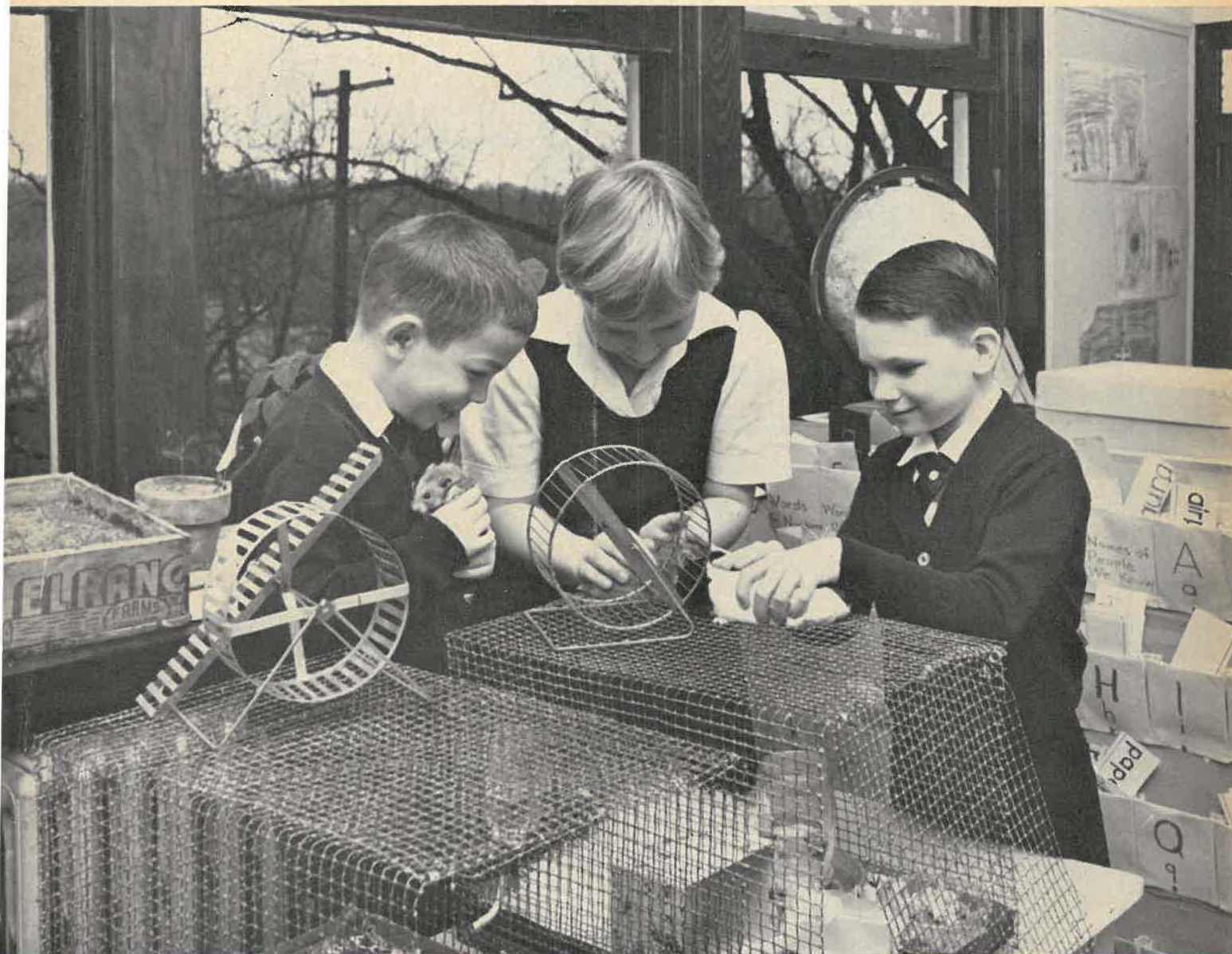


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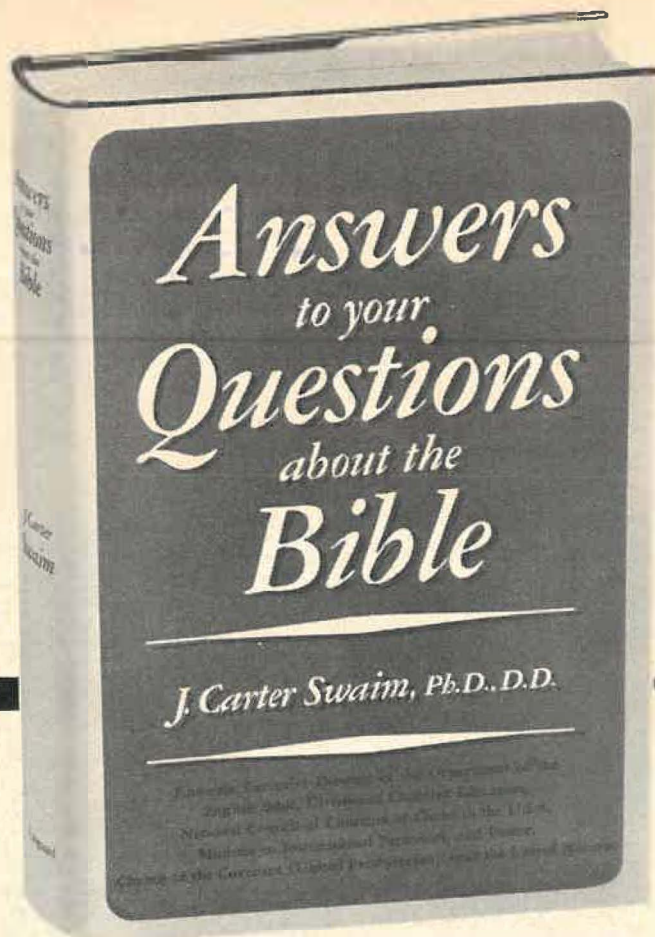
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THE AUTHOR: J. Carter Swaim, author of *ANSWERS TO YOUR QUESTIONS ABOUT THE BIBLE*, was formerly Executive Director of the Department of the English Bible, Division of Christian Education, National Council of Churches of Christ in the U.S.A.

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Assurance — to a Point

To Resist or to Surrender. By Paul Tournier. Translated by John S. Gilmour. John Knox Press. Pp. 63. \$2.

Wisdom is such an indisputably good thing that it is hard to disagree with the wise. Dr. Paul Tournier is a wise physician whose experience has taught him that in human conflict, within persons and between persons, there may be an alternative course besides surrender and resistance.

Both the Bible and our knowledge of human nature propose the question: "What are your motives for resisting or giving in?" To answer this fundamental question we are aided by rational self-understanding, but only to a point—since in the end action must be taken without final assurance that it is the correct action. The religious man acknowledges the limitations of his reason and turns to God for help, thereby making himself more accessible to self-denying or reconciliatory motives and at the same time strengthening his resolution to carry through what is right. In all this Dr. Tournier sees his own task to be that of a psychotherapist who is at the same time a spiritual guide.

Such a brief, aphoristic statement of a method as we find in Dr. Tournier's little book, *To Resist or to Surrender*, probably does it scant justice. Yet along with our approving judgment that a wise and kind man has written it, we cannot be denied the right to question the value of the book. Looking at it from one side, who would not admit the danger inherent to "turning to God" in many forms of conflict, since very often this means to arm ourselves with such a conviction of our own recitude that it would take a miracle to undo it! Some of Doctor Tournier's exemplary anecdotes themselves encourage this uncomfortable idea; with God on one's own side one is indeed prepared to endure anything—including one's determination to have one's own way. And is the physician the one to take such an authoritative stand as the author does?

STANLEY A. LEAVY, M.D.

The World on a Couch

The Whole Person in a Broken World. By Paul Tournier. Translated by John and Helen Doberstein. Harper & Row. Pp. 180. \$3.75.

In *The Whole Person in a Broken World* the Swiss physician and psychiatrist, Paul Tournier, bundles the whole world onto his worn leather couch and listens to its random utterance. He finds the whole society sick unto death, the

victim of a deep schizoid fissure; but he finds also obscure signs of recovery, the dimly felt but growing need that what we all want is the Consolation of Israel. Dr. Tournier's use of depth techniques helps him to discover the real person beneath the masks, the true malady beneath the deceptive symptoms.

Modern man's near-fatal bifurcation is between his superficial disinterest in the Church and his profound need of its ministrations. Dr. Tournier's patients think they are sinners, or atheists, or the dreariest of people in the waiting room, agnostics. But each one is really "impregnated with Christianity." The symptoms may be of physical disease, but the fault is a spiritual alienation. The world's sad variety of biological and psychological pain is in itself a witness to man's deep and unsatisfied hunger for his God.

How does modern man set about healing his psychic rift? By inventing two myths: the myth of Progress, and the myth of Power. Both prove illusory, their brave cries fading like the yodel of a Swiss mountaineer. Their devotees find themselves absurdly lost like travellers in the silent Alps.

Dr. Tournier says the Church must be gentle to the suffering world, and must understand its foolish groping after wholeness. But the Church must also take the lead in a new and imaginative proclamation of its own wholeness. What the Church needs is ecumenicity; not, mind you, the fake ecumenicity which Ronald Knox satirized in *Reunion All Around*, which ends in a muezzin intoning the formula on which all agree: "The early bird catches the worm." The whole Church must be an utterly new unity of thought and experience which can be a visible sign of the one God.

It's a wise and gentle book, with its own shy power. I like the way our Swiss friend demonstrates that even our brokenness and shame testifies to that which is whole and unashamed.

PAUL ELMEN, Ph.D.

The Syndrome of Decay

The Heart of Man: Its Genius for Good and Evil. By Erich Fromm. Harper & Row. Pp. 156. \$3.95.

In *The Heart of Man*, the psychoanalyst, Dr. Erich Fromm, has written what he calls a counterpart to his previous book, *The Art of Loving*. Whereas the *Art of Loving* treated man's capacity to love, the present book treats his capacity to destroy, although many comments upon man's positive, integrating activities are made along the way. Dr. Fromm describes man's "syndrome of decay" in terms of necrophilia (love of death), narcissism (unhealthy love of self), and incestuous symbiosis (a retrogressive desire for security).

Although such a battery of terms may

sound formidable, Dr. Fromm's style is simple and flowing, and his subject matter—man—is fascinating. The author shares many insights about the nature of man as a person with another well-known psychological writer, Dr. Paul Tournier.

All of Dr. Fromm's analyses are revealing. At the moment I can briefly indicate what he says about only one of the orientations he treats, narcissism. The narcissistic person tends to isolate himself from the world and be concerned only with himself; he has no outside interests and can stand no outside criticism. As deadly as narcissistic tendencies are for an individual person, such disintegration often does not end there. At present our newspapers are filled with instances of *group narcissism*, namely, national and racial feelings of superiority.

Few will deny the penetration of Dr. Fromm's analysis of our times; material for many a second and third thought about ourselves and society will be furnished by this book.

Its principal weak spot occurs in its discussion of free will. In stating his own position, Dr. Fromm contrasts it to a series of oversimplifications and strawmen which are held by no contemporary author of whom I am aware. For example, who today claims, as Dr. Fromm indicates some do, that man's social, cultural, material, and moral surroundings do not affect the freedom of his will? Fromm's final position on free will is almost identical with that of St. Augustine, although he does not note the fact.

ARTHUR A. VOGEL, Ph.D.

Where It Listeth

The Perfect Teacher. By Katherine Lever. Seabury. Pp. 129. \$3.50.

"Jesus without any exaggeration is the greatest teacher who ever lived." This is the basic premise of *The Perfect Teacher*, a book dealing with the form and content of the teaching of Jesus of Nazareth. The author is Miss Katherine Lever, professor of English at Wellesley College.

The main goal of the author is "to discover the nature of Jesus' power as a teacher" through the study of the four Gospels in Greek. She states three major purposes which caused her to pursue this goal: (1) "My purpose in making this study was first of all to satisfy my own curiosity." (2) "I have turned to the study of the Gospels spurred by the hope of finding ways of teaching which might increase my power to awaken students to the beauty of the English language and our literature." (3) "Finally, or above all, as a believing Christian I have felt the need to gain a clearer understanding of my own beliefs than I have had and to increase my awareness of what the belief calls for in practice."

Miss Lever may very well have satisfied her own curiosity, improved her

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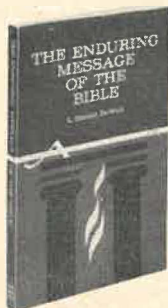
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"power" as a teacher, and gained a clearer understanding of her own beliefs, but if she "discovered" the nature of Jesus' power as a teacher she certainly fails to communicate this in *The Perfect Teacher*. In my opinion the publication of this book was a waste of time, effort, and money. It is nothing more than a long string of quotes from the King James Version of the Gospels interspersed with a few well-worn observations about Jesus' teaching methods which sound like quotes from outdated Sunday school manuals. Her style is vague and often rather confusing as, for example, the sentence on page 10: "The teachings of Jesus can be understood each in his own language." Her transliteration of Greek words is inaccurate (p. 17), and inconsistent (pp. 17, 113, 120), and her explanation of some Greek words is downright peculiar. For instance, on pp. 52-54, after observing that *pneuma* means "wind" and "breath" as well as "spirit," she then goes on to say: "That God is Breath-Wind is the revolutionary doctrine of Jesus." And on page 9 she equates the term "son of man" with Jesus' humanity!

I am sorry if this review sounds too negative. I know Miss Lever must have gained a great deal from her study of the Gospels. But the material as presented is in unfinished form and belongs to private notebooks and not in published books. Further, it is outrageous for Seabury Press to ask \$3.50 for a book of this size and scope.

B. W. RODGERS

Salvation without Ivy

Colleges and Specialized Schools: A Guide to Higher Education, 4th edition. Porter Sargent. Pp. 734. \$6.

A guidance counselor in a Westchester county high school, where the competition for college admission is particularly severe, once remarked to me that he would have no trouble getting every graduate admitted to college if he could only persuade the parents that admission to Harvard, Yale, or Princeton was not really necessary to salvation! And he was generally able to prove it. Perhaps he used Porter Sargent's handbook, *Colleges and Specialized Schools*. As I look through the newest (4th) edition, I am struck with Sargent's verification of the counselor's thesis and with the book's usefulness to any high school student, parent, or guidance counselor faced with the "admission problem."

The 4th edition lists over 1,800 schools of higher education, and lists them by various categories: four year institutions with liberal art emphasis, four year schools offering two year programs, junior colleges both private and public, and finally schools with specialized curriculum — education, religious studies,

Continued on page 37

The Living Church

Volume 150

Established 1878

Number 17

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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THINGS TO COME

April

25. First Sunday after Easter
26. St. Mark
New York Liturgical Conference, Waldorf-Astoria Hotel, New York City, to 28th
30. Council of the diocese of Southwestern Virginia, Christ Church, Roanoke, to May 2d

May

1. St. Philip and St. James
2. Second Sunday after Easter
9. Third Sunday after Easter
16. Fourth Sunday after Easter

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.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by *The Living Church Foundation, Inc.*, at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

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LETTERS

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

Footnote

The cover picture on your April 4th issue showing a soldier kneeling in the ruins of the Manila Cathedral in 1945 inspires me to send you a footnote, especially since the cover included the words, “Satan leaves destruction in his wake.”

As if to prove that God is perfectly competent to deal with the destruction which Satan leaves, the young man kneeling in the ruined cathedral is now the Rev. Arthur J. Lockhart and he serves as one of the priests on the staff of this parish. At the time the picture was taken he was a corporal in the Army Engineers, and the picture was taken by a friend a few days after the liberation of Manila. I believe that THE LIVING CHURCH first used this picture 20 years ago, the then-editor having secured it from Fr. Lockhart's parents in Houston, Texas.

Now, 20 years later, a new cathedral has risen from the ruins of the old, and the soldier has become a priest.

(Rev.) ROBERT R. SPEARS, JR.
Rector, Trinity Parish

Princeton, N. J.

Outside

I find myself deeply disturbed by the objections to “outside interference” in the recent demonstrations in Alabama. Such remarks even appear to be hinted at in the



wording of the report from the executive council of the diocese of Alabama. They are also heard from many of our “overseas Americans,” not only a few petty demagogues, and uniformed barbarians, but sincerely dedicated Christians as well.

However, the charge of “outside interference” raises questions. Simply change a few words here and there and you could find yourself defending a position in complete opposition to our Lord's reply to the question, “Who is my neighbor?” If Selma were hit by “earthquake, fire, or flood,” I suspect that there would be few objections to the arrival of “outsiders” to care for the injured, the homeless, the hungry, and the sick.

How do you determine who is an “insider” and who is an “outsider?” How big is the circle, inside which one may legitimately show concern, and outside which it's “none of his damned business?” What are the frontiers—a city block, a polling pre-

cinct, a city, a state, a nation? In other words, how far away must one live in order to quiet his conscience by saying, "I'm not involved?" Doubtless there are dangers in making that circle so large and inclusive that it vitiates effort—but these dangers appear to be far outweighed by those involved in making the circle too small.

When Latin American newspapers carry reports and photographs of the goings on in Selma, the situation is seen, not as a problem of Dallas County nor of the state of Alabama, but as an American problem. One hears with great frequency, "How is it that such inequalities are possible in the U. S.?" Under the circumstances, it is difficult to give a satisfactory explanation of states' rights! When our front pages chronicle the actions of the vestrymen turning people away from St. Paul's, Selma, that is seen as stain on the whole Episcopal Church, and something that is, unfortunately, not completely washed away by the subsequent actions of the rector of that parish.

Of course, the sword, as usual, has a double edge. Did you see the rather penetrating remarks of *Newsweek*? "The real test . . . will come when the Selma demonstrators return home to their moderate middle class pulpits and their moderate middle class neighborhoods around the U. S. Will they then accept the less dramatic, but more difficult tasks of challenging racial and other injustices in their own communities? Or will the spirit of Selma dissolve in the teacups of a thousand rectories and parish halls across the nation?"

(Rev.) WILLIAM C. FREY
Director, *Centro de Publicaciones*
Cristianas

San José, Costa Rica

Order

Re: the letter of the Rev. Carl Sayers, to the Bishop of Alabama reported in the April 11th issue of *THE LIVING CHURCH*:

We proudly claim that the Anglican Communion as a part of the Holy Catholic Church is a Church of order and discipline. We also claim that the Church is the Army of Jesus Christ.

When a subordinate rank military officer presumes to admonish, discipline, and tell a superior officer his business, an army is no longer an army but an undisciplined and often unruly mob. When a priest of the Church does the same thing to a member of the episcopate, does not the Church become an undisciplined mob?

As we are a Church of order and discipline, we provide, in our Canons, for the *ordered* disciplining of ministers of all ranks and stations. Fr. Sayers presumes, in his letter to Bishop Carpenter, to be judge, jury, and executioner, all at the same time. If Bishop Carpenter is what Fr. Sayers says he is, should not Fr. Sayers trust in the assembly of our bishops to judge their brother in Christ correctly?

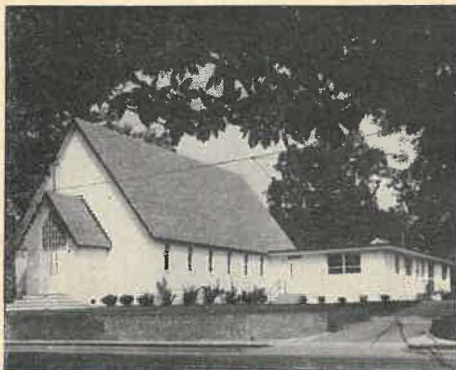
If a captain wants to function as a colonel, he should be sure he holds that rank before he presumes upon any part or function of the office. If a priest wants to function as a bishop, he should get himself consecrated first!

Incidentally, I note that Fr. Sayers has added a "fifth note" of the Church, to our

Continued on page 33

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EPISCOPATE

Bishop Horstick Sick

The Rt. Rev. William W. Horstick, Bishop of Eau Claire, was admitted to Sacred Heart Hospital in Eau Claire on March 31st because of a heart attack.

Upon his release from the hospital, which was expected about April 18th, he is to be confined to his home for approximately three months.

DISASTERS

Peril on Palm Sunday

When a chain of tornadoes ripped through the midwest on Palm Sunday, the Rev. William H. Jones, director of Ohio's diocesan chaplaincy service in the area of Toledo, was at home with his wife and four children and Mrs. Jones' parents and grandmother, who had come from Virginia to spend the Easter holidays. When a tornado hit the Jones' house, Mrs. Jones' father, Dr. Percy Warren, dean of Madison College in Harrisonburg, Va., and her grandmother, Mrs. James Moran, were killed instantly. Mrs. Moran was in her late 70s. Mrs. Warren was hospitalized with multiple fractures of her arms and legs. Chaplain and Mrs. Jones and their children escaped injury, although the youngest child, Nancy, was found in her crib, on top of which were timbers, on top of which, in turn, was an overturned automobile.

Mr. Jones had just a week before been introduced to the congregation of Trinity Church, Toledo, where he was assisting, in addition to his chaplaincy work. Bishop Burroughs went to the scene at once.

The Jones family was left with no material possessions at all, and the Churchpeople in Toledo responded at once to find them a house and give them a car and to provide them with necessities.

In Bristol, Ind., Richard Clindaniel, a communicant of St. John's Church there, was killed. Damage to Church property in the diocese of Northern Indiana was trivial.

In the diocese of Western Michigan, several members of St. Andrew's Church in Grand Rapids received hospital treatment for minor injuries. Some damage was done to the vicarage of St. Martin's Church in Westwood, a suburb of Kalamazoo.

In Hillsdale, in the diocese of Michigan, about 15 families belonging to St. Peter's Church lost their homes and were temporarily living in the church. No deaths or personal injuries were reported.

MINISTRY

Third or Fourth?

Is a deaconess a member of a "fourth order" of the Church's ministry—an order separate from the three orders of bishops, priests, and deacons, or is she a female deacon? This question is being submitted to the House of Bishops for an "interpretative opinion" by the Rt. Rev. James A. Pike, Bishop of California, who has asked the chancery and the standing committee of his diocese to make a thorough study of the question.

Bishop Pike authorized Deaconess Phyllis Edwards to administer the Holy Communion at the Church of the Holy Spirit, in North Salinas, Calif., on March 28th, in an emergency situation resulting from the absence from the mission church of its vicar, the Rev. Lester Kinsolving. Fr. Kinsolving had not yet returned from Washington, where he had been with a group of clergy under the leadership of Bishop Pike working for passage of voting rights legislation. The sacrament which Deaconess Edwards administered had been previously consecrated by Fr. Kinsolving.

Bishop Pike has said that he does not intend to authorize such a ministration by a deaconess again—or at least not until the matter is put before the House of Bishops. He stated further that he has no intention of ordering or ordaining anybody otherwise than as the Canons of the Episcopal Church clearly allow.

Bishop Pike had earlier announced his intention to ordain Deaconess Edwards to the diaconate on April 13th. In protest against this plan, the Rt. Rev. Francis W. Lickfield, Bishop of Quincy and president of the American Church Union, sent a telegram to the Bishop of California and the president of the standing committee of the diocese of California requesting the cancellation of the projected ordination and citing the following reasons: (1) that such "unilateral action by one bishop" would be based upon "an obscure interpretation of the action of the 1964 General Convention"; (2) such an ordi-

nation of a woman would be at variance with the expressed judgments of the Lambeth Conferences of Anglican Bishops and would intensify division within this Church; (3) such an ordination might also adversely affect this Church's role in ecumenical relations; and (4) the extension of Holy Orders to women would be a "drastic innovation into the Church's faith and practice."

In an official statement to the clergy of the diocese, Bishop Pike said later:

Regarding ordering of Phyllis Edwards—after extended study of this matter in consultation with the standing committee and myself, I have decided to defer the proposed service . . . until after consultation with the House of Bishops in September.

Meanwhile, I will share with you the problems which have made feasible this postponement in consultation with the House of Bishops.

(1) The Lambeth Conferences of 1920, 1930, and 1948 (confirmed by Lambeth 1958) recommended that the Provinces and national Churches of the Anglican Communion ordain rather than "set apart" deaconesses and remove the requirement of celibacy. The Church of England and other Provinces have proceeded in this fashion . . . and our General Convention got in line with the Lambeth pronouncements last fall, specifically amending Canon 51 (now numbered 50), section 1, to change the verb, "appointed," to "ordered," and remove the celibacy requirement, thus providing that deaconesses are to be in an "order of the ministry," to quote the official report of the action of General Convention issued to the whole Church last fall by the secretaries of the two Houses, which report refers to the Lambeth pronouncements.

(2) Somewhat unclear is the question as to whether deaconesses are in the diaconate, i.e., the third order of ministry, or in a fourth order revived from New Testament times. At first I assumed the first view, and this is the present view of Canon Guilbert, secretary of the General Convention, and of at least one Province of the Anglican Communion (the Holy Catholic Church in China, including the now detached diocese of Hong Kong), where deaconesses function in every way as deacons. Hence I did permit Deaconess Edwards so to function at the Church of the Holy Spirit, Salinas, in the absence of the vicar, assuming that there are only three orders of ministry and that our deaconess was in the third order, since obviously she was not in the other two orders. I also had assumed that the Canon was self-implementing in the case of existing deaconesses, since the service used included the laying on of the hand of the bishop. Thus

without objection she was seated in the clergy order at our last diocesan convention and there was adopted the first reading of a constitutional amendment providing that the word "clergyman," as used throughout the constitution and canons, would include deaconesses. Later, however, I came to the conclusion the Canon was probably not self-implementing and that she should be ordered to the diaconate. (Incidentally Canon 50, section 1, does not provide for standing committee concurrence, the standing committee action required by section 8 of Canon 50 already having been done by the standing committee of Olympia, for whose bishop, Bishop Millard admitted Deaconess Edwards before her transfer here by letter dismissory. Our standing committee voted that, in case their consent could be deemed to be required, they accepted the action of the Olympia standing committee on the doctrine of full faith and credit.)

(3) The standing committee met on the matter and I came to the conclusion that I should order Deaconess Edwards following the Church of England service adopted by the Archbishop and bishops of the two Provinces (the form of service being left by section 9 to the ordinary where the General Convention has not—as it has not—prescribed a form of service), leaving open the question as to whether she is in the third order or a fourth order. I also decided to hold in abeyance another question, namely, whether or not an ordained deaconess may be authorized to distribute Holy Communion in public worship. This is not listed among the "chief functions" in Canon 50; on the other hand, it pertains to the diaconal office and is the practice elsewhere. (It may be that if perchance a deaconess is ordered to the diaconate, she may nevertheless, due to the wording of Canon 50, have "limited faculties" as in the case of a Roman Catholic priest who by order can hear confessions, but who in fact may not without the grant of "special faculties.")

(4) I have thought for a while that, since there was no doubt in the light of Lambeth and General Convention action, that a deaconess is to be an Episcopal minister, I would order her, then for these other questions refer them to the House of Bishops for interpretation. But now, since the question has been raised again as to whether any further service is necessary (or proper, since we do not repeat sacramental acts of this kind), I have, after consultation with Deaconess Edwards, postponed the matter until after the meeting of the House of Bishops in Glacier National Park in September, at which time I will put to them this question as well as other questions referred to. If they should advise that she is already in the ministry, then she will simply be officially listed with the clergy of the diocese; if they should advise that an act of ordination is called for, I shall order her upon my return from the House of Bishops meeting.

If the first interpretation is correct, then my action under Canon 50 would imply that the other existing deaconesses in the Church are not in the ministry (if in fact their bishops have not separately "ordered" each, and I would not want this implication drawn from ordering Phyllis Edwards). On the other hand, if the bishops should advise that a separate new service is called for in the case of each "old style" deaconess, then presumably those who have not so

acted will do so at that time with respect to the deaconesses in residence in their respective dioceses.

This is a rather-technical matter and may not be of interest to you all, but since the matter did reach the press due to a story of the service in North Salinas and due to the issuance to the national press of a statement by the president of the American Church Union, which required upon me to seek to clarify the situation with the press, I want to share with you my thinking, conversations with the standing committee and my decision *pro tem.* . . .

CHURCH UNION

A "Step Forward"

Fifty-four delegates representing six Churches gathered in Lexington, Ky., April 5th-8th, for the fourth meeting of the Consultation on Church Union. The Consultation, an outgrowth of a proposal made in 1960 by Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church in the U.S.A., is an attempt to form a united Church "truly catholic, truly evangelical, and truly reformed."

The Rt. Rev. Robert F. Gibson, Bishop of Virginia and Consultation chairman, opened the talks stressing that the task before the group is "neither comparison nor compromise." Rather, the bishop said, it is to discover "the nature and the basis of the unity which God wills, and which our six Churches ought to manifest to this country and to the world in His name."

Bishop Gibson, calling for accelerated effort to formulate a union proposal for presentation to the individual Churches, said that the previous three sessions "served the useful purpose of getting us acquainted with one another" and showed that "old theologies and traditions of a separate nature have given way in this ecumenical century to an amazing consensus."

He called on the Consultation to "move a step forward," particularly in seeking understanding of "one ministry" as a way "toward the measure and form of unity which we believe to be truly Catholic, truly reformed, and truly evangelical."

Churches presently participating in the Consultation are: the Episcopal Church, the Christian Churches, the Evangelical United Brethren Church, the Methodist Church, the United Church of Christ, and the United Presbyterian Church in the U. S. A. Together with the representatives of these Churches, sessions were attended by observer-consultants from other Churches, including the Roman Catholic Church. Representing the Episcopal Church were: Bishops Gibson of Virginia, Burrill of Chicago, Emrich of Michigan, Bayne of the Executive Council's Overseas Department; Mr. Peter Day, Ecumenical Officer; the Rev. Albert T. Mollegen, of the Virginia Theological Seminary; the Rev. Canon Enrico S.

Molnar, of the diocese of Los Angeles; the Rev. William J. Wolf, of the Episcopal Theological School; and Mr. J. L. Pierson of Clayton, Mo., secretary of the Episcopal delegation.

Among the first considerations of the meeting was "The Ministry in a United Church." The emergence of a possible way to agreement on the issue of the historic episcopate was indicated by the posing of two key questions:

(1) "Can the historic episcopate be accepted as 'a meaningful but not absolute symbol and agent of the continuity of the Church and its ministry with the witnesses of Christ's death and resurrection?'"

(2) "What if the non-episcopal Churches were willing to acknowledge the 'irregularity' of their present ministerial orders, with respect to their continuity with the 'historic succession' of the episcopate—all the while affirming without any apology their certainty that their existing orders, however 'irregular,' have nonetheless been validated and honored by the Holy Spirit in their faithful exercise?"

A presentation of a report from a study commission on the ministry declared that the historic episcopacy "commends itself as symbolizing that continuity of ministry upon which churchly authority must rest. . . ." Still, the study commission stated that it is not willing "to regard the historic episcopate as the indispensable channel for authorizing the ministry of Word and sacrament. . . ." The report said that through the centuries, continuity in the ministry has been provided by "the practice of episcopal ordination," and added that "while we are not all agreed that this practice carries the full authority of the Church from the apostolic period," there is "an element of high value" in the historic episcopacy for the commissioning of clergy in a united Church.

The report called on the Consultation to devise a form of Church government which will neither "limit the Spirit to institutional channels nor dissolve constituted authority."

Bishop Emrich, in a separate paper appended to the study commission report, said that the historic episcopacy should be included in a united Church. Unless the historic episcopacy is adopted, he said, "we would cut ourselves off from any talks on unity with the Orthodox, with Rome, or other episcopal groups."

Bishop Emrich also said he was "not opposed to a central figure who represents the world body of Christ, provided that freedom is protected, and that, as bishops gather, he is first among equals."

The Lexington meeting carried forward the consideration of the ministry with the acceptance of the historic episcopate as "symbol and agent of the continuity of the Church and its ministry with the witnesses of our Lord's death and resurrection." It was agreed that the for-

mation of a united Church will require "a rite, invoking God's help, which would symbolize and effect the uniting of our ministerial traditions. Such a rite by the grace of God would manifest our ministry's continuity with that of the ancient Church, This ministry, together with the proclamation of the Word of Holy Scripture, the sacraments of Baptism and the Lord's Supper, and the life, worship, witness, service, and mission of the whole people of God would display our catholicity."

In other action, the Consultation approved the establishment of a special commission to develop "the outline of a possible plan of union" that will be "the major subject for study and discussion at the Consultation's May, 1966, meeting in Dallas, Texas. The Consultation also opened the way for other Churches to become participants in the formal union conversations and also to place representatives on the special commission that will formulate a merger proposal.

Among Churches having observer-consultants at the Consultation were the African Methodist Episcopal, African Methodist Episcopal Zion, and Christian Methodist Episcopal Church, who indicated a readiness to join in the union talks. Also present were the representatives of the American Baptist Convention, the Church of the Brethren, the Council of Community Churches, the Moravian Church in America—Northern Province, the Presbyterian Church in the U. S. (Southern), and the Religious Society of Friends (Quaker)—Philadelphia Yearly Meeting.

An observer from the Standing Conference of Canonical Orthodox Bishops in the Americas, which represents major Eastern Orthodox Churches, was present, as were observers from three Canadian groups—the Anglican Church of Canada, the Presbyterian Church in Canada, and the United Church of Canada.

Named to the special commission to draft the merger plan were: Bishop Bayne; Dr. Blake; Methodist Bishop F. Gerald Ensley; Dr. George G. Beazley, Jr., of the Disciples' unity commission; and Dr. Paul S. Minear, of the United Church of Christ.

The special commission is to report back to the 1966 Consultation meeting.

The Consultation designated April 24, 1966, "as the occasion to encourage joint study groups, prayer for Church union, and the widespread invitation of pulpit guests across Church lines asking the national plenary bodies of their interim agencies to endorse such an observance and program." The date will mark the second "pulpit exchange" set up by the Consultation. The first was observed on January 17th of this year.

Bishop Gibson, speaking at Richmond, Va., shortly after the Lexington meeting said: "We've discovered that the theological barriers are not as great as we

expected. But we are discovering that the non-theological barriers of culture, inertia, and self-satisfaction are probably greater than we anticipated.

"If an organized Church is really content, what will compel them to vote themselves into a union? There has got to be discontent as we [Church representatives] are discontent now."

Bishop Gibson referred to the Consultation's closing statement which reported that it had achieved "a new consensus" for forming a united, mutually recognized ministry. "When and if we move to a united Church," said the bishop, "there must also be a united ministry as of that moment, with some kind of unifying act and service that would bring all ministers into this union."

Asked if he foresees a united Church that is more formalized in governmental structure, Bishop Gibson said that most participants "fear too much centralization of authority." "Particularly in view of the size of this proposed union and as big as this country is," he said, "we are all hoping for central agreement with decentralized government."

In estimating in what "time frame" Church union might be accomplished since the various Churches would require different time spans for their respective plenary bodies to approve any final plan, Bishop Gibson, taking into account procedures in the Episcopal Church, speculated that it would be at least 1976 before it would be able to approve its participation in a union plan. "So," he said, "we're talking about accomplishment of a union by the 1980's—a period of 15 to 20 years."

The bishop said the Consultation sessions encouraged him because participants "now see a real possibility of a united Church. Before," he said, "we were looking backward comparing each other and seeking compromise out of comparisons. I think we've moved out of that stage and are now saying, 'What should a united Church be like?' Now we are going ahead to try to define that and then ask the Churches if they want to join."

CALIFORNIA

The "Bracero" Labor

A solution for the present impasse over use of "bracero" farm labor in California was posed by the Rt. Rev. James A. Pike, Bishop of California, as he released the report of a special diocesan commission which has been studying the problem since March [L.C., April 4th].

He suggested that the Secretary of Labor "should agree to permitting bracero labor this season, where it is established that indigenous labor is not available, after—and only after—agreement from the growers' associations and labor that government-sponsored consultations be initiated to the end that new standards

of housing, wages, and methods of recruitment be in effect by next season."

The bishop's suggestion followed generally the lines of the commission report, except that it differed from the majority conclusion that the 1965 problem can be met by increased wages "and a real recruitment program" and that "we do not see any need for importation of foreign labor under the present laws."

The majority report was signed by Mr. Conrad Harris of San Francisco, vice-chairman of the diocese's Intergroup Relations Committee and a former senior warden of St. Cyprian's Church, San Francisco, and Mr. James Martinez, a leading lay worker of Martinez.

The third member of the commission, Mr. Aime Michaud, president of Del Monte Properties, expressed his conviction that the bracero program needs to be extended another year pending immediate passage of legislation to enforce better sanitary and living conditions for workers, "whether domestic or foreign" and studies by the Department of Labor to determine whether a phase-out program and definite cut-off date for the bracero program, as proposed by Governor Ednaund G. Brown, are feasible.

The report was unanimously endorsed by the department of social relations of the diocese.

The commission held hearings in King City, attended by representatives of growers and packers associations and other interested parties, and studied available reports and documentary material, including University of California studies and recommendations of the Northern California-Nevada Council of Churches.

ALBANY

New Setting for St. Francis

The St. Francis Boys' Homes of Kansas will observe the 20th anniversary of their founding by establishing a third home on an estate in the diocese of Albany.

Site of the new home will be a country estate near Lake Placid, N. Y., in the heart of the Adirondack Forest Preserve. The 118-acre estate includes a three-story home complete with eight bedrooms and seven baths, a recreation hall, a greenhouse, and a ski lodge.

The first St. Francis Home for boys who have been in trouble was opened at Ellsworth, September 3, 1945. The second opened two years later near Bavaria, a few miles west of Salina.

"Camelot," the third home, is scheduled to open at Lake Placid about August 1st. The Rev. Peter Francis, dean of boys at the Ellsworth Home since 1952, will be in charge.

From four to eight boys in the Ellsworth and Bavaria Homes, to be chosen for their pioneering spirit and cooperative attitudes, will become the new home's

first residents. A two-year "pilot program" is anticipated, with later expansion to the 25-boy maximum.

Joining Fr. Francis on the initial staff will be Mr. Herbert Sheley, counselor at the Bavaria home, and Mr. James Huber, former probation officer at Wichita. A social worker, a part-time psychologist, and domestic help will also be employed.

Camelot, as the estate has been known since it was built in 1956 as a private family summer home, was given to the Bishop of Albany, the Rt. Rev. Allen Brown, two years ago for any use desired, and investigation of the site began last December at the invitation of Bishop Brown.

Visits were made to Camelot by Mr. Donald Lira, Topeka, licensing officer for the Kansas Department of Social Welfare; Mr. Ralph West, St. Francis staff psychologist; and the Rev. William Craig, director of the Homes. All returned enthusiastic over the possibilities.

Camping, woodcraft, Scouting, fishing, and canoeing will be available to the boys and staff members in the summer. Skating, skiing, and hockey are the winter sports. The estate is on a creek which runs into the Au-Sable River, which is said to boast the best trout fishing in the state.

The first floor of the main building has a master wing where the dean of boys will live, an office for the social worker, a large living room with an all-weather porch, a dining room and a modern kitchen. Attached is a 3-car garage which will become a recreation hall.

The second floor has bedrooms and baths for eight boys, and the third floor will become living quarters for the resident staff. A large finished room in the basement will become a game room and study hall.

The only modification required before the home is occupied will be an \$11,000 fire sprinkler system.

Across a flagstone patio is a building where the chapel will be located. Down the drive are another garage, a greenhouse, a heated maintenance shop, and a ski lodge.

The lodge will be used for dances and parties. It has a guest house with large living room and fireplace, and two apartments.

The board of directors for the new home will consist of seven men and women from the Lake Placid area, seven from the Albany area, and three from Kansas. Incorporation is planned April 26th. Financing of the first year's operation has been guaranteed by St. Francis Boys' Homes from its established future home fund.

Like those at the two Kansas homes, Camelot boys will follow a program of close supervision and strict schedule, but in an open setting. Boys will attend the Lake Placid schools, and will hold part-time jobs in town.

The third home will provide additional boys a chance to start a new life. More than 1,000 have "graduated" from the two Kansas homes. Yet, in the last 10 years, approximately 90% of the 2,470 applications have had to be rejected for lack of room. Camelot means opportunity for many boys who otherwise could not have received the benefits of the St. Francis Boys' Homes program.

WASHINGTON

To Improve Living

by CLYDE HALL

A handful of communicants of St. John's Church, across Lafayette Square from the White House, aware of the potential strengths of their own influence on public affairs, have organized Episcopalians Concerned with District Affairs (ECDA). The group seeks to stimulate and coordinate active support of legislation needed for the well being of citizens of the District of Columbia.

Although ECDA is not officially tied to the Washington diocese, it is receiving encouragement and active support from the Christian social relations department. Underlying philosophy of the group, composed of laymen and priests of parishes throughout the city, is that Christians must actively support issues that involve the welfare of fellow human beings if the Church is to be relevant to the present day.

"We are a pretty loosely structured organization," said Karl Nordling, a St.

John's layman, in discussing ECDA and its work. "We hope to keep it that way—no fancy-dan titles or a lot of formality. Yes, perhaps I was as responsible as anyone for getting ECDA off the ground, mid-winter last. I have had a vast amount of help, however, from Reginald Ingram, of the Christian social relations department; from Eleanor Goeltz, of St. Stephen and the Incarnation; from Bill Wendt [the Rev. William Wendt, rector of St. Stephen and the Incarnation], and his associate, Vance Johnson. I had never before been in a community where there was so much need as there is in the nation's capital."

Mr. Nordling summarized the five critical needs in the District of Columbia as being (1) for aid to families with dependent children of unemployed parents, (2) for increased public assistance grants, (3) the chance to save money by reducing the size of a so-called special investigative force in the District Welfare Department (93, against 15 in Baltimore and Cleveland), (4) strengthening the foster-care program by raising boarding-home rates and providing adequate staff to recruit and supervise the homes, and (5) extending the day-care program.

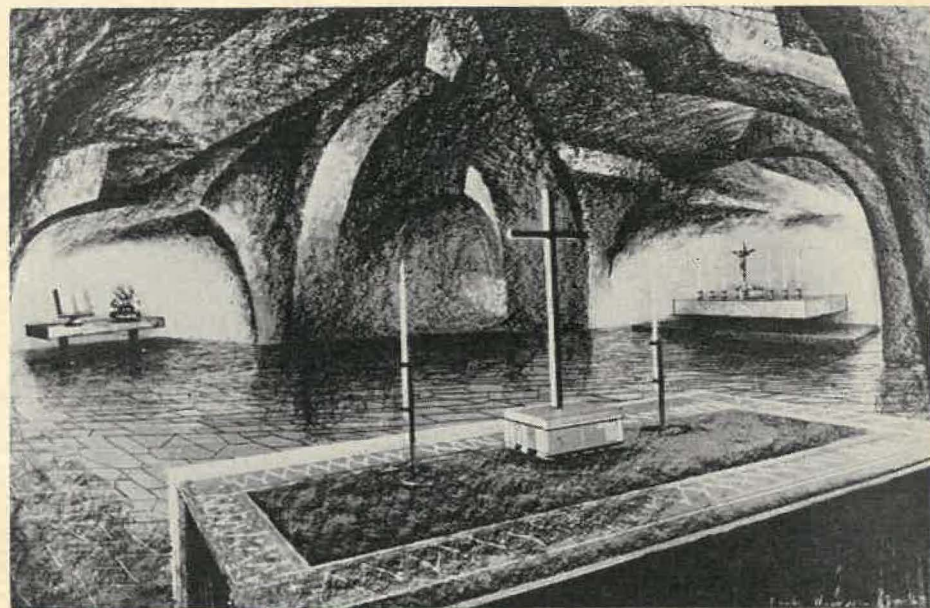
ECDA literature points up the fact that governmental affairs of Washington are controlled not by its citizens but by members of Congress, and "because we have no representation, we have less influence on the operation of our city than do citizens of the 50 states." Thus, ECDA feels that one of its most important activities is establishment of "back-home" channels, particularly in those states whose senators have pretty consistently opposed welfare improvements for the District of Columbia.

ECDA hopes to have as many constituents as possible write their senators requesting support of legislation ECDA feels is necessary for decent living in the District. It sends a "strategy list" to its

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Drawing of an underground church to be built nearly 20 feet below London Airport for use by Anglicans, Roman Catholics, and Protestants (Free Churches). It is expected to cost about \$300,000 and will seat between 150 and 200 visitors and travelers. Reinforced concrete walls and other special construction make the church soundproof against aircraft and other noise.

RNS



Does the Church have a right to

EDUCATE

by Dorothy S. Blackmore

St. Stephen's Parish in Belvedere, Calif., has made day school history in two important ways. Since it is the only non-graded parish school in the diocese of California, the success of its beginning year is particularly noteworthy. St. Stephen's has also successfully met the challenge of a year and a half of legal involvement whose outcome may have significant implications for parish day schools everywhere.

Such schools do not spring into being overnight. Six or seven years ago, during the rectorship of the Rev. Edward John Mohr, plans were first laid for the establishment of a day school along with the Sunday school in St. Stephen's newly constructed Whitaker Hall, a building with

ample modern facilities for the education of children. Financial uncertainties and a change of rectors caused unavoidable delay.

Under the leadership of the new rector, the Rev. Llewellyn A. White, and with the wholehearted support of the vestry, the school opened in September, 1963, as a non-graded primary school, with two teachers and thirteen pupils. In 1964 the school opened with two teachers and thirty-one pupils.

All children who can profit by its program are welcome at St. Stephen's. There is no distinction as to creed or color. The rector is headmaster. Professional supervision and guidance is provided on a volunteer basis by one of the parishioners,

Children and teachers worship together at St. Stephen's.



ON WEEK- DAYS?



into instruction in reading, arithmetic, oral and written language skills, social studies, science, French, art, music, and physical education.

Ever since 1848, when the Quincy, Mass., Grammar School opened as the first graded elementary school in America, thoughtful educators have from time to time recognized the limitations that such a chronological lock-step imposes upon children in school. Even to a casual observer it must be apparent that children of the same age differ significantly in any given quality one may wish to consider—height, weight, alertness, coordination,

eagerness, and, indeed, school brightness. Many attempts have been made to overcome the harmful effects of the grade-a-year system, and significant progress has been made in recent years. A number of public and private schools in the San Francisco Bay area have reorganized to eliminate artificial grade barriers, particularly at the primary level. St. Stephen's is one of these.

As a result of its non-gradedness and the appropriateness of its curriculum, children at St. Stephen's are noticeably happy, self-disciplined, and secure in their

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Dr. Dorothy S. Blackmore, professor of education at Dominican College of San Rafael.

Unless it has something essential to offer which the public schools cannot provide, a parish day school cannot be justified. This essential component of a child's education is the religious dimension, the witness to God's presence in every phase of life. St. Stephen's was founded on this premise, which is to be particularly emphasized in this case because St. Stephen's is surrounded by excellent, creative public schools. Religion at St. Stephen's is not confined to 15 minutes of daily chapel, but pervades the entire curriculum.

Unique among the parish day schools of the diocese is the non-graded organization of St. Stephen's. Children between four and one-half and eight years of age engage in a kindergarten-primary program appropriate to the needs, abilities, and potentialities of each one. No child is pushed ahead nor held back by artificial standards for kindergarten, for first grade, for second grade, for third grade. Instead, each child proceeds as he is ready through various phases of a readiness program

Children have help when they need it.



1965 Living Church Essay

Subject:

What I Consider

the Most



Joyce Kamei

First Prize

\$100 and a gold medal

Joyce Sachiye Kamei is in the twelfth grade at St. Andrew's Priory, in Honolulu. She was born in Honolulu in 1947, and was baptized December 18, 1963, in St. Andrew's Cathedral, and confirmed two days later. She is a communicant of St. Matthew's Mission, Waimanalo, Hawaii, and lives with her mother, a widow, Mrs. Chiyoke Ohashi Kamei. Joyce entered St. Andrew's Priory in the seventh grade, from Hongwanji Mission School, a Buddhist institution.

Joyce has been an honor student each year she has been at the Priory. She presently rates fourth scholastically in a class of 67. In grades ten and eleven she was class treasurer, Drama Club vice-president, and newspaper reporter. In grade eleven and this year, she has been a member of the Pacific and Asian Affairs Council. She is page editor on the newspaper staff and she is president of the Student Council. Her outside interests include reading, sewing, and swimming.

Joyce hopes to attend a mainland college, with a view to becoming a teacher of English or social science.

An Awakening in the Church

Ever since the turn of the century, there has been a rapid shift of people from the rural districts to the urban areas. America changed from an agricultural economy to an industrial one, and people began leaving their farms to look for opportunity in the new factories in the city. With this shift came complex new problems: serious housing shortages, extreme poverty, and ignorance.

Those that moved to the cities knew nothing but farming, and they passed their ignorance on to their children. The factories (run by men whose prime concern was material wealth) offered no real promise—salaries were low, the working conditions were poor, and no fringe benefits were offered. The government, unable to support itself, could not help these urban areas. Tenements, centers of filth, disease, and hunger, were left standing just as they had been for years.

The second world war brought more changes, especially in the home. In those years, women, in answer to the govern-

ment's call, replaced men in the plants and industries so that the men could join the armed forces. In the post war years, the women continued this pattern, and their place was no longer limited to the home.

It was common to have both parents working and away from home during the day. With no adult supervision and unlimited leisure time and nothing to occupy it, teenagers turned to crime. They roamed the streets; drug addiction, gambling, drinking, stealing, and even murdering became the American youth's way to "kill time."

For the teenager and others like him, the Church was no longer the center of life. Its influence had weakened, and people turned from it rather than to it. Apartment dwelling made everyone coldly impersonal to those around him. Many people of different occupations, backgrounds, and colors lived together in apartment buildings. The Church could not bind all these people together. It

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Contest Winners

Important Happening at General Convention

Women in the House?

I lie defeated in the rubble and debris on the convention hall floor. I rejoice with those of my friends who were passed, and I cry with those who, like me, have been defeated once again. I've just about given up hope. At the past four Conventions I had lived in hope, but the past four Conventions have refused to pass me.

This year I had hoped it would be different. Always in the past the issue of women delegates to the House of Deputies "has been broached by diocesan or individual memorials," but this was the first time I had been officially recommended.

The Joint Commission on Structure of Convention and Provinces had issued a recommendation that the word "layman" be changed to "lay person." As the Commission had stated, it was a simple matter of substituting a few words in an article of the Constitution.

With this argument for my side, I'd begun to feel a tiny spark of hope. This grew as the honorable Mr. Clifford P.

Morehouse, the president of the House of Deputies, rose to speak in my behalf. He implored his fellow delegates to "have the courtesy, the chivalry, and the sound judgment to take steps to amend the Constitution so that women may sit in the House of Deputies." Scrutinizing eagerly the faces around me for some indication of approval, I read on one frowning face, "Why can't the women stay at home and be content with the mission work and leave us alone?" Similar sentiments surrounded me, though there were a few exceptions. One sir was napping. Another sat with a marked deck of cards, engrossed in a game of solitaire. One sat completely absorbed in the construction of an airplane out of a recent church bulletin which he sent airborne and it sailed neatly across the aisle, undetected by the speaker. When Mr. Morehouse had concluded the impressive speech, the Convention adjourned for lunch. There was a mad stampede for the doors. I sighed in relief while I tried to collect my

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Diane Khim
Second Prize

\$50 and a silver medal

Diane Peggy Khim is in the eighth grade at St. Andrew's Priory, Honolulu. She was born in Honolulu in 1951. She lives with her mother, Mrs. Peggy S. C. Khim, in Honolulu. She entered St. Andrew's Priory in the first grade and has been an honor student each year, making straight "A" grades.

Diane has not yet been baptized, because her mother wants her to wait until she is an adult, though she, herself, has requested to be baptized. Most of her religious instruction has been received at the Priory.

Diane's hobbies are reading, knitting, and writing stories for her own entertainment and that of her friends. She is also a Beate fan.

Out of a much smaller than usual number of entries to the Living Church Essay Contest, only the entries of Joyce Kamei and Diane Khim were judged to be prize-winners. No essays received honorable mention.

The Church Schools

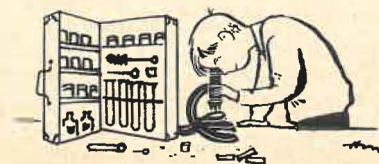


Music at St. Mary's School, Peekskill, N. Y.



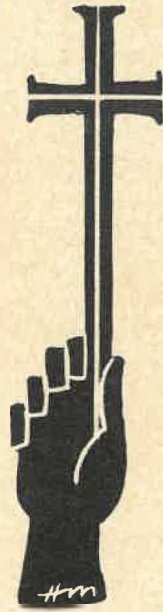
Philippine dance at the Brent School, Baguio, the Philippines.

Biology field trips, Shattuck Summer School-Camp, Faribault, Minn.





Morning Chapel at St. Margaret's School, Waterbury, Conn.



Hockey at the Bishop's School, La Jolla, Calif.



Christian Current Events

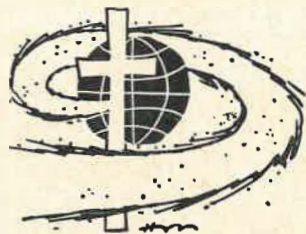
Last December we announced the subject of our 1965 Church School Essay Contest as this: "What I Consider the Most Important Happening at General Convention." Our aim was to encourage the pupils in Church-related schools to study Church history in the making, as it certainly was at the 61st General Convention in St. Louis.

We received so few entries that we have awarded only two prizes, and the winning essays appear in this issue. Both are highly creditable to their young authors and their teachers. But we are moved to comment, not upon what is said by the writers of these winning essays but rather upon the apparent indifference to the subject on the part of teachers in our Church schools. One of them was good enough to write us to express his disappointment at our choice of a subject and to explain why there would be no entries from his school: "General Convention means little or nothing to our students, and we have little material available for intelligent study." He undoubtedly speaks for many teachers and administrators of Church schools.

As for available material which the students might use, we blush becomingly as we mention THE LIVING CHURCH. The secular press was full of information, with some misinformation, about the Convention at the time it was going on. The Convention itself issued an official summary of its actions, readily available to all. The material was there. But where was the concern on the part of the teachers? Of course "General Convention means little or nothing" to the students, until their teachers show them what General Convention is.

Incidentally, the two winners of this contest evidently found the assignment interesting—one of them came from a Buddhist school, the other has yet to be baptized. When life-long children of the Church are *less* interested in what the Church is doing, who is responsible? It's a question worth some pondering.

If the subject had been in the area of strictly past history, such as "Henry VIII and All That" or "The Bestowal of the Episcopate upon the American Church" or "How We Got our Prayer Book," we should have



received a goodly spate of entries; for these are readily, and rightly, seen as important subjects. But has not Church history now in the making a peculiar importance all of its own? The 61st General Convention was stormy, trouble-ridden, full of alarms and confusions.

But it did grapple with such issues as civil disobedience, open Communion, Mutual Responsibility and Interdependence, interracial relations, the rights of women in the Church, the social and political role of the Church, the Church's ministry to the inner city, to mention but a few of the live issues at St. Louis.

Teachers of general history know that they are not doing their whole job unless they are teaching what we used to call in our school-days "current events," meaning simply history in the making at the moment. It seems to us that the teachers of Christian faith and life in Church schools are under the same necessity. It is true enough that nobody can possibly understand the present except in terms of the past, but it is equally true that we live in the present, and the present is God's present. Somebody once splendidly defined history as "God's roaring loom." That loom still roars, which means that Christians need to keep current with Christian "current events."

We shall not regret our choice of a subject for 1965, if by our calling attention to this evidently general neglect of the contemporaneous note in the teaching of Christianity we encourage teachers to show their pupils that Christianity is a movement in the present, not a museum-piece from the past—a force, not a fossil.

The Burial Office— Cheerful Reading

In his Easter Message for 1965, the Presiding Bishop declares his belief that the Prayer Book Office for the Burial of the Dead is "the most effective service for evangelism this Church possesses." It is an arresting remark, providing fruitful meditation.

There is no way of ascertaining how many people have been drawn toward this Church through an initial meeting with its burial service. But in speaking of its potent evangelism Bishop Hines had in mind not simply its attractiveness to outsiders who are potential insiders; he had in mind, most certainly, the quietly eloquent witness to the Christian assurance concerning death and life which is borne whenever the Burial Office is read—publicly or privately.

It is a twofold witness—to the stark, troubling reality of death, and to the power of the resurrection by which we are raised from the dust to the life eternal. And the truth is that it is only as we take death seriously and face it honestly that the promise of eternal life can prevail in our anxious hearts. To pretend that the death of the body is simply a peaceful "passing away" with no anguish in it at all is, of course, to deceive ourselves; but it is also to undercut our own hope for a larger life to come. If our death is really nothing much to get worked up about—simply a passing incident on the way, what can there be beyond this life that is worth getting worked up about? It may be stated as a simple rule: To minimize death is to minimize the gift of the life of glory which lies beyond.

One of the several major merits of the Prayer Book

Burial Office, as it stands and if we do not tamper with it, is its dealing with death as *death*, as a crisis of sundering of body from soul which the natural man naturally, and rightly, fears. It is not Christianity, but theosophy or gnosticism in some form, that denies or evades this stark reality that in death man disintegrates and fully ceases to be what he has been hitherto. The death of the body, the death of the terrestrial creature, is complete, not partial; real, not illusory. Christ Himself was crucified, *dead, and buried*; and our death and burial, our return to the dust, is real as His was real.

It is only as we face this frightening truth about our departure that we can embrace with joyous assurance

the promise of Christ: "Because I live, ye shall live also." "He that believeth in me, though he die, yet shall he live." "I go to prepare a place for you." Real and complete death is the gateway to eternal life and victory, through Jesus Christ our Lord. This is the Easter Gospel, and the Church's Burial Office is a quietly powerful proclamation of it to all who need assurance and light as they tread life's dark maze. Need we add that we who are "inside" need this no less than those outside? For all, the Prayer Book Burial office is truly *cheerful* reading, and especially to be recommended throughout these Great Forty Days of Eastertide.

Letter from London

Mutual Irresponsibility, that is the title of a new pamphlet just published by SPCK (2/-). And it comes not from one of those carping critics who tiresomely stand on the sideline and offer gratuitous advice while others get on with the job. Its author is the Rev. Canon Douglas Webster, who has clocked up as many Anglican miles and entered deeply into as many Anglican situations as anyone. Here are the thoughts of one who is not merely a friend of the family but is right at its very heart.

His object? "To point out that the way in which Mutual Responsibility is being interpreted in some circles—and with the highest motives—could very easily become tantamount to Mutual Irresponsibility with devastating results, exactly the opposite to all that is envisaged in the Toronto document. This is the irony of it, that a newly awakened sense of responsibility could, through sheer innocence and ignorance of the facts, turn into the utmost irresponsibility.

"Such irresponsibility can arise from doing the right things in the wrong way; from being over-generous or over-humble; from failing to be realistic about both giving and receiving; from a too-ready assumption that a local or a national Church will always know what is best for itself; and from underestimating the vast differences that exist between the various branches of the Anglican Communion."

To give substance (and it is real substance) to his argument, he looks at three areas of concern: men and money; giving and receiving; bilateral or multilateral relations.

"Money," he says "is like alcohol. A little can be vastly beneficial and splendidly stimulating. A lot can be destruction and ruin."

"It is alarming to see how many dioceses are still asking for outside money to build schools and churches and parish halls. The wisdom of this is so questionable in some instances that to provide

this kind of help could be little short of mutual irresponsibility. Do we really want to pour thousands of pounds and dollars—one diocese alone is asking for £111,000—into school buildings in 1965? In one country after another schools have either been handed over voluntarily to government or taken over compulsorily, in some cases, as in Ceylon, without any compensation. Sooner rather than later every country is going to regard education as a matter for the state, not for the Church or voluntary agencies. It is still true that much of the giving to the Church overseas and the missionary cause is very sacrificial on the part of the few who give generously, many of them pensioners. Is it not irresponsible if money, so hardly earned, so devotedly offered, is poured into projects which may in less than five years be taken over lock, stock, and barrel by a government hostile or indifferent to the Church?"

Or again. "The Western Churches must not have the arrogance to assume that they are going to do all the giving of money. This must not be. But we easily fly from this form of arrogance to another, namely the assumption that while we cannot expect to receive much in the way of money, we can at least receive men. Both in North America and in Britain there is a quite extraordinary naivete which imagines that though the younger Churches cannot spare much money, they can spare men, especially clergy. MRI is sometimes expounded as a great interchange of clergy. . . . This kind of attitude, albeit well meaning, is another illustration of mutual irresponsibility."

But don't get the impression that Canon Webster thinks that less money is needed. "The aim of this essay is not to ask for less money but to plead that its giving be in the right context, and for that reason to urge the higher importance of other currencies" (shared knowledge, prayers, and ministry).

Canon Webster has written with penetrating

vision and equally penetrating concern. He endorses every word of the MRI document and makes it clear that the thinking, planning, praying, sacrificing of the Church can never stop at Toronto, 1963. That Congress was an explosion and it's our job to see the chain reaction continues.

As the Rt. Rev. Ralph Dean said in a recent London lecture, "Reformation is not an event but a process."



One continuing talking-point of "reformation," of course, is the status, training, numbers, etc., of the clergy.

The 1965 Report of the Church Assembly Council for the Ministry says the number of men recommended for training for the ministry in 1964 was 656 as against 737 in 1963. And the proportion of newly ordained deacons who are university graduates fell last year from 45% to 39%. Nevertheless "the supply of ordinands even in 1964 is better than it was in 1954 and we are still more than replacing the numbers of clergy lost each year through retirement and death."

"In medieval times," the survey points out, "the priest with his apparent power to influence one's fate in the life hereafter was regarded with special awe and fascination by people at large. Today, however, it is the doctor or surgeon, fighting to prolong man's *earthly* life, who grips the imagination of millions tuning in week by week to programs like *Dr. Kildare* and *Emergency Ward 10*. It is clear that an immense amount of re-thinking still remains to be done as the Church continues her efforts to attune her voice to the spirit of the times."

On which last 10 words the *Church Times* has commented, "It might be better if CACTM and the whole Church preferred to concentrate on attunement with the Spirit of God, which is by no means necessarily the same thing."

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MILWAUKEE

Expanded Facilities

One of the Church's best known university student centers, St. Francis House at Madison, Wis., was consecrated as "St. Francis Church" on March 13th by the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee. The former chapel, which for many years has been inadequate in size, has been replaced by an entirely new sanctuary which is designed to minister to a congregation of both faculty families and students at the University of Wisconsin.

The new chapel, which has a seating capacity more than twice that of the old, was designed to complement the existing building. The sandstone used for the exterior of the old building could not be exactly duplicated, so a nearly matching limestone was used for the construction of the new chapel.

A combination of birch and walnut was used for the exposed wood ceiling and in the pews and other wood furnishings. The altar and altar rail of black Italian marble is lit by natural light coming through stained glass windows on either side of the altar.

A mosaic illustrating the Seraphic



The Rev. Paul K. Abel points out to University of Wisconsin students the symbolism of a mosaic in the new St. Francis Church adjacent to the campus in Madison. The 34-foot-high mosaic represents the vision of the Seraphic Cross which St. Francis had at his conversion. The mosaic, designed by Felix Sanger of Conrad Schmitt Studios, Milwaukee, is constructed primarily of marble stones from Germany and will eventually contain polished red agate stones from Mexico. With Fr. Abel are Marjorie Pelton, Ripon, Stephen Spicer, Oshkosh, and James Keene, Whitefish Bay, Wis.

Cross of St. Francis covers the wall behind the altar.

The chaplain of St. Francis House, the Rev. Paul K. Abel, explains that because of the expanded facilities St. Francis Church can now function fully as "the parish church to the academic community."

The new construction was financed by the diocese of Milwaukee through a development fund campaign conducted several years ago, augmented by contributions from the diocese of Fond du Lac.

WESTERN KANSAS

Session at CSU

A summer school academic program will again be conducted by the faculty of St. John's Military School, Salina, Kan., on the campus at Colorado State University, Fort Collins, during the summer of 1965, according to Col. R. L. Clem, superintendent and rector.

The school has been invited to conduct this program for high school students by the president of CSU.

The St. John's session will coincide with the university's summer session, from June 14th to August 6th.

Students will be housed and fed in the new Sigma Nu Fraternity House, and will be insured under the university's health program.

Fifty students can be accepted for the program this year. Courses will be offered in English, typing, mathematics, and biology as well as in the social studies field.

The session, to be non-military, will be the second of a series of summer sessions, and tuition will be \$650 including board and room. There will be minimal extras such as spending allowances, laundry, books and school supplies.

A student will receive one and one-half Carnegie units of credit for work carried successfully during the session.

Field trips planned include one to Cheyenne Frontier Days, a tour of the Air Force Academy, a camping and fishing trip.

Brochures regarding the program will be sent from the school upon request.

LOS ANGELES

Help for Others

Students at the Bishop's School in La Jolla, Calif., have been engaged in a number of community service projects through the School Service League, which is also raising funds to be allocated at the end of the school year to various charitable organizations.

The girls sent six cartons of books to the Chestnut Ridge School in Tennessee after a fire destroyed the school and town library. Two boxes of clothing and \$100 were sent to the Episcopal Home for Children in Los Angeles, and seven car-

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tons of shoes and clothing and two boxes of books were collected for and delivered to an east Los Angeles parish for distribution among needy parishioners. Two boxes of clothing and canned food were taken to a Negro family of ten in National City, Calif., whose father had been injured and was unable to work.

Forty white blouses have been donated and more are being collected for the girls at the *Casa de Todos* mission school in Tiajuana, Mexico. These blouses enabled the Mexican girls to dress appropriately when they visited several San Diego churches and sang in the programs. A supply of pencils, paper, and other school supplies has also been sent to *Casa de Todos*.

A Bishop's School graduate who is now teaching with the Peace Corps in Ethiopia expressed a need for reading and spelling books. The students sent her two cartons of these from the various collections at the school.

Since January, one-third of the students and half the faculty have participated in the Service League's Monthly Pledge Program. Contributions have averaged \$170 a month, bringing the total to about \$2,000. Class projects have netted amounts of \$25 to \$250.

NEW YORK

Visitors from Mexico

For two weeks in January, St. Peter's School, Peekskill, N. Y., was host to nine boys from Mexico. The boys, all of high-school age, were in this country under the auspices of the Experiment in International Living, an organization with headquarters in Putney, Vt. The Mexican boys, with their leader, went to St. Peter's after a month in Cape Elizabeth, Maine.

At St. Peter's each boy was assigned a "big brother," who acted as his host. The boys lived in dormitories, attended

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all school appointments, and gave illustrated talks to groups of public-school children.

Second Year

About 250 people enrolled in New York City's Layman's School of Theology, which has just completed its second year of adult religious education.

The school was organized by a group of Manhattan laymen in order to help Christians become literate in their faith. It is supported by a number of Episcopal churches in Manhattan and is open to members of all Churches.

The theme of the series, held at Calvary Church, was "God in Search of Man."

The seven sessions focused on "why the Bible is a literature of compelling relevance and of inexhaustible spiritual power." Featured as lecturers were: Abraham J. Heschel, Jewish Theological Seminary; Veselin Kesich, St. Vladimir's Orthodox Theological Seminary; W. D. Davies, Union Theological Seminary; Boone Porter, Jr., General Theological Seminary; John Macquarrie, Union Theological Seminary; Myles Bourke, St. Joseph's Roman Catholic Seminary; and James Muilenburg, San Francisco Theological Seminary.

On April 25th, the Layman's School of Theology is to sponsor an address by Prof. Porter on "Liturgical Renewal in the Church Today" in preparation for the New York Liturgical Conference, which begins on April 26th.

COLORADO

Beyond Sermons

In the diocese of Colorado, the lay people, at their request, are becoming more

familiar with the technical language of theology and with theology itself. Now in its second semester, the Diocesan Theology Institute meets at St. John's Cathedral, Denver, and at Christ Church, South Denver. The Institute, for interested laymen and laywomen who wish to go into theology in depth is also a training school for lay leaders (discussion club leaders and others) and Church school teachers.

The content of the courses is identical with that in an accredited seminary. Classes are held weekly at the cathedral. Some 75 lay people are currently taking the course.

The institute hopes that in the not too distant future it will have its own housing and some kind of office space.

New Venture

This year's Evergreen Conference will feature a Conference on Religious Drama from August 23d-27th, a new venture designed for those with the responsibility for drama programs in the local church. The drama conference will feature play selection, costuming, and demonstrated stagings.

In addition to the Conference on Religious Drama, a retreat for women, sponsored by the Community of St. Mary, will be held July 12th-16th. The General Conference is scheduled for July 19th-30th, and a seminar on Christian ethics in public life will be held July 24th.

Of interest to clergy and laity concerned with Church music, the annual two schools of Church music will be held. The short school will be held from August 2d-7th, and the long school from August 9th-21st. The music schools have been arranged so that there will be no conflict of material for those who wish to remain for the full three-week period.



The Archbishop of Canterbury and Mrs. Ramsey with the sisters of the Transfiguration and students at St. Andrew's Priory, during the Archbishop's visit to Honolulu [L.C., March 21st].

AROUND THE SCHOOLS

St. Margaret's School for Girls, Waterbury, Conn., is celebrating its centennial anniversary this year. The school, founded in 1865 under the name of the Collegiate Institute for Young Women, had a stormy first decade, and closed its doors for one year because of financial difficulties. In 1875, the Rev. Dr. Francis T. Russell, then associate rector of St. John's Church, Waterbury, sought aid from the diocese of Connecticut and the school reopened. At present there are 201 students in the high school grades, 95 of whom are boarders, and there are 60 day students in grades five through eight. Three events were planned to celebrate the centennial, the last of which will take place May 15th and 16th, when a panel will discuss "Women's Education—What's Ahead?"

On May 27th groundbreaking ceremonies for the new gymnasium will take place at St. Andrew's Priory, Honolulu. It is to be known as the Harry Sherbourne and Katherine Kittle Kennedy Gymnasium, and has been given by the parishes and missions of the district in appreciation of their bishop and his wife.

The roof of Sellon Hall, now housing the lower school, is to be raised and a second story containing six additional classrooms, an office, and storage area is to be added to the existing structure.

It is anticipated that both these units will be completed and in use early in the fall of 1965. The student services center, the third step in the priory expansion program, will be completed by the close of the year.

The Rt. Rev. Everett H. Jones, Bishop of West Texas, has been elected chairman of the board of trustees of the Episcopal Theological Seminary of the Southwest. He succeeds the Rt. Rev. John E. Hines, now Presiding Bishop, who had served as chairman of the board since the seminary was founded in 1951.

The board meeting was the first since the diocese of West Texas voted to join with the diocese of Texas as co-owners of the seminary. Other dioceses in the southwest have been invited to join in the ownership of the seminary and several are to vote on this invitation later in the spring.

The Rev. E. Frederic Underwood, rector of the Church of the Advent, Westbury, Long Island, N. Y., has been appointed rector of St. Mary's School and St. Paul's School, Garden City, and the new Episcopal high school to be built at Mitchel Field. Dr. Underwood is to assume his new duties on May 1st. He is

April 25, 1965

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presently head of the department of ethics, moral theology, and Christian education at the George Mercer Jr. Memorial School of Theology.

San Miguel School, San Diego, Calif., has announced plans to open a **full boarding department** in September. The school was founded in 1952 as an Episcopal college preparatory school for boys, grades 7 through 12. A library-administration building, dining hall and gymnasium, and a dormitory for 40 boys and two masters are to be constructed.

The Rev. **John W. Kress**, who for the past two years has been Episcopal chaplain to University of Iowa students at Iowa City, became **assistant headmaster of St. Katharine's School, Davenport, Iowa**, in mid-March. He is chaplain for the school, teaches and will share some responsibilities for the school's development.

The **College of Church Musicians** at Washington Cathedral has announced the establishment of the **Ralph H. Lane Memorial Scholarship**. The gift, made to the college by William H. Lane in memory of his brother, will enable young people of musical promise from abroad to come to the college for a period of study. The scholarship will cover travel expenses, tuition, and living expenses for a student while at the college.

Christopher Gower, assistant organist and choirmaster at Exeter Cathedral, in England, will be the **first recipient** of the scholarship.



Three months after ground-breaking, the chapel of St. John Baptist School, Mendham, N. J., looked like this. The new structure, which replaces quarters originally meant to be the school library, is being erected on a hill in front of the main school building. Completion has been promised by the end of the school year.

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NEWS

Continued from page 11

friends, with suggestions of messages to write to the Congress. Coöperating, the Christian social relations department has written to all other CSR departments asking support for the letter-writing campaign. ECDA is, as well, attempting to recruit help from Canterbury Clubs across the nation.

ECDA supports and is represented on steering committees of the Citizens' Committee on the Public Welfare Crisis, under the District of Columbia Health and Welfare Council; the Washington Home Rule Committee; and the Citizens' Committee for Minimum Wages for the District of Columbia. Its representatives have testified before House and Senate Committees concerned with District welfare affairs.

NEW ZEALAND

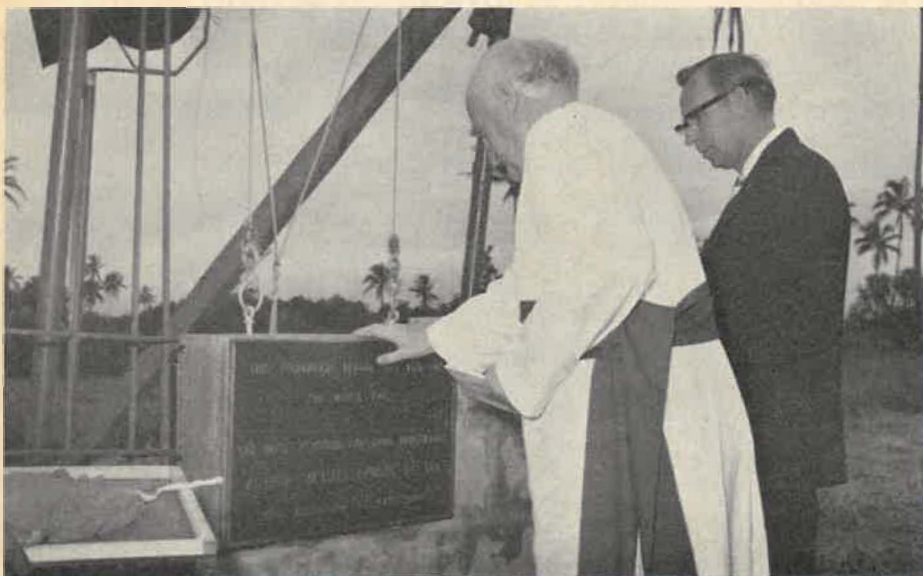
Higher Level

During his visit to the diocese of Polynesia, the Archbishop of Canterbury, the Most Rev. Arthur Michael Ramsey, laid the foundation stone of the Pacific Theological College at Suva, Fiji, on March 2d. The college is not designed to replace existing Church-related colleges but to provide a place for study, research, and ecumenical growth at a level higher than that which exists in the present colleges.

The Rt. Rev. J. C. Vockler, Bishop in Polynesia, is chairman of the College Council which represents non-Roman Catholic Churches in the Pacific. The council is charged with the responsibility during 1965 of erecting the building so that the college terms may begin in 1966.

Of the £90,000 (Fijian) needed (\$227,770) some £70,000 is in hand or promised and this has been made up by the

The Archbishop lays a foundation in Fiji.



April 25, 1965

Theological Education Fund, the participating Churches and their supporting agencies. The Church of England has promised £2,000 (\$5,600), and the Australian Church, through its Mutual Responsibility and Interdependence commitment, hopes to give £2,000 (Australian) to the project (\$5,824).

AUSTRALIA

Parting Words

The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, praised "the upsurge of greater friendliness and coöperation between the Roman Catholic and other Churches" he had noticed during his three-week visit to Australia. During his Australian visit he met with Norman Cardinal Gilroy, Archbishop of Sydney.

Dr. Ramsey, commenting at the Sydney airport before departing on the last laps of a world tour, also paid tribute to the Church of England in Australia, saying that it was "very vigorous and alive to the needs of the people, both present and future."

The Archbishop had a parting word of criticism, however, for the Australian universities. He said he had observed that religion had "no place at all in the outlook of many university students." Obviously, he said, "there is an urgent need for theological faculties in the Australian universities. This would help to improve the situation." [RNS]

MISSOURI

Interfaith Retreat

Episcopalians, United Presbyterians, and Roman Catholics joined in a first Interfaith Retreat in St. Louis, April 2d-4th, at Thompson Retreat and Conference Center. Leader of the retreat was the Rev. Albert T. Mollegen, professor of New Testament language and litera-

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ture, apologetics, and Christian education at Virginia Theological Seminary.

Attending the retreat were 19 Episcopalians, 15 Presbyterians, and 16 Roman Catholics, whose attendance had the approval of their respective Church authorities. Dr. Mollegen was the only clergyman present except for the presence of the Very Rev. Msgr. Joseph W. Baker.

Dr. Mollegen, in commenting upon the experience, said that while he had often in recent years met with Roman Catholic clergy this was his first experience with laity of that Church, and that he found it most stimulating. He did not conduct a "classical" retreat, but encouraged the attendants, both men and women, to engage in group discussion and dialogue with each other as well as with the leader. His talks dealt with the historical perspective of the ages of mankind, and the new image of man today. He encouraged his hearers to understand people through the senses of hearing and seeing.

Msgr. Baker celebrated the Mass twice in Thompson House chapel for all present. Dr. Mollegen celebrated the Holy Communion twice also. He read Evening Prayer on April 3d and all participated.

The Mass used followed the recent translation into English of the parts peculiar to the people. The canon was in Latin.

Mr. L. J. Dorn, program director of Thompson House, owned by the Bishop of Missouri and sponsored jointly by diocese and presbyteries, reported that the office of Joseph Cardinal Ritter expressed itself as happy with the response of Roman Catholics to this first meeting of Roman Catholics and non-Roman Catholics on a deeply religious basis, and that it is hoped more events of this nature can be sponsored.

ANGLICAN COMMUNION

Received by the Pope

The Rev. Dr. John Findlow, recently appointed as the Church of England's permanent representative at the Vatican, was received in private audience by Pope Paul VI on March 22d. Dr. Findlow succeeds the Rev. Canon Bernard C. Pawley.

Dr. Findlow served as chaplain to the British Embassy in Rome from 1949 to 1956, and was for many years rector of All Saints' Church in Rome. He was named to his new post last September by the Archbishop of Canterbury.

Canon Pawley attended the first two sessions of the Second Vatican Council as a "guest" of the Christian Unity Secretariat, and accompanied the Rt. Rev. Arthur Lichtenberger, former Presiding Bishop, on his visit with Pope John XXIII in 1961.

Canon Pawley has recently completed a seven-week tour of Latin American dioceses, under the sponsorship of the Rt. Rev. Stephen Bayne, Jr., director of the Overseas Department.



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AROUND THE CHURCH

The Rev. Layton P. Zimmer has been named by Bishop DeWitt of Pennsylvania to be full-time **missioner and consultant** to deal with **urban and racial problems** in the diocese.

Like similar projects in the dioceses of Massachusetts and New York, the national Church is underwriting the cost.

Mr. Zimmer has been an observer or participant in civil rights demonstrations in Cambridge, Md., Jackson, Miss., and most recently in Selma, Ala.

Bishop DeWitt said that Mr. Zimmer would work with and through the diocesan department of missions but would be permitted "as wide an area and as free a manner as circumstances require."

Representative clergy, laymen and lay women for 11 dioceses are expected to be present at the conference on "The Crisis in the Parish," jointly sponsored



by the **diocese of Southern Ohio** and the **Evangelical Education Society**. The conference will be held May 25th and 26th, at the Church of the Redeemer, Cincinnati, Ohio.

Study and discussion sessions will be conducted by the Rev. Colin W. Williams, Ph.D., executive director, department of parish and community life, National Council of the Churches of Christ in America.

The congregations of **Grace Church** and **St. John's, Bay City, Mich.**, have voted to merge and adopt the new name of **St. Alban's Church**. The property of the former Grace Church will be occupied by the new parish, while the church building of St. John's will be disposed of.

The Rev. David Bryce, who was vicar of St. John's, has been called as rector of the new parish. The Rev. William Hall, former rector of Grace Church, has accepted a call to be rector of the Church of Our Saviour, Detroit, and will also handle special diocesan assignments.

The Rev. **Raymond W. Albright**, Th.D. professor of Church history at Episcopal Theological School is recovering from a severe illness requiring a month's hospitalization. Approximately 1,000 copies of Dr. Albright's most recent book, *A History of the Protestant Episcopal Church*, were sold during the first three weeks after its publication, October 11,

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1964 (opening day of General Convention), according to the semi-annual report of its publisher, the Macmillan Company, Professor Albright was elected president of the American Society of Church History in 1963.

Mr. Richard Allin has been named by the Rt. Rev. Robert R. Brown, Bishop of Arkansas, as editor of the *Arkansas Churchman*. Mr. Allin, a native of Helena, Ark., is the brother of the Rt. Rev. John M. Allin, Bishop Coadjutor of Mississippi.

Mr. John M. Stemmons, a former past president of the Greater Dallas Council of Churches and director of the Episcopal Foundation of the diocese of Dallas, will lead this year's Dallas County **United Fund campaign**. Mr. Stemmons, who was named the diocese's layman of the year in 1956, is an industrial district developer.

The Church Army has announced the election of Mr. L. F. Pitman as president of the Church Army board of trustees. He succeeds Mr. Herbert A. Birks.

Mr. Pitman, a native of Kirkwood, Mo., lives in Westport, Conn., and is a member of Trinity Church, Southport. He is a member of the Brotherhood of St. Andrew, the Church Club of New York, and the Church Club of Connecticut, and has served on the laymen's division of the department of laymen's work in the diocese of Connecticut.



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A few of the settings are based on prose texts of the Psalms. Others are metrical paraphrases. Martin Luther is represented by his famous setting of Psalm 46, "A Mighty Fortress" (in the original rhythm). A fine example from the *Genevan Psalter* (1551) is "When Morning Gilds the Skies," based on Psalm 3. Heinrich Schuetz (1585-1672) composed two of the songs. The album closes with Gustav Holst's "To My Humble Supplication," Psalm 86, scored for choir, strings, and organ.

Lutherans have always had the right to be proud of their musical heritage and in their efforts to keep it alive by developing excellent choirs in its churches and colleges. The Lutheran Hour Choir is a good example of the importance music has in Lutheranism. It is a fine group.

This interesting and well sung program has been accorded fine sound by Word's engineers, much better than I have come to expect from this firm.

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While the arrangements are not "authentic," this is still a very, very enjoyable release.

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The *Ode* was composed by the 28 year old Handel in London in 1713. The theme of this jubilant piece is the "lasting peace on earth" with which Anne is credited. It ends with the words,

"United Nations shall combine,

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To distant chimes the sound convey,
That Anna's unctions are divine,
And this the most important day!
The day that gave great Anna birth,
Who fix'd a lasting peace on earth!"

How striking are these words to us who, living in 1965, have yet to see this "lasting peace."

Three of Handels Coronation anthems appear here. The best known is *Zadok the Priest*. Having heard the performances of the same music by the King's College Choir, I find this disc rather drab by comparison. This is magnificent music which almost cries for the acoustical setting of a large, vaulted building.

The decision really will be made by prospective buyers who want a recording of the *Ode*, this being the only available disc.

The sound is good and surfaces are quiet.

FAURE: Requiem. The Choir of the Cathedral Church of St. Mark, Minneapolis, Minn. Kenneth Felsted, baritone; Dorothy Roos, soprano; Paul Emch, organist; Gerald Bales; conductor.

(Available from the Cathedral of St. Mark, Hennepin Ave. at Oakgrove St., Minneapolis 3, or Seminary Book Service, Quaker Lane, Alexandria, Va.)

Here is another "private label" recording by one of our American cathedral choirs, this time from the midwest.

The Faure *Requiem* has been recorded many times before. Several commercially produced recordings are now available on major labels, performed by both domestic and European artists. In a way, it is just short of phenomenal how popular this work is becoming. It is performed often by parish choirs because of its relative simplicity. It will be remembered that the traditional somberness of the *Requiem* is tempered somewhat by Faure's omission of the *Dies Irae*, "Day of wrath," and his addition of several sections which heighten the concept of the joyousness of the Christian's eternal life with God after this life.

The recording here uses only an organ for the accompanying instrument, rather than full orchestra. Thus, we are given a "church" rendition. Fortunately, this is one work which suffers very little by not having the full orchestral treatment. The St. Mark's Choir sings competently. Mr. Bales's reading is straightforward, but the necessary dynamic contrasts are observed.

I would class this group as a better than average parish choir. A recording such as this would be useful, I would imagine, with choirs who are learning the score for performances, as an example. The present disc illustrates the increasingly high musical standards one encounters in our cathedrals and larger parish churches.

Technically, the recording is very good.

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SECOND PRIZE ESSAY

Continued from page 15

thoughts for the next session.

An hour or so passed and as I heard a loud roar approaching, I concluded that "round two" was soon to commence. Two pleasingly-plump delegates entered, merrily chuckling at a colleague's risqué remark. Following them appeared a tall, thin clergyman futilely battling with his stiff white collar. Another delegate munched contentedly on the end of a cigar. A friend accosted him and offered him a light, which he refused with "Are you kidding? My wife would kill me if I ever lit it!" I chuckled. These men were not the saints they were reputed to be. They were very human indeed!

The Convention reconvened with a prayer and a moment of silence and the debate continued. The next valid argument stated that slightly more than half of all the dioceses and missionary districts seat women delegates at their annual conventions and convocations. Why then are they restricted in their right to choose the representation they wish to send to General Convention? There was a slight rustle on the floor and this new fact began to be openly discussed. The opposition reasoned that if in all the previous Conventions women delegates had been prohibited, why, then, should they now be included? The other Conventions had succeeded without the presence of women delegates, then why should it be otherwise? Another delegate rose and argued that women were being denied equality in the Church by not being allowed to be part of its legislative body. A colleague rose to answer him. Women did in fact compose a goodly part of the Church. Why did they wish to invade upon the man's designated responsibility?

And so the discussion continued. Finally, they voted. The "clergy vote" was fifty-three and one-fourth "yea" and twenty-one "nay," and nine votes were divided. There was a decided majority and I waited anxiously for the "lay vote." The "lay vote" was thirty-eight and three-fourths "yea" and thirty-three and three-fourths "nay," while eleven votes were divided. I thought all hope was gone but a motion was made to reconsider. Regrettably, this was defeated because of the Bishop's "sounding off." The House of Deputies resented the idea of the Bishop's interference, so they let the matter stand.

I did not take the matter lightly. I was hurt and angry, but most of all, disappointed in my fellow Christians. I will never give up. I have been defeated in the past, but what's past is finished. Perhaps in the next three years, women can prove their value in the Church's local work as well as in its government. For when women are permitted to sit in the House of Deputies then, and only then, will they feel that they fully serve their God.

April 25, 1965

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FIRST PRIZE ESSAY

Continued from page 14

became a thing separate and cut off from its members. Everyone lived in his own little cubicle, and the community spirit died. No one concerned himself with his neighbor; the only way to get ahead was to push everyone else aside. The city became a jungle, where only the sturdiest animal survived.

For years the Episcopal Church turned from this jungle and its problems. For many years the Church failed to adapt its teachings and Gospel to fit the needs of an urban community. I have always felt—this may be because I did not grow up in the Church—that the Episcopal Church has been cold and aloof from the world. I have always had the feeling that the Church went where the picking was good. It had left evangelism to other denominations; it had left missions more or less to the next Church, too. Slowly, however, the Episcopal Church has awakened to and viewed the problems created by urbanization. The Church has realized that *mission* is no longer a term used only to designate the work of the Church in a faraway land but also a term used to mean work at home. The Church has begun to see that sometimes this work can be even more difficult and challenging than work in other lands.



The 1964 General Convention appropriated funds and supported resolutions that would try to help those in urban areas. The Convention took stands against racial prejudice, poverty, and ignorance; and to put meat into their resolutions they appropriated funds for pilot dioceses throughout the nation. Seven dioceses from across the country have been selected to be centers of experimentation in metropolitan mission and ministry. These seven dioceses will experiment to re-align diocesan priorities, redirect finances and personnel, make other changes in the forms, structures, and methods of the church in the city. They will report their results to the Executive Council, who will then turn them over to other dioceses. These pilot dioceses will work for a stronger central diocesan organization and a new structure for inter-parish cooperation; an increased ministry to the worldly needs of the laity so they can go forth and minister effectively to our secular society; and a creation of one diocese where unique circumstances have created a metropolis spread across the state lines.*

In a sense these pilot programs would be going back to the first-century Church method of spreading the Gospel through a very effective person-to-person ministry. These pilot programs would attempt to do what the disciples in the early Church did—start at home (first in Jerusalem), spread then to the neighboring areas (Judea and Samaria), and finally go to the ends of the earth. The Apostles went out one by one and preached the Gospel, trying to convert at least one man. Then with this new convert, they went out, each trying to win one more; and then the four went out again, each trying to win one; and so on. Through this method, the Church spread from a community of twelve in Jerusalem to tens of thousands throughout the civilized world. Somehow, through the years, we have drifted from this course. No longer is each member of the Church a missionary, responsible for carrying the Gospel to someone outside the Church. Too often today, missions have been left up to the clergy and to specially assigned missionaries.

The pilot program is the MRI doctrine in concrete form. I think it is important because it affects me personally. I come from a community with one of the highest teenage crime rates in the state, but I never thought that some of my neighbors were as ignorant about Christ as the cannibal in the deepest jungle in Africa. If it can awaken the other members of the Episcopal Church, if we all could follow through with this program, it could become one of the revolutionary changes in the Church today.

*"National Council Focus." *The Episcopalian*, Vol. 129, No. 10, October, 1964, p. 38.

LETTERS

Continued from page 7

corpus of theology ("One, Holy, Catholic, Apostolic, and Reformed").

(Rev.) JOHN H. GOODROW
Rector, St. John's Church
Mt. Pleasant, Mich.

Cross of Cong

In the March 14th issue of THE LIVING CHURCH there was a picture of the new processional cross made for St. John's Church in Washington with the statement that as far as is known, it is only the third reproduction ever made of the ancient Cross of Cong which is preserved in the National Museum at Dublin in Ireland.

In 1927, a replica of this cross was made by the then Gorham Company of New York and was given to and has been in use ever since by Trinity Church in Lenox, Mass.

According to information which I have about the cross, the original one is made of oak overlaid with silverplate, gold, and semi-precious stones. It was made at the beginning of the 12th century by Turlough O'Connor and served as a reliquary for the piece of the true Cross sent to him by Pope Callistus II. The relic was placed behind a rounded crystal in the center of the cross, which thus acted as a lens.

(Rev.) ROBERT S. S. WHITMAN
Rector, Trinity Parish

Lenox, Mass.

Exceptions

In his review of Georgina Battiscombe's *John Keble: A Study in Limitations* the Rev. James A. Carpenter, Ph.D., states that Keble's "life has not until now been the subject of a full length book."

I have in my library a copy of *John Keble* by the late Lord Halifax (then Lord Irwin),



published by Mowbray's (240 pp.). It first appeared in 1909 and a second edition was issued in 1932 in connection with the Oxford Movement Centenary.

The *Dictionary of English Church History* also mentions a *Memoir* by Sir J. T. Coleridge and a *Life* by Dr. Lock.

(Rev.) NELSON W. MACKIE
Rector, St. Alban's Church

Centredale, R. I.

In your issue of March 28th your reviewer, Dr. James A. Carpenter, speaking of the life of John Keble recently written by Georgina Battiscombe, is rash enough to say, "His (Keble's) life has not until now been the subject of a full length book."

To set the record straight the late Lord Halifax, sometime British Ambassador to

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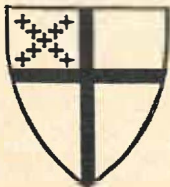
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Washington, when he was known as Lord Irwin, K.G., wrote a full length biography of Keble which is well worth re-reading as a masterly study of that great man.

It was published in London by A. R. Mowbray in 1932, and simultaneously in Milwaukee by the Morehouse Publishing Co. The standing of these two publishers assures the high calibre of the book.

However, Dr. Carpenter is in good company; even Homer nodded occasionally!

(Rev. Canon) ROBERT S. RAYSON
Principal, Canterbury College
University of Windsor

Windsor, Ontario, Canada

Orthodox Practice

The Rev. Thomas C. Aycock, Jr. [L.C., March 14th] states that "for many years" the Orthodox Church has practiced intinction.

In the Byzantine Rite, Holy Communion is given to the people under both species with a golden spoon. Leavened bread is used.

At Communion time the priest receives each species separately. Then he pours the hosts (small cubes) into the chalice and each communicant receives a host moistened in the precious blood. If the head is held back correctly, the mouth well open and the tongue left flat in the mouth, the priest can insert the little spoon, turn it over, and remove it without touching the teeth or tongue or lips of the communicant.

A custom dating back to the early Church is still maintained by many Orthodox, namely, that of giving Holy Communion to babies and young children. Some, like the Russians, allow the child to receive Communion as long as he can be carried to Church. Then he waits until his first confession to communicate again, that is, after attaining the use of reason.

Some Orthodox do not interrupt the practice of giving Communion to children, but allow it to continue right up to the first confession. Instead of making his first Communion, he is spoken of as making his first "govenie," or first retreat (recollection) before his first Easter Communion.

MEL WALKER

San Francisco, Calif.

The "Very Present"

In "Letters" for March 21st, I read the one titled by you "Honor in Bronze," written by the Rev. Roberts E. Ehrgott concerning "the old argument as to the correct title for the Presiding Bishop." Then, on the next page of your issue for that date, under "Race Relations," I read about "Selma."

On March 15th, aboard a chartered plane from Boston carrying a visible number of the Ecumenical Church of Massachusetts, a Roman Catholic priest called my attention to a picture of Malcolm Peabody, brother of our ex-Governor and son of a bishop, kneeling with friends in prayer outside the Episcopal Church parish in Selma the day before. They had been refused admittance as a group of people.

Later that day, during the memorial service for the late Rev. James Reeb and for James Lee Jackson, the *Very Present* John H. Hines was with us in the flesh. When the roll was called in Selma, he was there!

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THE REGISTRAR

JAMES A. BOYER, President

events and movements is to mark Bishop Hines' "presiding episcopate," then I move that we honor in flesh such a man with the title "Very Present!"

(Rev.) HENRY H. WIESBAUER, ACSW
Chaplain, State Hospital

Westboro, Mass.

I try never to miss "Letters to the Editor" in THE LIVING CHURCH. They indicate what the Church may be thinking. So, I was interested in the letter from the Rev. Mr. Ehr Gott [L.C., March 21st]. He makes two statements of fact: (1) The House of Bishops has authorized the use of the "Most Reverend" as to the Presiding Bishop. Many things, I find, escape me as a member of that House, but I do not think any such action would have. Moreover, even if there had been such action, it could not be quoted as authority for such use, because it would, I think, require canonical action—action by both Houses—to make it authoritative. And, of course (2) the Executive Council would have no authority either.

When it comes to the authority of tradition, that is another matter. From the beginning, as we all know, a certain element has been determined to establish this title by use. But, I suspect, what our Lord said about following tradition in the Jewish Church, that tradition had made "void the word of God" (Matt. 6:15), He would say of its use now. "Eternal vigilance is the price of liberty" not only, but of other things! (Rt. Rev.) WALTER MITCHELL

Retired Bishop of Arizona
Rancho Santa Fe, Calif.

Starting Over

Here's a how de do! Modern theological scholars have discovered that the true Name of God is something like "Ground of our Being," "Ultimate Reality." That's very like the Name of God revealed to Moses at the burning bush, "I AM." Do our modern (?) theologians want to go back to the beginning and start all over again? That is impossible. Even the Son of God could not do that. Life can only go on from where it is. A man cannot enter his mother's womb the second time. Nor can the Christian Race discard its life and growth since Moses—the death and resurrection of Jesus, the Church and sacraments, the New Testament, etc.

The sickness of humanity today is the insistence on being nothing but individuals, the denying our past, the refusing to belong to the human race; and so loneliness, hopelessness, rebellion. This sickness has infected the Christian Race.

(Rev.) C. E. B. ROBINSON
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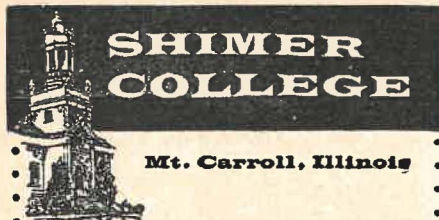
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WEEKDAYS?

Continued from page 13

educational achievement. The flexible scheduling and educational adaptability necessary could not have been achieved without highly skilled, well-trained teachers who are adaptable people who can work well together. St. Stephen's is fortunate in having such teachers.

Does the Church have the right to educate its children on weekdays as well as on Sunday? This is the heart of the legal question harassing St. Stephen's Parish Day School. In order to launch an enterprise such as a private school, local zoning ordinances specify that permission must be granted by the City Planning Commission. It is the position of St. Stephen's Parish that its day school is not a "private school" but merely one manifestation of its responsibility as a parish to educate its children as it sees fit. For this reason, no permission was sought by the board of trustees, especially since it had been commonly understood in the community that Whitaker Hall was built with the intention of eventually starting a day school as well as conducting a Sunday school.

Property owners in the vicinity of the church are taking an opposite view. Their position is that the original building permit for Whitaker Hall implied that the building would be used for instruction on Sundays only—for Sunday school—and that the church does not have the right to give instruction to its children the rest of the week. A suit was filed on these grounds to prevent St. Stephen's from operating its day school.

When the suit was first filed, asking for an injunction to prevent the school from opening, the court ruled in favor of the church. The plaintiffs have appealed, however, and the litigation is still pending. St. Stephen's, convinced of the historical rightness of its position, is confident of the eventual outcome. This position was supported by the National Council (now Executive Council) of the Episcopal Church in a resolution unanimously adopted in November, 1963.

At capacity, St. Stephen's will have four teachers and a maximum of sixty children. Some of these children will proceed through the four-year primary curriculum in four years, some in five, some in three. When they finish, all will have met success. None will have met failure. They will have proceeded through a modern curriculum at their own pace, and will have made achievement in terms of their own capabilities. They will go to the intermediate grades well founded in basic skills.

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BOOKS

Continued from page 4

technical schools, etc. In addition, it provides a listing of schools by specialized programs and another under various non-curricular headings—such as drama clubs, aviation, horseback riding, ocean frontage, and so forth. For each of these, admission requirements and a concise description is given. Finally, and most helpfully, it lists those four-year institutions which accept transfers from junior colleges, including some which get few applications for transfer but would encourage more. A most useful handbook of colleges and specialized schools is this.

If I have any criticism at all, it would be the fact that the key to the abbreviated data listed in each case requires a bit of study. You cannot simply open the book to a given page and easily read the information: you must first learn the code. However, in this day of computer cards this is not a serious disadvantage. All in all, I would think this book ought to be in every high school, on the desk of every clergyman who counsels young people, and available to any parent with a high school son or daughter who plans on a college education.

(Rev.) EDWIN G. BENNETT

And a Time to Speak

The Right to Silence: Privileged Communication and the Pastor. By William Harold Tiemann. John Knox. Pp. 160. \$4.

Probably most clergymen are never called upon to give testimony in a court of law in a matter involving statements made to them in confidence. The very rarity of the occasion makes the problem—both moral and legal—more acute when it arrives.

William Harold Tiemann is a Presbyterian pastor of a church in Dallas, Texas, who received a subpoena to testify about words spoken to him in the privacy of his study. Although, in this case, he did not testify, the incident caused him to investigate the whole subject on both its legal and moral phases, and the result is a carefully prepared and documented book, *The Right to Silence*.

It should prove of value to anyone who may have to determine his rights and duties when a similar demand is made upon him.

The object of the law in a trial, either criminal or civil, is to arrive at a just verdict. This requires, among other things, all relevant testimony, which may include statements made by one of the parties to another person. Public policy, however, provides that certain statements as those made to an attorney or a physician, or between husband and wife are confidential and cannot be introduced in evidence. How far the law will protect "confidential communications" to a clergyman is the

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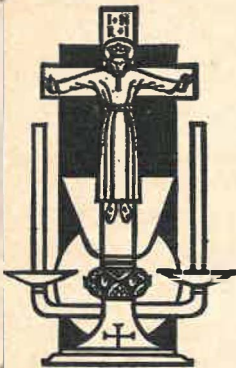
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subject of this book. As is clearly pointed out, the law differs in various states. If such statements are made under the seal of the confessional which the Church provides, it would seem that the moral obligation not to disclose what was said would override what the secular law might require. It is doubtful if, in such a case, the law would require such testimony. However, authorities do not agree when the disclosure is in counseling, or in cases when the minister's Church does not provide for confession as part of its discipline.

The author wisely concludes that if a clergyman is asked to testify as to statements made to him in confidence, and if the person who made such statements does not consent to this disclosure, the clergyman, if in doubt as to his legal rights, should consult an attorney and his bishop or other ecclesiastical authority as to his moral obligations before making up his mind where his duty lies.

The decided cases in *The Right to Silence* are carefully collected and analyzed and should also help anyone in the legal profession who may be asked for advice on this problem.

HOWARD T. FOULKES

Books Received

AMAZING GRACE. By Robert Drake. Chilton. Pp. 156. \$3.95.

ERIC MILNER-WHITE, 1884-1963: A MEMOIR. By Philip Pare and Donald Harris. SPCK. Pp. 106. 10s. 6d.

DIRECTORY FOR EXCEPTIONAL CHILDREN. Fifth edition, 1965. Porter Sargent. Pp. 702. \$7.

WILD HERITAGE. By Sally Carrighar. Houghton-Mifflin. Pp. 276. \$5.95.

DAREDEVILS OF SASSOUN. By Leon Surmelian. Allan Swallow. Pp. 279. \$5.

SERENDIPITY. By J. Wallace Hamilton. Revell. Pp. 192. \$3.95.

THE POWER TO GET WHAT YOU WANT OUT OF LIFE. By Frank A. Kostyu. Prentice-Hall. Pp. 222. \$4.95.

TWO THOUSAND TONGUES TO GO. True-Life Adventures of the Wycliffe Bible Translators Throughout the World Today. By Ethel E. Wallis & Mary A. Bennett. Harper & Row. Pp. 272. Paper, \$1.95.

THE THEOLOGY OF KARL BARTH. An Introduction. By Herbert Hartwell. Westminster. Pp. 201. Paper, \$1.85.

THE MONTESSORI METHOD. By Maria Montessori. Bentley. Pp. 377. \$6.50.

THE NOONDAY DEVIL. Spiritual Support in Middle Age. By Bernard Bassett, S.J. Academy Library Guild. Pp. 178. \$3.95.

KIERKEGAARD AND BULTMANN: THE QUEST OF THE HISTORICAL JESUS. By Herbert C. Wolf. Augsburg. Pp. 100. Paper, \$1.95.

THE SECULAR CITY. By Harvey Cox. Macmillan. Pp. 276. \$1.45.

A HISTORY OF SCOTLAND. By J. D. Mackie. Penguin: Pelican original. Pp. 406. \$1.25.

THE CHURCH IS A COMMUNION. By Jerome Hamer, O.P. Sheed & Ward. Pp. 240. \$5.

THE STUDENT'S GUIDE TO MILITARY SERVICE. By Michael Harwood. New edition. Appleton-Century. Pp. 284. Hardbound, \$5.95. Paper, \$3.95.

LOUIS XIV. By Vincent Cronin. Houghton Mifflin. Pp. 384. \$6.95.

PEOPLE and places

charge of St. Paul's, Salisbury, and St. James', Kannapolis, N. C., is assistant to the rector of St. Francis' Church, Greensboro, N. C. Address: 3506 Lawndale Dr. (27308).

The Rev. Robert C. Woodfield, former assistant at the Church of the Transfiguration, Dallas, Texas, is headmaster of All Saints' Parish Day School, San Diego, Calif. Address: 625 Pennsylvania Ave. (92103).

Change of Address

The Rt. Rev. Arnold M. Lewis, 815 Second Ave., New York, N. Y. 10017.

Ordinations

Deacons

Northern Indiana—On March 13, William Chatin Hibbert, senior at Nashotah House, Nashotah, Wis.

Priests

Virginia—On April 3d, the Rev. James S. Guy, remains as rector, Cople Parish, Hague, Va.

Resignations

The Rev. Franklin K. Robinson has resigned as hospital chaplain of the University of Rochester Medical Center and as Episcopal chaplain of the University of Rochester. In the fall he will enter the graduate school of Princeton Theological Seminary, department of pastoral theology.

Retirement

The Rev. John M. Nelson became rector emeritus upon his retirement as rector of St. Paul's, Kent County, Chestertown, Md., in 1959. He may be addressed at 106 N. Queen St., Chestertown, Md. 21620.

Births

The Rev. William C. Heffner and Mrs. Heffner of St. Barnabas' Church, Garland, Texas, announce the birth of their third son, Paul Lincoln, on March 24th.

The Rev. John N. McAllister and Mrs. McAllis-

ter of Trinity Church, Asheville, N. C., announce the birth of their fourth child, Edwin John, on March 21st.

The Rev. Robert G. Tharp and Mrs. Tharp of St. James', Ormond Beach, Fla., announce the birth of their second child, David Stuart, on December 22d.

The Rev. William Leon Weiler and Mrs. Weiler of the Church of St. John the Evangelist, Essington, Pa., announce the birth of their third child, Paul Jonathan, on March 18th.



The Rev. Walter Dennis, Jr.

Appointments Accepted

The Rev. Charles H. Blakeslee, former associate rector of St. Martin's, Metairie, La., is rector of Church of the Transfiguration, Evergreen, Colo. Address: Box K (80439).

The Rev. William C. Cowles, former curate at St. Mary's, Denver, Colo., is vicar of St. Paul's, Steamboat Springs, and St. Mark's, Craig, Colo. Address: Box 722 (80477).

The Rev. Walter Decoster Dennis, Jr., vicar of St. Cyprian's Church, Hampton, Va., and lecturer in American and constitutional history at Hampton Institute, has been made canon residentiary of the Cathedral Church of St. John the Divine, New York, N. Y. The date for assuming his new position has not yet been determined.

The Rev. Donald Dunn, former curate at Gethsemane Church, and Sisseton Mission, Sisseton, S. D., will be on the English faculty of Ball State University, Muncie, Ind., as of September. Address now: Box 143, Union City, Ind.

The Rev. J. Maver Feehan, rector of St. John's Church, St. Louis, Mo., will be senior canon of Christ Church Cathedral, St. Louis, Mo., on July 1st.

The Rev. James D. Furlong, former rector of Christ Church, St. Paul, Minn., is curate at the Church of the Epiphany, Denver, Colo. Address: 6300 E. Asbury.

The Rev. Earle R. Hackett, former rector of St. John's, Homestead, Fla., is vicar of the Church of the Incarnation, Miami, Fla. Address: 1351 Little River Dr., N.W. (33147).

The Rev. Daniel W. McCaskill, former priest in

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ASSISTANT RECTOR for mid-western suburban evangelical parish to have responsibility for youth work. Reply Box M-218.*

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ORGANIST-CHOIRMASTER, college professor, Ph.D., A.A.G.O., Churchman, experienced. Inquiries invited. Reply Box M-209.*

PRIEST, 31, family, returning from mission field, seeks parish or mission early in Fall. Reply Box B-229.*

PRIEST, 35, unmarried, seven years a rector, experienced college work, desires change this summer. Reply Box W-223.*

PRIEST, 42, Prayer Book Catholic, experienced in Town and Country, Midwest preferred, but not essential. Reply Box H-215.*

PRIEST, 43, moderate Churchman, desires location in western Great Lakes region. Reply Box B-225.*

PRIEST, supply June, July and/or August. Use of rectory. Reply: The Rev. Harold A. Durando, Saint Mary's School, Peekskill, New York.

SUMMER DUTY, priest, married, two small children, available June 15-September 15. Reply Box M-219.*

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ALL SAINTS' 335 Tarpon Drive
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ST. MARK'S 1750 E. Oakland Park Blvd.
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Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30, Ev 7:30; C Sat 5

CHICAGO, ILL.

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

EVANSTON, ILL.

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

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

BALTIMORE, MD.

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

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon 5:30, Wed 10, Sat 9

DETROIT, MICH.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tolly 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; Wkdys MP & HC 7:15 (& HC 10 Wed); EP 5:15

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

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

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

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

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

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

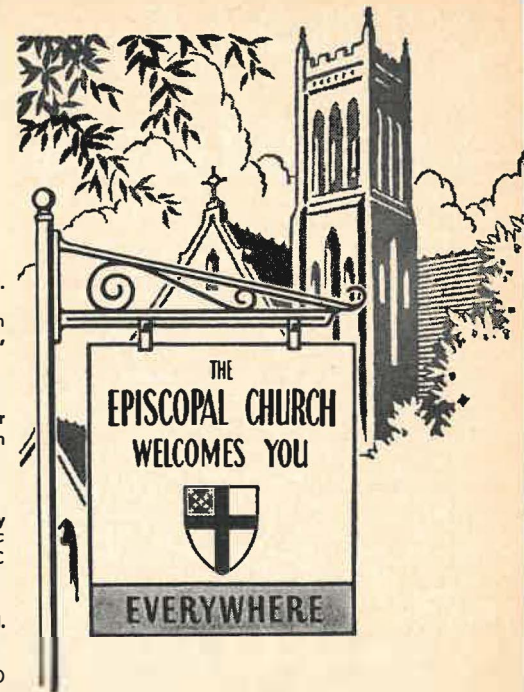
ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
Rev. Donald L. Garfield, r; Rev. Louis G. Wappler
Sisters of the Holy Nativity
Sun Mass 7, 8, 9 (Sung), 10, 11 (High); Ev B 6; Daily Mass 7, 8, Wed 9:30, Fri 12:10; Daily Ev 6; C Fri 12:40-1, 5-6, Sat 2-3, 5-6, 7:30-8:30

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

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

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



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

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

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

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

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

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

PHILADELPHIA, PA.

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

WESTERLY, R. I.

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

RICHMOND, VA.

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

ST. THOMAS, VIRGIN ISLANDS

ALL SAINTS' Rev. Raymond Abbitt, r; Rev. Seymour Clarke, asst.; Rev. Steven See, asst.
Sun HC 6:30, 8:30, 10:30; Ev & B 7:30; Masses daily 6:30; C Sat 5-6

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