistic counterblast to Buddhistic propaganda." There is an arbitrariness, too, in his stating as a fact that al-Junayd was probably the profoundest mystic Islam produced, where it is obvious that it is a reflection of his own taste.

The presentation of the material in the book may be pleasing to the Roman Catholic with a certain dogmatic leaning, but one is left to wonder how the treatment would impress a devout and perspicacious Hindu or a Buddhist or a Sufi saint.

JOSEPH POLITELLA

Booknote.

After the Council: An Ecumenical Spoof. By Art "Phyz" Sloggett. Delphic Publishers. \$95. The best explanation of this delightful little book comes from the author-artist, in his preface. He writes, "There's nothing funny about the Council, but it's a game you can play by letting imagination run rampant, wildly suggesting things that can happen . . . 'After the Council.'" GEORGIANA SIMCOX

the living church

Volume 149 Established 1878 Number 26

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

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THINGS TO COME

December

- 27. St. John Evangelist (First Sunday after Christmas)
- 28. Holy Innocents

January

- 1. The Circumcision of Christ
- 3. Second Sunday after Christmas Day
- 6. The Epiphany
- 10. First Sunday after the Epiphany
- 14. Consecration of the Rev. George Theodore Masuda, Bishop-elect of North Dakota, Gethsemane Cathedral, Fargo, N. D.
- 17. Second Sunday after the Epiphany
- 18. Week of Prayer for Christian Unity, to 25th
- 24. Third Sunday after the Epiphany.
- 27. Installation of the Rt. Rev. John E. Hines as Presiding Bishop, Washington Cathedral, Washington, D. C.

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

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

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LETTERS

Most letters are abridged by the editors.

Where the Answer Is

After reading Elizabeth Leonard's letter [L.C., December 6th], I fear that few people will wonder at the "stupid attitude" which the clergy and male laity have toward women.

The answer to Miss Leonard's question, "Why should women keep on pledging and working when they have no real voice at the General Convention?" is on page 291 in the Book of Common Prayer—because it is every Christian's bounden duty to work and pray and give for the spread of Christ's Kingdom. We are *not* working and pledging for the Episcopal Church (with or without Conventions or with or without the ladies); we are (I hope) working and giving for the Head of the whole Church and the extension of His Kingdom. Our pledges and efforts are a representation of our offering of ourselves to God in praise and thanksgiving. To equate this in any way with "having a real voice in Convention" is the living end (not eschatologically speaking!).

How much better it would be for us to be a Christian first, then an Episcopalian—perhaps a woman!

From the self-important and power-seeking female, good Lord deliver us!

RUTH R. HOLDEN

Homemaker and mother

(Mrs. Ellsworth K. Holden)

Newburgh, N. Y.

National Church

Some months back I spent a month in Managua, Nicaragua. My wife is a native of Managua—her father was one time mayor of Managua. Now since the last war out of appreciation of having survived two and a half years service I have brought three men into the Church each year, except this year. I know that I have done them all a valuable service by so doing.

Now this year, during my stay in Managua, I had a most wonderful opportunity to get five men into the Church there. These men had not attended a church in years, characteristic of so many men down there. All five were present one evening when I mentioned that my wife and I were married in St. Luke's Episcopal Church in San Francisco. They asked pointed and interested questions, particularly were they interested in knowing that the Holy Communion and all services were in the vernacular in whatever country the Church was in. I further pointed out that the Anglican Communion was an integral part of the Catholic faith, and it was not a branch of the United States. This latter innocent, rather naïve, assertion on my part was important, as these men were not U.S. citizens but Nicaraguans. Catholic and Nicaraguan were two important factors causing them to agree to attend services the following Sunday in the Episcopal chapel in Managua.

Knowing my Church as I do, I thought it wise to visit the chapel before the Sunday in question. The priest there is a devoted servant, and doing a good work among the population of probably no means whatever, for that he deserved added praise. These men I had lined up would have made a core of responsible citizens of means for possible

support, besides giving me five men to bring into the Church this year.

I visited the mission. I chanced to look at the good number of prayer books on the tables in the chapel.

Need I continue? The Prayer Book is admirably translated into Spanish. But the introductory page said this: *Libro de Oración Común de la Iglesia Protestante Episcopal de los Estados Unidos de America!*

These five men showed up on the following Sunday, but I deliberately set a time to arrive after the service had been long over and gave the excuse that I must have gotten the time of service wrong. I have not bothered to mention the Church to them since.

JOHN W. ALCORN

St. Helena, Cal.

Preparation

I just have to "share" this timely note—but if you decide to print it, in the name of Mary and all the saints, leave off my name and address, or I'll be shot at sunrise!

Last Sunday ("Next before Advent"), I overheard our "full bull" Roman chaplain's sermon at Mass, "preparing" the people for next Sunday's change to the vernacular. Of course they hadn't "done anything"—yet. But his tones were belligerent and ominous, threatening of reverse indulgences in case they should fail—as he was sure they would—to "answer the Mass" in their alien and barbarous mother tongue with due alacrity.

The choicest passage ran somewhat thus: ". . . Next we come t' the Creed. That'll be in English. The priest'll start, 'I believe in one God.' Then you come in, quick and loud, 'Creator of heaven and earth. . . .' Now you gotta come in *quick*. Otherwise it's gonna sound like the priest believes in one God, but *you* don't believe in nothin'. Now let's try it, and you come in *fast*: 'I believe in one God. . . .'"

Upon my word as an officer and a gentleman, that is what the man said.

[Name Withheld]

Chaplain, USAF

Suggestions for MRI

I read with interest the report of the Committee on Mutual Responsibility, as printed in THE LIVING CHURCH of November 8th. As I understand MRI, one of its chief aims is to help speed that realization of our basic oneness and interdependence in Christ all over the world—no matter what color we may be or culture we may represent, so that as of the Church, His body, we may get on with His mission to the world.

The root question is, how are we going to make ourselves aware of this oneness in a way that will stir the sluggish Episcopal Church? For there is in most people an innate resistance toward really getting to know—and feel "at one with"—people of other cultures and races. Working as a priest in a Latin culture here in Puerto Rico, I myself, supposedly trained and oriented toward understanding other cultures, can feel within myself occasionally, just such resistance.

But I have also felt here what could be called the "new expansion of the human spirit" that comes in the exhilarating realization that, although a Latin American or an African or an Asian may dress differently, have different customs or eat different food

—at his core, *he is like me, and I am like him*. If people in the parishes back home—indeed, all around the world—could themselves be made to feel this awareness of the oneness of mankind—it would help remove the sense of "distantness" that is often felt toward "those people" when our parishes study "missions." How to get our parishes to feel this "expansion of the human spirit" that comes through the deep discovery of the humanness of other peoples? That is the question.

Here are a few concrete suggestions.

(1) Let those churches which can afford to do so, send delegations (preferably lay people) to "missionary areas" overseas and at home. Let them make the rounds with local Churchmen, sleep in their homes, visit their churches, talk to people in the community. Let this be recorded by the camera, by the tape recorder, by note-taking. Let the visiting delegation also bring with them a list of the deep needs of their own parish—*spiritual* needs as well as physical! The field church might have some helpful insights!

(2) Then let the delegation return to its home church and report to the parish, via talks, pictures, a Sunday address—any way that seems best. Their enthusiasm should be catching, and it will be so much easier, for example, to raise money for a project in the visited land, than if some commonly resorted-to "slides on the mission field" had been shown. Certainly not every parish, by a long shot, could afford to fly two people to Asia or Africa! But plenty of people in our larger and more affluent parishes *could* volunteer the expense. And Latin America lies closer; here our Episcopal Church has its greatest concentration of overseas clergy.

(3) For churches unable to afford the above, there is still much that can be done with a tape-recorded exchange between parishes in different countries. Vestries can exchange conversations; the music of a Sunday service can be recorded and exchanged; the rectors of the respective churches can talk to each other; Sunday school classes can record for each other; street sounds of the ordinary life in the city could be recorded. And of course, letters can be exchanged.

(4) Sometimes a missionary can be flown back to the U.S.A. to give a report on the Church in his area. This is most effective when a former parish, where he has been known, invites him. Through the Overseas Department's Missionary Adoption Program, I was invited to return to my former parish, which is sponsoring me, to preach, talk, and show slides. The results were most beneficial.

Until we do something that provokes an "expansion of the human spirit," we will never be able to preach effectively to the world the high priestly prayer of Christ "that all may be one."

(Rev.) RICHARD W. GILLET

Assistant rector, *La Santissima Trinidad*
Ponce, P. R.

"Vigorous Exception"

In his article entitled "Vatican II—to date," [L.C., November 15th] Dr. Frederick Grant presents an interesting and well written account of the Second Vatican Council as he saw it. While I do not question his reporting, I do take vigorous exception to his comments in the section on the Jews. Granting Dr. Grant the reputation for being

Continued on page 13

the living church

First Sunday after Christmas
December 27, 1964

For 85 Years:
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TENNESSEE

"I Deal with Souls . . ."

Speedy and skillful action by the Memphis Fire Department saved Tennessee's Diocesan House from probable complete destruction on the morning of November 24th, when a spark from a painter's blowtorch started a major conflagration in its outer walls.

A workman was removing old paint from the wooden trim around the windows on the outside of the building when the fire caught. Duncan Williams, layman of St. Mary's Cathedral next door, and the painter attacked the flames almost at once with a garden hose.

As the Rev. Donald McK. Williamson approached the building to enter his office, they called to him, "Looks as if we have it under control. What do you think?" Fr. Williamson's reply: "I deal with souls. Let's get some people here who deal with fires," and the fire department was called.

Flames had crept into the studding between the outer stone walls and the inner lath; the space between the two formed a flue, and they raced from the Very Rev. William A. Dimmick's first floor office wall through the wall of Bishop Vander Horst's secretary's office on second floor, on up through garret and roof of the historic structure.

Damage is estimated at some \$10,000, but no one was injured and no diocesan records were harmed.

OREGON

Election

The Ven. Hal R. Gross, archdeacon of Oregon, was elected Suffragan Bishop of the diocese on the fourth ballot at a special convention held at St. Mary's Church, Eugene, on December 2d.

Seven nominations were made from the floor during the morning session of the convention. Others nominated included: the Rev. Lansing Kempton, rector, Trinity Church, Portland; the Rev. Eric G. Gration, rector, Church of St. Michael and All Angels', Portland; the Very Rev. Joseph L. O'Rillion, dean, St. Stephen's Cathedral, Portland; the Rev. Louis B. Keiter, rector, All Saints' Church, Portland; the Rev. O. Steen Whiteside, on leave in Europe; and the Rev. Malcolm Boyd, assistant, Grace Church, Detroit, Mich.



The Ven. Hal R. Gross,
Suffragan Bishop-elect of Oregon.

Fr. Gross, who has held the office of archdeacon since October, 1961, has been primarily responsible for administration and development of missions.

Archdeacon Gross has formally accepted his election, subject to the necessary consents.

CALIFORNIA

For Better Understanding

To meet a "great need for a better understanding of human sexuality" and its "broad variations and manifestations," the Council on Religion and the Homosexual is to come into existence as a non-profit organization in California this month.

The announcement was made December 7th by the Rev. Canon Robert W. Cromeey, vicar of St. Aidan's Church, San Francisco. Canon Cromeey has been made a trustee of the new organization and is serving as its spokesman.

Canon Cromeey said that the primary purpose of the council will be "to promote dialogue between the religious community and the homosexuals." Its organization is the outgrowth of meetings extending back six months between 25 or more clergymen and homosexuals of both sexes. The meetings started as a means of exploring "how appropriate dialogue could be established between the homophile and religious communities."

Activities and objectives of the Council, as outlined by the spokesman, include:

(1) Orientation of clergy on aspects of homosexuality (physical, economic, legal, intellectual, and emotional).

(2) Encouraging clergy to provide homosexuals an opportunity to present their views on sex, morals, religion, and ethics before lay organizations within their churches.

(3) Open channels of communications so that homosexuals may gain new insights and understandings of the Church and religious faith.

(4) To promote accurate and objective articles on homosexuality in Church and secular publications.

(5) To assist clergymen in counseling with homosexuals.

(6) To encourage similar councils in other areas.

Trustees, according to Canon Cromeey, will include clergy of the Methodist, Lutheran, United Church of Christ, and Episcopal churches. In addition, Baptist, Roman Catholic, and Presbyterian clergy have participated in discussions at one stage or another.

EXECUTIVE COUNCIL

First and Last

by FRANK STARZEL

Obviously concerned over the limitations of an austerity budget adopted by the General Convention, the Executive Council of the Episcopal Church met at Seabury House, Greenwich, Conn., December 8th-10th.

It was the first meeting under its new name—formerly National Council—and also the last under the presidency of the Rt. Rev. Arthur Lichtenberger, Presiding Bishop, who is retiring at the end of the year.

Due to its being both the end of a fiscal year and the conclusion of a triennium, coupled with apparent nervousness over financial restrictions in the 1965-67 period, the Council devoted itself primarily to hearing reports from Departments, Divisions, and other units, with a minimum of new program implementation.

Mr. Warren H. Turner, Jr., vice-president of the Council, struck a keynote for the meeting, urging drastic reappraisals of purposes and operations.

"We might note," Mr. Turner said,

"that the budget and personnel limitations given the Council by General Convention together with the recommendations each of us has received from the Joint Committee on Program and Budget should serve us well in reevaluating our work and redeploying resources, both human and financial."

Urging that it was time to "consider trying to do fewer things better," Mr. Turner said criteria and standards for evaluating undertakings were inadequate under current conditions, that planning should extend beyond the short range and into five- or ten-year periods, and that "skills and time" of Council and staff members need to be put to work more efficiently.

Concern over financial stringency was reflected, for example, in the action of the Overseas Department, requesting and getting the Council's approval for putting into effect January 1st a base pay table for missionaries substantially lower than one tentatively adopted previously.

The explanation was that the lower scales would still provide increases of \$500 annually for unmarried missionaries and \$600 for those who are married, but that the budget would not cover what was originally proposed.

The new table provides for the same basic stipends as the rescinded scale during the first three years of service but sharply reduces what had been proposed for those with longer tenure. The new table fixes stipends for married missionaries with more than 12 years service at \$4,300 annually compared with \$5,250 in the earlier proposal. Some stipends are supplemented by cost of living adjustments.

A precedent-breaker was the election of a woman Council member—Mrs. John H. Foster, of San Antonio—to chairmanship of the Overseas Department.

There was a noticeable gasp when, reporting for the Overseas Department, she recommended appropriation of \$75,000 for the purchase of automobiles needed by missionaries.

She explained that General Convention had made no provision for the next triennium, that the vehicle revolving fund has a balance of less than \$1,000 and that several missionaries urgently needed automobiles.

The Department of Finance subsequently disapproved a special appropriation and held the item should be included in the Department's regular budget.

The Rt. Rev. Henry I. Louttit, Bishop of South Florida, suggested that "if we spent half as much time raising money as we do in cutting budgets, we could go to town" financially. He expressed concern over the time devoted by officers and staff on financial problems instead of furthering the work of the Church, adding:

"I think the Executive Council oversells itself at General Convention. There is no

need to go there in an apologetic manner."

Several Council members, particularly Mr. Hugh Laughlin, of Toledo, Ohio, objected to departmental recommendations for 1965 appropriations, leaving it to the Finance Department to find the funds.

He pointed out there is no emergency or contingency fund on which to draw and that, in the face of a curtailed budget, it would be irresponsible to commit funds without having a budget source on which to draw. A few minor proposals were tabled or deferred to the February meeting on this basis.

The Executive Council met in closed (executive) session on only one item of business, a proposal by the Department of Christian Social Relations to authorize a 1965 "Church and Race Fund," appealing for \$100,000 in addition to a \$25,000 contribution by the Women of the Church.

Bishop Louttit asked for consideration in a closed session during which the resolution was amended to provide that the funds could be used only if the bishop of the diocese or missionary district affected first approved the assignment of any Episcopal priest to the project in question. The amended resolution was then adopted.

It was learned that the Council was concerned over the possibility that assignment of a controversial clergyman in some areas would be harmful to the Church's interests and that the bishop involved should have a right of veto over assignments, whether made by the Episcopal Church or some other agency receiving financial support from this fund.

The Rt. Rev. Stephen Bayne was elected first vice-president at the organization meeting, Mr. Warren H. Turner, Jr., as second vice-president, and Mr. Lindley M. Franklin, Jr., as treasurer. This was the first time that the Council elected its treasurer, formerly chosen by General Convention, which changed the procedure in October.

Bylaws of the Executive Council and Domestic and Foreign Missionary Society were amended to effectuate changes from the General Convention actions.

Actions of the Executive Council at the December meeting included:

- ✓ Making retirement of women officers mandatory at age 65, instead of 63.
- ✓ Approving sale of the building housing the Japanese American Center at Minneapolis and using the Council's share of the funds to acquire other housing for the Episcopal Community Services, Inc., successor to the Japanese American Center.
- ✓ Equalizing retirement allowances for lay missionaries with those of clerical missionaries, deleting deduction formerly made from guaranteed minima of Social Security benefits;
- ✓ Declining application of diocese of California for a grant of \$25,000 for expenses incurred in litigating a zoning ordinance applied against a church-operated school, St. Stephen's, Belvidere, Calif.
- ✓ Approving Episcopal Church participation in World Council of Churches Sixth World

Order Study Conference on "Man Amid World Change: Christian Imperatives" at St. Louis, Mo., October 20-23, 1965.

✓ Supplementing General Convention appropriations for the World Council of Churches by adding gifts received for the WCC.

✓ Approving tentatively departmental and division budgets, subject to reconsideration at the February meeting;

✓ Sanctioning on an interim basis a revised statement of policy for vacations, sick leave and other absences by the staff;

✓ Contributing an additional \$4,000 over a three-year period to the Joint Study Commission on Education of the WCC and World Council on Christian Education (previously gave \$5,000), from earmarked funds;

✓ Approving a companion diocese relationship between Maryland and the Virgin Islands.

The meeting closed with a rising vote of appreciation to the retiring Presiding Bishop for his services and fervent good wishes for the assignment he will undertake at the Episcopal Theological School at Cambridge, Mass., when he retires.

Seabury Press Trustees

Three new trustees of the Seabury Press were elected by the Executive Council and seven others were reelected.

The new trustees are John P. R. Budlong, executive vice-president of the New American Library, New York; J. Randall



Williams, senior vice-president of Little Brown Co., Boston; and the Very Rev. John B. Coburn, dean of the Episcopal Theological School, Cambridge, Mass. Mr. Williams will be chairman of the Seabury Press executive committee.

Reelected trustees were H. M. Addin-sell, the Very Rev. John V. Butler, John C. Goodbody, president of Seabury Press, the Rev. Dr. John Heuss, the Rev. Dr. W. Norman Pittenger, William L. Savage, and Warren H. Turner, Jr., vice-president of the Executive Council.

Mr. Goodbody informed the Executive Council that Seabury Press would have a profitable year and that by 1967 would be able to begin repaying advances made to it to cover operating deficits since its establishment in 1951.

Resignation.

Resignation of Mr. **John W. Reinhardt**, for 11 years director of the Department of Promotion, was announced to the Executive Council December 9th. The resignation is effective May 31, 1965.

Mr. Reinhardt plans to establish an independent communications consultant service in Philadelphia, specializing in development of programs for churches and other non-profit institutions.

The Executive Council, by standing

vote, expressed appreciation for his service in the Church.

Officers Elected

The Executive Council elected these officers upon nomination by the Presiding Bishop, President of the Council:

Arthur F. Greer, Mount Kisco, N. Y., insurance and investment house executive, as assistant treasurer of the Council.

The Rev. **Edmund B. Partridge**, now curate at St. Peter's Church, Caldwell-Essex Falls, N. J., as associate director of the General Division of Laymen's Work.

The Rev. **Reinhart B. Gutmann**, presently consultant to the Department of Christian Social Relations, as executive secretary of the Division of Health and Welfare Services.

Paul A. Tate, assistant director, to associate director of the Overseas Department.

The Rev. **Joseph C. Moore**, formerly executive officer of the Strategic Advisory Commission, to become executive officer of regional planning for the 9th province.

Correction

In the report of the dedication of the office of the Director of the Overseas Department of the Executive Council, [L.C., December 6th], it was said that the Rt. Rev. John B. Bentley served as director from 1940 to 1964. The Executive Council release on the story failed to mention that the late Dr. James Thayer Addison was director from 1940 to 1948—the most trying war and post-war years.

DALLAS

Bishop Has Surgery

The Rt. Rev. C. Avery Mason, Bishop of Dallas, cut short a stay in the Virgin Islands and returned to Dallas after emergency surgery, on December 2d, for an intestinal obstruction.

The bishop is a patient at Gaston Episcopal Hospital, where he will receive further treatment. His condition was reported as "pretty good."

Bishop Mason had gone to St. Thomas in the Virgin Islands on November 11th on the advice of doctors in an effort to relieve the crippling effects of arthritis.

The Rt. Rev. Theodore H. McCrea, Suffragan of Dallas, said: "The doctors are quite encouraged by the bishop's condition since his return, and we have every reason to believe he will be able to resume the healing holiday in the Virgin Islands very soon."

ARIZONA

Chaplain Dismissed

On December 3d Frank A. Eyman, superintendent and warden of the Arizona State Prison, Florence, notified the Rt. Rev. Joseph M. Harte, Bishop of Arizona,

that the Protestant chaplain at the prison, the Rev. John B. Butcher, 27, also vicar of Christ Church, Florence, would be relieved of his chaplaincy as of December 15th for causes he subsequently summarized at a press conference as: "He was too immature and too young to carry out his duties."

Later that same day, after talking with the bishop and the warden, Fr. Butcher accepted appointment by the bishop as vicar of the Church of the Holy Spirit, Sunnyslope (near Phoenix), effective December 16th.

On December 8th Fr. Butcher wrote a 10-page memo to members of the Arizona State Legislature giving his "Observations Regarding the Arizona Penal and Parole Systems." He did not mention his dismissal.

The memo, becoming public knowledge by December 12th, has attracted state-wide publicity, and the first and incorrect assumption, as both Fr. Butcher and Warden Eyman have been interviewed, was that Fr. Butcher was dismissed because of the memo. The warden would not permit Fr. Butcher to deliver a final sermon on December 13th.

On December 14th Warden Eyman announced the appointment of the Rev. Randolph Evjen as Protestant chaplain. Fr. Evjen, Florence, is a retired Episcopal priest of the diocese of Fond du Lac and a retired colonel who served as chaplain in the U. S. Army. Fr. Evjen currently serves on the bishop's committee at Christ Church and is known throughout Arizona as Col. Evjen. He was 1950 state chairman of the Republican Party and is an Associated Press correspondent.

The chaplaincy, which Fr. Butcher held since September 1, 1963, when he became vicar at Florence, pays \$4,000 a year from the state for a 40-hour week and has thus provided the salary for the vicar at the mission church, whose small congregation provides and maintains the vicarage. The chaplaincy was established during Warden Eyman's ten-year regime when the Rev. Mac R. Stanley, formerly rector at St. Michael's Church, Coolidge, ministered to the prisoners.

The prison is the only one in the state and there are now two chaplains—the other being a Roman Catholic, the Rev. William T. Byrne. Reporters have been unable to reach Fr. Byrne, who is said to be ill and recuperating in a Phoenix rest home.

Fr. Butcher's memo describes conditions at the prison, details cases by number, and is more critical of the present Arizona penal system than it is critical of the administration. He suggests reforms he feels are needed—more attention to prisoners as persons, better education and training, better physical and mental care, and a better system of pardons and parole.

Fr. Butcher told reporters that he was relieved of his duties because of his active opposition to capital punishment.

Warden Eyman, at a press conference at the prison on December 14th, agreed with some of the facts presented by Fr. Butcher, i.e., with regard to the prevalence of homosexuality. He said, however, "I felt he [Fr. Butcher] was sincere in doing what he did while he was chaplain here, but his actions did not conform with certain policies of the institution. He was never willing to consult with me as warden or my staff about problems of all institutions of this type, which he mentions in his report."

On the warden's staff is Dr. W. J. Clemens, prison physician, who is also senior warden of Christ Church. Fr. Butcher's criticism of the physical and mental care of prisoners was answered by Dr. Clemens as he explained the treatment prisoners do receive and cited progressive steps which have been taken, both in rehabilitation and cure.

The *Arizona Republic*, Phoenix daily, quoted Warden Eyman as saying at the conference, "Mr. Butcher let his emotions run away with his better judgment at the prison . . . and injected into his sermons derogatory remarks about prison custodial officers, referring to them as 'bulls' and so forth. . . . He did not carry out duties as chaplain as outlined by law."

Meanwhile, as the Florence mission seeks a new vicar (and the money to pay him), 1965 will bring governmental changes which are likely to keep prison reform in the news:

(1) A new legislature, which is being pressured to establish a new correctional institution for youthful offenders and to abolish capital punishment;

(2) A new Democratic governor, who, subject to senate confirmation, may appoint a new superintendent, who may appoint a new chaplain; and

(3) At least two new members of the three-man pardons and parole board.

BEQUEST

Dream for a Church

Almost the entire estate of the Rev. Charles A. Rantz, rector emeritus of the Church of the Ascension, Claymont, Del., who died in 1961, and his wife Dora, who died in November, has been left to the church. It was the dream of the rector and his wife that the church have a new building. The value of the gift has been estimated at \$22,000.

The bequest, disclosed in Mrs. Rantz' will, was announced by the Rev. John C. Scobell, present rector of the parish, who said, "This man had a dream for Ascension but he never lived to see his dream come true."

A businessman turned priest, Mr. Rantz went to the Claymont parish when it had 36 communicants and no Church school. As the congregation grew, a larger piece of property was purchased and a modern, stone parish house was



"St. Pickups-by-the-Truck" is the fictitious name applied by one observer to this collection of used church equipment, collected from parishes and missions throughout the diocese of California. Pat McKay, who recently moved to San Francisco from a Sioux Indian reservation in North Dakota, is shown as he was being congratulated by the Rev. Don Ganoung, general presbyter of San Francisco's mission presbytery and chairman of the American Indian section of the diocese's department of social relations. Mr. McKay, who was given housing and other assistance by the Church when he arrived in San Francisco with his wife and six children, assisted, along with his family, in the diocese-wide collection. A part of the equipment obtained in the first two days of the six-day drive surrounds Messrs. McKay and Ganoung. The equipment will constitute a "Missionary Supply House" for equipping new or needy missions, and will be maintained in the mission presbytery's Good Samaritan Community Center.

dedicated in 1927 on the west side of the Philadelphia Pike. The small brown-shingled church, in which the congregation still worships, was moved from the east side of the pike and attached to the new building. Plans were drawn for a new church to match the parish house, but the depression struck and the parish found itself hard-pressed to meet the mortgage on the parish house.

Mr. Rantz was rector of the parish from 1919 until his retirement in 1952. The depression of the 1930s left the church with a debt that extended through most of the remainder of Mr. Rantz' active ministry there.

ECUADOR

First Convocation

Under the direction of the Bishop of Colombia, the Rt. Rev. David B. Reed, representatives of the Episcopal churches in Ecuador gathered to lay the foundation for recognition as an official entity in the Episcopal Church, on November 28th in

Guayaquil. Congregations in Quito, the capital city; Guayaquil, the major port city; and Ancon, the site of the Anglo-Ecuadorian Oil Company, sent participants to this first convocation to discuss the basic elements for establishing constitution and canons and also to create a national budget toward which all churches would contribute.

The occasion for the meeting was Bishop Reed's last pastoral visit to the churches of Ecuador during 1964. In keeping with Bishop Reed's desire to establish the national character of the convocation, all sessions of the meeting were held in Spanish, with supplementary translation into English for those who had questions of interpretation.

In the morning session the participants were divided into two groups to discuss the questions of canonical structure of the convocation and of the budget for 1965. In the former group a decision was made to recommend that women be given full privileges with regard to the requirements for delegates to convocation meetings and also to meetings of the ninth province and to the General Convention when the churches in Ecuador are permitted representation. The group which discussed finances recommended that the convocation support on an equal basis all clergy employed in the field, giving them equal benefits with the missionaries appointed by the Executive Council.

In the afternoon session the delegates approved the budget of over \$2,000 and the recommendation of the committee on the canons. In expectation that the churches of Ecuador will be invited to the first meeting of the ninth province, three persons were elected as delegates. They are the Rev. Charles Pickett, senior priest in Ecuador; Mr. John Pinder, layman from Quito, who was confirmed in the

Scottish Episcopal Church; and Miss Gladys Figueroa, of Guayaquil. Miss Figueroa also served as the elected secretary of the convocation meeting.

On November 30th, the bishop, clergy, and members of local congregations went to the Guayaquil airport to welcome the Rev. Samuel Pinzón and his family. Fr. Pinzón comes from Barranquilla, Colombia, to replace the Rev. Oscar Pineda who has assumed duties in Bogotá, Colombia.

MRI

Far and Near

As of January 1st, the missionary devotional booklet originally known as *Make His Name Glorious* will be known as *Far and Near*, and will be published by Forward Movement Publications.

Make His Name Glorious began as an effort on the part of Dr. Massey H. Shepherd, Jr., and the Division of World Mission of the diocese of California to make concrete the devotional side of the call to Mutual Responsibility and Interdependence in the Body of Christ. In it was combined the lectionary calendar of daily Bible reading with the Communion-wide calendar of prayer for missions as a guide and commentary for daily private devotions, plus factual information concerning each specified diocese of the Anglican Communion.

Now that the Forward Movement has taken over the project, it plans to publish the booklet on a bi-monthly basis beginning with the issue for Epiphany — Pre-Lent 1965 (January 1 to Shrove Tuesday).

Dr. James W. Kennedy, director and editor of Forward Movement Publications, explains that the new name of the booklet — *Far and Near* — was inspired by the Prayer Book's Collect for Missions.

Far and Near is available from the Forward Movement for 20 cents per copy, 15 cents per copy for 10 or more, or for \$1.00 for a year's subscription.

The Cover

The hero of our cover picture this week is Melvin Richardson Hyman, Jr., son of the Rev. Melvin R. Hyman and Mrs. Hyman of Marion, S. C., where Mr. Hyman is rector of the Church of the Advent.

Strictly speaking, Melvin, Jr., is not a New Year baby, but a Thanksgiving baby, having been born on Thanksgiving Day at 6:04 p.m.

The Episcopal Church welcoming sign was placed on his crib in the hospital nursery and remained through the eight days that this very new membership prospect was an inhabitant thereof.

Melvin, Jr., is the first-born of the Hymans.

A priest

is no longer embarrassed

at being

The Senior Citizen

in the Classroom

by the Rev. Osborne R. Littleford

Rector, Church of St. Michael and All Angels,
Baltimore, Md.

It is Rabbi Hillel in the Babylonian Talmud who says, "He who does not increase his knowledge shall lose it. He who abandons learning deserves death." Rabbi Hillel's statement was followed by that of Rabbi Shammai, who in 450 B.C. said, "Make of your study a permanent habit."

The ministry demands much of the parish priest. If he is to make it a total ministry, he is going to attempt to give more of himself than he is physically, emotionally, and intellectually capable of giving. In the process of being pastor, counselor, preacher, administrator, and executive, he often neglects the intellectual pursuits which are vital and necessary for him adequately to fulfill his priestly office.

Several years ago I heard a parish priest say that he had not found time to read a book in the past three years. This did not mean that he neglected to read the news media and other papers and magazines that came to the rectory, but it meant that he had not done much for his intellectual growth. Imagine a doctor who had not read a medical book and the recent findings in medicine in the past three years—he would be woefully inadequate to prescribe for his patients.

I have been in the priesthood for 25 years, and during this time I have attempted to read and to maintain some sort of rapport with new theological de-

velopments, the Dead Sea Scroll discoveries, etc. However, with this reading, I could not help but accuse myself of becoming intellectually lazy and careless. Therefore, I was determined to try something which I had been thinking about since I arrived in Baltimore in 1959.

A few blocks from the rectory of St. Michael and All Angels' is Loyola College, a splendid undergraduate school which during the past 12 years has developed a fine graduate evening college. The courses presented in this graduate department appeared to be stimulating and especially interesting to one who had found counseling to be an important part of the parish ministry. In the counseling I had done I discovered more and more how inadequate I was and how little I understood the emotional needs of my people.

In the summer of 1961, at 48 years of age, I decided to tackle one 3-credit course and see if I could make any kind of a grade. If I did sufficiently well in this initial attempt, I thought I might work for a master's degree in counseling and psychology. At the end of the six weeks I received a B+, which moved me to apply to the evening college for admission to the master's degree program. Since that time, I have completed 30 credits in this program; and, although I have broken no academic records in my grades, I have managed throughout to maintain a rea-

sonable graduate-school average. This, however, does not take into consideration one subject which gave me a very difficult time, and which had to do with psychological testing and measurement. However, I did manage to make a passing grade, and will have to make up the necessary B on this course by obtaining higher grades on other courses.

A short time ago I reached the age of 50, and I believe that the last 18 months of study and concentration on other than ordinary parish duties have proven to be some of the most profitable months I have known in my ministry. Certainly I am one of the oldest of the students in Loyola evening college, and I find that

my memory is not as good as some of the younger students, especially those who are engaged in regular day-by-day teaching. However, this intellectual stimulation has removed me from the possibility of an academic lethargy which takes possession of so many parish clergy. If and when I am able to pass the comprehensive examination and attain the actual degree, which should be completed by January, 1965, then I shall feel that it is an accomplishment, not only for myself, but for my people—who will profit by my knowledge I have obtained through hard academic work. I think I have never worked so hard in my life, and yet I feel as though I have accomplished more than I have in any other period in my life.

It would appear that there are possibilities in all of the larger communities for our clergy to take advantage of further study. More and more of our priests are beginning to do this, and regardless of age, it is most profitable. Actually as we do reach our 50s and beyond, it might be even more stimulating to go back to school, even though our grades may not be as high as our children are receiving, and as good as we feel they ought to be because of our years of experience. Unfortunately, experience does not count much in the academic world, for there it is that ability in memory and comprehension and writing are most important.

I approached this new area of endeavor with some fear and trembling, and now that one period of it is drawing to a conclusion, I am no longer embarrassed by finding myself the senior citizen in the classroom. Indeed, in most of the courses I have taken, I have kept up very well with my younger fellow students.

We Who Are Strong

It is hard to find in the New Testament many texts which help us to see our duty to God and our neighbor when we are "playing from strength" in dealing with other people. This is because the New Testament was written by—and immediately for—people who were in no position to "play from strength" since they had so little in the way of money, influence, or political power.

In this respect the Church in America today is in a very different position. We have great strength, human and worldly strength, which our earliest brethren in Christ did not have. Moreover, it is good strength—strength that comes from God, not from the devil. It is foolish, unbiblical, unnecessary, and theologically unsound to regard material strength and worldly goods as somehow not really strong and good but actually weak and evil. Jesus reminded Pilate that Rome's imperial power came from God (St. John 19:11).

There is one New Testament text which does speak to our condition: "We who are strong ought to bear the infirmities of the weak, and not to please ourselves" (Romans 15:1). St. Paul is speaking specifically about people who are strong in conscience rather than weak, as were some of their brethren, with morbid scruples about what things one might or might not eat, and other such religious issues. To be strong in conscience is not simply identical with being strong in material goods, culture, and influence.

Yet the Apostle's precept embraces, by implication, every conceivable form of strength. If God has given us strength of any kind it is to be used in the service of the weak, and not for self-aggrandizement.

Judging from some of the current denunciation of the recent Belgian-American rescue operation in the Congo by American Christians whose conscience troubles them about this demonstration of power, we think it in order to take a searching moral look at this case.

People like Dr. Paul Carlson and his fellow martyrs went to the Congo in direct, clear obedience of our Lord's command; they were strong, and they went out to bear the infirmities and minister to the needs of the weak. They were obedient literally even unto death. This is the first fact of the case, and it has elicited little antagonistic comment, except that a few letters-to-the-editor in the secular press have expressed the attitude that if these people had stayed here at home and minded their own business and helped clean up their own national backyard they would be alive today. This criticism is far beneath even the most minimal Christianity.

Worthier of respect is the complaint raised by some that whereas the American press, and people, have been loud in their lamentations over the fate of white Americans in the Congo they seem little moved by the death of thousands of Congolese natives in the civil war. It

is true that the Christian, if he is a Christian fully functioning and aware, knows that "any man's death diminisheth" him, be it a nameless Congolese native or a Paul Carlson or a John F. Kennedy. But it is simply human, and certainly not inhuman or subhuman, to weep more for those we know than for those whom we do not know in the flesh. Is a Christian parent less Christian for grieving more for his own dead child than for the child who dies on the other side of the planet? God so made him. Even so, American Christians, if they would be Christians in truth, must listen to the still, sad music of humanity as it flows in from all ends of the earth, but as Christian human beings they will be more emotionally affected by the fate of one of their own.

Another familiar contention is that if the "Christian" West had done its job better in years past our world would no longer be a place full of darkness and cruel habitations. Perhaps. Pascal shrewdly noted that if Cleopatra's nose had been shorter the whole face of the world would have been changed. But it wasn't. Our fathers said what they said and did what they did, and that's all under the bridge for better or for worse; and life says to us what Grover Cleveland was wont to say: "Gentlemen, we are confronted by a condition, not a theory." We must never let the memory of the sins of our fathers, committed yesterday, inhibit us from doing our clear duty today.

And sometimes, after all, our duty is indeed clear—if we dare to look at it. Mr. Adlai Stevenson was never more eloquent or cogent than he was on December 14th when he spoke to the United Nations in defense of



the Stanleyville rescue operation. Clearly, Mr. Stevenson believes that anybody who would say that the operation was unjustified because the strong were interfering with what the weak were doing, is lacking in moral sense. We agree. God has entrusted military strength to this nation, and it is nothing to be ashamed of; only our abuse of it can be sinful. It is no disgrace to be strong—rather it is a trust, and a task-assignment, from God. Moreover, sometimes it is the strong, not the weak, who must decide how best the burdens of the weak can be borne. Morally this may be very risky business and involve infinite possibilities of hypocrisy and self-deceit; but then, being a Christian is always a risky business in this world. The risk must be taken. We are glad that our country took the risk in the Congo. It was the Christian risk.

Reply by the Rt. Rev. James A. Pike, Bishop of California, to an open letter from the Rev. Carroll E. Simcox, editor of THE LIVING CHURCH.

Dear Carroll

I have profited from the insights in your letters (as I have from your previous writings) and your thoughtful critique will bear fruit in my future writing or speaking, both in terms of clarification and terms of continual rethinking. This is true of the analysis—endorsive and critical—of other reviewers and correspondents as well. As I said in the preface of *A Time for Christian Candor*, “It is clear from the very fact that others have put things differently in times past and present, that no absoluteness can be claimed for any one effort at reconstruction; the most that can be claimed for it is that it is a way of thinking about and presenting the Christian faith. Others, with equal purity of heart and soundness of mind, will disagree with particular analysis. And there are still others who prefer a wholly different way of getting at the subject” (p. 10). To take up your main points:

(1) *The role of a bishop.* As any of our staff and most of the clergy of the diocese can tell you, the actual distribution of my waking hours evidences my agreement with you as to the importance of the pastoral role. As I am sure is the case with all other bishops the counselling of the clergy and their families (as *pastor paritorum*), the discharge of administrative tasks, the exercise of the sacramental and homiletical functions of a bishop (and of a priest, which a bishop still is), the maintenance of relations with other Churches and with the community, involvement in the social concerns of our day, episcopal responsibilities beyond the borders of one’s own diocese, the exercise of the judicial functions that fall upon a bishop under the canon law, etc., etc., leave only a segment of time for the teaching and apologetic task. But I am confident that this is part of the work of a bishop. You say, “As I read the form of consecrating a bishop, in the Prayer Book, I find all the emphasis falling on the pastoral character of episcopacy, summed up in the phrase ‘Father in God.’” However, the service does emphasize, by devoting the first two questions in the Examination to it, both *instruction* and *mission to unbelievers*. At my consecration I promised “to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers.” The task of distinguishing essentials from non-essentials, the treasure from the earthen vessels, is directly implied by the affirmation that “the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ” and by my affirmative answer to the question: “and are determined . . . to teach or maintain nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?”

It is in line with these vows that the House of Bishops at St. Louis declared that “as bishops we are obligated by oath to hold and proclaim” the faith and affirmed “the importance of relating the Christian faith to the

growth of human thought and knowledge, and the part individuals play in this process.” When you say that because of their oath of conformity bishops “are in a tighter bind, at least formally, than we who are not bishops” you overlook one fact that an identical oath of conformity is taken by every deacon and priest. Hence it is evident that there is not a special inhibition against episcopal efforts to rethink and restate the Gospel for our times. As to the manner and style in which each minister of Christ seeks to do this, no matter of principle is involved. All of us at times in our writing and speaking use words and phrases which we hope (by shock or otherwise) will awaken our readers or hearers to the points we are seeking to make. The prophets, our Lord, and St. Paul did not hesitate to use startling forms of statement—relevant in all times and places is the old saw about the purpose of preaching: “to comfort the afflicted and to afflict the comfortable.”

(2) *The Trinity and throat-cutting.* In support of the doctrine of the Trinity you recite the fact that as of 20 years ago “infidels” travelled at their own risk in Moslem Afghanistan. At this same time—and thereafter until recently—the same was true of Protestants in Colombia, where the predominant faith is orthodox Trinitarian. Servetus was burned specifically in the interest of the doctrine of the Holy Trinity. The recent play, *The Deputy*, reminds us that Christians were involved (by sins of commission and sins of omission) on the other hand, in the sending of millions of Jews to the gas chambers. On the other hand, Jews, Unitarians, and non-Trinitarian Quakers have not been notably cruel to their fellow men.

I believe, with you, that (potentially, I would add) “we are made better people by His grace”—by God in Christ; but is this grace operative more vividly because of belief in a particular historically-conditioned 4th- and 5th-century philosophical scheme as to the make-up of God?

(3) *Simplicity and Unitarianism.* I do not agree with you that Arius’ *homoiousion* is simpler than an Athanasius’ *homoousion*. As to this inadequately put distinction, I would stand on the *homoousion* side. In asserting that we are all supposed to be unitarian as to God, I certainly do not suggest (nor do my chapters in the book on Christ suggest) that we should hold the view as to our Lord characteristic of the Unitarian Churches. However, I was not impressed by your point that “the Unitarians as we see them today swing no elections”: I still have too vivid remembrance of the fact that recently in my state all the principal Churches put together (including our own and the Unitarian) fell far short of swinging the election on Proposition 14 (the unfair housing constitutional amendment). In all of this I would feel very insecure if “swinging elections” is the test of religious truth.

As far as saving of souls is concerned, whatever the Unitarian results (and we can leave God to judge that), there is no analogy to be drawn from their characteristic theological position and from my attempt to state the Catholic faith. But since you seem to be focusing on statistics as a basis of truth, the fact is that the increase in membership in the Episcopal Church in 1963 was 1/14th of the increase in population (which means a loss). This is all the more reason that we should not hamper our evangelism with obscurantism.

(4) *Plausibility and love.* At the beginning of your

second letter you draw a contrast between the attempt at plausible statement of doctrine, on the one hand, and commitment in love on the other. This is not an *either/or*; for the Christian it should be *both/and*. Neither you nor I know what brought Aneximenes of the donkey cartoon to his belief in Christ, but I agree with your point about the "foolishness" of the Gospel: there is the element of the unexpected; and, in addition to any fruits of sound reason and adequate communication, there must of course be a "leap of faith" (a point stressed in Chapter 1 of *Christian Candor*). However, since apologetics by its very nature is concerned with persuasive communication of the relevance and import of the Gospel, foolishness is hardly an asset in the effort to fulfill this task. And, while in that same chapter (p. 22) and elsewhere (in this book and in others) is made evident my agreement with you as to the importance of commitment and love, this book is not primarily devoted to that subject. But, in any case, to minimize the task of clarifying thought and communication is to sell short the whole theological and apologetic enterprise of all the centuries.

I agree that our "lives" should give "meaning and plausibility to the vessels which we use"; but this does not mean that some vessels are not better than others (as you yourself recognize in your letters) for carrying the treasure? I agree too that "it is not for us to convert the world anyway." This is God's work; but we should not make the accomplishment of His work more difficult by idolatrously leaving road-blocks in the way. You say, "our work is to witness, and to love and to serve as best we can." Right. Part of our witness is to seek to provide coherent theology and effective apologetics—and this also is part of our loving and serving as best we can.

(5) *Adequacy of Images*. I agree with you that any "remythologizing" or rephrasing should be subjected to the tests of adequacy of communication. I am sure we would agree that no one image completely serves to communicate ultimate reality. New images can serve a useful purpose of correcting the distorting results of old images (thus the value of Freud's "super ego" concept—to which you refer: while inadequate to describe the whole man, it does bring into better focus, along with the words *ego* and *id*, an aspect in the dynamics of human personality). And, since the "up" idea of God has markedly tended to present a picture of Him as a being beside other beings, the Tillichian phrase "the Ultimate Ground of all being" impresses me as a useful corrective—at least in this period of theological history. Since "being" includes most highly developed forms of thinking, deciding, responsible, loving beings, I do not regard the phrase as "bloodless" or "lifeless." I don't know anyone who has used this phrase who has not concurrently affirmed that the Ground of Being is Love, as well as Power and Justice (to use words from a title of one of Paul Tillich's books). I agree with you that the words themselves do not "convey all that the people of the biblical inheritance mean by the living God." No words do—not even the word "God"—without further elaboration with ideas and examples and without the proclamation of the full "break-through" of the Ultimate Ground of Being in the life, death, and resurrection of our Lord.

(6) *Christology*. To engage with you adequately on this topic would require another book; neither do I have

the time to write it now nor would you have space in *THE LIVING CHURCH* for its publication. And even then there might not be true engagement since, while I am trying to affirm the same thing as you are about the ultimacy of Christ, you are working within the ontological framework and I use the existential approach. Hence, as to this, I will simply have to refer our readers to Chapters 5, 8 and 9 and Appendix C of *Christian Candor*, where I have sought to state a sound Christology. For example: "What is shown in Jesus Christ and acted out in Jesus Christ is God at His most natural. It is natural for Him to be revealed; here He is most revealed. *That which God is* is here most affirmed and here the total claim on human life—*what man is meant to be*—is most affirmed. Not only did Christ teach the fullness of the law: He was this fullness. . . . The Agent of this Reality did not achieve it; He so emptied Himself of self-centeredness that He could be its perfect vehicle. . . . Hence, Christians are those who see in this man in history, this particular man in a particular time and place, the all-out acting out of the being of God, who is the whole Ground of all being, who was always like this and always will be like this." (pp. 109 ff.)

In using this approach I have avoided a tendency toward two well-known heresies which seem implicit in your treatment: Apollinarianism (an over-simplified Jesus = God) and Monothelism (was or was not Jesus as man free to accept or decline the Messianic vocation?). As to your Patripassionism (quoting you, "I gaze upon a Crucifix and say 'that is God loving me!'"), actually I share with you that last response, in that, as my book clearly affirms, God fully breaks through and is wholly involved in Jesus Christ's cross and resurrection.

(7) *Code*. I am glad that you agree with me that there is no absolute fixed code; but I am surprised at your statement that I leave "unsaid" that which you encompass so well in existentialist terms: "when you, man or woman or child, want to obey God, and do right, understand that there is one thing that is ultimate and absolute, and that is your duty to do it."

That God is Claimant over all of life, in every situation, is clearly affirmed in the book and also (at greater length) in my *Doing the Truth*.

(8) *God and the Trinity*. Here again we are approaching the subject from radically different perspectives (the ontological and existential) and I will have to refer our readers to Chapter 10 of the book. I do there succeed (whether or not it shows the merit of the existential approach) in avoiding entrapment in a couple of heresies—at opposite ends of the spectrum—which you seem to be stating: Your three "distinct beings (i.e., *ousiai*) within the Godhead" is Tritheism, and your three "modes or manifestations or *prosopa*," is Sabellianism (or Modalist Monarchianism)—*prosopon* being the exact word then in contention.

I am glad that we agree as to the importance of the experience of early Christians. This indeed in our tradition is the most basic checkpoint as to the Treasure. As Anglicans we are free from other finalizations. Article XXI on the Councils says, ". . . And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God), they may err, and sometimes have erred, even in things pertaining unto God." Nor are the words or conceptual forms of Scripture binding. What

these words and concepts (arising, as they do, out of a pre-Copernican world-view) display about God and His relation to man, especially through our Lord, is the Treasure. Therefore I do not accept your biblical citations as "proof texts" (apparently you would not have me do so), but rather as what you describe so well as "trying to assemble the biblical data upon which the doctrine of God may be built." And what these data point to as to the nature of God is, I believe, expressed in my effort—using different thought-forms and words, stressing that it is essential that "we continue to affirm about God—and as integral to Him—all that heretofore has been experienced of Him, and heretofore attributed to a given Person of the Trinity." (p. 129)

Another checkpoint is personal experience and I am grateful that you have shared your own. The meaning and impact of this moving statement in your letter is another buttress to my conviction of God in Christ, along with my own personal experience and that of others. But again, the words and concepts in which you "package" your experience I do not receive in a fundamentalist way either, any more than I would expect persons hearing my witness so to receive my words and concepts. For example the idea of the three persons as constituting a "society," which apparently helps you relate to God, would create a barrier to me in the recognition of His utter Oneness, since I can conceive of no society which does not involve the free giving and receiving as between separate individual personalities—and this applied to God would be Tritheism.

(8) *Spokesmen and taste.* You say you prefer Dickens and the Authorized Version; my taste would be differently described, but I agree with you that our bent and biases are bound to reflect themselves in how we witness to the Treasure. And since there are persons in the Church and out of it with diverse tastes, it is good that both you and I—and many others of still different tastes—are seeking to witness. It is important that we do not limit our hearers or dialogue among men by absolutizing our tastes.

The very fact of different molds in each of us means that no one person can regard himself as "speaking for the Church." Each of us speaks as a Christian man in the Body of Christ and each of us will receive as much response and conviction as his thought, form of words, and life in *agapé* is able to bring about (or, more carefully, as much as God is able to achieve for others through him).

(9) *Irreplaceable terms?* You refer to "venerable technical terms" seemingly "irreplaceable" in medicine, law, and poker." I lack expertise in either poker or medicine (in the latter field I am aware of efforts at better labelling: for professionals, and many non-professionals too, "hyperthyroidism" is a clearer pointer than "Graves' disease" and "vaso-motor instability" than "Raymond's disease"). But I know from direct experience that "venerable technical terms" in the law are quite replaceable. Years ago I was involved in a small way in a thorough overhauling of the civil procedure for the Federal Courts, resulting in new rules adopted by the Supreme Court. Without any loss of due process we got rid of such words and concepts as "demurrer," "replevin," "ejectment," "detinue." We much simplified the process of pleading and depositions. Further, we provided for ample "discovery" by both parties, in advance, as to what was going on, thus

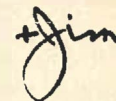
streamlining and providing more reality in the process of trial. There is a lesson here for us in the Church.

You use these other disciplines as an example of where "concerned people go right on learning what they mean without too much complaint." In poker, this is all right, since it's just a game anyway. But in serious endeavor there is often a wholesome complaint on the part of the concerned and also on the part of those whom they serve. Further, in the Church, "the concerned" should include everybody, not just the professionals. There is no reason why people *should have to* go on learning "venerable technical terms" (except seminarians in a course on the history of Christian thought, as part of their general understanding of Christian culture and as a clue to past efforts of thinking about and speaking about the faith).

With reference to the doctrine of the Trinity, you indicate that a complex key is needed for a complex lock. Granted. But one must remember that a lock manufacturer designs a given lock and the shape of its key simultaneously. God is not the lock: He is the one beyond the lock. The lock is the conceptual structure adopted by Churchmen in times past; our words (of changing meaning throughout the centuries) attempt to supply the keys. I am convinced that the outdated concepts constitute a *lock* which no presently viable key fits very well (if any ever did) and which bars many people inside and outside the Church from entry into the life of God in Christ. What is needed is a simpler lock openable by a relatively simple and more currently available pass-key.

You fear that this process "can only confuse very many as to what the Church itself believes and teaches." Freedom from confusion is not the *summum bonum*; the confusion can be a route to a more solid grasp of truth and the ability of persons living in the twentieth century to relate to the abiding Reality. Many Church people have heard the old words and concepts innumerable times; and they are not confused—they are simply not "with it." And others outside stay outside because they are all too confused as to what they think the Church teaches. A showing of the relativity of earthen vessels which persons in each category thought were absolute may enable them better to possess the Treasure—or, rather, to be possessed by Him.

Sincerely in Xto,



Dear Jim—and readers:

I am deeply grateful for this reply to my open letter, and above all for the spirit of true dialogue, rather than of debate or controversy, in which it is made. It is hard to resist the temptation to put in another installment here, devoted to rebuttal; but resist it I shall, because this is the logical point at which to cut off the Pike-Simcox stage of the dialogue and to declare the floor open for general discussion.

"Without controversy, great is the mystery of godliness." (I Timothy 3:16—*KJV*, of course!)

Carroll

The Living Church

LETTERS

Continued from page 3

a fine New Testament scholar does not qualify him either as a theologian or a mind reader.

Dr. Grant states that "even in the most orthodox theology" (as if *unorthodox* theology had some claim on our loyalty and obedience) there is no excuse for the term *deicide*, further attempts to label it "near blasphemy," and completes his attack on it as being "malicious" and "irresponsible" language. He is wholly incorrect in stating that there is no excuse for its use in orthodox theology. The facts are just the opposite. A cardinal doctrine of the Church since the year 431 has been that which for centuries has been called *communicatio idiomatum* and which teaches that idioms or titles which refer to either of the two natures of Christ, the deity and the humanity, may be used to refer to the one Person Jesus Christ. Thus, in rejecting the word *deicide* by stating that "God cannot die" Dr. Grant is merely resurrecting Nestorian arguments which most of us had hoped had died once and for all in 431 at Ephesus! To say that God died on the Cross is perfectly orthodox and proper unless one wishes to dispute that He who died on the Cross was, in fact, God the Son. Since the Church has not (in her "most orthodox theology") confused the Father and the Son, the error of *Patripassianism* has also been avoided. It is hard to see just how such clearly proper and accurate terminology can be called "malicious and irresponsible" by a priest of Christ, but to label it as "near blasphemy" is to lay a serious charge against fellow Christians which offends both honesty and charity. Surely a clarification would be in order!

Dr. Grant the mind reader is also less than accurate when he states that "of all peoples, the Jews indeed must most vigorously resent the implication." I am a convert from Judaism, and as such, may be dismissed as being too Christianized to represent the Jews fairly. Perhaps so, but such is most certainly not the case with the distinguished president of the Union of American Hebrew Congregations, Rabbi Maurice Eisendrath, who, in a letter to our newly elected Presiding Bishop, expressed joy and gratitude at the statement by our House of Bishops specifically rejecting the idea of guilt by the Jewish people for the death of Christ, and using the term *deicide* most emphatically as a proper term.

Dr. Grant may not like the term *deicide* and may not choose to use it, but that does not make it correct to mount a false attack against it. Likewise, he may have definite ideas as to how Jews should react to various statements, but it would be better to let such statements come from Jewish leaders themselves—at least, so it seems to me.

(Rev.) ALFRED T. K. ZADIG
Chairman, Commission on Christian-Jewish Relations, diocese of Long Island
Mastic Beach, N. Y.

Second Blow

A hearty "Amen" to the letter from Mr. Stuart G. Oles in your issue of December 6th concerning Established Liberalism. He has hit the nail squarely on the head.

STUART MCCARTHY
Bronxville, N. Y.

Old Catholic Succession

Concerning the Old Catholic succession that has been inherited by the Anglican Church, you state [L.C., August 2d] that the Prince-Bishop de Landes-Berghes et de Rache was consecrated by the Old Catholics of Utrecht.

I beg to contradict this statement. The Prince was consecrated by Arnold Harris Mathew on 29 June, 1913, for work in Scotland. This was after the repudiation by Archbishop Mathew of the Old Catholic principles. The Prince did indeed assist in the consecration of Bishop Hiram Hulse in New York in 1915, but in 1916 (October 3) he consecrated *en solo* William Henry Francis Brothers who established the Old Catholic Church in America and on the following day he consecrated the ex-Roman Priest Carmel Henry Carfora, who founded the Old Roman Catholic Church with headquarters in Chicago.

The prince was later received quietly into the Roman Church at Villanova University, where he taught until his death. His Orders were never questioned by Rome as he had entrusted his ecclesiastical papers to Brothers who apparently still has them. Brothers was reported to have been received into the Russian Orthodox Church within the past three years.

How the prince came to be invited to participate in the Hulse consecration in 1915 I have been unable to find out. Would any of your readers have any information to enlighten me?

JAMES B. GILLESPIE
of Blessed Sacrament Church
Placentia, Calif.

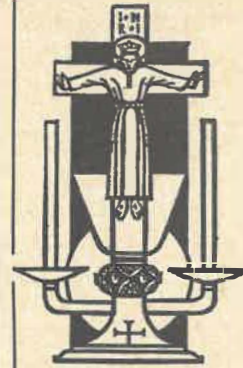
Glossolalia

I read with interest the Rev. Enrico Molnar's review of the Rev. Morton T. Kelsey's book, *Tongue Speaking*, in the November 8th issue of THE LIVING CHURCH. As is noted in the article I am associated with Mr. Kelsey and am referred to by Canon Molnar as one who has the experience of tongue speaking. It is as one who has the experience of tongue speaking and an association with those who have this gift that I can "amen" all the warnings and dangers that can stem from a person or a group in which this phenomenon exists. And yet I cannot deny its reality and a very marked thrust forward in my own life which came after the experience of glossolalia, which by the way, I did not seek. My prayer was for an increase in the Holy Spirit. Tongues came to me before I really even knew what it was. It had just been a word in the Bible.

I know by experience that the gift of tongues can be controlled at will, but it never occurred to me that this was in any way a manipulation of the Holy Spirit. You see, I do not, and there are others who do not, believe that tongues equal Spirit. Tongues is merely one gift of the Spirit, and with the other gifts of God we men have choice to not use, use or misuse. To me the use of tongues as a means of praise to God and opening to Him is no more of a manipulation than the invocation of the Holy Spirit to consecrate bread and wine or to use water from the tap for spiritual regeneration. I know for myself that I do not in any way want to be a manipulator of God, and yet I have the gift of tongues and it does enrich my devotional life and since my experience

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of receiving this gift, my life has been making more dramatic changes in the right direction — and so?

Canon Molnar's review got me thinking about individual versus ecclesiastical authority. I have always been a faithful Churchman and have such a tremendous feeling of the Church and love the Episcopal Church's expression through its historic ministry, the sacramental life and its broad Catholic appeal to all men. I respect the Church and its voice. Tongues to me has not become a source of authority but an enrichment of my devotional life which opens me more to God's working and hence His authority over my life. Since my initial experience (some five years ago) of speaking in tongues the words of our Liturgy have become more meaningful than ever.

I can appreciate Canon Molnar's concern for those who have tongues and feel they thus have God and the full authority of God. But we cannot compartmentalize all who have received this gift. We come from all walks of life, from various backgrounds socially and religiously, and we are very different. There are those who do abuse this gift, but there are also many who do not and are seeking to find the right balance between ecclesiastical authority and the authority of personal experience. It is when communication breaks down, and we do not listen to each other and respect and understand each other's differences that sin enters and we are separated.

I certainly agree that those who say tongues is the cure-all are naïve and have a long way of growth ahead. It is not tongues but the Holy Spirit who is the Lord and Giver of life. I don't know why so many seem more afraid of the gift of tongues than God's other gifts through the Holy Spirit. Any gift given by God carries its awesome responsibilities with equal opportunities for abuse or mistake or positive action.

Wouldn't the Church be wise to recognize that people are having this experience and that God does work in mysterious ways? We cannot deny the validity of their experiences because of the mistakes some have made or are making.

Regarding Canon Molnar's segregationalist friend — he is one who has not shown the fruits of the Spirit in this area of his life to date. But we are not told if other areas of his life attest to change or what he will think and be as the Spirit continues to work in him. We are in process. I know many who are growing in wisdom and stature in some areas more than in others. But sanctification takes time, fear and trembling. I know I've changed in attitude and action in very positive ways, and I praise God for it; but I realize that I have a long way to go and there is lots more to be worked out and transformed. But I can get up and start again. The Christian Gospel promises me that.

We need to re-look at our doctrine of the Holy Spirit and His gifts in this day in which we are living. I wish more and more of us could enter into dialogue and find some answers for ourselves and for the Church. Mr. Kelsey's book offers a good base ground from which to communicate. I hope all of our Churchmen will read it with an open mind.

(Rev.) STUART G. FITCH
Associate rector, St. Luke's Church
Monrovia, Calif.

PEOPLE and places

Appointments Accepted

The Rev. Donald F. Ball is chaplain, Correctional Institution for Men, Rikers Island, New York, N. Y.

The Rev. Allan Bond is priest in charge, St. Matthew's Church, Buffalo, N. Y. Address: 133 Dundee St., Buffalo, N. Y. 14220.

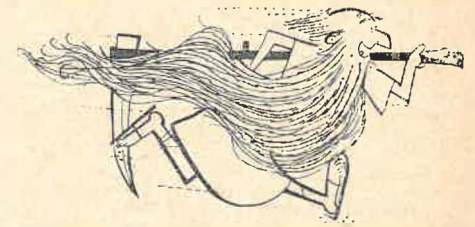
The Rev. Norman J. Catir, Jr., former curate, St. Stephen's Church, Providence, R. I., is rector, St. Andrew's Church, Stamford, Conn. Address: 17 Washington St.

The Rev. Loring W. Chadwick, assistant minister, Trinity Church, and an instructor, St. Michael's School, Newport, R. I., has been appointed canon pastor, Cathedral of St. John, Providence, R. I. Address: January 17: 271 N. Main St.

The Rev. Robert M. Demery, formerly in charge of the San Estaban Church, Mariscos, Republic of Guatemala, is vicar, St. David's West Seneca, N. Y. Address: 3951 Seneca St., West Seneca, N. Y. 14224.

The Rev. John F. Eberman, former vicar of Emmanuel, Madison Heights; Good Shepherd, Lynchburg; and St. Luke's, Pedlar Mills, Va., is assistant rector, St. John's, Roanoke, Va.

The Rev. Richard A. Ellis, former rector, St. Martin's, Pittsfield, Mass., is vicar, Church of the Holy Communion, Lake View, and priest in charge, St. George's Church, Highland on the Lake, N. Y.



Address: Church of the Holy Communion, Old Lake Shore Rd. & Rt. #5, Lake View, N. Y. 14085.

The Rev. John H. Evans, former vicar, St. Matthew's Church, Paramus, N. J., is rector, St. James' Church, North Providence, R. I.

The Rev. George W. Graydon, former assistant, St. Barnabas', Denver, Colo., is vicar, St. Elizabeth's Chapel, Brighton, and vicar, St. Andrew's, Fort Lupton, Colo. Address: 617 Second St., Fort Lupton.

The Rev. William A. R. Howard, former curate, Christ Church, Corning, N. Y., is Canon, St. Paul's Cathedral, Buffalo. Address: 128 Pearl St., Buffalo, N. Y. 14202.

The Rev. Stewart J. Labat, former rector, St. Peter's Church, Lakewood, Ohio, is rector, St. James' Church, Stanton, Del. Address: 2104 St. James' Church Road, Wilmington, Del. 19808.

The Rev. Karl E. Marsh, former vicar, St. Michael's, Noblesville, Ind., is vicar, St. Stephen's, Hobart, Ind. Address: 1369 State St., Hobart, Ind. 46342.

The Rev. George W. Murphy, curate, St. Michael and All Angels, Mission, Kan., is also serving as supply priest, St. Thomas the Apostle, Lenexa, Kan.

The Rev. Kenneth Ornell is the curate at St. John's, Westwood, Mass.

The Rev. David C. Patton is priest in charge, St. Martha's, Bronx, 1858 Hunt Ave. nr. Morris Park Ave., New York, N. Y.

The Rev. Charles L. Poindexter, vicar, St. Monica's Church, Hartford, Conn., will be rector, St. Barnabas' Church, Germantown, Philadelphia, Pa. Address January 1: 112 W. Rittenhouse St.

The Rev. William Romer, formerly in charge of St. Mary's, Lake Lucerne, N. Y., is curate, St. Andrew's, Hanover, Mass.

The Rev. Karl Spatz, former vicar, Church of

St. Augustine of Canterbury, Wiesbaden, Germany, is rector of All Saints' Church, McAlester, Okla.

The Rev. Thomas R. Smith, Jr., is curate, St. Bartholomew's, Park Ave., at 51st St., New York, N. Y.

The Rev. Field Tooley, former rector, St. Martha's, the Bronx, is priest in charge, Zion Church, Dobbs Ferry, New York, N. Y. Address: c/o the church, Cedar St.

Ordination

Priests

New Jersey—On October 31, the following were ordained in Trinity Cathedral, Trenton: Edmund Walton Zelle, Jr., Nathaniel R. Elliott, Jr., Alan Kent Salmon, George Harry Price, Paul Shallock, Henry Michael Pinkerton, Clarence Raymond Waldron, Jr., Edward Lewis Warner, and George Haywood Letts, Jr.

New Addresses

The Rev. William W. Arbuckle, Box 1012, Okmulgee, Okla.

The Rev. W. Ross Baley, 202 Crescent Circle, Spruce Pine, N. C. (Jan. 1).

The Rev. George H. Cave, 559 Madeira Ave., Tampa, Fla. 33606.

The Rev. James H. Davis, 900 Garrison Ave., Morgantown, W. Va. 26505.

The Rev. Thomas L. Gardner, 61 Monroe St., Warwick, R. I.

The Rev. Charles D. Hering, 25630 East River Rd., Grosse Ile, Mich. 48138.

The Rev. William L. Jacobs, 815 High St., Des Moines, Ia. 50309 (January 1).

The Rev. Thomas R. Smith, 109 E. 50th St., New York 22, N. Y.

The Rev. Howard S. Trask, Box 679, Hays, Kan. 67601.

Births

The Rev. Jarrette Cortez Atkins and Mrs. Atkins, Emmanuel Church, Memphis, Tenn., announce the birth of their second child and first son, Jarrette Cortez, Jr., on November 8.

The Rev. David M. Webb and Mrs. Webb, St. David's Church, Pineville, Ky., announce the birth of their daughter, Amy Lynn, on October 21.

The Rev. Robert A. Winter and Mrs. Winter, St. Mark's Church, Riverside, R. I., announce the birth of their second son, Jeffrey Michael, on June 26.

The Rev. Robert F. Wollard and Mrs. Wollard, St. Columba's Church, Detroit, announce the birth of their third child and second daughter, Paula Joanne, on October 28.

Armed Forces

On December 13, the Rev. Worthington Campbell Jr., began a special three-year ministry to the Sixth Fleet, based in the Mediterranean. Headquarters for this work is the Church of the Holy Spirit, 21 Blvd. Victor Hugo, Nice, France. Headquarters of the Sixth Fleet is Villefranche-sur-Mer, France.

Marriages

The Very Rev. Charles Folsom-Jones and Mrs. Folsom-Jones, Church of the Good Shepherd, Dune-din, Fla., announce the marriage of their daughter, Susan, to Mr. David H. Erwin, at the Church of the Ascension, Clearwater, Fla., on November 27.

DEATHS

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

The Rev. Michael Roy Frederick Barton, rector emeritus of St. Mark's Church, New Canan, Conn., died November 20th, in Accomac, Va. He was 74.

The Rev. Mr. Barton was born in England. He attended the Portsmouth Technology Institute in England. In the U. S., he studied at Nashotah House from 1913 to 1918 and the General Theological Seminary in 1923 and 1924. He became a deacon in 1917 and a year later was ordained to the priesthood.

He was assistant chaplain to the Community of St. Mary, Peekskill, N. Y., from 1919 to 1922 and was curate at Trinity Church, New York City, from 1922 to 1923. He held a fellowship in the New York School Social Work in 1923 and 1924 and was priest-in-charge of St. John's Church, Seward, N. J., in 1924 and 1925 and St. Peter's Chapel, Livingston, N. J., from 1925 to 1932. He served as rector of St. Mark's Church, New Canaan, Conn., from 1933 to 1955. The Rev. Mr. Barton also served churches in Orange, N. J., and West Palm Beach, Fla., and was rector of St. George's Church, Pungoteague, and St. James' Church, Accomac, Va., in 1959 and 1960. He retired in 1960.

He is survived by his wife, Ada Doris Hood Mason Barton; and two daughters, Mrs. Robert B. Pegram, and Mrs. R. Rhys Williams.

The Rev. Andrew C. Kay, assistant minister of Mariners' Church, Detroit, died November 14th, in Henry Ford Hospital, Detroit. He was 41 years old.

Born in Yorkshire, England, in 1923, he was educated at schools there and received his seminary training at St. Paul's Theological College.

A widely known radio and television personality in Europe, Mr. Kay went to South Africa in 1948 and engaged in parish work there before becoming public relations director for the diocese of Natal in 1961.

He became acquainted with the diocese of Michigan while visiting it in 1962 on a tour to study stewardship and public relations in the United States, Canada, and the United Kingdom.

Returning to Michigan in 1963, he first served as vicar of St. John's Church, Otter Lake, leaving there to assume the duties of assistant minister at St. James', Grosse Ile. On May 1st of this year he became assistant minister at Mariners' Church, Detroit.

Mr. Kay is survived by his wife, Elizabeth, and a daughter, Alexandra.

The Rev. Victor Albert Menard, founder and director of St. Michael's Farm for Boys, Picayune, Miss., died October 29th, in Picayune.

Fr. Menard was born in Daytona, Fla., in 1907. He attended St. Andrew's High School in Memphis, Tenn., and studied at the General Theological Seminary. He was ordained deacon in 1935 and priest in 1936. In 1935 Fr. Menard was on the staff of the New York City Mission Society. He was rector of Holy Apostles' Church, Ellsworth, Kan., from 1936 to 1938, and for a year he was priest-in-charge of St. Barnabas' Church, Tomahawk, Wis. In 1939 and 1940 he was curate of St. Peter's Church, Peekskill, N. Y. He was rector of St. Saviour's Church, Old Greenwich, Conn., from 1944 to 1946. He served as rector of St. Simon's Church, Brooklyn, N. Y., from 1940 to 1944, St. Michael's Church, Brooklyn, from 1947 to 1949, and the Church of St. Michael and St. Mark, Brooklyn, from 1949 to 1955. In 1955 he founded St. Michael's Farm for Boys.

He is survived by his father, a brother, and two sisters.

George Saussy, who was junior warden of the Church of the Incarnation, Highlands, N. C., died September 27th, at his summer home in Highlands. He was the brother of the Rev. Hugh Saussy, Jr. of Sandy Springs, Ga.

Mr. Saussy was born in Savannah, Ga. He retired in 1958 after 37 years of service with Standard Oil of New Jersey. In the diocese of Western North Carolina he was director of laymen's work and a delegate to diocesan conventions.

He is survived by his wife, Florence Perry Saussy; three sons; two daughters; his stepmother; two brothers besides the Rev. Mr. Saussy; and two sisters.

Lilian Wilson Lee, wife of the Rev. John D. Lee, Ph.D., rector of Trinity Church, Collinsville, Conn., died September 27th, after a long illness, at the age of 56.

Besides Dr. Lee, Mrs. Lee is survived by twin sons, William E. Laraway, of San Jose, Calif., and Charles W. Laraway, of Santa Clara, Calif., as well as five grandchildren.

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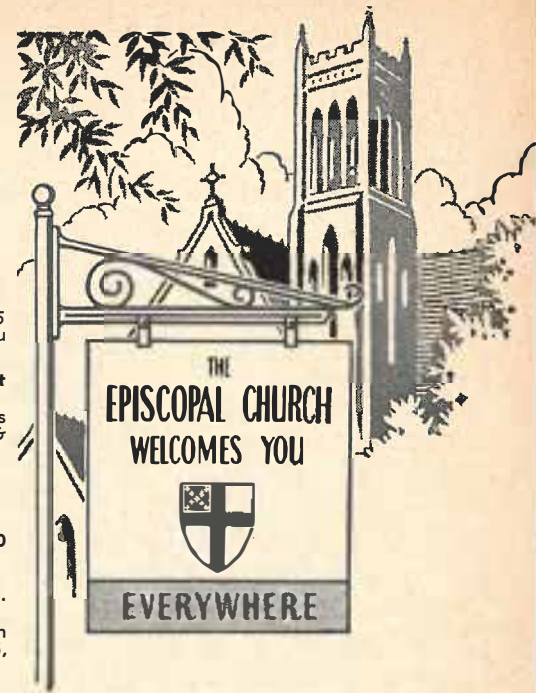
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THE LIVING CHURCH

CHURCH DIRECTORY

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



PHOENIX, ARIZ.

CHRIST CHURCH OF THE ASCENSION
5100 N. 40th St. (Temporary quarters)
Rev. Canon George McNeill Ray, r
Sun HC 8, MP 9:30, 11; Ch S 9:30;
Nursery 9:30-12:30; Thurs HC & Healing 10

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French
Service 4, EP & Ser 5:30; Daily services 8:30,
12:10, 5:15; Church open from 7 to 7

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

INTERCESSION 501 N.W. 17th St.
Rev. Bruce E. Whitehead
HC 7:30; HC or MP 10; EP 7:30

ORLANDO, FLA.

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

ST. PETERSBURG BEACH, FLA.

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

TAMPA, FLA.

St. Mary's Henderson at San Miguel
Rev. John F. Mangrum, Rev. George Cave, Rev.
Leonard Nelson
Sun HC 8, 9:15, Ch S 9:15, Morning Service & Ser
11; Weekdays MP & HC 7, EP 5:45; HC & Healing
Thurs 10; C Sat 3-5

ATLANTA, GA.

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

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

CHICAGO, ILL.

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

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

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

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

BOSTON, MASS.
ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. F. A. Frost, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (Sung), 11 Mat, High Mass & Ser;
Daily 7 ex Mon 5:30, Sat 9; EP 5:30; C Sat 5,
Sun 8:30

DETROIT, MICH.
ST. JOHN'S Woodward Ave. & Vernor Highway
Rev. Thomas F. Frisby, r; Rev. R. S. Shank, Jr., c
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

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

LAS VEGAS, NEV.
CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon,
Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10;
EP daily 5:30

NEW YORK, N. Y.
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays MP & HC 7:15 (& HC 10 Wed); EP 5:15

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

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

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

HEAVENLY REST 5th Ave. at 90th Street
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

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

ST. MARY THE VIRGIN 46th St. between 6th and 7th Aves.
Sun Low Masses 7, 8, 9 (Sung), 10; High Mass 11;
B 8; Weekdays Low Masses 7, 8, Wed & HD 9:30,
Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, 7-8, Sat
2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th St.
Rev. Leopold Damrosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 9 (Sung); 11 (Sol); Daily 7:30 ex Sat
Wed & Sat 10; C Sat 5-6

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

NEW YORK, N. Y. (Cont'd.)
THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

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

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

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

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

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

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

PHILADELPHIA, PA.
ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:30, 5:30;
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15,
Sat 12-1

FORT WORTH, TEXAS
ALL SAINTS' 5001 Crestline Rd.
Sun MP & HC 7:45; HC 9, 11, 5, EP 8; Daily MP &
HC 6:45 (ex Thurs 6:15), EP 6

RICHMOND, VA.
ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7
ex Tues & Thurs 10; C Sat 4-5

SEATTLE, WASH.
ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby, r
Sun 7:30, 9 H Eu, 11 Mat & H Eu

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