

the living church

February 7, 1965

25 cents

Page 12:

The Assisting Deacon

Page 14:

The Administrative Priest

Orthodox Bishop Silas of New Orleans and visitors to Holy Trinity Greek Orthodox Cathedral: (from left) Bishop Jones, Archbishop Cody, Dean William Gaines [page 10].



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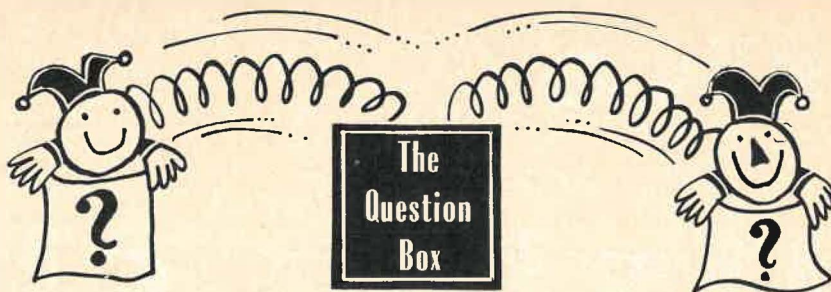
OUR BELOVED DEAD

BY FR. HUGHSON, O.H.C.

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THE REV. MALCOLM DeP. MAYNARD, D.D.
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Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 East Michigan St., Milwaukee, Wis. 53202. Questions may be shortened for use, or several questions on the same subject may be rephrased to be answered. We do not promise to answer every question submitted.

A physician--parishioner, concerned about the common cup in the Holy Communion, recently asked the Journal of the American Medical Association if any studies had been made on this matter. The response indicated a relatively small risk of spreading tuberculosis via the common cup; nevertheless, there was a definite risk, which is "relatively great," of spreading other infectious, respiratory diseases.

What would be the basic theological response to this biological question, assuming the ever-present possibility of intinction? Intinction by itself is not a satisfactory answer in that prior communicants can have deposited germs in the common cup.

We asked an acquaintance of ours, who is a doctor of medicine as well as a priest, to answer this question for us. He said that he felt no reluctance to administer the chalice to his congregation and pointed out that he himself, as celebrant, emptied the chalice and consumed the ablutions after the congregation was communicated. He is a public health physician and says that he is quite unable to explain two things: (1) his conviction that there is no hazard in the "common" chalice, and (2) the fact that he has never known of a single instance of anyone (including himself) catching any infectious or communicable disease from the chalice.

There has been a good deal of argument on this subject, sporadically and

in scattered areas of the Church. Attempts have been made to prove or disprove the presence of danger of infection or contagion.

Our informant, however, says that he knows of no authentic instance of laboratory proof of transmission of disease via the chalice, although there is, of course, a known hazard in inadequately cleansed eating and drinking utensils in public eating places and to a lesser extent in homes. Epidemics have been proved by culture and other laboratory procedures to have been started by contaminated dishes and the like.

Our doctor-priest does not believe that the alcoholic content of the communion wine is, of itself, a sufficiently powerful disinfectant to insure destruction of bacteria, and repeats that he just doesn't understand why he is so certain that the use of the chalice is innocuous—he just believes it.

He, incidentally, neither practices nor approves of intinction.

? ? ?

Why doesn't our Prayer Book rite provide for the use of the Benedictus qui venit in the traditional place, just before the Prayer of Consecration?

By the Benedictus qui venit our questioner means the acclamation of St. Matthew 21:9: "Blessed is he that cometh in the name of the Lord; hosanna in the highest!" This came to be appended to the Sanctus in the fifth century. It was removed from the English Prayer Book in 1552, and has never been replaced. The American Prayer Book is following its English source here in excluding it. The reason for the omission is clearly doctrinal: to avoid suggesting that the coming of our Lord in the holy sacrament is to be identified with the "moment" which immediately follows: the moment of the recital of the Words of Institution over the bread and wine. At the time this omission was made, the English reformers were trying to do away with a superstitious fixation upon the "magic moment" in the Consecration, and, rightly or wrongly, they felt that the omission of the Benedictus qui venit from the Sanctus would help toward this end.

BOOKS

About the Bible

If Episcopalians still abound who "do not know their Bible," it is not because of a dearth of readable books to help them get acquainted.

Last autumn marked the completion of one set of Bible commentaries and the beginning of another.

"The Layman's Bible Commentary" (John Knox Press: \$2 per title) is now complete in 25 small volumes, the last four of which have recently appeared (*Deuteronomy, Kings-Chronicles, Proverbs-Ecclesiastes-Song of Solomon, and Isaiah*). As the name indicates, the series, although scholarly, is written for lay-people and avoids technical language and academic trappings.

The remarkable new "Anchor Bible" (Doubleday) is a series of commentaries aimed at a more sophisticated circle of readers. This series is unique in that it is not merely ecumenical, but interfaith, the contributors having been chosen for their scholarly competence, regardless of whether they are Protestant, Catholic, or Jewish. The general editors are Profs. W. F. Albright and his former student, D. N. Freedman, a sufficient guarantee of the solid value of the work. The commentary on *Genesis* is by E. A. Speiser, a Jewish scholar of international reputation in the field of Mesopotamian studies. The other initial volume is a commentary on *The Epistles of James, Peter and Jude*, by Bo Reicke, a distinguished Swedish scholar. Both commentaries include fresh translations into modern, idiomatic English.

New in the excellent "Westminster Aids to the Study of Scripture," is F. V. Filson's *A New Testament History: The Story of the Emerging Church* (Westminster: 435 pp., \$7.50). Not intended as an original contribution to the subject, the book provides a thorough and readable compendium of essential facts about the historical background, cultural environment, important personalities, and literary productions of nascent Christianity. In dealing with disputed issues, the author always takes a defensible and moderate position, and provides footnote references to works that advocate a contrary view. Furnished with good maps and a chronological table, it is probably the best New Testament handbook now available.

Another useful volume of Bible information is C. M. Jones's *The Bible Today: For Those Who Teach It* (Fortress: 240 pp., \$3.85). Much smaller than the Filson book, its program is much more ambitious, since it aims to provide necessary background for studying the entire Bible. The author, though not himself a biblical scholar, has read widely and intelligently,

Continued on page 18

AN UNDERSTANDING HEART IS THEIR ONLY HOPE



Aged beyond their tender years, caged behind their ever-darkening fears, the hungry street-children of overcrowded Hong Kong are turning their backs on the future, on hope, on God! Hunger haunts their every hour as they scavenge in garbage dumps by day and huddle in vermin-infested ruins by night.

What does the future hold for these helpless little ones? Nothing . . . unless you can feel it in your heart to help in some small way. In Christian Herald homes such as the "Faith Love Home" in Hong Kong, we have pledged ourselves to the care of these forsaken children. It is our task to clothe, feed, shelter and teach them, to help them regain their faith in human nature. And for these basic needs we desperately need your help.

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LETTERS

Most letters are abridged by the editors.

What's Up Front

Someone slipped up in preparing the list of religious affiliations of Congressmen, for Senator Saltonstall should be included with the Episcopalians.

And if it matters, I should be included with those who do not care for your new front page format. It is unimpressive and gives the impression that you are not particularly proud of your product since you are willing to down-grade it in that way.

DORIS STIVERSON

W. Hyattsville, Md.

Now I feel it necessary to keep THE LIVING CHURCH out of sight! I would be ashamed to have visitors in our house see the cover.

Please, use capitals where they ought to be.

Warren, Conn.

ROBERT SPARKS

Editor's comment: The logotype on a magazine is like a trademark or heraldry; it is not literature. But "be ye not discouraged" — it isn't permanent. Keep watching for the next one!

The Church and the Blind

With reference to your fine article concerning the Rev. Harry J. Sutcliffe [L.C., January 3d]:

The Home Department, which by action of General Convention has responsibility for the ministries to the deaf and blind, has long been interested in Fr. Sutcliffe's work. The Home Department, further, since 1959 has contributed financial help to the diocese of Long Island in the development of a pilot project for work among the blind, which was directed by Fr. Sutcliffe. Our grant was substantially increased for 1965 with every hope that Fr. Sutcliffe can really get this program under way in the diocese. Similar programs are already initiated in the diocese of Pennsylvania and the diocese of Massachusetts. The Home Department is willing to provide assistance to other dioceses who indicate an interest in development of their own programs, such assistance being for limited and specified lengths of time, and dependent of course upon the availability of funds for such purposes.

There is no question that there are few materials available for blind persons in the Church. There are many questions however, among professional people, about just what should be provided and what the role of the Church or a Church-related agency ought to be! Recognizing the need for the availability of religious literature in Braille or in Talking Book form, the Home Department provides, free of charge, a monthly Braille magazine (the *Church Herald for the Blind*) and has done so since 1926. Beginning this last October, a Talking Book edition of the *Episcopalian* was also provided for the many blind persons who do not read Braille. With the help of volunteer transcribers many other materials were provided. We have enlisted among these groups Fr. Sutcliffe's skilled and willing Braillists, the Home Department underwriting the cost

of materials used, proof-reading charges, and binding for all standard Church school texts, Prayer Book services, words to the *Hymnal*, etc. Copies of these materials are being placed in the Executive Council's Sherrill Library. Other Braille publications are offered by Forward Movement Publications. Great care is being taken not to duplicate materials available elsewhere, for the expense of Braille and Talking Book materials is very great. We are fortunate in having an advisory committee (Fr. Sutcliffe is a member) to assist us in determining what should be done. Quite simply, the goal is to find a way for blind persons and, for that matter, for all handicapped persons, to participate more fully in the life of their parish! We cannot move away from the fact that the responsibility for mission is local.

Many problems and the fact of divided opinion, as well as the fact of divided responsibility, confront the Church in ministering not only to the blind and deaf but to all handicapped persons. Particularly in the ministry to the blind, we are faced with serious budget limitations. We hope that local parishes will want to help and will assume some of the cost of providing the free materials furnished through the Home Department for their blind parishioners.

There are special problems which must be overcome by handicapped persons and the Home Department recognizes the services which a diocesan program can provide. As recommended by our advisory committee such a program should include only those services which cannot be provided by existing public agencies and community resources, or what the handicapped person cannot do for himself. When all is said and done, the need of many handicapped persons is not so much to be "taken care of" as it is to be included. We hope that the work of the Episcopal Guild for the Blind and other such groups will help us to alert parishes to their own responsibility.

(Rt. Rev.) DANIEL CORRIGAN
Director, Home Department

New York City

More than a Quirk

Thank you for your lucid and sensitive editorial on the life and work of T. S. Eliot. What sanity there is in your statement that "the Christian element in all genuinely Christian art is more in the indefinable but inescapable substance than in the style and manner." I wish others could see it that clearly!

This off my chest, please let me say a few words about the "Dear Jim" series. To me, there is no contest. It is Fr. Simcox all the way. I'm afraid that Bishop Pike's words are a little too shiny and they click into place a little too rapidly to be consonant with reality.

To make an extremely short example, it is one thing to announce that the Trinity, like last year's automobile, is out of date. It is quite another to look about us and note the triune quality of much of the tangible universe, then to reflect that created things bear the imprint of their Creator. (How bereft must we become not to believe *this*?)

I refer, among other things, to the three states of matter; the three primary colors; the extremely fundamental relationship of

Continued on page 19

the living church

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

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DEPARTMENTS

Big Picture	6	Letters	4
Books	3	News	7
Deaths	23	People and Places	21
Editorials	16	Question Box	2

FEATURES

Ordained — to Assist Alexander Blair 12
Administration Is Ministry Noble L. Owings 14

THINGS TO COME

February

- 7. Fifth Sunday after Epiphany
- 10. Convention of the diocese of Los Angeles, St. Paul's Cathedral, Los Angeles, to the 11th
- 14. Septuagesima
- 16. Executive Council meeting, Greenwich, Conn., to 18th
- 21. Sexagesima
- 24. St. Matthias
- 28. Quinquagesima

March

- 3. Ash Wednesday
- 7. First Sunday in Lent
- 10. Ember Day
- 12. Ember Day
- 13. Ember Day
- 14. Second Sunday in Lent

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

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

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A 30" x 70" hanging, depicting the life of St. Martin of Tours, has been done in appliqué by Bets Ramsey, of Sewanee, Tenn. Commissioned for Church Army headquarters in Brooklyn, N. Y., Mrs. Ramsey's needlework shows five scenes representing legends in the saint's life.

Mrs. Ramsey, the former Betty Miller, of Chattanooga, is the wife of associate professor Paul Ramsey of the English department of the University of the South, Sewanee, and the mother of four children.

The artist's favorite scene in the panel is the last one: "When nearly 80 years of age, Martin died at Candes. His body was placed on a boat without oars or sail. As it floated upstream to Tours, the trees and flowers on the banks burst into bloom and music was heard in the air."

St. Martin, who became patron saint of the Frankish people, "suffered scourging at the hands of the Arians on account of his orthodoxy and thus gained the title of confessor. . . . Martin was professedly a man of practical life and held a simple faith resting upon trinitarian symbolism. . . ." [*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Baker Book House, Grand Rapids, Mich., 1950].

O God, who by thy Holy Spirit didst enable thy servant Martin to withstand the temptations of the world, the flesh, and the devil: Grant that we, in the same Spirit, may with pure hearts and minds follow thee, the only God; through Jesus Christ our Lord.

The Calendar and the Collects, Epistles, and Gospels for the Lesser Feasts and Fasts and for Special Occasions



the living church

February 7, 1965
Fifth Sunday after Epiphany

For 86 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

AT PRESS TIME

Installed

The Rt. Rev. John E. Hines, who assumed duties as Presiding Bishop on January 1st, was installed in services held at Washington Cathedral on January 27th. Bishop Hines succeeds the Rt. Rev. Arthur Lichtenberger, who resigned for reasons of health. Details of the televised ceremony will appear in next week's LIVING CHURCH.

ENGLAND

Tributes to a Statesman

The death of Sir Winston Churchill on January 24th brought tributes to the statesman from religious leaders and the Church press throughout the world [see Presiding Bishop's message below, and page 16].

Among Churchmen acclaiming Sir Winston were:

The Most Rev. **Arthur Michael Ramsey**, Archbishop of Canterbury: "The long vigil is over. Our hearts go out in sympathy with all of Sir Winston's family and in gratitude to God for giving to

the world a man so great, whether in conflict, reconciliation, or humanity."

The Most Rev. **Frederick Donald Coggan**, Archbishop of York: "Sir Winston touched life at many points and wherever he touched it he adorned it. . . . We commend him and members of his household to the peace of God."

Roman Catholic Archbishop **John C. Heenan** of Westminster: "All who prize religious freedom thank God for Churchill and cherish his memory. If Hitler had triumphed, the Church in Europe would have been destroyed." The archbishop sent this message to Lady Churchill: "The prayers of our priests and people are with you and your family."

Chief Rabbi **Israel Brodie** of England: "Jewish congregations in Britain and the Commonwealth join in universal sorrow on the passing of Sir Winston. His leadership, wisdom, humanity, passion for justice, and religious faith sustained the hopes and will of countless men and women everywhere."

Dr. **Duncan Fraser**, moderator of the Church of Scotland: "None of us who lived through the dark days of World War II will ever forget what we owe to his expert leadership at that time."

Among religious newspapers acclaim-

ing Sir Winston were the *Church Times*, the *Jewish Chronicle*, the *Baptist Times*, the *Tablet* (Roman Catholic), and the *British Weekly* (Congregational).

Pope Paul VI sent a personal message to Lady Churchill offering his prayers and citing the British statesman as an "indefatigable champion" of freedom and world peace. The Pope, who each morning during Sir Winston's illness said public prayers for him at Mass and prayed for him privately throughout every day, named Archbishop Iginio Cardinale, apostolic delegate to Britain, as his personal representative at the funeral.

WCC

The Enugu Meeting

At its annual meeting, held in January in Enugu, Nigeria, the policy-making Central Committee of the World Council of Churches issued a statement calling upon Christians of all countries "to act to ensure that all forms of racial discrimination in the Churches themselves are rooted out." The statement noted a clear distinction between the race problems in the USA and in South Africa by saying that in America racial discrimination "is illegal at the national level by federal constitution and statute" while in South Africa the practice of *apartheid* "has general legal sanction."

Member Churches of the WCC were urged to appeal to the Dutch Reformed Churches in South Africa "to enter the struggle for human and racial rights—in such a way as to forbid enforced separate development."

There was a debate at the meeting concerning the dual role of Greek Orthodox Archbishop Makarios as both an archbishop and president of Cyprus. Lutheran Bishop Hanns Lilje of Germany raised the question as to where to find a "dividing line" between Archbishop Makarios's service as "a Christian as a citizen" and "a Christian to the Gospel." Several Orthodox spokesmen defended the Archbishop's religious-political role.

Concerning the Congo, the WCC leaders endorsed the UN Security Council's stress upon discouraging all foreign intervention in the Congo and relying upon the Organization for African Unity for solution of the Congolese tensions.

The situation of Protestants in Spain was called "increasingly difficult," al-

Presiding Bishop's Message

Sir Winston Churchill

In his person Sir Winston Churchill restored to men's understanding the charismatic nature of the gifts of decisive leadership. Astute at practical politics, he was able to cradle the insights of great statesmanship within the iridescent vessel of compelling rhetoric. He was more than an architect of a political party, more than a leader of an empire at a time when that empire stood in peril of its very existence. He was a dynamic symbol of the indomitable courage and deathless hope by which and in which free men transcend their fears and unite to effect a cause larger than their own self-interest. The people of the free world owe him an unpayable debt. A slight modification of his own memorable phrase might well evaluate his personal and political contribution:

"Seldom in the history of mankind have so many owed so much to one mortal human being."

(Rt. Rev.) JOHN E. HINES
Presiding Bishop

though at the same time the committee welcomed reports that "the majority of Roman Catholic bishops in Spain are now in favor of a legislation embodying the principles of religious liberty."

On general peace-keeping programs, the WCC leaders urged that France and Red China be brought into disarmament negotiations and agreements; that the nuclear test ban treaty be extended to include underground testing; that there be a limitation of nuclear striking and delivery power, and that nuclear-free zones be established.

An 18-member committee, which includes four Americans, was appointed to nominate a successor to Dr. W. A. Visser 't Hooft, general secretary of the WCC. Chairman of this committee is Anglican Bishop John Sadiq of Nagpur, India.

After his return to New York from the Enugu meeting, Dr. Franklin Clark Fry, chairman of the central committee of the WCC, announced the organization of a new "working group" by the WCC and the Roman Catholic Church to explore ways toward greater cooperation and collaboration. This organization will take place within the next few months, Dr. Fry said.

ECUMENICAL

Renewed Plea

Shortly after his return from a meeting of the World Council of Churches' Central Committee in Nigeria [see above], Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church in the U.S.A., renewed his call for serious effort to solve theological and organizational barriers to Church union. Dr. Blake spoke from the same pulpit, Grace Cathedral, San Francisco, where in December, 1960, he made his plea for American Churches to establish "a united Church, truly Catholic, truly Reformed, and truly Evangelical.

In his sermon, Dr. Blake said that "Church union delayed is Church union denied. I call again upon my own Church—and in this particular pulpit, the Episcopal Church . . . plus any others in the United States and Canada, whether named in the sermon four years ago, or omitted, whether officially in the Consultation on Church Union^{*} or not, to find the way to take the first steps to unite our Churches."

"We must believe that if Church union is according to the will of Christ," Dr. Blake said, "now is the time to get on with it.

"We dare not excuse ourselves, or abdicate our responsibility by leaving its

^{*}What started as the "Blake plan" for union, involving United Presbyterian, Episcopal, and Methodist Churches, and the United Church of Christ, since has been formally organized as the Consultation on Church Union. The Evangelical United Brethren Church and the Christian Churches (Disciples of Christ) also have joined the conversations.



RNS

accomplishment to the next generation or after so many years, a dozen, or 25 or 50, as some have suggested. I believe we ought to proceed with all seriousness now to solve the theological and organizational problems that prevent a union."

Dr. Blake enumerated "some positive, some negative, and some ambiguous" developments since his initial union proposal and suggested "pitfalls that ever threaten to trap those who would unite our Churches."

General public response to the proposal, he said, was "overwhelmingly positive and cordial" and "at least equally favorable" within denominations.

A major development, Dr. Blake said, has been the convening of the Roman Catholic Second Vatican Council. He commented: "No Protestant dares ignore either the reality of Catholic renewal, or its bearing upon the life and direction of all Christian Churches.

"It is obvious that this event in some respects has made more important and urgent the effort to unite major Protestant Churches, and, in other respects, has forced a reassessment of the kind of union and cooperation that the new ecumenical climate now demands."

Another trend of the last four years, Dr. Blake continued, has been "a clear tendency upon the part of all Churches to become more and more engaged in world-wide confessional relationships."

He said the increasing concern about their own Churches has been particularly noticeable among Anglicans, Presbyterian and Reformed Churches, Lutherans, Methodists, and Baptists and that "this development, if it continues, will make any widespread reunion of Protestant and Anglican Churches in North America less and less likely."

The racial crisis in America, Dr. Blake said, which has stimulated widespread Christian and Jewish involvement "has strained the unity of every Christian Church so engaged. . . ." Also, in addition

The World Council of Churches' Central Committee meeting opened with an address by Dr. W. A. Visser 't Hooft. At the speaker's table (from left) are: Dr. Martin Niemoeller, retiring president of the Evangelical Church of Hesse-Nassau; Sir Francis Ibiem, governor of the eastern region of Nigeria; Dr. Franklin C. Fry, president of the Lutheran Church in America and chairman of the WCC Central and Executive Committees; the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury; Archbishop Iakovos, Primate of the Greek Orthodox archdiocese of North and South America; Charles C. Parlin, Methodist layman; and Dr. Ernest A. Payne, British Baptist Union general secretary and vice-chairman of the Central Committee.

to "the lethargy which remains the greatest foe of any actual Church union," Dr. Blake said the last four years has seen the development of "an actual hardening of opposition to Church union proposals, which may be expected to increase as the movement toward Church union gives signs of strength or progress."

In seeking to avoid "pitfalls" in the way of Church union, Dr. Blake warned against any union "at the expense of truth . . . motivated by or aimed at an outmoded triumphalism" or which would "in any way threaten the ecumenical movement." Some, he said, "would argue for Church union . . . in order to make the Church more directly powerful again. This is as wrong as it is dangerous."

Dr. Blake said the prime reason for "anti-clericalism in America" is the fear of many people that powerful Churches "seeking tax support and tax exemption will grow in strength enough to impose rigid uniformity of behavior upon the nation."

Dr. Blake said that even if the contemplated Church union were completed within a year, the united body still would have an ecumenical obligation to other Christian bodies, notably the Roman Catholic Church.

Stressing that Church union should "never be thought of as a substitute for, or an alternative to ecumenical cooperation," he concluded: "The kind of Church union which alone we dare to press for,

is one which is recognized clearly as supplementary to all other manifestations of Christian unity, especially those obligations laid upon us all by the new ecumenical insights of the 20th century.”

[RNS]

SEMINARIES

Important Wives

A Conference on Christian Vocation, to be held at Seabury-Western Theological Seminary, Evanston, Ill., February 19th-21st, will pay special attention to the role of the clergy wife. Married men planning to attend the conference are urged to bring their wives, according to the Very Rev. Charles Upchurch Harris, dean and president of the seminary.

“Because of the importance of the wife’s reaction to her husband’s decision to enter the ministry, a portion of this conference will be specifically directed to the wives of the prospective clergy,” Dean Harris explained.

In addition to the dean and the faculty of the seminary—all of whom will be available for counseling and discussion—three other visiting clergy will serve as conference leaders.

Any single or married man who has completed at least his sophomore year in college, or who is in the business or professional world, is invited to attend. The seminary will provide meals and housing without charge. Conferees will arrange their own transportation to and from Evanston. The registration fee (\$2 for a single man and \$3 for a married man accompanied by his wife) must be received with the registration form by February 12th.

Details and registration forms may be had by addressing the conference director, Mr. William H. Ahlenius, 2122 Sheridan Road, Evanston, Ill.

OKLAHOMA

To Avoid Bitterness

Heated debate was anticipated on a canonical change during the convention of the diocese of Oklahoma, but failed to materialize. The attempt was to change the canon on the duties of a clergyman. The proposal, presented by attorney, John Arrington, a delegate from St. John’s, Tulsa, would have added the following two sections:

(1) No bishop coadjutor, suffragan bishop, presbyter, or deacon subject to the authority of the diocese shall publicly express his support or opposition to the election of any candidate for public office, be it local, state or national, unless such clergyman has first counseled with the diocesan bishop.

(2) No . . . [bishop, etc.] shall knowingly counsel or encourage activities forbidden by secular law unless such clergyman has first counseled with the diocesan bishop.

The sections came up for vote separately. The first was voted down over-

whelmingly; the second was tabled. The originator, who was the only one who spoke for the measure, emphasized that his resolution was an attempt to avoid bitterness within the Church, and that he had no desire to curtail clergymen in doing their duty in speaking out on social problems. Jack Stamper, a publisher from St. Mark’s, Hugo, apparently summarized the feeling of the convention when he said, “When you muzzle a clergyman, you are taking the first step toward muzzling a layman.”

The convention broke with tradition and passed on first reading a constitutional change which would allow women to serve as delegates to the diocesan convention. Final passage must await another vote in 1966. In a similar action, however, a canon was changed to allow women to serve on parish vestries immediately.

The convention, with its pioneer church, Trinity, Guthrie, acting as host, adopted a record-breaking budget of \$414,009, including \$91,706 for the national program of the Church. How the diocese will implement the program of Mutual Responsibility and Interdependence in the Body of Christ will be dealt with when the convention reconvenes at All Souls’ Church, Oklahoma City, on April 2d. This will be a joint meeting with women representatives from all parishes and missions in the state.

Other canonical actions extended the vote to perpetual deacons and retired clergy and raised the maximum number of delegates allowed from any one parish from seven to ten.

ELECTIONS. Standing committee: the Rev. C. James Dillinger; Ancel Earp, Bishop and council; the Rev. Messrs. C. E. Wilcox, T. O. Moehle, Otto Anderson; Al Singletary, Malcolm Deisenroth, James Allison, Richard Walden, Dale Chegwin, George Lynde, James Mara.

THE VATICAN

New Look

Ecumenical Patriarch Athenagoras, spiritual leader of Eastern Orthodoxy, is depicted in the sculptured bronze central altar panel of Pope Paul VI’s newly renovated and modernized private chapel in the Vatican Palace, it was disclosed by *Osservatore Romano*, Vatican City newspaper, in a full-page illustrated article describing the renovation work completed last fall.

The altar panel, the newspaper said, shows Pope Paul kneeling in prayer, with bowed head and clasped hands, while behind him stands the bearded Patriarch with whom he prayed during his history-making pilgrimage to the Holy Land in January, 1964. [RNS]

VERMONT

Involvement

The Rev. Charles M. Miller II, rector of St. John’s Church, Randolph, and Christ Church, Bethel, Vt., has announced his impending resignation in order to take up work in the Anglican diocese of Damaraland, Southwest Africa. Fr. Miller expects to leave in May to assume his new position under the Rt. Rev. Robert H. Mize, Bishop of Damaraland, formerly a priest of the diocese of Kansas. Fr. Miller will be accompanied by his wife, Barbara, and three children.

Fr. Miller goes to South Africa with the endorsement of the Rt. Rev. Harvey D. Butterfield, Bishop of Vermont. Bishop Butterfield considers this a major initial step in Vermont’s involvement in the concept of Mutual Responsibility and Interdependence. The bishop has invited



Business sessions of the Oklahoma convention held in movie theater: For the women, maybe in next year.



RNS

Religious leaders take time out for a coffee break during New Orleans' "Operation Understanding — 1965." Seated from left are Rabbi Feibelman, Bishop Silas, Archbishop Cody, Bishop Jones, the Rev. George Wilson, and Dean William Gaines of the host cathedral. With back to camera is the Rev. Earl C. Woods, secretary to Archbishop Cody. The annual "open house" at the city's churches and synagogues was inaugurated in 1964.

the diocese, through its parishes, to exercise some of this responsibility by sharing in the financial and other support of Fr. Miller. He has also asked that instead of the gift customarily presented to the diocesan on the anniversary of his consecration the cost of such a gift be applied to the transportation costs of the family as they leave for Africa.

In Damaraland, Fr. Miller will be in charge of the work in Otiwarongo, Outio, and Omaruru in the north central part of the territory. All are relatively small communities, some 45 miles apart, in a country where roads are primitive and gasoline costs 55¢ a gallon. A rectory and minimum stipend are provided, but all other expenses are dependent upon the missionary and any support which may come from his home territory.

Fr. Miller is a graduate of the General Theological Seminary, class of 1962. He served at St. Paul's Church, Burlington, as a curate before moving to Randolph.

NCC

Clearing House

"Exploring the dimensions of Christian unity" is the assignment for the new Division of Christian Unity, said Dr. Cynthia Wedel, who has become associate general secretary of the new unit after serving as a National Council of Churches' assistant general secretary for program since 1962. The new Division brings into one NCC unit the interdenominational programs of women's and men's groups, the Christian youth movement, and faith

and order work, which have been separate since 1960.

In her new post, Dr. Wedel will supervise an ecumenical outreach program which will make the Division a clearing house for contacts with the Roman Catholic Church and other Churches which are not NCC members.

Dr. Wedel is a former president of the United Church Women, and now a vice-chairman of the World Council of Churches' Department of the Laity. Her husband is the Rev. Canon Theodore O. Wedel, warden emeritus of the College of Preachers, honorary canon of Washington Cathedral, and currently a visiting professor at Union Theological Seminary, New York City.

LOUISIANA

Open House

The Rt. Rev. Girault M. Jones, Bishop of Louisiana, was among the more than 5,000 people who visited Holy Trinity Greek Orthodox Cathedral, New Orleans, during an afternoon which Orthodox Bishop Silas of New Orleans termed a beautiful example of the new era of Christianity.

The open house at the New Orleans' Orthodox cathedral was the second phase of "Operation Understanding—1965," a program of exchange visits between members of differing religious beliefs. Other visiting dignitaries included: Roman Catholic Archbishop John P. Cody, of New Orleans; the Rev. George Wilson, executive secretary of the New Orleans Federation of Churches; and Rabbi Julian Feibelman of Temple Sinai, president of the New Orleans Rabbinical Association.

Archbishop Cody inaugurated the program a year ago to foster inter-religious understanding. The program was resumed this year with participants interested in obtaining more knowledge about other peoples' religions.

STATISTICS

Relatively Static

Membership in American churches and synagogues has broken a relatively static trend of two years' standing and jumped ahead of the population increase to a new record percentage, latest figures published today by the National Council of Churches reveal.

According to the Council's 1965 *Yearbook of American Churches*, Church membership increased 2.6% during 1963, while the country's population grew 1.5%.

The annual compilation of statistics shows that membership in the nation's congregations ran neck-and-neck with the population in 1962 and lagged behind in 1961, following 1960's gain of 0.2% for a previous all-time record percentage.

In actual figures, the *Yearbook* records that 120,965,234 Americans are now members of churches, synagogues, or other places of worship. They represent 64% of the total population, as compared with 63.4% a year ago and 63.6% in 1960.

The tabulation of Church statistics in the *Yearbook*, its compilers in the National Council's Bureau of Research and Survey pointed out, is based on reports by official statisticians of 253 religious bodies for the 50 states and the District of Columbia. The figures recorded in the 1965 issue are mainly for the calendar year 1963 or for a fiscal year ending in 1963.

A *Yearbook* feature indicates that while non-Roman-Catholic enrollment lagged slightly behind in 1961 and 1962, moving ahead by 0.6% in 1963, Roman Catholic membership has increased by 0.2% each year since 1961.

On the other hand, a separate table prepared by the American Institute of Public Opinion and included in the *Yearbook* shows church attendance — by a national sample of adults for one Sunday

AROUND THE CHURCH

—off 1% since 1962 from the previous figure of 47%, which was constant from 1959 to 1961, and off 3% from the all-time highs of 49% in 1955 and 1958.

Another table in the *Yearbook* traces Church membership as percentage of the population since 1850, when it was 16%. The percentage rose to 23% in 1860, but declined to 18% in 1870, recovering only in the last decade of the century. The figure for 1890 is listed as 22% and for 1900 as 36%.

The largest increase in any decade of the current century was registered in the war-dominated '40s, when Church membership grew from 49% in 1940 to 57% in 1950. By contrast, there was no increase in the decade of the first world war, when Church membership remained fixed at 43% from 1910 to 1920.

An introduction to the *Yearbook*—which also contains up-to-date directories of interdenominational and denominational agencies, theological seminaries, religious periodicals, etc.—qualifies the statistics given. While it is explained that not all Churches employ the same recording systems, the reader may be justified in accepting the figures to measure religious trends. Statistics in previous yearbooks, published every second year from 1933 to 1949 and annually since 1951, were also not based on uniform recording systems.

Of the 253 Churches reporting memberships this year, 224 were non-Roman-Catholic—compared with 222 reporting last year with a total membership of 64,929,941.

The total Roman Catholic figure is 44,874,371, compared with 43,847,938 a year earlier, reflecting a gain of 2.4%. This figure represents a hair-breadth gain over the 2.3% increase in 1962, but is still less than the 1960 Roman Catholic gain of 3.2%.

Other reports were as follows: 5,585,000 persons in Orthodox, Conservative, and Reform Jewish congregations; 497,527 members of Old Catholic, Polish National Catholic, and Armenian Churches; and 60,000 Buddhists.

The total number of clergymen having charges is given as 252,941, while the number of ordained persons is 307,051.

The membership in the 31 Protestant, Anglican, and Eastern Orthodox Churches belonging to the NCC totals 41,341,466.

A *Yearbook* table shows that non-Roman-Catholic Christians were 27% of the U. S. population in 1926; 33.8% in 1950; 35.4% in 1960; and 35.5% in 1963. The Roman Catholic population rose from 16% in 1926 to 23.3% in 1960 and 23.8% in 1963.

A decline of \$40 million in the value of new religious building construction—from \$1,035,000,000 in 1962 to \$995,000,000 in 1963—is recorded in a table from the U. S. Department of Commerce cited by the *Yearbook*.

The Rt. Rev. **George L. Cadigan**, Bishop of Missouri, was elected **president** of the **Metropolitan Church Federation of Greater St. Louis** on January 18th. He will be the sixth Episcopalian to serve the federation in this manner in its 56 years of existence. He will be installed during a service in Christ Church Cathedral, St. Louis, on February 14th.

The Church Federation was organized by Bishop Daniel S. Tuttle and three other men. Bishop Tuttle served as its first president. Bishop Lichtenberger, as Bishop of Missouri, served as president in 1957.

Approximately **200 lay readers** were **licensed** by the Bishop of Arizona, the Rt. Rev. Joseph M. Harte, at special services at Trinity Cathedral, Phoenix, January 3d. The Rev. Charles Berry, Jr., chairman of lay readers for the diocese and assistant rector of St. Barnabas on the Desert, Scottsdale, preached.

Mrs. James VanDeusen Eppes, of Bethlehem, Pa., was elected to the board of managers of the **Evangelical Education Society** on January 14th, in Philadelphia. Mrs. Eppes, who is the first woman to be elected to the board of the society, will serve until October, 1967.

Christ Church, Lexington, Ky., voted at its annual parish meeting to present the furnishings for the new chapel at the Episcopal Theological Seminary in Kentucky, which is to be built in the very near future. The Rev. Thomas Roberts, rector, said that the gift will be given by the people of Christ Church to the glory of God as a thank-offering for the life and work of Mr. **Clinton M. Harbison**, long-time warden and vestryman of Christ Church, long-time chancellor of the diocese of Lexington, and long-time trustee of the Episcopal Theological Seminary in Kentucky. Members of the parish elected Mr. Harbison as senior warden emeritus, with seat and voice in the vestry.

Mr. Edward L. Cushman, vice-president of American Motors Corporation, was cited as "Michigan Churchman of the Year—1964" by the Michigan Council of Churches at the annual ecumenical dinner held January 18th at Ann Arbor, in conjunction with the 26th Michigan Pastors' Conference. The citation was established on January 12th by the General Assembly of the Michigan Council of Churches.

Mr. Cushman was selected as the first recipient of the award because of his notable contributions in the area of public and volunteer service, and his church work.

He is a vice-president of the Metro-

politan Detroit Council of Churches, trustee of the diocese of Michigan, deputy to General Convention, a 20-year member of the Department of the Church and Economic Life of the National Council of Churches, and for years was chairman of the department of Christian social concerns of the diocese of Michigan.

About 75 clergymen attended the annual **clergymen's retreat** of the diocese of Arizona, conducted by **Sibyl Harton**, of Oxford, England. The three-day gathering was held at the Vah-Ki Conference Center, Coolidge, Ariz.

Mrs. Harton, author of several books, is the widow of the late Very Rev. Arthur Harton, once dean of Wells Cathedral, England.

The Rev. **Paul Elmen**, Ph.D., professor of Christian ethics and moral theology at Seabury-Western Theological Seminary, Evanston, Ill., was elected president of the **American Society of Christian Ethics** at the organization's annual meeting held January 21st-23d in Washington, D. C. During the past year, Dr. Elmen served as vice-president.

Ecumenicity went unobserved on the **basketball court** at Sewanee until the night of the Southwestern game. The Memphis boys came to the **University of the South** trying to break an impressive Sewanee winning streak. They faced the team of an Episcopal college, coached by the Rev. Lon Varnell, an ordained Methodist minister, assisted this season by the Rev. Stephen Kasey, an ordained Baptist minister.

The phalanx of fellow Protestants was too much for the Presbyterians from Southwestern and they lost 82-66.

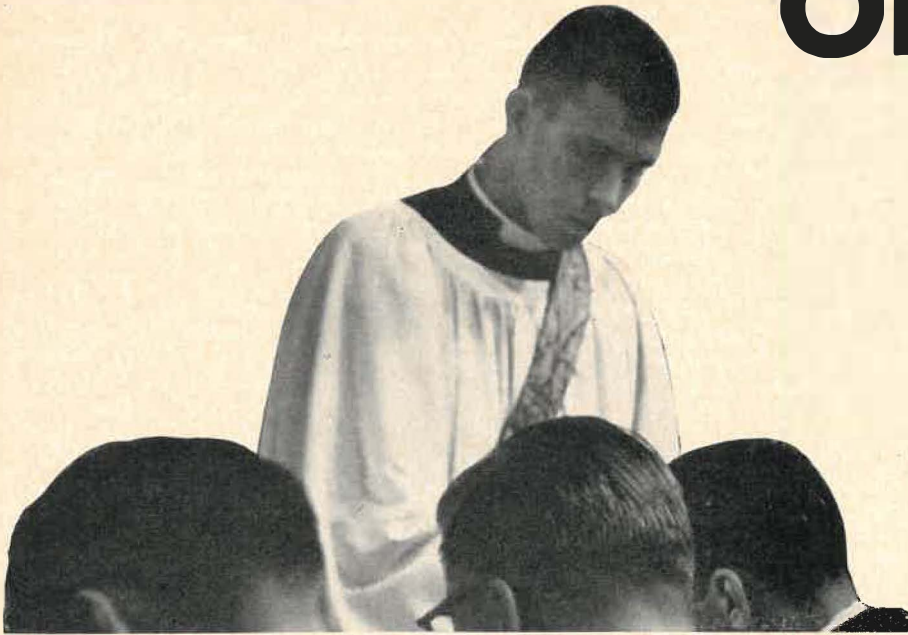
Miss **Bess Wormley**, head bookkeeper and chief account for the **diocese of Michigan**, retired December 31st, after 38 years of service. Trustees of the diocese honored her at a special luncheon meeting, the executive council of the diocese paid tribute to her at its December meeting, and the diocesan staff honored her at a tea on December 28th. Miss Wormley, a life-long Episcopalian, is a parishioner of the Church of the Nativity, Birmingham.

Her successor in the post is Mr. Paul C. Houghton.

The Rev. **John M. Gessell** recently was named administrative assistant to the Very Rev. George M. Alexander, dean of the **School of Theology of the University of the South**. Dr. Gessell, a faculty member at the school since 1961, will continue to teach part time.

ORDAINED

by the Rev. J.



A commonplace complaint says that a deacon is no more than a lay reader who reads the Gospel and administers the chalice, that these two purely ceremonial functions are not worth the two years study required by the Canons, and that the non-ceremonial activity of deacons is equally appropriate to laymen.

Reading the service of Holy Communion from the Prayer Book is really no harder than reading Morning Prayer. One could also ask if it is worth the three years of study required by the Canons for ordination to the priesthood merely to read Holy Communion, the marriage service, absolutions, and blessings, and to place one's hand on top of the bishop's hand during ordinations (these are the things a priest can do that a lay reader can't do), especially when all the other non-ceremonial work of a priest is what the lay people are supposed to be doing, too.

The answer, of course, is that a priest is ordinarily a pastor (or at least an assistant pastor) of a congregation—his presiding at the Lord's Table corresponds in the sacramental sphere to his presumed spiritual leadership among the congregation assembled there. In the Eucharist the Church acts out sacramentally its function as Christ's Body in the world; everything essential about the Body, its oneness, holiness, Catholicity, apostolicity, are visible in the Eucharist. Among these is the ordering of the Church according to function. "Are all apostles? Are all prophets?" The pastor is spiritual leader of the local flock, and so it falls

to him to preside at the Lord's Table.

All of this is very much taken for granted in the Episcopal Church. Perhaps we take the difference in function of priests and laity too much for granted, and this is precisely what the modern movement for "the ministry of the laity" is trying to undo. The pattern has been for one priest, alone or virtually alone, to run the service, while "the congregation" sits on the other side of the fence, responding, to be sure, but responding as a massed group with no differentiation of function. One is either the officer in charge (the priest) or one is one of a vast army of privates (the laity). True, the choir has a separate function, but often the music sung by the choir is only an adornment of the worship and not integral to it, so the principle of diversity of function in the Body of Christ still is not served. The modern practice of saying the Psalms responsively rather than antiphonally is a perfect liturgical portrayal of this concept of Church life. And the result in real life between Sunday services is well known. The layman is a bit skeptical about having the authority actively to show forth the Lord, and when he does run into a situation where the Lord's work can be done, he either goes it alone (imitating the priest) or comes running to the priest for help.

Now let us look at the liturgical duties of the *deacon*, reading the Gospel and administering the chalice, and see if they give us a clue to the proper function of the deacon as a member of the congregation.

The deacon is *assistant to the celebrant*. In terms of the parody of worship just mentioned it is clear that such an assistant is something new. As long as our worship pattern sets one man as leader over against the mass of men

as followers, the deacon has no useful liturgical function. A deacon cannot *lead* any service that a layman cannot lead. This is why the diaconate has fallen into disuse—we have had no use for assistants.

The deacon's office is "inferior" (Prayer Book, page 535), but what is wrong with an inferior office? "But God has so adjusted the body, giving the greater honor to the inferior part, that there may be no discord in the body, but that the members may have the same care for one another" (I Cor. 12:24).

The interest in the renewed diaconate at Vatican Council II so far has been in terms of the shortage of priests in the mission fields. The idea often seems to be to admit candidates inferior in preparation to an order inferior in prestige, but to assign them the same kind of leadership duties as priests. But the diaconate is a different order from the priesthood. Ordination to the diaconate gives the grace of Holy Order for acting as assistant, while ordination to the priesthood is for leadership in the congregation. Many of our own "perpetual" deacons go into the diaconate at least partly motivated by a desire to bolster their leadership potentialities in the congregation with Holy Order, rather than sanctify their assistant relationship.

One reason our clergy tend to do everything themselves rather than to share tasks (both in the liturgy and in ordinary life) with the rest of the congregation is that they are not trained to know how to share tasks. Whenever a priest visits my parish I ordinarily ask him to celebrate, and offer to assist him. Unfortunately, in most cases the offer is an embarrassment, since the visitor either has no idea how to use an assistant, or assumes I have no idea how to act as one. Most Episcopal clergy have no ready familiarity, for example, with the role of the deacon at the offertory: laying the corporal, preparing the elements, and assisting in offering the chalice. We are

After one year at San Juan Mission on the Navajo reservation and six at multicultural St. Anne's in the inner city of El Paso, Texas, the author is now rector of a suburban parish, St. John's, in Alamogordo, N. M.

o assist

ander Blair

generally a "priest-ridden" Church, knowing only the late medieval practice of low Mass said by one minister. And what is true of us liturgically is true generally.

(I am a deacon—as well as a priest—and the only one in my congregation; I suppose that I was ordained to the diaconate to assist myself at my own celebrations of the Holy Eucharist by reading the Gospel, preparing the elements, and administering the chalice.)

The use of a man ordained to be a liturgical assistant throws light on all sorts of other liturgical assistants—lay readers licensed to read the Epistle, adult masters of ceremonies, acolytes, offertory procession members, God-parents, choir directors and choirs (their work should be a liturgical ministry), ushers, and so forth. From a service involving participation of the people in many different roles laymen do get the point that Christianity is a corporate venture of all the members of the Body, each working in his own sphere but always as part of the family of God, in whom Christ and His Spirit dwell.

The fascinating thing about a revitalized diaconate to most Episcopalians, on meeting it for the first time, is seeing a man in Holy Orders not being paid a stipend by the Church. (The only canonical difference between a deacon going on to the priesthood and a "perpetual" deacon is that the latter is not subject to the jurisdiction of the Church Pension Fund.) The people see a man who is breaking the medieval tradition of apartness of the clergy. They see a man who is like them in every respect (including the all-important economic respect) yet ordained.

Now the system of "professional" ministers, prepared as youths in seminary, transplanted from congregation to congregation, has been in use many centuries, and has its advantages. Such a clergyman has ties with his diocese and the church at large, so that his ideals are liable to be less parochial than those of

the stationary part of the congregation.

But the system has its disadvantages, too. The professional clergyman is not one of the people, and the layman becomes a layman in the modern sense (non-professional, non-informed, non-active in the field of endeavor under consideration) as well as the ancient sense (member of the people of God).

Another thing—most working people enjoy their work, but their sense of accomplishment is usually connected very directly with their pay checks. It is hard for them constantly to remember that this is not always true of the clergyman. And if they assume unconsciously that the clergyman searches out and cares for the needy because he is paid to do so, then his example is not binding on them who are not paid for so doing.

When there is no vital ministry of the laity it is not because the laity leave everything to the *ordained*, it is because they leave everything to the *paid professional* Church worker. This becomes clear once the concepts "ordained" and "paid professional" are distinguished. The revitalized diaconate doesn't hurt a revitalized lay ministry; it is the presence of paid professional clergymen which tends to do this. A revitalized diaconate will not weaken the movement for a revitalized laity because the deacons will not receive stipends; what weakens the vitality of the laity is stipended clergy. Such a diaconate will actually strengthen the movement, because the diaconate will express sacramentally the assistantship mode of participation in the Body of Christ.

Now it is clear that the spectacular success of the "perpetual diaconate" in breaking down the amalgamation of the two concepts "Holy Order" and "stipend" has nothing to do with the diaconate as

A deacon assists the celebrant:
From different roles, laymen get the point.



such. A few "perpetual priests," i.e. priests not subject to the jurisdiction of the Church Pension Fund, would serve the same purpose, and thank God we (and several other Churches) have moved slightly in this direction. A big suburban American parish undoubtedly needs one or more full-time priests, but there are many congregations large and small where some *secularly employed* men exercise a type of real leadership in the congregation which would make their admission to the priesthood, with its privilege of presiding at the Lord's table, appropriate.¹ There is no reason why full-time and volunteer priests cannot work together, with the proportion of full-time men varying to fit local circumstances.

Unnecessary identification of the two concepts of "professional" and "priest" must be at the bottom of Canon Synge's sensational proposal at the Anglican Congress in Toronto for lay celebration of the Eucharist [L.C., September 1, 1963]. If there is a shortage of celebrants—and there certainly is in many missionary areas, then by all means let's let non-professional men celebrate—only, please, let's have them priests.²

Obviously the non-stipended leader of a small mission congregation should best be a priest rather than a deacon or lay reader. But in a large parish already possessing a full-time rector the distinction between additional leaders and assistants is not sharp. Yet there is one kind of man in a parish who would make a good Church school superintendent, while another would make a good teacher; one kind of person finds himself senior warden, while another finds himself the buildings-and-grounds man. If the former type of man offers himself and is accepted for non-stipended Holy Orders, the priesthood is probably the appropriate order, for the latter the diaconate is perhaps more appropriate.

So we see that the "revitalized diaconate" of this century is not yet a return to the idea of men set apart to be assistants, but is so far primarily a device to break down the artificial "professionalizing" barrier between clergy and laity. This latter is a well worth-while task. But it should be prosecuted by ordaining to the *priesthood* secularly employed men who are *leaders* in the congregations (e.g. lay readers now in charge of small congregations or perpetual deacons now acting as curates in large congregations), and additionally ordering to the *diaconate* secularly employed men who *assist*.

¹The case for secularly employed priests as leaders of congregations in small villages in overseas mission fields is made with great effectiveness by Roland Allen in his works. Everything I am saying on secularly employed clergy is merely an attempt to apply Allen's ideas to the modern American suburban congregation.

²Roland Allen has already pointed out that an indigenous clergy is automatically a better educated clergy in terms of the culture in question.

Administration Os

by the Rev. Canon Noble L. Owings
Executive assistant to the Bishop of Los Angeles

People ask,
"When
are you going
to return
to the active
ministry?"

The Episcopal Church, along with other major religious groups, is today faced with a growing army of non-parochial clergy. At a recent meeting, one clergyman looked around the table and discovered that in a group of about 20 clergy, he was the only one engaged in pastoral work—whereupon he wondered aloud if he was old-fashioned and out of step with the main stream of the Church.

If the question of increasing numbers is put to those in the administrative posts, they are likely to answer that the demand for their services outstrips the possible time and energy they can muster, or should reasonably be expected to muster. But many of those who pay the bill remain unconvinced.

As far as the local clergyman goes, not only is there apprehension in relationship to headquarters, but there is frustration about his own ministry. For, no matter how hard he tries to steer his time and energy away from it, he finds himself more and more immersed in the business of administering the practical affairs of the parish. Everyone from bishop on down complains about the myriad administrative details that haunt him day and night and never seem to leave him enough time to pursue his main purpose, or purposes, in coming into the ministry in the first place.

A scholar, Samuel Blizzard, has undertaken a study of this matter. He started by dividing the work of the minister into six functions: administrator, organizer, pastor, preacher, priest, teacher. Then he asked a carefully selected cross section of non-Roman-Catholic clergy to evaluate these functions or roles from three points of view: importance; effectiveness; and enjoyment. Here are the results:

<i>Order of Importance</i>	<i>Sense of Effectiveness</i>	<i>Feeling of Enjoyment</i>
Preacher	Preacher	Pastor
Pastor	Pastor	Preacher
Priest	Teacher	Teacher
Teacher	Priest	Priest
Organizer	Administrator	Organizer
Administrator	Organizer	Administrator

There are, of course, some limitations on this survey from the Anglican point of view, in that the role of *preacher* as such appears at or near the top in all three categories, indicating that the men surveyed were undoubtedly in the strictly Protestant tradition. However, it is worthy of more than passing notice that the role of administrator appears at the bottom of two lists and second from the bottom in the third.

Blizzard then pushed on to study the actual time spent in each of these roles by a cross section of rural and urban clergy, with the following results:

Role or Function

Administrator	37% of clergyman's working day
Pastor	26% of clergyman's working day
Preacher and priest	18% of clergyman's working day
Organizer	11% of clergyman's working day
Teacher	8% of clergyman's working day

When the two studies are put together, the frustration of a good number of clergy can be appreciated: Even though they do not regard administration as of much importance, even though they do not consider themselves very effective at it, and even though they do not enjoy it, they find themselves obliged to spend more than one-third of their working hours immersed in it. What is more, they are spending only 18% of their time as preacher and priest and only 26% as pastor.

So, administration—seeing to the many practical business details of Church work—looms large in the eyes of the typical clergyman, whether he encounters the ogre in his parish or at diocesan headquarters.

The real trouble, however, is not in the area of time spent or effort misspent. The real trouble is theological: The clergy (and a fair number of laymen for that matter) are not sure that administration is theologically respectable. They can see a clergyman as priest, preacher, pastor, and teacher, but they have a feeling that

In October, 1963, archdeacons, executive assistants, and similar officers met in conference at the National Conference Center, Roanridge, Mo. The writer represented the diocese of Los Angeles. He is indebted to the conference for much of the material in this article.

Ministry

he has stepped out of his vocation when he devotes too much time to organization, and they sometimes feel even stronger when he gives up the pastoral ministry and takes an administrative job. It is not unusual for clergy in the latter category to be asked, "When are you going to return to the active ministry?" or, "Don't you miss people?" as if they no longer spend their days advising and guiding people over complicated and far-reaching decisions.

A possible way to make administration theologically respectable—at least administration at a national Church headquarters—is to tie it in with the itinerant ministry. It is plain from reading the New Testament that St. Paul, for example, had no trouble combining a traveling ministry with administering the practical affairs of the Church, and the Apostles themselves, founding congregations and helping them in their formative periods, operated in the same pattern. So matters must have stood for a good while in the early days of the Church.

In the Middle Ages this combination fell largely to the monastic orders. When the orders were rejected by the reformers both in England and on the continent, the itinerant ministry that they had maintained went with them, and the Church settled down to a ministry that was almost entirely local and pastoral. Wesley was convinced that you could not run a Church on this basis alone, and tried to revive the idea of itineracy, having his men move at frequent intervals and, himself, covering hundreds and even thousands of miles teaching and preaching the Gospel and administering to those who were sympathetic to him and his cause. The administrator at headquarters is certainly in a stronger position theologically, historically, and in all respects, if he combines the concept of the itinerant ministry with his office duties than if he confines himself strictly to the latter.

The initiative in this business—and some of the mischief—can be traced back to Moses' father-in-law, Jethro, who has been called the "first management consultant." Read Exodus 18:13-26 for

the account of his advice to Moses on appointing administrative assistants.

Jethro's rulers over thousands are to be contrasted to the concept enjoined upon His assistants by our Lord: "You know that they which are accounted to rule over the Gentiles exercise Lordship over them . . . but so shall it not be among you: but whosoever will be great among you, shall be your minister." The modern administrator, clerical or lay, fits himself into this New Testament setting, for it is here that he rightfully belongs, and it is here that is found the only proper justification for his position. He fits into the *servant* ministry of Christ rather than into the *ruling* ministry of Jethro.

What, then, becomes the ministry of the administrator—whether in diocese or parish—within this context of service? How is it related to the purposes of God, or, if you will, to the purposes of the Christian ministry in general?

(1) It is tied in with the concept of bringing order and system. This has proven true in more than one instance. The administrator arrives to find the books and records in disarray, with the work of the Kingdom being carried on in a way that would shame any reasonably conscientious man, let alone one who has some concern for the effective implementation of the Gospel. More than one parish or diocese owes the responsible handling of its affairs to some person, clerical or lay, who has had the patience and skill to work out sound policies and procedures for the handling of its operations.

The ministry of the administrator in creating order has an even more far-reaching expression in the area of planning. With the rapid expansion of population in suburban localities, and the rapid change in the composition of population in the city, planning is necessary so that people can be served and resources put to the best use. Constant re-evaluation of diocesan and parish programs, of the missionary effort, can insure that the structure of Church organization is changed to meet new conditions. Planning is becoming an increasingly significant aspect

of the Church's mission under contemporary circumstances, and in the midst, guiding the program, is the administrative priest.

(2) A second phase of administration is helping to make incarnate, or explicit, worthwhile but vague and uncertain programs or concepts. Techniques, and the exercise of judgment in using them, call forth the worship of God with mind as well as with heart and soul. With senior wardens in missions sometimes barely past 30 years of age, and often being in the church only a few years before being called upon to serve, the diocesan administrator finds that he must offer a substantial amount of guidance and judgment in the implementing of building programs and other major activities of the congregation. Making the program explicit becomes a process of education for the mission and helps prepare it for the day that it will stand on its own as a parish.

(3) A third phase of administration is to promote the mission of the Church. The relationship with the itinerant ministry has been discussed above. In addition to this, the program of the diocese, or perhaps of the parish, must be told and explained over and over again. The administrator, working with the details day in and day out, is in a position to bring specific information, and a well-founded interpretation, to those who should hear. Interpretation is a major part of the work in the case of most administrators, rural deans, archdeacons, and the like.

(4) A fourth phase must surely be the desire to offer specialized skills or knowledge for use by the Church. Directors of education and of social relations, those who have a vocation for teaching, can be included under much of what has been set forth in this discussion.

The number of clergy and laymen in non-parochial positions will increase rather than decrease as the Church pursues its mission in the 20th century and beyond. The increasing complexity of Church activity across the nation, and indeed around the world, will call for a gradually increasing number of men and women to help administer the work and to interpret the program. If this trend is upon us, and there is no doubt that it is, the question of theological justification is most relevant.

A clergyman accepting a call to serve in the administration of the Church has not "left the active ministry." Likewise a parish priest is not compromising his calling when he gives proper attention to the administration of his church. Administration is a theologically justifiable avenue of service. It has to do with mission, just as do many other possibilities within Christian vocation. In this day and age, administration should be given the dedication that is often withheld but fully deserved, and the administrative priest need apologize to no one for the specialized ministry that he has chosen.

Winston S. Churchill

Guest editorial from London

Never before has THE LIVING CHURCH carried an editorial about a man who held both British and American citizenship. Winston Spencer Churchill was a symbol of a century in which a great man of one nation becomes a possession of the whole world.

Winston S. Churchill will be remembered for many things, for he adorned so varied a list of human pursuits. But above all he will remain the image of a man whose righteous indignation at evil and oppression could galvanize a multitude to sacrificial endeavor. Winston S. Churchill would not have claimed to be a great Christian. But the things for which he is remembered were Christian things and the virtues he portrayed were Christian virtues. Without his supreme leadership the freedom to pursue Christian ideals must have been hindered.

Rarely has so much been owed by so many to one man. We thank God for the greatness He put into this man. We salute his memory, and pray rest for his soul.

DEWI MORGAN

Duty-Less Christianity

In the course of our dialogue with Bishop Pike [L.C., December 6, 1964, ff] we had occasion to formulate what we consider the Christian moral imperative thus: "When you, O man or woman or child, want to obey God and to do right, understand that there is one thing that is ultimate and absolute, and that is *your duty to do it.*" We were happy to note Bishop Pike's entire agreement in his reply.

But it seems that by no means all of the Church's clergy agree. A reader who is herself a director of Christian education in an Episcopal parish tells us that although she tries to build her whole personal life upon this principle of duty towards God she has been told by various clergy that this thinking is:

- (1) Pelagian.
- (2) The merit system (although the staunch Anglican grandmother from whom she learned it neither promised heaven nor threatened hell).
- (3) Blasphemous, because "we can/should do nothing to improve ourselves."
- (4) Unchristian, because
 - (a) it implies a code of ethics, or
 - (b) it is a single personal objective and "You can't be Christian alone."

If she testifies that it has given her a sense of integrity and relative peace, she is then told that this reflects the greatest of sins—pride. "Truly," she writes, "I feel

like a drowning person whose hands are beaten each time he reaches for the life preserver. . . . You would help a 'neighbor in need' if could reassure me that I can still be an Episcopalian Christian in good standing."

We are delighted to try.

First: Every one of these four criticisms of the duty principle is nonsense—total nonsense, unrelieved by the faintest gleam of sense—and potentially vicious and destructive nonsense, depending upon who is speaking and who is listening. If there be any man among us who cannot subscribe, *ex animo* and *au pied de la lettre*, to what is written on pages 287-289 of the Book of Common Prayer concerning our duty to God and our duty to our neighbor, he ought not to be among the clergy.

The duty principle as we formulated it holds that the Christian has an absolute and ultimate obligation to obey God's will for him as he is given to see that will. And this principle, which our friend embraces, defends, and tries to live by, is denounced as Pelagian and all that, by men who should know better.

Let's scrutinize this bill in its particulars.

Pelagianism is the heresy which says that a man can save his soul by his own moral elbow-grease, without any help of divine grace. Conceivably, a Pelagian could believe in duty; but believing in duty doesn't make one a Pelagian any more than being born in Naples makes a man an operatic tenor.

To do one's duty, it is charged, is to affirm a "merit system" of reward and punishment; and that is, oh, so wicked and medieval. Here is another choice *non sequitur*. Jesus proclaimed blessing for the righteous and hell for the wicked and unrepentant. To be sure, that does not constitute a "merit system." Followers of Christ, however, have some right, grounded in His Gospel, to affirm that when a person does his duty to God as he sees it he is walking in the way of life and peace; he may not "merit" this reward, but he gets it. It is indeed hard to see how any Christian can affirm anything else about this matter.

What is meant by the statement that it is blasphemous to base our lives on duty "because we can/should do nothing to improve ourselves" we can only guess. Those who make it evidently confuse doing one's duty with trying to improve oneself. But the Christian obeys God—that is, does his duty—because he loves God, not because he's trying to improve himself.

It is charged that it is unchristian to do your duty because "it implies a code of ethics." We find quite a lot of ethics in the New Testament Gospels and Epistles, but maybe all this was interpolated by insidious Pelagian scribes during the Dark Ages. Then there is "You can't be a Christian alone." We have never heard anybody suggest that you could be a Christian "alone" in the sense of being aloof from and indifferent to your neighbor. You cannot, of course, be a Christian in total isolation from the Church, the Body of Christ. But there is a sense in which you must be a Christian alone if you are to be a Christian at all: You, and only you, can commit your will to the obedience of Christ.

Our friend asks from what school or stream of belief comes the Christian duty-principle in which she and we believe. She got it from the Anglican grandmother who raised her and whose training had been in England

in the middle 1800s. We would answer that her grandmother got it from the Prayer Book, and the Prayer Book got it from the Bible; or, she got it from the Church, and the Church got it from the Lord.

The saints through the past 19 centuries have found it a good way in which to walk; but they were not privileged to learn from some of our new theologians their "more excellent way," which is so blessedly free from all Pelagianism, merit systems, blasphemy—and ethics.

Let Prayer Be Prayer

Who was the Boston divine of an earlier day of whose prayer it was written that it was the most eloquent prayer addressed to a Boston audience in many years? We've forgotten. But on the last Inauguration Day (as upon all previous ones which we recall) we were unhappily reminded that prayers addressed to their human audience have become part of the ritual of the American Way of Life—and we think it's time for a change.

Prayers were offered by a Roman Catholic—the Most Rev. Robert E. Lucey, Archbishop of San Antonio; by a Jew, Rabbi Hyman Judah Schachtel, of Congregation Beth Israel in Houston; and by Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America.

These men all felt that they should say something on this occasion—and say it they surely did. Reading the text of their prayers one can only say, with no malice aforethought, that they briefed the Almighty, and did so in lavish and loving detail. This is what they *did*—verbally, rhetorically; this was not, we presume, their intention. Their intention was to say something appropriate and eloquent and undenominationally pious on this state occasion.

Archbishop Lucey informed God and the nation that "in these days of tragedy and crisis all that we hold dear is challenged; belief in God, respect for human personality, honor, integrity, the very freedom of the human spirit—all these are at stake, and our country, champion of truth and justice, must lead the nations of the world to the dawn of a brighter hope."

We wholeheartedly agree; but that isn't prayer.

Rabbi Schachtel's prayer was more consistently a prayer throughout, despite such patches as the reminder to God that "here at the capitol of our nation" the very sight of said capitol "exalts our hearts and awakens thrilling memories of the preëminent men of our resplendent past. . . ."

Archbishop Iakovos in his prayer, which was billed as a benediction, commended God for all that this nation has been able to accomplish under God's management. Both God and we were congratulated thus: "Having our trust in Thee, we have raised—under the splendor of Thy skies—the Stars and Stripes of our exalted ideals and national pursuits. Ever in the measure of Thy loving kindness, we have selflessly served the spiritual as well as the material welfare, of our fellow men, at home and abroad." In sum: God has been a

credit to us, but then we've been a credit to Him.

Each one of these three men surely prays better than this in his own private chamber or in his sanctuary. Why this descent to grandiloquent bombast by most men of religion on these state occasions? Obviously, they feel that they must conform to a fixed pattern for such public praying, a pattern which nobody has consciously fixed but which has simply developed. This pattern should be speedily and completely obliterated. It does no good for religion or nation. It brings religion into disrepute in the minds of all who give any thought whatever as to what is said and done on such occasions. It confirms and corroborates the view of religion held by millions—that even at its best religion is essentially a gruel composed of platitudes, bromides, and a tired but still "reheatable" idealism.

Somebody once remarked that in true prayer we do not offer advice to God—we report for duty. This nation ought to report to God for duty—especially every four years when it inaugurates a President. For this reason, we want to see public prayer at the inauguration retained. But if such prayer cannot be made a real reporting for duty it should be simply abolished.

What kind of prayer would we propose? Well, of course, out comes our Prayer Book and we turn to page 36 to the prayer "For Our Country." It fulfills our idea of what a true prayer for our country ought to be like. At least, it is *prayer*, not a political sermon. Any Roman Catholic, Protestant, Jew, or Anglican should be able to offer a similar prayer, either from some liturgical source or of his own composing.

We urge the religious press of the land, and the leaders of religion, most of whom, we believe, agree substantially with our position, to set their minds and their influence to work on this problem at once. The slogan or principle of the reform movement can be utterly simple: Let *all* prayer—public or private—be prayers and nothing else. Let it be largely a reporting for duty and an asking for grace. If the politicians are already making their plans for Inauguration Day, 1969, it may be in order for the religious leaders of the nation to be doing likewise.

Anniversary Greetings

We congratulate the *Upper Room*, one of the finest of the several fine booklets of daily devotion for Christians, on its 30 years of life and service. Like our Episcopal *Forward—day by day*, the *Upper Room* seeks to encourage Bible reading, family worship, and personal devotion.

The *Upper Room* is printed in 36 languages, and is now used regularly by some ten million Christians throughout the world. One might apply to it these words of Shakespeare: "How far this little candle throws its light!"

May God give His continuing increase, in use and in usefulness, to the *Upper Room*, and to all publications which strive to strengthen and to deepen their readers' daily communion with the living God.

BOOKS

Continued from page 3

and in a few brief chapters gives competent summaries of present-day information about such matters as biblical history, theology, geography, and archaeology. Designed primarily for lay Bible teachers, the book has the rare merit of being almost always interesting, sometimes even amusing, although never to the point of obscuring its ultimate serious purpose.

In the quarter-century of its existence, a popular little quarterly called *The Biblical Archaeologist* has published a remarkable number of solid articles on archaeological subjects, all adapted to the understanding of the intelligent layman. Three years ago a judicious collection of gleanings from the journal appeared under the title *The Biblical Archaeologist Reader* and was so well received that a second volume under the same title, *The Biblical Archaeologist Reader 2*, has now been issued (Anchor Books: 420 pp., \$1.95). Articles in the new collection are mostly concerned with Israel's neighbors, and the great cities—excavated and unexcavated—of biblical times. Both volumes are worth their modest price several times over.

Not long ago Werner Keller's *The Bible as History* was a religious best-seller (to the dismay of some scientific archaeologists). Those who enjoyed that book will welcome a companion (and quite unobjectionable) volume from the same source, entitled *The Bible as History in Pictures* (Morrow: 360 pp., \$7.95), a handsome collection of archaeological and geographical illustrations to the Bible text. The authentic scenes from ancient life, and the portraits of famous personalities of the oriental and Graeco-Roman world, each accompanied by a scriptural text and a brief explanation, bring the biblical narrative marvelously to life. Although several other books of similar plan are currently available, this is the least expensive and would make a good addition to a Sunday school library.

A little paperback original that might easily be overlooked because of its conservative-evangelical origin is J. R. W. Stott's *Basic Introduction to the New Testament* (Eerdmans: 179 pp., \$1.45). It is not strictly an "introduction" in the technical sense, but an account of the teaching of great figures of the New Testament period. The author (a Church of England evangelical priest), though unmistakably conservative, is never obscurantist or polemical. He regards the Epistle to the Hebrews as non-Pauline, and admits that such questions as the authorship of the Johannine and Petrine literature cannot be answered definitively. The chief merit of the book is its sound, clear, well-documented, easily-grasped exposition of the doctrinal teaching of Jesus, Luke, Paul, "Hebrews," James, Peter, and "Revelation." A useful

book for adult confirmation classes.

C. H. H. Scobie's *John the Baptist* (Fortress: 224 pp., \$3.25) makes an original contribution to an important and intriguing theme. A work of genuine scholarship, it is written in a straightforward, uncomplicated style. In brief compass the author, a Scottish pastor, discusses all the problems related to John's ministry—his self-understanding, his possible connection with the Qumran community, with Jesus, and with the later baptist sects—and proposes reasonable solutions.

John Knox treats one of the basic issues of contemporary theology in a small, richly-textured book entitled *Myth and Truth* (University Press of Virginia:



87 pp., \$2.50), the published version of a series of five lectures delivered last year at the University of Virginia. Dr. Knox is concerned to define the term "myth" in its theological sense and to make clear what qualities distinguish it from history and legend and ordinary metaphorical speech. For him the term should be reserved exclusively for those ultimate, indispensable, symbolic statements about God's action that are basic to the believer's life in the Christian Church. Even those who find themselves disagreeing almost entirely with the author on either theological or semantic issues, or both, will be attracted by the genuinely religious and irenic spirit in which he has approached his task.

Three books by Roman Catholic authors deserve mention.

Fr. Neal M. Flanagan's *Salvation History: An Introduction to Biblical Theology* (Sheed & Ward: 245 pp., \$5) is a breezy little summary of the Bible story that could be used advantageously by our own clergy for lectures on the Bible or in a confirmation class. Based upon simple addresses given to native catechists and teachers in Africa, it is particularly good in its handling of the "mythical" and legendary parts of Genesis. Diagrams and maps enliven the treatment. Only a few Mariological passages and one on the Petrine claims would need to be modified for an Anglican audience.

Fr. R. W. Gleason's *Yahweh: The God of the Old Testament* (Prentice-Hall: 124 pp.) is a more formal treatment of the ancient Israelite concept of deity. The author has read considerably, notably in

Protestant works. Some will find the book a useful introduction to the subject, but most non-Roman readers will probably prefer going directly to one of the standard Old Testament theologies such as those of Eichrodt, Vriezen or Jacob.

A collection of essays on *The Word*, edited by American seminarians studying at the Canisianum at Innsbruck (P. J. Kenedy: 301 pp., \$4.95), has a much more distinctively Roman tone and may have special interest just for that reason. Its concern is not narrowly with Scripture, but with the whole conception of the divine "word" in the Bible and in Christ, in preaching and in the liturgy. The book penetrates beyond the superficial level in modern biblical and liturgical theology. Its contributors—among them Karl and Hugo Rahner—include some of the most eminent names in contemporary European Catholicism.

Dealing with the Bible's long-range effects on human civilization, *The Puritan Heritage: America's Roots in the Bible*, by J. Gaer and Ben Siegel (Mentor Original: 256 pp., 75¢) is a serious popular study of the close involvement of American culture with religion, and with biblical ideas in particular. It provides background information for understanding some current tensions in Church-state relationships. Partly because sponsored by a Jewish organization and partly because of the actual historical situation, the book gives major attention to Old Testament influence. Separate chapters deal with the state, law, education, medicine, and literature.

ROBERT C. DENTAN, Ph.D.

Is Noah Too Violent?

Your Children's Faith: A Guide for Parents by Florence M. Taylor.

Part I of Florence M. Taylor's *Your Children's Faith* can be recommended highly. It is titled "The Christian Home." Besides speaking of direct teaching of Christianity in the home, the author describes the kind of teaching by example, good or bad, which is going on constantly without our always being aware of it. There are suggestions as to the teaching of sharing and the answering of children's questions, as well as on family prayer.

Part II, "The Bible and Your Child," is more controversial, as the author herself admits. She feels that young children should not be told the more violent Bible stories (Noah, for example). The emphasis for those under nine or so should be on the New Testament, and even there she would prefer not to mention the crucifixion. Her own outlook on the Bible seems to be to minimize all supernatural elements. Aside from such questions, which each parent would have to decide for himself, there are helpful suggestions on arousing the child's interest in the Bible, memorizing, and such matters.

MARTHA PRINCE

The Living Church

LETTERS

Continued from page 4

father, mother, and child; the equally fundamental relationship of birth, life, and death; the analysis of the human body into head, torso, and limbs; the analysis of the human essence into body, mind, and soul; to say nothing of the basic structure of our existence: the three dimensions of Euclidean space. (Our emancipated brethren may now prove that they no longer live in Euclidean space by crawling under a closed door.)

I'm afraid that I love the exterior universe too much to limit my understanding of God to a luminous quirk in the pit of my stomach. Such talk is madness and a rather dull species of madness at that. I cannot listen to it. For a short while it may pique my mind but it can never lift my heart.

R. MARTIN HELICK
Architect and Engineer

Pittsburgh, Pa.

If a bishop is not to expound the truth as he sees it, even when it is likely to be controversial, then must we not revise the estimation in which another great Trinitarian controversialist, the Archbishop Athanasius, is now held? He was, of course, expelled a half-dozen times or so from his see city of Alexandria, and each time came back more "controversial" than ever.

And how many other bishops can we list, eminent in Christian annals, who thundered forth the truths of Scripture, controversial or not, from their pulpits! Hilary, Ambrose, Augustine—take it from there.

Some will answer: "Yes, but these men were defending the orthodox faith. They set themselves 'to banish and drive away . . . all erroneous and strange doctrine' as the Prayer Book requires of a bishop to do at his consecration. While James Pike is . . . etc." That is to say (as said so often of politics in the pulpit), if you are on our side it's all right.

As to which side the bishop is on, in *A Time for Christian Candor* (p. 151) he lists all the principal Christological heresies, points out why they are heresies, and how they depart from the position he would wish to maintain.

(Rev.) J. LINDSAY PATTON
Retired

San Francisco, Calif.

I write to tell you of my appreciation of your "Dear Jim" letter. First of all it is marked by your scholarship, and secondly by your humility. You do not feel that your mind *alone* can encompass infinity and yet you use your mind to the utmost of its capacity. I would say that it is likely that you also accept a reasonable hypothesis that our Lord is God, and live as though it were true, to prove to yourself—not someone else—the truth or falsity thereof. This is what I believe the process of faith is.

You have a true apprehension of what it is that the Church has been and done and how it has been done. You evidently believe what our Lord said of the Holy Ghost, that He (not It) should guide the Apostles and His Church into all truth. You are willing to look at history and see *how* the Church sought the guidance of the Holy Spirit through the ecumenical process of Councils and periods of rejection and acceptance of

the *whole Church*, while the Church was yet *one* and *could* be guided into truth.

The tragedy of the break in the Church when the East and the West separated is that the process of guidance into truth was stymied, because the question at once arose, "Which *is* the Church that *can* be guided?" The only reliable answer that we have had since the middle of the 11th century is what the Church became and taught in the age of the Ecumenical Councils, and the ecumenical process of acceptance by the whole Church of the conclusions of these Councils.

There is no question in my mind that if the whole Church ever were one again, there might be "development" of the faith and understanding of the truth, but I do not believe that any one man, be he bishop or Pope, can claim that he, alone, has the guidance of the Holy Ghost, when he proposes to change the basic faith of Christendom. Therefore I am grateful to you for your unimpassioned logic, based on your acceptance of the faith and practice of the Church, as it has been committed to the Body of Christ, His Church.

(Rev.) DON FRANK FENN
Retired

Baltimore, Md.

The late Burton Scott Easton and Howard Chandler Robbins have some wise words to say on page ix of their introduction in *The Eternal Word in the Modern World* (Charles Scribners Sons). These words bear on the current dialogue [L.C., December 6, 1964 ff] concerning the Person of our Lord, the Incarnation, and the Blessed Trinity:

"The point of view of the authors is that which today is shared by Liberal Catholics and Liberal Evangelicals within the Anglican Communion. They accept the positive and constructive results of New Testament criticism as a gift of the Holy Spirit who, according to Christ's promise, is guiding His people into all truth; they also accept



without reservation the Nicene theology as a revelation to the Church by the same Spirit of the mystery of the Person of Christ, true God and true Man."

The faith of the Nicene Creed is the faith of Christendom, is a revelation to the Church and is a scientific necessity, as well as a wonderful revelation to the world from God Himself, and is inevitable when we meditate, pray and think about the Incarnation.

Faith in the Blessed Trinity is also the faith of the Anglican Communion and of the Book of Common Prayer. So it is that we go through life and beyond

"Singing everlastingly
To the Blessed Trinity."

All our bishops have been consecrated in this faith, have sworn to defend it, and say, as we do, "Let us bless the Father, and the Son, and the Holy Ghost: praise Him, and magnify Him for ever."

You have a slippery adversary—a clever word fencer—but not a mature theologian with his misstatements and misrepresentations: e.g., he *knows* you are not a Patristicist; one cannot accept *homousion* and be adoptionist. One cannot uphold the Catholic faith and deny the Trinity, can one?

(Rev.) JOHN H. TOWNSEND, S.T.D.
Retired

Kerrville, Texas

When Edward the Eighth addressed his first Privy Council meeting, his three brothers—the Dukes of York, Gloucester, and Kent—were in the audience. He began: "Your Royal Highnesses; my Lords and Gentlemen."

I take it you would have preferred him to say, "Dear Bertie, Henry, and George."

(Miss) C. I. CLAFLIN

Buffalo, N. Y.

Editor's comment: Our letter to Bishop Pike was not a formal address at a Privy Council meeting; and it's hard to imagine His Majesty addressing a letter to his brother, "Dear Duke of York."

ANOTHER ITEM IN THE DEAR JIM-DEAR CARROLL SERIES YOUR EDITORIAL "STATISTICAL MEDITATION" [L.C., JANUARY 17TH] IS BASED ON MUCH LESS CHEERFUL STATISTICS THAN THE FACTS DISPLAY: IN 1964 THE EPISCOPAL CHURCH GREW 0.1 PERCENT AND THE POPULATION GREW 1.4 PERCENT I.E. OUR GROWTH WAS 1/14TH OF THE POPULATION GROWTH NOT 5/7THS. REGARDS.

✠JIM

The Rt. Rev. James A. Pike
Bishop of California

Editor's comment: We erred statistically, operating on erroneous information. We said that the news was bad, and we now agree with Bishop Pike that it was even worse.

One of the favorite words of the self-styled theological "liberal" today is the word "relevance." "Relevant" to what? To time or to eternity? To this world or to the next—or to both? Surely the context of this world, and of time, is eternity; and something is only relevant in its context. St. Paul says, "The things which are seen are temporal; but the things which are not seen are eternal" and his words in Romans 8:19—23 show that St. Paul does not mean that the things which are seen are temporal in the sense that they will cease to exist, but rather in the sense that they will be "transformed" or "conformed" to their context, which is the eternal.

All this means that theology is "relevant" to man's life both in this world and the next, because the context of the visible and the temporal is the invisible and the eternal. Christians believe in one true God who is a personal God and a God of love. Real personality and real love are only possible through the interaction of "persons." They are not possible through the interaction of different "natures" in one "person." (*Vide*

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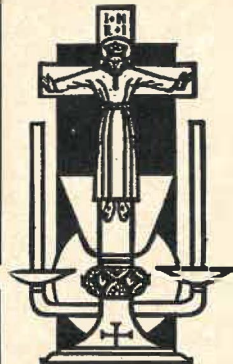
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THE LIVING CHURCH

the letter by Cyril C. Means Jr. in *THE LIVING CHURCH*, January 17th.) The latter idea is as old as the hills and is the heresy of modalism or Sabellianism, which was condemned by the ancient fathers and the Ecumenical Councils of the ancient undivided Catholic Church (*vide* Dr. F. J. Hall, *Dogmatic Theology*, Vol. IV, p. 65 ff, and p. 183 ff). This is Unitarianism, and history has proven again and again that those who hold this false belief inevitably end up by believing in a God who is an impersonal force such as "the force of gravity"—if they believe in any God at all!

To say that Jesus Christ was and is "two persons in one nature" is "Nestorianism" or "Adoptionism"—another false idea which is as old as the hills and was condemned by the historic undivided Christian Church at the "Ecumenical Council" of Ephesus in 431 AD.

St. Paul says spiritual things are "spiritually discerned" and our Blessed Lord said "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Moreover, He said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (It seems to me significant that the Church chooses these words as the Gospel for Trinity Sunday.) Those who try to change the nature of the unseen and the eternal as revealed by *Jesus Christ and His Church and her Holy Scriptures* (by definitions which contradict these sources of revelation) are guilty of intellectual and spiritual pride—they are trying to "play God," by trying to be omniscient, which was the original sin according to the Scriptures.

Dr. F. J. Hall (who is still the preëminent Anglican scholar and theologian in his field, and who was also a saint and a very humble man) says in one of his books (without which it is impossible to teach a *relevant* theology in the Anglican Communion): "There have been many heretical preachers in the Church, no doubt: but so long as these preachers duly celebrate the august mystery of the Christian sacrifice, they contradict by the rite which they perform the heresies which they proclaim" (Vol. II, p. 127). (Incidentally, in reference to another recent letter, those of us who were Dr. Hall's students affectionately referred to him as "Daddy" Hall.)

(Rev.) CARROLL M. BATES
Rector, St. Andrew's Church
Linden, N. J.

My own feelings about Bishop Pike: Nestorianism is too modern—I could find him in the first third of the first century among the people who said, "Is not this the carpenter's son? Is not his mother called Mary?" and "Is not this Jesus, whose father and mother we know?"

As Bishop Pike regresses, I fully expect to see him some day with a sprig of hyssop and a bowl, seeking the Ark of the Covenant.

AUDREY BRONSON
(Mrs. Earle A. Bronson)
Phoenix, Ariz.

I think it is about time to recognize the fact that the continuing controversy re: Pike vs. the Trinity has almost outlived its usefulness—if it ever had any. Those who agree with the bishop and those who disagree

have, by now, had enough time to decide whether they are going to be convinced by the arguments of the opposite side; and to prolong the matter is only to risk boring any people who might have been attracted to a fresh look at the Church because of Bishop Pike's wrestlings with the faith.

Therefore, I should like to submit the following proposal: Now that California's [Grace] Cathedral has been consecrated, let Bishop Pike offer its pulpit to the rector of Trinity Church, New York, for the purpose of attacking the outmoded medieval doctrine of grace (ever so much harder to understand than Trinitarian dogmata). And then let us have a moratorium on the whole subject.

(Rev.) ROBERT A. WINTER
Assistant rector, St. Mark's Church
Riverside, R. I.

Editor's comment: Moratorium declared.

No Longer Reverend?

I wonder if the time is not approaching when the clergy might be spared that ridiculous title, "the Reverend." It is not only infuriating because it is used wrongly so often, but even more so because one is almost forced to use it of oneself at times as an identification. Nothing could be more contradictory to the humility in which we are supposed to be clothed.

If identification is necessary I would suggest "Minister," which is certainly in accordance with our Lord's command, as "Reverend" is certainly not. It has a fine meaning and would remind us of our privilege to be the servants of the servants of God. Perhaps it would sound peculiar at first, but it would help people to think about what the ministry really is.

(Mr.) BEVERLEY D. TUCKER
Sapporo, Japan

Who Sing?

Thanks for "Why Sing?" by A. Rhea [L.C., January 17th]. Music is an important part of liturgy and of personal worship. Churches having facilities for choral stimulation of the rest of the congregation are fortunate.

When any switch occurs "to early morning services where there is no music," I suggest that if the absence of music is the reason for the shift, it is time for some self examination by the choir and choirmaster. Have they remained part of the congregation to form a nucleus for congregational singing, or have they preëmpted the musical part of the service? In the chants, do they use the same musical setting often enough so that the rest can participate vocally with some confidence, or do they change every week or two for their own artistic satisfaction?

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If there is individual or collective adverse reaction to the use of music, I think it could stem from those renditions which seem to say, "O, come, let us, the choir, sing unto the Lord."

R. LYMAN HEINDEL
Midland, Mich.

PEOPLE and places

Appointments Accepted

The Rev. George B. Anderson, former priest in charge, St. John the Baptist, Hardwick, and St. John in the Mountains, Stowe, Vt., is rector, St. Andrew's, St. Johnsbury, and is in charge of St. James', Concord, Vt. Address: 56 Summer St., St. Johnsbury.

The Rev. Malcolm Boyd, former chaplain, Wayne State University, Detroit, Mich., is assistant minister (part-time), Church of the Atonement, Washington, D. C., and continues his work with ESCRU.

The Rev. William Rutherford Dennis, Jr., priest in charge, St. John's, Battleboro, N. C., is no longer in charge of Epiphany, Rocky Mount, but is in charge of St. Michael's, Tarboro, N. C. Address: Box 577, Battleboro (27809).

The Rev. Albert Thomas Jewell Heath, deacon in charge, St. Mark's, Wilson, N. C., is also in charge, Epiphany, Rocky Mount, N. C. Address: 106 S. Reid St., Wilson (27805).

The Rev. Louis C. Melcher, Jr., former assistant rector, Church of the Good Shepherd, Raleigh, N. C., is now rector. Address: 21 S. McDowell St., Raleigh (27601).

The Rev. Laverne B. Morgan, former vicar, Holy Family Mission, Midland, and assistant minister, St. John's, Midland, Mich., is associate rector, Grace Church, Mt. Clemens, Mich. Address: c/o the church, Gratiot and Church Sts.

The Rev. R. Taylor Scott, former rector, All Saints' Church, Greensboro, N. C., is doing graduate work at Duke University. Address: 944 Lambeth Circle, Apt. 4C, Durham, N. C.

The Rev. James P. Shaw, former rector, Trinity Church, San Francisco, Calif., is rector, Trinity, Reno, Nev. Address: Box 2246 (89505).

The Rev. Richard E. Shinn, former rector, St. Paul's Church, Bad Axe, Mich., is vicar, Grace Church, Southgate, Mich. Address: 13093 Superior St.

Adoption

David Devlin Jett, three-and-a-half-month-old adopted son of Mr. and Mrs. Charles H. Jett III, of Lexington, Ky., was baptized on December 27th, in Trinity Church, Pine Bluff, Ark., by the rector, David's grandfather, the Rev. Theodore P. Devlin. THE LIVING CHURCH arrived in time to welcome the youngster returned from his Baptism. The Devlins have ordered a supply of the "Welcome" signs to be presented to all Trinity's babies in the Pine Bluff hospital [see cut].

Births

The Rev. A. Dickerson Salmon, Jr. and Mrs. Salmon, of Grace Church, Brunswick, Md., announce the birth of their third son and fourth



David Jett with his Aunt Ellen and L.C.

February 7, 1965

the unorthodox Bishop

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child, John Timothy, on October 13, 1964.

The Rev. Robert C. Brook and Mrs. Brook, of St. Augustine's Church, Mason, Mich., announce the birth of their second son, Martin Charles, on January 3.

The Rev. Frederick L. Long and Mrs. Long, of Christ Church, Belleville, N. J., announce the birth of their daughter, Leigh Ann, on December 19, 1964.

The Rev. N. Robbins Winslow, Jr., and Mrs. Winslow, of St. John's, Passaic, N. J., announce the birth of their daughter, Sara, on December 26, 1964.

The Rev. Clifford R. Horvath and Mrs. Horvath, of Grace Church, Massapequa, N. Y., announce the birth of their first child, Mary Elizabeth, on January 1.

Ordinations

Priests

Tennessee—On January 6, the Rev. Richard D. Reece, chaplain, Sewanee Military Academy, Sewanee.

Participating in the ordination of Mr. Reece were (from left): the Rev. David B. Collins, chaplain, University of the South; the Rev. James R. McDowell, headmaster of the Sewanee Military Academy; the Rev. Richard D. Reece, chaplain of the Sewanee Military Academy; the Rev. Rodman P. Kirby, instructor at St. Andrew's School; the Rt. Rev. William E. Sanders, Bishop Coadjutor of Tennessee; and the Rev. James M. Coleman, rector of the Church of the Good Shepherd, Knoxville.

DEATHS

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

The Rev. George Lorenzo Grambs, rector of St. Paul's Church, East Orange, N. J., and correspondent for THE LIVING CHURCH for the diocese of Newark, died January 20th at his home in East Orange.

The Rev. Mr. Grambs was born in Scranton, Pa., in 1901. He received the B.A. degree from Lehigh University in 1924. He was graduated from the General Theological Seminary in 1927 and received the S.T.B. degree from the seminary in 1936.

Mr. Grambs was ordained priest in 1927. Before he became rector of St. Paul's Church, in 1949, Mr. Grambs served churches in Washington and Pennsylvania. He was rector of St. Peter's Church, Clifton, N. J., from 1930 to 1940, and from 1940 to 1949 he was rector of Trinity Church, Bayonne, N. J.

From 1936 to 1957 he was a member of the department of Christian social relations in the diocese of Newark and he became vice chairman in 1951. He was a member of the ecclesiastical court from 1939 to 1945; a member of the board of religious education from 1941 to 1948; a member of the board of examining chaplains in 1947; a member of the department of missions in 1952; and a member of the diocesan council from 1957 to 1960.

In 1950 Mr. Grambs was chaplain to the House of the Good Shepherd, Orange, N. J., and Episcopal chaplain at Upsala and Panzer Colleges. He was secretary of the Corporation for the Relief of Widows and Children of Clergymen, from 1957 to 1963. He was a delegate to the provincial synod in 1952, and a deputy to the General Convention in 1961.

Mr. Grambs had been correspondent for THE LIVING CHURCH since 1942.

Surviving are his wife, Myrtle Jane, and two sons.



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February 7, 1965

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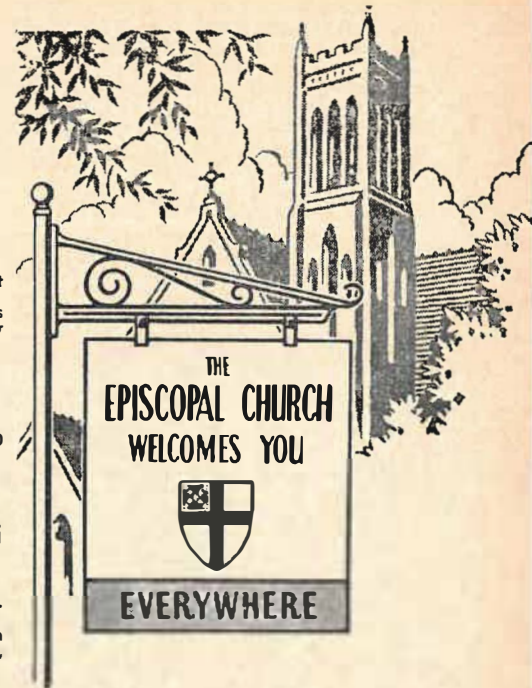
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Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d. r. e., director
of religious education; EP, Evening Prayer; Ev,
Eucharist; Ev, Evensong; ex, except; 15, first
Sunday; hol, holiday; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; HU, Holy Unction;
Instr, Instructions; Int, Intercessions;
LOH, Laying On of Hands; Lit, Litanies; Mat,
Matins; MP, Morning Prayer; P, Penance;
r, rector; r-em, rector-emeritus; Ser, Sermon;
Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;
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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. Hohenschield, 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. Talley H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon,
Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10;
EP daily 5:30

NEW YORK, N. Y.

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

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

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6
HEAVENLY REST 5th Ave. at 90th Street
Sun HC 9 & 15, 11 MP Ser 11 ex 15; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

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

ST. MARY THE VIRGIN

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

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

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; Noonday ex Mon
12:10. Church open daily 6 to midnight

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 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; EP 5:30; Weekdays 7:30, 5:30;
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15,
Sat 12-1

FORT WORTH, TEXAS

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

RICHMOND, VA.

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

SEATTLE, WASH.

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

PARIS, FRANCE

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

GENEVA, SWITZERLAND

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