

The Living Church

October 24, 1965

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BOOKS

Record of Progress

The Early Christian Church. By J. G. Davies. "Holt History of Religion Series." Holt, Rinehart, & Winston. Pp. 314. \$8.50.

Anglicans have always claimed that their interpretation of the faith was consistent with that of the Fathers of the early Church.

The significance of the claim is its assumption that the Christians contemporary with the sacred writers or following soon after them are our best guide to understanding the Holy Scriptures and thus, divine intentions for the church. This theory goes back at least to the early third century when it was elaborated by Tertullian in his *Prescription Against Heretics*.

The contemporary affirmation of the Anglican agreement with the Fathers, however, must be an article of faith rather than of knowledge for very few of us have much information about the Fathers or what they taught. We can be grateful, then, for the work of Professor J. G. Davies, of the University of Birmingham, who not only tells us, in *The Early Christian Church*, about the early Church, but does so on the assumption that "the history of the Church (is) the record of a steady progress, to be understood in terms of a primary creative impulse given by Jesus of Nazareth." This, of course, puts him beyond the pale of what Sir Edwyn Hoskins called "critical orthodoxy"—the party line of scholarship—which regards early Catholicism as a fall from the original righteousness of primitive Christianity. Davies, however, spends little time rehashing the theories of various scholars; he rather



Reilly and Constantine, Birmingham, England

Professor Davies

Beyond the pale of "critical orthodoxy."

occupies himself with interpreting the ancient documents. In this his history is reminiscent of Archbishop Carrington's great work.

The novel feature of this book is its consideration of each period after New Testament times under the separate headings of environment, sources, expansion and development, beliefs, worship, and social life. Since he had previously issued authoritative books on such topics as early Church architecture, liturgics, and social history, there can be no doubt of his professional competence to perform this difficult task and his performance of it permits the reader either to follow a single strand all the way through or to see a period in all its aspects. We have here a very useful introduction to early Church history.

Handy Hagiography

The Penguin Dictionary of Saints. By Donald Attwater. Penguin Books. Pp. 362. Paper, \$1.45.

Which of us has not been embarrassed to admit that he had no information about the life or importance of a saint whose name was quite familiar? For a small investment we may put ourselves in the position to find out.

In Donald Attwater's *The Penguin Dictionary of Saints* we have a list of 750 saints most likely to be heard of, together with a concise but ample statement of the main facts of their lives, with notice given of their feast days and emblems, if any. Often the best book about the particular saint is cited. The biographies emphasize historical data rather than legendary embellishments.

Few morals are pointed out because the author is convinced that "religious profit is better served by letting saints' lives speak for themselves than by direct exhortation and moralizing about them." In addition to the lives themselves, the book contains a short but valuable introduction, an excellent bibliography, and a glossary that will prove handy to those unacquainted with the technical vocabulary of hagiography. There are useful cross-references throughout the volume and at the end there is a list of feast days in calendrical order and a table of emblems.

The excellence of this work will come as no surprise to anyone familiar with the name of the author. Donald Attwater, an English Roman Catholic, has been largely responsible for the last two editions of that standard work of hagiography, Butler's *Lives of the Saints*. He has also written books about Eastern saints and Churches, about martyrs, and about St. Chrysostom, besides translating a work of the great French hagiographer Delehaye. All in all this is an excellent little book, even though it lists no post-Reformation Anglican saints.

(Rev.) O. C. EDWARDS, JR.

The Living Church

Volume 151 Established 1878 Number 17

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

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FEATURE

Why I Am an Evangelical Catholic
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THINGS TO COME

October

24. Nineteenth Sunday after Trinity
28. St. Simon and St. Jude
29. Convention of the diocese of Michigan, Detroit
31. Twentieth Sunday after Trinity
Episcopal School Week to November 7th

November

1. All Saints' Day
7. Twenty-first Sunday after Trinity
14. Twenty-second Sunday after Trinity
21. Sunday Next before Advent
25. Thanksgiving Day

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

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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.

Clergy Salaries

We are certain that the men of the Executive Council are overworked and underpaid, but when we consider the lowest salary received by anyone on the Council and compare it with our own, it causes us to wonder how one gets a position with the Executive Council.

If the lowest salary figure given [L.C., October 3d] were halved, the man receiving that salary would still be making \$50 more per year than I.

It should not be thought that I am favoring lower salaries for the men on the Executive Council, but it does show that the salaries for parish priests are woefully inadequate.

One wonders if Christians ought not show some concern for the ill-paid, ill-housed, and ill-clothed parish priests as well as for the refugees, the migratory workers, the American Indians, and other poverty-stricken people.

I say this with a smile on my face, but when I begin to wonder where the money is coming from that is to pay my life insurance and my family health insurance, on top of my other bills, somehow it isn't so amusing.

(Rev.) LAURENCE J. JAMES
Rector, St. James' Church

Pittston, Pa.

Holy Communion

Far too often, narrow and smug, not to say intemperate and uncharitable, communications appear in *THE LIVING CHURCH* protesting admission of non-confirmed Christians to our Holy Communion services, treating it as a regrettable if not an utterly unwarranted intrusion. In view of this, the article on "Open Communion" by Bishop Burrill of Chicago in *The Episcopalian* two months ago was refreshing and impressive, the more so since he would be regarded as a strong Catholic Churchman.

We would readily grant that Confirmation is the normal step leading to the receiving of Holy Communion at our altars; we would stress that the service is for active members of some Christian Communion; we would not expect anyone to attend regularly unless he were "confirmed or ready and desirous of being confirmed."

With this understanding, where does the problem lie?

Of course, recourse is generally made to the oft-quoted and, it would seem, rather belabored rubric at the end of the Confirmation service. Does not its presence there suggest that it is meant to stress the added privileges which come with Confirmation, particularly for those young Church members who for the first time are taking upon themselves the full responsibilities of Church membership? If it were meant to apply to anyone not confirmed taking Communion at any time at our altars why does it not

Continued on page 13

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The Living Church

October 24, 1965
Nineteenth Sunday after Trinity

For 86 Years:

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

NEW YORK

When Death Occurs

Bishop Donegan of New York has endorsed a statement on Christian burial outlining norms and funeral practices to guide the clergy and laity of the diocese when death occurs.

The statement is a condensed version of recommendations made by the commission on funeral practices and approved at the diocese's May convention.

It was prompted in part by the publication of the Jessica Mitford book, *The American Way of Death*. There also has been widespread clergy concern not only about abuses but also by the fact that many Churchpeople appeared to lack a clear understanding of the practices intended by the Book of Common Prayer.

Among the eight-member clergy-lay commission were two funeral directors, one ex-funeral director who is now an Episcopal priest, but no florists. Commission secretary was Mr. John V. P. Lassoe, Jr., director of Christian social relations of the diocese.

Mr. Lassoe said the commission had found that pre-planning could "do away with a lot of abuses." In this regard, the commission report urged Churchpeople "to consult with their clergyman and perhaps with a funeral director about desired arrangements for their own burial, registering their burial wishes in writing with their next-of-kin and with the parish."

The commission found, however, that setting up a memorial society by the diocese was not feasible since such a society would require a full-time staff member. There are a number of such memorial societies in New York with which Churchpeople could register, Mr. Lassoe said.

There are very few "musts" in the report, edited to its present form by the Rev. Dr. Frederick M. Morris, rector of St. Thomas' Church, Manhattan. Rather, the report puts in writing the customs and practices proper to the Office of the Burial of the Dead.

Such a service should be conducted in church "and not in a funeral home," the report advises in a set of general rules. The family is expected to confer "first" with the clergyman about the funeral arrangements and should "feel free" to consult him in the matter of expenditure.

Two "musts" in the report say that at any Episcopal service "the casket *must* be closed and must remain closed thereafter." It suggests that the only flowers in the church at the time of the funeral be those for the altar. The family and friends of the deceased are encouraged to contribute to a charity or some parish fund instead of giving flowers.

The report also said that:

✓ Cremation is an acceptable practice in Christian burial.

✓ Only sacred music is allowed at a church funeral.

✓ Only the Office for the Burial of the Dead may be read in the Episcopal Church. Fraternal rites should be conducted beforehand either at the deceased's home, funeral home or fraternal meeting place.

✓ A funeral pall should be used because "there is no distinction between persons at death."

✓ The American flag may be substituted for the funeral pall.

✓ Propers for a Eucharist "at the Burial of the Dead" can be used when deemed suitable at the service. A Eucharist "may be celebrated either in conjunction with the Burial Office or earlier in the day."

✓ Graveside announcements should be given privately at the end of the committal service.

✓ There is no charge for the services of the priest, or use of the church for members of the parish.

✓ Certain costs may be incurred for the services of the sexton or for music.

✓ There is no authorization or provision for remarks or eulogies by the officiating clergyman in the Office for the Burial of the Dead.

✓ The casket should be lowered at the start of the committal service; during the committal prayer, the use of a handful of earth at the site is preferable to previously prepared sand.

✓ The deceased and the bereaved family may be remembered before the altar on the Sunday after burial. [JO-ANN PRICE]

For Ecumenicity's Sake

The Rev. Charles Howard Graf, rector of St. John's in the Village Church, Manhattan, urged the Protestant Council of the City of New York to drop the word "Protestant" from its title, and adopt the name "Council of Churches of New York City" or some similar name.

Dr. Graf said that the tremendous welcome given Pope Paul by the entire religious community is evidence of a growing interest in cooperative effort. In the

midwest, Roman Catholic clergy have been permitted to join Councils of Churches on the local level. It also was pointed out that the forthcoming World's Fair in Montreal will feature a building erected by the Christian Churches in Canada—not a Vatican Pavilion and a Protestant Pavilion as was the case in the New York World's Fair.

"Protestant," said Dr. Graf, "is a divisive word. It is exclusive, not inclusive, and in a sense it segregates part of the Christian community from other parts."

He said that the Protestant Council received little support from individual Episcopal parishes and clergy, although the diocese of New York designates some funds for specific projects of the Council.

Some members of the Council have attempted to drop the word "Protestant," but only the Manhattan division has done so, he said. Dr. Graf said that Episcopalians would never be wholeheartedly interested in a Protestant Council, that the Eastern and Orthodox Churches would hesitate, and that Roman Catholics would never join such a group.

"For the sake of ecumenicity, for the sake of cooperation in many areas where strength is needed, and in view of the gestures of cordiality on all sides demonstrated in the visit of Pope Paul, now is the time for the non-Roman Catholic community of the city to give itself a name which is relative to the times in which we live," Dr. Graf said.

Support Needed

The Rev. Harry Sutcliffe, blind since birth and chairman of the Episcopal Guild for the Blind, reports need for more support for that organization. He makes this need known in a formal report to the council of the American Church Union. The ACU gives strong support, financial and otherwise, to the guild.

"The past year in the ACU's ministry (through the guild) to visually impaired and sightless persons has been marked by continued expansion and growth in meaningful service," his report states. This ministry consists of providing counsel and information, visitation of the blind, the provision of Braille and recorded material. The Church Army provides office space and facilities at Church Army Headquarters, 157 Montague Street,

Brooklyn. This present year the guild has a grant of \$3,900 from Executive Council, which helps to meet secretarial and office expenses, at least for the time being. But more financial support is needed to sustain and to enlarge this ministry.

Fr. Sutcliffe was received as a priest of the Episcopal Church by Bishop Scaife of Western New York in November, 1964 [L.C., January 3, 1965], from the Holy Apostolic and Catholic Church of the East and the Assyrians. In 1959 he received the "man of the year" award from B'nai B'rith, Lowell, Mass., for his interfaith activities which included the teaching of Hebrew and Hebrew Braille to sightless Jewish people. In 1963 the ACU bestowed its Keble Award upon him.

He founded the Episcopal Guild for the Blind in 1959.

New Vicar at St. Clement's

The Rev. Eugene A. Monick, Jr., executive secretary of the committee on college work of the second province, is the new vicar of St. Clement's Church, Manhattan, succeeding Mr. Sidney Lanier, who recently renounced the ministry.

Mr. Lanier resigned from the ministry and parish—a mission to Broadway theater people—in May.

"I wanted to be able to devote full time to the American Place Theater and other productions," Mr. Lanier told THE LIVING CHURCH. He is president of the A.P.T., a theatrical experimental group, and associate producer of Tennessee Williams' upcoming play, *Slapstick Tragedies*, which opens on Broadway in February.

Mr. Lanier was married September 2d in Manhattan to Mrs. Jean B. Webster, New York socialite widow. Early in April he obtained an amicable separation and divorce in Mexico from his first wife, the former Nan Van Zile, whom he married June 1, 1950.

Partly so he could be free to pursue his theater work as an "authentic" Christian layman, and partly because he wished to re-marry, Mr. Lanier asked to renounce his orders. The request, effective May 1st, was granted by Bishop Donegan of New York under the Canons of the Church and Mr. Lanier was suspended for a three-month period before the deposition was to become final.

His successor, effective October 1st, was born in St. Paul, Minn., in 1929. He received the B.A. degree from the University of Minnesota in 1951 and the B.D. degree from Virginia Theological Seminary.

Fr. Monick is former dean of the northwest deanery of the diocese of Minnesota. He also participated in the Church and Group Life Laboratory Program at Syracuse, Ill.

While he has been provincial secretary, Fr. Monick has been instrumental in organizing the interreligious Ecumenical Foundation for Higher Education in

Metropolitan New York. He is married to the former Barbara Platt of Scranton, Pa., and they have two children, Stephen Blair, three, and Katherine Innes, ten months. [JO-ANN PRICE]

QUINCY

Sisters Arrive

Sister Ann, CHS, has arrived in Peoria to take up residence as sister-in-charge of the house of studies of the Community of the Holy Spirit [L.C., August 8th]. With her are sisters Mary Christine and Virginia Mary who are now regularly enrolled students at Bradley University. The house of studies is a residence for student sisters who are preparing to teach.

While the sisters are completing their undergraduate work at Bradley, the Rev. Canon Douglas S. MacDonald, principal of St. Paul's Cathedral School, is working on his master's degree in education at the same institution.

It is planned that eventually the sisters of this teaching order will provide the faculty of St. Paul's Cathedral School.

VATICAN COUNCIL

Inopportune Time?

Pope Paul's exhortation to the United Nations' General Assembly not to "encourage" birth control has given rise to speculation in Rome that the pontiff will soon make a specific pronouncement on birth control. Conservative prelates at the Vatican Council generally interpreted the Pope's statement as an indication that he will reaffirm the rules laid down by Pius XI and Pius XII against recourse to artificial contraception. Meanwhile, in the United States, there was some open criticism. Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church in the U.S.A., called the Pope's UN speech "a most inopportune time" to discuss the subject, and called the remark on birth control "the only sectarian thing the Pope said."

At the Council, an Egyptian prelate caused some consternation by declaring that the Roman Church should allow some remarriage after divorce. Archbishop Elie Zoghbi, a Council father of the Oriental Rite and Patriarchal Vicar of the Melchites in Egypt, pleaded for a more charitable policy concerning "the innocent spouse" who "finds himself or herself alone because of the fault of the other spouse." To tell such a person that he must remain continent for the rest of his life "requires heroic virtue" which all do not have, he said. The Oriental Churches have always claimed and exercised the right in such cases "to protect an innocent spouse against the consequences of the other's sin," he pointed out, and argued that "in this age of ecumenism and dialogue" the Roman Church

should adopt this practice of the Eastern Churches.

In reply to Archbishop Zoghbi's plea, Switzerland's Cardinal Charles Journet argued that remarriage after divorce is unexceptionally contrary to the teaching of the Gospels. The Oriental Churches which have allowed "innocent spouses" to remarry "have followed a human way of acting instead of acting according to the Gospel," Cardinal Journet said.

In a letter intended to be presented to the Council, Pope Paul expressed his wish that there be no discussion on the floor of the question of the celibacy of the clergy in the Latin Church. "It does not seem expedient that there should be public discussions on a topic which calls for such delicacy and which is of such far-reaching importance for the Church," he said in his letter.

A Polish prelate, Archbishop Anton Baraniak of Poznan, criticized a statement in Schema 13 ("On the Church in



Its Relations with the Modern World") stressing the duty of Christians to cooperate with their civil governments. This poses a problem, he noted, for Christians in many countries living under irreligious regimes. "There is no doubt," he said, "that the Church cannot permit them to foster the spread of atheism, but it can permit them to cooperate with such irreligious governments in other matters." He declared: "The Council must do something to set the boundaries beyond which the faithful cannot go in this matter of cooperation."

A warning to the Council that unless the economic, social, cultural, and political proposals set forth in Schema 13 are widely carried out in practice "war on a massive scale can scarcely fail to come" was voiced by Archbishop George Andrew Beck of Liverpool, speaking on that chapter of the schema which deals with war and peace. He sharply attacked nationalism, saying: "History has too often been understood and taught as a matter of national glorification and justification. It is increasingly clear that all must work for the establishment of an international public authority wielding effective power at a world level." Concerning conscientious objection, he said that "just as a surgeon must refuse to

kill an innocent child through abortion, so must the soldier or an aircraft pilot have the right to refuse, for example, to use a nuclear weapon which will obliterate a whole town or region, or to take part in an indiscriminate attack."

Dialogue with Jews

In the Council's revised statement on the Church's approach to non-Christians, in the section dealing with Jews, this statement is made: "Since the spiritual patrimony common to Christians and Jews is so great, the Council wants to foster and recommend a mutual knowledge and respect which is the fruit, above all, of biblical and theological studies as well as of fraternal dialogues.

A distinguished Israeli scholar, Andre Chouraqui, issued a statement in Paris about the Council's schema as it now stands, saying: "This text is satisfactory. It repeats at least what the Gospels say about us (Jews). . . . During the last few years the Church has succeeded in effacing the heavy heritage of 16 or 17 centuries. There is a good basis for common action which now is open to all of us. . . . We must get to work."

The appointment of a subcommission for Roman Catholic-Jewish relations to foster "fraternal dialogue" and joint biblical and theological studies in the U. S. was announced in Rome by the American Bishops' Commission for Ecumenical Affairs. Chairman of the subcommission is Bishop Francis P. Leipzig, of Baker, Ore. The initial membership will be enlarged "with as many knowledgeable people as possible," the announcement said. Laymen and women and nuns will be included.

NORTHERN CALIFORNIA

"... God Is Calling Us Here"

After a report by Bishop Haden of Northern California on his three-week visit to the Philippines, the council of the diocese of Northern California acted to enter into a companion relationship with the Philippine Independent Church diocese of Agusan, Surigao, and Cataduanes.

Bishop Haden's visit took him through areas totally devastated by typhoons and to areas where poverty was on every side. In an announcement to the diocesan council, the bishop said, "I know that God is calling us here!"

SPRINGFIELD

Ancient Truths and Modern Man

"Do not be defrauded by the old frauds that the new theology, the new morality, and new freedom perpetrate," said the Rt. Rev. Albert A. Chambers, Bishop of Springfield, at the synod meeting held this

month in Olney, Ill. Bishop Chambers lashed out at those who "distort and disfigure" the faith in their attempts to restate ancient truths in terms that modern men can understand.

He said: "However lofty its claims, the new theology . . . leaves out much of the faith." Those who tell us "there are no laws attached to sex," "that anything goes in sex . . . whether it be heterosexual, homosexual or autosexual," who condone "premarital or extra-marital relationship, as long as there is 'love'" are teaching absurdities in contradiction to the Christian moral code.

The synod, which adopted a budget of \$166,000 for 1966, also adopted a resolution to the House of Bishops. The text of the resolution:

"Whereas, the House of Bishops of the Episcopal Church, at their recent meeting in Montana, adopted a series of resolutions regarding the status and function of deaconesses in the Church, which resolutions have been widely misunderstood in the Church,

"Be it resolved: That this 88th synod of the diocese of Springfield respectfully petition the House of Bishops to reconsider its resolutions, and to affirm in clear and unambiguous language the following points:

"(1) That women, by definition of the Preface to the Ordinal in the Book of Common Prayer and the Canons of the American Church, are incapable of receiving the Sacrament of Holy Orders: *i.e.*, that they may not be admitted to the Order of Bishops, Priests, or Deacons, and that no foreseeable circumstances could alter the conviction of the Church in this matter.

"(2) That women admitted to the office of deaconess are not ordained in any sense that this term is used in the bestowal of the sacrament of Holy Orders, and that no formula devised by the House of Bishops can bestow upon such deaconesses 'indelible character' as this phrase is used in connection with the three-fold Order of Bishops, Priests, and Deacons.

"(3) That the language of the Preface to the Ordinal in the Book of Common Prayer, in referring to 'these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons' is exclusive in its intent, and means that no other office or work in the Church may be included in the Church's Orders of Ministers; and that any use of the terms 'minister' or 'ministries' in reference to any persons or work in the Church apart from the Orders of Bishops, Priests, and Deacons be carefully safeguarded so as to avoid any possible confusion with that three-fold Order."

In other action, a resolution to change the canons of the diocese to permit women to serve on vestries failed to win the necessary support in both lay and clerical orders, and a resolution to change the canons to permit women to serve as delegates to the synod of the diocese was referred to the committee on legislation.

Meeting concurrently with the synod, the Churchwomen of the diocese undertook to pay the salary for one year of a nurse in the diocese of Basutoland in South Africa.

AROUND THE CHURCH

About 250 persons attended the opening of the newly constructed diocesan center in the diocese of Easton on September 29th. Called "Cathedral Green," the center is in a residential section of Easton, Md., and contains diocesan offices, kitchen facilities, and conference and Church school rooms. Total cost of the center was approximately \$100,000.

There has been a long period of preparation in the establishment of **St. Raphael's Mission, Tonganoxie, Kan.** Since 1896, lay readers, deacons, priests, or candidates for Holy Orders have held regular monthly services in homes, school rooms, lodge rooms, or borrowed churches, in Tonganoxie, a community of 1,400 people near Lawrence. In 1958, an old stone school house was purchased and improved for use; this past summer, more facilities were added.



The Rev. Mr. Sharp

On September 26th, the first ordination was held at St. Raphael's, when its own **Robert Elven Sharp**, lay reader then deacon [L.C., April 18th], was **ordained to the priesthood**. He is a practicing attorney in Kansas City, Kan.

Bexley Hall, divinity school of Kenyon College, will hold its annual conference on the ministry November 12th through 14th. The Rev. **Walter D. Wagoner**, executive director of the Fund for Theological Education, will be the principal speaker.

The conference, while not intended as a recruiting drive, is designed for men who have considered entering the ministry but have not definitely committed themselves. Further information can be obtained from the chairman, the Rev. Richard A. Henshaw, Bexley Hall, Gambier, Ohio 43022.

The **bicentennial celebration** of the founding of **Christ Church Cathedral parish, Hartford, Conn.**, ended Sunday, September 19th, bringing to an end a three-year observance during which major renovations and additions were made in the cathedral and the Cathedral House at 45 Church Street.

The Rt. Rev. Walter H. Gray, Bishop of Connecticut, dedicated several memorials and gifts including the new baptismal canopy for the bishop's cathedra, and chancel paneling, second suffragan bishop's chair, chancel railings, an audio

system in the cathedral and choir room, and a new organ. The dedication was at a festival service of dedication and thanksgiving held Sunday afternoon, September 19th, in the cathedral.

Included in the service was the first performance of an anthem commissioned by the cathedral and composed by Mr. Ronald Arnatt, of St. Louis. The text was written by the Rev. Canon J. W. Poole, precentor of Coventry Cathedral in England, for the consecration of the new Coventry Cathedral. The anthem setting calls for two choirs, three trumpets and organ and was sung under the direction of the composer.

Elections by the general membership of the **American Church Union** have resulted in the following being named to the national ACU governing board:

Mrs. Paul Cassard, New York, N. Y.; Messrs. Washington Irving III, Providence, R. I.; Jack G. Fougousse, Peru, Ind.; Phillip M. Smith, Indianapolis, Ind.; Frank P. Ashley, Milburn, N. J.; B. Bryan Brown, West Palm Beach, Fla.; Robert M. Strippey, Philadelphia, Pa.

The Very Rev. Benjamin Lavey, Sturgis, Mich.; the Very Rev. Harold F. Lemoine, Garden City, N. Y.; the Rev. Canons Sherwood Clayton, New Orleans, and Darwin Kirby, Jr., Schenectady, N. Y.; and the Rev. Messrs. Harold Kappes, Seattle, Wash.; Osborne R. Littleford, Baltimore, Md.; Frederic H. Meisel, Washington, D. C.

St. Andrew's Church, Stamford, Conn., is sponsoring an **ecumenical weekend** on October 29th to 31st as part of its **centennial year celebrations**. The Rev. Norman J. Catir, Jr., rector at St. Andrew's,



said: "This symposium is a thanksgiving gift for 100 years of parish life. We hope that all Christians in southwestern Connecticut will join us for a weekend of discussion centered about Christian unity."

The Rt. Rev. **Paul Moore, Jr.**, Suffragan Bishop of Washington, on September 30th delivered the **Kingsbury lecture** on "Secularization — Saviour or Destroyer of the Church" at **Berkeley Divinity School** in New Haven, Conn.

Bishop Moore spoke of the depth of the liturgical and theological revolution within the Church today, and of the forces in society and in the Church, civil rights, the ecumenical movement, and the ministry of the laity that require the clergy to look at themselves and their personal faith for understanding to make the adjustment to this new environment.

MISSOURI

In Time

Three boys, aged 11, 12, and 13, have admitted to police trying to bomb St. Barnabas' Church, Florissant, Mo., on September 24th with a homemade Molotov cocktail. They said they made the bomb—gasoline and a rag wick in a bottle—from a description in a science magazine.

The boys said they wanted to try the bomb outside their school, but went to the church when they saw a number of children near the school. Seeing nobody at St. Barnabas', they lit the bomb. Then they got scared, they said, and tried to put it out. When they did not succeed, they ran.

Mr. Franklin Putney, president of St. Barnabas Laymen's League, discovered the bomb leaning against an outside wall of the church and called police. A Florissant patrolman arrived in time to save the church from damage. He grabbed the bottle and threw it away from the building, but it exploded in mid-air, cutting and scorching his arm slightly.

UNITY

Smooth Course

A United Church of Ceylon will be inaugurated before the end of 1968 if current negotiations continue to follow the present smooth course, the Rt. Rev. C. H. W. de Soysa, Bishop of Colombo, predicted in London. Discussions have been underway for 25 years.

Addressing members of the Church of Ceylon Association, he said that following the "putting back" of the scheme for the proposed Church of Lanka (Ceylon) by the Convocations of Canterbury and York in 1961, a number of theological issues have been clarified and amendments made to the plan and that these have received overwhelming support from Anglicans in Ceylon.

The revised scheme for the new body, which would have a membership of 100,000, is scheduled to be given its first reading at a meeting of the General Council of the Church of India, Pakistan, Burma, and Ceylon (Anglican) in January, 1966. After this, a minimum period of 21 months must elapse before a second reading and approval are possible.

1966 Week of Prayer

"I will be their God, and they shall be my people" is the theme of the 1966 Week of Prayer for Christian Unity, January 18th through 25th. The observance is sponsored internationally each year by the Commission on Faith and Order of the World Council of Churches and the Catholic Association for Christian Unity in Lyon, France. Roman Catholics have observed it in the past as the

Chair of Unity Octave.

This year, for the first time in the United States, there will be a common leaflet for use in all Churches. The leaflet is sponsored by the WCC's Commission on Faith and Order, the National Council of Churches' Department of Faith and Order, and is recommended by the Bishops' Commission for Ecumenical Affairs, a commission of Roman Catholic Bishops of the United States.

The booklet contains a suggested order of worship, a meditation, and an intercession for each of the eight days. A litany, taken in part from a service held at the Fourth World Conference on Faith and Order in Montreal in 1963, is included.

A preface to the booklet reminds the reader that prayer "is not meant to be confined to one week in the year." The special observance "is intended only as a focus and stimulus for that prayer, which should be an urgent part of our petition as Christians the whole year 'round."

The booklet also says that "praying for unity, if it is to have its full value, goes together with information about the ecumenical movement, with personal reflection, with the cultivation of new relationships, and with action where God seems to require it. In many places already, Christians are using the Week as a 'point of departure' for some or all of these purposes."

Daily intercessions are:

First day, (January 18th): "For the unity of all Christian people for their renewal and sanctification in truth and love—for the World Council of Churches and other councils of Churches—for the World Evangelical Fellowship—for all movements and organizations serving Christian unity—for responsible teaching within the Churches—for faithful perseverance in common and private prayer."

Second day: "That all Christians may feel deeply the pain of their divisions and may trust in God's power to heal them—for Churches suffering from persecution or from complacency—for the witness of the Church amid the contradictions of the world—for all enemies and opponents of the Church."

Third day: "For the Roman Catholic Church—for all its members, each in his vocation and ministry—that the Holy Spirit may give its blessing to the fulfillment of his work in the Second Vatican Council."

Fourth day: "For the Orthodox Churches — for the ancient oriental Churches — for the preparations for the Pan-Orthodox Prosynod — for the Anglican Communion—for the Old Catholic Church—that the members of these Churches may faithfully serve the peace and unity of all Christians and of all mankind."

Fifth day: "For the Lutheran Churches

Continued on page 11

Why I Am an Evangelical

by the Rev. C. J. Curtis, Ph.D.

Pastor, Immanuel Lutheran Church, Chicago, Ill.

This article grows out of years of concern about the coming great Church and an ecumenical theology. The foundation for both must be laid upon the principles of evangelicity and catholicity. Without catholicity, we can have neither an adequate coming great Church nor a comprehensive ecumenical theology. Without evangelicity, the Church loses its vitality and power, and ecumenical theology loses its spirit and creativity.

The Protestant must enhance and cultivate his Catholic vision. The Roman Catholic must grasp anew and revivify his evangelicity. Evangelicity and catholicity are essential and constitutive for the future.

For years I have taken for granted that as a Christian I was an Evangelical Catholic. To me there is no other tenable position, and the ecumenical developments in our day make this position more obvious and necessary than ever. My thinking has grown out of a Lutheran background, Lutheran seminary training, plus several years of graduate study at the divinity school of the University of Chicago. Added to this are years of special study in the life and thought of Archbishop Nathan Söderblom of Sweden.

It was Nathan Söderblom who coined the term and carried the message of "evangelical catholicity" around the world. He, along with John R. Mott and Archbishop William Temple, was a key figure in the founding of the World Council of Churches. Nathan Söderblom called himself an Evangelical Catholic and took it for granted that this was the position which would furnish the foundation for the coming new Church as well as ecumenical theology.

Occasionally, through the years, I have been shocked to discover that many clergymen and theologians do not seem

to appreciate what the Evangelical Catholic position implies. At a recent meeting of the Edgewater Association of Clergy and Rabbis in Chicago, of which I am a member, I was dramatically reminded that the Evangelical Catholic position is not universally understood. We had gathered for our regular monthly meeting and were about to hear a presentation by a guest speaker. The speaker was a stranger and in order to provide himself with an orientation asked the question at the beginning of his speech: "How many in the group today are Catholic?" Spontaneously, I as a Lutheran pastor raised my hand along with two Episcopal priests and three Roman Catholic priests. The other Lutheran pastors present did not raise their hands, and the assorted Protestants present did not respond. For a moment, all was silent, and then a chuckle broke out everywhere in the group. All had realized suddenly both the humor and the seriousness in this situation. Here I was, a Lutheran pastor who spontaneously considered himself to be a Catholic Christian as well as Lutheran in theology and Evangelical in spirit, siding with the Roman Catholics and the Episcopalians. This was a natural spontaneous affirmation of my own deep feeling for catholicity.

The question must, of necessity, be asked: "Why do so many Protestants fail to see the essentially Catholic dimension of the Church? Is it not obvious to all of us as Christians that there is one Holy Catholic and Apostolic Church? Are we not all members of this one unified Church?"

The thesis of this article is indeed ambitious, for it proposes that no Church unity is possible in any significant and creative way unless there is a greater realization of, and commitment to, the principle of evangelical catholicity. It is ambitious further in the sense that it

asserts that no creative ecumenical theology can be forthcoming unless its basic categories include two as most basic and fundamental—they are *evangelicity* and *catholicity*!

I

I am an Evangelical *Catholic* because catholicity is of the essence of the Church. The essential universality of catholicity of the Church is given to it by the Word which is inherently Catholic. In terms of the categories of law and Gospel this means that the Word of God is both of these. Certainly the Church lives by the Gospel, but at the same time it cannot live without the law of God, for both are necessary for the Evangelical and Catholic quality of the Church.

The term "Catholic" in its original Christian use refers to the essential unity and ecumenicity of the people of God. The Church Catholic is not only the sum total of actual Christian congregations, but also the mystical universality of the whole Church. It is a qualitative as well as a quantitative concept.

Qualitatively speaking, catholicity is the object of faith. It points to the incomprehensible mercy of God who through Christ has willed to unite His people in heaven and on earth in one Holy Catholic Church, the new humanity. Catholicity refers to the ecumenical nature of the universal Church which embraces all men in the grace and truth of the second Adam. It is the expression of the mercy and love of God who makes His sun to rise on the good and the evil.

Quantitatively, Catholic means widespread and complete. It refers to the sum total of actual existing Christian congregations, and to the sum total of the ecclesiastical doctrines of faith and morals. Cyril of Jerusalem identified four marks of catholicity: first, widespread and common as opposed to local; second, complete in doctrine as opposed to incomplete; third, applicable to every man, as opposed to validity for only some men; and fourth, mindful of all the virtues as opposed to concern with only some of them.

Later "Catholic" was used as a party label in the struggle against heresy. "Catholic" then meant orthodox as opposed to heretical.

During the Reformation, in the 16th century, the original meaning of "Catholic" was revived again by the Reformers. The opposite of Protestant is not Catho-

l Catholic

lic. To this the writings of Luther and Calvin and other leaders of the Reformation bear eloquent witness. The Reformers did not want to found new sects, but sought to reform the Roman Church in the spirit of evangelical catholicity. To emphasize the true and original meaning of catholicity Luther selects the word "Christian" as a translation of the term "Catholic," thus hoping to find a term which will convey more accurately the universal and transcendent nature of the Church. The Church in Sweden preferred the term universal (*allmännelig*) as a translation for "Catholic." The Church in England did the same in the Canon, although in the Creed, Cranmer, in 1549, used the term "Catholic."

II

I am an *Evangelical Catholic* because the Church lives on, and thrives through, the Word of God. The Church grew out of the Gospel, and the Church has the task of rightly proclaiming the Gospel. The Catholic emphasis does not mean that the Evangelical dimension of the Church is overlooked. The one Church is both Evangelical and Catholic. It is Evangelical because the proclamation of the Gospel to the world is its principal mission. It is one of the marks of the Church Catholic that it will not permit anything in its faith and order as well as in its life and work to hinder the Word of God. The Church exists for the Word of God, and its future depends on this.

The Church cannot be designated as nothing more than a gathering of like-minded individuals of a Christian persuasion. As the object of faith, the instrument of hope, the expression of love, as the Bride of Christ, it is the "one Holy Church which is to continue forever."

In this one Holy Catholic and Apostolic Church the Word of God is the self-disclosure of the truth and love of God in the form of a message through which the grace of God is given to us in human form. The Holy Spirit testifies in the Church to the authenticity of this message as the very Word of God. The criterion which determines what really is the Word of God is not simply human wisdom, but the Spirit of Christ who made the apostles living witnesses of God in Christ. The same Spirit is active in and through the tradition which comes down from them; He grasps and transforms human life in obedience to this Word.

III

I am an Evangelical Catholic because Martin Luther was an Evangelical Catholic. For Luther no less than for Calvin the pure Word of God is the greatest treasure and advantage of the Reformation movement. Both knew that Christian life and conduct in this world can never become as pure and holy as the Word. Nevertheless, the Word is not in vain. There is a continuous line of holy and upright children of God through the centuries. But this conviction did not lead Luther to embrace a sectarian point of view. Unlike the sectarians he never lost his living feeling for the catholicity of the Church. Neither Calvin nor he ever acknowledged the religious validity of his excommunication by the Pope.

Luther was fully aware that the formation of sects can be of detriment to the Catholic unity of the Church and its faith. When radical sectarians took his forced absence from Wittenberg as an opportunity to destroy religious images and to undertake violent innovations in order to reform the Church in a more externally visible and conspicuous way, he opposed them at great risk to his own life. In March of 1522 he preached for a whole week at Wittenberg stressing that it is not good to form sects because this does not serve the catholicity of either the Gospel or the one Holy Church.

Luther emphasizes that to serve God in His Church does not mean to form sects separating the holy people from the sinful and corrupt Church, but it means first and foremost to teach the Word of God. It never occurs to Luther to deny that the Roman Catholic Church is the Church of Christ, because, despite his polemics against the papacy, the Gospel of Christ was, and is, also in the Church of Rome. There is no gainsaying the fact that Luther and Calvin expressed their opposition to the contemporary Church in very strong language. Luther and Calvin, like so many of the epoch-making spirits in the history of the Church of God, were to some extent unjust—unintentionally so—to the age in which they lived, as well as the period of history preceding it.

Modern historical scholarship has made increasingly untenable the unhistorical view of a great leap from St. Paul to Luther, with an intermediate stop at St. Augustine. Luther is now seen in continuity as well as discontinuity with the medieval Church. He is not a pure disciple of primitive Christianity, but a creator working with the material which the Church gave him. Until his death Luther never lost the Catholic vision of the one Church. He stressed that his section of Christendom, though excommunicated by the Roman Catholic Church, nevertheless actually belonged to the one Holy Church of God, too.

Hence it is unjust and false to accuse Luther of deserting the one Holy Catholic

and Apostolic Church, and of founding a new one. Luther emphasized that nothing really new had been invented by him and his followers. Even the great and learned Erasmus, as well as Calvin and Luther, stood up against many cults and practices in the medieval Church that they demonstrated to be decadent innovations of the medieval Roman papacy.

IV

I am an Evangelical Catholic because the Church is inevitably divided into three Catholic subdivisions historically; the Roman Catholic, the Orthodox Catholic, and the Evangelical Catholic. Since the 11th and 16th centuries the Church Catholic has not grown like a single-stem fir, but more like a multi-branched oak. Because its truth is Catholic, each must recognize truth also in other branches. For all the branches are members of the one living organism, the one Holy Church of God.

The ecumenical movement is beginning to bring the many Protestant Churches into a new process of increasing coöperation. With the entry of Eastern Orthodoxy and Roman Catholicism into the movement, a transformation of the historical divisions of Christendom may come about. Whether this recovery of the coöperative spirit among the sections and Churches of Christendom will lead to resurgence of catholicity in the way in which the early Church consolidated into the early Catholic Church is hard to predict with certainty.

The insistence on the catholicity of the Church is inseparably connected with the unity of the Church. It is not surprising that the lack of Christian unity leads to a loss of a Catholic vision which embraces the whole world. As each Christian Church goes out to conquer the world in the name of Christ, the catholicity of the Christian message for the world is lost to a large degree when each Christian Communion wants to go it alone. It is, however, not completely lost, for the Word of God is living and active also in this ambiguous situation.

The common characteristics of catholicity, orthodoxy, and evangelicity give added impetus to the determined search for visible Christian unity. This is one of the great hopes and desires of the ecumenical movement. The high priestly prayer of our Saviour indicates that there is an important relationship between Christian unity and Christian witness. In order that the world may believe in Jesus Christ, Son of God and Saviour, Christians must manifest their unity and urge all those outside the Church Catholic to embrace the one true faith. This call of evangelical catholicity is born of the certitude of Christian faith "that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Evangelical Catholicism

Some Episcopalians reading the essay [page 8] by a Lutheran pastor, Dr. C. J. Curtis, on "Why I am an Evangelical Catholic" may be surprised to learn how deeply this Lutheran holds, and is held by, a truth which is not, as too many suppose, a monopoly of Anglicanism. This is the truth that the Church is by nature and calling both Catholic and Evangelical; and so, of course, is the Christian life as such.

The catholicity of the Church resides, says Dr. Curtis, in "the essential unity and ecumenicity of the people of God." The Church's evangelicity is its obedience to and proclamation of the Word of God, by which is meant not the Bible as a book but Christ the living Word who is known and apprehended by Christians in the Holy Spirit within the Church.

"I am an Evangelical Catholic because Martin Luther was an Evangelical Catholic," says Dr. Curtis. With all proper respect to Martin Luther, we can think of better reasons than that for aspiring to be truly Evangelical and Catholic. So, we suspect, could Dr. Curtis. The Christian should want to be Catholic—a living member of the body of Christ, and Evangelical—a faithful servant of the Word of God, because this is his heavenly calling. Anglicanism teaches this and fosters it. But the realization of this, thank God, is by no means confined to Anglicanism. And as we move around in the scattered brotherhood of Christ's people we get the impression that this sense of calling to "Evangelical Catholicism" is deepening and spreading.

Christ the King and Reformation Sunday

Forty years ago, in 1925, Pope Pius XI established the Feast of Christ the King to be celebrated by Roman Catholics on the last Sunday in October. This Pope's motto was "the peace of Christ in the reign of Christ," and the object of the feast is to reassert the authority of Christ to govern all the affairs of men. Non-Roman Christians often criticize this feast as superfluous, on the ground that there are already traditional festivals like the Epiphany and Ascensiontide in which the kingship of Christ is celebrated. To this it can reasonably be replied that although in these festivals Christ's divine right to rule is proclaimed, there is evidently need for some special time for reminding the world that it does not acknowledge and obey its King as it should. Until all things which now make up the life and business of men are subjected to Christ, He reigns but does not entirely rule.

We offer no specific liturgical recommendation to the Episcopal Church as to what to do with the Feast of

Christ the King, if anything. But the Church must accept and proclaim, without compromise, the truth to which this feast is dedicated: that it is not enough for Christ's people to honor Him with their lips, saying "Lord! Lord!" The King of kings is not only to be worshiped, He is to be obeyed in all things.

Protestants also make something special of the last Sunday in October. For them it is Reformation Sunday. Episcopalians, true to form, are caught in the jam in the middle. Ultra-high parishes commonly celebrate Christ the King on the day that the ultra-lows are celebrating Reformation Sunday, while the non-ultra majority let the day go by as just another Sunday after Trinity. Why can't the two festivals be united? In meaning and message they are essentially one. No earnest Protestant will question the need for the strongest possible assertion of Christ's kingship over all human life. One of the basic Reformation principles is that of the Christian man's direct personal obedience of Christ as his only Master; no ecclesiastical or secular power may come between Christ the King and His faithful servant. No earnest Catholic questions the need for asserting this "Reformation" principle.

So the Feast of Christ the King, a Catholic festival, and Reformation Sunday, a Protestant festival, proclaim the same message. It may help toward the reconciliation of the Catholic and Protestant elements in the Church, and toward the spread of Christ's realized kingship upon earth—"the peace of Christ in the reign of Christ"—if on the last Sunday of October this truth of the kingship of Christ be made the dominant theme of preaching, prayer, and self-offering, by all Christians.

Clergy Salaries

We entirely agree with the main point which the Rev. Laurence J. James makes in his "Letter to the Editor" [p. 3] about clergy salaries: that the salaries of the clergy in small parishes and missions throughout the Church are much too low, despite general progress within the past few years. This fact cannot be recalled in public print too often, for it is one which all Churchmen except its immediate and direct victims—the underpaid clergy themselves—are only too eager to forget.

But the fact that many parish and mission clergy are underpaid does not mean that the men of the Executive Council are overpaid. Anybody who has ever tried living in, or near, New York City can testify that he can just get by in that area with an income on which he'd be in very choice clover in Pittston, Pa., Fargo, N. D., or Anywhere, U.S.A. The Episcopal Church made its decision several years ago to keep its headquarters in New York. It was decided that the Church's administrative leaders can do the best job if located in the national metropolis. There is a price that has to be paid for that asset, if it is an asset. It costs considerably more to provide for a man and his family in New York.

Episcopalians have money enough to pay all the Church's clergy and lay servants adequate salaries. This should be done, not by trying to divert money from one channel into another, but by the preaching and practice of simple, cold-turkey stewardship.

NEWS

Continued from page 7

—for the Presbyterian and Reformed Churches—for the Baptist Churches—for the Congregational Churches—for the Methodist Churches—for Communions (specify) not previously mentioned—that all these may walk in the Spirit and grow in the knowledge and love of God, and in care for mankind.”

Sixth day: “For the United Churches—that they may grow and be strengthened in the unity of Christ—that the peace of Christ may be manifested between Jews and Christians.”

Seventh day: “For the proclamation of the good news of Jesus Christ in all lands—for a renewal of missionary responsibility in the Churches—for all those who take seriously the command to go and preach the Gospel and who give their strength to this task—for unity in the Christian mission.”

Eighth day: “For peace throughout the world—for governments and international organizations—that the peace of Christ may prevail in all racial and national conflicts—for justice for the oppressed, the poor and the hungry, those dispossessed of their rights and for (specify local needs)—for the total witness of the Church in the world.”

The booklet is available from the World Council of Churches, Room 439, 475 Riverside Drive, New York, N. Y. 10027. Cost is \$2.50 per hundred or \$2 per hundred for a thousand or more. A poster is also available for 20¢. The materials also are available from the Unity Office, Graymoor Friars, Garrison, N. Y. 10524.

KANSAS

New Building for Turner House

The convention of the diocese of Kansas and the meeting of the Churchwomen were held October 3d and 4th in Grace Cathedral, Topeka, Kan. The Rt. Rev. John E. Hines, Presiding Bishop, who addressed delegates at the convention dinner, said:

“The Church is standing in a rapidly moving society among people who are frightened because they know they cannot counter all the forces at work in the world. The Church must become more involved in the world for which Christ died. What is required of a parish? What is required of a diocese? What is required of a Church facing these next crucial years?

“First, flexibility: Every parish or diocese must reexamine itself at least once every three years, and in some cases every year. Find out whether or not your diocese or your parish is where it has been assuming it is. What must happen to it to fulfill its commitment on this earth? The Church must have the courage to work very care-

fully and in a consecrated vision of itself. The heart of MRI lies in the ability of the Church to look at itself in the light of its mission in the world. Never again must we be content to perpetuate the status quo.

“Second: We must engage in a continuing and relevant program of lay education. Before lay people become theologically literate, something must happen to them. They must know first-hand of that which they seek.

“Third: The Church must be able to command the ablest and best trained talent for her mission—not just the average talent. We have furthered the idea that the Church is ‘small business.’ The Church is filled with five, ten, even twenty talented people. The Church has not challenged these people to dedicate the talents which God has given them to the work to which He has called them.

“Fourth: It is required that we prize involvement as the precious privilege of being Christians who understand and believe that their testimony is of value and can be decisive. For Christians it must be, ‘If any man would come after me, let him deny himself, and take up his cross, and follow me.’”

A budget of \$295,794 was adopted for 1966. A highlight of the convention was the presentation of the new Turner House program. The board of trustees of the diocese has underwritten the construction of a new building, and under the Economic Opportunity Act the community action program is moving ahead. Turner House was started four years ago as a modest youth conservation program of the Church of the Ascension in Kansas City. Today the program has grown to the extent that a full-time community director is necessary.

Bishop Turner of Kansas announced the acceptance of two Mutual Responsibility and Interdependence projects; building a church in Windhoek, Southwest Africa, and assumption of all or part of the indebtedness of St. George College, Jerusalem.

It was also learned that St. James' Church, Wichita, has adopted as its MRI project the completion of the development of St. Agnes' High School for Girls at Itki, Chota Nagpur. St. James' Churchmen are continuing their help in Ecuador as well as other locations.

ORTHODOX

Ministry to Hawaii

Chaplain (Capt.) William Basil Stroyen, an Eastern Orthodox priest, will report for assignment at Hickam Air Force Base, Honolulu, in mid-January. His principal assignment will be to administer to the spiritual needs of Orthodox members in military service. However, he also will have the task of laying the groundwork for a permanent parish on Oahu Island.

The announcement was made by Maj. Gen. Robert B. Taylor, Air Force Chief of Chaplains, and Archbishop Iakovos,

Primate of the Greek Orthodox archdiocese of North and South America.

Archbishop Iakovos will assign a priest from the archdiocese of Honolulu to serve both the civilian and military communities at the end of Fr. Stroyen's three-year term of duty on the islands. There are some 200 Orthodox Churchmen throughout the state. The Eastern Orthodox community of Hawaii is presently undertaking the project of establishing a church in Honolulu to serve the various branches of Orthodoxy.

Fr. Stroyen, who celebrates services in Russian, Greek, and English, is editor of the *Orthodox Herald*. He plans to continue the monthly's publication from Honolulu.

MARYLAND

No “Easy School”

Replacing both the tutorial method of theological education as well as the diocesan school for training perpetual deacons, a School for Priests was started October 5th at the Cathedral Church of the Incarnation in Baltimore, Md.

Under the direction of the Rt. Rev. Harry Lee Doll, Bishop of Maryland, the five-year curriculum has two-hour classes each Tuesday and Thursday night.

The Rev. Dr. Nelson Rightmyer, dean of the part-time night school, said, “The School for Priests is not an easy school.” Course material is the same as in other seminaries, conforming to the Canon laws of the Church, he said.

Diocesan authorities have pointed out that while the majority of men called to the ministry take their theological training following college, an increasing number of older men are joining the clerical ranks. “Today, industries are beginning to retire their employes earlier than before, and many of these individuals are turning to the seminaries,” Dr. Rightmyer said.

Students must be college graduates whose curriculum included a specified number of hours in English, philosophy, history, science, psychology, and a foreign language. Enrollment is possible only after recommendation from a candidate's rector and approval by a board composed of specialists in such fields as theology, medicine, psychology, education, and business.

During the current term, the dean is teaching ecclesiastical history. The Rev. Dr. Walter Hards presides over sessions in dogmatic theology. Dr. Hards is serving on the executive committee for administration of the School for Priests, with Bishop Doll and Dean Rightmyer.

Other members of the faculty—which consists of the bishop's board of examining chaplains—include the Rev. Dr. David C. Watson, the Rev. Maurice D. Ashbury, the Rev. Halsey M. Cook, the Rev. H. Martin P. Davidson, and the Rev. William C. Roberts.

Creative or Revolutionary?

(fiction)

by Bill Andrews

October 21, 1965. Gallane House, the headquarters of the diocese of Metropolis, is an 1880s mansion of brownstone, ornately decorated with carved wood and nonsensical leaded windows that let in little light. The main hall—I suppose it was once the parlor for state occasions, has a cumbersome stone fireplace and dark rafters. It is now the general office, where mimeographs and typewriters clatter under the glare of fluorescent lamps.

I sat beside the archdeacon before the cold fireplace last night while Jack Langston pecked out a press release—the fruit of our just-adjourned meeting of the Christian social relations department.

A lot of argument preceded the decision to issue the release, and, I suspect, a lot more argument will be produced throughout the diocese after it is reproduced in the newspapers and on the air.

The issue is the recent decision of the city council of Metropolis refusing to appropriate funds for relocation of residents of a large slum area being razed to make room for the inner-belt expressway. The action has caused widespread dismay in the city, and this dismay found articulate expression in our meeting from Fr. Barton of the Church of St. Simon of Cyrene, which serves the area in question, Fr. Mason, who is canon pastor of our cathedral, and Joseph Hayes, principal of the city's largest high school. They demanded protests to the city council, and suggested picketing the mayor's house.

To this there was stern and vigorous opposition from Lang, the cashier of the First National Bank, who held forth at some length on the present state of tax rates and the virtues of private enterprise. He had support from the cardinal rector of the plush west side parish and a couple of the lay members of the department.

Nobody, I can report with pleasure, came up with the old saw about the Church staying out of politics, but there was vigorous questioning about the clear, right-and-wrongness of the issue before me. I found myself definitely moved by Lang's question as to whether we really needed more high-rise public housing, which is, as he said, so often only a slum with elevators.

Hayes lost his temper after a bit and

accused the opponents of the proposed action of being indifferent to the suffering of our slum dwellers. This produced a lengthy and fruitless rebuttal—the usual hopeless squabble of Christians who want to claim righteousness for their position without seeming self-righteous.

Dave Jaye, who is chairman of the department and the very efficient executive head of Metropolitan Charities, finally banged with his gavel and called the



whole trend of the discussion out of order. "Evidently," he said, "there is no consensus among us on this issue. I don't think we should try to speak to the community in the name of the diocese when we are divided among ourselves."

That was so eminently reasonable that nobody really objected, though Fr. Barton grumbled about a "Church which refuses to face issues and be relevant."

Then Hank Stang spoke up—for, I think, almost the first time since he joined the department in 1963. Hank is a railway mail clerk; a heavy-set, dignified Negro of about 55, a vestryman in a predominantly white parish just north of the slum that is to be razed.

"I think I'm the only resident of the area in question," he began. He smiled, and went on—"It isn't all slum, you know. Some of us on the north end have quite respectable housing, which we will lose. So I speak as someone concerned. Frankly, I am disturbed by the city council action. Many Negroes will have a very hard time finding housing. On the other hand, I fully agree with Mr. Lang about the big-project type of slum that

is so often used by cities to deal with problems like the one we face. I don't choose to live in such a place. I want my own house, and I'll be looking for one." He paused and looked at me as if debating whether to say what was on his mind. "Maybe I'll look in your nice suburb of Oakburg," he said.

My reactions were very complex. First, I shuddered at the thought of the turmoil that might be produced in Oakburg and St. Martha's if Hank and his family did settle among us. Second, I thought how much Hank would enrich St. Martha's with his solid devotion and quiet leadership qualities. Third, I counted mentally at least six pledges we would probably lose if he came and the parish backed his right to come. Fourth, I knew what I had to say, and said it: "I wish you would, Hank."

Hank had more to say, and this is the essence of it: "Obviously we do not now agree on the wisdom of demanding that the city council reverse its action. I wonder, though, if we would not agree that the vote of the council imposes upon the community a clear-cut moral issue. Several thousand people will lose their homes when the district is leveled. There has been a decision not to create a special housing project to take them in. These people are entitled to decent housing. Therefore, I think we have to say to Metropolis and its suburbs, 'All right, now it is up to you to open all housing to these displaced people. Some of them can buy new housing with the proceeds of the sale of their old homes. They must be able to buy at the going market price whether they choose to buy. More of the residents of the district will need rental housing. There is no shortage of rental property in the city. If we are not going to build for these people, we must open all rental property to them, regardless of their race.'"

I saw in Lang's face the same confusion of ideas there was in mine. But I saw that he came to the same conclusion I did, and it was he who said, "I move a resolution to that intent." And a worried department voted unanimously for it.

Fr. Barton tried to add a provision calling for changes in relief procedures to allow paying higher rents for those displaced. But that lost on the argument someone made that we had to keep our statement simple and let the details take care of themselves.

As we walked out of the meeting, Jack Langston (city editor of the *Gazette*) said to me, "Sometimes compromise turns out to be really creative."

"Sometimes," I replied, "it turns out to be revolutionary."

So we went down to the drafty main hall, and the click of Jack's typewriter and the succeeding rumble of the mimeograph produced the words that I expect to put the Episcopal Church in the midst of a loud and hot community controversy.

LETTERS

Continued from page 3

appear at the beginning of the Communion service?

Some may argue that the maximum benefits of Holy Communion will be realized only if one is confirmed. This is not necessarily so unless one considers Confirmation as though it were a magic rite. Surely we can believe that a non-confirmed Christian can be spiritually strengthened by taking Communion at our altars. To deny him that privilege under any and all conditions is far removed from the spirit of Christ.

Finally, some seem to go even so far as to suggest that the presence of a non-confirmed Christian at our altars is almost an act of irreverence, as though it showed a lack of respect for the Sacrament. We do well to remind ourselves that our Lord "looketh unto the heart" and bestows His blessings neither automatically nor exclusively as one conforms to some special rite or rubric but rather as one prepares his heart to receive our Lord.

Let us face it: Christian charity and brotherhood dictates that we should welcome non-confirmed Christians to the Holy Communion under such conditions as cited above. It is certainly in keeping with the current ecumenical movement. A professing Christian may not at the moment have access to his own Communion or in a religiously divided family a person may well want to attend occasionally with his Episcopal spouse. May God broaden and deepen our thinking about this whole matter.

(Rev.) RICHARD G. PRESTON
Retired

Wellesley, Mass.

Subconscious Romanism?

In Miss Margaret Kephart's further comment on the Real Presence [L.C., October 3d], she laments over the tension between "Calvinism" and "Catholicism" in the Anglican Communion. Frankly, I think this tension is nearly dead. I believe there to be a much greater tension between knowledge and belief. Moreover, it is the opinion of many "Calvinistic" Anglicans, including myself of course, that the word "Catholic" has been meaningless since the division in Christianity. When Anglo-Catholics use the word "Catholic" they consciously mean medieval or scholastic, whereas subconsciously they mean Roman Catholic, with the exception of the doctrine of papal infallibility.

The Roman Catholic Church is no longer attended largely by illiterate peasants in many countries of the world. As a result of the Liturgical Movement, there is in the Roman Catholic Church a new emphasis on the Bible, a reconception of authority in the Church with more attention given to the layman, and the introduction of the vernacular into the liturgy and offices. What intelligent Roman Catholic can avoid being embarrassed by extra-liturgical "public devotions" such as novenas, rosaries, and benedictions? Yet we have Anglicans who think upon these things as "Catholic." If it is "Calvinistic" to believe that Christ did not institute the Eucharist as a substitute for cannibalism or for purposes of wafer worship, then I must be a "Calvinist."

The discouragement which I discern in Miss Kephart's letter is the result of not

keeping up with leading writers of the Liturgical Movement as it affects more and more Christian denominations to a continually greater degree. The barriers are being broken down because the Holy Spirit is guiding us around the Reformers and counter-Reformers of the 16th century to about the time of St. Augustine of Hippo. Since "Catholic" has not stood for universal since Christianity split into East and West, it ought to stand for truth. Of one thing I am certain: when Anglo-Catholics use the word "Catholic" they cannot possibly mean apostolic.

EDWIN D. JOHNSON

Washington, D. C.

More Power to Pike

In THE LIVING CHURCH of October 3d there appears the latest in a long sequence of letters to you whose general tone is that of deploring the continued existence of Bishop Pike. Rather characteristically the letter emanates from one of our retired clergy and rather characteristically too the letter in question is replete with pejorative scripture. Let me hasten to add that no one is attacking retired clergy as a group, rather I am expressing a firm belief that the 19th-century theology loose in the seminaries of 50 years ago is not normative for the Church today.

My purpose is, however, not to attack but to defend. As nearly as I am able to discern, Bishop Pike, almost alone in the present House of Bishops, is deeply concerned about what the Gospel means today. That he does not construe the doctrine of the Virgin Birth in the narrowest biological terms, that he apparently is willing to entertain the notion of a woman being called to the grace of holy orders, and further that he is manifestly unsatisfied with the definitions found in the more tedious manuals of theology should be the cause of profound thanks on the part of both clergy and laity.

I think the fact that the Anglican Communion has not produced a first rank theologian in many years and that the American branch of that Church has never produced one should be a cause for embarrassed concern, not as so many of your correspondents seem to think, a ground of confidence. The mood of the Episcopal Church today seems to me to be stuffy and certainly not at all concerned with the deeper waters of thought about the content of the revelation. Instead of being content with the level of theology which finds its most frequent expression in the *Reader's Digest*, Bishop Pike summons us to a better, harder way. More power to him!

JACK C. MILLER

Claremont, Calif.

California Tragicomedy?

Sooner or later I had to write my first letter to an editor. I was compelled to do so because of the tragicomedy in the diocese of California, directed by Bishop Pike and starring Deaconess Edwards.

It is most unfortunate that Deaconess Edwards has unwittingly allowed herself to become the victim of a monstrous hoax.

It is my understanding that canonically ordained ministers in the Anglican Communion are recognized as such in their

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respective orders and are received in any part of the Anglican Communion to exercise their ministries. But this will not be the case in the above instance. Regardless of the "investiture," the improvised "ordination," the title "Rev. Mrs.," and the neckwear, Mrs. Edwards will never be recognized as a minister anywhere in the Anglican Communion outside the diocese of California.

There are at present a few vacancies in the diocese of Mississippi, but I'll bet a new chapel cap that our good bishops are not contemplating filling them with "Rev. Mrs."

MRS. C. OSBORNE MOYER
Meridian, Miss.

Over the Coffin's Edge

Those of us who still like to dream at night that the Church is really living owe thanks to you and the House of Bishops for bringing us back to reality and giving us another glimpse over the coffin's edge. As usual, the irrelevance of the concerns of our Fathers in God is surpassed only by your magazine's reporting.

As long as our chief pastors discuss nothing more important than whether a woman is good enough to serve at the table of the Lord or how to implement such smokecreens as M.R.I., I have no objection to their meeting at the Greenbriar. This will help cement our image firmly in the upper regions of the middle class. White Sulphur Springs is a fine place for respectful repose (many of my ancestors are buried there). If the Church were alive, they might meet in Watts or Hayneville or Harlem—but those spots have dead bodies enough as it is.

The real tragedy lies in your coverage of the Montana meeting. You hint that the House of Bishops did concern itself with some real needs of the Church and the world. You mention that the Bishop of Erie reported on Vietnam. What did he say? And what do our spiritual leaders propose to do about it?

You also mentioned the adoption of eight resolutions calling for thorough integration in clergy placement policies. That cynical, southern bishop may be right in saying "they won't change anything." If everyone treats these resolutions as you have done, however, they'll not have a chance to work change. Do you really think it is of greater import in God's world whether 78 women are confined to a second-class diaconate than that more than 300 priests and bishops must continue as second-class ministers?

Twice, in one sentence, you refer to these men as "Negro priests." Where in the Book of Common Prayer do you find an office for the "Ordering of Negro Priests"? To be sure, there are many priests of Negro ancestry, as well as of English, Irish, and Jewish ancestry—but all are true priests of

the Church. Or are they? This is a *real* question facing the Church! But the Church will have to be alive to deal with it, and the Greenbriar hardly sounds like the place for such Resurrection.

(REV.) R. A. LAUD HUMPHREYS
St. Louis, Mo.

Damage at St. Paul's

I would like to amplify the excellent and sympathetic coverage of hurricane damage in south Louisiana [L.C., September 26th, ff], and with a summary of damage sustained by St. Paul's, New Orleans.

This church is dominated by a large Ascension window above the altar. The upper third was blown away, and a lower portion damaged. An early estimate suggests a cost of \$14,000 for replacement of the glass alone, not to mention the cost of dismantling the whole window, and crating and freighting it to Germany for restoration, its return here, and re-installation. Rain admitted through this window and through damaged windows on two other sides soaked pews and ruined the carpet on the floor of the nave. Roof damage, though not extensive, contributed its quota of rain damage both in the church and in the parish house; in the latter, school books and a piano were ruined. A large portion of the cork



insulation of the air conditioning chiller tower was blown away. A firm total amount of the damage is not yet at hand, but a figure of at least \$40,000 would not seem to be out of line. Insurance coverage will take care of most of the cost.

Pews on one side of the nave could not be used until they had been cleared of broken glass and dried out, but services continue as usual now, with the Ascension window boarded up until such time as it is taken down for shipment to Germany. Roofers are as scarce as hens' teeth, so the damaged portion over the sanctuary admits water in any heavy rain, necessitating the stripping of the altar and removal of furniture whenever a downpour threatens. We simply have to take our turn while the roofers repair more heavily damaged premises.

The damage has put an end, for the time being, to the nightly illumination of the Ascension window, which was a feature much admired in the community and which drew favorable comment from people of many religious traditions. The cost of the illumination was borne by one of our members as a memorial to her deceased husband.

(REV.) FRANK HIPWELL
Rector, St. Paul's Church
New Orleans, La.

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

PEOPLE and places

Appointments Accepted

The Rev. Edwin Duckworth, former assistant at St. Michael's, Brattleboro, Vt., is vicar of St. Barnabas', Florissant, Mo. Address: 2625 Narragansett Dr. (63032).

The Rev. Thomas Hiles Ferris, former assistant at St. Paul's, Kansas City, Kan., is rector of Grace Church, Winfield, Kan. Address: 135 Red Bud Dr.

The Rev. Harland M. Irvin, Jr., former assistant headmaster of St. Martin's School, Metairie, La., is headmaster of St. James' School, Broadway at Park, Corpus Christi, Texas 78401.

The Rev. Frederick E. Jessett, former priest associate of the Rosebud Mission, Rosebud, S. D., is the Episcopal chaplain at Montana State University, Bozeman, Mont. Address: 9 W. Olive St. (59715).

The Rev. Allan R. Madden, former curate at St. George's, Port Arthur, Texas, is vicar of St. Barnabas', Foreman, and Christ Church, Mena, Ark. Address: Box 156, Foreman (71836).

The Rev. David McD. Simms, former associate chaplain of the Episcopal Mission Society of the diocese of New York, is staff chaplain of the society, and locum tenens at St. Clement's, Mount Vernon, N. Y.

The Rev. Furman C. Stough, former rector of Grace Church, Sheffield, Ala., is priest in charge of All Souls', Machinato, Okinawa. Address: Box 47, Naha C.P.O., Naha, Okinawa.

The Rev. Claud A. Thompson, assistant at All Saints', Appleton, Wis., and Episcopal chaplain to the students at Lawrence College, has been appointed to the faculty, as lecturer in English at the college. The latter appointment is in addition to his other work.

The Rev. Eugene L. Warner, former associate rector of St. Mark's, San Antonio, Texas, is rector of the Church of the Annunciation, New Orleans, La. Address: 4505 S. Claiborne Ave. (70125).

Ordinations

Deacons

Harrisburg—Robert David Carlyon [L.C., September 5th]; Arthur Frederick McNulty, Jr., curate at St. Thomas', Mamaroneck, N. Y., address, 168 W. Post Rd.

Southern Ohio—John Ainslie Morrison, assistant at Christ Church, Glendale, Ohio.

Renunciation

On October 4th, the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry of this Church, made in writing by Louis Anthony Sigman. This action is taken for causes which do not affect his moral character.

Adoption

The Rev. Harold Luxon of the Rosebud Indian Reservation, Rosebud, S. D., announces the adoption of his third son, Brady Lewis Andrews.

Laywomen

Miss Mary Linda Francis is director of Christian education at St. Andrew's-in-the-Field, Somerton, Pa. Address: c/o the church.

Marriages

The Rev. Robert S. Ellwood, Jr., a graduate student at the University of Chicago Divinity School, and Miss Gracie Fay Bowman were married in St. Matthew's, Fairbanks, Alaska, on August 28th. Address: 1100 E. Morgan Ave., Evansville, Ind. 47700.

The Rev. John E. Lee and Mrs. Lee of St. Mary's, Lake Orion, Mich., announce the marriage of their daughter, Judith Ann, to Mr. Thomas Simons Porter, in St. Mary's, on August 20th.

The Rev. James H. Maxwell, curate at Trinity Church, Covington, Ky., and Miss Martha Eloise

May were married in Trinity Church, on August 28th. The Rev. O. Worth May, rector of Trinity Church and father of the bride, officiated at the ceremony.

The Rev. Fessenden A. Nichols and Mrs. Nichols of Christ Church, Suffern, N. Y., announce the marriage of their daughter, Catherine Palmer, to Mr. Robert Smith McKelvy III, in Christ Church, on September 11th. Fr. Nichols officiated at the ceremony.

Retirement

The Rev. Harold H. R. Thompson, former rector of St. John's, Monticello, and vicar of St. Andrew's Mission, South Fallsburg, N. Y., has retired. Address: Manchester Gardens, Apt. 70 A, 46 Manchester Rd., Poughkeepsie, N. Y. 12603.

The Rev. Leland B. Henry, has announced his resignation and retirement as rector of St. Mary's, Scarborough, N. Y. Address: 35 E. 35th St., New York, N. Y. 10016.

DEATHS

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

The Rev. Charles Edward Stewart, retired priest of the diocese of Southern Virginia, died September 7th at his home in Sandston, Va. after a long illness. He was 81.

The Rev. Mr. Stewart was born in Neosho, Mo. He attended A and M College, Raleigh, N. C., and the Virginia Theological Seminary. He was ordained a priest in 1924. He served as rector of Genito and Leighton Parishes in Powhatan County, Va., from 1922 to 1930. He was rector of Trinity Parish and St. George's Parish on the eastern shore of Virginia from 1930 to 1938 when he became rector of Christ Church, Emporia, St. Andrew's Church, Lawrenceville, Emmanuel Church, Callville, Grace Church, Purdy, and the Church of the Holy Trinity, Jarratt, Va., where he served until 1945. He was rector of Greater Bristol Parish, Petersburg, Va., from 1945 to 1948. Mr. Stewart was rector of Cumberland and Cornwall Parishes, Kenbridge, Va., from 1948 to

1956 when he retired. After his retirement he continued to serve churches in the diocese of Southern Virginia until 1963 when he moved to Sandston.

He is survived by his wife, the former Eleanor May Swift Deverell.

Sarah Harvey McFarlane Howden, mother of the Ven. F. Newton Howden, rector of Trinity Parish, Waterbury, and archdeacon of New Haven County, Conn., died at her home in Sheffield, Mass., September 20th.

Mrs. Howden was born in 1875, in Glasgow, Scotland. She was graduated from the Pupil-Teachers Institute of Glasgow. For several years she taught public school in Glasgow. She lived in Singapore for several years before coming to the United States in 1910. Mrs. Howden was a communicant of Christ Church, Sheffield, and for a number of years served on the vestry of that parish. She taught Sunday school, and had been active in the church's Women's Guild. Her husband, John George Howden, died in 1954.

Surviving in addition to Archdeacon Howden are two other sons, John A. Howden, of Sheffield, Mass., and James W. Howden, of Ramsey, N. J.; a daughter, Catherine D. Howden, of Long Island, N. Y.; a sister Mrs. George H. Bellwood, in Scotland; eleven grandchildren; and eight great-grandchildren.

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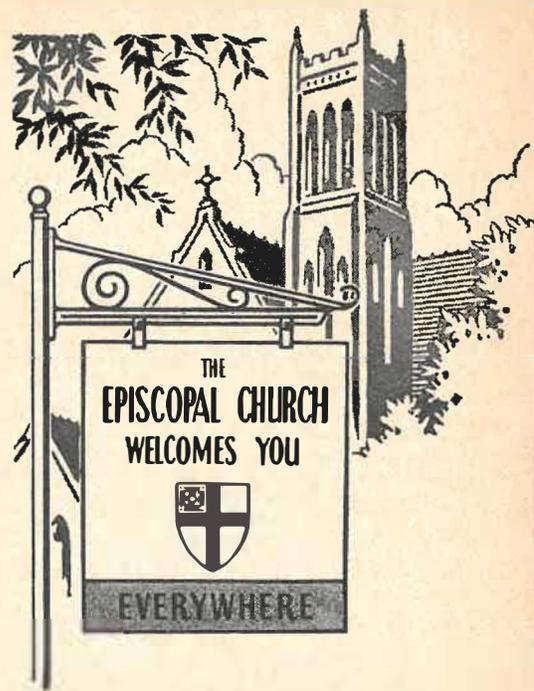
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12; MP 6:45, EP 6; C Sat 4-7

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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

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Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

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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 9:30 & HC 10; Sat C 7

MIAMI, FLA.

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

ORLANDO, FLA.

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

ATLANTA, GA.

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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
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

DETROIT, MICH.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu, & EP

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c
Sun 7:30, 9, 11. HC daily.

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys 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; Ev 4;
Weekdays HC Mon, Tues, Thur, & Fri 12:10; Wed
8 & 5:15; Organ Rec 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; 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 10:30, 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 Avenues
Rev. Donald L. Garfield, r; Rev. Louis G. Wappler
Sisters of the Holy Nativity
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30,
12:10; EP 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6,
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 ex Sat
Wed & Sat 10; C Sat 5-6

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

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, 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; Weekdays 7:30, 5:30; Wed, Thurs,
Fri 12:10; Sat 9:30; C Fri 4:15-5:15, Sat 12-1

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

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

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.