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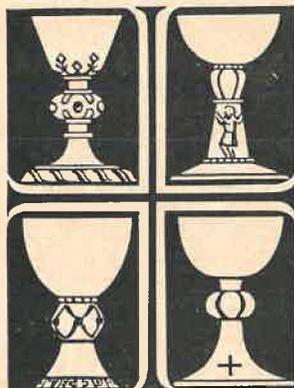


The Rev. Ernest A. Harding, rector of Christ Church,
leads the First Troop Philadelphia City Cavalry [page 6].

Philadelphia Sunday Bulletin

Announcing—a new LC award [page 17]

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by Thomas Van Braam Barrett

The archangel Tubal Bogle-Bray was swishing from room to room at Monticello, looking for his subordinate Jubal Beadle. "I don't know why," he muttered to himself, Gabrielli assigned to me this demi-clown who never knows what time it is." He swooshed into the dining room and circled the chandelier. The round face of Jubal Beadle appeared in the dumb-waiter. He looked almost effulgent in the evening light.

"You're late again," Tubal accused him. "It's closing time."

"Only a fraction of a wing-beat," Beadle said, brushing a cobweb from his nose. "I just flipped through the wine cellar, and the smokehouse." He looked around approvingly. "I must say, Tubal, old T. J. was a pretty versatile old boy. This is quite a shack."

"It would be seemly to speak with more respect," said Tubal in a superior tone. "He was one of the founders."

"I know," Jubal nodded winging his way over to the mantelpiece, "but a democrat like myself, I understand. All for the common creature, and that sort of thing."

"I doubt that he had much use for common archangels," Tubal chided.

Jubal overlooked the insult. "I admire his ingenuity," he beamed. "Just think of it! Architect, engineer, statesman, musician!" He fluttered to the window and gazed upon the quiet symmetry of walks and terraces the park of lawn and trees, all cool in the dappled light.

"It is amazing," acknowledged Bogle, "that he could do so much in so short a time."

Jubal nodded absently. "The way he used the time is what amazes me. The time was just the NOW for working things into form and order."

"Let's not become too metaphysical," Bogle said hoping to ward off an attack of Beadle's hermileutics. "Besides, I understand he was unorthodox, according to the standards of the Church Militant on earth. I dare say he was a Deist." Beadle thought Bogle sounded rather stuffy.

"Horrors!" he exclaimed. "No salvation?"

"Enough of this," Bogle ordered. "I wasn't suggesting damnation. Just trying to keep the record straight. What have

you to report from St. Thomas the Doubter?"

"Horrors," said Beadle irrepressibly. "Let's go out by the goldfish pool. I wouldn't feel easy making my report on spiritual healing in Thomas the Jefferson's home. Our conversation might stir his ghost."

They made themselves comfortable beside the amber pool. "I spent a confusing day," said Jubal.

"What are the creatures up to? Anything subversive?"

"Not exactly. About 30 people were present praying up a storm."

"I thought they prayed for healing," Bogle interrupted.

"Yes, yes," Beadle said. "I was just using figurative language. "They prayed for good health for themselves and others."

"There's nothing heretical in that," Tubal pointed out.

"Of course not," Beadle sounded somewhat dubious.

"Nothing can take the place of faith," said Tubal.

"Of course not," agreed Jubal. He thought sincerely as he watched a goldfish glide along the pool's edge. "Yet there's something odd about their attitude. Ambiguous you might say. The problem is they prayed exclusively for healing."

"Did they pray for the healing of the nations?"

"No, nothing as broad as that. They didn't seem to be thinking internationally." Beadle was frowning ambiguously.

"Did they pray for the justice and liberation of the dark people? The healing of the races and their strife?" demanded Bogle beginning to be hermileutic.

"No, no," Beadle shook his head. "You may not like to hear this, but the darker people are not admitted to their group. They seem to think the yellow, red, and brown folk have their own King to send their prayers to. It's most confusing."

"Haven't they heard the Word?"

"I thought they had, but, you know how deaf they get sometimes." Bogle paced up and down, while Beadle gazed into the fishpool. At last he spoke again. "Sir, there's another thing I ought to tell you."

"Fire away," commanded Bogle, fin-

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THINGS TO COME

January

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

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

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

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gering the valves of his Invention Horn again.

"There seems to be a danger in their prayer, as though they couldn't bring themselves to face the world that is, and hope that by sheer numbers of prayers spoken with fervor they can persuade the King to pass a miracle, perhaps to turn Him from His journey (like the gods of Baal) and attend to something He'd forgotten about."

"Horrors!" stormed Bogle lifting his Invention Horn.

"Wait there's more," said Beadle, trying to speak pacifically. "I'm sure we'd all agree in prayers for healing. I pray most piously when I have bursitis in my wing-joint." He stole a glance again at Bogle, and was relieved to see a light-flick of agreement cross his thunderous brow.

"The problem is that many of them seek the healing direct from heaven, and overlook the healing in the earth."

"Don't they see doctors, take pills, and go to surgery?" demanded Bogle.

"Oh yes, quite; but in this little group there are some who hope to skip all that, (though some of their physicians are so skillful they could repair a halo). There's a creature at St. Thomas the Doubter's with a broken leg who won't go to get it set. She's praying for the spirit to set it. You see my point!"

"Great Lucifer's ghost," Bogle-Bray said astounded. "What happens if it doesn't heal?"

"They're inclined to think they were not praying hard enough, or didn't have enough people praying with them. Every now and then when healing doesn't come they get quite angry." Beagle scowled in perplexity. "You know those Coke machines they have around," he said. "I saw a creature put his money in, but the machine was broken, and when no Coke came out he pounded violently, and flew into a rage. That's the way some are with spiritual healing. They don't seem to understand that being creatures they have a kind of built-in obsolescence."

Tubal Bogle-Bray put down his Invention Horn and brooded, softening visibly. "I see," he finally said. "It's mainly ignorance. It seems to imply a rather capricious nature in the King. They seem to have no understanding of His helplessness."

Beadle shook his head ambiguously. "A wizard of Oz," he said. "You understand why I feel uncomfortable in making my report at Monticello. Our founding fathers had a broader understanding of these things."

Bogle-Bray looked off across the dappled lawns with unaccustomed tolerance for creatureliness.

"Perhaps we should report to Gabrielli," he said. "Something isn't getting through to them. Their science doesn't jibe with their religion."



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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.

Letting Down Principles

I am greatly distressed at the front of THE LIVING CHURCH. I was hoping that you would not continue the title of the paper in this manner, but since it is being continued I must write a strong protest.

I can see no earthly reason for the abandoning of capital letters in the title of a magazine or paper. We have altogether too much "letting down" in principles and standards of learning these days, and this is utterly inexcusable. I know that it is a modern fad to print in small letters that which should be in capitals, in the business world, but does that justify a violation of good grammar, and all that goes with it? It has reached the point that many of our young people today do not know when to use a capital letter and when not to use one. No wonder people are beginning to write "jesus," "god," and "christ," when referring to the Trinity. Perhaps our church has been stuffy, but this certainly is *not* the way to overcome our stuffiness. If this is to be our journalistic standard, then I may look elsewhere for my religious magazine reading.

(Rev.) JOSEPH N. PEDRICK
Rector, St. Paul's Church

Lock Haven, Pa.

Specialized Clergy

The Rev. Robert Scoon's letter in the December 6th issue calls for reply.

First, the question is not "escape from the parish" but rather the same movement toward specialization which is affecting every profession. If we are to serve where the people of God are then it becomes necessary to participate in the same world with our people. The experience of chaplaincy in the second world war raised greatly our standard of ministry. It was the first large-scale experience clergy had had of living 24 hours a day with the people they were serving. The specialized ministries which are springing up in ever larger number are a current expression of that experience.

Second, we are finding, at the same time, that higher and higher standards of competency are needed for the ministry. The specialized ministries constitute an effort to provide this competency. To be chaplains to universities or to have relevant ministries in the slums, our clergy cannot longer be "general practitioners." Our nation is institutionalizing at a rapid rate, the city itself, in its several parts, is an example. Understanding these component parts of the society requires a specialized knowledge, and serving them requires a specialized ministry.

Third, one can question whether there truly is a clergy shortage. It can only be said if we easily accept the *status quo* and agree that our service should end where it presently is. To the contrary, we don't have a sufficient number of assistants to go around in large parishes, we don't have enough rural missions, there are not enough chaplains in

colleges, countless institutions need chaplains: homes for the aged, orphanages, secondary schools, etc., new missions need to be built in the spreading suburbs, and our "quota" of chaplains in the armed forces is perennially unfilled. The truth is that we need twice the manpower we presently have.

Of course, so long as we measure our discipleship in money, we will declare that there is a clergy surplus. There are two questions to be raised always: (1) Must this be done, is God calling for this to be done? (2) How can it be done, how much does it cost? We are a sick Church so long as we ask the second question first. We have said, "We can't afford it!" almost as a conditioned reflex; and we have allowed this habitual response to obscure our conscience as a Church. But the world's need is daily calling upon the Church for help, for ministry of the finest and most pertinent kind, for service that is relevant and informed, for men furnished with specialized knowledge and specialized abilities.

The result of this must be that our Church will respond, will supply the men and furnish them with the training necessary, and will find the means for their support. For it is the Church's true vocation to respond and to serve, it has no other reason for being and no other command.

(Rev.) JOHN PAUL CARTER
Associate director,
Airlie Foundation

Warrenton, Va.

Thanks and Symbols

I appreciated "The Giving of Thanks" in the November 22d issue of THE LIVING CHURCH, although a reading left the uneasy feeling that poetic license had carelessly damaged its basic thesis that gratitude for God's historic benevolence toward America had firm biblical roots. The use of the symbol of the eagle as a figure representative of divine care robbed the argument of convincing reliability. To couple the care of God for our nation with the dubious analogy of a bird of prey that "flutters over its young, stretching out its wings, catching them . . ." (Deuteronomy 32:11) suggests that it would be well to check up on the habit patterns of eagles, since it seems most unlikely that birds have this capacity. The International Standard Bible Encyclopedia (p. 885) writes "This 'bare you on eagles' wings' must not be interpreted to mean that an eagle ever carried anything on its back. It merely means that by strength of powerful wings it could carry quite a load with its feet, and frequently was seen doing this." Of Deuteronomy 32:11 it goes on "this is good natural history at last. Former VSS made these lines read as if the eagle carried its young on its wings, a thing wholly incompatible with flight of any bird."

The coupling of God's providence in American history with this dubious natural history makes the author's words stand out: "From its foundation our nation has had a biblical respect for the power of God in history, and the symbol of God as a great bird, fluttering over its young, casting its children out of the nest so that they may learn to fly, and yet hovering about to catch them upon protective wings, if they should fall, is a vivid picture of exactly what has happened." Permit me to doubt that this nation has had such respect for this specific

symbol, or that it represents a vivid picture of events either in natural or human history.

Just how we are to sustain biblical roots in American life when even the clergy are careless in their use of its imagery, escapes me. If contemporary Bible reading will indeed resemble that of the "Israelites of old," it would be well for it to differentiate between poetic imagery and vivid pictures of events in the observable world.

May I also add that, since I live in the desert, I find it hard to credit the accuracy of this description of the America of 1621 as "a desert, a waste, and a howling wilderness." This good earth which was our American heritage was often lovely, even before Brooklyn was built, or much of Massachusetts was covered by super-highways. How about those "rocks and rills" and those "woods and templed hills?" Why cannot we give thanks with a little more accuracy?

HENRI B. PICKENS

Archdiocese of Jerusalem

No Secret

In going through some depressing letters in the November 15th issue of THE LIVING CHURCH, I was a touch saddened by a letter by a Mrs. Christman in relation to celebrating the Holy Eucharist. I can appreciate her inquiry into ritual experimentation and would like to be of some help in this matter.

In the primitive Church, the celebrant faced the people, and was assisted by deacons. The women of the church actually did prepare the bread and the wine and brought them to the altar. These ancient customs are now being reintroduced.

Restoring ancient usages is approached cautiously so as not to offend people not used to them.

The idea of "Holy Mystery" is not that of a "holy whodunit." Rather, the word "mystery" means a sacrament, a wonderful, efficacious event intended for our usage and salvation, but that we cannot explain in human terms or according to the laws of physical nature.

The idea of the priest's back being turned toward the people did not mean to intend secrecy, for no secret was ever made about what went on at the altar. I think, rather, that since the priest, having authority derived from the Apostles, acts for the entire congregation (at least one other person must be present at the Eucharist), the custom of standing before the altar with his back to the people meant that he was at the head of them in their dealing with almighty God.

The original Kiss of Peace was given with an actual kiss and mutually. The words, "Pax tecum" (Peace be with thee) were used, and the kiss was passed from the altar down to the last person in the congregation. The reintroduction, with the holding of hands, cannot therefore be reprehensible.

In this day and age, when almost all Christian communities are reassessing their stands, it is understandable that there should be grave doubts and confusions. Our own Anglican Communion is quite confused, and vociferously so. But let us extend our prayers to our Roman Catholic (I hate the word "Roman" used alone) brothers who are about to undergo an agony of confusion.

I really hope that I have been of some help to Mrs. Christman.

MORLEY TOLLES

Rockport, Mass.

BOOKS

Insights to Savor

The Day Is at Hand. By Arthur Lichtenberger. Seabury. Pp. 125. \$3.00.

To few men is it given to serve God in so varied a succession of posts as has been the privilege of Arthur Lichtenberger: missionary in China, suburban rector, downtown cathedral dean, seminary professor, diocesan and Presiding Bishop. The Church owes a debt of thanks to the Rev. Dr. Harold Bassage for persuading Bishop Lichtenberger to record in permanent form the wise and inspiring insights—based in part on addresses, sermons, and messages of recent years—which are the fruit of Bishop Lichtenberger's diverse experiences as pastor, scholar, liturgical and ecumenical pioneer, and crusader for social justice.

This is a rare book, to be savored like a vintage wine—not gulped in a hurry. It deserves reading a section at a time, with reflection before going on to the next part. One of the delights of the book to me is the style and approach; I find myself thinking that, had I read this in typescript without knowing the author (and omitting the well-known documents like the 1963 Whitsuntide Message and the 1964 General Convention sermon), I would have guessed that a concerned, literate layman was writing this—so down-to-earth and non-ecclesiastical is the manner.

The subject matter deals with God acting in the world today—now—sometimes through the Church, sometimes not. And God is acting in every individual's life now, too. One chapter heading, "The Faithful Parish, Facing God and the World," is worth a meditation itself! This is followed by others on "Clergymen: Servants and Stewards," "Churches Making Our God-given Unity Visible," "Ministry to the World through Church Institutions," and "The Church Called to Act in Public Affairs." They are as deep in treatment and wisdom as they are timely and relevant.

The book has hundreds of lines worth quoting; space limits us to a small sampling: "Before we can serve, we must first receive the gifts God offers us in Christ." "Life would indeed be changed if, suddenly, we opened the way for God to answer our formal, oft repeated prayer: 'And make thy chosen people joyful.'" "Churchgoing cannot be equated with worship." "We cannot do with the Church as it is; we cannot do without the Church." "Parochialism . . . is the most persistent and effective enemy the Church encounters." "Freedom to 'speak the truth in love' has a corollary in willingness to hear the truth in love." "Mission and unity: these are inseparable." "Freedom cannot be maintained by methods and

means that are in themselves a denial of freedom."

The finest chapter of all is the one on seminaries, in which the author has some penetrating things to say about both ministers and doctrine for the world today. "The seminary, for many students, provides the beginning of a disciplined spiritual life—and helps them to develop the love of learning, the love of people, and the love of God." In seeking to reach



the modern mind "the Church rarely suffers from too much boldness." "Being accused of vagueness is not too high a price to pay for freedom from a rigidly closed system." "Seminaries can be influential in protecting us against theological exaggerations." It is simply impossible to do justice to this great chapter. Buy the book and read it for yourself.

✠ Edward R. Welles
Bishop of West Missouri

Review in Kind

Our Man from St. Withits. By S. J. Forrest. Illustrated by E. W. Forrest. Mowbray's. Pp. 62. 8/6

Our Man from St. Withits is purposely meant

For the Anglican parson, or lady, or gent
Who can savor the light touch and not
be dismayed

When Anglican foibles and funks are
displayed.

For one S. J. Forrest, with scalpel and
care

And rhythm and rhyme lays those foibles
quite bare,

While E. W. Forrest, with illustrator's
skill,

Quite neatly reveals every laughworthy
ill.

In a day when the headlines are heavy
and black

And the world is in process of ruin and
rack

And the prospects are dim

And your friends are all grim

And virtue is joyless, religion's lost vim,

Thank God for the Forrests and their
all-to-rare kind

Who can with a word bring perspective
to mind

And give us the grace that God sends
through such elves:

The sanity-bringing,

laughter-restoring,

humility-producing,

saintly grace to laugh at ourselves.

(Thanks to Mowbray's also for these
healthy pages,

And for printing other Forrest volumes
in recent ages!)

CHRISTINE FLEMING HEFFNER

With Elves, Death

Anne and the Sand Dobbies. By John B. Coburn. Seabury. Pp. 121. \$3.50.

Anne and the Sand Dobbies, by John B. Coburn (dean of Episcopal Theological School) is a story about death, for children of about 10 and up. The narrator, a boy of 11, tells of the death of his two-year-old sister, Anne, and also that of his dog.

Considering the subject, the book is low-keyed and unemotional. The style is casual and at times humorous, and one gets a life-like impression of a typical American family.

The straightforward narrative is leavened by a touch of magic in the "sand dobbies," little elves which can be seen by young children at a special spot near the family's summer home. I found the story a little weaker, however, at the point where the child dies suddenly. It is hard to believe that the family, especially the mother, would take such a shock so relatively calmly. Almost immediately after learning of Anne's death they have a philosophical-religious discussion of the meaning of death, going on to make funeral arrangements.

Perhaps this matter-of-fact approach will appeal particularly to the age group for which it was written. It should be helpful for those who are searching for a grown-up Christian outlook on death.

MARTHA PRINCE

Booknote

In the Rustling Grass. By Herbert F. Brokering. Augsburg. \$3.50. The graceful blending of two phases of art—poetry and photography—in interpreting God's great world, has given us a book to use again and again, to cherish and to recommend to others. In this age of costly art books, it is unusual to find a volume such as this. Sister Noemi's photographs are worthy of high praise. The Rev. Mr. Brokering's poetry is imaginative, musical, and sensitive. To match a superb picture of raindrops on leaves, he has written, ". . . There is a thirst/ that is more than parched throat/ and a drink/ that is more than water. 'Whoever drinks of the water that I shall give him will never thirst. . . .'"

GEORGIANA SIMCOX

Books Received

TOWARD AN EXPANSIVE CHRISTIAN THEOLOGY. By Vergilius Ferm. Philosophical Library. Pp. 186. \$5.

THE MORAL AND SOCIAL TEACHING OF THE CHURCH. By Christopher Derrick. **THE ART OF THE CHURCH.** By Iris Conlay & Peter F. Anson. Volumes 8 & 11 in *The New Library of Catholic Knowledge*. Paged in Series. Hawthorn. \$45 net for 12-volume series.

THE DYNAMICS OF FORGIVENESS. By James G. Emerson, Jr. Westminster. Pp. 203. \$5.

the living church

Second Sunday after Christmas
January 3, 1965

For 85 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

PENNSYLVANIA

Caught in Time

What started out as a \$25,000 repair job to the roof of Old Christ Church, Philadelphia, has soared to \$150,000.

It had been planned to replace some of the 200-year-old copper roof, pitted by smoke and acids in the city air. But workmen found that the whole roof needed replacing, that the beams under it were rotted, as well as the posts of a frame balustrade that edges the roof, and that steel trusses were needed to keep the top of the walls from spreading.

"The trouble has been caught in time, but it is an unexpected expense on top of others we have had," commented the Rev. Ernest A. Harding, rector of the colonial church, which is a national shrine.

He had reference to an expense of several thousand dollars for the difficult restoration of 63 grave stones in the church's cemetery, broken by vandals in 1963, and another 19 broken in November.

A flat marker on Benjamin Franklin's grave was not touched. Passers-by toss pennies on it, adding up to about \$60 a year for the church, not including what is



Old Christ Church, Philadelphia
Unexpected expenses.

taken by youngsters who climb the iron fence.

Christ Church was founded in 1695, the only Anglican parish in the original section of Philadelphia for 66 years. The present church was built between 1727 and 1754. Funds were raised to build it by three lotteries, arranged by Benjamin Franklin.

Altogether 15 signers of the Declaration of Independence worshiped there. After the Revolutionary War, the first two and many subsequent General Conventions of the Church were held there.

Pointing up its history, the First Troop, Philadelphia City Cavalry, has held services at the church almost annually, except in war years, and last December this service marked the 165th anniversary of Washington's death. The country's oldest military troop, its members still wear the colorful dress uniform of the colonial period.

"Opportunity to Share"

A campaign to raise \$1,500,000 has been launched in the diocese of Pennsylvania. The funds will be used to modernize the century-old All Saints' Hospital, Philadelphia.

As soon as the money is raised, two obsolete buildings will be replaced by a new three-story unit for 84 patients—77 in single rooms. The total capacity will be 108.

The hospital, administered by the Episcopal Community Services of the diocese, was started in 1877 as the Home for Consumptives and was limited to tubercular care until 14 years ago, when it began to care for the chronically ill and infirm aged.

In an appeal for support of the campaign, the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, called it an "opportunity to share in this part of our Church's own concern for the physical welfare of our community as well as the spiritual welfare."

ENGLAND

Bishop Cooper Dies

The Rt. Rev. Alfred Cecil Cooper, Bishop in Korea from 1931 until his retirement in 1954, died recently in London, at the age of 82.

The bishop was captured by the Communists when the city of Seoul fell in



Bishop Cooper shown with his sister, on his arrival in England after release by the Communists.

1950. He was held by North Koreans until April, 1953, returning to London via Moscow and Berlin. In an interview with RNS on his return to London, Bishop Cooper told how both the Rev. Charles Hunt and Sister Mary Clare, of the Korean Mission staff, died at his side on a nine-day forced march of 150 miles that began on October 31, 1950. During the march, he said, each captive was fed only "a ball of millet (cereal), that looked like canary seed, in the morning and another later in the day. When the march began there were about 700 American soldiers and 68 civilians in the column. Ninety-six prisoners perished on the trek, and some 200 others died later as a result of the ordeal, the bishop said.

The bishop visited the U. S. before and after his retirement.

SOUTHEAST ASIA

From Buddhist to Bishop

The Rt. Rev. Roland Koh, Suffragan Bishop in Kuala Lumpur, has been appointed Bishop of Jesselton by the Archbishop of Canterbury.

Bishop Koh, who is 56, was born into a Chinese family in Sandakan in Sabah and was a Buddhist for more than 20 years. He became a Christian in 1930 and was ordained 11 years later. In 1958, he was consecrated Assistant Bishop of



Bishop Koh: New appointment.

the diocese of Singapore and Malaya.

The Jesselton diocese covers what was formerly known as North Borneo and is now Sabah. It was created in 1962 when the previous diocese of Borneo was divided into two parts—Kuching and Jesselton. Its first bishop was the Rt. Rev. James Chang Ling Wong, who was elected Bishop of Taiwan (not Suffragan as previously reported, L.C., November 1st) at General Convention last October.

MRI

Commission to Meet

The meeting of the Church's 24-member Mutual Responsibility Commission will be held January 27th-29th at the College of Preachers in Washington, D.C. It will begin shortly after the installation of the Rt. Rev. John E. Hines in the Cathedral of St. Peter and St. Paul as the Church's new Presiding Bishop.

Convenor of the MRI Commission is the Rt. Rev. Thomas H. Wright, Bishop of East Carolina, who chaired the Church's preliminary Committee on Mutual Responsibility. Bishop Wright was appointed convenor by Presiding Bishop Arthur Lichtenberger and House of Deputies' president Clifford P. Morehouse, in consultation with Bishop Hines, Presiding Bishop as of January 1st.

The Mutual Responsibility Commission was created by the General Convention. It will take over the functions of the Presiding Bishop's Strategic Advisory Committee, which was set up to plan the Church's long-range strategy.

A full-time director of the Commission will be appointed early in 1965. To him and his Commission members will fall the task of implementing in the American Church the Anglican Communion's worldwide call for "mutual responsibility and interdependence."

The Commission will be charged with finding more meaningful and broader-

based ways for the Church to project its sense of mission. The Overseas Department will act as a clearing-house for \$6,000,000 worth of projects that the General Convention requested parishes, dioceses, and provinces to adopt during the next triennium.

A list of some 350 projects is due for release in early January by the Executive Council's Overseas Department. The list, drawn up by the former Anglican Executive Officer, the Rt. Rev. Stephen F. Bayne, Jr., will go to parishes, dioceses, and provinces, for implementation on a "church-to-church, person-to-person" basis.

Churchmen named to the Mutual Responsibility Commission are geographically representative. In addition to Bishop Wright, they are:

Bishops Donegan of New York, Crittenden of Erie, Kellogg of Minnesota, Butterfield of Vermont, Swift of Puerto Rico; the Rev. John Heuss; the Rev. Canon C. Howard Perry; the Very Rev. Almus M. Thorp; the Rev. Paul M. Washington; the Rev. Robert A. Magill; the Ven. David R. Thornberry; Houston Wilson; Fred Hargeshimer; the Hon. Thurgood Marshall; Prime F. Osborn; Robert Young; Mrs. Harold Sorg; Mrs. Theodore O. Wedel; Mrs. John H. Foster; Mrs. Robert H. Durham; the Hon. Frances Willis; John Sammond.

Serving as consultants will be Bishop Bayne, director of the Overseas Department; Bishop Corrigan, director of the Home Department; Peter Day, Ecumenical Officer; the Rev. Canon Charles M. Guilbert, Executive Council Secretary; Lindley M. Franklin, Council Treasurer; Carman St. John Wolff, director of the Department of Christian Education; John W. Reinhardt, director of the Promotion Department; the Rev. Samuel Van Culin, information officer of the Overseas Department; the Rev. Massey H. Shepherd; and the Rev. Canon Howard A. Johnson.

WATES-SEABURY

Trans-Atlantic Transfer

Six Episcopal and Church of England priests have been selected by Presiding Bishop Arthur Lichtenberger and the Archbishop of Canterbury, Arthur Michael Ramsey, to exchange parishes for one year.

Sponsored by the Wates-Seabury Program, the exchange enables Anglican and Episcopal priests to receive a first-hand view of similarities and differences in church life in England and America by exchanging responsibilities.

The program, initiated in 1959 by Anglican layman Norman Wates and the Church's Executive Council, is further designed to better the understanding between American and English parishioners.

Planning to exchange parishes, beginning next summer, are the Very Rev. Lloyd Gressle, dean of the Cathedral of St. John, Wilmington, Del., with the Rev. Canon Peter deD. May, vicar of St. Mark's, Portsmouth, Hants; the Rev.

Robert W. Kem, rector of St. Andrew's, Des Moines, Iowa, with the Rev. John Hodgkinson, vicar of St. John's, Ermine, Lincoln; and the Rev. John W. Drake, Jr., rector of St. Paul's, Greenville, N. C., with the Rev. Neil Pritchard, vicar of Holy Trinity, Blackpool.

As far as possible, parish exchanges are made on a basis of similarity in type, location, and size.

The clergymen to participate in the Wates-Seabury Program all were nominated by their respective bishops. Travel and special expenses of the participating U. S. clergymen are furnished in partnership by the Executive Council, the exchange parish, and the exchange diocese.

WCC

Not All Were Angels

The Church has not failed in Africa although it has not been perfect, the Nigerian ambassador to the United Nations told 200 Protestant and Orthodox Christians in New York City, December 8th.

Chief S. O. Adebo told the Friends of the World Council of Churches that many African leaders, especially in Nigeria and other parts of West Africa, were products of the Church. He praised the Church in Nigeria for training indigenous leadership before the country attained independence.

Great credit goes to missionaries for training Africans for leadership in education, medicine, and social service as well as the Church, he said. But he added that missionaries were not "all angels." "There were bad ones and very good ones. In Nigeria we were fortunate in having very good ones."

Such good missionaries "not only carried the Bible in their hands, but the Gospel in their hearts," he added. In Nigeria, he said, the Church led the way in transferring power to Nigerian hands. Chief Adebo was in charge of the "Nigerianization" of his country's civil service.

The performance of the Church in Africa has been on the whole creditable, he said. "It is not true that in the whole of Africa missionaries are not wanted." In his own country more leadership training opportunities and more resources are needed. "Give us the tools and we will finish the job."

He stressed the importance of setting good examples, nationally and internationally. What happens in the Congo and in Mississippi affects what happens in Nigeria, he said. Any discreditable action anywhere discredits all Christians.

On the question of polygamy Chief Adebo remarked that, while the practice among some Africans is to have several wives simultaneously, "Christian people seem to delight in having one after another."

In answering a question concerning African reaction to the rescue operation in the Congo, he said he knew of no

country in which the majority of Africans were happy that innocent people were held as hostages. He said that many African states felt that the Organization of African Unity should have been given the opportunity to solve the problem and that all help to the Congo should be channeled through the African organization.

"We do not want the cold war in Africa," he said.

ACU

"Grave Scandal"

The critical view of the historic doctrine of the Holy Trinity which is set forth by Bishop Pike of California in his book, *A Time for Christian Candor*, is itself the subject of editorial criticism in the December issue of the *American Church Quarterly*, a theological journal published by the American Church Union.

The editorial says: "It is with real reluctance that we embark upon what must be so critical and negative an undertaking. We fully acknowledge that the good bishop has rendered many important services to the Episcopal Church, particularly in the all-important area of social witness, for few of our leaders have been more effective in disentangling our Church from any kind of embarrassing connection with the dangerous revivals of radical right-wing politics by which our civilization is so gravely threatened and which we have so frequently deplored in these pages. Nevertheless, attacks by bishops on the faith and traditions of the Church, accompanied by such errors and misinterpretations that we can only conclude that these highly placed authors have not even gone to the trouble of understanding what they are trying to criticize, is such a grave scandal, both intellectually and ethically, that we find it impossible to keep silent when confronted by them."

The editorial notes that Bishop Pike devotes only nine pages to disposing of the Holy Trinity and "putting St. Augustine and the Cappadocian fathers in their proper places." Concerning Christology, the editorial charges that "like so many of our contemporary neo-nestorians, Bishop Pike does not believe in anything like the Incarnation as it is conceived in the universal Catholic tradition. Jesus of Nazareth was [according to Bishop Pike] a man who lived upon a level of such total intimacy with the Spirit of God that God was able to use His human career in order to make manifest His will and to implement His redemptive purposes. This would be the inspiration of Jesus of Nazareth—perhaps even the adoption of Jesus of Nazareth. Plainly implied by all that is written in this book is the fact that Bishop Pike is both an adoptionist and a Nestorian as well as a Sabellian unitarian."

The editorial concludes: "There is indeed work for the creative and construc-

tive Christian thinker to do, but not the refurbishing of outworn heresies, but rather an exploration and penetration in depth into the intricate question of the relationship between the ancient knowledge which we call orthodoxy and the new knowledge which we call science."

Among the editorial contributors to the *American Church Quarterly* are the



Townsend Photo

Bishop Pike
The critic criticized.

Rt. Rev. Walter C. Klein, Bishop of Northern Indiana, and the Reverend Doctors J. V. Langmead Casserley (Seabury-Western Seminary), Carmino J. de Catanzaro (Seabury-Western), and William H. Dunphy (Margaret Hall School, Versailles, Ky.).

CANADA

London Plan

A draft plan for a merger of the Anglican Church of Canada and the United Church of Canada—which seeks to solve the thorny questions of apostolic succession and a unified ministry—was unveiled in Toronto recently.

Under study by national negotiating groups of both Churches, the plan was seen as "accelerating the conversations" toward formation of a new "Church of Canada." Talks on the merger have been in progress for some time.

Known as the London Plan, the proposal calls for the presbyterian-style United Church to accept bishops in the apostolic succession and the Anglicans to accept the United ministry without reordination.

Bishops would be elected by "diocesan presbyteries" and be responsible to them. Bishops would be responsible for the ordination of presbyters—as the priest-ministers would be called in the new Church—and for their appointment to pulpits.

The plan calls for creation of an un-

specified number of diocesan presbyteries, provincial conferences, and a supreme court to be called the General Synod. It provides for a lay or clerical moderator as presiding officer and a primate as the new Church's spiritual head. The moderator would serve a two-year term and the primate's tenure would be limited to 10 years. The Church of Canada would recognize only two sacraments—Baptism and Holy Communion.

The Rt. Rev. Frederick H. Wilkinson, Bishop of Toronto, said the London Plan did not really answer questions connected with the theology of a unified ministry.

A more positive solution for unifying the two ministries should be found, he said, other than the proposal for "avoiding reordination, conditional ordination or supplemental ordination."

TENNESSEE

Gifts to Sewanee

Gifts totaling \$2,241,865 had come to the University of the South by December 10, 1964, according to the Rt. Rev. Frank A. Juhan, retired Bishop of Florida, now the University's director of development. This is the largest cash gift income ever received at Sewanee in one year. It surpasses the previous record of \$1,884,000 set in 1960. It was hoped that another \$250,000 would be added in December.

The total of almost \$2,250,000 in cash income for the present year does not include pledges made to Sewanee's "Ten Million Dollar Campaign," now in progress, under the chairmanship of Cecil Woods of Chattanooga. Under its terms, the Ford Foundation will match up to \$7,500,000 at the rate of \$1 for \$3, all cash raised by the Episcopal educational center through August 31, 1965.

Total in cash and pledges since the campaign's beginning in September, 1962, now stands at \$4,727,000 leaving \$2,773,000 yet to be raised.

MASSACHUSETTS

Prelates Praise Police

Richard Cardinal Cushing, Roman Catholic Archbishop of Boston, and the Rt. Rev. Anson Phelps Stokes, Jr., Bishop of Massachusetts, both paid tribute to members of the Boston police department at the annual police ball, attended by some 3,500 members of the force.

Deploping the breakdown in public morality which resulted in 2,500,000 crimes in the United States last year, Cardinal Cushing declared: "Until we come back to God, in whom our nation, from the time of its birth, has placed its trust, crime will increase and multiply." As for local police departments, the Cardinal said: "We can't expect the officers and men of this police department to keep the city clean and free from crime unless we, the public, stand behind them."

Bishop Stokes expressed agreement

with the Cardinal's sentiments, and said that "we sometimes forget to say thank you to the people who risk their lives in our behalf." [RNS]

INDUSTRIAL MISSION

From Detroit to Boston

The Rev. Scott I. Paradise, associate director of the Detroit Industrial Mission, has accepted an invitation to be director of a new industrial mission beginning February 1st in Boston, Mass.

The Rev. Mr. Paradise went to Detroit in 1957 from the staff of the Sheffield Industrial Mission in England, where he was trained under the leadership of the present Bishop of Manchester, the Rt. Rev. E. R. Wickham.

The Rev. Hugh C. White, Jr., executive director of DIM, said, "The loss of his leadership will be a real blow to his many friends and colleagues in Detroit industry, labor, and the churches. . . ."

Mr. Paradise is a graduate of Phillips Academy, Yale College, and the Episcopal Theological School. He has contributed a number of articles to recent journals and books.

NORTH CAROLINA

To the Market Place

Efforts to bring the Tar Heel Episcopal Church "to the market place" are meeting with success, based on the first 10 days of a new type of ministry being offered in Burlington, N. C.

The diocese of North Carolina late in November opened a new church in a Burlington shopping center. At the dedication the Rt. Rev. Thomas A. Fraser, Bishop Coadjutor, termed the church "an attempt to meet needs of the people where they live" and "an exploratory ministry on a frontier of modern America."

Bishop Fraser said: "Jesus got out and met people where they lived . . . in the market place and elsewhere. Shopping centers are where people live and the purpose of this Church center is to provide a pure service ministry to all who pass through this new market place."

The modern Church, Bishop Fraser said, has removed itself too far from where people lead their daily lives. Therefore, he explained, the Church must get back to where the population is and help meet individual needs there.

The Burlington shopping center is open to all. The public is encouraged to relax or read in the center's attractively-furnished lounge. The lounge area is utilized to display the work of local artists from the Burlington area. Counseling by a minister is offered to the public.

The new project is being operated by the Rev. Harry A. Woogon and the Rev. Thomas E. Bollinger, both of the Holy Comforter Church, Burlington, the Rev. John Stone, of St. Andrew's Church, Haw River, and by a group of lay volunteers.

MISSOURI

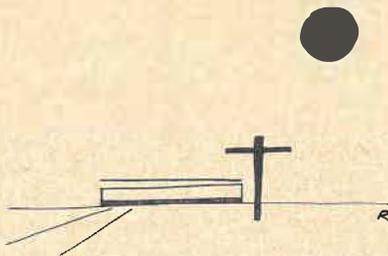
Bold Venture

An ecumenical Church center will come into being near the riverfront in St. Louis within the next two years. Six Churches signed, on December 4th, an agreement to lease for 20 years a chapel to be built to their specifications by the developer of Mansion House. Mansion House is a community consisting of three 25-story apartment buildings and three smaller office buildings, together with other service and entertainment facilities. The new development will overlook the Mississippi River and the Jefferson National Expansion Memorial with its stainless steel 600-foot-high arch.

Participating in the project, called Riverfront Church Center, are the diocese of Missouri, presbyteries of St. Louis of the United Presbyterian Church and the Presbyterian Church in the United States, the United Church of Christ (Missouri Conference), the Disciples Council of Greater St. Louis, and the Third Baptist Church.

The physical facilities of the center will include a contemporary-design chapel, seating approximately 150 persons, and an outdoor garden about 20 feet above the street. Below the chapel will be offices, counseling rooms, a reception area, and an assembly room.

The projected program of the center will include the usual services on Sundays for the more than 4,000 residents in the apartments that will make up the Mansion House. It will also include many



other imaginative services for the more than 100,000 persons who work and are expected to work in downtown St. Louis, and the expected 3,000,000 visitors to the riverfront and the arch. The building itself will bear witness to the part played by early pioneers in the west. Just across two streets stands the Basilica of St. Louis of France, the old Roman Catholic cathedral, which occupies a site set aside by the first settlers in 1764 for a church building. The program committee of the center envisions many types of service: counseling, coffeehouse drop-in after theatrical and sports events, experimental music and drama. No similar establishment encompassing such a wide range of evangelistic and ecumenical concerns exists anywhere else in St. Louis.

The Rt. Rev. George L. Cadigan, Bishop of Missouri, in a statement about

the Riverfront Church Center called it "a bold venture." He said, "It is a symbol of the ecumenical spirit and it will seek through its ministry to serve a great city." He continued: "For too long, and for too many, Church has meant an eleven-o'clock affair on Sunday morning. For the most part the Church has not known how to interpret the Gospel to man where he is. It is where men and women labor and worry, and earn and lose money, and compete and love and hate, that the Church must live. It is where there is dire poverty and tragedy and ugliness and racial tensions and opportunity that the Church must speak and act in the Name of Almighty God. . . . We do not yet have a blueprint for this ministry to a people at work. We will experiment and we will make mistakes. We are acting in faith, and, with God's grace and the concern of our fellows, we mean to say that God is the Lord of our lives, our businesses, and of St. Louis, too."

The chapel is expected to be ready for use in late 1966.

VERMONT

Double Anniversary

Two Vermont rectors, both graduates of the General Theological Seminary in 1939, observed the 25th anniversary of their ordinations in December. They are the Rev. Frederic J. Haskin, Jr., St. Mark's, Newport, and the Rev. Robert L. Clayton, Zion, Manchester Center.

Fr. Haskin's anniversary was observed at Evening Prayer December 13th. The Rev. George Heald, rector of St. Andrew's, St. Johnsbury, Vt., and also a GTS graduate in 1939, was the officiant. Fr. Clayton was the lector.

Preacher for the occasion was the Rev. Joseph C. Moore, newly elected regional planning officer for the ninth (Caribbean) province in the Overseas Department of the Executive Council. He presented Fr. Haskin for ordination by the Rt. Rev. George Craig Stewart at the Church of the Atonement, Chicago, on the third Sunday in Advent in 1939.

Fr. Clayton observed his 25th anniversary on December 16th as the celebrant at an evening Eucharist at Zion Church, according to the liturgy for India, Burma, and Pakistan. The Rev. Frederick B. Wolf, rector, and the Rev. Donald A. Webster, associate rector, St. Peter's, Bennington, assisted.

The service was featured by the participation of four local laymen. Nate Kamber, president of the Israel Congregation, read the Old Testament lesson; Bernard Toomey, Roman Catholic lay reader, the epistle; and Paul Todtschinder, Zion parish licensed lay reader, the Gospel. Frank Starzel, also of Zion, was the speaker.

The Rev. Edward Foster of nearby Wells, pastor of the Roman Catholic church which holds its services in the

Episcopal church building there, was an honored guest. The Wells church is under Fr. Clayton's jurisdiction as is also St. Paul's Chapel in Manchester.

Fr. Haskin has been rector at Newport since 1960, and Fr. Clayton at Manchester Center since 1955.

THE BLIND

"Works of Humanity"

The Rev. Harry Julius Sutcliffe, blind since birth, was received as a priest of the Episcopal Church by the Rt. Rev. Lauriston L. Scaife on November 14th. During the service, which was held in the chapel of the Diocesan House, Buffalo, N. Y., Fr. Sutcliffe read from St. Luke's Gospel, in the Braille. He was received from the Holy Apostolic and Catholic Church of the East and the Assyrians.

Fr. Sutcliffe, 39, is the recipient of numerous awards, among them the 1959 "man of the year" award from B'nai B'rith, Lowell, Mass., for his inter-faith activities, which included the teaching of Hebrew and Hebrew Braille to sightless Jewish people who wanted to participate in the liturgical service of the synagogue. He received awards from other B'nai B'rith groups for his interfaith services; a citation for his work during World War II as a monitor and recorder of Axis propaganda broadcasts; the 1963 certificate of merit from the city of El Paso, Texas; the Keble Award for 1963 from the American Church Union; and from Lodge 969 of the Knights of Pythias the 1964 award for "unselfish works of humanity."

He holds the B.A. degree, *magna cum laude*, and the B.D. degree with honors. He was elected to several honorary fraternities, and, while attending Mt. Airy Seminary, he was elected to the Society of Biblical Literature and Exegesis and the American Schools of Oriental Research.

The Episcopal Guild for the Blind was founded by Fr. Sutcliffe in 1959. Its office is now at the Church Army headquarters, 157 Montague St., Brooklyn, N. Y. He is director and executive secretary of the Guild, which brings teachings and practices of the Church to the sightless and their friends and families, and acts as an information center for them. It receives some financial help from the American Church Union as well as the office space from the Church Army, but it is in need of more help.

Fr. Sutcliffe is an associate instructor in sacred studies and classical languages at the Hadley School for the Blind, Winnetka, Ill., a home-study school for blind persons. The school offers courses from the fifth-grade level through high school and into college, maintaining a liaison with the correspondence study division of the University of Wisconsin and the home study departments of the Universities of Iowa and Minnesota.

Sister Gretchen Kightlinger, Church



The Rev. Harry Sutcliffe

Army, is his secretary, and one of her weekly duties is the taping of the entire issue of *THE LIVING CHURCH*. (She reports that he particularly enjoys "Angels and Angles.") With limited resources, Fr. Sutcliffe and Sister Kightlinger are building a lending library of Episcopal material, both in Braille and on tape. So far, requests for such material have been far greater than the supply. A large part of the local work of the Guild is that of calling upon newly blinded persons, offering help and counsel, and presenting the tangible help of the ability to "read" their favorite books.

SEMINARIES

Fundamental Questions

Are the Church's seminaries today doing their job? What is their job? What kind of man is needed to do the work of the ministry today? Is the Church getting such men?

Such were the fundamental questions about the Church's ministry and mission which a group of some 30 Churchmen, including bishops, priests, and laymen, considered at a conference at Seabury-Western Seminary in Evanston, December 6th-9th.

Participants in the conference were invited on the basis of their competence to serve as consultants on the whole question of the training and preparation of men for the ministry.

Much of the discussion which took place at the conference was based upon the results of a survey made recently by the Rev. Robert N. Rodenmayer, executive secretary of the Division of Christian Ministries of the Executive Council. Dr. Rodenmayer had asked approximately 500 Episcopal clergymen the following questions:

"(1) What was the best thing you got out of seminary?

"(2) In practice, what turned out that you needed that the seminary failed to supply?

"(3) Could the seminary have done so, and, if so, how?

"(4) What do you need most right now, in order to fulfill your ministry?"

Among the answers to question one, some answered that they got nothing out of seminary; others that they had gained the knowledge of a Christian fellowship, usually with a group of students, sometimes with a faculty member; and others stated that in seminary they had received a stimulus to continued study.

Among the answers to question two were these: "I didn't get training in the priestly craft"; "I didn't get adequate training in my devotional life." Others said that whatever devotional life they had when they came to seminary had been squelched there.

In answering question three, some said that they thought it improbable that much if anything could be done to make the seminaries more effective. Some remarked that the proper job of the seminary is education, not training, and that the only way to learn priestly and pastoral skills is on the job under competent supervision, not in the seminary. It was suggested by some that the traditional lecture system of teaching should be combined with the small-group approach in which a student can be a person instead of a target. Some noted that they had no knowledge of the Christian faith of some of their teachers in seminary.

Among answers to the fourth question came these statements: "I need to be reminded that God is in charge and that whatever happens in our rapidly changing society is under God's providence." "I need a theological frame of reference in which to view the universe, creation, and Incarnation, in real terms rather than in propositions." "I need increased understanding of the sociological forces which shape the life of my time, by which I frequently feel victimized because I do not understand their sources." "I need a rebirth, or a birth, of my devotional life—a living relationship between myself and God."

Another body of answers to pertinent questions was provided by a questionnaire which was sent, prior to the conference, to each person invited to participate. One of the questions asked was: "Is the ordained ministry today too large a job for the man of average caliber now seeking Holy Orders?" To this question one bishop answered yes, and went on to say: "The majority seek Holy Orders by attritional motivation, not out of fear of the Lord, or any Calvinist complications, but out of fear that they cannot survive in the competitive secular culture. Their alternatives are either school teaching or bureaucratic social service. Holy Orders today is one of the few remaining ways to obtain rank and status with meager

abilities and industry. The majority of aspirants are dependent persons. The Church is the last refuge for those who seek to become their own parent-authority figures. It can be done in the business world, but it's harder to accomplish."

A parish priest, answering this same question, felt that the ordained ministry today is "too large a job for the man of average caliber," but added that most people are "average" and that what our Lord is asking is commitment. "If you take a man who is committed to our Lord and believes this commitment leads him to seek Holy Orders, then he is ready to be properly trained," he commented. "The training is the real key," he emphasized.

From Memories to Structure

Two major addresses, a panel discussion, and the awarding of citations for Christian service were included in the examination of the theme "The Christian Ministry: Lay and Ordained" at Berkeley Divinity School's convocation in New Haven, Conn., on November 11th. All of the speakers emphasized strongly the importance of theological education in the life of the Church today and the fact that the Church has neglected to support financially this aspect of its life.

The Rt. Rev. Anson Phelps Stokes, Jr., Bishop of Massachusetts, gave the principal speech at the luncheon, expressing the hope that theological education would become the basic concern of the Church in the next three years. "We need to discover a philosophy of theological education that will meet today's world, if the traditional function of the clergy is to be continued," the bishop said.

The Rev. Robert N. Rodenmayer, executive secretary of the Division of Christian Ministries of the Executive

Council, delivered the principal address at the dinner. Dr. Rodenmayer reminded his audience of the great changes going on in the world which force the Church to turn from nostalgic memories of the past to new considerations of the structure of the Church and the function of the clergy. Quoting James Thurber, Dr. Rodenmayer said, "Let us not look backward in anger or forward in fear, but around us in awareness," and called theological education the "total responsibility of the whole Church."

After Dr. Rodenmayer's talk, citations for Christian service were awarded to four prominent Churchmen: LeRoy Collins, former governor of Florida and now director of the National Community Relations Service; President Nathan Pusey of Harvard; Amory Houghton, Jr., chairman of Corning Glass Works; and Mrs. Theodore Wedel, assistant general secretary of the National Council of Churches.

In concluding remarks at the end of the day's program, Dean Wilmer said, "If I had a text for this occasion, it would be the line from Proverbs: 'Where there is no vision, the people perish.' In the light of these citations, and the vision which they honor, it is imperative that Berkeley continue in its present direction. To this end, the trustees and faculty have made significant plans, so that this school may be a continuing witness to the concept of the ministry which sees every man, woman, and child of the Church as a member of the people of God. . . ."

President Pusey and Mrs. Wedel joined the panel discussing the topic, "A Layman Looks at Ministry." Mr. Heywood Fox, treasurer and trustee of Berkeley, was the moderator, and Dr. Grant Sanger, a Berkeley trustee, and William Muehl, professor of practical theology at Yale Divinity School, completed the membership of the panel.

NEWS FEATURE

For an Island, God's Protective Love

by the Rt. Rev. ROBERT H. MIZE
Bishop of Damarland

For 12 days in October and November, I was the guest of the Rev. Keith Flint, Anglican priest on the island of Tristan da Cunha. I had previously been there for five days in 1960, shortly before the eruption of the new volcano.

Everyone has since asked, "What changes in the people did you find? Did the English venture help them or hurt them?" [After the eruption the island's population spent some time in England, later returned to Tristan da Cunha.]

My answer is that it helped to broaden their horizons without leaving them less contented. At Calshot, in England, they were blessed by a happy relationship to an English parish church with a capable and understanding priest. This, added to the consistency of the Society for the Propagation of the Gospel's ministrations to them through a series of devoted priests on the island, has resulted in their being loyal Churchmen. With the exception of the 20 Roman Catholics, all are Anglicans.

Most of the 266 islanders are at church on Sundays. Many also attend midweek services. Each morning at the daily Eucharist there were never less than 12 in attendance. On the Feast of St. Simon and St. Jude the number expanded to 31, and on All Souls' Day (a Monday) there were 51. Almost all this number were women as the men were occupied with their duties at the water front, starting at dawn each morning. On a Wednesday at 5 a.m. 12 men attended the Eucharist.

Tristan remains the most unusual of Anglican churches. The settlement and the Church of St. Mary the Virgin appears to be divinely protected by God's own hand. The church is only 200 yards from the still-smoking volcano. "Steam kettles with vents don't explode," explains Fr. Flint.

Shortly before the eruption in 1961, the face of the 2,000-foot bluff above the settlement dropped in a succession of rock falls. The great boulders stopped at the village edge and encircled the great spring from which the villagers derive the water that flows through pipes into their homes. When the lava from the volcano began to flow, instead of seeking its own level such as all respectable lava and water normally do (which would thereby have covered the church and settlement), the lava flowed directly north toward the sea, paralleling the little stream called "the Watering" flowing from the fountain, whimsically circling to the far side of the flagpole and its British Union Jack, and finally spreading out to the east and

Continued on page 17



From left: Dean Wilmer, Bishop Gray, and Mr. Collins; seated: Mrs. Wilmer, and Dr. Pusey:
In the light of vision, imperative to continue.

SOME HAVE HAD

ENOUGH

by

the Rev.

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"The Prophet," by Janet deCoux.



"Quench not the Spirit. Despise not prophesying. Prove all things: hold fast that which is good."

These words from First Thessalonians [5:19-21] have particular relevance for the Anglican Communion at this time. There are various spirits among us ruffling the calm ecclesiastical waters. Cambridge dons and even a bishop are having a go at prophesying. My concern is that the present climate of opinion may lead us to quench the Spirit and to despise some of our prophets.

Several years ago the Bishop of Southwell wrote, "I cannot resist the feeling that the Church when I knew it first was a more spacious Church, with more room to grow and fresher air to breathe in. If so, the question before us is this: Is it necessary that the Church of England, in becoming more aware of itself as a Church and in its historical, Catholic inheritance should therefore and thereby become less liberal, less sensitive and outgoing in its theology, more remote from the human situation to which the Word of God is addressed?"* More recently the Presiding Bishop of the Episcopal Church in the United States has said, "There seems to be in our time a resurgence of an edgy, apprehensive kind of orthodoxy. This is not the way to proclaim the faith." Bishop Lichtenberger continued, "I like what Dean Hodges of the Episcopal Theological School said some 60 years ago about a fellow faculty member, 'He has never been nervously orthodox, that is, he has never been in fear less something should happen to Truth. He has been in no more distress as to the effect of the critics on the Bible than as to the effect of the astronomers on the stars.'"[†]

I am not much concerned with what has altogether justly been called the "Philistine anti-intellectualism" of certain segments of the Church press. I am concerned that in our colleges and seminaries we feel keenly our responsibility to love the Lord our God with all our minds. I am also concerned that in the Church as

a whole liberal voices be not muffled.

The word "liberal" may be understood in several senses. It is used to refer to a method of theological study, the application of literary and historical criticism to the Bible and the Christian tradition. In spite of a revival of Fundamentalism in some quarters, "liberal" in the sense of a method of theological study is generally acceptable among us. "Liberal" may refer to a body of theology, "liberal theology." In this context the word "liberal" leads one to expect stress on the immanence of God, the humanity of Jesus, the moral consequences of the Atonement and the this-worldly character of Christian living. Liberal theology in this sense had its greatest influence among us in the first three decades of this century. What was valid in this type of theology has been assimilated generally by the Church while it rejected certain one-sided emphases. As a distinctive theology, liberalism has for some time ceased to be of major significance. "Liberal" may also refer to a quality of mind. Thus the liberal thinker is one who welcomes new light, whatever the source, who feels keenly the obligation to follow wherever the argument may lead, who recognizes that God is infinitely greater than our understanding of Him, that, like history, theology must be written anew in each generation if it is to retain its relevance and vitality. This sort of liberalism, openness of mind, liberality, is the monopoly of no school of thought. As the opposite of narrow dogmatism of whatever sort, it is a temper of mind earnestly to be sought after and prized. It is this quality, this spirit, I earnestly commend. While ever present in the Church, it is always in danger of being stifled or suppressed by the "nervously orthodox."

There are regrettably those in the Church who are tempted to tell small lies in the interest of great truths. If their numbers are few, there are more who are tempted to ignore or discount data which conflicts with cherished and time-honored convictions. The ugly qualities that together make a Grand Inquisitor are not found only in Dostoevski's great novel or in 16th-century Spain. They are present in each of us, if only as temptations. It is well that we recognize them for what they are. We turn away from those

**Asking the Right Questions* by F. R. Barry, London, 1960. p. 42.

[†]"The Aims of Theological Education" by A. C. Lichtenberger, in the *Kenyon Alumni Review*, Winter issue, 1961.

OF PIPES AND TEA

AND COMFORTABLE ADVICE

qualities of character and those doubts or uncertainties which prove most painful to us. Frequently this takes place below the level of consciousness. When encountered in others they stir our deep anxieties and we are inclined to struggle fanatically against that other who disturbs our image of ourselves.

Clergy of the Church are expected to have respect for the "traditions of the elders." They have a responsibility not to cause others to stumble. But this is not to say that their voice must always be the voice of the past, that they must ever be predictably conservative. Amos caused scandal among devout followers of a particular sacrificial cultus. The Book of Job offended those who believed against the evidence that there is a one-to-one correspondence between a man's sin and the suffering he must endure.

There was much that was authentic, indeed admirable, in the religion of the Pharisees. Jesus' criticism can scarcely be called balanced and judicious, however necessary it may have been. There seems to be a strong protective, conservative force in institutional religion. Without it we perhaps would not have institutional religion. Nevertheless, growth and development have come about almost entirely from those adventurous spirits who dared to criticize the old forms and ways. In doing so they offended many of the faithful, and they placed us eternally in their debt. The deepest sign of unbelief in the Church today is not this or that book which may seem to be "disturbing." More serious is that mentality which wishes to avoid rocking the boat at any cost. "What, one wonders, are they afraid of?" asks a recent editorial in the *Guardian*. "That the new theologians will not come up with the old answers in the back of the book? But then, as Gamaliel said, why worry? If their counsel be of men, they will soon make fools of themselves. And if their counsel be of God, then we had better think twice before taking Him on as an opponent."*

The tension between old and new, between traditionalism and new spirits and prophesying is particularly acute today. After several decades of relative calm,

voices are again being raised from within the Church telling us that, like our fathers, we must rethink our faith and strive to express it in forms that have some meaning to the "outsider." These voices have created a resonance. They are being heard not only, perhaps not chiefly, by those within the church. They have also stirred deep uneasiness, fear, and in some cases intense and bitter opposition. I, for one, welcome such volumes as *Soundings*, *Objections to Christian Belief*, and *Honest to God*. I do not see in their publication and the wide public response to them a "failure of nerve," a "reduced Christianity," an abandonment or serious threat to what is really central to Christian faith. Neither do I see them as the answer to certain difficult intellectual problems. They do attempt to do something other than say the same old things in an ever louder and more dogmatic way. They pose vital questions and reject superficial answers. For this I am immensely grateful. The very iconoclasm toward much that is traditional is refreshing. Surely the Church of England as a whole is not in danger of erring in this direction.

The Archbishop of Canterbury rightly says, "Since the war our Church has been too inclined to be concerned with the organizing of its own life, perhaps assuming too easily that the faith may be taken for granted and need only to be stated and commended. But we state and commend the faith only in so far as we go out and put ourselves with loving sympathy inside the doubts of the doubting, the questions of the questioners, the loneliness of those who have lost their way."*

What is not grasped by overly hasty critics in some quarters is that the doubts, the questions, and the loneliness belong not only to the outsider but to the man of faith as well. They are for many of us our doubts, our questions, and our loneliness. For many within the Church, faith is not a calm and serene adherence to that "faith once delivered to the saints" but rather a courageous and continuous staking of one's being on the Gospel of the living God in spite of the doubt,

questions, and loneliness within oneself. It requires courage to feel keenly the solemn obligation to truth, whatever the source and wherever it may lead one. It requires courage to be as honest as one can be with oneself about doubt, questions, and uncertainties, to deal with the issues forthrightly rather than to ignore or suppress them. Contrary to what some persons would teach us, doubt is not always, or even chiefly, the result of moral weakness or conflict. The problem of faith in our day is very much more complex than that. Let us not confuse the summons to faith with a summons to ecclesiastical conformity.

Ours is an age in which many feel deeply the threat of emptiness and meaninglessness in the midst of a life of faith. Honest doubts and uncertainties are not inconsistent with Christian faith. We suppress them at our peril. As Christians we need to learn that God's forgiveness and acceptance cover our scepticism and uncertainties, just as in another age Luther learned that God's forgiveness and acceptance covered his guilt. Only as we dare to pass through this vale of testing are we likely to be of much help to others along the way. One of the contributors to *Soundings* concludes his essay with some words from Keats: "I leaped headlong into the sea and thereby have become better acquainted with the soundings, the quicksands and the rocks, than if I had stayed upon the green shore, and piped a silly pipe, and took tea and comfortable advice."* Thank God there are some among us who have had enough of pipes, tea, and comfortable advice!

If there be prophets among us, let us take care to heed and not despise them. Our theologians should be read and heard sympathetically. And the Church is to prove or test all things, holding fast that which is good. It is not my purpose to commend uncritically the work of a theologian or group of theologians. A theologian may expect and indeed should welcome that testing by the corporate mind of the Church that aims at keeping only that which is good. We believe that the Holy Spirit leads the Church into all

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*Monica Furlong in the *Manchester Guardian*, May 2, 1963.

*Michael Ramsey, *Image Old and New*, London, 1963, p. 14.

**Soundings*, ed. by A. R. Vidler, London, 1962, p. 172.

Christians

and

Pressure Tactics

by the Rev. Warren E. Shaw
Curate, St. Paul's Church, Chester, Pa.

The Social Gospel Movement is currently making a comeback in the United States. This is especially evident in involvement of Churchmen in the Civil Rights Movement, even to the point of civil disobedience. Almost to a man these Churchmen will tell you that they are involved in the movement not only as private citizens but as representatives of the Christian Church. They speak, in other words, to the state and to the community as a whole in the name of Jesus Christ.

The usual justification offered for this kind of involvement is the example of the Old Testament prophets. Nathan thundered in the ears of the king, "You are the man" (II Sam. 12:7). Amos roared at a decadent aristocracy, "Woe to those who are at ease in Zion" (Amos 6:1). Isaiah shouted to the power structure of his day, "Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow" (Isaiah 1: 16, 17). Jeremiah stood in the midst of the capital of Judah and pleaded for a policy of isolationism (Jer. 2:18).

The great fact that is overlooked, however, is that the prophets of the Old Testament did not live in a pluralistic society. They lived in a theocracy. Church and state were one. The government was officially and explicitly committed to uphold the principles and teachings of the Jewish religion *per se*. In addressing themselves to the citizens and leaders of the nation, the prophets were speaking to the Jewish Church. It was not until the exile that it became either necessary or possible to distinguish between Church and state.

If the prophet Jonah can be considered pre-exilic, he is the one exception. Jonah addressed himself to a Gentile city. But his message was a general call to repentance and did not contain any directions for governing the city.

During the period of the exile, the Jews lived under a government that was not committed to uphold their religion. It became necessary to distinguish between Church and state. This was the beginning of Rabbinic Judaism. Jeremiah said, "Seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare" (Jer. 29:7). Jeremiah went on to predict the downfall of Babylon and other lands and the ultimate restoration of Israel as a nation, but he did not attempt to induce the rulers of these lands to rule according to the principles of Judaism. Nor did any of the exilic prophets. The call was for individual righteousness in the midst of an unrighteous state (see especially Ezekiel 18 and Habakkuk 2:4). The reason for this shift in emphasis is obvious. A state that openly disavowed any acceptance of the premises of Judaism could not be expected to implement or abide by the principles of Judaism. The individual, however, who was free to practice his religion in his private life, was expected to do so.

The American Church exists in this kind of a pluralistic society. The individual is free to practice his religion in his private life, but the government as such is not committed to the premises of Christian theology and cannot be expected to implement and uphold the principles of Christian morality. This is true in spite of the fact that many government officials are Christians in their private lives. The founding fathers of this nation were Christians for the most part, but that does not make the U. S. Constitution a religious document.

Where in the Constitution is there any reference to the doctrine of the Incarnation? Where is there any acceptance of the doctrine of the Atonement? Where is the resurrection mentioned, or the coming of the Holy Spirit? How can a document devoid of such references be considered Christian? It is true that the Declaration of Independence refers to a general belief in divine creation, but the Declaration of Independence is addressed to a nation (England) in which Christianity is the established religion. Moreover



St. Paul: His arrest had nothing to do with civil disobedience.

the Declaration of Independence is not the Constitution.

The fact is that the government of the United States was founded on the principles of the Enlightenment. It is merely coincidental that some of these principles happen to correspond with some aspects of Christianity.

It would seem, therefore, that if there is to be an appeal to the Old Testament prophets for a precedent in the area of Church-state relations, the place to look is among the exilic prophets.

As Christians, however, we are taught to rely primarily on the New Testament, and especially upon the example of our Lord. What was His attitude toward the civil authorities of His day? According to the synoptic Gospels He had very little to say to them. He was an ecclesiastical reformer, not a social reformer. He attacked Church leaders, sometimes bitterly, for failing to govern the (Jewish) Church as it ought to be governed, but He never addressed Himself to the (Roman) civil authorities, as such. Moreover, He specifically thwarted every attempt to make Him the leader of a social reform movement, and He specifically commanded obedience to a political regime that was sometimes tyrannical and corrupt (See Mt. 21:1-5, 22:17-21; 27:13-14, Lk. 13:1-3, 23:2-4). He refused to intervene in a dispute over an inheritance, saying in effect that it was a matter for the courts to decide (Lk. 12:13-14). He made use in His parables of references to the established social order, but He used such references only to illustrate His own message. He never once condemned such obvious evils as slavery (Lk. 17:7-10). This is not to say that He necessarily approved of them. He simply chose to ignore them and to work in an entirely different sphere of activity.

Certainly there is no justification in the Gospels for such pressure tactics as boycotts, sit-ins, demonstrations, or letter-writing campaigns on the part of the Church. These devices may be useful and proper in the hands of other organizations, but Jesus was quite specific in His instructions to His disciples as to what to do when people would not listen to them. His instructions were to excom-

municate and ignore such people, leaving their ultimate judgment to God (Mt. 10:14-15, 13:24-30, 18:15-17, Lk. 9:51-56).

Finally we may observe how Jesus dealt with members of the power structure of His day. His policy was to see them as individuals who had individual needs and personal problems—that is the way He ministered to them (see Mt. 8:5-10, 9:9, 19:16-22, Lk. 19:1-10).

The thrust of the fourth Gospel is only slightly different. The writer reminds us that the world was created by God (Jn. 1:1-4) and that Jesus came into the world not to condemn it but to redeem it and



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Where in the Constitution is the doctrine of the Atonement?

save it (Jn. 3:16-17). Jesus, however, does not emerge as a social reformer or a transformer, in any sense, of the social order. The world, on the contrary, proves itself beyond redemption as a whole and condemns itself by refusing to accept what Christ brings (Jn. 1:10-11, 3:18-19, 12:31, 14:17, 16:8-11). As a result, Jesus winds up saving individuals out of the world, while leaving the world itself to its inevitable fate (Jn. 1:12-13, 12:25, 14:17-19, 27-30, 15:18-19, 17:9-26).

The Apostles followed their Master's example perfectly. They ministered to individual members of the government as

unto individuals with personal, individual needs (Acts 10:1-48, 16:27-34, 26:27-29). No Apostle, so far as we know, ever told a Roman official how to decide a public issue, nor was any Apostle, apparently, arrested for civil disobedience. The arrest of Peter and John was on ecclesiastical grounds by ecclesiastical authorities (see Acts 4:1-21, 5:17, 12:1-3). The arrest of St. Paul was a matter of protective custody and had nothing to do with civil disobedience (see Acts 21:30-36, 25:26-30). St. Paul's own views on this issue are clearly set forth in his Epistles (see Rm. 13:1-7, I Cor. 6:1-8, Eph. 6:5-9). These views are echoed by St. Peter in I Peter 2:13-23.

It could be argued that the relation between Church and state in modern America is so different from that which is assumed in the New Testament as to make the precedents and injunctions cited irrelevant, but that would be extremely difficult to prove. American jurisprudence is a direct descendant of Roman jurisprudence. Roman culture in New Testament times was as religiously pluralistic as modern American culture, if not more so. There were times, as we know from Revelation and from some of the Catholic Epistles, when Rome deviated from this policy and tried to establish an official state religion. Under such circumstances the Church expected that civil disobedience would be chosen as an alternative to apostasy. Normally, however, the example of Jesus was the rule, and it still should be today.

Four conclusions suggest themselves. They are sure to be unpopular. They are based, however, on scriptural grounds and need to be answered on the same grounds.

(1) Churchmen in the United States, like all other citizens, have a right to express their opinions on social issues and to petition the government in a peaceful manner as provided by the Constitution. They should do so, however, as private citizens and not in the name of the Church or as representatives of any religion. Moreover, such appeals should be based upon principles to which the government is officially committed (such as the Constitution), and not upon principles to which the government is not officially committed (such as the Incarnation or the Law of Love).

(2) Churchmen should commit civil disobedience only if the government should specifically command a total renunciation of the Christian faith. This is a highly improbable situation.

(3) Churchmen should minister to the personal needs of individuals as such, including those who are part of the power structure.

(4) Churchmen should scrutinize the Church itself in the light of New Testament ethics, and should labor zealously within the Body of Christ to effect its complete internal conformity to the Christian revelation.

We Disagree in Part

The opinions expressed by contributors to THE LIVING CHURCH do not by any means always coincide with our opinions. There are three parties to any magazine article: the writer, the editor, and the reader; and each has the right to disagree with either or both of the others.

We disagree in part with two excellent essays in this issue: one by the Rev. Robert J. Page, Ph.D. (page 12), the other by the Rev. Warren E. Shaw (page 14).

Taking them in that order, we begin with Dr. Page's plea that we "quench not the Spirit" in the Church when the Spirit moves some Christians to "have a go at prophesying." God forbid that we should take the side of the wicked Spirit-quenchers and prophet-persecutors. But as we read Dr. Page we are troubled by one of his assumptions which he treats as an incontestable axiom. He seems to be saying, over and over again: "Liberalism is good, conservatism is bad." The conservative segments of the Church press have been accused "altogether justly," he thinks, of "Philistine anti-intellectualism." The liberal spirit in the Church is "always in danger of being stifled or suppressed by the 'nervously orthodox.'" And the "orthodox" are not always merely nervous; sometimes they are downright mendacious—"tempted to tell small lies in the interest of great truths."

Dr. Page raises no such questions about the honesty of the liberal, the questioner, the doubter, who is always a Mr. Valiant-for-truth, it seems. There are, however, not a few Churchmen who are questioning quite openly the honesty and integrity of those ordained "defenders of the faith" who are denying some major articles of the faith. We think such questioning is at least as much in order as is the questioning of the integrity of the "nervously orthodox."

There is a radical distinction that needs to be drawn between the Church's task of re-stating the Gospel in modern terms and language, without altering and reducing it, and that lethal reductionism of some "liberals" which would make the Christian faith so simple that anybody can believe it and the Christian morality so elementary that anybody can live up to it.

We cherish the description of Anglicanism at its best which was offered a generation ago by the late F. R. Barry, as "experiment working upon tradition." There can be no fruitful experimentation except upon the living tradition of the Church and within its framework.

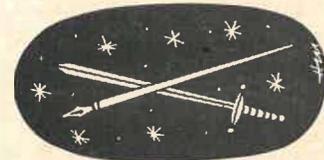
Having said this, we will say further that we are as concerned for the proper defense of the critical process within the Church as is Dr. Page. But it seems to us that he does less than justice to the task of the Church to conserve that which has been entrusted to her.

Where Dr. Page's concern is for theological liberalism within the Church, Fr. Shaw's is about political and social liberalism claiming to be the way of the Lord

in our world of today. He offers an interesting argument: that Christian activists in social movements today frequently invoke the example of the Old Testament prophets who inveighed against various social and political wrongs in the name of the righteous God. But these prophets "did not live in a pluralistic society" like ours. "They lived in a theocracy. Church and state were one."

Of course it is not so with 20th-century America. The government of this land is not committed in the least to the ruling of a Christian country in a Christian way, since this is not constitutionally such a country. Such is this contention. But is not Fr. Shaw the victim of an all too familiar, but quite fallacious, doctrine of the spiritual origins and roots of America? "The fact is that the government of the United States was founded on the principles of the Enlightenment," he says. "It is merely coincidental that some of these principles happen to correspond with some aspects of Christianity."

It isn't coincidental at all; it is quite inevitable. What he calls "the Enlightenment," with its passion for such things as rights for the common man, freedom for all men, etc., could never have been born except on soil



that had been watered by the Gospel for ages. There are no corresponding "Enlightenments" outside the Judeo-Christian civilization. The men of the Enlightenment had a more Christian mind and conscience than either they or their reactionary foes recognized. So there are some quite important articles of the American faith, and lineaments of the American dream, which come from Christianity.

Moreover, the fact that the Christians of New Testament times did not resort to political action is no reason whatever why Christians should not do so today. Since that day and ours, the Holy Spirit has been guiding us, showing us what we are to do in our own time and place. While agreeing with Fr. Shaw about the futility, and sometimes worse, of some efforts that some Christians have made to achieve world redemption by politics (we could cite national prohibition as a good, safe example, far enough now in the background), we simply cannot deny to any conscientious Christian citizen the right—and the plain duty—to agitate, to demonstrate, to pamphleteer, to picket, to lobby, for what he thinks, as a Christian, is right and good for his society.

We are sure that Fr. Shaw is not pleading for a kind of Christianity which considers itself above resorting to political methods and lawful social-pressure tactics. This is why we take issue with one aspect of his position. He doesn't sound like an advocate of extricationist or escapist Christianity, and it would be unfair if he were to be taken as such by any reader. If his primary contention is that no specific political or social program is *the one-and-only* way for all Christians, we unreservedly agree.

Nominations, Please

We are happy to begin volume 150 of *THE LIVING CHURCH* with the announcement that we are looking for remarkable congregations! We know that the country is full of parishes, large, small, and middle-sized, from wealthy parishes to struggling missions, which are doing a distinguished job of ministering to people. (We include in this ministry those inside the parish family as well as those outside—for they are people, too, and they all need the grace of God, channelled through His Church.)

Therefore we have established the first Living Church Distinguished Congregation Award. Entries will be considered only on nomination by readers (not necessarily subscribers) of *THE LIVING CHURCH*. Nominations may be made in six categories (and please indicate category in your letter of nomination): Category I, downtown city churches of over 600 communicants; II, downtown city churches of under 600 communicants; III, suburban or residential-area churches of over 600 communicants; IV, suburban or residential-area churches of under 600; V, town or rural churches (in towns of under 25,000 population); VI, missions, anywhere. Nominations (of Episcopal congregations) must be received by *THE LIVING CHURCH* by March 1st.

Nominations will be made by readers, as we said, but the judges will base their decisions on a preliminary screening followed by an on-the-spot "interview" with each of the most promising congregations entered. Each winning congregation will receive an engraved plaque and a five-year subscription to *THE LIVING CHURCH* for its parish library. If it doesn't have a parish library, that might be the beginning of one!

In setting up criteria for judgment, we have tried to

avoid the obvious, the generalized, the statistical. Among the things we will look for will be imaginative perception of needs outside the church; thoughtful use of the resources (human and other) of the congregation; evangelistic effort; pastoral ministry (of the *congregation*, remember!) both inside and outside the parish or mission; direction of educational efforts; spiritual depth and growth; and the old, old standards of faith, hope, and charity as they are presented in the community. These are, we admit, often intangible and always difficult criteria for judgment. But we think they are more important than most of the easier ones. Such judgment, obviously, cannot be perfect. But we think such a contest is well worth the effort on our part and participation on yours! The Church is constantly being told how ineffective it is, how useless, how irrelevant. We are as aware as any one of its faults, but we simply don't believe the Church is as hopeless an instrument in God's hands as we are told. We'd like to know what God is doing through His gathered local families; we'd like to see what's right with the Church out at its cutting edge. We think you would, too.

So send in your nominations soon. Eloquence of presentation will not win the contest, because the final decision will be made on the basis of a look at the parish. You don't have to be a professional writer to tell us what congregation you think does a remarkable job of being a part of the Body of Christ at work in the world. All we need is the name of the parish or mission, and your expression of why you think it merits distinction. Employees of The Living Church Foundation may not make nominations.

Winners will be announced (and described) in issues published during the summer months. Frankly, we'll have to admit we can hardly wait to start seeing the nominations!

NEWS

Continued from page 11

west only when it reached the ocean.

The lava flow, some 60 to 80 feet high, covered the crawfish freezing plant and the two sand beaches. It made a hook in one place around the mouth of the Watering, thereby temporarily forming a small protected harbor which enabled the first returnees to dock their long-boats with safety.

Since then, a storm has ravished the coast; and within a few days the little harbor was blocked with a spit of broken lava. Islanders claim that after a few similar storms a new beach of black sand will be formed by this new factor of adjacent brittle lava breaking so easily and washing into the sea.

It is on this newly evolving beach that the engineer from the British Colonial Office believes that a small harbor for long-boats can be built directly in front of the settlement.

Harbor and beach are essential to the island's economy. On its first trip to the island, the Antarctic ship, the *RSA*, found

the surf too pounding for unloading; on its second trip, it brought the shipment back to Tristan along with dynamite for harbor construction, a Land-Rover, two pedigreed bulls, a bishop, and other sundry articles. It had to waste eight days out of 12 idling in the ocean because of a customary angry surf, but finally everything was unloaded. I confirmed a class of 17 young people and children.

Meanwhile, the islanders, happy to be back on the volcanic shelf of their towering 6,700-foot mountain, are using up their English earnings. If the harbor can be achieved, most of them will remain on Tristan. Several young people have advised their parents that they will leave on reaching 21. But the harbor may keep them. It would make possible the rebuilding of the crawfish freezing plant, the extension of fishing, the importing of machinery for farming, construction, and road building, and would thereby give greater accessibility to various beaches and potential agricultural plots, not only on Tristan but also on the two neighbor-

ing islands, Nightingale and Inaccessible.

The plucky faith of the people — faith in our Lord and His Church — will continue to mold the people's lives. Take for instance the two wardens: Sidney Glass, descendant of the devout Corporal Glass, founder of the colony in 1816, and Sidney's son-in-law, Lars Repetto. It was young Lars who conducted Sunday Church services for the first group of Islanders on their return from England. Sidney is perhaps the only church warden who has ridden a whale. This was on the occasion of a leviathan over-tipping his long-boat and finding the surprised warden on its back. The warden rolled off and was grazed and scraped by the whale's barnacles before swimming, half unconscious, to land. He spent six months recovering from injuries.

The faith of the Islanders is told in a story of a miracle. It was in 1959 when four long-boats were lost in a storm on the return from neighboring Nightingale. The international press told of their final rescue. But it failed to report how the

last of the four boats reached the shore. The occupants were weak for lack of food and water. They were lost in a fog, and rowing in the wrong direction — it was later proved — away from the island. After prayer, they saw a boat coming toward them. It carried lights. They turned and rowed toward the boat, and met it. They reached out to grasp it. It vanished. But they discovered themselves near Tristan. "It was an angel," says one of the occupants. "It carried three lights. It was God the Holy Trinity," says another. All agree that it was the protective arm of God that saved them.

It was the same God that warned them on the day that many islanders saw the sun divide and come together again. On the following day when the earth divided and a volcano was born they were perfectly composed. None expressed fear. They retired, as though it were routine, to the potato patches over the ridge, two and one-half miles away. The next day the turbulent sea of the "roaring 40s" was calm enough for them to embark in their long-boats. The *Tristania*, a large fishing vessel, usually 200 miles away at Gough Island, was standing by. It took them to Nightingale Island. The next day, perhaps for the first time in history, a ship was available with 400 empty berths, a Dutch ship, enroute from South America to South Africa, which was to have stopped for embarking two "outsiders." On arrival at Capetown, the *Stirling Castle* was available and ready to be chartered by the British Colonial Office to bring the islanders to England. "Not a series of coincidences, but God's protective love," say the islanders.

Before the volcano erupted, the saddest problem of the islanders was in regard to their many young men and women of marriageable age. There were 26 single men between the ages of 21 and 45; almost as many single women. It was not their close kinship but their poverty that prevented marriage. (The science of heredity has been changed by a study of Pitcairn and Tristan.) In England they were given good jobs, and there were many marriages. Those girls who married English men remained in England; those who married fellow-islanders returned to Tristan. There are few single men and women today. Eight babies have been born in recent months.

The happy homes still carry only seven family names: Glass, Swain, Green, Rogers, Hagan, Laverello, and Repetto. In other places children have more ancestors. In five generations persons are supposed to have 62. In Tristan, where cousins and second cousins have married, none have 62. One of the largest families has only 17 ancestors in five generations. But they are healthy and happy. They have God; they have the island; they have one another. They have much to teach an artificial, materialistic, "outside" world as to where true values lie.

According to the Scriptures

Hosea

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by the Rev. J. R. Brown
of Nashotah House

Amos was a southerner from Judah, speaking to the northern kingdom, Israel, and exposing with great clarity the wickedness of men and nations to one another and the inevitable judgment of a righteous God. Hosea was a southerner speaking to his own people, and a near contemporary of Amos. It is not impossible that Amos regarded Israel as apostate in having broken away from the south, (1:2; 7:9; 9:11) and Hosea certainly seems to have thought so. His program was: Unite under the God worshiped in Jerusalem, and the descendant of David (Hosea 1:11; 3:5).

It is not certain how we are to understand the first three chapters of Hosea. Perhaps most scholars take them as meaning that in his own broken marriage he found a reflection of larger matters. Out of his own experience he discovered God's love for Israel and the story of God and Israel is the story of Hosea and his wife writ large. Another view has the merit of taking Hosea 1:2 quite literally—marry a wife of harlotry, that is, one of the votaries dedicated to the fertility cult. Babylonian texts refer to such marriages, and they are forbidden to priests in Leviticus 21:7, which thus assumes that they had been taking place. Hosea's marriage then would be an "acted parable," a symbolic dramatizing of what had happened when God took Israel, a woman of easy virtue, for His Bride.

The prophet's message can be set out as a five-step theme: (1) *Israel is the object of God's love.* He did not choose any one of the great nations of the world; He has been her God since Egyptian days and has guided her in the way she should go (11:1-4; 12:10; 13:4).

(2) *But as she has rejected that love in the past (11:2) so it is now.* Hosea lays bare that rejection in several ways:

A. He was speaking at a time when there was a strong temptation to assimilate Israelite religion to that of the land they had conquered; thus he points to the practice of sacred prostitution (4:12-14). Much of the blame rests upon those who should have been the upholders of the Israelite faith—priest and prophet (4:4-12). The religious shrines are dens of thieves (6:9) and the consequence is that "my people are destroyed . . ." (4:6).

B. They lack trust in God, and this is revealed in their foreign policy. Like Belgium in our own day, Palestine was a

"buffer state" between two great powers—in this case Assyria and Egypt—and there were advocates of both in Israel. Hosea condemns alliances with either (5:15; 7:8-11; 8:9). Undoubtedly involved here is the risk of contaminating Israel's faith by treaties with pagan nations, which could involve swearing by their gods and setting up altars to them, but another reason is that such alliances show lack of faith (10:13). It is the old concept of "the holy war" in which Israel is to rely on the strength of her God alone, who is well able to take care of His people. It is this, and not the number of troops she can muster, which is the decisive factor. In a similar situation, Isaiah counselled, "in quietness and in trust shall be your strength"—not in Egypt (Isaiah 30:15).

C. We might add here that Hosea has some critical references to kings; Hosea 8:4 is the key text, but see also 7:3; 8:10; 13:10. Is it kings *as such* which he rejects as showing a lack of trust? In Samuel we noticed an anti-monarchic viewpoint, together with a strongly monarchic one. Or is it not rather the *northern* kings which he rejects? Israel has broken away from Judah, and the divinely appointed Davidic line (Psalm 89; Sam. 7). Others have suggested that by kings Hosea means foreign gods regarded as the rulers of their people.

(3) *Therefore there will be severe punishment.* The thought occurs often (see, especially, chapters 9 and 13).

(4) *This will be, not vindictive punishment but curative—in order that Israel may repent and return to God.* God agonizes over her, longing for her to repent (11:8). It is time for her to seek the Lord (10:12), and in 1:10 and 3:5 we have the picture of a penitent nation.

(5) *The penitent nation will receive abundant blessings.* As the book now stands, these passages are as explicit as those expressing judgment (see 1:10). In 1:11 and 3:5, the two kingdoms will be reunited under the one leader of the House of David, and in the worship of the Lord. Hosea draws upon apparently traditional imagery in depicting a divine covenant with nature and a world without war (2:18-23—compare such passages as Isaiah 2:4; 60:17-20; Psalm 72:3-7). In 2:19-20 Hosea shows us the idea of the New Covenant, which we will meet again in Jeremiah 31:31.

ENOUGH

Continued from page 13

truth. It seems to me unreasonable and unlikely to expect that a single mind, however brilliant and well trained, will embrace that truth in all its complexity.

If there is a "failure of nerve" to be noted, it is likely to emerge in division over the manner of testing. There are some for whom testing seems to mean a campaign of abuse in the Church press. Others would refer the matter to the House of Bishops. As a Church we have learned to seek the resolution of difficult questions in the arena of free discussion rather than in appeals to an infallible book, Pope, or any other "created order." In the past we have learned as a Church and as individuals that the way to knowledge, or at least deeper understanding, lies through trial and error, the correction and reformulation of cherished convictions through the sympathetic and constructive criticism of others. Perhaps in no Church in Christendom is there greater intellectual freedom than there is in the Anglican Communion. There will always be timid voices to tell us the freedom is too great. Those who cherish our heritage in this matter will resist that demand. They will also feel their responsibility to contribute to the process of testing with vigor, clarity, and charity.

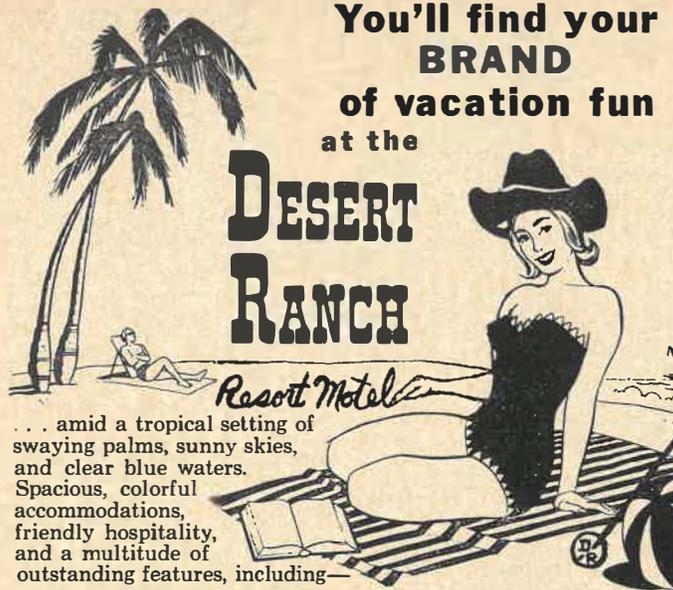
A bit of the theological history is instructive. In the first decades of this century both Anglicanism and Roman Catholicism faced the challenge of Modernism. In 1907 the Roman Church acted decisively through a Papal Encyclical and the movement in that Church was suppressed. Anglicanism, rather hesitantly and with considerable opposition in some quarters, decided the merits of the movement in the give and take of open and free discussion. In evaluating that discussion, Archbishop Ramsey has observed, "More rigorous authoritative measures might have excluded Temple from the priesthood and Henson from the episcopate, and driven sensitive historical critics into positions of negation. As it is, theology did her own work, and the 'trenchant rehandling' did not advance, but instead receded. . . . There is less of a spirit of nervousness about the hesitations on particular clauses of Churchmen whose adherence to the structure of orthodoxy as a whole is certain. A little untidiness is the price which the Church can bear to pay for its power to present the one Catholic faith with sensitiveness to the difficulties of an age."*

It is not clear whether the Anglican Church will continue to feel sufficient confidence in her theologians and in the Holy Spirit to rest the cause of truth in the arena of open discussion. If she fails to do so this would mean the real "failure of nerve" and loss of faith.

**An Era in Anglican Theology*, by Arthur Michael Ramsey, New York, 1960, p. 91.

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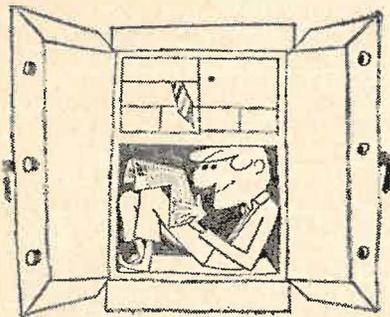


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The Rev. Thomas D. Bond, former associate rector, Christ Church, Mexico City, Mexico, is priest in charge, Christ Church, Guadalajara, and St. Andrew's, Chapala, Jalisco, Mexico. Address: Avenida Mayas 3408, Col. Moraz, Guadalajara, Jalisco, Mexico.

The Rev. Harold B. Boughey, former rector, St. Francis' Church, Holden, Mass., is assistant, St. James' Church, Kingsessing, Philadelphia, Pa. Address: 6838 Woodland Ave., Philadelphia.

The Rev. James M. Brown, curate, Holy Family Church, Park Forest, Ill., will be vicar, St. Mark's Church, Oconto, and priest in charge, St. Paul's, Beaver, Wis. Address: 412 Park Ave., Oconto, Wis.

The Rev. John B. Butcher, former vicar, Christ Church, Florence, Ariz., is vicar, Church of the Holy Spirit, Sunnyslope, Ariz. Address: 14847 N. 23d Place, Phoenix, Ariz. 85022.

The Rev. Charles C. Carman, former vicar, St. Paul's, Tucson, Ariz., is vicar, St. Mark's, Montezano, and St. Luke's, Elma, Wash. Address: 210 Broadway East, Montezano.

The Rev. Carington R. Cariss, former curate, Christ Church, Bloomfield and Glen Ridge, N. J., is assistant, St. Paul's Church, Chatham, N. J. Address: 45 C Lafayette Ave. (07928).

The Rev. Herbert H. Catlin, former curate, St. John's, Ogdensburg, N. Y., is rector, Calvary Memorial Church, Saginaw, Mich. Address: 1815 N. Oakley.

The Rev. William F. Donnelly, former chaplain, St. John's Military Academy, Delafield, Wis., is rector, St. Paul's Church, Marinette, Wis. Address: 917 Church St.

The Rev. Ralph M. Fisher, perpetual deacon, St. Paul's, Beloit, Wis., is assisting, St. Mark's, Ft. Lauderdale, Fla. Address: 4408 El Mar Dr. (33308).

The Rev. Clayton W. Graves, former vicar, St. Matthew's, Fitzgerald, Ga., is curate, Holy Spirit, West Palm Beach, Fla. Address: 1003 Allendale Rd. (33405).

The Rev. George L. Gurney, former assistant, Coral Gables, Fla., is vicar, Holy Sacrament, West Hollywood, Fla. Address: 2801 N.W. 80th Ave. (33023).

The Rev. Paul E. Hannaford, rector, St. Paul's, Greenville, Ohio, will be rector, Christ Church, Oil City, Pa. Address Jan. 10: 319 Cowell Ave. (16302).

The Rev. William M. Hargett, former assistant, St. Luke's, Roselle, N. J., is assistant, Christ Church, Short Hills, N. J.

The Rev. E. Paul Haynes, former canon, Cathedral Church of St. Luke, Orlando, Fla., is rector, St. Luke's, Ft. Myers, Fla. Address: Box 526.

The Rev. Charles A. Herrick, rector, St. Christopher of the Valley, Cobleskill, the Holy Spirit, Schenevus, and priest in charge, St. Paul's, West Middleburg, N. Y., will be rector, Trinity Church, Watervliet, N. Y. Address Feb.: 1336 First Ave. (12189).

The Rev. Robert N. Huffman, former curate, Holy Trinity, Daytona Beach, Fla., is rector, Holy Trinity, Bartow, Fla. Address: Box 775 (33830).

The Rev. J. Harvey Klein, former vicar, St. Luke's, Mulberry, Fla., is curate, All Saints', Ft. Lauderdale, Fla. Address: Box 2157 (33303).

The Rev. Harry H. Leventis, former curate, Trinity, Rock Island, Ill., is curate, St. Paul's, Key West, Fla. Address: Box 954 (33041).

The Rev. Edward H. Manning, former chaplain in the armed forces, is vicar, St. James in the Hills, Hollywood, Fla. Address: Box 1370.

The Rev. John Mighell, former assistant, St. Luke's, Tacoma, Wash., is assistant, St. Stephen's, Seattle. Address: 4805 N.E. 45th St., Seattle, Wash. 98105.

The Rev. Edmund B. Partridge, former curate, St. Peter's, Essex Fells, N. J., is associate director, Laymen's Work, Executive Council. Address: 37 Park Terrace, Caldwell, N. J.

The Rev. George C. Perkins, former rector, Church of Our Saviour, Little Falls, Minn., is rector, St. Mark's, Lake City, Minn. Address: 112 S. Oak St.

The Rev. Walter B. Peterson, former curate, St.

Barnabas, DeLand, Fla., is vicar, St. Edward's, Mt. Dora, Fla. Address: Box 493.

The Rev. Luther Pitts, former vicar, St. Stephen's, Espanola, and St. James', Taos, N. M., is assistant, St. Andrew's, Roswell, N. M.

The Rev. Stanton R. Ramsey, vicar, St. Andrew's, Normandy, Mo., will be assistant, St. Thomas', Owings Mills, Md., on Jan. 24.

The Rev. James E. Rasnick, former vicar, St. Simon's, Miami, Fla., is rector, Good Shepherd, Jupiter, Fla. Address: Box 1037.

The Rev. Edward C. Rorke, former staff member, St. Peter's, Albany, N. Y., is assistant, St. John's, Ogdensburg, N. Y. Address: 422 Caroline St.

The Rev. Dr. Frederick Schilling, rector, St. Jude's, Burbank, Calif., will be canon theologian and chaplain to students and faculty, University of Washington, and chairman of college work, diocese of Olympia. Address Feb.: 1551 Tenth Ave. E., Seattle, Wash. 98102.

The Rev. Harry B. Sherman, former executive secretary, diocesan survey, diocese of Long Island, is rector, All Saints', Long Island City, N. Y. Address: 43-12 46th St.

The Rev. William B. Stimson, former rector, St. Andrew's, Yardley, Pa., is curate, St. Barnabas', Warwick, R. I. Address: 3257 Post Rd.

The Rev. Edward H. Tickner, former curate, St. Thomas', Miami, Fla., is vicar, St. Simon's, Miami. Address: 10950 S.W. 34th St. (33165).

The Rev. Leslie G. Warren is canon in charge of the Cathedral Church of St. Paul, Detroit, Mich. He has been on the cathedral staff for a number of years, and has been responsible for many of the administrative functions of the parish.

Resignations

The Rev. Canon Trevor A. Hoy has resigned as program administrator of the diocese of California, after six years in the diocesan office. Address: 77 Manderly Rd., San Rafael, Calif.

The Very Rev. John J. Weaver has resigned as dean of the Cathedral Church of St. Paul, Detroit, Mich., for personal and business reasons. He has been dean since 1947. He and his family will go to Clearwater, Fla., for a rest.

Retirement

The Rev. James Ethan Allen retired Nov. 15 as vicar, Emmanuel Church, Lancaster, and Holy Trinity, Prairie du Chien, and dean of the west convocation. After Feb. 1, he will assist at St. Matthias, Waukesha, Wis.

The Rev. Reginald M. Field, rector, Trinity Church, Watervliet, N. Y., retired as of Dec. 31st. Address: 106 Fourth St., Watervliet, N. Y. 12189.

Ordinations

Priests

Fond du Lac—On Dec. 5, the Rev. Claude A. Thompson, All Saints', Appleton, Wis., where he is assistant, 218½ N. Drew St.; on Dec. 12, the Rev. Harry C. Vedder, at Holy Apostles', Oneida, Wis., where he is assistant.

Dominican Republic—On Dec. 6, the Rev. Ricardo Trinidad Potter y Norman, at Iglesia San Andrés, Santo Domingo. Fr. Potter is curate there, and also director of Colegio San Andrés. Address: Colegio San Andrés, Avenida Marcos Ruiz esquina San Andrés, Santo Domingo, Dominican Republic.

Panama Canal Zone—On Dec. 8, the Rev. Fred L. Raybourne, Jr., assistant, St. Andrew's, Cocoli, C. Z., address: Box 2005, Rodman, Canal Zone; on Dec. 1, the Rev. James Hamilton Otlely, assistant, St. Paul's, Panama City, address: Apto. 5437, Estafeta Instituto Nacional, Panama, R. P.

Births

The Rev. William R. Senter III and Mrs. Senter of St. Columba's, Bristol, Tenn., announce the birth of their first child, Lydia Elizabeth, on Nov. 22.

The Rev. Thomas D. Bond and Mrs. Bond announce the birth of their second child and first son, Paul David, on May 17. Fr. Bond is priest in charge of Christ Church, Guadalajara, and St. Andrew's, Chapala, Jalisco, Mexico.

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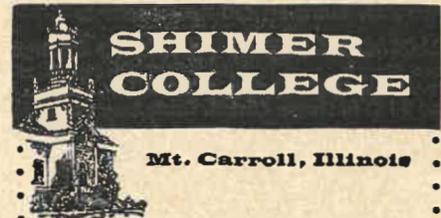
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Sun 8, 9:15, 11; Wed 7:30; HD 10:30
Chapel of Reconciliation 300 S. 10th St.
HC Sun 8, Thurs 7; EP Sun 5:30; MP daily 8:45

STANFORD UNIVERSITY Palo Alto
CANTERBURY HOUSE 1176 Emerson St.
Rev. John W. Duddington, chap.
Sun 8 (at All Saints' Church); 9 Breakfast & Program at Canterbury House; Tues 12:10; Fri 5:15; HD 7 (at Canterbury House); Thurs 12 noon at Stanford Woman's Club house; full-time chaplaincy and Canterbury program

UNIVERSITY OF CALIF. AT LOS ANGELES
URC, 900 Hilgard Ave., L. A. 24
Rev. Nicholas B. Phelps, acting chap.
HC, MP, EP daily; full-time chaplaincy

CONNECTICUT

UNIVERSITY OF BRIDGEPORT Bridgeport
ST. JOHN'S Park & Fairfield Ave.
Rev. Harry B. Whitley, r; Rev. Robert G. Holt, chap.
Sun 8, 9, 11; services at Student Union as anno

DISTRICT OF COLUMBIA

GEORGE WASHINGTON UNIVERSITY Washington
Episcopal Church Center
Rev. Richard C. Martin, chap.
On campus services as announced

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

FLORIDA

UNIVERSITY OF SOUTH FLORIDA Tampa
Episcopal Church Center
Rev. A. G. Noble, D.D., chap.

GEORGIA

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

ILLINOIS

KNOX COLLEGE Galesburg
GRACE CHURCH Prairie & Tompkins
Rev. George W. DeGraff, r & chap.
Sun 7:30, 10; weekdays as announced

UNIVERSITY OF CHICAGO Chicago
EPISCOPAL CHURCH at the University of Chicago
Rev. John W. Pyle, D.D.; Rev. Michael Porteus, M.A.
Bond Chapel on Campus: Sun 9:30 Sung Eu; Thurs 12 Noon HC; 5:05 EP
Brent House, 5540 S. Woodlawn: Wed 7:30 HC, Sun 7 EP
University Hospital (G106) Fri 7:30 HC

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

INDIANA

INDIANA UNIVERSITY Bloomington
TRINITY 111 S. Grant
Rev. W. A. Eddy, r; Rev. A. S. Lloyd, chap.
Sun 8, 9:30, 11

MICHIGAN

UNIVERSITY OF MICHIGAN Ann Arbor
ST. ANDREW'S 306 N. Division
The Rev. Daniel Burke, chap.
Sun 8, 9, 11, 7; Tues 11; Wed 7; Fri 12:10

MONTANA

MONTANA STATE UNIVERSITY Missoula
Holy Spirit Parish 130 S. 6th St. E.
Rev. Claude C. Boydston, r
Sun 8, 9:15, 11; Wed 7 & 10; EP. daily 5:30

NEW JERSEY

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

TRENTON STATE COLLEGE
RIDER COLLEGE
TRENTON JUNIOR COLLEGE Trenton
TRINITY CATHEDRAL W. State St. & Overbrook Ave.
Very Rev. Lloyd G. Chattin, Episcopal chap.
Sun 7:30, 8:30, 9:30, 11; Daily HC 7:30; HD 6:30

NEW YORK

COLUMBIA-BARNARD New York, N. Y.
ST. PAUL'S CHAPEL on campus
Rev. John M. Krumm, Ph.D., S.T.D., Chaplain of the University; Rev. John D. Cannon, Adviser to Episcopal students
Sun 9, 11, 12:30; Weekdays HC 5 Tues, 12 Fri

CORNELL MEDICAL SCHOOL
ROCKEFELLER INSTITUTE
N. Y. HOSPITAL SCHOOL of NURSING (Studio Club; East End Hotel)
EPIPHANY York & 74th, N. Y. 10021
Clergy: Hugh McCandless, Vincent Anderson, John Fletcher. Associates: Lee Belford, Philip Zabriskie, Carleton Sweetser, John Danforth
Sun 8, 9:30, 11; Wed 7:20; Thurs 11

SARAH LAWRENCE COLLEGE Bronxville
Christ Church
Sun 7:30, 9, 11; daily celebration

Continued on next page

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

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

NEW YORK (cont'd)

SYRACUSE UNIVERSITY Syracuse
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
 711 Comstock Ave.
 Rev. Robert C. Ayers, chap.
 Sun Eucharist 10 on Campus; Wed 5:05

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

OREGON

SOUTHERN OREGON COLLEGE Ashland
Trinity Episcopal Church 44 N. 2d St.
 Canterbury Club meets Barksdale Home
 463 Palm, Tues noons

RHODE ISLAND

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

SOUTH DAKOTA

SOUTH DAKOTA STATE COLLEGE
ST. PAUL'S 6th St. and 8th Ave., Brookings
 Sun 7:30 & 11; 5 Canterbury Club

TENNESSEE

MEMPHIS STATE UNIVERSITY Memphis
Bishop Barth House & Chapel 409 Patterson
 Rev. E. L. Hoover, chap.
 Sun 7, 9; weekdays as announced

UNIVERSITY OF TENNESSEE Knoxville
EPISCOPAL CHAPEL & TYSON HOUSE CENTER
 824 Melrose Pl. S.W.
 HC Sun 9, 11, Tues-Fri 7, HD 5; EP Sun 6:30,
 weekdays 5

VIRGINIA

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

RANDOLPH-MACON COLLEGE Ashland
ST. JAMES THE LESS
 Rev. McAlister C. Marshall, r & chap.
 Sun 8, 11, 6; Wed 7; HD 7 & 10

WISCONSIN

DOWNTOWN COLLEGES Milwaukee
MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
 Rev. Harold O. Martin, r
 Sun 8, 9:15, 11; Wed 12:10; Thurs 9:30; Fri 7

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' HOUSE 1001 University Ave.
 Rev. Paul K. Abel, chap.
 Sun 8, 10:30, 5:30 EP; Daily HC & EP

UNIVERSITY OF WISCONSIN Milwaukee
Episcopal Campus Rectory; St. Bede Oratory
 3216 N. Downer Ave.
 Rev. Robert J. C. Brown, chap.
 Weekdays: HC 6:30, Wed 12:30, HD 6:30 & 12:30,
 9 MP, 3:30 EP

The LIVING CHURCH makes
 an ideal gift for College Graduates.
 One year \$10.00.

DEATHS

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

The Rev. William Horatio Anthony, Ph.D., retired priest of the diocese of Western North Carolina, died December 3d, in Rutherfordton, N. C., after an illness of two months. He was 78.

Dr. Anthony was born in Newfoundland. He attended the University of Pennsylvania from 1908 to 1911, and Oxford University, England, from 1912 to 1914. He received the B.D. degree from the Philadelphia Divinity School, in 1911, and the Ph.D. degree from the Chicago Law School, in 1925.

Dr. Anthony was ordained to the priesthood in 1911. He served churches in Pennsylvania, from 1914 to 1917 and from 1919 to 1942. He was priest-in-charge at Trinity Church, Pierre, and St. Mary's Church, Mitchell, S. D., from 1917 to 1919, St. Peter's Church, Monroe, and Christ Church, Tashua, Conn., from 1942 to 1946, also the Church of the Good Shepherd, Fairhaven, Mass., in 1946 and 1947. He was minister-in-charge of St. Andrew's Church, Hartford, Conn., in 1947 and 1948, Church of the Redeemer, Shelby, and St. Andrew, Bessemer City, N. C., from 1948 to 1954. He retired in 1954.

Surviving is his wife, Alexa Robertson Anthony; a daughter; and a son.

The Rev. William Shacklette Ray, formerly rector of Trinity Church, Clarksville, Tenn., died in Clarksville, October 12th, after an extended illness. He was 44 years old.

Fr. Ray was born in Madisonville, Ky. He attended the Loomis School in Windsor, Conn. In 1940 he was graduated from the University of Louisville. Prior to entering St. Luke's School of Theology, Sewanee, Tenn., to study for Holy Orders, he was a communicant of St. Mary's Cathedral, Memphis, Tenn., where he served as a choir member and as lay reader for several Memphis area missions. His lay vocation was that of banking; he was a junior officer at the First National Bank in Memphis.

Fr. Ray was ordained to the priesthood in 1957, and began his ministry at St. Paul's Church, Franklin, Tenn., the same year. He became rector of Trinity Church in 1963.

He is survived by his mother, one sister, and two nephews.

Henry Wise Mayo, M.D., assistant organist and choir member at St. Paul's Church, Syracuse, N. Y., died November 6th at his home in Syracuse, of a heart attack. He was 50.

Dr. Mayo graduated from Dartmouth in 1936, and received his medical degree from the University of Virginia in 1940. He served in the U. S. Army Medical Corps for three years and was a major when he was discharged. He was awarded the Bronze Star, the Presidential Unit Citation, and the French Fourragere. In 1947, Dr. Mayo became a duPont Research Fellow in surgical pathology. From 1949 to 1956 he was on the surgical staff at the Medical College of South Carolina. In 1956 he established his private surgical practice in Syracuse. Since 1962, he had been chief surgeon at Crouse-Irving Hospital in Syracuse.

Dr. Mayo was a Fellow of the American College of Surgeons, a diplomate of the American Board of Surgeons, a member of the Society of University Surgeons. He was elected president of the cancer unit in Syracuse in 1963.

Surviving are his wife, two sons, two daughters, and two sisters.

William Oscar Speight, Sr., M.D., 79, senior warden of Emmanuel Church, Memphis, Tenn., died September 27th at his home in Memphis.

Dr. Speight was born in Battleboro, N. C. He attended St. Augustine's School (now St. Augustine's College) in Raleigh, N. C., and after completing medical school established his practice in Memphis, in 1922.

He is survived by his wife, Mignonette Nichols Speight; a son, Dr. William Oscar Speight, Jr.; a daughter, Marion, Daytona Beach, Fla.; and a grandson, William O. Speight III.

CLASSIFIED

advertising in The Living Church gets results.

FOR RENT

CHILDREN'S summer camp in the Adirondack Mountains, located on the shores of Long Lake. Full particulars will be sent on request. Reply Box B-173.*

LINENS AND VESTMENTS

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

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen Funeral Palls embroidered in wool. Write for our catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

PRIEST to be Associate Rector with responsibility for college work and share in parish program. Northwest church with adequate salary and housing. Moderate Churchmanship. Resumé and references. Reply Box H-174.*

WANTED: An Assistant Director with executive ability and able to teach Pediatrics (preferably a graduate of a children's hospital), 40 - 50 years of age. Must live in. Good starting salary plus all maintenance. One month paid vacation and twelve sick days. A small Episcopal Home and Hospital for Children in Upstate New York. Good personnel practices and fringe benefits. Reply Box M-160.*

POSITIONS WANTED

PRIEST, 38, considerable educational background, desires position in New York City. Correspondence welcomed. Reply Box H-175.*

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

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- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee, Wis. 53202

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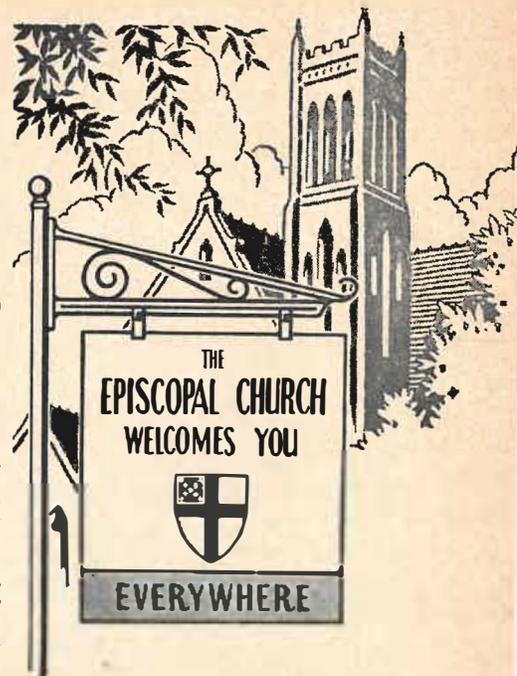
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When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHURCH DIRECTORY

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



LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

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

ST. THOMAS 18th & Church Streets, N.W.
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues & HD HC 12:15; Thurs HC 7:30

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP & HC 7:30; Wed HU 9:40 & HC 10; Fri C 5

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.
Sun 8, 9:30, 11, 12; LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

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

TAMPA, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

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

EVANSTON, ILL.

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

LOUISVILLE, KY.

GRACE (a bulwark of the Faith)
Rev. John S. Letherman, r 3319 Bardstown Rd.
Sun Masses 8 (Low), 10 (Sung); Daily as scheduled

BALTIMORE, MD.

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

BOSTON, MASS.

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

DETROIT, MICH.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

NEW YORK, N. Y.

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

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

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

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

HEAVENLY REST

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

ST. IGNATIUS' Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery care); Daily ex Mon 7:15 MP & Mass; C Sat 4

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

ST. MARY THE VIRGIN

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

RESURRECTION

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

ST. THOMAS

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

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

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

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

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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Leslie J. A. Lang, S.T.D., v

Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9, Tues 8, Wed 10, Thurs 7; Int noon

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

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

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

PHILADELPHIA, PA.

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

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Sts.
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed & HD; 10 Tues, 7 Thurs, C Sat 5-6

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

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; Rev. Kent H. Pinneo
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)