

The Living CHURCH

May 3, 1964

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O Almighty God,
who hast made the sea
and all that moveth
therein: Bestow thy
blessing on the harvest
of the waters, that it
may be abundant in its
season, and on our
fishermen and mariners,
that they may be kept
safe in every peril
of the deep; so that we
all with thankful hearts
may acknowledge thee,
who art the Lord of the
sea and of the dry land;
through Jesus Christ
our Lord.

— From The Book of Common Prayer
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Harold Lambert



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AT THE CHURCH**

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by Howard Harper

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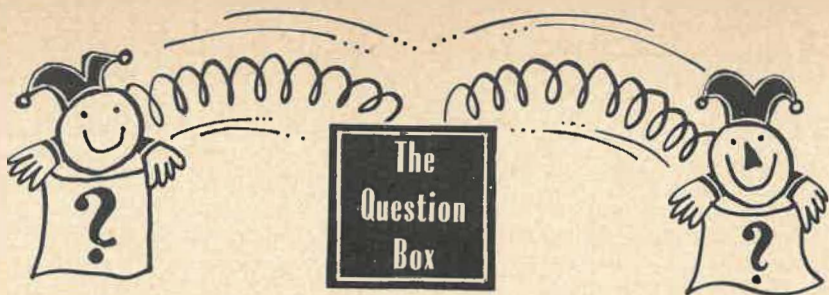
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ought to pay their clergy an adequate living wage, and most of them nowadays accept this responsibility and try to fulfil it. If you are a Christian, you should support your church in such a way that your minister is being supported by you in cash — not cut rates.

We would further advise you to talk this over with other businessmen in your community, and with the president of the local ministerial association.

I want to join the Episcopal Church, but my family accuse me of just wanting to join the "country club set." The rector who has been instructing me is a fine Christian, with no airs about him, and the people of the parish are most friendly and democratic. How do I answer my family and friends?

? ? ?

In the old Prayer Book which my mother received at her Confirmation we pray for "the whole state of Christ's Church militant." Why did we drop the word "militant"?

Because we added something to the prayer. Formerly, this great intercession was for Christians in the flesh only — hence in the Church militant upon earth. Then, at the 1928 revision, we added the petition for the souls departed which now concludes the prayer. So the prayer is now for the whole state of Christ's Church — militant upon earth and expectant in paradise. It seems best to refer to it as simply Christ's Church.

? ? ?

How can you justify calling a priest "Father" in the face of St. Matthew 23:9? There Jesus says: "Call no man your father upon the earth: for one is your Father, which is in heaven."

If you read every word in the Bible with absolute literalness you must conclude that our Lord forbids calling a priest — or anyone else — "Father"! On this kind of reading, you have no right to call your male parent "Father."

It seems quite clear from this passage as a whole that Jesus is warning us against putting any man in the place of God. God is our only father in an ultimate sense; but our male parent or our priest may be humanly our father as one who somehow mediates God's fatherhood to us.

? ? ?

I have recently inherited and taken over a clothing store in a small town. I am told that it is the custom here to give ministers and their families a ten percent discount on all purchases. I resent having to do this simply because it is custom. What is your advice?

Our advice is to charge the clergy and their families full price for everything they buy, so long as you feel this way. The custom you refer to was once almost universal throughout the land. It has been gradually disappearing. The churches

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on the
Prayer of
General
Confession



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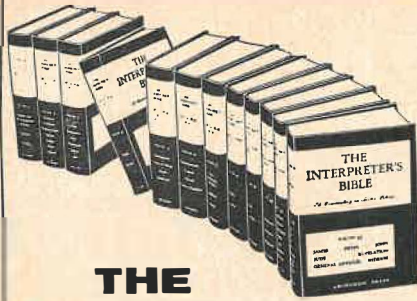
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LETTERS

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

Anglican Myth

It seems that month after month I read in Church periodicals that the Anglican Communion shows to a divided Christendom a workable system for uniting Protestants in one Church.

I feel it is time for someone to expose this myth. The Anglican Communion has given birth to: Methodists, Presbyterians, Congregationalists, Quakers, Baptists, Salvation Army, Reformed Episcopalians, various Spiritualist cults, Unitarians, Universalists, etc. The only popular movement within the Anglican Communion which did not split away was the Oxford Movement.

Can any other denomination boast of more fragmentation of itself?

(Rev.) JAMES BRICE CLARK
Rector, St. Barnabas Church
Omaha, Neb.

Sterling Wit

Hurray—for Bishop Sterling's guest editorial in the April 12th LIVING CHURCH. Maybe there's some hope for our "congregationalist" Church when a bishop can cram such penetrating thinking into such a small space, and so wittily too. (Each sentence should be followed by exclamation mark.)

THEODORE M. SWITZ
Chairman, department of lay action
Diocese of Chicago

Chicago, Ill.

Answer to Answer to Answer

I agree that it is good to see the Question Box again. I only hope that THE LIVING CHURCH staff has enough time to take care of it, especially the answers to the answers. We all want to get into the act.

"To 'get everybody into the act' of prayer

and worship" is part of your answer to the question [L.C., April 19th] about the frequent use of "The Lord be with you / And with thy spirit." A simple explanation, and I think a helpful one. However, you first said that many clergy use this salutation at the opening of the Eucharist "for no good reason whatever."

My reason for using it at that time is your reason for using it at any time. When I come into the sanctuary at 7:30 on Sunday morning, for example, a quick glance tells me that there are 20 or so people in the chapel; a few sitting, one or two taking off their coats, most kneeling in prayer.

I go to the altar, arrange the vessels, open the Missal, and step down to turn to the altar and pray the Collect for Purity: "Almighty God, unto who all hearts are open . . ." At that point those who were sitting kneel, those just entering move quickly into a pew, those praying look up suddenly. None of them get into the act of prayer and worship until halfway through the opening collect.

Unless I have greeted them with the ancient salutation, "The Lord be with you." They respond, "And with thy spirit," I hesitate a few seconds, and then we all worship together.

Not only that, but we have said "Good Morning" as Christians should at a point in the liturgy where, as you say, "some expression of mutuality between minister and people is needed."

(Rev.) S. H. N. ELLIOTT
Rector, St. Paul's Church

Watertown, Wis.

For Whom the Rule

The astonishing editorial, "Poverty USA," in your issue of March 15th goes a long way to explain why so few working people are a part of our branch of the Christian Church. Should not the rule, "No work, no eat," also apply to those who live on unearned incomes, perhaps within blocks of rat-infested slums? And I cannot believe that anyone is irredeemable.

The real issue is the millions of men and women who are unemployed and destitute because of our changing economy, who with their children are living in deprivation, some in degradation. We are collectively responsible for their plight. The thought is not new but requires repetition that only if we are nearer to finding the Lord in the hungry, in the maimed in mind or body, in the sick, and in the sorrows and needs of the young and of the old are we in any sense nearer to Him in worship.
ERNEST MILLER
Lansing, Mich.

I much appreciated your suggestion in the March 15th issue ("Poverty U.S.A.") that Christians once more take care of their own instead of sloughing off the responsibility to some government agency. But in my humble

Continued on page 20



For those who have wanted to know, the carved glass figure of the Good Shepherd which illustrated the article, "Clergy in Trouble," in the issue of March 22d, was done by artist Duncan Niles Terry. The figure is one of the panels in the doorway of the Good Shepherd Home, Allentown, Pa. The glass is carved by carefully guiding the nozzle of sandblasting equipment over the surfaces to be cut.

The Living CHURCH

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

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FEATURE

Camp for the Mentally Handicapped Betty Knapp 12

THINGS TO COME

May

3. Rogation Sunday
4. Rogation Monday
5. Rogation Tuesday
6. Rogation Wednesday
7. Ascension Day
9. Annual meeting, Anglican Society, Christ Church, Suffern, N. Y.
10. Sunday after Ascension
17. Whitsunday (Pentecost)
18. Whit Monday
19. Whit Tuesday
20. Ember Day
22. Ember Day
23. Ember Day
24. Trinity Sunday
31. First Sunday after Trinity

June

4. Board meeting, National Council of Churches, New York, N. Y., to 5th
7. Second Sunday after Trinity

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

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The Living Church

Rogation Sunday
May 3, 1964

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and the Thought of the Episcopal Church.

ALBANY

Church Destroyed

At 4:30 on the morning of April 8th, the Rev. Ernest B. Pugh, rector of Christ Church, Schenectady, N. Y., was awakened by what he thought was a light left burning in the church, 15 feet from his bedroom. When he reached the switch-box in the church, Fr. Pugh heard fire crackling and realized that the "light" was from flames in the building.

Fr. Pugh quickly left the church and called the fire department. More than 100 firemen battled the fire for about 3 hours, and the church was completely gutted. Only the outside walls and the basement were left. Only the ciborium containing the blessed sacrament, and some communion vessels, were rescued from the building. "It was remarkable," said Fr. Pugh, "that they were able to save the rectory."

Cause of the fire has not yet been determined, but any neglect on the part of the parish has been ruled out. There is suspicion that the fire was set. The church was valued at \$500,000 and percentage of damage has not been determined, but the destruction is nearly total. The parish had just recently completed a \$66,000 complete rehabilitation project.



Ruins of Christ Church, Schenectady: The "light" was from the flames.

CHURCH UNION

"Consultation" Sees Progress

by CARROLL E. SIMCOX

Any future united Church which is "truly Catholic, truly Reformed, and truly Evangelical" should include the "historic ministries of bishops, presbyters (elders), and deacons," it is declared in a statement unanimously adopted by delegates to the Consultation on Church Union held earlier this month at Princeton, N. J.

Participating in the Consultation were the Episcopal, Methodist, United Presbyterian and Christian (Disciples of Christ) Churches, the Evangelical United Brethren, and the United Church of Christ. The combined membership of these participating bodies represents one-third of American Protestantism.

On Wednesday evening, April 15th, spokesmen for the Methodist and Episco-

pal Churches declared that their respective bodies were not yet ready to participate in the drafting of a plan of union. The Rt. Rev. Robert F. Gibson, Bishop of Virginia, and Peter M. Day, Ecumenical Officer, spoke for the Episcopal Church's delegation. Bishop Gibson said, "We aren't that far." Mr. Day agreed, but expressed the feeling that the Consultation has made "real progress" and that a final decision will be made by the Episcopal Commission on Approaches to Unity at a meeting on May 11th. The nine Episcopal delegates to the Consultation are all members of the Commission on Approaches to Unity.

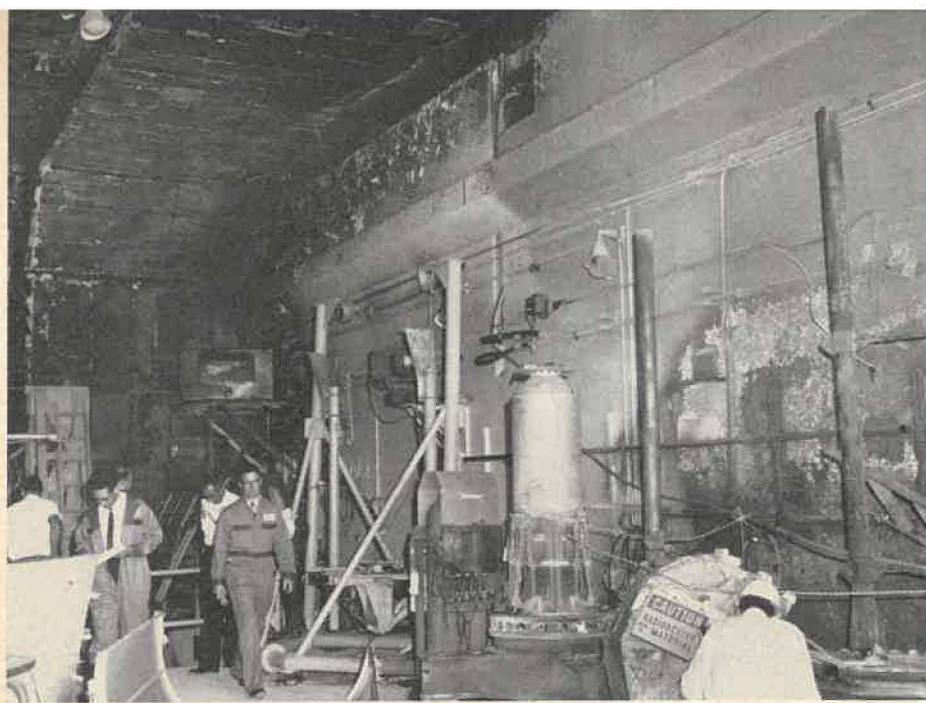
The Methodist objection to the drafting of a plan of union at the present was voiced by Charles C. Parlin, secretary of the Methodist Commission on Church Union. He mentioned two points in particular: the determination of Methodists to retain their present practice of admitting all Christians to the Lord's Table ("open Communion"), and Methodism's uncompromising opposition to alcohol and gambling. The Methodist Commission on Church Union will, however, ask the governing body of the Methodist Church, the General Conference, to allow the commission to continue its participation in the Consultation.

The Episcopal Commission on Approaches to Unity will inform the Gen-

eral Convention at St. Louis that it does not recommend involvement at this time in the drafting of a six-way merger scheme, but it will recommend continued participation in the Consultation.

Bishop Gibson has been elected Chairman of the Consultation [L.C., April 26th]. He said: "I would not have done this unless I sincerely believed that the Protestant Episcopal Church and its delegation to this Consultation intend to go forward with the original purpose of the Consultation, which is to find a way to the establishment of a united Church truly Catholic, truly Reformed, and truly Evangelical. In my opinion as chairman of the Episcopal Church's delegation, differences of viewpoint expressed by our delegation reflect no dissatisfaction with the work and progress of the Consultation, but only a judgment on the procedural time schedule of its work."

The Roman Catholic Church has two observer-consultants who are permanently representing the Vatican at this and future Consultations. They are the Very Rev. Msgr. W. Baum, vice-chancellor of the diocese of Kansas City, and the Rev. George H. Tavard, of Pittsburgh. They have hailed the Princeton Consultation as an encouraging step toward the ultimate reunion of all Christendom. Msgr. Baum noted that the same themes were being discussed at Princeton as are being dis-



Interior of spin test facility after a rocket engine ignited.

cussed by the bishops of his Church. He noted that "there seems to be emerging some kind of consensus that the ordained ministry is a gift of Christ to the Church. . . . The openness of discussion on episcopacy is hopeful."

The Consultation was formed in 1962 as a result of a call issued in 1960 by Dr. Eugene Carson Blake, chief executive officer of the United Presbyterian Church, for a new effort to form a united Church. Dr. Blake admitted, at the close of the Princeton meeting, that "the road ahead was not as clear" as he had hoped on coming to Princeton. He added: "But I continue to be as hopeful in general as any Christian ought to be."

Several reports on a variety of theological matters which divide the Churches were adopted by the Consultation. These reports contain the following affirmations, which were agreed upon by the participants:

"To the same ministry which was Christ's, He calls His Church. . . . As head of the Church, Christ gives this ministry to His people so that His ministry may be continued in each succeeding period of history and to each generation. . . . The entire people of God constitute the priesthood of the New Israel, sharing in Christ's priesthood, proclaiming the mighty acts of God in Christ Jesus, mediating Christ's atoning and reconciling work to the world. On the one hand, this means that every particular gift of ministry is given for the sake of the whole ministry of the people of God. . . . Within the community of His people, God calls forth an ordained ministry, which He gives for the life, growth, and mission of the Church. Neither the Church nor the ordained ministry can exist without the other."

Concerning Baptism, the Consultation said that it is "a divine ordinance or

sacrament and forms the visible basis of our unity. . . . Baptism is the act of Christ in His Church."

The Eucharist, it was agreed, "proclaims the reconciliation accomplished by the death and resurrection of Christ and the oneness of the redeemed community. . . . It is an enactment of the Gospel. . . . The Church is the 'celebrant' of the rite. . . . The minister who presides at the Table acts in the name of the Church as the spokesman and representative of Christ's ministry, of the corporate body, and of its historic ministry. . . . The Holy Communion is the presence of Christ who has come, who comes to His people, and who will come in glory."

The next session of the Consultation was set for April 5th to 8th, 1965, in Lexington, Ky. The major hosts will be the Disciples of Christ in their seminary at Lexington.

AT PRESS TIME

Bishop Roberts Dies

The Rt. Rev. W. Blair Roberts, retired Bishop of South Dakota, died quietly on April 23d, after a short illness.

Bishop Armstrong Dies

The Rt. Rev. J. Gillespie Armstrong, Bishop of Pennsylvania, died of a stroke in his home at Bryn Mawr on April 23d. He was 63 years old.

Bishop Armstrong had served the diocese of Pennsylvania as diocesan for nine months. He was consecrated as Bishop Coadjutor of Pennsylvania in 1960. He is succeeded by the Rt. Rev. Robert L. DeWitt, who became bishop coadjutor on April 1st, having been elected last December. Bishop DeWitt came from Michigan, where he was Suffragan Bishop.

Bishop Armstrong is survived by his wife, Louise McKelvey Armstrong; a stepdaughter, Mrs. Richard Ketchum, the Bronx, N. Y.; and two step-grandchildren.

SPACE

Churchman Dies of Burns

John W. Fassett, 30, a communicant of Holy Trinity Church, Melbourne, Fla., was the second man to die of burns received in an explosion at Cape Kennedy [see cut] on April 14th [L.C., April 26th]. With burns over 80% of his body, he was removed from the Patrick Air Force Base Hospital and flown to Brooks Medical Center in San Antonio, Texas, where he died April 18th. He is survived by his wife, Sally Ann, son, Eric, a brother, Robert James, a sister, Patricia, and his mother, Mrs. Winfred Fassett.

SOUTH FLORIDA

Peace Marchers

by ELAINE MURRAY STONE

Students from two Episcopal colleges were among the "Peace Marchers" demonstrating at the entrance to Cape Kennedy on April 19th. It was a clear, sunny afternoon and families were taking the now popular Sunday tour through the Cape over a policed road from which the gantries are clearly visible.

Along the sides of the road leading to the south gate were ten men and women, white and Negro, holding placards for the tourists to see.

Some of these read, "We are walking to Cuba for Peace," "End Nuclear Tests Now," "Quebec-Washington-Guantanamo Walk for Peace," and "Stop Missiles Now."

A young woman from Montreal was handing out leaflets as the cars drove up. These contained three sheets of paper, one addressed "to you who visit Cape Kennedy," which says, in part, "Should the problems of space take up so much of our country's energy, talent, work, intelligence, and money for the development of weapons of destruction such as the Atlas, Titan, Minuteman and Polaris? Do you wish to build a world in which people at best achieve a false sense of security because they fear one another's weapons? We ask you to stop the missile race."

Of the other sheets one is entitled, "We're Walking to Cuba," explaining their reasons for the walk, and the other explains that the people are both "Peace Walkers" and "Freedom Walkers." These papers are put out by the "Committee for Nonviolent Action," New York, which is backing and financing the expedition.

The leader, Bradford Lyttle, 36, of Connecticut, spent a total of 56 days fasting in the jail in Albany, Ga., where the freedom marchers were held



This hole in the ground is certainly "not a thing of great beauty," as Garret Conklin, vice-dean of the Church Divinity School of the Pacific, Berkeley, Calif., comments, but it is "the newest thing that is happening at CDSP." From this hole is steadily rising a new million-dollar dormitory-refectory-lecture-room complex.

early this year. He and I discussed the physical and spiritual aspects of fasting. Physically they suffered very little from actual hunger pangs as they engaged in no activity, but just lay on the bunks. However, they had bleeding gums caused by scurvy, constipation (later when they resumed eating they all had diarrhea), sore joints, faintness on arising suddenly. Some of them saw strange colors and lights, and had eye and ear disabilities with disorientation. "The third week," Mr. Lyttle said, "when real starvation sets in, you become hypersensitive, can't sleep, nervous, with your mind constantly thinking. This is an instinctive survival reaction caused by excessive secretion of the adrenal gland."

He told me that he had experienced deep spiritual understanding and that matters which before had been abstruse became clear and simple.

A city doctor in Albany, Ga., gave them vitamin injections every other day after the first week as the city fathers became worried that they might die and bring them adverse publicity.

Among the marchers was Robert Sweitzer, 22, a communicant of the Church of the Advent in Chicago. He is the son of Mr. and Mrs. Bernard Sweitzer, communicants there also. His cousin is the Rev. Richard Crist, rector of the church in New Lenox, Ill.

Robert has been a student for four years at Shimer College, and has worked on the national staff of the Student Peace Union. He spent a great deal of time organizing peace groups and failed to

pass several courses at Shimer and was unable to graduate.

Behind him was a young girl whose long black hair whipped about her face in the breeze. She was Candy Kricker, 17, a student last fall at Bard College. Her major there is art and she has a leave of absence to go on the Freedom March and will resume her studies there next fall. Of Jewish parentage, Candy is an agnostic. She told me of fasting 28 days in the jail in Albany, Ga. She said, "We can't just leave these things up to God. We have to help."

ENGLAND

Pooling Resources

In what is regarded as a significant move in the pooling of church resources, Anglican and Presbyterian congregations in London are to worship in the same church. A Presbyterian church in the Woolwich area of Greater London is to be demolished and the site cleared to build a youth center in which the two congregations, along with the YMCA, are cooperating. Presbyterians will worship in the Anglican parish church. A Presbyterian minister and an Anglican vicar will form a team to manage the church when it becomes a joint place of worship. [RNS]

LAYMEN

Mr. Crane Dies

Mr. Edward M. Crane, president of the publishing firm Van Nostrand Company, Inc., and prominent Churchman who played an important part in the development of Seabury Press, died on April 13th while on vacation at Delray Beach, Fla. The Rt. Rev. Arthur Lichtenberger, Presiding Bishop, chairman of the board

of trustees of the Seabury Press, said:

"As a member of the board of trustees since 1955 and as chairman of the executive committee since 1957, Edward M. Crane had an exceptionally significant role in the development of the Seabury Press. Drawing on his long and varied experience in publishing, Mr. Crane gave freely of his time and counsel so that the official publishing house of his Church could become established on a sound and imaginative basis. We shall all miss him greatly."

Mr. Crane, a resident of Red Bank, N. J., was born in 1806. He is survived by his wife, a son, and a daughter.

FLORIDA

Follow-up

Later in the same week that Mrs. Malcolm Peabody failed to attend a service at Trinity Church, St. Augustine, Fla., because the service was cancelled [L.C., April 12th], a less-publicized effort at integration of the church was successful. The Rev. Robert Derr, rector of the Church of the Advent, Medfield, Mass., went with two Negro friends and seven local parishioners to a week-day service.

On April 12th, the Rev. John H. Snow, assistant minister at Christ Church, Cambridge, Mass., and Mr. Edward Chase, a Negro vestryman of Christ Church, attended a service at Trinity Church with local Negro friends and were not only admitted to the service but also invited to the coffee hour afterward.

When they left the coffee hour, a white man attacked a young Negro walking home with them, injuring him slightly. When Mr. Snow said to the injured man that he regretted that his presence and that of Mr. Chase had apparently caused the attack, the response was, "No, you mustn't take that attitude. We are thankful that you are here. Things have been much better since you northerners have been coming down here. We hope that more will come in the future."

SEMINARIES

Dr. Nes Retires

Announcement has been made of the retirement of the Rev. William Hamilton Nes, professor of homiletics at Seabury-Western Theological Seminary, Evanston, Ill., on August 31st. Dr. Nes, who is also lecturer in pastoral theology and sub-dean, has been on the faculty since 1953.

He has had a distinguished career both as an educator and as a preacher. In 1954, he was selected as the George Craig Stewart lecturer in preaching at Seabury-Western, and in 1952-53, he was named annual lecturer in preaching.

From 1947 to 1952, he was dean of Nashotah House Seminary, Nashotah, Wis. From 1927 to 1947, he was dean of Christ Church Cathedral, New Orleans,



Dr. Nes: Retirement announced.

La., and now holds the title of dean emeritus. He is also an honorary canon of St. James' Cathedral, Chicago. From 1921 to 1925, Dr. Nes was rector of Holy Trinity Parish, Collington, Md.

He received the A.B. degree from Harvard University in 1918, the B.D. from the Virginia Theological Seminary in 1921, and a Diploma in Theology with Distinction from Oxford University in 1926. He was ordained deacon in 1920 and priest in 1921.

Three honorary degrees have been conferred upon him. In 1939, he received the D.D. from Virginia Theological Seminary; in 1942, the D.C.L. from Nashotah House; and in 1947, the LL.D. from Tulane University.

Dr. Nes served six times as a deputy to the General Convention.

He is author of *The Breach with Rome, What Is the Episcopal Church?, The Excellency of the Word*, and he is a contributor to *Preaching the Christian Year* and *The Liturgical Renewal of the Church*.

Dr. and Mrs. Nes live in Evanston. They plan to move to their home in Hendersonville, N. C., in June.

ORTHODOX

Church and State

Eleven Greek Orthodox dioceses throughout Greece are operating without bishops because of a long disagreement between the Church and the national government.

The government, claiming support of the general public, has refused to endorse a plan whereby the Church would assign prelates now working in other dioceses to the vacant bishoprics.

The state insists that it will approve only the election of new bishops, while the Holy Synod of the Orthodox Church in Greece favors "transferability." [RNS]

BRIEFS

RESIGNATION: The Rev. Canon L. John Collins, dean of St. Paul's Cathedral, London, England, resigned as chairman of the Campaign for Nuclear Disarmament. Canon Collins, who has been chairman since 1957, said that while he still believed profoundly in the aims of the movement, he did not feel he had the time and energy to give to campaign affairs.



NASA PICKS CHURCHWOMAN: Dr. Jeanette Piccard, President and chairman of the board of St. Paul's Episcopal School in St. Paul, Minn., has been appointed a consultant to NASA's Manned Space Center at Houston, Texas. Dr. Piccard is a recipient of the Clifford B. Harmon International Trophy for her balloon ascent to 57,579 feet with her husband, the late Swiss-American balloonist and scientist, Dr. Jean Felix Piccard, in 1934. She will advise Dr. Robert R. Gilruth, Manned Spacecraft director, in the development of a public information program at the M.S.C. Dr. Piccard earned a B.A. from Bryn Mawr, an M.A. from the University of Chicago, and a Ph.D. from the University of Minnesota.



FULL HOUSE: Recent commencement ceremonies at St. Paul's (Rikkyo) University in Japan had to be held in three shifts because of the record number of graduates.

Among post-graduate degrees awarded were the Ph.D. in theology to the first woman to receive it from the university, and the Doctor of Humanities (honorary) to Mr. Douglas W. Overton, executive director of the Japan Society in New York, and honorary librarian and professor emeritus of St. Paul's.



NEW BISHOPS FOR UGANDA: The appointment of two new bishops has been announced by the Church of Uganda. It is hoped that they will be consecrated in June. They are the Rev. Canon Silivano Wani, secretary of the diocese of Northern Uganda, who has been appointed Assistant Bishop of Northern Uganda, and the Rev. Canon Dunstan Nsubuga, dean of Namirembe Cathedral, who has been appointed as Assistant Bishop of Namirembe. Canon Nsubuga studied at Virginia Theological Seminary.



CORRECTION: The director of the "Parish - Sponsored Theater" of Zion Church, Avon, N. Y. [L.C., March 15th] is Mr. Thomas M. Bohrer, not Norman Bohrer. The gremlin that lives between the lines must have gotten him mixed up with the Rev. Peter Norman, who is rector of Zion Church.

SPRINGFIELD

Advance Enthusiasm

The Rt. Rev. Albert A. Chambers, Bishop of Springfield, in commenting on the Episcopal Advance Fund Campaign of the diocese, said, "The enthusiasm of our membership for any single cause has never been greater."

After five successful area rallies, the campaign has reached its final phase: the local parish level.

Congregations are being presented with the four major causes to be underwritten by the advance fund: establishing and strengthening new churches; expanding the Church's ministry at the University of Illinois and other universities; improving the diocesan conference and retreat center at Camp Seymour; and building a new diocesan center in Springfield.

The minimum goal of the Advance Funds Campaign is \$500,000. It is hoped that more than 60% of the half-million dollar goal will be realized by the solicitation of advance gifts. The remainder will be raised by every-member canvass.

ANGLICAN SOCIETY

Meeting to be Held

The annual meeting of the Anglican Society will be held at Christ Church, Suffern, N. Y., on May 9th, beginning with Morning Prayer and Eucharist at 10:30 a.m. Celebrant will be the Rev. Francis F. E. Blake, rector of Holy Communion Chapel in Philadelphia; preacher will be the Rev. Carroll E. Simcox, editor of *THE LIVING CHURCH*. Presiding at the Eucharist and at the meeting which follows will be the Rt. Rev. Earl M. Honoman, Suffragan Bishop of Harrisburg and president of the society.

A special committee, which has been at work throughout the past year, will report at the meeting on its assignment to restate the goals and aims of the Anglican Society. The present official object of the society is "to promote and maintain Catholic faith and practice in accordance with the principles of the Book of Common Prayer."

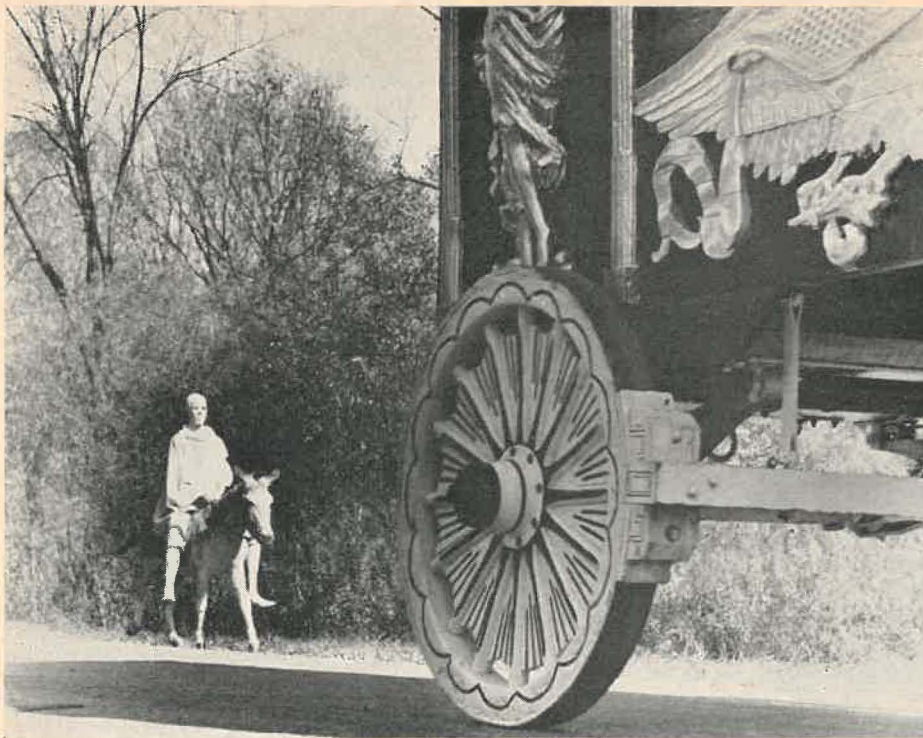
PRAYER GROUPS

Seminars New

The annual Prayer Groups Conference took place on April 11th, at Calvary Church, Pittsburgh. The Rt. Rev. Austin Pardue, Bishop of Pittsburgh, opened the day with the celebration of the Eucharist. The Rt. Rev. Everett Jones, Bishop of West Texas, conducted the conference.

A new feature of the conference this year was the holding of five seminars, these took place in the parochial school rooms of the Roman Catholic Church across the street from Calvary Church, thanks to the cooperation of the pastor

AROUND THE CHURCH



Clown figure from *Parable*: A message "in a different form."

of the Roman Catholic Church and the rector of Calvary Church. Another feature was a seminar for clergy held by Bishop Jones at the same time.

There were present representatives from dioceses throughout the nation, a large group from parishes of the Pittsburgh diocese, and many members of other Communion.

WORLD'S FAIR

Controversial Film

Parable, a 22-minute color film featured at the Protestant and Orthodox Center at the New York World's Fair, has caused controversial opinions among both clergy and laymen. The president of the World's Fair, Robert Moses, said: "Perhaps I should tell you, for what it is worth, that the staff of the Fair have grave misgivings about the propriety, good taste, and validity of the film presenting Jesus as a clown. Of course we do not claim any right of censorship in this field and we realize that this particular symbol has been the subject of much earnest consideration in your ranks. However, most of our people at the Fair still hope you will reconsider."

Mr. Rolf Forsberg, writer-director of the film, said of the clown representation: "He is a Christ-image. He may be an objective Christ or a Christ-image in us."

The Rev. Dr. Dan M. Potter, executive director of the Protestant Council of the City of New York, said that the steering committee of the Council set out as an objective to try to present the message "in a different form." "It is a trigger

instead of a target," he said, and "we intend to show it at the Fair."

The Rev. Charles H. Graf, rector of St. John's in the Village, New York City, said: "It offended me. I can't believe that parents would like their children to see that kind of entertainment."

The Rev. Dr. Arthur Lee Kinsolving, rector of St. James Church, New York City, and president of the Protestant Council, congratulated the writer of the film, Mr. Rolf Forsberg, after the preview showing.

The picture, which was previewed April 13th, opens with carnival music.

JERUSALEM

Dean Appointed

The Rev. David Cree Stewart-Smith will be installed as dean of the Collegiate Church of St. George the Martyr, Jerusalem, Jordan, the cathedral of the Archbishop in Jerusalem, on June 14th. Fr. Stewart-Smith will be the first dean, since the work was previously handled by the archbishop and his assistants.

Upon his arrival, Fr. Stewart-Smith will also take over the administration of St. George's Theological College, until the arrival of a successor for the Rev. Canon Felix V. A. Boyse, who resigned in April. The new dean was founder and warden of the Training Center for Theological Students at Brasted, Westerham, Kent, England, a school to prepare older men for the ministry.

The Rev. Canon John D. Zimmerman, American chaplain, has been acting sub-dean since last October and acting principal of the college since April.

The annual meeting of the Church Historical Society will be held on Friday, May 8th at the Church Historical Society Library, Austin, Texas. Several amendments to the by-laws will be proposed.

St. Peter's Church, Redwood City, Calif., celebrated its 100th anniversary recently, making it the oldest Episcopal parish in San Mateo county. Earlier this year the church celebrated with a gathering that featured Bishop Pike and the Rt. Rev. Msgr. Joseph D. Munier, pastor of Our Lady of Mt. Carmel as featured speakers.

The Rev. Charles Osborn, rector of St. Mark's Church, Portland, Ore., presented a collection of early letters and land documents to the Rt. Rev. James W. F. Carman, Bishop of Oregon, for the diocesan archives, during the first conference of parish and mission historians held at the Bishop's Close, April 7th. The collection covered the period of the episcopate of the Rt. Rev. Charles Scadding (1906-1914). Louise Clark, diocesan historiographer, said that the documents filled a wide gap in the history of many of the parishes and missions of the diocese.

Martha McCrory, director of the Seawanee Summer Music Center, has announced her faculty for the eighth season of the intensive training session for gifted young musicians on the campus of the University of the South. Dates for this summer are June 22d through July 26th. Richard Bales, conductor of the National Gallery Orchestra, will be guest conductor.

As in previous seasons the music camp will present week-end concerts by students and faculty in Guerry Hall. The season will end with a four-day festival.

At the annual meeting of the Guild of All Souls, held at St. Paul's Church, Washington, D. C., on April 4th, all officers and members of the Council were reelected for the coming year.

The Living Church Development Program

Contributions currently received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters.

Contributions from readers are acknowledged by individual receipts and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$2,753.80
Receipts Nos. 4709-4784, April 10-22 520.00

\$3,273.80

The Living Church

Letter from London

This page, happily, is not chained to a deadline's chariot. We should, of course, always be happy to get a world beat on a good story, but we must usually leave that to the agencies (the Reuter Hq. is a few lengths from my door while U.P., Extel, and the rest are within a couple of hundred yards, so I know their capacity). We are more concerned with the significant and seminal than with chasing the tail of the sensational.

Significant, surely, is the fact that on Good Friday the Bishop of London, Dr. Robert Stopford, stood in a unique Methodist pulpit and preached a magnificent sermon of reconciliation.

Clad in a simple cassock and a D.D. gown, Dr. Stopford was an impressive figure in the very pulpit in which Wesley had preached when in 1788 he opened this building and made it the mother church of world Methodism.

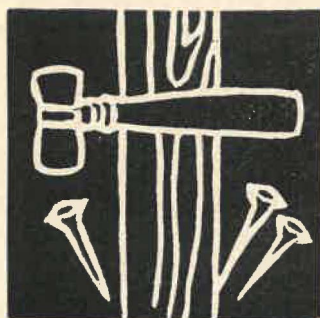
"One hundred and eighty years ago," the bishop began, "a Bishop of London rejected John Wesley's plea that he should ordain one of his followers for service in North America and so brought about the schism which Wesley himself had sought to avoid. In Wesley's own words, 'Being now clear in my own mind, I took a step which I had long weighed in my mind and appointed Mr. Whatcoat and Mr. Vesey to go and serve the desolate sheep of America.'

"Whatever be the outcome of the present proposals for restoring the unity between the Church of England and the Methodist Church which ought never to have been broken, we have come so far together that we know that the restoration of that unity is the will of God who will bring it to pass in His own time. . . . If as individuals and as Churches we are not united to Christ then any schemes of reunion are nothing more than ecclesiastical politics. If we are united to Christ then we already possess the unity with each other which we must strive to express in terms of Church order. . . . We are learning from each other that there are no short cuts to the physical union of our Churches, and that the deep sincerity

with which our predecessors held the differences of principle which led to our divisions must be matched by an equal sincerity in the resolution of those differences. But we may believe that our unity with Christ is making that new world in which there can be no doubt of the outcome. On Good Friday we realize once more that our unity with Christ and with each other begins at the foot of the Cross. . . . As we try to fulfill our work of reconciliation in the healing of the wounds of Christendom, the lesson of Good Friday is one we must never forget. If reunion was easy it would not be worth while. There is a price to be paid for every step we take together."



From reconciliation between Christians to reconciliation in a wider sphere: Dr. Michael Ramsey, Archbishop of Canterbury, chose Holy Week as the time to make a public statement to the London Diocesan Council for Christian-Jewish understanding: "It is always wrong when people try to lay the blame upon the Jews for the crucifixion of Jesus Christ. In the event, the Roman governor was no less responsible for what happened. The important fact, however, is that the crucifixion was the clash between the love of



God and the sinfulness and selfishness of the whole human race. . . . It is for no one to point a finger of resentment at those who brought Jesus to His death, but rather to see the crucifixion as the divine judgment upon all humanity for choosing the ways of sin rather than the love of God."



And one more example of reconciliation: For many people Coventry Cathedral, in the rebuilding of which the nation which once bombed it has had such a share, is a symbol of that bringing-back-into-harmony which is reconciliation's essence.

Since 1940, when the cathedral was destroyed, the Charred Cross has stood in the bin of sand in which it was thrust by the workman who made it. Formed

from two 14th-century half-burnt beams tied together with a piece of wire, it readily became and has remained a declaration that Christians look through the crucifixion to the resurrection. Thus has the cathedral proclaimed that the wounds of history can be healed by forgiveness and understanding.

Now, for the first time, that Charred Cross has been removed from its rough and ready container and has crossed the Atlantic by Pan-Am jet to take its place as the centerpiece of the Protestant and Orthodox Pavilion at the New York World's Fair. It will remain in the United States for two years, during which time it has been replaced at Coventry by an exact replica.

The taking down of the cross at Coventry was called a "demission" and the word was carefully defined as "the act of letting go or giving up an honor or title or dignity or prerogative or precious possession." Present to mark the occasion were the Bishop of Coventry, Dr. Bardsley, the Provost of Coventry, the Very Rev. H. C. N. Williams (who accompanied it to New York and handed it over to the Rev. James Kennedy, rector of the Church of the Ascension and secretary of the exhibition committee), the chapter of Coventry Cathedral, ministers of Coventry Free Churches, the warden of the Coventry International Centre, and brothers of the French Protestant Community at Taizé.



It is just a year since That Book was published by Dr. J. A. T. Robinson, Bishop of Woolwich. This page is wise enough not to set out to assess the effects of *Honest to God*. But it can make a few remarks.

Sales are now well over a half million and it has been translated into several languages. Royalties have grossed more than £10,000 and they have all gone to a charitable trust set up by the bishop.

He has commented, "A great deal of the original panic reaction has now subsided. I find the divisions created by the book are not between denominations but run across the middle of them. I now have far more openings with the Roman Catholics than I ever had and a similar reaction from Reformed Churchmen. The French edition has been published by Roman Catholics.

"A great deal has changed over the year and I feel less out on a limb than I did six months ago. The Church of England has come to live with the new ferment." Dr. Robinson added that he felt his book was only one factor in this.

Dewi Morgan

THE ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A Province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

May

3. Guildford, England
4. Haiti
5. Harrisburg, U.S.A.
6. Hereford, England
7. (Ascension Day)
8. Hokkaido, Japan
9. Honan, China

A diocese prov

Camp for

by Betty Knapp

**Camp Allen,
August, 1963**



ne Mentally Handicapped

One hot August morning last summer a bus, loaded with 40 young people and their counselors, rolled into the grounds of Camp Allen, owned and operated by the diocese of Texas. The youngsters, aged ten and over, were all mentally retarded and this was to be the first residential camping experience for many of them.

It was the first experience with such a group for the permanent staff of the camp—this unique and imaginative collaboration between the diocesan camps and conference committee and the Houston Council for Retarded Children, a parent organization and a United Fund agency. Camp staff included superintendent, dietitian, cooks, nurse, leaders of crafts and water activities. The council furnished the program director and trained counselors—and the children!

It may have been the first direct contact with the Church for some of them, though no one asked their creed or lack of it. The visual evidence of the Church was there in the lovely, small chapel at the entrance of the camp and the tall cross on the bluff where the children played each day. Simple blessings were said by the counselors at individual tables in the dining hall. Christian compassion was all around them: in the madonna quality of the young counselor holding a hurt child; in the tall college athlete stooping to help a young man his own age who has been dwarfed in stature and mental abilities since birth; in the gentle encouragement given an 11-year-old to really try to chew solid food.

Compassion had earlier prompted a vague plan for the holding of such a camping program by the diocese. The vague plan became an accomplished fact when the diocese was made aware of a community agency's great need for a camp site. And the accomplished fact was the most exciting and rewarding experiment in the history of Camp Allen. The reaction of one layman was an enthusiastic, "Any diocese could do it!"

Mr. Gus Dausat, superintendent of the camp, has watched campers of all ages and backgrounds come and go, summer after summer, for years. Without hesitation, he said, "These kids outshine all the others in manners and behavior. And I know they are having a good time, not

because they tell me, for most of them don't talk very well, but by their faces and actions."

The routine of the period varied little from a normal one. Campers' duties included cleaning their own cabins and the dining tables. They enjoyed swimming especially, but also crafts, nature study, baseball and volley ball, music, dancing, picnics and crabbing. And the eating! Mrs. R. H. Theis, dietitian, said, "There's nothing wrong with their appetites. I am still cooking for 75, with only 60 here, and nothing comes back to the kitchen. I didn't change my menus, I just cook the food longer for softness. And one of the boys did something which no camper has ever done before—he turned off the fans when everyone was finished." It turns out that that is one of Billy Joe's jobs at the Sheltered Workshop where he is training.

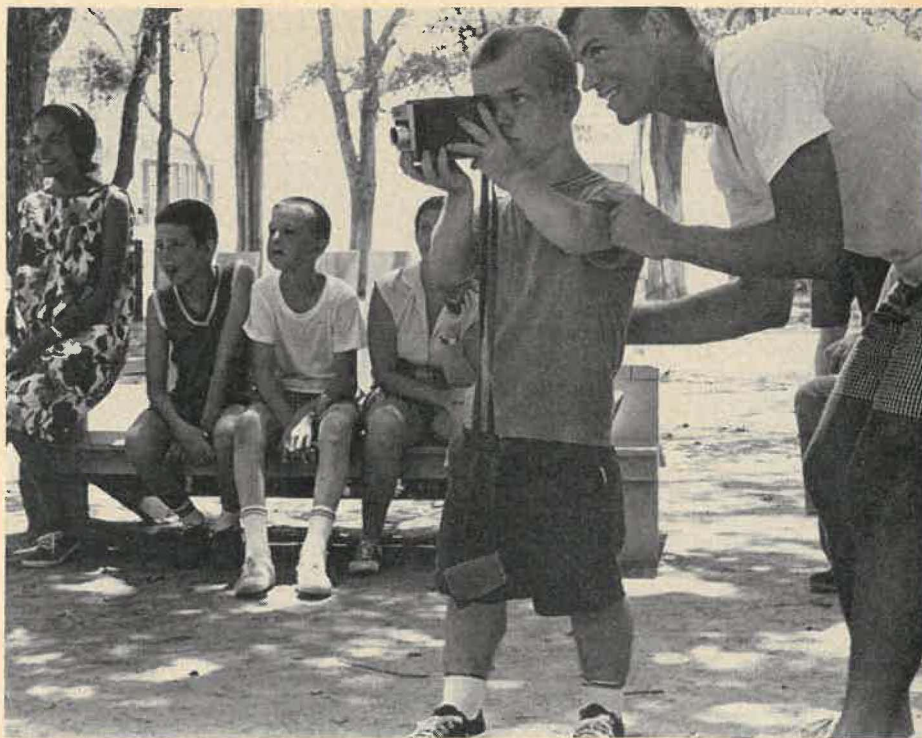
The Episcopal Church in the diocese of Texas was bearing witness among the mentally deficient and their families, people to whom such Christian compassion has been denied too long. Ignorance and misunderstanding about mental handicaps

has caused undeserved neglect. The mental and physical disabilities of those afflicted not only lack the natural and immediate appeal of other disabilities, but often repel those who do not understand.

The majority of the mentally retarded should and must remain at home. Individual states are providing more and better residential care, but the most enlightened states can care for only about 5% — the most severely retarded and neediest cases. The special needs in the care and training of those remaining at home are a community problem involving the Church as part of the community.

And where is the Church? Pitifully few churches are attempting to satisfy the most simple needs of such children and their families within their own parishes. Even fewer are seizing the opportunity to go out into the world in a concern for unmet needs or a willingness to cooperate with established agencies. A large industrial firm advertises as its goal, "Find a need and fill it." Can the Church afford to be less enterprising in social ventures?

Some parishes are already at work. St.



Children at Camp Allen, Baytown, Texas, in August, 1963.

Peter's Church, in Brentwood, a suburb of Pittsburgh, saw an unmet need and established classes for pre-school retarded children in 1958 as a community service. That same year, the United Mental Health Services of Allegheny County and a United Fund Agency requested co-sponsorship of the pilot project. A volunteer program was later developed which includes individuals and community organizations. St. Peter's program has become a model in pre-school education, and presents an excellent demonstration of community planning. Gradually, the UMHS will withdraw as co-sponsors, but St. Peter's is attempting to make this a diocesan project by enlisting interest and aid beyond the parish.

In the heart of Washington, D. C., St. John's, the famous "Presidents' Church," has aligned itself with the training of the mentally deficient through St. John's Development Services for Children, an outgrowth of its Orphanage Association founded in 1868. Since 1957 it has offered a program for those children with perceptual and behavioral disabilities who cannot be accommodated in existing public school classes. Endowments provide part of the income but the parishioners of St. John's and many interested volunteers add their gifts and talents.

An example of realistic adjustment to the community's changing needs is the Sheltering Arms, a day-school and research program for mentally retarded children in Minneapolis. This is a Church-oriented private charitable organization whose board of directors and men's advisory board are both composed entirely of Episcopalians. Founded as a home for orphans in 1882, it became a hospital for the treatment of children with polio in 1942. Its current program, begun in 1955, is an unusual cooperation with the Minneapolis public schools. The Sheltering Arms provides the grounds and buildings, maintenance, and top professional staff. The schools provide teachers and consultants, class-room equipment and supplies, and transportation. The state of Minnesota, through aid to special classes, plays its part. And the Episcopal Church is there through its individual members.

Here are four—a diocese, two parishes, and a Church-oriented charitable organization—which have shown concern for the mentally deficient by positive action. Are there others which have made commitments in talent, time, and money to these handicapped ones? I would hope so. There is a great potential in our large city and suburban parishes. Many of the Church's institutions in urban areas must deal with mentally retarded individuals daily. Are they getting support from local parishes in the difficult resolution of the problems which arise?

Services to the mentally retarded can be given even with limited funds and staff. A parish, first of all, must provide for its own. It must know the resources



Above: Children of the Sheltering Arms, a day-school and research program for mentally retarded children in Minneapolis. Right: Children and volunteers leave St. Peter's Church, Brentwood, after a service.



available in the community. It must learn to understand the devastating family experience which the presence of such a child causes—emotionally, socially, and financially.

Imagination and concern will discover many ways to fill unmet needs. Foster-home plans need to be developed, whereby selected Church families would accept mentally deficient individuals for limited periods on reputable referrals. Many circumstances require the removal of such a child from a family situation, or the placement of a young adult in another community while he is training in a workshop situation, for example.

Clothes are needed to prepare children for attendance in a special class or state school. A scholarship fund should be

developed to provide such training. Most local parent organizations are struggling to provide facilities not existing in the community. Let them know you are interested. Christmas gifts are needed at state schools for children whose families cannot provide such gifts.

We, who are the Church, must become, in Christ's word, a "neighbor" to them. A brief orientation before the session at Camp Allen did not prepare the staff for the enthusiasm and joy with which these young people became their neighbors. Day by day, the staff came to understand that these children with such abundant and outgoing love were themselves loveable and of individual worth. Where, but from God, came this love—for the giver and the receiver?

Vote of Confidence

There are still some Episcopalians who do not entirely trust their Church's Commission on Approaches to Unity to represent this Church to others as it really is.

The feeling of the suspicious ones is that when these suave ecclesiastical diplomats meet at the summit with their opposite numbers from the Methodist or Presbyterian or Roman Catholic camp, they tend to minimize the differences and the difficulties. The plain truth is that in years not very far past there have been such summit meetings at which our representatives, and those of other Christian bodies, have let their enthusiasm for union blind them to the difficulties which are there for plain Churchmen.

Episcopalians and Presbyterians may both use the term "presbyter," but they don't mean exactly the same thing by it. Episcopalians and Roman Catholics both call themselves Catholics, but they don't mean the same thing by those words. Nor are all the real differences and difficulties merely semantic, by any means.

The theologians and ecclesiastical statesmen who officially represent us in negotiating with other Churches may indeed have an inveterate temptation to seek union by verbal formula. Let us say then that on this score they will always "bear watching." But we submit that the behavior of our representatives at the Consultation on Church Union, just completed at Princeton, should be encouraging to us all. From the report of this meeting [see page 6], we feel justified in saying that our Commission on Approaches to Unity has kept faith with the Episcopal Church while at the same time carrying out its task of reconciliation and true meeting with others in Christ. There are always other Christians

present at such meetings who are very impatient with the Anglican insistence upon the historic episcopal ministry. This reaction makes it necessary for our representatives to be patient, winsome, humble, and also uncompromising on the principle itself — not an easy assignment.

It must have been specially difficult for Dr. William J. Wolf, a professor at the Episcopal Theological School, to convey tactfully but unambiguously to the Consultation that in the view of the Episcopal Church all union negotiations must be within the framework of the "historic episcopacy," including the acceptance of the three-fold ministry of bishops, priests, and deacons. "This statement has to be presented if we Episcopalians are to approach this Consultation responsibly," Dr. Wolf said. Evidently he and his colleagues made their point persuasively, for the official report of the Consultation expresses a most encouraging hospitality to the idea of the historic ministry as a basis of reunion.

We believe that when our representatives do their job so faithfully, honestly, loyally, and lovingly, they merit our trust — and our thanks.

"They Cannot Recompense Thee"

Would it be wrong to say that the ultimate test of any compassion which would qualify as Christian compassion is its willingness to spend itself upon those people who can never in any way repay in kind, or who can never in any way make it seem "worth-while" from the standpoint of results obtained? We think not. In fact, here is our text:

"When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy

Coming!

in the Spring Book Number, May 17th



ANGELS and ANGLES

a column by Thomas Van Brandt Barrett

rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" [St. Luke 14:12-14].

No Christian should need any interpreter other than his own conscience and common sense to understand this parable of Jesus. In it the mind of the Master becomes luminously clear.

On page 12 in this issue, in a story labelled, "Camp for the Mentally Handicapped," you will read of some Christians in Texas, Pennsylvania, Washington, D. C., and Minnesota who have acted upon our Lord's teaching in their loving ministry to mentally handicapped children. This is good news from these few places. But that this should be "news" at all is bad news about us Christian Churchmen in general.

Most of us will act and give sacrificially to help the child whose only handicap may be a bad home, or no home at all, who is himself bright, promising, teachable. Why not? This lad might be President of the United States one day—or at least President of United States Steel. In that happy event, it would be so gratifying to be able to say, "We helped give him his start in life!"

But when it comes to constitutionally handicapped children, who are mentally, emotionally, or physically below average, we tend to feel very sad about their plight—and simply leave them to the right institutions.

This may seem to us the only "practical" or "realistic" course. In that event, our Lord's parable, quoted above, is not practical or realistic—only holy, only divinely right. And we are called to this holiness of true compassion, not to "practical realism."

Almost every diocese and missionary district of the Church has a summer conference center and programs for its children and young people. How many of them,



apart from Texas, have a conference especially for handicapped children? We wish we could ask another question: "Is there any diocese which does *not* have such a conference?"

Most dioceses and districts have diocesan departments of youth work. Much is done for the normal and privileged children, all of whom, as our Lord puts it, can recompense us. There remain those children, equally dear to God, who cannot recompense us. From their ranks will come no presidents, no priests, no Junior League ladies, no distinguished Churchwomen.

There is only that "resurrection of the just." And our present duty to the least of these, Christ's little brothers and sisters.

Saving for Depression

Has the National Council of the Church any Christian business saving money for a possible future depression? Obviously it so believes, for this it has decided to do. One of our readers, in a Letter to the Editor published on page 20 of this issue, does not so believe. She quotes our Lord's counsel to be not anxious for the morrow (St. Matthew 6:34) in support of her position. And in so doing she quotes what is surely one of the most perplexing texts in the Bible.

First, let us say that it is always refreshing to hear from somebody who knows the Bible well enough to quote it. And in this case the Bible is quoted relevantly. If the National Council is indeed disobeying the Lord's precept in this matter it should reconsider and change its policy.

Our reader appeals to the Scripture, and to the Scripture we go. As we read this passage in the Sermon on the Mount we get the impression that Jesus is not condemning a wise and prudent planning for the morrow. He is condemning the apparently far-sighted but actually short-sighted policy of spoiling today by brooding over tomorrow. God gives us one day at a time, and *only* one day, which is today. Tomorrow is probable at best. Moreover, to borrow trouble for tomorrow, by expecting the worst, is to make trouble for today by making us miserable with foreboding. Such, we think, are some of our Lord's assumptions.

There is wry humor in this saying of Jesus. He personalizes tomorrow and says: "Don't *you* do tomorrow's worrying—let *tomorrow* do that!" The implication is: Haven't you enough to worry about right now? His saying is, then, a gentle but mordant reduction-to-absurdity of a familiar kind of worry-wart philosophy which too commonly passes for prudence in our world.

To quote this particular saying of Jesus as a condemnation of any and all prudent anticipation of the future is, we think, to misapply it. Elsewhere in the Gospels, in most of His parables dealing with preparedness, the Master makes quite clear His position that to make no preparation for the future can be disastrous in God's world. What of the foolish virgins who failed to provide oil in advance? (St. Matthew 25:1-13.) What of the foolish young man who spent all his money today in riotous living, and when tomorrow's famine came was reduced to eating swine's food? (St. Luke 15:11-32.) It is astonishing, when one thinks of it, how many sayings and parables of Jesus can be quoted *against* this popular, and obvious, reading of His "Be not anxious for the morrow" precept. In its popular and obvious sense, this precept flatly condemns the kind of thing that the National Council is doing as it sets some money aside each year for a contingency fund. But "Be not anxious" is given to us to warn us against letting our worrying about tomorrow ruin our today. The same wise Master tells us that we must be "wise as serpents" (St. Matthew 10:16) in this world. Any church, or business, or individual, that would be wise as a serpent will know enough to "make hay while the sun is shining"—and this one we did *not* get from Holy Writ, but we think it has some sound first cousins in Scripture.

Provocative from A to Z

On the Battle Lines. Edited by Malcolm Boyd. Morehouse-Barlow. Pp. 259. \$5.95. A selection of The Living Church Book Club (\$4.95 plus postage to members).

"Dear Bishop: I think that you ought to know what happened at St. Lethargus' Church here in Sunken Heights last Sunday. The new minister whom you sent to us said last Sunday, and I quote: 'The Episcopal Church is becoming nervous. An increasing number of her people are beginning to suspect that it has something to do with the Christian religion.' A number of us are greatly upset by this kind of irresponsible statement. Whatever is happening to our Church, Bishop? We are deeply troubled. Won't you please help us get a man who will retain the dignity that other ministers have so that we will not be continually embarrassed by these young men who are so intent upon causing dissension and conflict?"

I received Mrs. Grundy's letter on the same day that the book, *On the Battle Lines*, was received. I am still strongly tempted to send the book on to her, except that to do so would only prolong the ecclesiastical litigation between the two of us.

This book, much to Mrs. Grundy's alarm (if she only knew), is made up of essays prepared by 27 Episcopal priests from Allen to Zimmer. *On the Battle Lines* was edited by the Rev. Malcolm Boyd, chaplain at Wayne University in Detroit. It proposes that the Church face up to and deal with the crucial social problems of the day. Included, too, are disturbing and provocative chapters on liturgical reform, role of laity, conflict between laity and clergy (so lamentably unnecessary), as well as chapters on the theology which is growing out of the new metaphysics created by the new physics.

If you are satisfied with your life and the Church, then stay away from this book. It is highly articulate and written with a conviction that brings to life on its pages the beliefs and actions of these 27 priests.

No one author or chapter can be acclaimed better than the others, for there is something for everyone here: The jungle of the city is discussed by the Rev. Frs. Castle, Gusweller, Myers, Wendt, Paradise, and the new Bishop Suffragan of Washington, Paul Moore. There are 10 essays on contemporary issues in the Church. There are seven more on morality in transition, as well as a chapter on prayer and social issues by Dom Benedict Reid of the Benedictines.

Being a reviewer-bishop, I was admittedly a bit sensitive upon being reminded that bishops usually came off second-best

in many of these essays, and not without good reason—sometimes. However, a lot of bishops have a "speech of fire that fain would burn," too, and they ought to have their turn at bat. (It would probably have to be anonymous, like the Epistle of James, but it would make salty reading.)

Twenty-seven priests have joined in chorus. There are countless hundreds more who belong to the club—laymen and bishops, too. These things need saying—and action.

On the Battle Lines is a reach-out-or-get-out-of-the-way sort of book. Get out of the horse and buggy. Read it, Mr. Trollope.

CHANDLER W. STERLING

The reviewer, Bishop of Montana, has been deeply involved in revitalizing the life of the Church in small towns and rural areas.

By Paul or Not by Paul

A Commentary on the Pastoral Epistles. By J. N. D. Kelly. Harper & Row. Pp. vii, 264. \$5.

There are two ways to write a commentary on 1-2 Timothy and Titus. One is to assume that the Apostle Paul did not write them and then show how they illuminate the life of the post-apostolic age (usually regarded as much inferior to an earlier time). The other is—with fear and trembling, in view of the critical difficulties—to treat them as Paul's and show how closely they are related, for the most part, to his major epistles.

Dr. J. N. D. Kelly, principal of St. Edmund Hall at Oxford, has chosen the latter course, and has produced, in *A Commentary on the Pastoral Epistles*, a work that is both lucid and sensible. He is ready to admit the obvious differences between the pastorals and the other letters, but he constantly points out the similarities.

If the pastorals are not pseudonymous (and my hesitant belief that they are has not been helped by this commentary), still further revision of our picture of the early ministry and of life in the churches will have to be made. Kelly refers to the light already cast by analogies from Qumran, and it is steadily becoming clearer that Church order was not something imposed on the communities as they lost their pristine radiance; some form (or forms) of order and, indeed, of organization come from the earliest days of Christianity.

Both for what it is and for the stimulus it gives to further thought, Kelly's commentary deserves the highest praise. His own fresh translation illuminates dark sayings and, with his exegesis, sets the letters in their context—the life of the Church in the time between Paul's major Epistles and the writings of the Apostolic Fathers.

On this setting Kelly writes: "The dis-

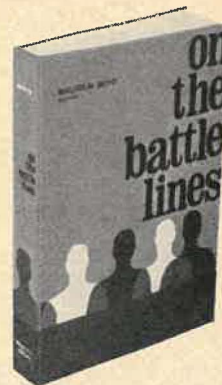
It is timely . . .
topical . . . vital!

ON THE BATTLE LINES

Edited by Malcolm Boyd

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gibson winter
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Here is the book you have been reading about. Newsweek magazine referred to it as a "fighting mad" event! Requests for permission to quote from it, and to review it, are coming in from religious and secular magazines all over the country. ON THE BATTLE LINES is a manifesto for our times. It is a call to the Church to become, in the words of John Donne, "involved in mankind."

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BY O. FIELDING CLARKE
4th PRINTING

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book HONEST TO GOD by the
Bishop of Woolwich



FOR CHRIST'S SAKE is a thoughtful and searching examination of the Bishop of Woolwich's HONEST TO GOD, showing some of the serious faults in its argument. The book is divided into two sections: Part one is a critique of HONEST TO GOD, chapter by chapter; Part two, a re-statement in modern terms of what Christianity stands for and how it should apply today.

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inction between the 'creative' and the 'transmissional' stages in the first-century Church is entirely misleading, for the emphasis on tradition was prominent from the very start. Any careful analysis of Paul's acknowledged letters will reveal how packed with traditional material they are, and it is understandable that in his later years his concern for the preservation of the tradition should become increasingly evident" (p. 168).

ROBERT M. GRANT, TH.D.

The Rev. Dr. Grant is professor of the history of early Christianity at the Divinity School, University of Chicago.

Analysis of Anger

The Negro Protest. James Baldwin, Malcolm X, Martin Luther King talk with Kenneth B. Clark. Beacon. Pp. 56. \$2.50.

About a year ago Americans were shocked, by the force of many precipitous events, into facing racial stirrings of revolutionary proportions.

The dramatic impact of news pictures of police dogs at the hands of white men biting Negro youngsters and of five white policemen standing on a Negro woman's neck caused white Americans—many perhaps for the first time—to face the fact of hate in American life.

Negroes in every major American city were taking to the streets voicing defiant protests. The protests had a strange and disconcerting ring. They frequently were directed against what widely had been considered a helpful interest in the Negro's welfare.

The Negro Protest responds to the wish of many white people to understand more fully what had angered their Negro neighbors. The substance of *The Negro Protest* is the script of televised interviews by Dr. Kenneth B. Clark, professor of psychology at City College, New York, with James Baldwin, Minister Malcolm X, and Dr. Martin Luther King. These men have been looked upon by white persons as representative leaders of the Negro community.

The book gives no estimate of the relative force of the three points of view in the Negro community. Nor does it establish the authenticity or extent of the leadership of the three men. For this potentially powerful book, which is the best and most helpful introduction to the current feelings of the Negro, these weaknesses are grave. The naïve or uninitiated reader is left to choose, cafeteria style, those expressed convictions which may fit most comfortably (doubtless with some adjustments) his predispositions concerning *The Negro Protest*.

James Baldwin denies he is a leader of the Negro people. Negroes do not look upon him generally as such. Yet in a beautifully majestic way he speaks their sentiments. This he does perhaps with too great eloquence. White sympathizers are

fascinated by the beauty of his style but miss his cutting message, which speaks of a crying need on their part for acceptance of guilt and then reformation.

It is true psychologically that people are not "tuned to hear" outsiders. So whites may not hear Malcolm X, who, as James Baldwin explains—corroborates the Negro's reality. Minister Malcolm speaks in tones of anger and disgust—and his feelings of revulsion and disgust are often met not by understanding but by judgment. He is not convenient to hear, but he is authentic. His mood is the mood of the Negro masses, not often reflected by leaders whom white citizens designate as representative of the Negro. Economic signs and the measured and "deliberate" response to the Negro's urgent situation forecast a deepening of the Negro's restlessness and protest in the years ahead. Malcolm X deserves to be heard for his analysis and for the feeling tone which he represents, and for no more. Listening to his mood may be the source of salvation.

King is a regal personage. He is an inspiration to all. His solution is perfect—if (and it is a big *if*) the problem is fully acknowledged. King is a southerner; and as such he speaks primarily to the southern scene and situation. Too easy comfort is brought to white northerners moved by him.

The Negro Protest is a primer of the first rank. The meatier, more basic work is yet to be written. The northern Negro has as yet no acknowledged spokesman of his situation. Perhaps someone, regardless of color, reading *The Negro Protest*, will forward the useful messages which Dr. Kenneth Clark has so effectively elicited from Messrs. Baldwin and King and from Minister Malcolm X.

NATHAN WRIGHT, JR.

The reviewer, rector of St. Cyprian's, Boston, has just been awarded the doctor of education degree by Harvard University.

The Gospel in Godlessness

Word and Faith. By Gerhard Ebeling. Translated by J. W. Leitch. Fortress. Pp. 442. \$6.25.

Word and Faith, a collection of essays by Gerhard Ebeling, Emil Brunner's successor at the University of Zurich, is definitely not to be read by those who run. Even advanced students of theology will find the pace somewhat slow. This does not mean that the essays are dull—far from it! They are provocative and refreshingly original; sometimes exasperating, always relevant.

But they require an unhurried expenditure of time and effort in order to be genuinely comprehended. The essays grapple effectively with some of the central issues of Christian faith and doctrine. Those who have read Professor Ebeling's *The Nature of Faith*, his first writing to

appear in English, will find in this volume the same profundity, massive scholarship, and pastoral concern for the proclamation of the Gospel they found in the earlier one.

The studies in *Word and Faith* are steps towards systematic theology, his previous work having been done in biblical criticism and Church history. Some of the studies deal with the theology of the Reformation, especially Luther's theology, and others are concerned with the modern understanding of reality. They were collected and published as a result of Ebeling's determination to observe the responsibilities of Church historian and systematic theologian in one person, and of his conviction that Reformation thought and modern understanding of reality must be considered together.

Among the most illuminating and valuable essays in the book, in my judgment, are the two which discuss the significance of the thought of Dietrich Bonhoeffer. "The Non-religious Interpretation of Biblical Concepts" clarifies Bonhoeffer's call for a new Christian language, a language "perhaps completely unreligious." While Ebeling acknowledges Bonhoeffer's considerable contribution to modern theology, he warns us that our critical sense needs to be wide awake if we are to put in their legitimate theological place "the things Bonhoeffer could say with a certain degree of telling exaggeration."

Other essays deal with the significance of the critical historical method for theology today and for the understanding of the contemporary mind; with the meaning of biblical theology, the problem of the historical Jesus; the matter of doctrinal differences and the division of the Church; and with the Word of God and hermeneutics. The essay I think most important, entitled "Rudimentary Reflexions on Speaking Responsibly of God," discusses how a doctrine of God is possible and necessary at all. This essay and those on "Worldly Talk of God," "Theological Reflexions on Conscience," and "Jesus and Faith" attempt to follow the movement of the Gospel into the situation where men actually stand today, into the situation of godlessness. It is in this movement, as Ebeling aptly observes, that the depth of the Gospel is truly revealed.

JAMES A. CARPENTER, D.Phil.

The reviewer is assistant professor of dogmatic theology at the General Theological Seminary.

Paperbacks Received

THE ORIGINS OF INFANT BAPTISM. By Joachim Jeremias, SCM; distributed in U.S. by Alec R. Allenson. Vol. 1 in *Studies in Historical Theology*. Pp. 91. \$2.

BIBLE SERMONS. By Christopher Evans and Austin Farrer. Mowbrays. Pp. 57. 5s. net. Approximate U.S. price 70¢.

SYMBOLS — SIGNPOSTS OF DEVOTION. By Ratha Doyle McGee. Revised. Upper Room. Pp. 108. 60¢ each; \$6 a dozen.

May 3, 1964

Books Received

YOUNG LIFE. By Emile Caillet. About a movement to renew Christian commitment among young people. Harper & Row. Pp. 120. \$2.95.

THE ETERNAL LEGACY FROM AN UPPER ROOM. By Leonard Griffith. Harper & Row. Pp. 192. \$3.

RELIGION PONDERES SCIENCE. Edited by Edwin P. Booth. Appleton-Century. Pp. 302. \$5.95.

THE CHRISTIAN PASTOR. By Wayne E. Oates. Revised and enlarged edition. Westminster. Pp. 258. \$5.

AND YOUNG MEN SHALL SEE VISIONS. Letters from Fr. Andrew M. Greeley. Sheed & Ward. Pp. 177. \$3.95.

THE VOICE OF ILLNESS. By Aarne Siirala. Fortress. Pp. 214. \$4.50.

THE JEFFERSON BIBLE. Thomas Jefferson's selection of Bible texts. Edited by O. I. A. Roche. Clarkson N. Potter. Pp. 384. \$7.50.

CATHOLICISM IN ENGLISH-SPEAKING LANDS. By M. P. Carthy, O.S.U. Hawthorn. Vol. 92 in *Twentieth Century Encyclopedia of Catholicism*. Pp. 141. \$3.50.

THE CHURCH IN THE MODERN WORLD. By Gordon Albion and Robert Nowell. Hawthorn. Vol. 4 in 12-volume series, *The Church in the Modern World*. Pp. 415. By subscription only \$45 net.

THE THREE PERSONS IN ONE GOD. By Gerard S. Sloyan. Prentice-Hall. Foundations of Catholic Theology Series. Pp. 118. Cloth, \$3.95. Paper, \$1.50.

NEW MEANINGS FOR NEW BEINGS. By Richard Luecke. Fortress. Pp. 267. \$3.50.

LIVING ALONE. A Guide for Single Women. By William B. Faherty, S.J. Sheed & Ward. Pp. 162. \$3.95.

A Call To Witness

Whitsunday, 1964

On May 17, 1964, we observe the tenth anniversary of the historic Supreme Court decision on school desegregation. At the same time the Church marks the Day of Pentecost or Whitsunday, commemorating the outpouring of the Holy Spirit upon Christ's followers who were gathered "all with one accord in one place." As a nation we look back on ten years that were too long in coming, conscious of how much further we have to go in implementation of the spirit of the Court's decision. As Churchmen we look back through the ages to our original wholeness and oneness in Christ, penitently aware of the departures we have taken from the unfragmented Body of Christ which was filled with power on Pentecost and overcame all barriers of tongue and race. From the past we turn to the present and future and know that God is calling us both as citizens and Churchmen to take bold steps that will witness to our unity in Him while there is yet time.

In Whitsuntide of last year the Presiding Bishop said: "Discrimination within the Body of the Church itself is an intolerable scandal. Every congregation has a continuing need to examine its own life and to renew those efforts necessary to insure its inclusiveness fully." He called upon Churchmen to take action for this. Now, on Whitsunday of 1964, there is no more appropriate time for action that will witness to and call forth the unity of all men in Christ. Let the Church be renewed and stand as a beacon to guide a perplexed nation. Let the Faithful in Christ Jesus come together each Sunday with one accord in one place, so that it can no longer be said to be the most segregated hour of the week. Let us put aside our old patterns of "separate-but-equal" congregations and so live together that it will be said: "Behold, how good and joyful a thing it is for brethren to dwell together in unity!" Let this begin with the witness of each

Churchman who hears and responds to this call.

The Board of Directors of the Episcopal Society for Cultural and Racial Unity, having duly met in Atlanta, Georgia, on February 2-4, 1964, calls upon all Churchmen, and especially those who are members of the Society, to examine their situation to determine whether they may witness to the wholeness of the Church on Whitsunday of 1964, and thereafter, by transferring from their present parish to one where the members are predominantly of another color. We rejoice in those few congregations which already reveal the richness of God's handiwork and light the way for the rest of us.

We believe that the inclusiveness of the Church must be demonstrated by both Negro Churchmen transferring to predominantly white parishes, as well as by white Churchmen transferring to predominantly Negro parishes, but we would lay special emphasis on the latter. For too long have we expected the Negro alone to take the initiative. Because the Church is the People of God, and not the house in which they dwell, each congregation is equally important and intended to be inclusive of all persons. It has been necessary for the Negro American to lead the nation into freedom through his entry into places from which he was previously excluded. Now, let white Christians demonstrate their commitment by joining in minority status with Negro Churchmen. Neither may say he has no need of the other.

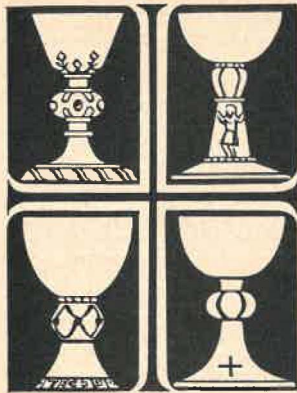
Let each witness as he is able and persuaded, all for the Glory of God. Let the Church in the cities rejoice in the witness and corporately march in solemn procession to accompany those who will transfer parishes. Let Whitsunday of 1964 more nearly find the people "all with one accord in one place." Let brothers dwell together in unity and see Him so lifted up that He will draw all men unto Him.

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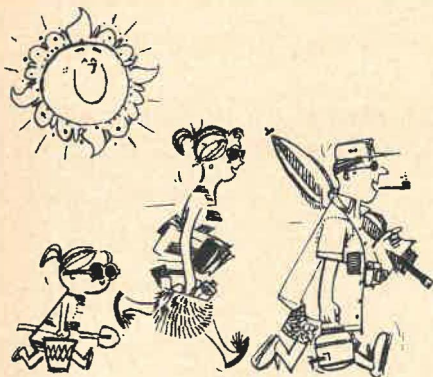
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LETTERS

Continued from page 4

opinion President Johnson's so-called war on poverty is something to be feared rather than a program to be shrugged off as ineffective. For what can government *do* about poverty other than attempt some redistribution of the wealth of the country—rob Peter to give Paul a handout. Government does not create wealth; productive members of society do that. So government's proper function is no more than to keep out of the way as long as every one abides by the law. Its interferences should be of a negative nature—that is, stepping in only to keep Peter and Paul from violating each other's rights, not to take from one to help the other.

ROBERT M. THORNTON

So. Ft. Mitchell, Ky.

Anxious Council

It is with amazement that I have read in the March 8th issue of THE LIVING CHURCH that the National Council has decided on the unchristian policy of saving for a future depression. Well! Really! Was there ever a more shocking lack of faith in God's ability to provide for His Church in its need? Apparently our Lord's "Take no anxious thought for the morrow" is not practical advice for His Church.

It has been my understanding that such monies were sent to National Council for the "spread of the Kingdom," and *not* for "cushion" in the event of future hardship. How many seminaries and churches would that sum support in Africa? If used for the purpose for which I, and many others, give, it could well change the future.

MADGE T. ARNOLD

(Mrs. Howard S. Arnold)

Upper Marlboro, Md.

| Editor's comment: See page 16.

Sunday of the Albs

After reading your constructive editorial, "Abolish 'Low Sunday'" [L.C., April 5th] my thoughts were centered on a little book, published in 1869, *Thoughts on the Services*, by the Rt. Rev. A. Cleveland Coxe, D.D., Bishop of Western New York, 1865-1896.

Bishop Coxe states that "in ancient times" the First Sunday after Easter was called "Sunday of Albs." He further explains: "The throng of Catechumens . . . appeared at church, in albs, or white garments given to them at Baptism. The Church would now have us revert . . . to that rising with Christ, out of the burial of Baptism."

In six parishes I observed, annually, the "Sunday of the Albs." On all occasions the church was filled. We invited, by letter, parents, sponsors, and all who were baptized during the past year (babies, children and adults) to be our special guests. They came from far and near! A blessing was given, with the sign of the cross, to those who had been baptized during the year. Then *one* parent of a baby or small child was excused to take the little one home. But *one* parent remained *and all the godparents*. The sermon was instructive.

This was an opportunity to ask the godparents whether they had observed, with integrity, their vows. "Have you been honest or are you a liar? Have you perjured your-

self? Or have you taken your selection as just a sentimental compliment and thereby been as useless as a best man, a bridesmaid, maid of honor, or matron of honor at a wedding?"

I had the whole congregation stand and make the responses to the "Office of Instruction," pages 283-289, Book of Common Prayer.

So the observance of the "Sunday of the Albs" cautioned all hearers to make godparents realize a great spiritual responsibility and not be a dishonest, sacrilegious farce.

(Rev.) THOMAS THEODORE BUTLER

(Fifty active years in Holy Orders; 80 years of age!)

Lynbrook, N. Y.

Light on the Annunciation

Your news item in THE LIVING CHURCH for Easter, headed, "Easter in April, Always," is worthy of further consideration not only for all of Christ's Holy Catholic Church but particularly for Anglicans.

Most Churchmen, I suppose, would be happy for Easter to be "fixed" and would agree to that Sunday falling in some definite seven-day period within the limits of the time when Easter now may fall. Our English brethren, according to your news item, have chosen the first Sunday after the second Saturday in April or the Sunday falling in the seven-day period April 9th to April 15th. Why choose this period?

A little investigation shows that with this period the Feast of the Annunciation of the Blessed Virgin Mary always falls in the week before Passion Sunday, so that we can celebrate that feast before the time of the stark barrenness of the Church in Passiontide. Equally important is that it falls in the week of Lent IV. What better time to celebrate that feast than in the week following Laetare Sunday, which our English brethren have also known as "Mothering" Sunday?

With the proposed choice for Easter, therefore, we can bring out of darkness that feast now so often ignored.

SETON R. DROPPERS

Albany, N. Y.

Take Note and Heart

Every woman in the Church should be proud of Mrs. Peabody and of her dignified and courageous stand for basic human rights in the face of the bigotry and indignities offered her person [L.C., April 12th]. She has assuredly acted not for personal publicity but has used her position as an effective means of registering her essential beliefs—as an active Christian concerned with her neighbors' problems.

The words of her son, the Governor of Massachusetts, show his admiration and his pride in being able to claim such a mother.

Many of us, from the most obscure to the most prominent, will take note and take heart. Mrs. Peabody's humility and compassion are an example to be envied—and emulated.

How can the evil forces of racism, prejudice, and persecution long endure when such persons of influence and good will rally to implement justice and moral obligation?

Let us pray for the successful action of the Mrs. Peabodys of the world!

LOUISA BOYD GILE

(Mrs. R. D. Gile)

Newport, Vt.

PEOPLE and places

Appointments Accepted

The Rev. **Robert Lee Bast**, former rector of St. Matthew's, Newton, Kan., will become rector of Christ Church, Overland Park, Kan., on July 1. Address: 8016 Juniper Dr., Prairie Village 15, Kan.

The Rev. **Theodore A. Bessette**, former rector of St. Clement's, Harvey, Ill., has been rector of St. Ignatius' Church, Antioch, Ill., for some time. Address: 983 Main St., Antioch, Ill. 60002.

The Rev. **Roger G. Dissell**, former assistant at St. Francis' Church, San Francisco, continues as Episcopal chaplain at San Francisco State College. Address: 190 Denslowe Dr., San Francisco, Calif. 94132.

The Rev. **F. Lyman Farnham**, former assistant of Boonville Mission Field, Port Leydon, N. Y., is rector of St. Matthew's Church, Horseheads, N. Y. Address: 310 S. Main St., Horseheads, N. Y. 14845.

The Rev. **John M. Flanigen, Jr.**, rector of Trinity Church, Pinopolis, S. C., is priest in charge of the Guild Hall of the Holy Family, Rt. 1, Moncks Corner, S. C. Address: Box 565, Moncks Corner, S. C. 29461.

The Rev. **Sidney J. Heath**, former assistant at St. Mary's Church, Tampa, Fla., is assistant at St. Thomas' Church, Snell Island, St. Petersburg, Fla. Address: 623 Cordova, St. Petersburg 4, Fla.

The Rev. **Addison Hosea**, rector of St. John's Church, Versailles, Ky., was installed as canon of the Cathedral of St. George the Martyr, Lexington, Ky., on April 26. He remains the rector of St. John's.

The Rev. **Halsey DeWolfe Howe**, rector of St. Christopher's Church, Gladwyne, Pa., has accepted the rectorship of St. Martin's Church, Providence, R. I. Address: 24 Orchard Place.

The Rev. **Lyman G. Kauffman** has resigned as of May 1 as assistant rector of the Warren County, Ohio, shared ministry of the Episcopal Church—St. Patrick's, Lebanon, St. Mary's, Waynesville, and St. Dunstan's, Mason. He will become rector of the Church of the Resurrection, Fernbank, Cincinnati, Ohio. Address: c/o the church.

The Rev. **David E. Nyberg**, former rector of St. Bartholomew's, Granite City, vicar of St. Thomas', Glen Carbon, Ill., and editor of the *Springfield Churchman*, is a chaplain (Captain) in the U.S.A.F. Address May 6: 4th Combat Support Group, Seymour-Johnson A.F.B., N. C.

The Rev. **James Edward Pulliam** has resigned as of May 1 as assistant at St. James', Wichita, to become vicar of St. Mary's Mission, Bassett, Neb. Address: c/o the church.

The Rev. **Bradbury N. Robinson**, former dean and assistant chaplain of Shattuck School, Faribault, Minn., is rector of Christ Church, Albert Lea, Minn. Address: 309 Willamor Rd.

The Rev. **Wilbur R. Schutze**, former rector of St. Mary's in the Hills, Lake Orion, Mich., is rector of St. Philip's, Rochester, Mich. Address: church—100 Romeo Rd.; rectory—301 Charles, Rochester, Mich. 48063.

The Rev. **Lloyd M. Sommerville**, former vicar of the Church of the Holy Communion, Gardena, Calif., is assistant at St. Nicholas' Church, Encino, Calif. Address: Box 153.

The Rev. **Kenneth D. Thomas**, former vicar of St. Paul's, Hartford, Conn., is rector of St. John's, Essex, Conn. 06426. Address: c/o the church.

The Rev. **Warner B. Washington, Jr.**, former assistant at St. Luke's, Dallas, Texas, is a chaplain

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May

3. St. Paul's, Brookings, S. D.; St. Luke's, New York, N. Y.
4. St. Augustine's, Kansas City, Mo.; Middlesex Chapter of A.C.U., Westbrook, Conn.; Church of St. Mary, Flushing, N. Y.; St. Augustine's, Rhinelander, Wis.
6. St. Michael's Church, Fort Worth, Texas; Cathedral of the Incarnation, Garden City, L. I., N. Y.; St. John's, Southampton, L. I., N. Y.
7. Trinity Church, Brooklyn, N. Y.
8. Pueblo Chapter of A.C.U., Pueblo, Colo.
9. Grace Church, Traverse City, Mich.

(Captain) in the U.S.A.F. Address: 93d. C.S.G. Box 2666, Castle A.F.B., Calif.

The Rev. **Louis Weil**, former priest in charge of three missions in the area of Castaner, P. R., will go to Paris May 1 for a year's study of liturgical theology at the St. Sergius Academy and the Catholic Institute. Address: Episcopal Seminary of the Caribbean, Apartado 757, Carolina, P. R.

The Rev. **Theodore G. S. Whitney**, former rector of Our Saviour, Salem, Ohio, is rector of St. Paul's, Norwalk, Ohio. Address: 85 W. Main St., Norwalk.

The Rev. **Douglas Wolfe**, former chaplain, representing the Church Federation of Greater Chicago at the Cook County jail, has been appointed director of the resident program of St. Leonard's House. This is an agency for the rehabilitation of ex-prisoners. The director is the Rev. Robert Page Taylor. After June 1 address: office—2100 W. Warren Ave., Chicago, Ill. 60612; residence—4925 S. Woodlawn Ave., Chicago, Ill. 60615.

Ordinations

Priests

Bethlehem—On March 6, by Bishop Warnecke, the Rev. **John R. Coble, Jr.**, serving St. James', Schuykill Haven, and Christ Church, Frackville, Pa. Address: c/o Christ Church, Frackville; the Rev. **John P. Croneberger**, vicar of St. Mark's, Dunmore, and St. George's, Olyphant, Pa. Address: c/o St. Mark's, Dunmore; the Rev. **John T. Docker, Jr.**, serving St. Mary's, Wind Gap, and St. Joseph's, West Bangor, Pa. Address: c/o St. Mary's, Wind Gap; the Rev. **Thomas M. Kershaw**, curate at the Church of the Mediator, Allentown, Pa. Address: c/o the church.

Central America—On February 16, by Bishop Richards, the Rev. **Donald W. Krickbaum**, curate of St. Mark's, Puerto Limón. Address: Apartado M, Puerto Limón, C.R. On March 3, the Rev. **Nicholas Alabanes**, curate of St. Mary's, Siquirres, C.R. Address: Iglesia Santa Maria, Siquirres, C.R.

Missouri—On March 14, by Bishop Cadigan, the Rev. **Delbert Leroy Achuff, Jr.**, who continues as vicar of St. John's Church, Caruthersville, and of St. Luke's Church, Kennett. Address: Box 227, Caruthersville, Mo.; the Rev. **Stanley Cameron Cliver**, who continues as assistant at St. John's Church, 3664 Arsenal St., St. Louis. Address: c/o the church; the Rev. **John Claggett Danforth**, who continues as assistant at Church of the Epiphany, 1393 York Ave., New York, N. Y. Address: c/o the church.

Receptions

Central America—On January 26, by Bishop Richards, the Rev. **Luis Ducet** was received into the ministry of the Episcopal church from the ministry of another Communion. He is vicar of Misión San Pablo, Guadalupe, C.R. Address: Apartado 2773, San José, C.R.

Depositions

Kenneth Arden Bentley Hinds, presbyter, was deposed on March 13 by Bishop Donegan of New York, acting in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

John L. Lowe, presbyter, was deposed on April 2 by Bishop Craine of Indianapolis, acting in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

Births

The Rev. **John H. Albrecht** and Mrs. Albrecht of Christ Church, Cranbrook, Bloomfield Hills, Mich., announce the birth of their fifth child and second son, David John, on March 27.

The Rev. **Barton Brown** and Mrs. Brown of Holy Trinity Church, West Orange, N. J., announce the birth of their daughter, Elizabeth Sexton, on January 23.

The Rev. **Robert G. Browning, Jr.**, and Mrs. Browning of St. Stephen's Church, Wissahickon,



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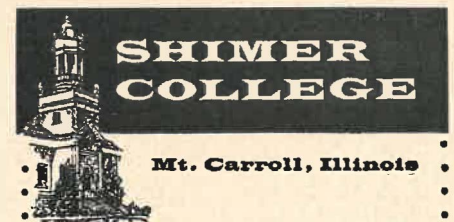
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Philadelphia, Pa., announce the birth of their third child and second son, John Robert, on March 21.

The Rev. James W. McLeod and Mrs. McLeod of St. Clement's Church, Rancho Cordova, Calif., announce the birth of twin sons, James Benjamin and John Andrew, on March 13. They have an older sister.

The Rev. Alexander Stewart and Mrs. Stewart of the Church of the Resurrection, Clarkston, Mich., announce the birth of their daughter, Joan Meredith, on March 28.

The Rev. Harold S. Strickland and Mrs. Strickland of St. Paul's Church, Leavenworth, Kan., announce the birth of their fifth child and third son, Paul Howard, on March 24.

Correction

In the April 5th issue of THE LIVING CHURCH, the names of the two deacons from Havana were incorrectly listed. The men are Hugo Pina and Próspero Mesa and they were ordained by the Rt. Rev. Romualdo González-Agüeros, Bishop of the missionary district of Cuba.

Laymen

Mr. Newland F. Smith III who is on the library staff of Garrett Theological Seminary, Evanston, will be librarian of Seabury-Western Theological Seminary, Evanston, June 15. He is a candidate for the M.A. degree from the University of Chicago in June and the B.D. degree from Garrett in August. Address: 1010 Noyes St., Evanston, Ill.

DEATHS

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

The Rev. Charles E. McCoy, retired priest of the diocese of New Jersey, died at his home in Plainfield, N. J., on February 10th.

The Rev. Mr. McCoy was born in Smethport, Pa., in 1880. He received the A.B. degree from Cornell University in 1906 and the M.A. degree from Brown University in 1913. He was graduated from the General Theological Seminary in 1909 and ordained to the priesthood the same year. In 1909 and 1910 he served the city missions in Pittsburgh, and in 1910 and 1911 he was vicar of St. Mary's Church, Pittsburgh. He was curate at St. Stephen's Church, Providence, R. I., from 1911 to 1913, and rector of Trinity Church, Bristol, R. I., from 1913 to 1917. From 1917 to 1922 he served St. Matthew's Church, Kenosha, Wis., and from 1922 to 1934 he served Trinity Church, Williamsport, Pa. He was rector of the Church of the Epiphany, Ventnor City, N. J., from 1934 to 1947, and rector of St. George's Church, Helmetta, N. J., from 1947 to 1952 when he retired.

Mr. McCoy was a deputy to General Convention in 1925 and 1928, and executive secretary of the board of religious education of the diocese of New Jersey from 1938 to 1952.

He is survived by his wife, Anna; a son; and four daughters.

John Parkman Wilcox, 51, a member of the standing committee of the diocese of Kansas, died February 24th, in Wichita.

Mr. Wilcox was born in 1912 at Fort Smith, Ark. He spent most of his childhood in Wichita and Winfield. His father, the late Rev. Edwin F. Wilcox, was rector of Grace Church, Winfield, for 25 years.

He was a graduate of the University of Kansas and had worked as a free-lance writer in Wichita and assistant editor of *The Democrat*, of which he was owner and publisher at the time of his death. He served in the Navy during World War II.

After the war he moved to Philadelphia where he married Louise Williamson, a native of Columbus, Kan. In 1951, the couple returned to Wichita and purchased *The Democrat* from Mr. Wilcox's mother.

Mr. Wilcox helped organize St. Alban's Church in Wichita and served as lay reader until the mission was assigned a vicar. He acted as chairman of the committee to plan the celebration of the 100th year of the diocese of Kansas and was co-editor of the centennial publication, *The First 100 Years*.

He was a lay delegate from his parish from the time of its organization until illness prevented his attendance at diocesan conventions. He served as deputy to General Convention in 1958, a member of the diocesan executive council in 1959, and was a member of the standing committee from 1961 until his death.

He is survived by his widow, Louise Williamson Wilcox, and his mother, Molly Warren Wilcox, of Wichita.

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

KEY—Light face type denotes AM, black face
 PM; add, address; anno, announced; AC, Ante-
 Communion; appt, appointment; B, Benediction;
 C, Confessions; Cho, Choral; Ch S, Church
 School; c, curate; d, deacon; d. r. e., director
 of religious education; EP, Evening Prayer; Eu,
 Eucharist; Ev, Evensong; ex, except; 1S, first
 Sunday; hol, holiday; HC, Holy Communion;
 HD, Holy Days; HH, Holy Hour; HU, Holy Unc-
 tion; 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.

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

ST. LOUIS, MO.
HOLY COMMUNION 7401 Delmar Blvd.
 Rev. W. W. S. Hohenschild, S.T.D., r
 Sun HC 8, 9, 11, 15, MP; HC Tues 7, Wed 10

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

EAST MEADOW, LONG ISLAND, N. Y.
CHRIST THE KING DeWolfe at 5th St.
 Rev. Marlin L. Bowman, v
 Sun 8, 10, 12

FLUSHING, N. Y.
ST. MARGARET OF SCOTLAND
 L. I. Xpy. & 193 St. (5 min. E. of World Fair)
 Rev. Arthur A. Archer, r
 Sun Masses 8:30, 10; Daily Masses Mon, Tues,
 Fri 7; Thurs, Sat 9; Wed 9:30; C Sat 7-8

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

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
 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, 9:30; Fri 12:10;
 C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
 2-5, 7-9

RESURRECTION 115 East 74th St.
 Rev. Leopold Damosch, 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

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

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

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

NEW YORK, N. Y. (Cont'd.)
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, Jr., v
 Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
 8-9 & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
 Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
 Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol
 Bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,
 Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &
 Mass; EP daily 5

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
 Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
 Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP
 5:30; Daily: Int 12; Mon-Fri MP 7:45, Mass 8,
 EP 5:45; Sat MP 8:45, Mass 9, EP 6; C 4-6 by appt

COLUMBUS, OHIO
ST. JOHN'S "Across the River"
 Rev. L. M. Phillips, r
 Sun 8 H Eu, 10 MP; HD, regular

PHILADELPHIA, PA.
ST. MARK'S Locust St. between 16th and 17th Sts.
 Sun HC 8, 9, 11; EP 5:30; Weekdays 7:45, 5:30;
 Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30-5:30,
 Sat 12-1

FORT WORTH, TEXAS
ALL SAINTS' 5001 Crestline Rd.
 Sun MP & HC 7:45, HC 9:30, 11, EP 6; 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

PARIS, FRANCE
HOLY TRINITY PRO-CATHEDRAL
 23 Ave. George V
 Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
 Jack C. White, Rev. Frederick McDonald, canons
 Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

GENEVA, SWITZERLAND
The American Church, (Emmanuel Episcopal)
 4 rue Dr. Alfred Vincent (off Quai Mont Blanc)
 Rev. Perry R. Williams
 Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)

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