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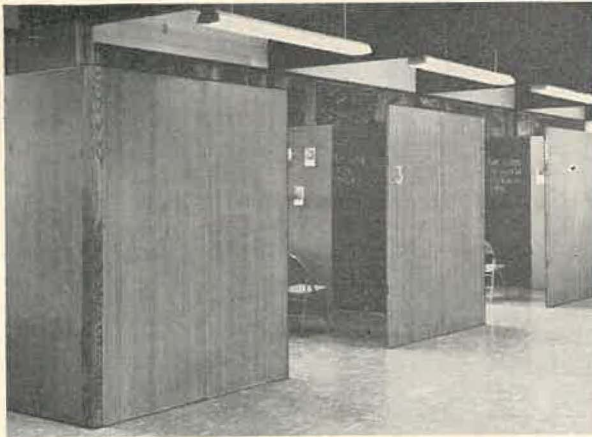


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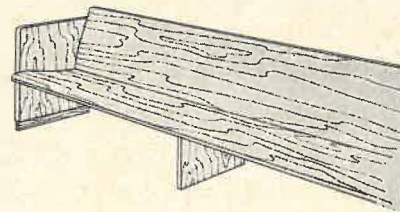
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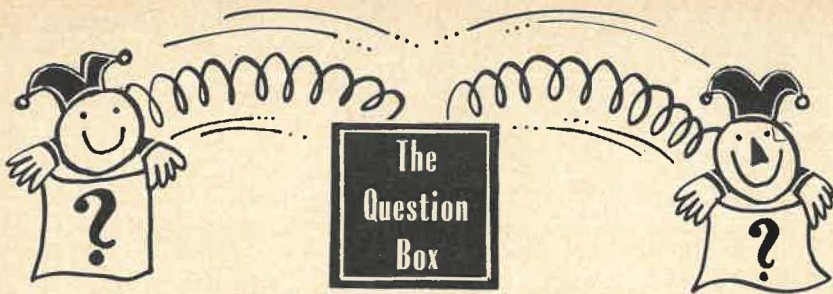


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Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 East Michigan St., Milwaukee, Wis. 53202. Questions may be shortened for use, or several questions on the same subject may be rephrased to be answered. We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

Would you please explain that part of the proposed amendment of Article IX (6) of the Constitution of the Episcopal Church, which reads "... none but a bishop shall admonish any bishop, presbyter, or deacon." What is the exact weight or legal implication of the word "admonish?" If this

amendment (proposed at General Convention in 1964) passes (at the next Convention), would it mean that a priest who expressed criticism of a bishop in Church or secular press could be cited for violating the Canon?

Paragraphs 6 and 7 of Article IX of the Constitution deal with formal ecclesiastical trials. At present, the Constitution recognizes four degrees of censure: admonition, suspension, deposition, and degradation. The proposed amendment implies that "admonition," though a degree of censure, is not, strictly, a "sentence," so it is treated in a separate clause from "sentences" which involve disabilities.

In T. A. Lacey's *Handbook of Church Law*, published in 1903, ecclesiastical admonition is defined thus: "Admonition is not in the stricter sense of the word a censure; but it ranks among censures because it is ordinarily the termination of a formal disciplinary process. Every such process is begun *pro salute animae*, with a view to the soul's health of the person incriminated. Unless in very flagrant cases, it is thought sufficient in the first instance to admonish the offender, and with this admonition the process ends. If the offender fall again into the same fault after admonition, a fresh process will end in more severe censure."

This remains the general sense in which the term "admonition" is used in Church discipline. It is a warning by an ecclesiastical superior to cease and desist from some action, or to recant an expressed opinion, which has been adjudged by a court of competent jurisdiction to be actionable under the Canons. This being the case, a priest or layman could not admonish a bishop, in this canonical sense of the term, since he would not be the bishop's ecclesiastical superior. If our understanding of terms is correct, it follows that a priest, deacon, or layman who expressed criticism of a bishop could not be cited for violating the Canon, either in its present form or under the proposed amendment.

## Anglican theology at its best

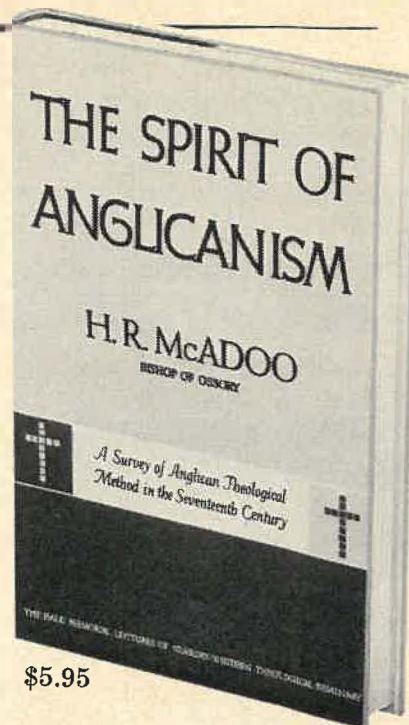
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## LETTERS

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.

### Retire to Function

The letter of Fr. Pettway [L.C., May 30th] regarding retirement of clergy overlooks one important fact, and that is (at least in the mission or small parish church) that few of the priest's working hours are spent doing the work for which he was ordained. The exigencies of the situation demand that he be a combination secretary, sexton, fund raiser and glorified errand boy.

Fr. Pettway asks the question, "Are there really priests who do not wish to function as priests?" I, for one, look forward to retirement at the earliest possible moment, *precisely so that I can function as a priest.* I look forward to the time when I can supply where needed on Sundays, counsel those in distress, spend more time in prayer and study, and minister to the sick in the way they really deserve.

Having never held a parish large enough to afford the luxury of a secretary or full-time sexton, I am not in position to know whether a similar situation exists for priests in more affluent circumstances. I do feel that there are many of us in small parishes who look forward to the day when we never have to cut another stencil, scrub another floor, promote another rummage sale or bazaar, or attend another meeting simply because the rector is expected to be there. It is the physical bondage from which we long to escape, not the spiritual.

Name withheld

### Love and Hurt

In the May 30th issue you published a long letter from a priest in South Carolina that gave seemingly rational reasons why the Church should not support the Negro revolution in this country. We have recently been in some conversation with a group in the Washington area, led by an Episcopal priest, that is saying essentially the same thing. The argument is that because Christ did not march on Rome, the Church today should not march on Montgomery. Now to prove something by the Bible is a very tricky thing. Each side could employ its own biblical scholar and never meet except at the dagger's point.

What we can discuss is whether love for God should consist solely in developing one's spiritual communion with Him, or whether love for God should combine this with love for other human beings. Love for the other person must include helping to improve the things that hurt him; at the very least, love will not condone or ignore the things that degrade another's life.

In the recent Selma situation the clergy has been most prominent as a group expressing its love for a hurt people. The influential business and professional organizations should have been represented there; the arts could have been more widely represented. It would have been ethically right for them to be there, but they would not have had to

be Christians to be so motivated. They could stay home, condone existing hurts, and still be good doctors, good plumbers, good architects, etc. The Christian, on the other hand, had to be there: There was a hurt, and he knew it, and he knew there is a remedy. And if there is a remedy, he knew he had to help make it available, not in another 100 years, but at the moment of hurt.

ANNE M. BERLIN

Damascus, Md.

### Love and Hate

In answer to Mr. Robert Armstrong's letter about love and hate [L.C., May 16th], he surely cannot be advising us to hate for its "cleansing and purifying action" to our souls. I would be the first to admit that we all hate, but let us not rationalize our sin by quoting Scriptures to justify it. Rather let us remember that Jesus tells us to love our enemies, and pray for the strength of character to do that. And much strength it takes, for real love is never weak or lukewarm. Is the picture of Jesus praying forgiveness for those who were nailing Him to the Cross that of a "sickly, romantic, insipid Christ?" Perhaps a redefinition of the word "love" is what we need more than a panagyrical of hate.

No, Mr. Armstrong, I know of none who, by being without hatred, qualify to cast the first stone at Fr. Allen. But if some have inadvisedly begun casting stones, let us not also fall into the snare which Satan sets for even the most zealous if they are unwary, but remind ourselves that the God who loved *all* men so much that He poured Himself out in sacrificial love on the cross, loves whites just as surely as He loves blacks, and southerners as well as northerners.

In the meantime, maybe Fr. Allen can comfort himself with another part of the same sermon which demands that we love our enemies; this part says, "Blessed are ye when men shall revile you . . . falsely . . . Rejoice and be exceeding glad."

MARION M. MIDGLEY

(Mrs. George D. Midgley)

Denison, Texas

### A Matter of Degree

During this "degree season" when educational institutions of all sorts and descriptions are handing out degrees of all sorts and descriptions, is it not time for our seminaries to reevaluate the degree system now in vogue?

A young man graduating from seminary usually receives a B.D. degree, after three years of intense graduate work and a minimum of 90 hours of graduate credit. Normally he has received his B.A. three years before. He ends up with a second bachelor's degree after three years of graduate study.

A bachelor's degree is everywhere given on the completion of undergraduate work, almost never for graduate study except in the seminaries. To my mind, the kind of work and the length of study in the seminary deserves at least a master's degree.

The master's degree is generally considered that degree which separates the professional from the non-professional in almost all fields. Surely the priest, by the very nature of his work, is a professional and should receive the professional—the master's—degree.

It does not make too much difference,

The Living Church



# The Living Church

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

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## THINGS TO COME

### June

- 20. First Sunday after Trinity
- 24. Nativity of St. John Baptist
- 27. Second Sunday after Trinity
- 29. St. Peter

### July

- 4. Independence Day, Trinity III
- 11. Fourth Sunday after Trinity
- 18. Fifth Sunday after Trinity
- 25. St. James, Trinity VI

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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June 20, 1965

of course, if the priest is to take on the parish ministry and desires no further education. But trouble arises when the priest decides to continue and enlarge his education or to go into specialized fields.

The B.D. has been degraded in that many non-accredited Bible colleges give the B.D. in place of the B.A. Because of this the degree is very suspect in academic circles. Our seminaries may well plead that their degree is "different," that it is worth something, but the academic world does not care enough to make the investigation and the distinction. Our B.D. is classed with the rest.

My own experience is a case in point. A good degree from a good seminary (Seabury-Western) simply was not accepted as graduate work toward the doctor's degree. As a bachelor's degree it was considered an undergraduate degree. Fortunately for me, the S.T.M. from the same seminary was accepted. In other words, three years of graduate work went down the drain and were entirely lost as credits toward the doctorate.

Many other men who held the B.D. degree from recognized and accredited institutions of other Churches have had the same experience. Much to their chagrin they have had their hard-won B.D. ignored or discredited, either as worthless, or as an undergraduate degree.

It is my plea that our seminaries seriously consider their position in a day when degrees are becoming so important and when so many of our priests are going on to obtain doctorates in special fields of study. For them the master's degree in theology is a must if their seminary work is not to be lost to them as graduate study.

(Rev.) FRED A. CROFT, Ph.D.  
Director, Hospital Training  
Evansville State Hospital

Evansville, Ind.

## Reverse Prayers

Over the years I have visited the sacristy in many a church, large and small, and noted the printed card, usually framed, under glass, giving the prayers to say while putting on each of the eucharistic vestments. These all have a printer's mistake which has never been corrected as new editions copy the old. Obviously two of the prayers have been reversed. Under the heading "Stole" appears: "Give me again, O Lord, the robe of immortality," etc. And under "The Chasuble": "O Lord, who hast said, My yoke is easy, and My burden is light, grant that I may so bear it as to attain Thy grace."

Universally the stole is called the yoke of Christ, and the chasuble the robe of immortality. Clearly the two bits of type were reversed by some make-up man years ago, and nobody has taken the trouble to call attention to it. I have even seen the mistake copied in large and beautiful illumination in the vesting room of a cathedral.

There is one other error, I believe: The maniple and its prayer is printed above the stole, although I believe most priests put on the stole and fasten it with the girdle, before taking the maniple.

I wonder how many priests say these prayers as they vest, or if they do, how many use the correct two prayers.

(Rev.) VICTOR HOAG  
Retired

Maitland, Fla.

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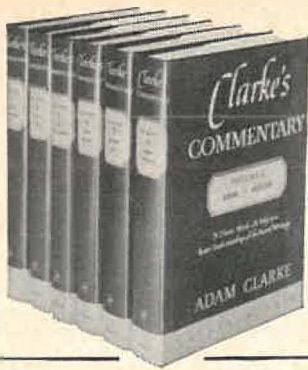
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*Church Fund Raising*, by George W. Harrison;

*Church Purchasing Procedures*, edited by Julian Feldman.

Other volumes in preparation are:

*Insurance for the Church*, by John C. Bramer, Jr.;

*Church Public Relations*, by Ole S. Johnson;

*Acquiring and Developing Church Real Estate*, by Joseph Stiles;

*Maintaining and Using Church Property*, by Allen W. Graves;

*Church Office Management*, by Arthur L. Walker;

*Your Church Secretary*, edited by Allen W. Graves.

In this series, Clyde W. Humphrey, general editor, who is director of the American University Center for Church Business Management in Washington, D. C., has had three primary objectives: (1) to help clergy and laity develop additional competence for effective stewardship of church business responsibilities, (2) to provide stimulation and practical suggestions for professional career employment of business managers of churches and related non-profit organizations, and (3) to make available an educational basis for strengthening the role of pastors as chief administrators of individual churches.

As editors of the individual volumes, Mr. Humphrey has selected men of competence with wide knowledge both of church procedures and of their individual fields. They have written simply and sincerely and primarily for those who have had little experience in church business management.

In the editor's introduction, Mr. Humphrey says, "These books represent the most comprehensive publishing project ever completed in the field of church business management." This also represents the greatest weakness in the series and in the individual volumes. The com-

plex business machinery needed for a General Motors would so involve the corner hardware store that there would be little time left for the principal purpose of the establishment. So it is in the church. The management procedures needed for a large city church would not be necessary or even desirable for the smaller places where leadership is largely voluntary and where activities are so closely knit that communication is almost automatic.

Anyone who expects to find in the Church Business Management series a blueprint of step-by-step procedures which can be used in their entirety will be disappointed. In each volume, however, there are statements of sound basic principles and good record forms which can be used with adaptations by almost any church. In several of the volumes, such as *Church Budget Development* and *Church Fund Raising*, there are a few instances where the author's views conflict with certain denominational policies but these do not materially detract from the soundness of the author's views. There are some clergymen who might object to a special volume devoted to *Personal Finance for Clergymen*, particularly when there are only a few paragraphs in the book dealing specifically with clergy problems, and since almost all the recommendations could just as well apply to other low- and middle-income families in the parish.

The whole series makes a strong case for the value of good records, careful planning, and advance organization but because of the wide variations of size and facilities it cannot offer very specific guide lines for any one church.

ROBERT D. JORDAN

### Picking up the Fragments

**The Healing of Persons.** By Paul Tournier. Harper & Row. Pp. xx, 300. \$4.95.

As far as the American reading public is concerned, Dr. Paul Tournier, like the magician Merlin in the stage play, *Camelot*, does not age—he youths! *The Healing of Persons*, the latest of Dr. Tournier's many books to be translated into English, is the first book he wrote, completed just before the second world war. It is the book upon which his fame principally rests in Europe.

In a preface to American readers, Dr. Tournier says that, although much in the book seems oversimplified in retrospect, it is still his favorite. Because authors usually refine their ideas rather than discover totally new ones as they mature, readers of Dr. Tournier's other books will find nothing startlingly new in *The Healing of Persons*. Since, however, Dr. Tournier's insights into human life are so fundamental, they need to be driven home rather than abstractly recognized;

*Continued on page 29*





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# The Living Church

June 20, 1965  
First Sunday after Trinity

For 86 Years:  
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and the Thought of the Episcopal Church.

## CANADA

### Union Possible

After more than 20 years of exploratory conversations between the Anglican Church of Canada and the United Church of Canada on the possibility of union, the negotiating committees of the two Churches have produced an agreed statement on the essential elements of faith and order and on the main principles which should govern the union of the Churches.

A report of the Committees of Ten of both Churches, drawn up at the end of March, was unanimously endorsed by the Anglican Church of Canada's Christian Unity Committee on May 14th, and commended to consideration of the General Synod on August 26th.

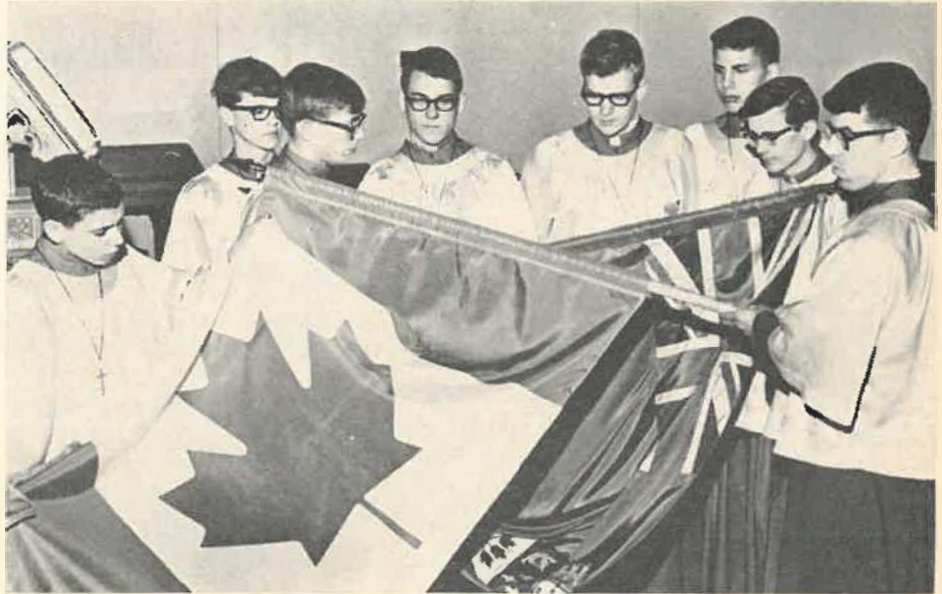
The United Church's Committee on Union has given almost unanimous approval to the report and the Executive of the General Council has received it, authorized publication for study by the Church before presentation to the General Council, which will meet in Waterloo, Ont., in September, 1966.

It is proposed that if the principles are adopted by the General Synod and the General Council, the Churches should enter into a solemn and formal commitment and proceed immediately to prepare concrete and detailed plans for organizational union. A general commission, 20 persons from each Church, would be established to oversee this work.

United Church representatives agreed, according to RNS, that "because the episcopacy was accepted from early times and is still accepted by the greater part of Christendom, it should be continued and effectively maintained in some constitutional form. We are, therefore, agreed in accepting the three-fold ministry of bishops, presbyters, and deacons in some constitutional form and with the same freedom of interpretation that is now permitted within the Anglican Church."

They made it clear that bishops in the new Church would, however, be simply one element in an organization in which councils and congregations also would have their parts to play. They agreed that, while the bishop should be the principal minister of ordination, presbyters should be associated with him.

The report said, "As in conciliar systems, care has been taken to insure that



Acolytes of St. George's Church, Bismarck, N. D., inspect the old Canadian flag and the newly-designated one secured by the Rt. Rev. John Anderson, Bishop of Red River, in Winnipeg. The new flag has been carried in procession in the church since March 28th. The rector, the Rev. A. E. Smith, was educated in Canada.

neither the representatives of the ministry, nor the representatives of the laity should be able to overrule the other, so we agree that in a General Synod or Council, provision must be made that in decisions concerning faith and order, the bishops, the presbyters and deacons, and the laity shall be allowed to vote separately and that the agreement of each of the three voting separately must be secured."

"We agree that orderly transmission of authority in ordination is a normal part of the means by which the Church is kept from generation to generation," the report said. "Some of us believe an unbroken succession of episcopal ordination from the Apostles is a necessary guarantee of valid ministry. Others of us, holding that there is no distinction in Scripture between the offices of bishop and presbyter, believe that the continuance of a succession of presbyterial ordination is sufficient. . . . But we are all agreed that in a united Church there must be a ministry accepted and acknowledged by all."

In its discussion of sacraments, the report mentioned two as essential—Baptism and Holy Communion. Baptism of infants

is accepted and Communion is described as the supreme act of worship.

"In the Holy Communion," according to the report, "Christ is the minister and high priest; it is the Lord's Table and the Lord's Supper and ours only because it is His. In it, the Church continues a perpetual memory of Christ's precious death, and He is present in anticipation and foretaste of His coming again and of the heavenly banquet in the Kingdom of God."

It added that in the Eucharist, the faithful receive and partake "spiritually" of the Body and Blood of Christ.

In addition to Baptism and Holy Communion, the report also recognized as "sacramental rites and means of grace," Confirmation, Absolution, Holy Matrimony, Ordination, and Anointing of the Sick.

Of the general principles of the organizational union, it said: "We are united in our intention to bring into being, not a merger of two existing ecclesiastical bodies, but rather a new embodiment of the One Church of God."

For the act of union, the 20 leaders recommended clear recognition to the authority and efficacy God has granted to the uniting Churches and their ministries. "We shall . . . place our ministries in His hands without question, so that He may overcome what is inadequate and supply what is needed by us through the affirmations of faith and prayer and



through the laying on of hands."

Some observers said the report leaves the question of about 40 women ministers of the United Church "up in the air."

The report said that all existing bishops shall be recognized in the united Church by an act authorizing their ministry within it. New bishops elected shall be consecrated "with the widest possible authority secured through consecrators from both Episcopal and Reformed Churches."

The 20 leaders agreed the office of elder should have a distinctive place among the laity. A doctrinal commission was recommended to give careful study to the office and work of deacons, deaconesses, elders, church wardens, and stewards.

A conciliar form of government was endorsed for the new Church, whose governing bodies would be called the congregation, the parish session, the diocesan synod, the provincial (regional) assembly, and the general council.

At the press conference, the two committees said they hope the new Church would be recognized by the See of Canterbury. It was equally important, they said, that the new Church be accepted also by its forebears—the International Congregational Council, the World Methodist Council, and the World Alliance of Reformed Churches.

If the new Church comes into being it would have a constituency of some 6,000,000 persons, based on 1961 statistics. It would not be Canada's largest religious body, since there are more than 8,000,000 Roman Catholics.

Spokesmen for the union plan said organic union was possible by 1970 if the General Synod (Anglican) and the General Council (United Church) concurred over the next two years.

Instead of their monthly meeting, the women of St. Thomas' Church, Plymouth, Ind., went on a pilgrimage accompanied by their priest, the Rev. William C. R. Sheridan. The group of 28 women left by chartered bus May 6th and visited Nashotah House, Nashotah, Wis., and the shrine of James DeKoven and the retreat house and conference center which bear his name, in Racine, Wis.

## EDUCATION

### Dr. Cully Elected Dean

The Rev. Dr. Kendig Brubaker Cully has been elected dean of the Biblical Seminary in New York, the Rev. Dr. Robert L. Stamper, president of the seminary, announced.

Dr. Cully, an Episcopal priest, joined the New York seminary faculty in September, 1964, after teaching for 10 years at Seabury-Western Theological Seminary, Evanston, Ill., where he had been professor of religious education. He also was director of the master of arts program in Christian education, which he had instituted there. He previously has been a visiting professor in Union Theological Seminary at New York, Yale University Divinity School, Lutheran School of Theology at Chicago, Pacific School of Religion, and the University of Pittsburgh.

Dr. Cully has written several books, including *The Teaching Church, Sacraments: A Language of Faith*, and *The Search for a Christian Education: Since 1940*, to be published late this summer by the Westminster Press. He is married and holds degrees from American International College, Hartford Theological Seminary, and Seabury-Western.

## RHODE ISLAND

### Memorial of Protest

Recent interpretation of the revised Canon on deaconesses by the Rt. Rev. James A. Pike, Bishop of California, to mean that a deaconess is a member of the diaconate have prompted delegates to the convention of the Rhode Island diocese to protest to the House of Bishops [L.C., April 25th].

Meeting in the Cathedral of St. John, Providence, R. I., on May 7th and 8th, the convention decided to send a memorial to the House of Bishops for its meeting September 7th to 10th at Glacier National Park in Montana. The memorial said, in part:

Resolved (1) that this convention reaffirms the traditional position of the Anglican Com-

munion that the order of deaconesses "is for women the one and only Order of ministry to be recommended for recognition by our branch of the Catholic Church" as "distinct from and complementary to the historic Orders of the Church" [Lambeth 1930, pp. 177, 178];

(2) that this convention records its gratitude to the Bishop of Rhode Island for the forthright stand he has taken in this important matter;

(3) that this convention respectfully petitions the House of Bishops that no change be made in the traditional status or functions of deaconesses in the Church.

[Bishop Pike, interpreting the Canon to mean that Deaconess Phyllis Edwards, as a member of the order of deacons, could administer the Communion, authorized her to do this in the absence of the rector from the Church of the Holy Spirit, Salinas, Calif. He also said he planned to "order her to the diaconate," using the English form provided for the making of deaconesses, but decided to postpone the service until after the meeting of the House of Bishops, where the bishop said he would ask for an "interpretative opinion."]

The Rt. Rev. John Seville Higgins, Bishop of Rhode Island, protested Bishop Pike's action and said: "There is no excuse for this sort of irresponsible and unilateral action by a bishop of the Church." He then predicted the issue would cause "a tremendous explosion" in the House of Bishops when it is debated there.

## NEW MEXICO AND SOUTHWEST TEXAS

### Smaller "No" this Time

Women will continue to be barred from service as convention delegates in the diocese of New Mexico and Southwest Texas. A proposal to change the diocese's constitution to authorize women delegates was defeated at the annual convention May 4th to 6th in the Church of the Holy Faith, Santa Fe, N. M.

The Rt. Rev. Charles J. Kinsolving III, the diocesan, said similar proposals had been defeated several times previously, but that the amendment lost by a closer





margin this time than during previous conventions. He said that nearly two-thirds of more than 100 Episcopal dioceses in this country permit women to attend diocesan conventions as delegates.

Bishop Kinsolving also told the delegates: "The proper business of the Church is not limited to prayer and ceremonial and pious exhortation." It is one of the Church's tasks to help oppressed minorities find freedom and justice, even though some state laws have to be overturned in the process, he said.

In other action, the convention:

- ✓ Decided to build a dispensary in the Philippines as a MRI project.
- ✓ Adopted a directive to the department of Christian education to draw up a job description for a director in the diocese.
- ✓ Decided to enter into joint ownership of the Seminary of the Southwest in Austin, Texas.
- ✓ Adopted a budget of \$291,000.

## THE COVER

### Onion Domes and Chandeliers

by LOIS BALCOM

"It was really a thoroughly professional event, put on by amateurs," was the comment of the Rev. Canon William J. Chase, assistant minister at St. James' Church, New York City, as he finished dismantling the conspicuously successful icon exhibition and sale put on by the parish from May 9th to 23d [L.C., May 9th]. Two years of work and two European summer vacations had been dedicated to the cause. Surpassing even the most ambitious hopes, this exhibit, pre-

sented in the very heart of the art gallery district of one of the world art capitals, drew more than 6,000 visitors and sold 140 of the 228 icons on display. It cleared well over \$5,000 for its beneficiaries, the Russian Orthodox Cathedral of St. Alexander Nevsky and the Russian Orthodox Seminary of St. Sergius, both of Paris.

But attendance and funds raised were not the only measure of the project's success. As witness to the symbolic importance of the icon in worship, as an esthetic treat for lovers of an old and increasingly rare art form, and as an education in one of the venerated traditions of another Church, this seventh biennial art show fulfilled a broad purpose.

The icons themselves, dating from the 13th century to 1964 and gathered from Munich, Lucerne, Zurich, London, Paris, Nice, Cannes, Geneva, and Montreal, are believed to have offered the most extensive single exhibition ever held in this country—and not one of the entries had previously been shown here. A 40-page illustrated catalogue included such articles as "Icons for Believers," by the late Sergius Bulgakov, renowned Russian Orthodox theologian, which was reprinted by courtesy of Morehouse-Barlow, Inc., from an out-of-print course, and "Icons for Collectors," by Ilas Neufert of Munich, Europe's leading dealer in icons, who also sent no less than 60 to the exhibition. Canon Chase observed that many people returned for subsequent visits after reading the catalogue. There were also five kinds of books offered for sale, two of which sold out, ranging from a UNESCO paperback on icons to a \$50 work on *The Orthodox Church*.

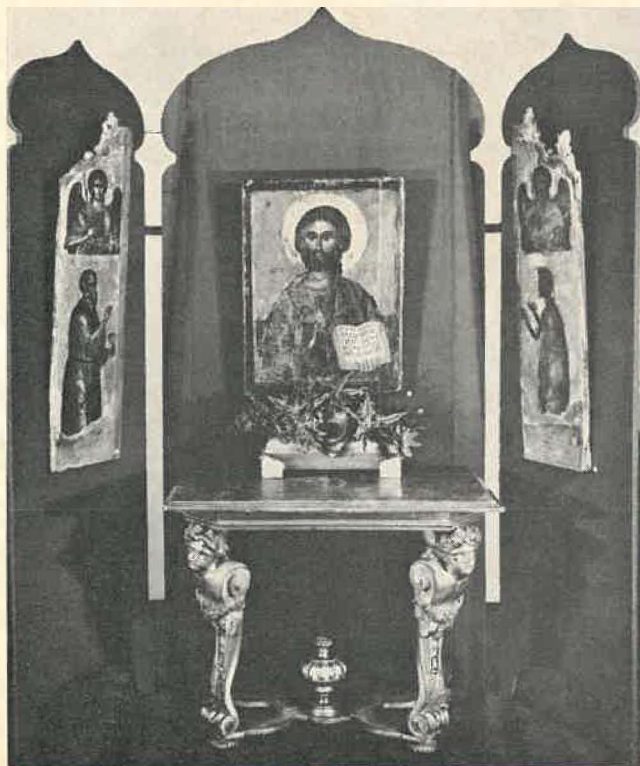
Parishioners of St. James' received a small preview of the exhibition in their

1964 parish Christmas card, which depicted an icon; reproduction from one of those purchased by a parishioner on this occasion will be used for the 1965 card. A calendar with 12 icon illustrations was made up for poster display in schools, churches, and shops.

At two services on the opening day of the exhibition, the Rev. John Meyendorff of St. Vladimir's Orthodox Theological Seminary in Crestwood, N. Y., and also professor of Byzantine Art at Harvard's Dumbarton Oaks Institute in Washington, preached on the religious meaning of icons to the Orthodox.

Many Roman Catholic and Orthodox clergymen and Jewish rabbis were among the viewers, as well as a great many students of fine arts and interior decorating. The majority of the purchases were made by regular art patrons. Most of the icons were on consignment from dealers; 32 were commissioned last summer from four contemporary painters. Two were sold at \$7,200 each, and several brought prices exceeding \$1,000. At the other end of the scale, two small ones which had been donated to the exhibition were sold for \$15 apiece. The display itself was breathtakingly beautiful, with the icons hung on crimson-covered, onion-domed triptych panels under specially installed Russian antique and Russian-type crystal chandeliers, the latter lent by St. James' parishioners, Mr. and Mrs. Albert J. Nesle, of Nesle, Inc. (Since borrowed antique chandeliers contributed more "decayed elegance" than light, viewers were given individual electric candles with which to inspect the art works.)

Many other talented volunteers, lay and professional, contributed generously to the over-all effort. Impetus and initial financial undergirding for this as for its previous art shows was provided by the Lois Sheldon Russell Fund for Art Education, bequeathed to St. James' by the late J. Townsend Russell. Producer of the exhibit was Canon Chase.



Among icons on display at St. James' Church: (center) "Christus Pantocrator," Greek, 15th-16th century; (left and right) the oldest (14th century) and most expensive (\$24,000) works in St. James' exhibit — a pair of "doors" showing St. Zosimos offering Communion to suppliant, with Archangels at top.

## SPOKANE

### Reconsideration of a Concept

The annual convention of the diocese of Spokane was held April 23d and 24th in the Cathedral of St. John the Evangelist, Spokane, Wash. Delegates adopted a budget of \$184,400, compared with \$168,000 for 1964.

Bishop Hubbard of Spokane called for a reconsideration of the prevalent concept that the Church exists to serve its own members, and that their primary responsibility is the support of local parishes.

"We must . . . begin to think and act in terms of who Christ is, what He demands of us in this interesting and disturbing generation; then we will begin to understand the mission of the Church more clearly," Bishop Hubbard said.



# AROUND THE CHURCH

The **Associated Church Press**, at its annual meeting held recently in Ottawa, Ont., accepted 10 new members, one of which is **Church Life**, monthly magazine of the diocese of Ohio with a circulation of 30,000. The 10 new members of the Associated Church Press bring the aggregate circulation of its 168 members to 19,390,674.

Bishop Heistand of Harrisburg **dedicated the Shippensburg Home for the Aged**, Shippensburg, Pa., on May 15th. The Church-related institution was recently redecorated and a new wing added at a cost of over \$200,000.

The **annual meeting of the Guild of All Souls** was held at St. Andrew's Church, Baltimore, Md., late in April. At the meeting all officers and members of the council were reelected for the coming year.

The Rev. **Harold L. Hutton**, rector of St. Paul's, Syracuse, N. Y. [page 14], has had **honorary degrees** of Doctor of Sacred Theology conferred on him recently by the General Theological Seminary, New York City, and by Syracuse University. The letter from GTS advising him of the honor cited "the honor you have brought to GTS in a great parish and diocese. . . ."

The honorary degree from Syracuse University was presented by Chancellor William P. Tolley. The citation reads: "In 1950 you assumed the rectorship of St. Paul's Church in Syracuse, a parish beset by . . . inroads of urban blight. . . . Your ability and zeal proved more than a match for the problems you faced."

Mr. **Paul C. Baker**, advertising agency vice-president and account supervisor, has resigned his position with the Biddle Co., Bloomington, Ill., to enter **Seabury-Western Theological Seminary**, Evanston, Ill., in September. Mr. Baker joined the Biddle Company in 1953, and was made a vice-president of the company in 1957.

He is a member of St. Philip's Church, Palatine, Ill., and St. Matthew's Church, Bloomington. He has served twice as a deputy to General Convention and has been a provincial synod delegate. Mr. Baker, a chapter director of the Brotherhood of St. Andrew, summed up his decision to enter the ministry by saying: "After some 25 years of trying to be an effective witness for Christ in His Church as an active layman and in society as a Christian businessman, I have come to the conclusion that I can do better as a priest."

## MARYLAND

### After Yes, No

The diocese of Maryland held its convention May 18th and 19th in Emmanuel Church, Cumberland, Md. A resolution to increase the number of lay delegates to the diocesan convention was defeated by a vote of 64 to 61.

This vote reversed the action of two earlier conventions which had given tentative approval to this proposal which would have given parishes increased lay presentation, based on communicant strength. In other action, the convention:

- ✓ Referred to the committee on the Church Pension Fund a motion to memorialize the 62d General Convention to lower the retirement age for clergy to 65. Further study was advised.

- ✓ Also referred to a committee for study a resolution to change the days of the diocesan convention to Friday and Saturday.

- ✓ Unanimously passed a resolution requesting and urging that the clergy and laity recall to their fellow Churchmen "their individual Christian responsibility actively and with zeal to promote the cause of interracial understanding and acceptance by witnessing through speaking, writing, and any other form of action which may in good conscience be employed."

- ✓ Supported the principle of "open occu-



The Rev. George H. Tavard received the honorary Doctor of Sacred Theology degree at commencement exercises of Kenyon College, Gambier, Ohio, on May 30th. The Roman Catholic theologian of Mount Mercy College, Pittsburgh, is pictured as he receives his hood from the Rev. Roderic Pierce, professor at Bexley Hall, Kenyon's divinity school. Fr. Tavard was cited as a distinguished representative of some of the best aspects of contemporary Catholic and ecumenical thought. He was quoted as saying, "I don't think there is any question about the validity of Baptism for the major Protestant Churches" [L.C., May 2d].

pancy" in housing matters, urging Churchmen, when the opportunity arises, to support by every means "the right of men to live in any neighborhood of their choosing, regardless of their color or ethnic origin."

- ✓ Adopted a budget of \$687,433 and unanimously endorsed the proposed diocesan program for 1966.

Addressing the delegates, the Rt. Rev. Harry Lee Doll challenged them to "more daring and risky ways" to meet the problems raised by today's urban culture.

## BETHLEHEM

### Half Outside

Delegates to the annual convention of the diocese of Bethlehem, meeting May 7th and 8th in Grace Church, Kingston, Pa., adopted a missionary budget of \$232,972. Half of this amount will be used in the diocese; the other half will go for Church work outside the diocese.

The diocese is sponsoring construction of a 19-story apartment building for elderly persons of modest income, in Allentown, Pa. The convention approved a resolution calling upon churches in the diocese to undertake a program of self-study, evaluation, and long-range planning covering a period of not less than 10 years. The convention also:

- ✓ Approved a change in the canons to provide a minimum salary of \$4,800 plus a car and utility allowances for a parish priest;

- ✓ Approved a resolution calling upon realtors and individuals to exercise their moral responsibility conscientiously, making every effort to support fair housing practices;

- ✓ Opposed a bill in the Pennsylvania House of Representatives which would legalize bingo or lotteries for organized charities, churches, or fire companies.

- ✓ Urged the General Convention and the House of Bishops to adopt specific regulations for the commissioning of deaconesses and opposing the ordaining of women.

## HARRISBURG

### Bishop to Retire

In his address to the annual convention of the Harrisburg diocese held May 25th and 26th in St. Stephen's Cathedral, Harrisburg, Pa., the Rt. Rev. John Thomas Heistand, Bishop of Harrisburg, announced his retirement effective October 1st, 1966. He also urged every parish and mission to consider thoroughly a recent study of the diocese made by the Executive Council team from New York.

Admitted as self-supporting parishes were: St. Andrew's Church, Lewisburg, Pa., and All Saints' Church, Hanover, Pa.

The convention:

- ✓ Passed a resolution that the diocese memorialize the House of Bishops not to start ordaining women.

- ✓ Heartily endorsed the principles of Mutual Responsibility and Interdependence





St. Louis Review

At Grace Hill Settlement House, Sister Rose Leo (above) drills two pupils in arithmetic and Sister Joan Thomas (right) gets a ready response from one of her students.

in the Body of Christ and accepted responsibility in Zambia, diocese of Northern Rhodesia, for:

(1) A stewardship director for a three-year term, including \$1,680 for a car, as a capital investment, and, for support, \$3,640 in 1965, \$3,300 in 1966, and \$3,080 in 1967.

(2) A new staff member for St. Mark's School, Mapanza, \$1,400 per year 1965-67.

✓ Passed a resolution commending that the governor of Pennsylvania increase the number of case workers in the department of public welfare, and increase public welfare assistance to the needy.

✓ Passed a resolution stating that the diocese of Harrisburg would continue to support governmental and other efforts to end racial discrimination throughout the United States.

✓ Called for the provision of adequate community resources for family planning through the educational facilities made available by the state.

✓ Authorized some type of major medical insurance plan for all active clergy of the diocese.

✓ Adopted a budget of \$265,860.59.

## ECUMENICAL

### To Keep in Step

Grace Hill House, which has carried on settlement work on St. Louis' near north side for nearly 60 years, becomes more and more ecumenical all the time. Latest additions to the work come as contributions of a number of Roman Catholic nuns, junior Sisters of St. Joseph. The sisters operate a college for women in St. Louis, Fontbonne College, and they are joined in their work of teaching in



St. Louis Review

a tutorial program at Grace Hill House by a number of their college students.

Grace Hill House has been under the sponsorship of the Episcopal Church since its inception in the early 1900's. More recently it has opened its board membership to a number of United Presbyterians. Its director, Mr. George Eberle, is a Missouri Synod Lutheran, and during the current school year several girls from Valparaiso University, also Missouri Synod Lutheran, have joined the staff as volunteers in order to gain experience in organized social work.

The Sisters of St. Joseph joined the staff on a Saturday basis in March. Five sisters were in the first group. Since March, four more have joined the group that assembles each Saturday morning.

The program offered by the sisters is primarily one of tutoring grade-school pupils in skills of reading, arithmetic, and

simple science. At first they taught in rooms provided by the agency. Lately they have been going into homes of the children, where in cooperation with the parents they tutor each child, "not" as one sister said, "to keep them ahead of their class, but just to keep them in step with the others." Each parent was asked to consent to having the child taught by a religious. There were no dissenters.

One sister, when asked for her comment, said, "I was happy to come down here, and now that I'm here, it's a perfect way to spend Saturday morning." Another said she felt the sisters to be benefiting from the program, "but," she said, "I understand that Grace Hill is happy with it too. And that's what's most important."

## NORTH DAKOTA

### Triple Responsibility

The Rt. Rev. George Masuda, newly elected Bishop of North Dakota, presided for the first time at the convocation held at Grace Church, Jamestown, N. D., May 14th and 15th. In his message to convocation delegates, he emphasized three things: responsible stewardship, responsible relationships, and responsible interdependence.

Speaking of stewardship the bishop said that "despite our sparse population—we can not plead poverty. The Episcopal Church in North Dakota can and must assume more and more self-support and at the same time increase our missionary giving. We cannot be satisfied with just holding the line."

On responsible relationships, he said, "There must be no feeling of competition between those in the western part of the state and those in the east; between the large parishes and the small; between the Indian and non-Indian." And speaking of community relationships, "my reply to those who state that the Church should stick to spiritual matters must be that politics and economics and social rights are spiritual matters."

Regarding responsible interdependence, Bishop Masuda explained "Mutual Responsibility and Interdependence in the Body of Christ." He proposed that North Dakota's action be based on words from the Anglican Congress in Toronto—that in obedience to mission, in each church, there should be a study of its structures, of its theology of mission, and its priorities in decision. In line with those thoughts he announced appointment of an MRI commission of seven clergymen, seven laymen, and seven laywomen to reexamine the entire structure of the district of North Dakota, study its theology of mission, and consider a "companion relationship" with the diocese of Western Massachusetts.

Later, during convocation, Bishop Masuda explained informal conversations

*Continued on page 31*



# Does the kitchen serve the church?

—or—

## DOES THE CHURCH SERVE THE KITCHEN?

by Josephine Ligon

Several years ago, before we remodeled our kitchen, an out-of-town visitor commented on our friendly church dinners. "You're all so close-knit, and your dining room is so intimate."

We laughed. It certainly was—just as intimate and close-knit as a bunch of stitches in a sweater. If one diner picked up his fork it jostled the entire assemblage, and you all sort of unraveled while he took his bite.

"No," she said, "I mean it. We have a new kitchen with all the latest equipment, and yet we lack the Christian spirit you

have here. Before we remodeled we were interested in human beings and fellowship. Now we're dealing in new equipment and material-ship. You might not believe it, but there are people in our church who can't afford to attend the dinners at the church unless they help serve."

Well, we didn't believe her, so we went out and solicited money, and built a whole new addition, complete with fireplace, large dining room, three or four Sunday school rooms, a rector's study, and a stainless steel kitchen. The only

thing we never considered was the spiritual overhead.

Suddenly we were equipped to handle larger crowds than any other edifice in town. We were serving all sorts of dinners: church dinners, school dinners, business dinners, civic dinners, hunter's stews—just name it. If we could make money at it we were, and are, doing it.

A short time ago, a local parishioner who had worked hard both in the kitchen and in the spiritual part of the church died suddenly one morning. That evening there was to be a family-night supper and a variety show program, complete with jokes, and jazz by a cast of the high-school students.

I was on the planning committee for these church-night dinners, so when I heard of her death I immediately went to the church with the idea that the supper should go on, with a prayer in her memory, and that the remainder would, of course, be cancelled. I walked in the door and heard the variety show music screaming through the halls. Supposing I were a member of the deceased family? It bothered me, and I was only a friend.

I saw someone in the hall as I approached the rector's study. "We've got to cancel this," I said.

"But the speaker's been engaged," I was told, "and the tickets have been sold."

I knew there was to be no speaker that evening. "What speaker?" I asked.

"The speaker for the football banquet," she said.

I looked at her in amazement, and she went on. Apparently, the family night with its jazz program wasn't the worst part. The day the family had picked for the funeral, and the luncheon for the

RNS



I've heard it  
mentioned that  
it might be wise  
to hire a staff.

*Continued on page 30*



**How one  
parish  
ministers to**



The author at work in the center.

**Other**

# **People's Problems**

by the Rev. Hugh E. Replogle

Assistant, St. Paul's Church, Syracuse, N. Y.

**O**n the sidewalk outside of the Parish House door every Thursday morning stands a sign which reads:



St. Paul's Church, Syracuse, N. Y., is the largest Episcopal church in New York State outside of the New York City-Long Island area. It is an "inner-city" church, a church in a business area where new buildings are replacing old and where the only permanent residents live in hotels. Most members of St. Paul's Parish now live on the outer rim of the city and in the suburbs. Steadily improving arterial highways make it easy for them to get to St. Paul's, especially on Sundays.

There are no evidences of blight from deterioration in nearby areas. It is not a section where juvenile delinquency is a problem. It is not a depressed neighborhood. On the contrary, it is an area of dynamic growth. Steadily increasing numbers of people pass the church daily, but few pass by at night.

There is no cathedral in the diocese of Central New York, though St. Paul's has been used for many years in this capacity. It has housed the election and consecration of bishops, and its influence in the

diocese is a steady one of moderate Churchmanship and ecumenical liberalism. Over the years it has been able to withstand the vicissitudes of national economic depressions and changing patterns of city growth and residential withdrawal, though this has not always been easy.

The rector, the Rev. Harold L. Hutton, has completed 15 years in the parish, during which time St. Paul's moved from a precarious position in membership and finances to one of remarkable improvement. With the acquisition of a third clergyman for the staff, the rector planned, supported wholeheartedly by the vestry, to assume a positive spiritual responsibility for others than the members of the parish. Who are the hundreds of people who walk by each day? Are they not among the many who desperately need help of some kind, even in the midst of our well-fed economy and high employment rate?

The first problem was to determine if such a need really existed and whether,



if so, the need was already answered by existing community agencies. Past experience and careful inquiry confirmed that among the passers-by are many who do need various kinds of assistance: assistance not always separate from that offered by community facilities but also intertwined with the spiritual, the economic, and the mental life. Careful thought indicated that St. Paul's should institute what is now called the St. Paul's Episcopal Church Diagnostic Clinic and Pastoral Counselling Center. Experience has proven the wisdom and benefits of this step, and its early successes are heartening proof that the Church has something very valuable to contribute to the community. The manner in which this has been accomplished is in some ways unorthodox, and it may be that some of these unconventional methods will have more significance, in the long run, than the conventional practices of pastoral counselling.

The staff has consisted of the rector, the Rev. Harold L. Hutton; the assistant, myself; and the curate, the Rev. Richard Dunne. Fairly definite guidelines were established, danger of inflexibility was guarded against, and the purpose and scope of the center was kept distinct and thoroughly understood, not only among the clergy staff but by those with whom they came in contact.

It was apparent that the clergy members of the staff should be capable of counselling in spiritual and religious areas but it was counselling that was considered most important, and proselyting was not a major consideration.

It was agreed that the clergy were not "do-it-yourself" psychiatrists, psychologists, or social workers, and that, while their experience and training had probably fitted them to recognize the need of the specialist, they were *not* competent to deal with such things as mental illness, physical illness or legal and marital problems. It was in this spirit of humility that the next step was taken.

To avoid misunderstandings and to enlist every possible help, the director called last summer on the directors of city, county, and state agencies and nearby private organizations. He explained in detail the plan and purpose of the center, and emphasized that the clergy staff had no idea of supplanting present facilities, but only intended to serve, outside the strictly spiritual, as what might be called a screening group for people in need of help. The center would aim to be a diagnostic clinic for those in trouble, but not a treatment center, except for the spiritually needy.

The reception given by the professional group to this activity at St. Paul's was cordial and encouraging, and offers of help and full coöperation were made. Though no agency head was asked officially to endorse the Diagnostic Clinic and Pastoral Counselling Center, they were

asked for suggestions, and the response was wonderful.

Informal arrangements were made to refer visitors to the established agencies indicated. The staff of the center was encouraged and reassured to know that such referrals would be given quick action when needed.

Dr. Abraham L. Halpern, commissioner of the department of mental health, Onondaga County, briefed the center staff in private seminars, and not only acquainted them with the facilities for treatment of mental problems, but also answered questions relative to special cases. He volunteered to give immediate assistance for any case the staff thought might require emergency action, such as a possible suicide. The fact that immediate steps can be taken under such a situation has provided a strong "back-up" to the staff.

Dr. Lionel C. Lane, executive director of the Child and Family Service of Syracuse and Onondaga County, Inc., when told of the purpose of the counselling center, gave a complete briefing of the history, scope, and activities of his group. Of particular help was his analysis of the changing pattern of child and family problems, as well as the most effective present therapy. Data was supplied about

adoption, marital counselling, psychiatric assistance, Travelers' Aid, and counselling unwed mothers and fathers.

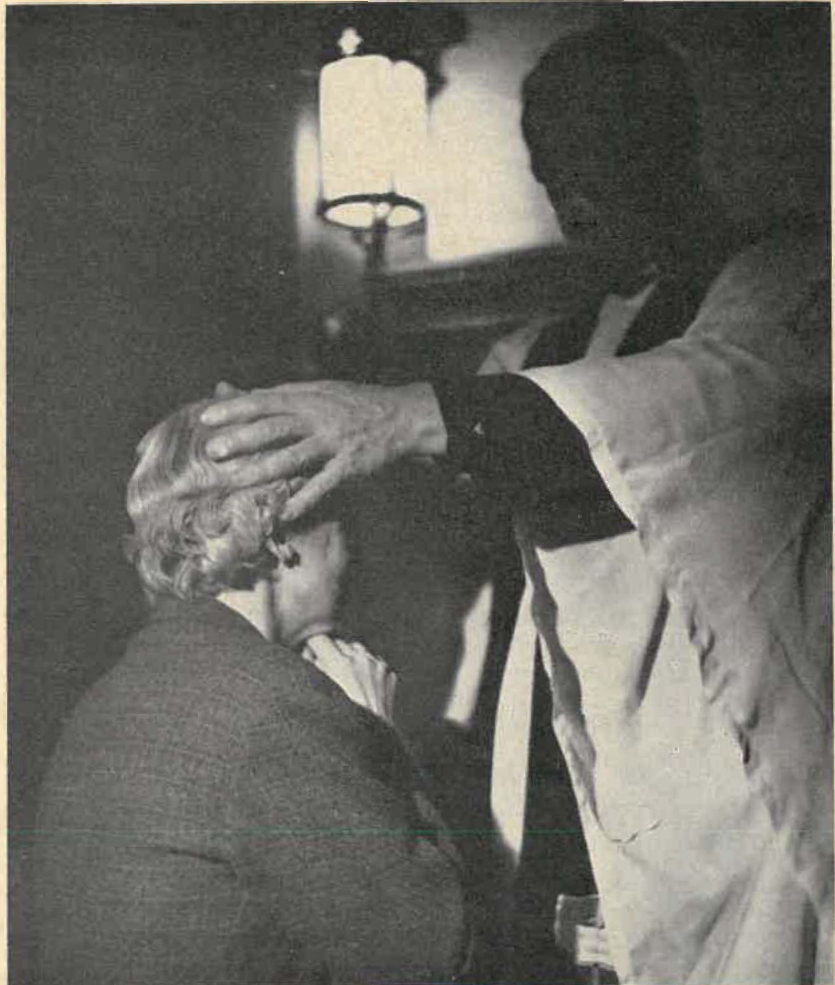
Similar briefing was given the staff by Mr. Robert Alexander, executive director of the Onondaga council on alcoholism, and Mrs. Molly F. Levy, director of health information and referral service of the Syracuse health department. All of the agency heads consulted were wholeheartedly helpful in assisting the center to get started. All agencies interviewed also requested unofficial arrangements to permit them to refer people to the center, when they thought that the center could be helpful.

It was with the concept of Christian service within the scope of competence of the clergy staff and with the best wishes of all those consulted that the Diagnostic Clinic and Pastoral Counselling Center was opened.

Technically, a final conclusion about such an activity is not possible until it is ended. But the indications seem so strong and the trend so definite that the staff is willing to risk criticism by expressing opinions now, in order to pass on the benefits experienced from this undertaking even in its early stage. We believe that it is better to report about what has

*Continued on page 36*

**Fr. Hutton administers the laying on of hands.**







# Water into Wine

*A Wedding Sermon*

by the Rev. Lane Denson

Director and chaplain, the Autry House  
College work center, the diocese of Texas  
Houston, Texas

*This was originally preached as a sermon at a wedding in St. Matthew's Church, Houston, Texas, last year. The author claims a debt to Dietrich Bonhoeffer for having preached far more profoundly at a similar feast during the dark years of a World War II prison and thus enabled both the courage to undertake such a task and an occasional, uncredited idea.*

I do not know who was responsible for the guest list to a certain wedding in the Galilean town of Cana during the fourth decade, A.D., but I shall be forever grateful for the thoughtfulness which included one Jesus BarJoseph in the festivities. For it was at this wedding—according to St. John—that Jesus gave the first of His signs: the turning of water into wine.

I am not only grateful that our Lord put His own kind of "Good Housekeeping Seal of Approval" upon the proper use and place of the rich and festive beverage. And I am not only grateful that He gave the finest of wines to a crowd already some distance along the way into the post-wedding "happy hour," at a time when, as the Evangelist notes, most hosts bring out the less expensive stuff. And I am not only grateful that He used wine instead of grape juice—a point which we Anglicans never seem to tire of noting.

For it was an infinitely more gracious act, and cause for much deeper gratitude, that through this mysterious sign—done in the midst of wedding festivity—our Lord gave us forever a symbol of the rich miracle of marriage and of its transforming power in the lives of human beings!

By this gift we, too—though centuries removed from the Galilean event—can be guests at a similar feast in the presence of this same Lord, and witnesses once again to the changing of water into wine! For it is a miracle of the same cloth that from the mystery of the love of this man and this woman who would now marry God creates something which did not exist before—the holy estate of matrimony. It is a miracle of the same cloth

that by their faith and God's willing, their lives are now brought into that profound personal order whereby "they are no more twain, but one. . . ."

From the very beginning, God made it known that "it is not good that . . . man should be alone. . . ." Although this should never be understood to mean that marriage is God's only way of solving man's loneliness, nor should it be read to imply that men should never experience the deep joy of solitude, it is not for naught that the biblical accounting of God and man is ripe with the metaphor of marriage. God and Israel. Christ and His Church. These—and more—are constantly drawn as parallel to what we know as the richest of potentials for personal relation: the holy estate called matrimony.

These two persons, by the vocation of their love, now understand themselves to be called into such an estate. And we, by our love for them, are equally called to stand witness to their profession. To be sure, it is their wedding, their feast, but we are their guests. Much is required of them. But much is also required of us.

This congregation stands as those who witness.

We might say, as has been said by some at other events, "There, but for the grace of God, go I!" And some here, no doubt, will. Yet, again, we might take such an opportunity as this to say once more our own vows to each other, to pledge again our own faith and fidelity, renewing what was done in time past. As witnesses, we might turn our backs. Such is certainly the vogue in this age of the bystander! Yet, as witnesses, we might sharpen our senses that we may record every moment,

of this event with these who make this entrance into the holy estate.

But our witness goes far beyond that which is personal.

The civil authority of this state is present here in our witnessing. I have in my possession a marriage license which—by some strange quirk of the merging of state and Church—I will soon sign as a civil officer. Further, we all have our citizenship, and as we stand for these vows here made, we make present the body politic in this ceremony. We will be remiss in our citizenship if we do not recall at this time how fragile has become the civil estate of matrimony. Hardly a one of us does not know personally of several marital tragedies, events which make the divorce columns more than mere statistics.

Our witnessing, then, is not only to observe, but to go, and to tell, and to work for whatever we can to increase the order and concern of the state for this increasingly precarious relationship.

But the Church is also present here in our witnessing. I am your officer who will solemnize these vows and through whom Christ Himself will bless and transform them. We are all members in this same transforming Christ. And we will be remiss in our Churchmanship if we do not recall how lightly we often take this service.

We will be sorely remiss if we do not open ourselves as our Lord's agents of listening to our married neighbors—hearing them, offering our ministry of reconciliation to them, supporting our clergy in their counselling of them, and proclaiming that we have here witnessed Christ's presence in a marriage—changing



the mere water of existence into the rich wine of life!

This much, at least, is required of us.

But much is also required of these two who would now become one. It is to them, also, that we must now witness:

You have each been asked if you would have, love, strengthen, honor each other, if you would keep yourselves one for the other. And you have answered not only in the simple affirmative, but in the complexity of profound commitment. The sense of your answer is far more than "I do," for you have answered "I will"—implying both an act of this moment and a continuing act for all your earthly time together. You have declared yourselves, knowing full well all the doubts and suspicions with which a lifelong partnership between two persons is faced. You know, as do we, that every wedding is a thing of great joy—joy that we human beings can do such things, that we can take our lives in our hands, that we have been given such freedom. It is right that you are proud of a gift of such freedom.

But let there be no question that it is your own very human wills which are at work here and which are celebrating their triumph. This is your choice. This is your course. To say that God has allowed you to be this free is not to say that "marriages are made in Heaven." You, alone, must bear this responsibility. So do not try to take refuge in some false piety. For what you have done, any secular man and woman can also do.

Yet as you take full responsibility for what you now do, so, with equal confidence, you may place it all in the hands of God. For this you are also free. And your choice to make these vows in the midst of Holy Eucharist is clear evidence that you so intend.

A great Christian has said that so to marry, in Christ, is to open ourselves to receive the seal of God's will upon our own. And it is with this seal that the water is turned into wine. It is herein that there is created out of love the blessed estate of holy marrying. Love—freely given, freely received, freely offered—this is what makes the difference. It may not be—indeed, it probably is not evident to any who do not perceive with faith, but it is there. It is this which is God's holy ordinance, His unique ordering of two lives into one, the transformation of mere existence into life—of water into wine.

What was old is now made new. What was tasteless is now made fine bouquet. What was still and silent is now quickened into spirit in the deepest sense. What was two—blurred in the commonality of the billions who populate this earth—is now made one. What was only society is now made community.

Continue what you have well begun. Both you—and we—will grow and rejoice and be blessed as a consequence of it.

# MONDAY

# SCHOOL

## *answer to problems?*

by the Rev. John Parker Coleman

Rector, Redeemer Parish, Washington, D. C.

**T**he struggle to make parish programs of Christian education more effective is almost universal. Here is the record of what one parish has done, presented not as a final solution but as the account of an experience on which others may wish to build.

### Why Make a Change?

Several factors moved us to undertake this venture, but foremost was lack of building space. The church had been founded only three years before; the congregation had stretched itself to borrow money to put up a new church with classroom space; and the banks were reluctant to make additional loans until they had more experience with our ability and determination to repay what we owed. But meanwhile, the size of the average Sunday school class was increasing, and there was no room for subdivisions of grades. Even with a double session on Sunday mornings there still were too many children to handle.

Since a good Sunday school is expected of every parish and since we know that because of increasing numbers alone we were operating at decreasing efficiency, we began to ask ourselves what we were trying to do anyway. Were we doing the best we could with what we had? What really was happening in our classrooms?

Unfortunately, what we saw was not very encouraging. Class enrollment was constantly changing, reflecting in part the movement of population in our area, but also reflecting the feeling on the part of many parents that Sunday school is not very important. Some would register

children, send them to classes for two or three weeks, and then let them drop out. Some would send their children only on the Sundays after the teachers or the rector had sent reminders. Others came only when it was convenient or the weather was good or the family just decided to go to church. In any case, attendance at classes averaged less than 45%. Many excuses were offered, but the fact remained that even though the vestry and other church officials and the parents themselves said that the Sunday school was one of the most if not the most important of all parish activities, and even though we had a staff of dedicated teachers and provided them with the best materials available, our Sunday school was not a very effective institution. It was easy to despair along with the prophets who say that the Sunday school is a dying institution.

And then there were the recent court decisions circumscribing Church activities in public schools, which have aroused people to a new awareness of the weakness of parish programs of education.

In consequence of all these factors, parents in our parish have become more ready to cooperate in experiments to improve the quality of what we offer our children.

### What Was Done?

In 1961 we decided to move our classes for junior-high young people from Sunday morning to Monday afternoon. We chose this particular age group largely because one of the two junior high schools serving this parish is only a block from



the church. High-school students have too many after-school activities (interscholastic sports, etc.) to let us hope to get a majority for our afternoon classes. The six grammar schools in our parish are all some distance from the church, and there are no sidewalks in the neighborhood, meaning that children would have to be driven both ways for such a program.

The junior high schools here close at 3:30 p.m., so we scheduled our classes to begin at 4:00. This allowed half an hour for the majority to walk to church, visit with friends, drink cokes, study if they wished. It also gave plenty of time for those from the more distant school to get to their car-pool centers and be driven to church.

Classes are one hour in length, and are held every Monday that the public schools are open. This means, of course, a Christmas and an Easter vacation, and any extra legal holidays that may be declared. The young people also were expected to be in church every Sunday for some service (and this attendance was checked) so they were not being given vacations from church (something that frequently happens in churches with Sunday morning programs that are disturbed by special events in the festival seasons).

In past years the courses taught on Mondays have been the closely graded Seabury courses for the junior-high grades. For a good part of this year in the eighth grade we have been using the course, "Journey in Faith for Junior High," by Frederick and Barbara Wolf. Superimposed on these courses in the 7th and 8th grades are special disciplines of preparation for Confirmation (in this parish held in mid-May for the 8th grade) which include a good sized list of memory work.

#### What Was Effectuated?

The immediate problem was solved at once: There was ample space for the junior-high classes on Monday and, in

consequence, enough space for the other grades in the two sessions on Sunday mornings.

Second, the class periods were a full hour in length, ten minutes longer than the minimum period recommended by the Seabury curriculum; and the teachers were sure they would get their full teaching time each week.

Third, the young people who came expected serious discussion. The atmosphere is that of the public school classes they have just left and not that one of levity so frequently associated with Sunday school. Assignments of homework are given and it is expected that they will be completed; pupils and parents know this and cooperate.

Fourth, the family service came into its own. No longer was it an "opening exercise" for these children; they chose the time they wanted to attend on Sundays, and participated in the whole service, sermon and all. We have presumed they were ready for this by presenting them for Confirmation; now we were giving them the opportunity.

In spite of gloomy forecasts, enrollment for these grades increased. A very few families gave up the idea of Church school for their junior-high children altogether; a few others did transfer to nearby parishes that maintained a Sunday morning program or one that demanded less of those preparing for Confirmation. But most of the parish families were willing to cooperate with the Monday program, as evidenced by their voluntary organization of car-pools to get their children to and from church.

More children were registered, and there also was a higher average attendance per pupil, increasing from less than 45% to over 85%. Most churches notice a falling-off of attendance for this age group, but we noticed an actual increase.

On the negative side, we must acknowledge that this program is designed for children attending public schools.

Those who attend private schools distant from the church or dismissing at a late hour find it virtually impossible to attend.

Again, on the negative side, except for the clergy (who are freer on Monday afternoons than Sunday mornings) volunteer men teachers are just about ruled out since almost none of them are home from their offices by 4 o'clock. However, women who are reluctant to give up week-end time with their families are more willing to teach on a weekday afternoon; but even for these it does mean a rushed preparation for the evening meal.

#### What Next?

This year we have joined with two neighboring Episcopal churches to form the Episcopal Inter-Parish School, for children in grades 4, 5, and 6. It meets two afternoons a week for 1½-hour sessions, and a modest tuition fee is charged. The staff is professionally trained and experienced, and is paid for its services. The course of studies centers on the religious aspects of problems raised in the country's public-school curriculum, in the arts, in science, and in social studies. Here is a serious attempt to relate the eternal truths of the Gospel to the modern environment, and in a way that is more realistic than the prayers and Bible readings now discarded from public-school life. Judging from the enthusiasm of teachers, pupils, and parents, this venture is a good step in the right direction.

The Inter-Parish School still is in the experimental stage, but is another example of what might be done in the way of an after-school program of Christian education. There are any number of possibilities. We Episcopalians should realize that some members of other Churches and other faiths (particularly the Jews) have been working in this direction for many years, and some of them quite effectively. It is high time more of us took advantage of an opportunity so readily available to us.

Eastern Photo Service



The immediate problem was solved — there was space for the other classes on Sunday.



# THE EPISCOPAL CHURCH BUYER'S GUIDE

A classified list of products and services used in the Church, with the names and addresses of firms and organizations (on pages 21 & 22) follows. Firms using display advertising space in this Parish Administration Number are listed in the classified section in bold face type.

This is a paid listing and the section is so arranged that it can be removed from the issue if desired and kept for reference when you are in the market for Church furnishings and supplies and/or services. When writing to the advertisers in this section please tell them you saw their listing in the Buyer's Guide of THE LIVING CHURCH.

For any product not listed write to the Advertising Manager, The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

**Keep THE LIVING CHURCH BUYER'S GUIDE in your files for ready reference.  
It is your classified index of firms doing business with the Church.**

## Academic Caps & Gowns

Collegiate Cap & Gown Co.  
**J. M. Hall, Inc.**

## Addressing & Duplicating Equipment

Gestetner Duplicator Corp.  
Donald F. Rossin Co., Inc.  
Whittemore Associates, Inc.

## Altars

The Gasparri Studios  
**Louis F. Glasier**  
Hammond Publishing Co.  
**Studios of George L. Payne, Inc.**  
Whittemore Associates, Inc.

## Altar Appointments

Collegiate Cap & Gown Co.  
**R. Geissler, Inc.**  
**Louis F. Glasier**  
Hammond Publishing Co.  
**Morehouse-Barlow Co.**  
Whittemore Associates, Inc.  
**J. Wippell & Co., Ltd.**

## Altar Bread

Whittemore Associates, Inc.

## Altar Candles

**Will & Baumer Candle Co., Inc.**

## Altar Rails

**Louis F. Glasier**  
**Studios of George L. Payne, Inc.**

## Art, Religious

**Morehouse-Barlow Co.**  
Whittemore Associates, Inc.

## Audio-Visual Equipment

Electro-Voice, Inc.  
**Morehouse-Barlow Co.**  
Word Record Distributing

## Bells, Electronic

**Morehouse-Barlow Co.**  
Schulmerich Carillons, Inc.

## Bell Ringers

Schulmerich Carillons, Inc.  
Whittemore Associates, Inc.

## Bells & Chimes

Schulmerich Carillons, Inc.  
**Studios of George L. Payne, Inc.**  
Whitechapel Bell Foundry  
Whittemore Associates, Inc.

## Bibles

Doubleday & Co., Inc.  
Hammond Publishing Co.  
Harper & Row, Publishers  
**Morehouse-Barlow Co.**  
Oxford University Press  
Whittemore Associates, Inc.  
World Publishing Co.

## Bible Study Materials

Hammond Publishing Co.  
John and Mary Harrell  
**Morehouse-Barlow Co.**  
Seabury Press, Inc.  
Word Record Distributing

## Book Clubs

**Living Church Book Club**

## Book Publishers

**Abingdon Press**  
American Church Union  
Augsburg Publishing House  
Church Historical Society  
Custom Studios  
Doubleday & Co., Inc.  
Fortress Press  
Harper & Row, Publishers  
John Knox Press  
McGraw-Hill Book Co.  
Meyer & Brother  
**Morehouse-Barlow Co.**  
Oxford University Press  
Plough Publishing House  
**Porter Sargent**  
**Charles Scribner's Sons**  
Seabury Press, Inc.  
Upper Room  
Westminster Press  
Word Record Distributing  
World Publishing Co.

## Booksellers

**Loizeaux Brothers, Inc.**  
**Morehouse-Barlow Co.**  
Plough Publishing House  
**Charles Scribner's Sons**  
Seabury Press, Inc.  
Seminary Book Service  
United Church Press

## Booksellers (New & Used Books)

Kregel's Book Store  
**Morehouse-Barlow Co.**

## Book of Remembrance

**Morehouse-Barlow Co.**  
Whittemore Associates, Inc.

## Brassware

**Ells Religious Jewelry**  
**Robert F. Gaiser, Inc.**  
**R. Geissler, Inc.**  
**Louis F. Glasier**  
Hammond Publishing Co.  
**Morehouse-Barlow Co.**  
**The C. E. Ward Co.**  
Whittemore Associates, Inc.

## Bulletin Boards & Letters

Acme Bulletin & Directory Board Corp.  
Block and Co.  
Hammond Publishing Co.  
**Morehouse-Barlow Co.**  
Donald F. Rossin Co., Inc.

## Bulletin Boards & Letters (Cont'd.)

Seaboard Sign & Display Co., Inc.  
Whittemore Associates, Inc.

## Calendars, Religious

Ashby Co.  
**Grace Cathedral Greeting Cards**  
Hammond Publishing Co.  
**Morehouse-Barlow Co.**  
Whittemore Associates, Inc.

## Camps

DeKoven Foundation for Church Work  
**Son Rafael Military Academy**

## Candles

American Church Union  
**Robert F. Gaiser, Inc.**  
Hammond Publishing Co.  
**Morehouse-Barlow Co.**  
**Will & Baumer Candle Co., Inc.**

## Candle Accessories

**Morehouse-Barlow Co.**  
**Will & Baumer Candle Co., Inc.**

## Candlesticks & Candelabra

**Louis F. Glasier**  
Hammond Publishing Co.  
**Morehouse-Barlow Co.**  
**J. Wippell & Co., Ltd.**

## Cards, Religious

Custom Studios  
DeKoven Foundation for Church Work  
**Grace Cathedral Greeting Cards**  
**Morehouse-Barlow Co.**  
Peak Publications

## Carillons & Chimes

**Morehouse-Barlow Co.**  
Schulmerich Carillons, Inc.  
**Studios of George L. Payne, Inc.**  
The Whitechapel Bell Foundry  
Whittemore Associates, Inc.

## Carillons, Electronic

**Morehouse-Barlow Co.**  
Schulmerich Carillons, Inc.

## Carvings

**Louis F. Glasier**  
**Morehouse-Barlow Co.**  
Ossit Church Furniture Co.  
Whittemore Associates, Inc.

## Chalices & Patens

**R. Geissler, Inc.**  
**Louis F. Glasier**  
**Morehouse-Barlow Co.**  
**F. Osborne & Co., Ltd.**  
**Studios of George L. Payne, Inc.**  
Whittemore Associates, Inc.  
**J. Wippell & Co., Ltd.**

## Chalices, Replating, Etc.

**Morehouse-Barlow Co.**

## Chancel Furniture

**Church Interiors, Inc.**  
**Louis F. Glasier**  
Sauder Manufacturing Co.  
Whittemore Associates, Inc.  
Wolfe Brothers & Co., Inc.

## Choir Robes

Collegiate Cap & Gown Co.  
**J. Theodore Cuthbertson, Inc.**  
**J. M. Hall, Inc.**  
Hammond Publishing Co.  
Hopkins Co.  
**Morehouse-Barlow Co.**  
**The C. E. Ward Co.**  
**J. Wippell & Co., Ltd.**

## Church Appointments & Hangings

**J. Theodore Cuthbertson, Inc.**  
Hammond Publishing Co.  
**Morehouse-Barlow Co.**  
**Studios of George L. Payne, Inc.**  
Whittemore Associates, Inc.  
**J. Wippell & Co., Ltd.**

## Church Financing & Loans

**American Church Bldg. Fund Commission**  
Haney Associates, Inc.

## Church Organizations

**American Church Bldg. Fund Commission**  
American Church Union  
Bishop White Prayer Book Society  
Church Historical Society  
Executive Council of the Episcopal Church  
**International Order of St. Luke**

## Church School Lessons

American Folk Song Mass  
American Church Union  
Hammond Publishing Co.  
John and Mary Harrell  
**Morehouse-Barlow Co.**  
Order of the Teachers of the Children of God  
Seabury Press, Inc.

## Church School Supplies

**Abingdon Press**  
American Church Union  
Hammond Publishing Co.  
Meyer & Brother  
**Morehouse-Barlow Co.**  
Order of the Teachers of the Children of God  
Westminster Press  
Whittemore Associates, Inc.

## Church Supplies

Hammond Publishing Co.  
Hopkins Co.  
Meyer & Brother  
**Morehouse-Barlow Co.**

## Clocks & Clock Systems

Whittemore Associates, Inc.



- Clothing, Clerical**  
**J. Theodore Cuthbertson, Inc.**  
**Robert F. Gaiser, Inc.**  
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Hopkins Co.  
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Block and Co.
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**J. Theodore Cuthbertson, Inc.**  
**J. M. Hall, Inc.**  
**Morehouse-Barlow Co.**  
**J. Wippell & Co., Ltd.**
- Collection Plates**  
**Louis F. Glasier**  
Hammond Publishing Co.  
**Morehouse-Barlow Co.**
- Communion Sets**  
**Louis F. Glasier**  
**Morehouse-Barlow Co.**  
**J. Wippell & Co., Ltd.**
- Crosses & Crucifixes**  
Carroll Good, Inc.  
Hammond Publishing Co.  
**Morehouse-Barlow Co.**  
**Studios of George L. Payne, Inc.**  
Seaboard Sign & Display Co., Inc.  
Whittemore Associates, Inc.  
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**Samuel Collins**  
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- Decorating, Church**  
Frederick L. Leuchs, Inc.
- Devotional Helps**  
**Confraternity of the Blessed Sacrament**  
Hammond Publishing Co.  
**Morehouse-Barlow Co.**  
The Upper Room
- Devotional Societies**  
**Confraternity of the Blessed Sacrament**  
Guild of All Souls
- Dossals**  
**Bernard-Smithline Co.**  
**J. Theodore Cuthbertson, Inc.**  
**J. M. Hall, Inc.**  
R. A. Newhouse, Inc.  
Whittemore Associates, Inc.  
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- Emblems**  
American Flag & Banner Co.  
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Whittemore Associates, Inc.
- Embroidery**  
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**J. M. Hall, Inc.**  
**Mary Moore**  
R. A. Newhouse, Inc.  
**Studios of George L. Payne, Inc.**  
**Katharine Terry Studio**  
**J. Wippell & Co., Ltd.**
- Embroidery Designs**  
**J. Theodore Cuthbertson, Inc.**  
**Mary Fawcett Co.**  
**J. M. Hall, Inc.**
- Envelopes, Collection**  
Church Account-O-Lope System, Inc.  
Hammond Publishing Co.  
**Morehouse-Barlow Co.**  
Thomas White & Associates
- Filing, Sermon Materials**  
Donald F. Rossin Co., Inc.
- Films & Filmstrips**  
Cathedral Films, Inc.  
The Evangelical Society  
Executive Council of the Episcopal Church  
John and Mary Harrell  
**Morehouse-Barlow Co.**  
**Parish of the Air, Episcopal Radio-TV Foundation**  
United Church Press  
United World Films, Inc.
- Filmstrips & Slides**  
Executive Council of the Episcopal Church  
**Morehouse-Barlow Co.**
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American Flag & Banner Co.  
**J. Theodore Cuthbertson, Inc.**  
Hammond Publishing Co.  
**Morehouse-Barlow Co.**  
Whittemore Associates, Inc.
- Folding Doors**  
American Door Co., Inc.
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- Frontals**  
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Sauder Manufacturing Co.  
Whittemore Associates, Inc.  
Wolfe Brothers & Co., Inc.
- Furniture, Folding**  
Hammond Publishing Co.
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**Church Interiors, Inc.**
- Greeting Cards, Religious**  
Ashby Co.  
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**Morehouse-Barlow Co.**
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**R. Geissler, Inc.**  
**Morehouse-Barlow Co.**
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St. Monica's Home for Sick Women
- Homes, Retirement**  
Retirement Residence, Inc.  
Suncoast Manor
- Hymnals**  
**Church Hymnal Corp.**  
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**Morehouse-Barlow Co.**  
Seabury Press, Inc.  
Westminster Press
- Hymn Boards**  
Block and Co.  
Hammond Publishing Co.  
**Morehouse-Barlow Co.**  
Whittemore Associates, Inc.
- Insurance, Accident & Hospital**  
**Church Life Insurance Corp.**
- Insurance, Fire & Casualty**  
**Church Fire Insurance Corp.**  
**Church Agency Corp.**
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**Church Life Insurance Corp.**
- Insurance, Major Medical**  
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**J. Wippell & Co., Ltd.**
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**Morehouse-Barlow Co.**
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**Louis F. Glasier**
- Murals, Church**  
**Louis F. Glasier**  
**Studios of George L. Payne, Inc.**  
Whittemore Associates, Inc.
- Music, Church**  
**Abingdon Press**  
American Folk Song Mass  
Augsburg Publishing House
- Organs, Electronic**  
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# After retirement— WHAT?



by the Rev. John S. Yaryan

Executive for Development,  
Church Divinity School of the Pacific

A situation is developing in our society which has all the possibilities of being catastrophic. I'll briefly outline the problem, and leave you to ponder the answer to the question: "What can the Church do in the face of this?" This means, incidentally, "What can your parish do?"

Let me begin by telling you a story—a story which may happen at any time to any priest or concerned Churchman. This story has a "What would you do if . . ." design, but the connotations are serious.

Imagine, if you will, the spot I am in. My phone rings; I pick it up; it is a person-to-person call from a very dear, old friend of mine. He is now president of a major corporation, a self-made man who has risen through the ranks by his exquisite skill as an executive. He is well received in all circles and is certainly a prophet who is heard whenever he speaks concerning the business climate. He plays

a good game of tennis and shoots golf in the high 70s and low 80s.

The conversation goes something like this:

"Jack, I have a problem. Last fall the board of directors voted to reduce the retirement age for executives from 62 to 55. At the time I was very enthusiastic about this and felt that it was a very good thing. Next year I will be 55 and will be forced into retirement. I'll be kept on as an 'adviser' so that my salary may be maintained for a greater period of time. However, by and large, my life will be one tennis game after a golf game after a tennis game, *ad infinitum*. I'm frightened. What can I do?"

My response was, of course, "Have you thought of work in the Church?"

He answered, "Yes. That is why I called you. What is there for a man like me to do in the Church?"

(My response really included "if your

rector says 'usher'—hit him and call me back!" I then called his rector to clue him in, and his first response was, "Gee, I don't know how we can use him.")

It was quite obvious that with his qualifications, my friend should be a good business administrator, and this he agreed was in keeping with his thinking. But he wanted to know something about the faith, something more than one gets in the usual adult class or by reading "little Bible stories." He wanted to know his faith in depth. He would not be satisfied with being just an office manager. He wanted, and needed, the ministry. With his background, baptized with solid theological understanding, this could be a most profitable ministry.

What has the Church for him? What can the Church do to make use of this valuable life? Does it have the necessary imagination?

That story is less hypothetical than you may think. Many industries are tending to, and will, roll retirement back for reasons that have to do with executive morale as well as economics. A major glass producer is considering providing funds for a study of executive retirement and the potentials of a productive life cut off while still vigorous, with lots of miles left. The question to be asked is, "Will the life be destroyed by such action?"

Last February, 100,000 United Mine Workers became eligible for retirement with full pension as early as age 55. In January, provision of the 1964 United Auto Workers' contract went into effect, permitting members to retire at 60 with pensions of up to \$400 a month, and retirement at 55 is now suggested, with reduced pensions. Obviously, the next round of talks with the auto companies



will include the demand for retirement at 55 with full pension. We should all watch with great interest the negotiations going on in the steel industry.

Sylvia Porter, in an article last January, "Early Retirement Trend in Industry," even went so far as to say, "The era could be approaching when we will be urged to retire in our early fifties, even forties—about midway through today's normal working life. . . . A growing minority of companies are trying to sweeten the lure of early retirement by upping benefits above the normal mark."

There is no need for a dissertation on the economics of this, or the problem presented to industry, for industry will, I am sure, handle it. I am concerned with human values and what happens to a person when his working life is cut off prematurely. Does the Gospel have anything to say about this?

The story of Creation as noted in the first chapter of Genesis advises us that God made the world and He "saw that it was good." The opening line in St. John's Gospel, "In the beginning was the Word," reveals God's attitude that the creation was intended to be good and the things of that creation should be for man's good. Throughout man's history, however, he has tended to use creation against his fellow man. About the only thing he has been able to learn over many eons is how to kill himself more efficiently. God's intentions seem to be denied, particularly by affluence.

In the last 50 years, man's age-old struggle to survive has finally resolved itself in the United States to a 40-hour work week, wall-to-wall carpets, color TV's, automobiles too gorgeous to behold. We have become so used to cornucopia that we are bored with it.

As a nation we are "conspicuous consumers" and poverty is now such a small thing that we can at last face it. The biblical view of Adam's curse, his struggle for life, seems to have disappeared. The secular world, for years, has told us that if man has freedom from work and has all his material needs, he will be a happy person and spend his spare time in elevating and loving pursuits. Yet in my home county there is a one-to-one marriage-divorce ratio. More people are killed by alcohol between the ages of 25 and 44 in San Francisco than by any other disease, with cancer and heart disease a poor second and third. Between the ages of 25 and 64, it ranks third among the killers, pushing hard for second place. The heir of a wealthy family, with the world his apple, recently committed suicide; one of the most glamorous of one large city's women took her own life—and all these things are but a few of the symptoms we see of a very unhappy world. In a sense, unhappiness is the norm, and it seems that the more time and money we have, the more unhappy we get.

Many say that "in the good old days"

society wasn't so unhappy—let's roll our lives back to then and all will be well. I would venture that the main reason why Grandfather and Grandmother behaved themselves was a 70-hour work week. They were too tired to misbehave and they didn't earn enough to buy that much alcohol, nor did they have the time to consume it. I don't think the world is any worse today than it was then—we just have more time and money, hence we have more energy to be miserable. Imagine what will happen when a substantial portion of society, still vigorous, is given a "play week" of 168 hours.

It looks to me as though the Church has been given the greatest opportunity in the history of the world. Shortly, man may be freed from the need to "grub" for a living and he may have time really to appreciate living. According to Christians, the basic cause of the misuse of the world about us has nothing to do with the availability of material blessings, but is rather a thing called "original sin."

Unfortunately, this is something the secular "do-gooders" have not understood, and unfortunately the secular world is heard rather than the Church. Faced with the fact that now that an affluent society has been achieved, man seems more troubled than before, some of the secular experts are suggesting oblivion. One such expert recently made the statement that man "to be happy" in this materially prosperous world should be raised on LSD so that he could float from cradle to grave in a pastel cloud of nothingness, being perpetually happy but never human. At least the alcoholic and the narcotic addict feel the pain of nothingness!

What has the Church to say? What has your parish church to say? Is the best "out" a "chemical frontal lobotomy?" Was Jesus fooling when He said, "Man doesn't live by bread alone?" The Church had better come up with some good, practical answers fast, or it may be left standing, judged inadequate to the needs of those it was created to save!

It seems to me that the philosophy of Godless materialism and the theology of God-willed materialism are meeting in a three-dimensional technicolored Armageddon. The eschatological implications are overwhelming. I recently presented this problem to a parish group, and I expect to hear further from them. The immediate response was something like this: A man upon reaching retirement age could spend a year studying theology at an advanced level, taking the equivalent of say, 30 semester hours. In such a period he could achieve a good understanding of biblical theology, a rather decent comprehension of Church history and Christian ethics. Such a course should also include pastoral theology.

The aim of this course would not be to create a scholar but rather a pastor and teacher. Upon his return to his parish,

the man would assume the duties of sexton *and* minister *and* teacher *and* evangelist. The emphasis of his life, however, would be more pastoral in nature, yet he would serve the mundane needs of the Church with his "past skills."

I asked the rector of that parish how many such ministers it could make use of, and he replied that he thought 10 to 15 could be put to work on a near full-time basis. This was a parish of 1,500 baptized persons, almost 900 communicants. Needless to say, I was surprised at the number, and so were the rest of the people at the meeting. The rector said that that many would be needed to serve the real work of the Church in the community and to teach the faith in depth in the way it had been done in the early Church, and "forgotten" when we became institutional.

Suddenly I saw a vision of Episcopalians acting like Jehovah's Witnesses out in communities ringing doorbells and introducing the world to their dearest Friend—our Divine Friend and Saviour, Jesus Christ. It wasn't a bad vision at that, and the more I reflect, the more reasonable it seems. Imagine the "elders" of the Church going out into the world, teaching the love of Christ, hence *teaching men how to use the world's bounty to His glory and their benefit.*

There are several important questions I want to ask. If we are faced with such a need, it may indicate an entirely new concept of theological education and a new place for the seminary. As a matter of fact, a whole new design for the dissemination of Christian knowledge may have to be structured to meet such demands.

These questions were asked of the group in the parish whose rector thought they needed 10 or 15 retiree-ministers. What are your answers?

I If you are faced with an early retirement, say at 55, would you consider as a lively option a course in the Christian faith which would deal in considerable depth—a course such as mentioned above—that would take, say, two semesters of advanced instruction?

(Some 27 hands went up when this question was asked.)

II Would you, if you were retired, consider as a lively possibility, a part-to full-time ministry in the Church on a non-stipendiary basis, being willing to equip yourself with such a course? Mind you, you would not be necessarily limited to one year, and your ministry could range from an administrative-lay-minister to sexton-lay-minister, to permanent deacon, to priest.

(Seven hands went up in affirmative answer to this.)

Please think about this problem. If you see areas and problems I have not mentioned, note them. Discuss this in your parish groups, discuss this with your rector. May God give us all insight and wisdom, and through us all may His Holy Spirit speak.



## The Guide

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Once each year we present a classified Buyer's Guide, which refers our readers to reliable companies and institutions now in the various kinds of business indicated by their classifications. Our 1965 Buyer's Guide appears in this issue, beginning on page 19. We suggest that you clip this Guide and keep it available for reference in the event that you may need to do some ecclesiastical shopping later. Here are sellers on whom the buyer can safely rely.

## The New Theology—II

[Continued from last week]

The men of the new theology are Christians of learning, intelligence, integrity, and devotion to God's truth. Hence it is inconceivable that the Holy Spirit would allow them to fall into total error about everything; and manifestly He has not. They are saying some very right things, but sometimes in very wrong ways. These affirmations call for correction of statement, and for placement in right perspective and relationship *within* the Catholic faith—not outside it.

Such a statement is Bonhoeffer's (quoted by Robinson, *Honest to God*, p. 39), that “God is teaching us that we must live as men who can get along very well without Him.” He is not saying that God is trying to educate us into atheism. His contention is that man is learning to think more and more about the matters of science, art, ethics, and even religion, with less and less reference of a *certain kind* to God. In his earlier stages, man ascribes everything that exists or happens to the immediate agency of God or of some supernatural being. This belongs to the childhood of man, says Bonhoeffer. Who would seriously deny this? Yet his blunt statement as it stands—that God is teaching us how to live without Him—is true and acceptable only if received within the context of the whole body of Christian truth. The truth in the statement is thoroughly biblical. The God of Israel in the Old Testament allows, indeed requires, His people to make their own choices, do their own work, fight their own battles, more and more as they grow up: He doesn't do it all for them. He

is not teaching them how to live without Him; He is weaning them away from a childish dependence upon Him. And in the New Testament He who is God incarnate explains to His disciples: “It is expedient for you that I go away” (St. John 16:7). He is not teaching them how to live without Him; He is teaching them how to live with Him in an adult relationship rather than in one of helpless and childish dependency. Christians do not get along without Christ now that He is no longer with them in the flesh. He is with them and they with Him—in the Spirit. But before this deeper communion could be established, the earlier, preparatory communion had to be ended as a necessary step in man's growing up into the communion of the Spirit in Christ.

To this day, Christians easily lapse into a spiritual childishness, in which, to give one example, they may ask God to extricate them from the consequences of their own sins and follies. Or they may lazily look to God to do for them some things which He has empowered them to do for themselves. Bonhoeffer saw this tendency, and blasted it as a prophet should. But the way in which he spoke (and we must remember that when he wrote he was in prison, in the shadow of the gallows, not in a secure and comfortable study) has encouraged some of his disciples to take the line that “man come of age” simply doesn't need God any longer. The radical correction needed here is to say that when God weans us away from our childish dependence upon Him it is to lead us into our mature dependence upon Him. He wants us to remain forever His children—but adult children.

Another key affirmation of the new theology concerns the nature of God Himself and of man's relationship to God. Following Tillich, Bishop Robinson in *Honest to God* (chapters 2 and 3) works out a twofold proposition about God which may be summarized thus: God is not a Person, for that would make Him simply a being alongside other beings; rather, God is the Ground of All Being, and man encounters God in those experiences of the ultimate depth-dimension of existence. Love, as *I-Thou* meeting, is the deepest ultimate experience; so it is in loving that one experiences God who is Himself love, as St. John says. Here is the central premise of the new theology.

How new is it? Not very. The terminology and presentation used by Robinson and Bishop Pike have some freshness of novelty about them—surely a good thing in itself. But for ages theologians have spoken of the *aseity* of God, by which they have meant that God is self-derived rather than derived from or dependent upon another. Anybody who understands what is meant by God's aseity is not likely to suppose that God is a personal being among other personal beings. He is the Wholly Other, the *I AM* of the revelation to Moses (Exodus 3:14). The prophet known as the Second Isaiah certainly understood that God is not a being in any order of other beings: “To whom then will ye liken God? or what likeness will ye compare unto him?” (Isaiah 40:18). So the doctrine of God's absolute aseity is hardly new. It does, however, need to be constantly rediscovered and reproclaimed.

God as Ground of All Being is not a biblical image,



but in itself it is compatible with the biblical and Christian idea of divine creativity. As a concept which may be useful in commending to people of this age the God by whom all things are made it may well have shining possibilities. But if it is to be useful, or even usable to this end, it must be liberated from a great danger in which it stands in Bishop Robinson's skeletal system. In his anxiety to bring God down from the skies and to put Him rather at the heart and center of things—in the depth rather than in the height—Robinson risks the very thing he wants to avoid: making God a part of His universe. God as Ground of All Being is comparable metaphorically to the dynamo at the center of an electric power system. All the power comes from the dynamo; all the life and being comes from the divine Ground. But the dynamo is, after all, a part of the system, even though it generates all the power.

So, whether man thinks of God as the Old Man in the Skies or as the Ultimate Ground of All Being, he still has to remind himself that God is not a part of the

system. The God-as-Ultimate-Ground figure does not afford very solid protection against the pantheistic error of ultimate identification of God with His creation.

There is a right and healthy use that can be made of these "new" assertions about God. All Christians must unceasingly remind themselves that God is not a Person in an order with other persons; to make Him such is to make an idol of Him. The new theology has little to tell the world about what God is; it has something valid and important to say about what God is not. And if the Church adopts the concept of God as the Ultimate Ground of All Being as *one concept among others*, this one being especially useful as an affirmation of the ultimate derivation from and dependence upon God of all things created, it may yield great gain. But the concept is sound as a teaching tool of the Catholic faith; as a substitute or a replacement it could, and inevitably would, do boundless harm.

[To be continued]

## Letter from London

Part from a few way-outs, the Church of England wants to go ahead with full communion and eventually full union with the Methodist Church. That was the clear mind of the Convocations of Canterbury and York meeting in joint session.

What is not so clear is the right route. Accordingly, the Church of England has asked for a joint negotiating commission to be set up with the Methodists. Reports from Methodists leave little doubt that their Conference, meeting in July, will respond in similar manner.

The Convocations had before them *Relations between the Church of England and the Methodist Church*, a report which collated the views of the English dioceses and expressed the hope that "it may be possible for the reconciliation of the two Churches to take place in 1970." Attempts were made to get the two Convocations to sit and vote separately. Had this happened it would undoubtedly have complicated the issue and would have been, in the words of the *Church Times*, "a denial of the very possibility of true synodical government in the future."

Central misgiving of those who have felt disquiet about the way things are going has been the service of reconciliation. The Rev. R. P. P. Johnston, vicar of the famous evangelical parish of St. Mary, Islington, was among those who signed a minority report stating that this service as now drafted was unacceptable, leaving too much obscurity about what precisely is supposed to happen. On the other hand, the Rev. Canon E. St. Quintin Wall, of Bristol, undoubtedly spoke for a lot of people (and their applause showed it) when he said he would be quite happy to take part in the service of reconciliation. "I should love to have Methodist hands laid upon me. What it will convey I do

not know except that I will be in greater fellowship with lots more Christians."

There, for the moment, the story of Anglican-Methodist relationships in England rests. Undoubtedly, as the Bishop of London said, they have reached a turning point. Only a profound pessimist would think it is a wrong turning.



My last letter recorded the goings-on at Portsmouth about whether or not to spend a lot of money extending the cathedral. A similar argument has been happening in the Isle of Man for quite a time (though there it is a matter of restoration of an ancient building rather than extension). Anyway, the diocesan conference rejected the scheme put up by the bishop (the Rt. Rev. Benjamin Pollard) for this purpose. But the bishop



is undaunted. "I will thank the conference for the advice given me in the resolution passed at the last conference that St. Cerman's Cathedral must not be restored. I don't take any notice of that, as, after you have voted, I can apply what is known as the bishop's veto. So you see, I thank you for your advice but I shall not take it. . . . I would like you to go away thinking about that."

All of which, no doubt, provides useful ammunition for anyone who wants to suggest that the Church of England can still have its medieval moments.



"The Church of England, in retaining

infant Baptism, holds together (as in many other ways) Catholic tradition and Reformation insights. It accepts the Catholic emphasis on the sacramental grace of Baptism and the Reformation emphasis on justification by faith. It believes both in the reality of Baptism and in the necessity of conversion." Thus the Bishop of Chelmsford, the Rt. Rev. John G. Tiarks, makes the theological point in his seven-point document issued to clergy in his diocese. It is a clear statement to those who on at least two occasions have defied him by refusing to baptize infants. The bishop also reminds clergy of their ordination vows.



On any ecumenical occasion the pain of disunity becomes most sharply felt at the Holy Communion service. Perhaps that pain was more than ever intense on a recent occasion in St. Edmund's Church, Salisbury.

There were present 170 Methodists and 130 Anglicans. The service was the Holy Communion. All the first part was conducted by the rector, the Rev. J. T. Rumens. Then at the prayer of consecration, the Methodist minister moved from his stall to a side altar and there said prayers over bread and wine.

Then, Anglicans at one end of the altar rail and Methodists at the other, priest ministering to his flock and minister to his, they all received the Holy Communion, each according to his own rite.



Two months after publication, the Bishop of Woolwich's new book, *The New Reformation?*, is in its fourth edition and has sold over 80,000. During April it topped in popularity all paperbacks on sale in England with the excep-



tion of *Peyton Place*, *Return to Peyton Place*, *Mary Poppins*, and *The Carpetbaggers*. The bishop is giving all his royalties to a new charitable trust, Christian Initiatives, Ltd.



The reality of a new reformation has recently been remarked by John Cardinal Heenan, Archbishop of Westminster—who attributes it in part at least to Hitler!

"The change of attitude within my Church," he says, "is so astonishing as to border on the miraculous. Even a few years ago it would have been impossible to imagine the present warmth of relations between Christians, or to picture the Church of Rome actually instructing her children to pray with other Christians and encouraging them to come closer to the separated brethren.

"I don't want to exaggerate, but one could almost call Adolf Hitler the father of Continental ecumenism. Certainly no man has been more responsible than he for throwing Protestants and Catholics into each other's arms.

"In Germany and the Nazi-occupied territories of Europe Christians united to resist the new paganism. They could not help realizing that their Christian existence depended upon the outcome of this struggle. Denominational loyalties seemed very unimportant by comparison with this fight for the faith. They really were fighting a battle for survival."



Latest evidence of what Cardinal Heenan is talking about comes in the invitation of the Bishop of Bath and Wells (the Rt. Rev. E. B. Henderson) to Roman Catholics to make a pilgrimage to Glastonbury and say Mass there—the first time for over 400 years. The Apostolic Delegate to Britain will be present and will place a crown on the statue of our Lady of Glastonbury, a "coronation," which has been approved by the Vatican Chapter of St. Peter's, Rome. In future, Glastonbury will be officially accepted as one of the great Roman Catholic shrines of Our Lady.

Alongside that comes the story of the Anglicans at Bletchingly who through their bishop, Dr. Mervyn Stockwood, are offering Roman Catholics the use of their church on Sunday during periods when they are not using it themselves.

The suggestion that the offer should be made arose during the parish discussions of "No Small Change," the course of study devised to promote MRI. Anglicans were joined during this course by Roman Catholics and Protestants.

All of which is summed up perhaps in the appointment by the two English Archbishops of a group to consider proposals for the sharing of churches between Church of England and other Churches. Chairman of the group will be the Bishop of Leicester, Dr. Ronald Williams.

DEWI MORGAN

## MUSIC AND RECORDS

by the Rev. Lewis M. Kirby, Jr.

### Substitute for Drivel

**Wedding Music—Solos for the Church Wedding.** Madeline Pauli and Lucille Manners, sopranos; Alex Miller, tenor; Kenneth Yarrow, bass; Lester W. Berenbroick, organist.

*... It shall be his (the minister's) duty to suppress all light and unseemly music and all irreverence in the rendition thereof.*  
Canon 24

This Canon is probably the most often violated one, certainly when it comes to the use of music for the solemnization of Holy Matrimony. The Church is plagued by the downright sentimental, saccharine-sweet, "romantic" and almost completely secular songs which have come to be called the "traditional wedding music."

Most clergy, I suspect, realize the shortcomings of this drivel, but they find themselves in the bind as to what they might substitute. In practice, the bride is usually left to pick her own music or the choice is turned over to the organist, whose taste may not be any better. The few clergy who take this Canon seriously do not know where to turn. For it is one thing to have a printed list of suggested music and quite another to persuade the couple that it will be suitable.

This record comes as an answer to the dilemma. Eleven solos are sung, four of which conform strictly to the textual requirements of the Prayer Book rubric regarding the use of words from Holy Scripture and the Prayer Book. The other seven at least stress the religious nature of Holy Matrimony.

Mr. Berenbroick's purpose was to provide an "audition" disc, something the pastor can play so that the prospective husband and wife can actually hear what the music will be like. One suggestion for the most effective use of this record would be for the parish to have copies of each piece available. Often the bride's family engages a singer who knows only the "traditional" numbers. By having two copies of each piece on the record, the singer can then have the music to learn in plenty of time for the wedding.

I would have liked to have seen a few more pieces which literally conform to the textual standard of the Prayer Book rubric. Be that as it may, this should be a very useful disc. Somehow we have got to take a firm stand in this matter of



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the music of the services of the Church. The Prayer Book service for Holy Matrimony is, after all, more than a social occasion.

The only thing we need now is a companion recording of good processional music which can replace the "traditional" wedding marches.

The performances are all adequate, as is the recording.

**Music of the Church Year.** The Choir of All Saints' Church, Worcester, Mass.; Barclay Wood, organist; Henry Hokans, conductor. Gregorian Institute M-; stereo, Gregorian Institute S-206.

#### Contents:

I Was Glad when They Said unto Me  
—C. Hubert H. Parry

This is the Record of John—Orlando Gibbons

Springs in the Desert—Arthur B. Jennings, Jr.

*Ya Viene La Vijah*—Traditional Spanish Carol

Slumber Song of the Infant Jesus—F. A. Gevaert

Lo, How a Rose E'er Blooming—Michael Praetorius

Carol of the Bells—Ukrainian Carol

O Send Out Thy Light—Henry Hokans

Heavenly Light—Alexander Kopylof

O, Clap Your Hands—R. Vaughan Williams

*Ave Verum Corpus*—William Byrd

Lord, to Thee We Turn—Orlando di Lasso

Hear My Prayer—Alexander Kopylof

Jerusalem—Charles Gounod

Now Let the Heavens Be Joyful—Provençal Carol Tune

Awake, Thou Wintry Earth—J. S. Bach

If Ye Love Me—Thomas Tallis

Cherubic Hymn—Alexander Gretchaninoff

A perusal of the contents of this album shows the wide variety of music sung here by this male choir. Many "schools" and periods are represented. The All Saints' Choir is one of the better boys' and men's choirs in the United States. A parish with the financial means can, indeed, support a fine professional music program. The singing is characteristically pure and "white" in tone. By this I mean there is a certain lack of vibrato. Contrast this to the more mature sound of such groups as the Columbus Boys' Choir or the Vienna Choir Boys. Also, the performances seem a little heavy-handed at times. Nevertheless, this is a valuable disc, fairly well recorded.

**Whitey Sings . . . Camp Weed.** The Rev. Harold K. Haugan. \$3.98.

Fr. Haugan is priest-in-charge of St. James' Mission, Macclenny, Fla., which, in 1963, burned to the ground. He

is known throughout his diocese as "Whitey." Naturally, he is called upon to sing often at youth gatherings, especially at the diocese of Florida's Camp Weed.

"Whitey" sings many favorites on this record—*Cumbaya, Tell Me Why, Bewitched, Shalom, Zum Gali Gali, Jacob's Ladder*, and others. His tenor voice is well suited to these "folk favorites," and he sings them in quite a professional manner.

The record should sell well in his home diocese and would be appealing to anyone who has ever sat around a campfire on a summer's night at any of our diocesan camp or conference centers.

The record can be ordered from any one of the following: Episcopal Book Store, 325 Market St., Jacksonville, Fla.; Mrs. George L. Taber, Jr., Glen Saint Mary, Fla.; Seminary Book Service, Quaker Lane, Alexandria, Va.

Proceeds go to St. James' Church for its building fund. This is an enjoyable record. In purchasing it, you can also have the satisfaction of helping a young mission in its struggle to overcome an unfortunate hardship.

**DUFAY: Mass "Se la face ay pale"; OBRECHT: Mass "Sub tuum praesidium confugimus."** Vienna Chamber Choir; Ensemble of Renaissance Instruments; Hans Gillesberger, conductor. Bach Guild BG 653, \$4.98; stereo, Bach Guild BGS 70653, \$5.98.

Guillaume Dufay (1525-1594) was one of the first composers to write polyphonically, the style which would reach its climax with the music of Palestrina. He made wide use of the *cantus firmus* technique, i.e., composing around a recurring melody in the tenor line. He was also one of the first to use secular melodies in liturgical compositions.

Jacob Obrecht (c. 1453-1505) began his career as a choir boy and later held several posts in French, Dutch, and Italian churches and courts. The Mass recorded here takes its title from the first of seven Marian chants which Obrecht combined with the Ordinary—"We fly to thy protection, Holy Mother of God." Using the first chant as *cantus firmus*, the composer begins with just a couple of vocal parts in the Kyrie and ingeniously increases the number of voices until, finally, there is seven-part singing at the Agnus Dei. Interestingly, there are also seven Marian chants employed in the work.

These Masses are not particularly suitable for superficial enjoyment. To 20th-century ears, Dufay's and Obrecht's writing is rather sterile and lacking in emotional appeal. This is, nevertheless, an important addition to the recorded archives of sacred music.

The performance is good; recording, all right.



## BOOKS

Continued from page 6

thus repetition actually intensifies rather than diminishes their effectiveness. Such repetition is not boring, for we seldom tire of hearing encouraging, true-life illustrations of the type the author uses.

It is Dr. Tournier's contention that the Bible offers each man God's plan for his life; for the Christian, to live biblically is to live naturally. When God's laws are transgressed man becomes fragmented and less than himself, thereby preparing the way for disease and malfunction. Christianity is not formalistic; it is personal encounter with God, but that is not to deny that it has formal elements.

More than anything else, Dr. Tournier tries to show men how to resolve the inner conflicts that cramp and distort their lives. The *presence*, not necessarily the size, of internal personal conflict is the important thing; because of the wholeness of man, the smallest violations of conscience can sometimes have major physical consequences. True conversion enables a person to recognize his sin and accept these consequences, no matter what they may be.

Such conversion, Dr. Tournier says, releases our vitality and is a source of deep joy. For many people religion seems not to work because they do not penetrate deeply enough into their own sin and guilt to experience the total liberation Jesus Christ makes available to them. To show the many possible results of a complete turning to God is the purpose of this book.

(Rev.) ARTHUR A. VOGEL, Ph.D.

## Cases in Court

**Public Regulation of the Religious Use of Land.** "A Detailed and Critical Analysis of a Hundred Court Cases." By James E. Curry. The Michie Company, Charlottesville, Va. Pp. 429. \$12.50.

A conflict that is arising with considerable frequency is that between a church which desires to build in a residential area or to enlarge its present facilities, and the zoning ordinances of the municipality.

In the days before automobiles, the church in a residential neighborhood was seldom considered undesirable, but today the parking problem, particularly at the principal church service on a Sunday morning, can, and frequently does, create considerable irritation in the neighborhood, particularly if the church happens to be one not attended by those who live nearby. This conflict of interest has in numerous instances reached the courts and in *Public Regulation of the Religious Use of Land* James E. Curry has collected all of the principal cases in which churches or church related institutions have come in contact with zoning ordinances. These cases are well analyzed and the author's comments should be of considerable assistance to an attorney representing a church faced with such a situation. This book is also of interest to anyone interested in the broader legal aspects of the relation between Church and state.

It may be of some interest that, among the 100 cases cited, only four involve Episcopal churches or church institutions. James E. Curry is an experienced attorney and writer with 30 years of legal

practice and has represented a number of religious organizations.

The book contains a chronological table of cases as well as a table of references of the religious denominations involved.

HOWARD T. FOULKES

## A Myth (about Women) Dispelled

**True to Their Heritage.** "A Brief History of the Woman's Auxiliary." By Margaret Marston Sherman. Seabury. Pp. 43. Paper, 75¢.

Without doubt, Margaret Sherman (Mrs. Arthur M. Sherman), who served the National Council of the Episcopal Church for 31 years, was the person to write this "Brief History of the Woman's Auxiliary." Done at the request of the General Division of Women's Work after her 1959 retirement as executive director of the General Division, the narrative covers 137 years, tracing the pattern and direction of women's work in the Church. Titled *True to Their Heritage*, it is a well-written, stirring story, beginning with the "pre-historic days," 1821 to 1871, when the Woman's Auxiliary to the Board of Missions was organized, and ending in 1958 with the change in name from "Woman's Auxiliary" to "General Division of Women's Work," which marks "the beginning of a new period."

Mrs. Sherman tells of the "gradual shift from concern with missions narrowly conceived to concern for the all-inclusive mission of the Church, as one mission of the whole Church to the whole world," and dispels the myth that women have been concerned only with bazaars and church suppers.

This readable pamphlet belongs in every parish library and should be read by all Church women—and their rectors!

ANNE W. DOUGLAS

## Booknotes

**Buyer Beware: A Consumer's Guide to Hoaxes and Hucksters,** by Fred Trump (Abingdon, pp. 207, \$3.50), looks like a useful book to have in the parish library. A clergyman whose parishioners tend to look to him for advice in determining the reputability of pending business transactions might find this a handy reference work; it ranges from magazine subscriptions to real estate schemes, and includes chapters exposing schemes worked in Preparing for Death, Charities, Publishing and Inventing, Safety, Franchise Rackets, Insurance, etc. Some common tricks such as the "Spanish Prisoner Swindle," are described. There is a chapter titled, "Where to Turn for Help" and an appendix listing relevant agencies for help, Better Business Bureaus, and publications.



A luncheon and autograph party were recently given in Needham Heights, Mass., for Dr. Paul Tournier by Whittemore Associates. Dr. Tournier, a physician of Geneva, Switzerland, is the author of a number of books published by Harper and Row, Westminster, and John Knox, and reviewed in THE LIVING CHURCH. The article, "Gifts," which appeared in the December 15, 1963, issue, was excerpted from his *The Meaning of Gifts*. Two of his most recent books were reviewed in the April 25th issue this year. Shown in the photograph are [from left] the Rt. Rev. John M. Burgess, Suffragan Bishop of Massachusetts; Mrs. Raymond Fedje; the Rev. Raymond Fedje, minister of Carter Memorial Methodist Church, Needham, Mass.; Dr. Tournier; Miss Beryle Eeman, his interpreter; and President Herbert Gezork, of Andover Newton Theological School, Newton Centre, Mass.



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## KITCHEN

*Continued from page 13*

out-of-town mourners, was going to conflict with the football dinner. It was imperative that the tables be set up for the banquet the very afternoon that this loyal and devoted church member was to be buried. Therefore, the family had been asked if they would mind having their luncheon in the old part of the church to eliminate confusion!

"Oh, but they don't mind," I was told. And when I said that there would be no variety show that night, the husband of the deceased was called before I could open my mouth to object. "He said it was all right to go ahead. His wife wouldn't mind. Besides we can't disappoint those students; they're planning on earning some money."

Of course the deceased wouldn't mind, but had we totally lost respect for the living? Does our kitchen serve our church, or does our church serve our kitchen?

I doubt that there is a church that hasn't had to face up to this conflict between the material and the spiritual at one time or another. Only sometimes it takes a flagrant conflict between a funeral and a football banquet to make it obvious to a person like me. Who's running your church, God or the creditors?

A friend of mine of a different Church, an ardent golfer, was once criticized for not helping in her church kitchen. She told her critics she would be most happy to polish the altar candlesticks, or do anything in the sanctuary, but she felt she could be a much better Christian on the golf links chasing a ball through God's nature than she could be working in "Hell's kitchen," which she said had yet to do anything with the money it earned, other than to buy more material goods for itself.

I remember the night our women's fellowship decided to buy a dishwasher. That afternoon a local family had been burned out of their home. Someone made a perfunctory motion about rummaging up some old bedding and some old clothes. It was seconded and passed in five seconds—and largely forgotten when we got home.

The motion for the dishwasher was loud and brassy. It had to be new. It had to be the finest. It had to be this, and it had to be that. We were immediately informed that we could have this dinner, and that dinner, and that soon this magnificent dishwasher would be paid for. Some kind, lonely soul suggested that we might mortgage ourselves a little further for the burned-out family, maybe even have a money-raising dinner for them. She was grounded instantly by eight words, "What have they ever done for the church?"

By the same token, what will the dish-

washer do for the church? Will it merely save our hands, or will it save somebody in that shack down the road where need blows through the very floor boards and children are running around barefoot on the ice?

Somehow, I doubt it. I have a feeling one dishwasher will only beget another dishwasher when a newer and better model comes out. It even tends to stifle the very argument that lends credence to these materialistic buying projects: that of people in a church working together. I've already heard it mentioned that it might be wise to hire a small kitchen staff who knows how to operate these gadgets so they won't be broken. And they have a point, because can you imagine anything more foolish than to expect, say, Mrs. Brown, who has never seen a dishwasher, to try to work one?

I doubt that any of us has really dared ask God what to do in any of these kitchen conflicts between the spiritual and the material, and prayed for His direction, because He might suggest that we "render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." And in the dim recesses of our minds, it might occur to us that football banquets belong at the school, business banquets at their appointed spots, variety shows at the theater, and the receipts from church dinners to God and His people who are in need.

And that would certainly capsize us financially, because quite frankly we're dependent upon outside revenue to keep the stainless polished, even if the altar does go to pot.

Once when I was soliciting pies for a luncheon, a woman said, "Do I always have to carry my purse under one arm and a pie under the other when I set foot in this church? Who benefits from all this stuff anyhow?"

"Well, I certainly don't," I snapped. Come to think of it the human "who's don't benefit at all, just the material "what's.

I believe the original purpose of church kitchens was for church fellowship. A gathering together was for prayer; eating was secondary. Today we seem to be modernizing ourselves right out of fellowship, and too often we seem to be a financial enterprise, where instead of giving we take, and instead of helping the poor, and extending our church mission, we simply reinvest in the business. We purchase a multitude of gleaming stainless that's far removed from men's hearts and souls.

Have we, perhaps, become too interested in the financial end of the church at the expense of the spiritual end? Have we been getting too much, and giving too little? Are we a money-seeking institution, or a spirit-making institution?

In short, does our kitchen serve our church, or does our church serve our kitchen?



# NEWS

Continued from page 12

between bishops and clergy of North Dakota and Western Massachusetts had resulted in a realization of mutual benefits to be derived from a companion relationship and that both bishops were suggesting the possibility to their respective jurisdictions. Should both jurisdictions approve (which they did), of course, it would be subject to final approbation by the Executive Council.

The convocation:

- ✓ Approved reëxamination of the structure of the district;
- ✓ Pledged continued support to the National Council of Churches;
- ✓ Pledged to foster ecumenical relationships with all Christian Communions in North Dakota;
- ✓ Went on record in favor of strong voting rights legislation and directed that this action be brought to the attention of North Dakota representatives in the Congress;
- ✓ Approved a budget of \$75,723; and
- ✓ Approved companion relationships with Western Massachusetts, subject to final sanction by the Executive Council.

## EASTON

### Enlarge the Camp

A campaign for \$50,000 a year for three years to restore and enlarge the facilities of Camp Wright, a 200-acre youth camp on Chesapeake Bay, was authorized by the annual convention of the diocese of Easton, which met May 4th in Christ Church, St. Michael's, Md.

The program for the camp near the Bay Bridge includes a swimming pool and a full-time youth director who would manage the camp.

In other action, the budget for diocesan missions was increased from \$7,000 to \$26,000.

## NORTHERN CALIFORNIA

### Words on Panama

The convention of the diocese of Northern California, held late in April in Sacramento, heard Bishop Gooden of the Panama Canal Zone tell of the Church's work in Central America. He cited the pressing need for more schools throughout all Latin America, noting that Panama needs 500 more classrooms and that 22,000 Panamanian children will not be

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able to finish grammar school because of the lack of classrooms.

Bishop Gooden also told of the Church student center at the University of Panama. He said, "This is a very vital project because the future leaders of Panama are trained in the university. In this we are in competition with the Communists. The university is one of their main targets and it is one of our main targets, too."

In action, the convention urged churches throughout the diocese to solicit services and supplies only from business firms and labor unions adhering to fair employment practices, to make all of their services and facilities available to all persons regardless of race, and "to seek qualified people without regard to race" in the selection of clerical and lay employees.

The convention also gave strong support to efforts of the national Church to raise \$100,000 for a Church and Race Fund.

Other resolutions adopted by the convention included:

- ✓ Support for a bill which would regulate practices of funeral directors. The delegates contended that the measure would make it easier to achieve proper, reverent, dignified, simple, and unostentatious burial, in keeping with the tradition and approved practice of the Church;

- ✓ Support for the continuing efforts of the Joint Commission on Ecumenical Relations and encouragement of all clergymen and laymen to be open minded and positive in their attitudes toward promotion of ecumenical relationships with other Churches at the local level; and

- ✓ Support for the bill in the state assembly which would abolish the death penalty and substitute life imprisonment without possibility of parole.

### ARKANSAS

#### Commendation for Leadership

The convention of the diocese of Arkansas, which met at Christ Church, Little Rock, May 5th-7th, passed, after some debate, a resolution commending Bishop Brown of Arkansas for his "interest and leadership in the area of race relations." The resolution encouraged the bishop, where he sees fit, "to remind parishes and separate congregations in communion with the diocese that all related institutions and facilities of the diocese and its congregations are available to all people of the diocese. . . ." The resolution declared that the Church has a strong policy against discrimination in any form and that these rights cannot be granted or removed by clergy or elected officials. Discrimination is "not in keeping with human dignity and decency and the democratic principles of equal rights and opportunity for all," the resolution said.

In other action, lay delegates defeated



a resolution that would have given women of the diocese responsibility and participation in Church activities. Had the resolution passed, women would have been permitted to serve as delegates to convention and as members of parish vestries. Clergy delegates to convention strongly favored the resolution.

After floor debate the delegates voted to abolish the present system of assignment of assessments to parishes in favor of a free system of proportionate giving. Under the new system, individual parishes and missions will decide how much they will give to the diocese.

Convention approved, on a split vote, a resolution calling for the abolition of capital punishment. Delegates voted to ask the state assembly and the governor to move toward abolishing death as punishment for capital crimes.

A program for permanent development of Camp Mitchell was also approved by delegates.

## SEMINARIES

### Development Campaign

A development program for the Virginia Theological Seminary, Alexandria, with a total objective of \$5,115,000, was announced May 26th by the Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia and president of the seminary board of trustees, and the Very Rev. Jesse M. Trotter, dean.

Objectives of the program are increased student aid and faculty compensation, inauguration of a program of continuing education for the clergy, and renovation of administrative and academic buildings constructed more than 100 years ago.

Funds to finance the objectives will be sought in a nationwide campaign beginning in September, 1965. Plans for the program were formulated by the trustees and the office of development, under the direction of the Rev. Frank W. Pisani.

The seminary, founded in 1823, has an enrollment of 185, and has 1,600 living alumni serving the Church in the United States and many foreign countries.

## MONTANA

### Funds for Chaplain

Delegates to the annual convention of the diocese of Montana passed a resolution to petition Tim M. Babcock, Governor of Montana, to exert his influence in abolishing capital punishment. The convention was held May 19th to 21st in St. Mark's Church, Havre, Mont.

A budget of \$112,683.05 was adopted, of which \$3,868 was ear-marked toward a full-time college chaplain for Montana State University at Bozeman, Mont.

The Rev. Carroll E. Simcox, editor of THE LIVING CHURCH, was guest speaker at the banquet.

## KOREA

### Commemoration by Challenge

by the Rev. RICHARD RÜTT

The Church in Korea is very fortunate in its cordial relationship with the press. When the bishops of South East Asia met in Seoul at Rogationtide and joined in the consecration of Paul Lee as the first Korean Anglican bishop on Ascension Day, all the events in the Church were reported by the national dailies as well as by the Christian press, both Roman Catholic and Protestant. Most of the accounts also carried photographs. In no other country in South East Asia has the Church such courteous and interested treatment by the press.

This was one of the points that emerged from the visit of the bishops of Borneo, Malaya, Taiwan, and Hong Kong to Korea. The Burmese bishops should also have attended, but the Burmese government's restrictions on travel are so stringent that they were not able to be present.

As it was, the bishops made one significant step forward in the Asianization of the Church by electing a Chinese as president of the Council of the Church in South East Asia—the Rt. Rev. James Wong, Bishop of Taiwan. Bishop Daly of Taejon is vice-president and Bishop Ogilby of the Philippines is secretary.

The discussions of the Council were set in the framework of Mutual Responsibility and Interdependence, and gained much from the presence of Bishop Dean of Cariboo, the Executive Officer of the Anglican Communion. Prospects of the creation of new dioceses in the Philippines and possibly eventually in Malaya also combined to give the whole week a sense of the growth of the world Church. Such an experience was a real shot in the arm to the too long isolated Church in Korea.

The ceremonies of Ascension Day itself can scarcely be climaxed by any further celebrations of the Korean Church's 75th jubilee, which culminates at Michaelmas. The intense joy of the occasion was due to the sense of adventure involved in launching the new diocese of Seoul. (Technically, Seoul is the new diocese, and the old diocese of Korea now becomes Taejon; but according to the new constitution of the Church in Korea the diocese of Seoul takes precedence over all others.)

The former Bishop in Korea (now Bishop of Taejon), the Rt. Rev. John Daly, was chief consecrator, acting under mandate of the Archbishop of Canterbury. The presenting bishops were Bishop Wong of Taiwan and Bishop Sansbury of Singapore and Malaya. The service was attended by an overflowing congregation, singing lustily in the usual Korean manner.

Although there were some non-Anglican guests present, the official invitations

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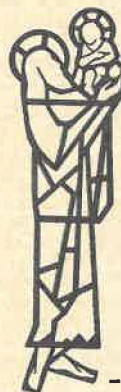
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Korea Times

Consecration of the Bishop of Seoul: From left, Fr. Rutt, the Rev. Zachary Mun, Bishop Lee, Bishop Daly, Bishop Dean, Bishop Allenby of Kuching, and Bishop Ogilby.

to other Churches were sent for the enthronement, which was deferred until the afternoon. Among the many visitors were the Presiding Bishop of the Church in Japan, attended by two clergy from Japan as deacons of honor, and the Roman Catholic Archbishop of Seoul, Paul Rho. Archbishop Rho was attended by three Franciscan priests, and sat in choir dress in a seat prepared for him next to the Anglican bishop's throne.

The next morning the first meeting of the newly established National Synod of the Church in Korea was held in the cathedral. All the members of the synod, clerical and lay, came before the altar to sign the text of the new constitution of the Church in Korea, which was then promulgated by Bishop Lee. The synods of the Church in Korea have been re-organized to admit lay representation only since last year.

Bishop Lee's first charge dealt with the local problems of indigenization, self-support, evangelism, and relations with the Church overseas and with other Christian Churches.

The bishop pleaded for spiritual rather than external indigenization; emphasized that self-support is impossible without spiritual renewal; insisted on the primacy of the duty to evangelize and linked it with hopes for a revamping of the training of clergy and Church workers in Korea.

He spoke movingly of the sacramental character of the Church and its unity with respect to other Anglican Churches and the hope of a united Church in Korea in the future.

His own diocese has pledged itself to become self-supporting, at least as far as concerns clergy salaries, by 1970. It will be a struggle to reach this goal, but the people are confident. Most of the clergy of the Seoul diocese are young men and they and their lay representatives

presented the National Synod with a picture of buoyant courage.

In the other, and much larger, diocese Bishop Daly has set no immediate goal in the path to self-support, though he has promised to work for the creation of more dioceses as soon as possible. His new see city is large and industrial and is the communications center in the middle of the country. Anglican work there is at present negligible, and he plans to develop it at first on ecumenical lines.

Korea's jubilee has turned out to be less of a commemoration than a challenge.

## NEW HAMPSHIRE

### Too Great about Too Little

The Rt. Rev. Henry Knox Sherrill, retired Presiding Bishop, addressed the convention of the diocese of New Hampshire, held at St. Paul's Church, Concord, May 8th, and called for an end of "casual Christianity." Bishop Sherrill said that the Church needs a loyal core of devoted and sacrificing people without whom the Church could not move forward. "To stand for the things for which Christ stood," he said, "demands a certain and definite purpose and commitment." He accused Christians of often having "too great convictions about too little things" and asked for sufficient trust in God to expect great things of Him.

After Bishop Sherrill's address, a new procedure was inaugurated in which the major controversial items expected on the convention agenda were examined in three open hearings. This procedure was successfully aimed at shortening lengthy discussion on the floor of the convention. Hearings were held on proposals to reduce certain parishes to mission status, to provide for a proportional representa-



tion in the diocesan convention, and to propose an amendment to the Constitution of the Episcopal Church providing for the ordination and licensing of a minister of another Church who would continue to be a minister in that Church.

Bishop Hall of New Hampshire, in his address to the convention, spoke strongly about the implementation of MRI throughout the life of a Christian. Indicating that he had been initially unimpressed with the MRI proposals but had since come to see their importance and value, the bishop declared that MRI is "a fresh beginning for the Church in an awkward world."

It was announced to the convention that the bishop would receive a sabbatical leave at the end of 1965 and would be away from the diocese for a number of months.

The convention took action to accept St. Peter's, Drewsville, as a mission, and to advance All Saints', Littleton, to parish status. Trinity Church, Cornish, was reduced to mission status, and three parishes—St. Mark's, Ashland, St. John's, Walpole, and St. Stephen's, Pittsfield—were placed on probation, their status to be reconsidered in 1966.

A Diocesan Advance Fund Drive was proposed for the fall of 1965. The plan called for raising a total of \$600,000, half to go to the Diocesan Revolving Loan Fund; \$100,000 to be used to implement MRI proposals; and \$200,000 for scholarship assistance to seminarians and to students at the two diocesan schools: Holderness School and St. Mary's in the Mountains. Heated discussion centered on the allocation of funds for schools. Various substitute proposals were made, but eventually approval was given for the Fund Drive with the request that the goals and allocations be restudied before the campaign.

The convention:

✓ Memorialized General Convention, asking that an amendment be made to permit split voting by divided deputations and to require a majority of votes in either order to pass any action at General Convention;

✓ Changed the name of the committee on approaches to unity to the committee on ecumenical relations;

✓ Provided that, beginning in 1966, all three elected delegates to the New Hampshire Council of Churches will be elected together and hold office concurrently;

✓ Questioned the relationship of the diocese to the first province and proposed to study this relation to and involvement in the province;

✓ Gave first approval to proposals to change the diocesan constitution (a) to insert "otherwise known as the Episcopal Church" as soon as this change is approved by General Convention for the national Constitution, and (b) to bring the constitutional requirements concerning the date of diocesan convention into accord with present practice;

✓ Sent to the provincial synod and to General Convention, asking study and consideration, a proposed new Canon 37 making

provision for the ordination and licensing of ministers of other Churches who wish to remain ministers of those Churches while serving Episcopalians.

✓ Defeated a motion to require concurrent votes by orders for all diocesan elections;

✓ Defeated a proposed constitutional amendment to provide proportional representation based on parish communicant lists; and

✓ Tabled a proposal to elect provisional deputies to General Convention individually as substitutes for particular deputies.

## IOWA

### To Work in Tanzania

The Rev. William B. Gray, rector of St. Luke's Church, Cedar Falls, Iowa, will be a leader in a voluntary service work camp this summer in Tanzania, East Africa.

A group of young people—18 years and older—have been invited by the Bishop of Central Tanganyika to work with African counterparts in the construction of needed buildings.

Fr. Gray said there will be three groups working in Kasulu, Morogoro, and Msalato, with a fourth group working in the diocese of Southwest Tanganyika.

The work camps are sponsored by the Episcopal Church, but are open to young people of any Church. The group is scheduled to leave New York City June 24th and will return to this country August 19th.

## CENTRAL NEW YORK

### To the Community

The diocese of Central New York will give \$10,000 a year for three years to the work of the Syracuse Community Development Association. This decision was taken by the diocesan council at its meeting in Syracuse on May 13th.

The action was in response to a resolution passed at the 1964 convention of the diocese, which called upon the "diocesan department of Christian education and the diocesan department of Christian social relations vigorously to advance the Church's ministry of reconciliation in the areas of cultural and racial separation and those departments to report their progress to the next convention." This will be held in Watertown, in October.

The current action results from several months of inquiry and meetings with Mr. Fred Ross, field director of the Community Action Center of University College, after which the two departments recommended to the council the Church's active participation in this program.

The resolution passed by the council said, "Our support for this work also provides the opportunity for training qualified persons in the Church to initiate similar programs of community development. . . ."

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**PROBLEMS**

*Continued from page 15*

been accomplished so far than to delay until "x" number of cases can be classified.

To our surprise, and some disappointment, there have been practically no problems brought in that could be classified as wholly spiritual. There are many apparently well-hidden atheistic beliefs but few clear-cut admissions to a denial in the existence of God.

In a rough classification, the problems that are brought to the center fall in the fields of marriage, mental health, and alcoholism. Probably problems of mental health are the most frequently encountered. Of course, there are usually many problems involved in each case, and it is not unusual for an individual to be burdened with about every commonly known problem at once. A seemingly simple case of marital maladjustment may involve legal difficulties, economic troubles, homosexuality, mental illness, physical illness, alcoholism, desertion, and irresponsibility. It is not reassuring to discover how easily the line into "trouble" can be crossed, and one's first impulse should be of sympathy and compassion, never of judgment.

Most people are able to cope with one problem at a time. It is when the problems multiply that people are overwhelmed. Usually it is only then that they seek aid.

During the early weeks of the center we thought it would be a welcome gesture to have coffee and doughnuts served by the women's groups. Not enough visitors were interested in the refreshments to justify the effort, and some evidently preferred not to be drawn into the circle of small talk. A more satisfactory arrangement has been the presence of a volunteer receptionist, Mrs. Pat Bigler, wife of the Methodist chaplain of Syracuse University. The fact that she is a Methodist, not an Episcopalian, seemed to confirm the center's policy that all are welcome, regardless of denomination, age, nationality, or color.

Most visitors have walked in and asked to see one of the clergy, but a substantial percentage have telephoned for an appointment, and often for any day except Thursday.

For the past seven years, St. Paul's Church has held spiritual healing services at 12:10 p.m. on Thursday. In addition to the formal service, including the laying on of hands, intercessory prayers are offered for those who are absent. This ministry is proving to be a source of additional strength to some of those seeking help at the center. Some truly marvelous things are happening in this area, and there has been more frequent attendance at these services since the center opened.

We have evolved certain interviewing techniques that are not common in social agencies and could only be practiced by

such an organization as St. Paul's Counseling Center. An interview form is used for purposes of record and for the guidance of the other clergy later, but we explain that if a visitor prefers not to have a record made, his wishes will be respected. It is further explained that the record will be available to the other clergy if necessary. If part of the conversation is of a confessional nature, or if secrecy is requested, no record is made. All records are kept in a locked file and are available only to the staff clergy.

A surprising side effect has become apparent. This is a widespread and sincere interest shown by parishioners who are eager to learn what the Counseling Center is and how it operates, whom it attempts to serve, and if it is proving of real benefit. Parishioners have refrained from asking for details of interviews, and their most evident reaction has been pride that their parish is attempting to grapple with people's problems. They are genuinely anxious that the endeavor be a success.

This is further evidence that sincere Christians today are not satisfied by parish-limited programs of clubs, sewing groups, and clothing drives for missions, though these things have their place. They are increasingly aware of the needs of their own communities, and the counselling center is reassuring evidence that we of the Church are truly determined to be our brother's keeper, and that we know that more than food and shelter is necessary in doing that. Food and shelter can be secured from "the welfare," but understanding, sympathy, constructive support, and encouragement may only be available from people who care for the spirit as well as the body.

The work load of the staff has sharply increased with this additional obligation. It has been necessary to follow up on cases, get in touch with agencies, make calls on families. The proof of the need and the reward for the efforts are beginning to be evident in those who return to say, "Thank you for helping me. If it had not been for you, I don't know what I would have done."

We know now that the work will never be finished, the job never completed. But that is all right, for we feel we are attempting the work to which Christ enjoined His followers.

If some other parish starts a similar program, we would offer Ten Commandments for the guidance of the clergy and those seeking help.

(1) *To the lay person:* When you decide you have a problem that you cannot solve, seek help. If you wait until "the whole house falls in on you" it will be much more difficult for even the most gifted counsellor to give effective help.

(2) *To the clergy:* Be constantly aware of your own limitations. The fact that you have had pastoral training and one or more courses in psychology does not



qualify you to assume that you are a psychiatrist, psychologist, or social case-worker.

(3) *To the lay person:* Since you assume that the staff of such a center is competent to help you (or you would not go there), tell the counsellor your problem quickly and learn to *listen* if he offers suggestions.

(4) *To the clergy:* Remember that when a person comes in to ask for advice, he has humbled himself. He has admitted by this that he has failed, or he thinks he has. Be thou likewise humble, and be very slow to pass judgment. You probably do not know all the facts, and you may never know them.

(5) *To the lay person:* Do not expect that merely recounting your problem to a counsellor will assure a way out. There may be no way out that you are willing to accept, and you may have to accept

the unwanted because there is *no other choice open to you.*

(6) *To the clergy:* Listen to people. Listen, listen, and listen some more, and, to use a vulgar expression for emphasis, "keep your big mouth shut." Often there is no answer, or at least not the kind of an answer a visitor can accept.

(7) *To the lay person:* If a recommendation or suggestion is made, consider it seriously, even if it seems inconsequential or unimportant. A slow start may be imperative, and to solve a whole trunk full of problems at once may be impossible.

(8) *To the clergy:* It is no denial of God's power to bring in outside professional help. The psychiatrist, the psychologist, the social worker, the lawyer, the doctor, the engineer, the merchant, the farmer, all are the children of God, and one or many may be able to do a great

deal in searching for solutions.

(9) *To the lay person:* It is difficult to focus on a single problem out of many. When your counsellor suggests that you do so focus your thoughts and actions, do not demand a solution to everything at once. Remember, he does not solve your problem; he merely helps you to adjust your efforts so that you can solve or alleviate it. He cannot carry you; you yourself must walk.

(10) *To the clergy:* Be prepared to follow through. Seldom, if ever, is a *single* appointment enough. Do not turn away from any person seeking your help because you are too busy; make a later appointment if you are engaged at the time of the call. And pray to God that you will do the right thing and say the right thing to any soul who asks for help. There are too many in this world who have smiling faces, but frightened eyes.

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# PEOPLE and places

## Appointments Accepted

The Rev. Gary J. Adams, former vicar of St. John's Mission, Glenbrook, and St. Patrick's Mission, Incline Village, Nev., is priest in charge of Holy Innocents' Mission, San Francisco, Calif., and part of the team ministry in the Mission District (inner city area). Address: 66 Amethyst Way.

The Rev. Claude E. Canterbury, former vicar of St. James', Dalhart, Texas, will be vicar of St. Paul's, Truth or Consequences, N. M. Address July 1st: 407 N. Cedar St.

The Rev. Canon Samuel T. Cobb, former rector of the Church of St. Martin-in-the-Fields, Atlanta, Ga., is rector of St. Philip's, Charleston, S. C.

The Rev. Leroy A. Davis, former assistant at Christ Church, Glendale, Ohio, is assistant rector at St. Andrew's, College Ave., College Park, Md.

The Rev. Lionel T. DeForest, former rector of Grace Church, Galveston, Texas, will be rector of St. John's, Marlin, Texas. Address July 15th: 408 Easy St. (76661).

The Rev. John W. Duddington, former Episcopal chaplain at Stanford University, is associate rector at St. Peter's, Redwood City, Calif. Address: 178 Clinton St.

The Rev. Henry F. Fairman, former assistant at St. Stephen's, Wilkes-Barre, and vicar at St. Peter's, Plymouth, Pa., is rector of St. Peter's, Hazleton, Pa.

The Rev. Canon Douglas Fontaine, former canon pastor of Christ Church Cathedral, Houston, Texas, is rector of Christ Church, Tyler, Texas. Address: 118 S. Bois D'Arc (75702).

The Rev. Benjamin P. Ford, who has been working towards his master's degree, is superintendent of the San Juan Mission, Farmington, N. M. Address: Box 720.

The Rev. James M. Green, former assistant at Immanuel-Church-on-the-Hill, Alexandria, Va., is priest in charge (first in residence) of the Church of the Resurrection, Alexandria, Va. The congregation is using a school building until its own building is erected at Beauregard and Filmore Sts. Address: 5916 Kelly Ct., Lincolnia Hills, Alexandria.

The Rev. George G. Greenway, Jr., vicar of St. David's Church, East Greenbush, N. Y., will be rector of St. Paul's, Lee's Summit, Mo. Address July 15th: 5th and Green Sts.

The Rev. Stanley P. Hardy, former curate at St. Stephen's, Lynn, Mass., is assistant at St. Andrew's, Kansas City, Mo. Address: 104 W. 72d St.

The Rev. John L. Jenkins, former vicar of Trinity, Cochran, St. Luke's, Hawkinsville, and St. Peter's, Eastman, Ga., is priest in charge of Church of Our Saviour, Augusta, and vicar of Trinity Church, Harlem, Ga. Address: Box 275, Harlem (30814).

The Rev. Ronald Evans Joseph, assistant at Trinity Church, Ambler, Pa., will be rector of the Church of St. James the Less, Philadelphia, Pa. Address Sept. 1st: 3227 W. Clearfield St. (19132).

The Rev. Alfred C. Krader, former vicar of St. Paul's, Truth or Consequences, and Grace Church, Hatch, N. M., is Episcopal chaplain at the New Mexico State University, Mesilla Park, N. M. Address: c/o the university.

The Rev. W. Gerald Lonergan, Jr., executive secretary of the department of Christian education, diocese of West Missouri, is also executive secretary of the department of Christian social relations of the diocese.

The Rev. Carl W. F. Moyer, former rector of St. Jude's, Fenton, and vicar of St. Bede's-on-the-Lakes, Linden Parochial Mission, Mich., is on the staff of St. Philip's in the Hills, Tucson, Ariz. Box 4948 (85717).

## New Addresses

The Rev. Irving F. Ballert, Jr., 27 River St., Sidney, N. Y. 13838 (June 30th).

The Rev. George S. Bunn III, Box 2237, Newport News, Va. 23602.

The Rev. Frank Q. Cayce, 4607 Hanford Lane, Louisville, Ky. 40207.

The Rev. Thomas G. Cleveland, 94 Centre St., Milton, Mass. 02186.

The Rev. Fred George Coleman, Jr., 6515 Loch Raven Blvd., Baltimore, Md. 21212.

The Rev. M. Esty Denkinger, 1319 Madison Rd., Elwood, Ind. 46036.

The Rev. William C. Hibbert, 117 N. Lafayette Blvd., South Bend, Ind. 46601.

The Rev. R. A. Laud Humphreys, 8318 Cornell, St. Louis, Mo. 63130.

The Rev. Lewis Tyra Johnston, 409 Country Lane Terr., Kansas City, Mo.

The Rev. J. P. H. Mason, 7709 Woodman Rd., Richmond, Va. 23228.

The Rev. Frederick J. Masterman, 34 Maple Rd., East Aurora, N. Y. 14052.

The Rev. John L. Mitman, 21 Shaw St., Lebanon, N. H.

The Rev. Jerome J. Nedelka, 39-12 215th St., Bayside, N. Y. 11361.

The Rev. H. Laurence Nobbs, 221 Franklands Village, Haywards Heath, Sussex, England.

## Religious Orders

The Brother Benedict, O.H.C. (Mr. Bruce Tobin) has been released from his junior vows and is no longer a member of the Order of the Holy Cross.

## Seminaries

Protestant Episcopal Theological Seminary in Virginia—On May 26th, the D.D. degree was conferred on the following: Bishop Bailey, Suffragan of Texas; Bishop Moore, Suffragan of Washington; Bishop Nsubuga, Assistant of Namirembe, Uganda; Bishop Richardson of Texas; Bishop Wong of Taiwan; the Rev. Messrs. John-Karl M. Baiz, Howard Albert Johnson, James Kenneth Morris, Edgar Bolling Robertson, James Stirling. The D.H.L. degree was conferred on Mr. Hodding Carter, editor and publisher, who gave the missionary address on May 25th. The Rev. Messrs. Allen Maxwell Stuhl and K. C. Thomas received the S.T.M. degree.

The General Theological Seminary—On May 26th, the S.T.D. degree (honorary) was conferred on the following: Bishop Reus-Froylan, Coadjutor of Puerto Rico; Bishop Rusack, Suffragan of Los Angeles; the Rev. Messrs. Robert H. Anderson, Jr., who delivered the baccalaureate sermon, Clarence W. Brickman, James A. Gsweller, and Harold L. Hutton. The Th.D. degree was conferred on the Rev. Billy W. Rodgers, member of the faculty of the Episcopal Theological Seminary of the Caribbean, in Puerto Rico. Three graduate students received the S.T.M. degree and 53 seniors and graduate students received the S.T.B. degree.

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**PRIEST**, 34, married, 12 years experience, desires parish West Coast states. Will be in area during July and August for interview. Reply Box P-248.\*

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## Resignations

The Rev. Philip T. Brinkman has resigned as rector of St. Paul's, Lee's Summit, Mo., because of ill health. Address: 42 W. 59th St., Kansas City, Mo.

The Rev. Denmere J. King resigned as rector of St. Peter's Church, Harrisonville, Mo., on December 31, 1964, to engage in secular work.

## Retirements

The Rev. Alsace L. Burgreen, former vicar of All Saints', West Plains, Mo., retired on December 31st. Address: 1235 S. Pickwick, Springfield, Mo.

The Rev. Charles L. Widney, priest in charge of St. Philip's, Charleston, S. C., retired on June 1st. Address: 160 Broad St., Charleston, S. C. 29401.

## Laywomen

Miss Patricia Gloster, parish worker at St. Stephen's, St. Louis, Mo., for the past two years, is a member of the staff of the Chapel of the Intercession, New York, N. Y.

## DEATHS

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

Sister Julia Frances, of the Community of St. John Baptist, Mendham, N. J., died May 27th, in Mendham. She was 92.

She was the daughter of the late Rev. Reeve Hobbie. In 1895 she entered the Community of St. John Baptist and was professed in 1899. She

worked at St. John Baptist School in New York City in its early days, and she also served St. Helen's Hall, Portland, Ore. For many years she was in charge of St. Marguerite's Home, Mendham, N. J. Until three years ago she was active in parish work at St. Luke's Chapel, New York City.

She is survived by two brothers, Vaughn Hobbie, of Albuquerque, N. M., and Theodore Hobbie, of Mendham, N. J.; and several nieces and nephews.

Mary Breckinridge, member of the Episcopal Church and founder of the Frontier Nursing Service, Inc., Wendover, Ky., died May 15th in Hyden, Ky.

She was born in 1881 in Memphis, Tenn., but lived most of her life in Kentucky. She studied public health and nursing at Columbia University, St. Luke's Hospital, New York City, and in the British Hospital for Mothers and Babies, in London.

After World War I, she volunteered with the American Committee for Devastated France, and spent two years organizing a child hygiene and visiting nurse service in the department of the Aisne. Forty years ago she organized the Frontier Nursing Service, which brought medical aid to much of the remote region of Kentucky and surrounding states.

In 1961, Mrs. Breckinridge was given the National League for Nursing's M. Adelaide Nutting Award for distinguished services, and she was cited by the Kentucky Press Association as Kentuckian of the Year in 1952. Other awards include the University of Kentucky's Sullivan Medal in 1935, and the Governor's Medallion in 1959. She received honorary degrees from a number of colleges.

She is survived by a sister, Mrs. George Warren Dunn, Newark, Del.; a brother, Col. Clifton R. Breckinridge, Giberon, Calif.; five nieces and nephews and 16 great nieces and great nephews.

Martha Plant Ellis Ross, mother of the Rev. Marshall J. Ellis, rector of the Church of the Holy Communion, Tacoma, Wash., died May 3d, in Macon, Ga.

Mrs. Ross was born in 1892 in Macon, and was for many years an active communicant of St. James' Church, Macon. Several years ago she transferred her membership to Christ Church, Macon. She had served as vestryman of her parish, and as president of the woman's auxiliary of the



diocese of Atlanta. She had also served on the faculty of the Kanuga Adult Conference, in North Carolina, and the Chatham Hall Conference, in Virginia. She was on the board of the Booker T. Washington Center in Macon. Mrs. Ross was honored many times by the American Red Cross for her leadership and service.

Her first husband, Marshall J. Ellis, died in 1928. She later married Thomas L. Ross, who died in 1959.

In addition to her son, she is survived by two daughters, Mrs. John Lawrence Brown, of Fort Valley, Ga., and Miss Frances H. Ellis, of Columbus, Ga.; and two grandsons, Lawrence Ellis Brown, and Marshall William Ellis.

## GO TO CHURCH THIS SUMMER!

Traveling this summer? The churches listed here extend a cordial welcome to all visitors. When attending any of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

### CHICKASAW (MOBILE), ALA.

**ST. MICHAEL'S** 300 Grant St.  
(Just off U. S. 43 N, 4 mi from downtown Mobile)  
Sun HC 7, Family Eu 9; Daily as anno

### GUNTERSVILLE, ALA.

**EPIPHANY** DeBow St. at O'Brig Ave.  
Rev. Hoyt Winslett, Jr., r  
Sun HC 7:30, Parish Service 9

### LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th & Spring  
Very Rev. Charles A. Higgins, dean  
Sun 7:30, 9:25, 11

### LA JOLLA, CALIF.

**ST. JAMES-BY-THE-SEA** 743 Prospect St.  
The Rev. Robert M. Wolterstorff, r  
Sun 7:30, 9, 11; HC Tues thru Fri

### LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watska Ave.  
Rev. R. Worster; Rev. H. Weitzel  
Sun Masses 7, 9, 11; Daily Mon, Tues, Wed 7;  
Thurs, Fri, Sat 9; C Sat 5-6

### SAN FRANCISCO, CALIF.

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

### WASHINGTON, D. C.

**ALL SAINTS** Chevy Chase Circle  
Rev. C. E. Berger, Th.D., D.D., r  
Sun HC 7:30, MP & Ser 9:30 & 11; Daily 10

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

### COCONUT GROVE, MIAMI, FLA.

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

### CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r  
Sun 7, 8, 10; Daily 6:45; C Sat 4:30

### FORT LAUDERDALE, FLA.

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

### ST. MARK'S 1750 E. Oakland Park Blvd.

Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP &  
HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

### MIAMI, FLA.

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

### ORLANDO, FLA.

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

### ATLANTA, GA.

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

*Continued on next page*

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

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



# GO TO CHURCH THIS SUMMER!

Continued from previous page

## 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

**ST. CHRYSOSTOM'S** 1424 N. Dearborn Parkway  
Rev. Robert B. Hall, r; Rev. David A. Owen, asst.  
Sun 8 HC, 11 MP; 1S HC; Wed 7:30 HC

**ST. MARGARET'S** 2555 E. 73d (cor. Coles)  
One block west of South Shore Drive  
Sun HC 8, 9, 11

## PLYMOUTH, IND.

**ST. THOMAS'** N. Center & W. Adams  
Rev. William C. R. Sheridan, r  
Sun HC 7 & 9

## 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

**ST. MICHAEL & ALL ANGELS'** 2001 St. Paul St.  
The Rev. Osborne R. Littleford, r  
Sun H Eu 7:30, 9, 11, 4; Daily Eu

## 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

**OLD NORTH CHURCH OF PAUL REVERE FAME**  
193 Salem St.  
Rev. Howard P. Kellett, v; Rev. G. Earl Daniels,  
Assoc

Sun 11 MP; 1st Sun HC; open daily

## DETROIT, MICH.

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

## FLINT, MICH.

**CHRIST CHURCH** East Hamilton at Bonbright  
Sun 8 HC, 10 MP (HC 1st Sun); Daily MP 7, EP 7,  
Wed HC 6:30, 10

## HOLLAND, MICH.

**GRACE CHURCH** 555 Michigan Ave.  
Rev. William C. Warner, r; Rev. D. L. Clark, c  
Sun HC 7:30, 9 & 1S 11; MP 11 ex 1S

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

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

## NEWARK, N. J.

**GRACE CHURCH** Cor Broad & Walnut Sts.  
Rev. Herbert S. Brown  
Sun 7:30, 9:15, 11; Daily 7:30 ex Fri 9:30

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL** 3rd & Phila. Blvd.  
Sun HC 8, 9:30 & 1S 11; MP 11 ex 1S; Daily HC  
7:30 ex Fri 9:30

## TRENTON, N. J.

**TRINITY CATHEDRAL** West State & Overbrook  
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing  
Service); HD 6:30

## BINGHAMTON, N. Y.

**CHRIST CHURCH** 187 Washington St.  
Rev. Frederick W. Dorst, r; Rev. J. H. Ineson, c  
Sun HC 7:30, 10; Thurs HC 10:30; HD 12:05

## BROOKLYN, N. Y.

**ST. PAUL'S** 199 Carroll (MA54126)  
Mass Sun 9:30 & 11 (Spanish); Daily 7 ex Sat  
9:30; HH 1st Fri 8; C Sat 5

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c  
Sun HC 7:30, 8:30, 10, 11

## GENEVA, N. Y.

**ST. PETER'S** Genesee at Lewis  
Rev. Norman A. Rimmel, D.D., r  
Sun HC 8, 9:30, 11

The Living Church

## 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; Week-  
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;  
Ep Tues & Thurs 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

**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

**ST. MICHAEL'S** 225 West 99th St.  
Rev. William F. Corker, r  
Sun 8 HC, 9:30 Ch S, 11 MP (1S HC); Thurs 12

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

**ST. THOMAS** 5th Avenue & 53d St.  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat  
HC 8:15; Tues 12:10; Wed 5:30

## THE PARISH OF TRINITY CHURCH

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

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

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

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

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, 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

**SYRACUSE, N. Y.**  
**ST. PAUL'S** Cor. E. Fayette & Montgomery Sts.  
Sun HC 8, 9, 11; Daily 12:10

## CLEVELAND, OHIO

**ST. JAMES** E. 55 at Payne Ave.  
Rev. William R. Cook  
Sun Masses 8, 10; Daily 9:30

## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 So. 13th St.  
Rev. Frederick R. Isacksen, r  
Sun HC 9, 10 (1st & 3d); MP 10 (2d & 4th)

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 9, 11; Weekdays 7:30 (ex Sat), 5:30;  
Wed 12:10, Sat 9:30; C Sat 12-1

## DALLAS, TEXAS

**ST. MATTHEW'S CATHEDRAL** 5100 Ross Ave.  
The Very Rev. C. Preston Wiles, Ph.D., dean  
Sun 7:30 H Eu, 9 Family Eu, 11 MP & H Eu;  
Daily H Eu 6:30, Wed & HD 10; C Sat 5

## DENISON, TEXAS

**ST. LUKE'S** Woodard & Fannin (downtown)  
Rev. David A. Jones & Rev. Thos. L. Cartwright  
Sun HC 7:30, 10; Tues & Fri HC 7

## ROCKPORT, TEXAS

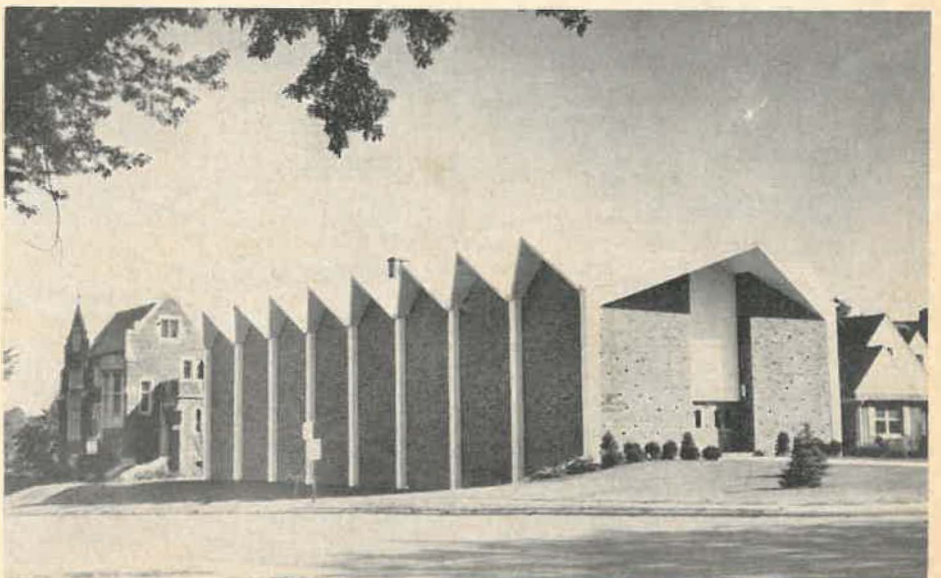
**ST. PETER (The Big Fisherman)** N. Live Oak  
The Rev. Harold W. Edmonson, r  
Sun HC 10:45; Wed HC 7:30; Daily MP & Int 7

## RICHMOND, VA.

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

## SEATTLE, WASH.

**EPIPHANY** 38th Ave. & E. Denny Way  
Rev. E. B. Christie, D.D., r  
Sun HC 8, 10; Wed HC 7:30 & 10



CHRIST CHURCH  
FLINT, MICHIGAN