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The Living Church

Volume 153

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Number 16

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

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DEPARTMENTS

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FEATURES

The Brotherhood of St. Andrew 10ff

THINGS TO COME

October

16. Nineteenth Sunday after Trinity
Hugh Latimer and Nicholas Ridley, BB.
17. Henry Martyn, P.
18. St. Luke, Ev.
23. Twentieth Sunday after Trinity
St. James of Jerusalem,
Brother of our Lord, M.

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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BOOKS

Functional Asceticism: A Guideline for American Religious. By Donald L. Gelpi, S.J. Sheed and Ward. Pp. 191. \$3.95.

Functional Asceticism is a small book which includes an introduction by C. J. McNaspy, S.J., (who with other Jesuits has been consulted by the Rev. Donald Gelpi on its content and convictions) and also the text of the Vatican II Decree on "The Appropriate Renewal of the Religious Life." "Practical Monasticism" might be another way of putting what the author is saying, for he attacks his fellow American Roman Catholic religious in a gentle but firm way for that "nominalism" in their living of this vocation which constitutes "the rigid substitution of one possible conceptualization of reality for the reality itself."

He makes some points which would apply to contemporary Anglican religious. But for the most part the volume could have said more briefly what it wants to say, and in language less tortuously Thomistic. Its applicability to Anglicanism is insufficient to recommend it for our religious or their associates and friends.

(The Rev.) A. A. PACKARD, O.H.C.
The Order of the Holy Cross

* * * * *
The Deeds of Faith. By Stefan Cardinal Wyszyński. Harper and Row. Pp. 187. \$5.95.

The Deeds of Faith is a series of addresses by the justly famous and heroic Polish Primate. They are gathered under four general headings, but the first title, "The Rights of Man," would be enough because this theme "major-chords" its way through the entire book.

Cardinal Wyszyński is "all Pole," stubborn, fearless, intensely nationalistic and therefore somewhat ingrown. He is also a Christian Pole for he can say with equal detachment and authenticity: "As I said when I came out of prison" and "You must cast off all resentment." If the addresses contain a great deal of repetition on the theme of human rights it is because there is a great deal of denial of human rights by the present government of Poland. The talks were given to a good cross section of people: the government, students, teachers, doctors, clergy,

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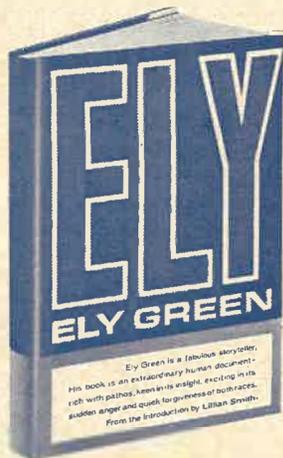
Lee H. Bristol, Jr.
President, Westminster Choir College

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KEY BOOKS FROM SEABURY'S FIFTEENTH ANNIVERSARY LIST

"Ely's soft voice telling a tale that sends shivers down the spine."

—Lillian Smith



ELY by Ely Green

with an introduction by Lillian Smith

The unlettered son of a Negro mother and a white father tells the bitter-sweet story of his turn-of-the-century boyhood in Sewanee. "Strange, frightening, often beautiful...a most extraordinary document, tender in its pathos, keen in its insight, exciting in its sudden anger and quick forgiveness of both races. He is a fabulous storyteller."—Lillian Smith.

October \$4.95

HEROIC HEART

The Diary and Letters of Kim Malthe-Bruun

With a Postscript by C. FitzSimons Allison

Kim was a young Danish seaman and patriot who was executed by the Gestapo. His diary and letters to his sweetheart and family are a vivid, intimate record of his clear vision of life and love, his sensitive response to the sea and to beauty, and his unflinching faith. Regarded as a minor classic in Scandinavia. Dr. Allison's postscript stresses the deep Christian implications of Kim's story.

September Paper \$1.65

CITY OF WRONG

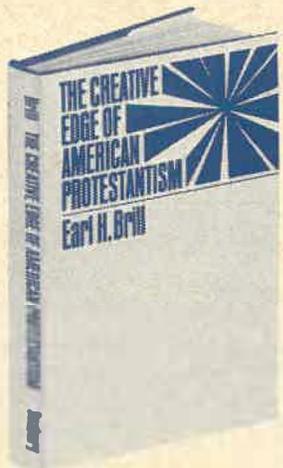
A Friday in Jerusalem

by M. Kamel Hussein

Translated and with an introduction by Kenneth Cragg

A devout Muslim crosses religious frontiers as he tells the story of Good Friday and its meaning. A brilliant, dramatic evocation of scene, events, and personalities. The crucifixion of Jesus is seen as an act which wronged all mankind and as a terrible indictment of the human conscience.

September Paper \$1.95



THE CREATIVE EDGE OF AMERICAN PROTESTANTISM

by Earl H. Brill

An interpretive study, in historical perspective, of selected social, economic and political issues confronting American Protestantism. "The right issues soundly discussed."—Franklin Littell.

September \$5.95

THE NEW DIALOGUE BETWEEN PHILOSOPHY AND THEOLOGY

by James A. Martin, Jr.

Challenges the assumption that metaphysics is meaningless and that "God is dead". A trenchant summary and evaluation of this constructive dialogue. Thoughtful appraisals of leading logical positivists and contemporary theologians. The author is Danforth Professor of Religion in Higher Education at Union Seminary.

October \$5.95

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New Books

THE CHRISTIAN UNIVERSE

By *Eric L. Mascall*. The affirmations about God, man and Christ which the Christian Church has always taught, and the manner of living which these affirmations imply, are more satisfying and enriching to human intellect and imagination than either secular humanism or emasculated substitutes for orthodox Christianity. This is the theme of this delightful and substantial book by Professor Mascall. \$4.25

ARISING FROM THE PSALMS

By *Dewi Morgan*. "The Psalms," writes Dewi Morgan in his introduction to this attractive book, "are a universal mirror." They show us ourselves. . . . Each man can identify himself in the Psalms. Each man who listens can hear his voice in the Psalms. . . . The Psalms are universal, for the universal is their beginning and their ending. \$3.75

CHILDREN IN SEARCH OF MEANING

By *Violet Madge*. A study of religious and scientific thought and inquiry arising from experience in the primary school years. The ideas expressed here are sound and discerning. This understanding of child development and learning should be part of the background of all teachers working with young children. \$3.25

CHRIST AND THE NEW NATIONS

By *Martin Jarrett-Kerr*. It is the plea of this book that the most urgent task for Christians of the West is not "aid to the under-developed," but the acquiring of a totally new outlook: the ability to see God's world, and God himself, through non-Western eyes; the imagination to feel with the outstretched hands of the recipients what the gifts we give them really weigh. *Paper*, \$1.95

VINDICATIONS

Edited by *Anthony Hanson*. The title of the book recalls (by intention) the famous volume, *SOUNDINGS*, which was produced by a group of Cambridge theologians. This new book intends to give the continuing theological reconstruction a vital link to its historical base. The main theme that runs through all six essays in this book is the conviction that the historical basis of Christianity is seriously threatened by some tendencies in modern theology and that this basis can, and ought to be, vindicated. \$5.00

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and lawyers among others. And then there is one addressed to taxi-drivers that should be printed and distributed by the Yellow Cab Company to all the sons of Jehu in our fair cities.

A touch of wry humor appears now and again. Upon getting a letter from an animal lover asking him to defend the rights of animals, the Cardinal replies: "What we need is perhaps a Society for the Prevention of Cruelty to People!"

Good down-to-earth common sense shows up when the point is made that God wanted to get into the real lives of ordinary people when He came to our earth. "The will of the Father placed the first tabernacle on manure, among beasts and brutal men. . . . This is the humanism of Bethlehem." Not such good sense are the Prelate's remarks on family limitation, which border on the absurd. But here is a very readable book by a notable man who has played an heroic role in contemporary Poland. One would think twice before tangling with such serene kindness and such Christian implacability. He must drive Communist officialdom absolutely wild.

(The Rt. Rev.) JOHN S. HIGGINS, D.D.
The Bishop of Rhode Island

* * * *

Where Liberty Stands Guard: The Story of Our Nation's Capitol. By **Earl Schenck Miers**. Grosset and Dunlop. Pp. 216. \$4.95.

Earl Miers is historian and editor of the United States Capitol Historical Society, and is in a position to know whereof he has written. He refers to the capitol as "the Old Lady on the Hill" and hints at all of the secrets that she knows. *Where Liberty Stands Guard* is a good history of our history, well presented and illustrated.

In the foreword, Mr. Fred Schwengel, president of the Capitol Historical Society, writes, "No American can resist this charmer—the Goddess of Freedom, high on her dome of the capitol." He also writes that the society appointed Mr. Miers "to explain this greatest love story in all America. We think that he has fulfilled this assignment with distinction."

G. M. SIMCOX

People and Places Editor

* * * *

God and His Image. By **Dominique Barthelemy**. Sheed and Ward. Pp. 199. \$4.95.

Dominique Barthelemy is a French Dominican, presently lecturing in Fribourg, Switzerland. He had worked in Jerusalem on the Qumran Scrolls. He also worked on the Greek texts of the minor prophets found in nearby caves.

The subject of *God and His Image* is the image of God which is revealed in the Bible. God is made known in His revelations to Adam, to Abraham, to Moses. He is One who saves, but One who at the same time makes tremendous demands; One who loves, is compassion-

ate and understanding, He reveals Himself progressively as man can receive Him. The book is full of wisdom and is also a delight.

A true biblical theology, the author says, "can only be obtained if the reader puts together several selective views taken from the entire biblical panorama. . . . I find I have classified these particular views in the chronological order. . . . For example, in the third chapter what stands out most clearly is the coming of Moses on the scene, while it is the Decalogue that gives character in the fourth. The sixth brings out the character of David. In the tenth we listen to the voice of the Paraclete."

We all know the difficulties of reproducing pictures in color. The difficulty of picturing God is infinitely greater. For the spectrum of the Word of God is more, much more, than that of ordinary white light. But the author has succeeded admirably in his task.

(The Rev.) KARL TIEDEMANN, O.H.C.
The Order of the Holy Cross

* * * *

Israel: A History of the Jewish People. By **Rufus Lears**. Meridian Books. Pp. 715. \$3.45.

The discerning eye will see that LEARSI, read backwards, spells ISRAEL, and we are left without a clue to the authorship. Not that it matters; the final judgment on a book rests on the content. And this book is certainly worth reading. It is not, however, a new one; it was first published in 1949, and this appears to be a reprint without alteration.

There are six parts to *Israel*: 1. The First Commonwealth: 2000 B.C.—586 B.C.; 2. The Second Commonwealth: 586 B.C.—70 A.D.; 3. Dispersion: 70 AD.—1492; 4. In Medieval Europe: 1492-1789; 5. Emancipation: 1789-1914; 6. The World Wars: 1914-1948. The story is well told; and what a story it is. The continuance of the Jewish race, someone said (Churchill?), despite all

"The Brotherhood of St. Andrew chapter in my parish has, for 15 years, kept its eyes focused firmly on its objectives. Over a thousand troubled or ill people have been prayed for and helped, hundreds visited, hundreds helped to confirmation, and many others brought closer to Christ. I cherish my chapter and the strength given to me and the entire parish through the devoted ministries of these laymen."

The Rev. Charles M. Priebe, Jr.
Rector, St. James', Newport, Del.

The Living Church

their sufferings, was for him a proof of the existence of God.

Parts one to three are a digest of biblical history, and it is the only part on which we are disposed to offer criticism. As a summary it is good and should be useful to the student; but the author has not kept up with Old Testament scholarship. He is out of date in many places. The Exodus is dated 1447, following Garstang's dating of the fall of Jericho. But Miss Kenyon disproved that, and the Exodus is now dated about 1250. Deuteronomy is assigned to Moses with the other books of the Pentateuch. David wrote the Psalms—all of them, apparently; and Jeremiah wrote *Lamentations*, modern scholars to the contrary. The omission of some names from the bibliography perhaps explains these and other defects: Nelson Glueck, Katherine Kenyon, and Samuel Hooke, to mention only three.

As for the rest it is a thrilling story, and one can only say "Read it." It brings us down to the triumph of the Zionist movement and the laying of the foundations of what became the state of Israel. The future lies, the author believes (and especially for American Jewry), in the cultivation of "those spiritual possessions that are authentic to themselves."

(The Rev.) F. J. MOORE, D.D.
Editor (ret.)

Forward Movement Publications

Booknotes

By Karl G. Layer

World Religions: a Dialogue. By Ninian Smart. Penguin. Pp. 153 paper. \$1.25. Why make the Christian rather than the Muslim or Buddhist leap of faith? To answer such questions as the above, the author adopts a form of a dialogue between a Christian, a Muslim, a Jew, a Hindu, and two Buddhists, to demonstrate how these creeds differ and how they agree. No effort is made to "sell" a particular viewpoint.

The Conditionalist Faith of Our Fathers: Vol. I. By LeRoy Edwin Froom. Review and Herald. Pp. 1132. The work is subtitled "The Conflict of the Ages Over the Nature and Destiny of Man." Volume I takes the reader through the Old and New Testaments and the

early Church. This is more like an encyclopedia of the subject rather a book to be read straight through, and the job done is a thorough one. Illustrations are numerous.

Religious Faith and Twentieth-Century Man. By F. C. Happold. Penguin. Pp. 184 paper. \$1.25. The "problem" of science and religion once again. Dr. Happold advocates a religio-philosophy of the mystical as a way out of the spiritual dilemma of modern man.

The Loyal and the Disloyal. By Morton Grodzins. World. Pp. ix, 319 paper. \$2.25. Prof. Grodzins discusses the ways in which human responses to life situa-

tions become the source of patriotism and treason, and turns to recent history for examples of patriotism, patrioteering, deviation, and defection.

Contemporary Writers in Christian Perspective. Edit. by Roderick Jellema. Eerdman's. *Charles Williams*, by Mary McDermott. *Flannery O'Connor*, by Robert Drake. Each pp. 85; \$85. Examinations and critiques of the thought and work of these modern thinkers. Brief, but thorough and substantial treatments.

The Anglican Communion and Latin America. S.P.C.K. Pp. vi, 18 paper. \$34. The report of the Sao Paulo, Brazil, conference held last January.



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Director, General Div. of Laymen's Work

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For 87 Years:

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EPISCOPATE

Pike Trial Developments

The case of the heresy charges by the episcopal "Committee for the Defense of the Faith" against the Rt. Rev. James A. Pike has so many developments with each passing day that it is impossible for THE LIVING CHURCH, as a weekly news organ, to keep its readers strictly current with all the details. In last week's issue it was reported, on the basis of reliable information at that time, that twelve bishops had signed the original presentment of charges. A week later, this number had grown to 30 bishops. In addition to these, several bishops who are retired or suffragans and therefore ineligible to sign a presentment, had written to the Rt. Rev. Henry I. Louttit, Bishop of South Florida and co-chairman of the committee, expressing their support of the action.

The original plan of the committee to file the charges with the Presiding Bishop on October 1st has been changed, and the formal presentation is presently planned for sometime near the end of the next meeting of the House of Bishops, scheduled for October 23d to 28th in Wheeling, W. Va.

Other developments:

The Rt. Rev. Jonathan G. Sherman, Bishop of Long Island, has signed all of the charges except that of "conduct unbecoming a clergyman."

One of the original signers of the presentment, the Rt. Rev. Charles Avery Mason, Bishop of Dallas, has requested that his name be withdrawn.

Concerning the charge of "conduct unbecoming a clergyman" made against Bishop Pike, Bishop Louttit has stated that Bishop Pike "lied to us" at the meeting of the House of Bishops in September 1965, at which time a group of 14 Arizona clergymen tried to bring him to trial for heresy. In the same interview, Bishop Louttit said that he has "had it" with Bishop Pike and is determined to press for the heresy trial rather than to go along with those who "want to be sweet, kind, and lovely."

Bishop Pike, in reply, has stated that he will fight the case if it goes to an ecclesiastical court and that he will insist on an open hearing, with testimony by leading theologians.

Concern that a heresy trial would "split the Church" was expressed by the Rev. Horace W. B. Donegan, Bishop of

New York, who was Dr. Pike's bishop when the latter was dean of the Cathedral of St. John the Divine. "I hope this can be stopped," Bishop Donegan said. "This could be handled in a pastoral manner. A public trial of this sort is outdated—there must be some other way."

The rector of Saint Thomas Church, in New York City, the Rev. Dr. Frederick M. Morris, declared in a sermon: "The bishops seeking to bring (Bishop Pike) to trial are not among the great leaders of our Church. They are motivated, often, by a combination of personal resentment and small concepts of prestige. Some of them are small-gauge men." Dr. Morris denounced the action against Bishop Pike as uncumenical: "We can no longer afford the luxury of division nor indulge in endless debate over matters that are not of the essence," he said, and added that "entirely too much attention has been paid to the vociferous minority that screams about preserving 'catholicity' every time the question of reunion comes up."

SAN JOAQUIN

Plane Crash

Trinity Church, Lone Pine, Calif., suffered a tragic loss on August 21st, when a plane carrying two little girls, both 10, the father of one, and a friend, crashed en route from Lone Pine to Camp San Joaquin.

Mr. Bob Miller, his daughter Jeannie, her friend, Connie Ross, and Mr. Joe



The Rt. Rev. Charles F. Hall, Bishop of New Hampshire, dedicated the cornerstone for the Church-Youth Center of the Holy Nativity, Shauiwan, Hong Kong. The diocese, which is underwriting the cost of the building complex, has already sent the first payment of \$50,000 to its companion, the Diocese of Hong Kong.

Bonham were on their way to the diocesan camp where the girls were to attend a Girls Friendly Society camp session. Mr. Miller, the golf pro at Mt. Whitney Golf Course, was a bishop's committee member for Trinity Church. Mr. Bonham was a contractor in the area.

The service for all four victims was held August 25th, in Santa Rosa Roman Catholic Church, Lone Pine. The pastor of the church offered its use to the Rev. Don Robinson, vicar of Trinity Church, that all those wishing to attend might be accommodated.

A memorial fund has been established, one suggestion for its use being the establishment of a children's recreation area on the new church grounds.

NEW YORK

Stopford Visits

The Diocese of London—like the Diocese of New York—have "unparalleled opportunity" to experiment with new forms of ministry and mission in depersonalized urban areas, in the view of the Rt. Rev. Robert W. Stopford, Bishop of London. In an interview at the Cathedral of St. John the Divine at the start of an official U. S. visit, Bishop Stopford outlined some of the experiments now being undertaken in his sprawling, historic see, covering a populace of four million persons:

—Approximately half of the some 800 parishes in his jurisdiction are "guild churches" with specialties, such as "the after-care of prisoners," marriage counseling, or architecture.

—More and more priests among his some 1,000 clergy are becoming specialists, such as industrial chaplains, without parochial duties.

—There are three "priest workers" in the diocese, working in a brewery, a bus engine factory, and a light engineering factory.

—Serious consideration is being given to "alternative uses" of parishes in over-church areas of the Church such as East London. Commenting on a recent suggestion by the vicar of St. John's in Dulwich, the Rev. Eric Rolt, that some surplus churches should be demolished, Bishop Stopford observed: "There is no doubt at all that a great many churches are in the wrong places. But, by law, you can't tear them down."

Bishop Stopford, a tall, outgoing clergyman with a thorough knowledge of urban problems, made his comments in reference to a sermon he had just preached at



U. S. Army Photo

Bishop Lewis talks with Stanley Small Salmon, a member of the Flatland Indian tribe, during his visit to Ft. Lewis.

a Mass in the cathedral offered October 2d by the Rt. Rev. Horace Donegan, Bishop of New York. Bishop Stopford suggested that the big-city dioceses such as London and New York "share in the ongoing work and mission of the Church in situations of paralleled opportunity and difficulty at the center of the life of two great nations." The two Cathedrals of St. Paul and St. John the Divine "share a common task" in their respective cities, he said, and have "a unique place in the national life." Both Cathedrals and both dioceses need to answer the question "What good are they doing?" he declared, adding: "To minister to men and women where they work may well be as important as to minister to them where they live. The urban dioceses . . . have, I believe, a special task and a challenging one—to experiment for the whole Church in this age of revolutionary change."

The visitor said he felt it was "very little use" for Christians to argue with Death-of-God proponents. Rather, they should "show God is living and acting in the lives of those in the Body of Christ."

ARMED FORCES

The Bishop's Travels

The Suffragan Bishop of the Armed Forces visited the Army Training Center, North Fort Lewis, Wash., early in September to confirm several members of the armed forces. The Rt. Rev. Arnold M. Lewis made the stop enroute to the Far East.

Bishop Lewis, who is also a retired army chaplain having attained the rank of colonel while on active duty, is the former Bishop of Western Kansas. His tour of the center consisted of inspection of the various training areas, and visits

with the basic trainees. He was overheard to say: "We need more Episcopal chaplains in the service."

While on the base, the bishop assisted Brigadier General Donald R. Pierce, commanding general of the center, in awarding the bronze star for valor, to Chaplain (Maj.) Hugh N. Barnes, who escorted Bishop Lewis on his North Fort Lewis visit.

UPPER SOUTH CAROLINA

Two DuBoses Honored

Marble mural tablets and stained glass windows were dedicated September 18th, at St. John's, Winnsboro, S. C., to honor two distinguished Churchmen of Fairfield County—the Rev. Dr. William Porcher DuBose, and his nephew, the Rt. Rev. Theodore DuBose Bratton, third Bishop of Mississippi.

Dr. DuBose, who was born in Winnsboro, was the first chaplain of the University of the South, having been elected to that position in 1871. [L.C., September 11th].

Bishop Bratton was born in the Winnsboro area, and educated at Sewanee. He was elected Bishop of Mississippi in 1903, retiring in 1935.

CONNECTICUT

Church World, MRI

The clergy of the Diocese of Connecticut met early in September for a two-day session at Kent School, to study the diocesan training program for laymen in the Mutual Responsibility and Interdependence work. The instruction of the clergy will be followed by training laity, who in turn will teach others in their own parishes about MRI in the Body of Christ.

Politics, human relations, and community action were the topics of concern presented by three priests of the Diocese of Connecticut at the 21st annual laymen's conference held at Camp Wash-

ington, Lakeside, September 10th-11th. The Church in the world today was the theme of the meetings designed to help laymen participate more fully in the work of the Church.

KEEP

Honor Paid Rusch

In the August 29th issue of the *Japan Times*, a great tribute was paid to Dr. Paul Rusch, founder of the Kiyosato Educational Experimental Project (KEEP), located on the slope of Mt. Yatsu in the Yamanashi Prefecture.

"As is often the case of men who are far in advance of their times, Rusch was given little encouragement when he began his project of demonstrating that the highlands of Japan could be made to produce agricultural riches. Some called him 'crazy' and 'mad.' But Rusch rushed in nevertheless, and to the mortification of his scoffers, he succeeded," the article stated.

Dr. Rusch proved that dairy and beef farming is possible in upland Japan. He introduced poultry and pig raising, and has now started horse breeding. He and his assistants have shared the knowledge of these possibilities with the farmers of the areas. Twelve "outreach" stations bring health education, sanitation, nutrition, animal husbandry, and other subjects to the rural areas and also serve as community centers for young and old.

WEST VIRGINIA

An Unusual Appeal

An Episcopal parish and its diocese want to buy what is now a resort-motel, in order to convert it into a home for older people. The parish is Christ Church, Point Pleasant, W. Va., in the Diocese of West Virginia. The facility they hope to purchase, now known as the Pleasant Point Resort, was built two years ago at a cost of \$2.5 million. Commercially



West Virginia's Pleasant Point Resort

it is proving a failure because it is off the main routes and the new interstate highways, so it must be sold at a fraction of its original cost. It has 150 sitting and bedroom combinations.

The Rev. Charles A. Pitzer, rector of Christ Church, explains that what the parish needs is one initial donation to help swing the financing for a non-profit corporation. The appeal is listed on the classified page of this issue, under the title: *An Unusual Advertisement*. Fr. Pitzer says that individual brochures and pictures about the project are available from him upon request.

SOUTHERN OHIO

Project Equality

In supporting Project Equality of Columbus and Central Ohio, a program fighting discrimination in employment through a multi-million dollar purchasing power, the Diocese of Southern Ohio, the Roman Diocese of Columbus, the United Presbyterian Presbytery of Columbus, Methodist Ohio West Area, First Unitarian Church, and the United Church of Christ Central Southeast Association, have joined forces. The leaders of the groups have agreed also to refrain from the practice of racial bias in their own hiring practices.

Project Equality was initiated by the national [Roman] Catholic conference for interracial justice and has since become an interreligious program. The action in Columbus marks the first time that the project was launched initially on an interreligious basis in an area of the country. In Detroit there is an ecumenical Project Equality, but it was first started in Columbus by Roman Catholics and became interreligious later when other Churches joined. Other sections of the

country where the program is operating include all of Michigan; St. Louis, Mo.; San Antonio, Texas; Hartford, Conn.; and Seattle.

CANADA

Church Union

After a two-hour debate and a hurried re-wording of a motion, the 22nd biennial General Council of the United Church of Canada voted overwhelmingly to approve the document, *Principles of Union*, that aims at merger with the Anglican Church of Canada. The principles paper was produced by committees of ten from each of the churches.

The motion that was accepted reads: "That this General Council approve the document—*Principles of Union* between the Anglican Church of Canada and the United Church of Canada—as a working document upon which to proceed in negotiating union with the Anglican Church of Canada. As a working document it is subject to such revision and addition as may become necessary during the negotiations."

The phraseology constituted acknowledgement of the views of dissidents who fought the original document, charging that "a priestly hierarchy . . . could result from organic union." A non-union delegate shouted, "Now it's the Anglican Church. Next it'll be Rome and we'll have the pope over us."

After the vote, Dr. A. B. B. Moore, the clergyman-president of Victoria College, University of Toronto, and chairman of the United Church committee of ten, said, "The Church has committed itself irrevocably to organic union with the Anglican Church."

The Rev. J. A. Davidson, Kingston, Ont., said that the Council's actions dif-

fered from the approval given last year to the document of union, by the Anglican General Synod. "The Anglican Church is seeking union with a Church whose ordinations and confirmations it does not generally recognize, either in principle or common practice," he said. "The United Church is seeking union with a Church whose ordinations and confirmations it does indeed generally recognize both in principle and common practice."

At a press conference, Dr. Moore said that if the Anglicans refuse to accept women ministers—the United Church has about 55—they would set up "a very serious obstacle to union."

In Hamilton, Ont., Dr. Arthur Michael Ramsey said that the action taken by the United Church was just a beginning. "Now, some years will be spent by the two Churches in hammering out together the practical implications of the principles." The Archbishop of Canterbury expressed certainty that faith and love would overcome the difficulties arising in the merger of episcopal and conciliar Churches. Church unity involves not only the joining together of Churches, but the breaking down of human barriers and the binding up of terrible wounds in human lives all over the world, he held.

Some delegates at the United Church General Council had been critical of the Archbishop for urging their delegates to be frank in criticism of the union principles, but that did not deter him. [RNS]

NEW ZEALAND

Shortcuts Sought

A bill authorizing the New Zealand General Synod of the Church of England, to vary the forms of Church services was introduced into Parliament recently. A petition seeking introduction of a Church of England empowering amendment bill had been accepted earlier. The reason given for this legislation is to insure the legal identity and continuity of the Church of the Province of New Zealand.

Under previous powers it would have been necessary for General Synod to have given the authority at one session, which would then be followed by the wait for the necessary majority of approving votes from the seven diocesan synods. The identical authority would have to be repeated at the next ensuing General Synod. There would then be a delay of one year to permit any Church member to have stated an objection before a special tribunal on the grounds that changes of doctrine were involved.

The present bill before Parliament would speed the procedure. The general secretary of the Anglican board of missions, the Rev. W. W. Robinson, said that the provisions of the bill should cover the use in services of the Revised Standard Version of the Bible and the New Testament section of the New English Bible.



In a meeting arranged by the Rt. Rev. Walter A. Foery, Bishop of the Roman Catholic Diocese of Syracuse, the Rt. Rev. Walter M. Higley, Bishop of Central New York, and Mrs. Higley had a ten-minute private audience with Pope Paul VI, at Castel Gondolfo. The Pope presented a medal to each of the visitors, who were touring Europe.

Ninety-six people were confirmed by the Presiding Bishop of the Holy Catholic Church in Japan, the Rt. Rev. Michael H. Yashiro, during the first six months of the year. The figure is double that for the same period in 1965.

The Rev. **J. V. Langmead Casserley, D.Litt.**, professor of apologetics at Seabury-Western Seminary, **has been named one of the "12 outstanding new citizens of the year" in Illinois.** The awards, which were made September 16th at a ceremony in the Prudential Building auditorium, are given to the 12 citizens for their contributions to knowledge or their accomplishments in business, the professions, or the arts, from the 12,000 persons who achieve citizenship status each year in Illinois. Dr. Casserley, who was born in London, became an American citizen in April 1966. He has been at Seabury-Western since 1960.

The Rev. **Robert L. Seekins, Jr.**, rector of Trinity Church, Lansingburgh, N. Y., and president and treasurer of the Citizen's League for Animal Welfare, Inc., a non-profit humane society whose members are primarily in the 11 counties of the capital district, **has been named advisory chairman of the Brookside Pet Cemetery Association,** whose property is in Pittstown, N. Y., just outside Troy.

Chapter No. 1 of the **Brotherhood of St. Andrew** at the Cathedral of St. James', Chicago, **was involved in the unusual project of manning a booth during a 10-day World Youth Fair,** where information on the Church, the Brotherhood, and social agencies of the diocese was distributed. Their most unusual handout was a puzzle picture of Christ reproduced on 3 x 5 cards.

Sharing honors at the first religious leaders dinner sponsored by the National Conference of Christians and Jews, attended by New York's Mayor **John V. Lindsay,** a Churchman, were the Rt. Rev. **Horace W. B. Donegan,** Bishop of New York; Francis Cardinal Spellman, Roman Catholic Archbishop of New York; Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America; and Dr. Julius Mark, senior rabbi of Temple Emanu-El. Awards for "courageous leadership in intercreedal relations" were presented to each of the clerics. Dr. **Clifford P. Morehouse,** president of the House of Deputies of the Episcopal Church, was a member of the dinner committee.

Police authorities have begun an **intensive investigation into the desecration of St. Brendan's Cathedral, Clonfert, Co. Galway, Ireland.** The Anglican cathedral of the Church of Ireland was originally a Roman Catholic church. Memorials,

the altar (which was carried to the road), and plaques were defaced with paint. A papal flag was placed on the tower. *The Irish Independent*, leading national daily published in Dublin said: "The desecration . . . must be reprobated in the strongest possible language, above all by the Irish [Roman] Catholics in whose name the sacrilege was alleged to be done. This holy place (Clonfert), so ancient and embodying in its fabric such riches of the Celtic age, has been well and lovingly cared for by the Church of Ireland. To defile it with sectarian slogans, to use the portraits of the pope and cardinal for spiteful comment, to insult the cathedral clergy and demolish the furnishings of a house of God; these are contemptible things, disgracing those who did them and the country in which they happened." [RNS]

The Quadrennial General Synod of the **Church of England in Australia** voted at its recent session in Sydney, **to change its name to the Anglican Church of Australia.** Delegates endorsed the change by a vote of 85 to 67, after lively debate. The Bishop of North Queensland introduced the measure. The Archbishop of Sydney opposed the change of name. However, all 25 of the diocesan synods as well as the state parliaments in Australia will have to ratify the new name before it is finally adopted. The process will require about three years. [RNS]

Prof. van de Pol, of the Roman Catholic University in Nimwegen, and himself a Roman convert, **appealed to his Church to re-examine the question of the validity of Anglican Orders.** He said that many Roman Catholic scholars in Belgium and Holland no longer regard the Bulls of Pope Leo XIII as infallible statements of doctrine. Dr. van de Pol made his statements at a conference of Anglican and Roman theologians held in Culemborg, the Netherland. [EPS]

Dr. Arthur Michael Ramsey, who has been travelling across Canada for a month, **said in Kamloops, B. C., that he planned to tour the United States and attend General Convention next year,** and even now was working on the itinerary. He was in this country (U.S.A.) in 1964 for a central committee meeting of the World Council of Churches held in Rochester, N. Y. [RNS]

The Rt. Rev. **William E. Elsey,** former Bishop of Kalgoorlie, West Australia, **died** some weeks ago in a hospital in Perth. He had retired in 1940 after 21 years in the see, which is a gold-mining area 375 miles east of Perth.

The Archbishop of Brisbane and Metropolitan of Queensland, the Most Rev. Philip N. W. Strong, **has been elected Primate of the Church of England in Australia.** The election of Archbishop

Strong, who has been acting Primate since last May, took place during the recent General Synod held in Sydney.

Miss **Jane Dudley, R.N.,** of Grand Rapids, Minn., **has been appointed for service in New Guinea,** following a training period at the House of the Epiphany, Sydney, Australia. Funds for her support for two years are being supplied through the advance fund of the Diocese of Minnesota in its MRI work with the companion Diocese of New Guinea, in the Province of Queensland.

St. Jude's, the new church building in Burbank, Calif., was dedicated September 25th, by the dean of the Pasadena convocation of the Diocese of Los Angeles, during the late morning service conducted by the rector, the Rev. S. Dunham Wilson, and the curate, the Rev. F. Earle Fox. The church is modern gothic in structure.

Two projects of the Guardian Angels Foundation of Elk River, Minn. — the Elk River Nursing Home and the River-view Apartments for senior citizens — **have been dedicated** by the Rt. Rev. Philip F. McNairy, Suffragan Bishop of Minnesota. The Rev. Robert W. McKewin, rector of Trinity Church, Elk River, is president of the foundation.

Laura Clark, daughter of the Rev. Henry H. Chapman, retired, and Mrs. Chapman, of Asheville, N. C., **and Walter Frank were married during a regular Sunday Eucharist,** August 21st, in St. Mark's, Berkeley, Calif. After the Creed, the bride, her father, the groom, and the best man followed the crucifer and a clergyman to the altar. Following the marriage service, the wedding party sat in a front pew for the sermon. At the offering the bride gave her own bread, the groom, a bottle of wine. After the blessing, the crucifer led the bride and groom out to an area where they were then greeted by the congregation.

This past summer, the Rev. **Peter Boes** of St. Stephen's, Scottsdale, Ariz., **became the first non-Roman to celebrate the Eucharist** at one of the altars of **Sophia University, a Jesuit institution** in Tokyo, Japan. He was a summer student at the university.

The academic council of the Ecumenical Institute for Theological Research met at St. George's College, Jerusalem (Jordan), September 3d-7th. The Rev. Theodore M. Hesburgh, CSC, president of Notre Dame University (Indiana), was chairman of the meetings, which were closed sessions. During the conference the Anglican Archbishop of Jerusalem, the Most Rev. Campbell MacInnes, had a reception for the participants who included Anglican clergy. The institute was originated after Vatican II, under the direction of Pope Paul VI.

The answer to this question is not as simple as one might imagine. Even many of those who have been a part of the Brotherhood for years may not appreciate the full significance of this 83-year-old organization for Episcopal laymen. Also, it is doubly difficult to describe in this time of general Church ferment and self-analysis, when we are questioning every structure (or should be), and wondering whether any "organization" can fulfill a useful function in the Church. Brotherhood leaders have done a lot of soul-searching, evaluating, and changing at the national level in the past two years, and although we are not satisfied that we have "the answer," we believe there is still a place and a need for the new Brotherhood program.

For the benefit of those who know nothing, or very little, about the Brotherhood of St. Andrew, let me summarize briefly the three primary aspects, and then we can look at objectives, need, and present approach in more detail. First,



F. C. Gore

the Brotherhood provides a method and structure for laymen to meet regularly in small fellowships in parishes and missions, under the discipline and rule of prayer, study, and service. Through this they are inspired, strengthened, trained,

and sustained to find and fulfill God's will for them, both individually and collectively, with emphasis on evangelism. Secondly, the Brotherhood is a larger fellowship of more than 7,000 like-minded laymen who, with the guidance of the clergy, and through interchange of personal witness and ideas, find spiritual inspiration and strength to persevere in Christian objectives. Finally, the Brotherhood is a movement of laymen to help arouse other laymen through involvement of laymen in parishes where there are chapters and in the establishment of "outgoing" chapters in other parishes. This latter objective is accomplished through full-time field secretaries and local Brotherhood members.

One other important point that should be made about the Brotherhood is that it is in, with, and for the Church. We support and cooperate with the bishops and other clergy, and welcome them into our fellowship. In keeping with the emphases of MRI concerning the increased role of the laity and lessened separation of clergy and laity, we offer the Brotherhood as an instrument to help fulfill these goals.

What are the specific objectives of the Brotherhood today? Although they are summarized to a degree above, let's look at them more closely. The Brotherhood was founded on the belief that men must pray regularly and study together, and then go out to witness to God's power, bringing others to Him. This is still our basic goal, but we recognize also the importance of the Brotherhood as a way in which men and boys may be helped to grow spiritually, to find God's will for them individually, and be sustained in their faith. We realize also that laymen have a ministry both in the Church gathered and in the world. New Brotherhood orientation and training material emphasizes this fact. We still point out that parish and institution calling are effective ways in which men can serve Christ. We do not expect, however, that all Brotherhood men will do calling or be ardent personal evangelists, although we try to show ways in which each can do so to whatever degree he feels called.

Is the Brotherhood needed today? None can deny that our objectives are valid and needed, and hundreds of chapters and thousands of Brotherhood men have demonstrated, and are doing so today, that the BH structure and principles are practical. Although some chapters in the past have suffered the fate of many organizations—become ingrown and lost sight of their objectives—this does not show the Brotherhood as a whole to be a failure. The examples of what chapters are currently doing, as described in this issue of THE LIVING CHURCH, show how such groups, with the guidance of the Holy Spirit, can be tremendous forces.

On the other hand, we admit that a chapter may not be practical in some parish situations, and having one does not guarantee a successful men's program. We merely point out that where men and boys are not being challenged in depth or led with imagination and

The Brotherhood

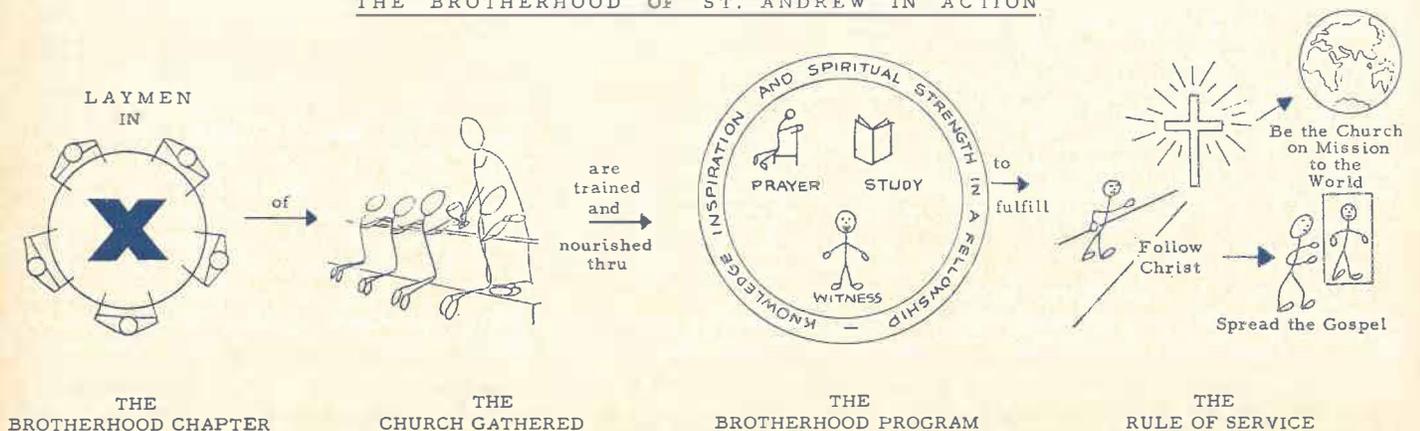
What It Is

By Fred C. Gore

President
Brotherhood of St. Andrew

vitality, the Brotherhood offers one way that has proven effective. A really good chapter can multiply the ministry of its priest, help to wake up the parish, and result in a laity who know and serve the Living God.

THE BROTHERHOOD OF ST. ANDREW IN ACTION



If the Episcopal Church ever chooses saints, the name of James Lawrence Houghteling will rank beside those of Jackson Kemper, James DeKoven, and William Porcher DuBose as a nominee. At the age of 28 this gifted young banker in his father's Chicago firm founded, in 1883, the first chapter of the Brotherhood of St. Andrew in aristocratic, downtown St. James' Church. It began when the rector, his pastoral resources exhausted by an elderly alcoholic, asked Bible-class members to attempt rehabilitation. They tried, failed, tried again, failed again, but the effort welded them together and soon they were inviting as many as 75 new men each Sunday to church. Houghteling had a genius for detail and soon his cohorts, imbued with his zeal, were a hard-driving task force for evangelism.

The time was ripe for the work. Thousands of young men crowded the city, living in boarding houses, seeking careers

RULES of the BROTHERHOOD

THE RULE OF PRAYER
The rule of prayer is to pray daily for the spread of Christ's Kingdom, especially among men and boys, and for God's blessing on the labors of the Brotherhood.

THE RULE OF STUDY
The rule of study is to study the Holy Scriptures regularly and the teachings of the Church to attain a better understanding of how to follow Christ and bring others into His Kingdom.

THE RULE OF SERVICE
The rule of service is to make *continuous* efforts, week by week, to bring others nearer to Christ through His Church.

Holy Comforter. Houghteling himself chose Andrew as their example—the humble apostle who himself couldn't teach but who said "Come and see" to his brother Peter, and brought him to One who could teach. This simple act—bringing the learner to the teacher—is still the greatest need of the Church and the greatest opportunity of the Brotherhood.

A central advisory committee in 1886 set up the first convention at which an astonishing 85 delegates turned up from 36 of the new "Bible classes." The House of Bishops adjourned a Saturday afternoon session so the laymen could have a hall for their unexpected crowd. Houghteling's unerring promotional judgment established *The Cross* which, by the 1890s, was publishing hundred-page issues circulated to a membership expanding toward 20,000. By 1910 death of the dynamic founder was not enough to halt the vigorous society which claimed over 200,000 members in Canada, England, Japan, and other lands across the sea.

Perhaps a highwater mark was reached during World War I when the Brotherhood listed 85 field secretaries, 2,622 key men, and 967 registered groups coordinated by competent and dedicated Benjamin F. Finney. Over 100,000 service men were tabulated in the Brotherhood's Honor-Roll in 1919. In the twenties the

attendance at national conventions went above 1,000. Depression years and the onslaught of the secular ushered in a gradual decline of membership which is only now being reversed.



A. B. Chitty

Houghteling's comment addressed to clergy in 1888 summarizes the attitude of his lay ministry. He said: "You expect so little help from us you lay out not enough for us to do."

of St. Andrew

How It Started

By Arthur Ben Chitty

President

Association of Episcopal Colleges

with prospering midwest firms, and missing the religious services many had known back home. Soon a similar group formed at Grace Church, Chicago, and then a St. James' member moved to Philadelphia and began groups at Incarnation and

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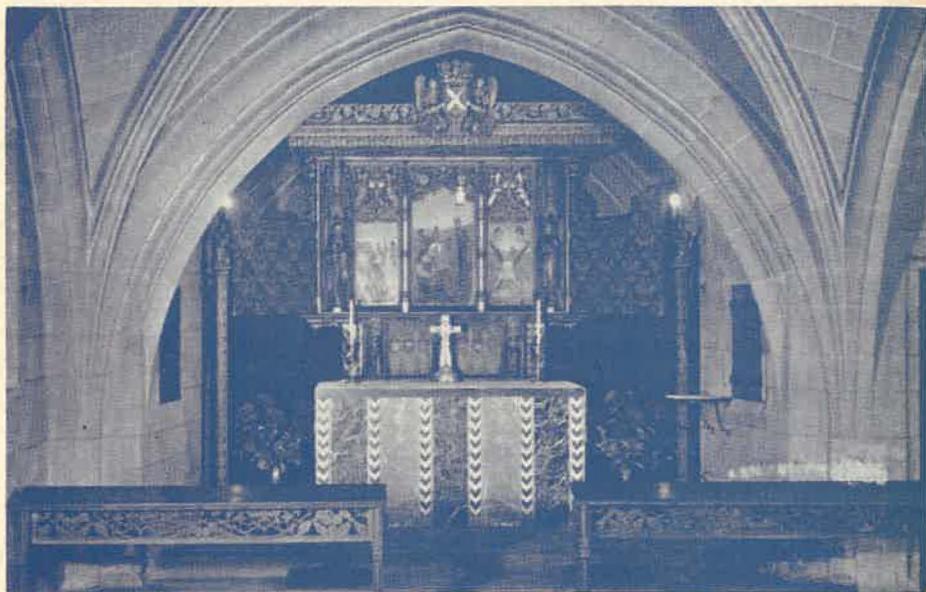
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... has a chapel at St. James Cathedral, Chicago.



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“. . . they were all with one accord in one place. . . . And they were all filled with the Holy Ghost. . . .” (Acts 2:1ff)

Christ promised that when two or three were gathered together in His name there He would be also. As His Holy Spirit filled the early followers, so will He dwell in men and women today who pray together and seek Him earnestly. In a similar fellowship, Brotherhood members strive to know Him and to help and sustain one another as they go forth to serve.

The Brotherhood's being a way or method, in addition to a fellowship, it follows that Brotherhood chapters, to be worthwhile, must do the things that lead to effective functioning. While there are hundreds and perhaps thousands of ways that groups can operate, the Brotherhood has found one general method that has worked successfully for many chapters for over 83 years. However, it is not the intent of the Brotherhood to turn out stereotyped chapters, but to provide a loose structure, with workable ideas and suggestions, around which each group may build a meaningful program based on the needs of its members and the parish. It is not possible in the short space available here to outline in detail how Brotherhood chapters function, but we can present a few of the more important points.

First, chapters of the Brotherhood of St. Andrew are urged to meet weekly, or at least semi-monthly, with a well-planned religious study program, preferably led by a capable member of the group. Ample opportunity must be given to all men to participate in discussion. Meetings can be held at almost any time of day or night, depending on the wishes of the members. Many groups meet at 6 a.m. Chapters are urged to minimize business at meetings, doing planning, etc. through committees. A suggested meeting format, covering approximately 1½ hours, including opening and closing devotions, is presented in the new chapter training program. A devotional handbook is provided for each member in which extemporaneous prayer is urged in a closing prayer circle.

Full coöperation with parish clergy and coördination with other parish organizations is essential. Incidentally, no charter is granted without approval of the rector, and he may withdraw this at any time. Although the priest need not be present at every meeting, nor should he have to “push” the group constantly, encouragement and some guidance is essential. As the parish spiritual leaders, it is essential that the clergy want, support, and challenge the laymen in their Brotherhood chapters. Few groups will survive long unless these conditions are met. On the other hand, the rewards of thoughtful and imaginative leadership by clergy and laymen make the time they spend in this endeavor well worthwhile.

Greater emphasis is being placed today on the role of the Brotherhood in helping involve all laymen. Chapters are urged to invite new men to meetings regularly, to bring in speakers, to meet with laymen of other Churches, and to promote parish activities in which all men can participate. Many chapters sponsor a monthly corporate Communion and breakfast for men and boys. Groups are warned against letting purely fellowship and fund-raising activities divert them from or dilute their evangelistic and outreach efforts. It is, however, recognized that some occasional actions along these lines may be desirable and helpful.

In summary, the Brotherhood chapter program is designed to help men help one another in a fellowship where love, personal witness, prayer, and study can transform and guide them as converted Christians. Under wise and committed leadership this can happen. Where it does not, the group will become just another men's club, a knife and fork society, or perhaps merely a pleasant group dedicated to maintaining the *status quo*.

The Work of the BH Chapter

By Christopher Ditson
Western Field Secretary

When a group of men get together to pray for guidance, to share Christian experiences and observations, and to pool their imagination, opportunities for service for Christ begin to stand out in bold relief. Some of these challenges are within the Church, and many are in home, community, and work areas. Certain tasks may be done by one man alone while others need the coördinated efforts of many men. Brotherhood men frequently are called to take on individual projects in which others, both Brotherhood and non-Brotherhood people, may be enlisted. The number and variety of such activities would fill volumes, for any service undertaken in the name of Christ may apply here.

The purpose of this essay, however, is to give some idea of things undertaken by chapters as group projects. These include a wide variety of spiritual renewal, educational, evangelistic, and even social and fund-raising activities at times. A few of the more common activities undertaken are sponsorship of corporate Communion, retreats, prayer and study groups, discussion groups, youth chapters, acolyte guilds, greeting and visiting newcomers, taking altar flowers to the sick, and visiting those in hospitals and prisons. Chapter study and training are designed to encourage and assist individual men, and the chapter plans programs

to suit the talents of each man and the needs of the parish and community. To present some idea of what has been done recently by various chapters let's take a quick tour of the U.S.

Brotherhood men of St. Mark's, Augusta, Me., were searching for a way to serve our Lord. One member was invited to attend the Anglican Congress in Toronto early in 1964, at which the new MRI concept was born. He returned to his chapter with a report that set his fellow members on fire. Out of this incident grew an “experiment in mission.”

This chapter discovered that before they could *do* something, its members had to *become* something. In this case, what they had to become was responsive and articulate. It took the entire Lenten season for them to clear the first hurdle. Through intensive individual study in which each member tackled a different subject, through frequent and long discussions in which they shared their newly-

How Brotherhood

acquired knowledge, and through an intensified discipline of prayer, they began to realize changes in each other and in themselves. During the summer they held a series of quiet days at the homes of members while continuing their studies. In the autumn they arranged a series of dialogues with laymen of surrounding parishes. During the winter each member invited several members of the parish to his own home for “living-room dialogues” on the subject of MRI.

What these men learned was that first of all, they had to come to grips with their own faith. Next, they learned how to become articulate through study, discussion, and witnessing. Then, they learned how to share their experiences with others outside the parish. Finally, they learned how to help other members of the parish family deepen their own spiritual lives. This, basically, is the Brotherhood method.

At St. Paul's, Beloit, Wis., chapter members make personal visits to shut-ins and bring them the current Forward

The Functions

Movement Publications. They sponsor a monthly downtown Churchmen's luncheon. They assist the rector with parish calls assigned by him, and make neighborhood calls on their own. They also hold joint bi-monthly meetings with the Daughters of the King, our counterpart for women. The chapter at St. James', Newport, Del., has been sponsoring a telephone chain prayer group for over ten years. This group has prayed for more than 1200 people and sent them cards to let them know that prayers were being offered for them. More recently, this chapter has been helping to sponsor a parish program of Christian witnessing.

All Saints', Salt Lake City, has a vigorous chapter which holds an annual banquet for acolytes and their fathers. Members conduct services at a juvenile detention home, and offer counselling service to the boys detained there. During the Advent Season the members make Advent wreaths which are sold in all

Salt Lake City parishes, and have become popular with members of other Churches. Some of the members of the chapter at Christ Church, Tacoma, Wash., have been conducting a self-development course for inmates of a federal penitentiary for several years. This has proven popular with the inmates and valuable as a means of rehabilitation. Its effect is best demonstrated by the fact that currently three of the inmates are studying for the ministry.

For 68 years several chapters in Richmond, Va., have combined their efforts to sponsor daily half-hour mid-day services during Lent at the downtown parish of St. Paul's. They have enlisted the support of the women of that parish in providing luncheons for those who attend, and businessmen from all Churches respond to the opportunity for a spiritual refresher during noon hours.

During the summer, chapter members at Trinity Church in Tariffville, Conn., have been holding weekly services for

youthful migrant workers at three camps in the area. These are well attended, and many of the youngsters have attended regular services at nearby churches. A Christian vocational guidance program for youngsters in the tenth to twelfth grades has been operated very successfully by the chapter at the Church of the Incarnation in Dallas, Texas.

In Guilford, Conn., the joint chapter of Christ Church and St. John's Parish have a counselling service for young people who have gotten into trouble with the police. These laymen are not professional counsellors. They have no special training, but they have gained the support of public officials, district judges, and probation officers, and the confidence of the youth. The men frequently appear in court with youngsters in trouble.

These are some of the ways in which Brotherhood men are serving across the nation. The list of opportunities is limited only by imagination, commitment to Christ, and a desire to answer His call.

The BH Beyond the Parish

While the Brotherhood of St. Andrew is basically parish and individual-centered, its value as an organization lies, to a great extent, in its wider aspect. Ideas, guidance of experienced men, mutual interchange of spiritual strength, and the *esprit de corps* of a larger fellowship, are factors which make diocesan and national Brotherhood programs worthwhile. Of course, the national headquarters of the Brotherhood provides the necessary administrative and service functions to keep the organization going; but unless it is much more its value may be questionable.

In one respect the Brotherhood of St. Andrew is a movement of committed laymen to help awaken, train, and lead other laymen to come to grips with their faith. In keeping with the MRI emphasis on the laity, the Brotherhood is attempting to meet this challenge through the use of full-time field secretaries. The goal is to have at least four such men visiting all dioceses periodically to take the Brotherhood story to parishes and missions where there are no chapters and, at the same time, visit and encourage existing chapters. The work of these dedicated laymen is a sort of personal witness—laymen to laymen. In many cases such men have been able to arouse men's groups where local clergy have been unable to do so. This is no reflection on the clergy—it is simply that these laymen witness as "laymen" rather than as "professionals."

Diocesan or area assemblies of the Brotherhood help coordinate activities in local areas and provide mutual help through inter-chapter visitations, work-

shops, and regular meetings. The most important aspect of these groups is the interchange of ideas and re-strengthening that results when the members get together for serious study and work. Assemblies do not take on projects normally although coordination of chapters results in some activities such as institutional visitation and new neighborhood canvases. Assemblies are autonomous groups, similar to chapters, in that they receive help and guidance rather than instructions from the national organization.

The national program is guided by a national council of Brotherhood members elected from all areas of the United States. This group meets annually to determine policies and plan the program. Members pay their own expenses to attend. A convention is held triennially for overall policy making and spiritual renewal. Each chapter is entitled to send one official delegate and as many other members as can come. Outstanding speakers, personal witness, and discussion groups of all kinds make these affairs exciting, inspiring, and informative. Between conventions, conferences are held in many provinces to accomplish, in a smaller way, the objectives of national conventions.

Although there are Brotherhood of St. Andrew groups in other countries, following the same objectives, they are independent and no international council is planned at this time.

The BH and Evangelism

Evangelism is a word from which most Episcopalians shy away. To many it connotes emotionalism, sawdust trails and street corner preaching. Although this picture is slowly changing, it is time we all, and especially laymen, wake up to Christ's command to be witnesses unto Him and to preach the Gospel to every creature. We may never be inclined to preach from the street corner or a tent, but we are compelled to carry the Good News to others. Finding the commitment, the strength to persist, and learning how to go about this is the story of the Brotherhood of St. Andrew.

The Brotherhood does not attempt to mold men into a single pattern of evangelism. We recognize that each man has specific talents and is called to serve God in a way differing from that of any other man. The BH stress various types of parish and institution calling as important ways in which members can serve, recognizing at the same time that all men are not equipped for this. In the chapter programs we strive to lead men to full Christian commitment and we offer several corporate challenges, one or more

Continued on page 20

New Wine In New Wineskins

*By The Rev. Joseph S. Young
Rector, St. James', Wichita, Kan.*

The usefulness and function of the Brotherhood of St. Andrew has been questioned at various times by some clergy and lay leaders. The kind of image each person has of this organization depends to a large extent on his past experiences with and knowledge of the Brotherhood. We might well ask: "What is the Brotherhood up to today? Why should there be a chapter in my parish now?" After all, the Church is testing new forms today—trying to cast itself in different molds that fit today's world and people.

It is my conviction that this is precisely why there should be a chapter of the Brotherhood in most parishes and strong missions today. The Brotherhood is one organization which has met change head on, "restructured" and "retooled" to meet the ever-changing needs and demands of the Church in the 1960s.

I know from personal experience that imaginative and inspiring leadership from the national officers of the Brotherhood has been reflected in the response of members and chapters throughout the country. Lay mission and lay ministry are themes running through the Brotherhood's new chapter training program. This material is helpful in enabling the long-time communicant to expand his vision of what Christ calls him to do individually and in concert with others. The suggested program ideas set forth for chapters are particularly useful in projecting men, especially the newly confirmed, into real service and corporate

"There is a deep need in the world today for highly personalized and skillfully imaginative ministries, especially to boys and young men. The Brotherhood of St. Andrew is 'tooling up' for what may indeed be its most constructive era. I rejoice that this is so, and pray for its realization."

*The Rt. Rev. John E. Hines
The Presiding Bishop*

"The future of the Episcopal Church depends on the evangelistic efforts of the entire Church. . . . In laymen praying and working to bring others to Christ through

devotion. The still-pertinent Ten Point Chapter Standard is a model for institutional life in any parish.

For the past year and a half a Brotherhood chapter has been at work in St. James' Parish. After observing what has taken place, I am completely convinced of the value of this group fellowship and method. I say this because I find laymen discovering their ministry through it, sometimes for the first time. I see the devotional life of men enriched. I have seen also renewed commitment realized through a weekend retreat sponsored for all Churchmen of our community. Not only are scores of calls made on shut-ins, those in hospitals and convalescent homes, but tracts are left with them and tract racks placed in such institutions. Recently our vestry established a Christian social relations committee to set forth our Christian concerns for the underprivileged in the community and the Church. This was done following a request by the Brotherhood of St. Andrew.

Yes, there is a new ferment in the Brotherhood as in the Church—a strong new wine that demands new wineskins. The Brotherhood is providing these wineskins. I heartily commend it to my fellow clergy, for it is high time we challenge our laymen with a discipline in depth and help them develop real ministries. In reality, the challenge is to us, for laymen are accepting Christ and making Him real in their own lives and those of others when we give them encouragement and minimum guidance.

?? Q & A ??

Q. Can't a local men's group do the same things a Brotherhood chapter does?

A. Yes, but experience has shown very few do. Most local groups profit by

His Church. Ready at hand is an instrument for this effort, the Brotherhood of St. Andrew. Pray God that many men may offer themselves for this ministry of evangelism."

*The Rt. Rev. Henry I. Louttit
The Bishop of South Florida*

"A Brotherhood of St. Andrew chapter, with dedicated lay leadership and clergy support, deepens the spiritual lives of its members, transforming them into committed Christians, ready and willing to serve Christ. The results achieved are often little short of miraculous."

*The Rt. Rev. Wilburn C. Campbell
The Bishop of West Virginia*

association with like-minded men in a larger fellowship. The ideas and spiritual strength interchanged tend to build *esprit de corps* and stimulate continuing action. Tested and proven Brotherhood study and training material plus the many practical ideas and regular communication are valuable aids.

Q. Aren't there dangers in a formal organization such as the Brotherhood?

A. Yes, there are potential dangers in any group, formal or informal. A few Brotherhood chapters have become ingrown and ineffective, but so have many parishes, men's clubs, and even committees. The new Brotherhood training materials and the guidance given to chapters emphasize the dangers and how to avoid them. "Organization" as such is de-emphasized. The

Questions and Answers

corporate strength of individuals in a group, through well planned and coordinated action under trained leadership, is much greater than the sum total of individual efforts.

Q. Shouldn't we keep men and women together in Church groups?

A. A degree of "togetherness" is essential and combined prayer and study groups work well; but experience has shown that men and women usually function best in separate action groups because of their different interests and methods of approach. Look at the hundreds of separate men's and women's organizations. Surely there must be some good reasons for their separate status. The Brotherhood points out the desirability of coordination of some parish activities with the ladies, and the inclusion of Brotherhood wives in occasional functions. We try to work closely espe-

cially with our sister organization, the Daughters of the King.

- Q. Is a Brotherhood chapter practical in every parish or mission?**
- A. Under some conditions a chapter may not be advisable or practical. But, if there are no parish fellowship groups where men and women are being challenged in their faith, trained, and strengthened, or where their efforts in evangelistic outreach are not being coordinated effectively, a Brotherhood chapter, under proper lay leadership, with clerical guidance, can change lives and accomplish wonders.
- Q. Why do members have to pay \$7 annual dues, and what do they get in return?**
- A. No man or boy should be denied membership in the Brotherhood because of inability to pay dues, and

Comments and Conclusions

provisions are made for this. Funds are essential to operate any organization, and the Brotherhood of St. Andrew, as an independent laymen's group, receives no funds from the National Church. As such, the dues of members and the contributions of members and friends are essential. While members and chapters "get" some specific material things, a large percentage of the funds go toward the support of full-time field secretaries engaged in extension and field assistance to chapters. This work should be considered as "giving"—true missionary outreach to encourage and help other laymen reach a closer relationship to Our Lord and to join our effort to spread the Gospel.

- Q. Why do some Brotherhood chapters falter, become ingrown, and eventually disband? Doesn't this prove they are not needed?**
- A. This is an important question. There

"I have always been interested in the work of the Brotherhood of St. Andrew when it has adhered to its original purpose and not become just another men's club. I am glad to see this is the continuing intent."

Clifford P. Morehouse
President of the House of Deputies

"Knowledgeable, witnessing laymen are needed desperately if the Church is to move forward. One way to find and develop these men is through a program such as that provided by the Brotherhood of St. Andrew."

Peter Day
Ecumenical Officer of the Church

are many varied and apparent reasons why this happens, and it seems to be characteristic of all types of groups to wax and wane in activity and effectiveness. Many tremendously successful Brotherhood chapters have proven, and are proving today, the value of the Brotherhood way. The principal keys to chapter effectiveness, in addition to a good general program or plan, are leadership and accomplishment. Good lay leaders, together with clergy interest, guidance, and support, usually results in effective chapters even though their degree of activity may rise and fall over the years. Guidance and inspiration through Brotherhood national and diocesan communications, meetings, and leaders, help chapters, but they are not a guarantee of continued effectiveness. The problem of "ingrownness" is common to any group that does not reach out in service to others and bring in new members. The BH's training program and other communications warn of this. When it is obvious such a situation exists and nothing is being done about it, it may be better for the group to disband.

Starting a Chapter

The only requirements for membership in the Brotherhood of St. Andrew are baptism and a desire to serve our Lord. Two men, with the consent of their priest, may form a chapter in any Episcopal parish or mission. Two is not a sufficient number for a very lively group, but it can serve as a nucleus. Experience has shown that twelve is a most suitable number of members for a balanced program of prayer, fellowship, study, and service, but many chapters have grown to fifty or more. In the latter cases, some chapters will subdivide into

smaller groups in order to retain the benefits of intimate, small group action.

A clergyman or layman who wants to investigate the Brotherhood method may use the accompanying form to obtain literature and forms for application. The national office will contact an experienced Brotherhood member, preferably one nearby, to explain the Brotherhood and assist your group in getting started. Although it is hoped that many men in the parish may be brought into a close relationship with Our Lord through the Brotherhood, it is recognized that men with limited commitment will probably not be attracted during the formation period. Therefore, it is urged that only those men who have a reasonable degree of concern for their faith be invited to attend initial meetings to discuss this subject. Other men can be brought in more easily after the group has an established program. Preferably, the rector or vicar would invite men personally and two or three key laymen should have become acquainted with the literature and have shown some interest.

Upon reaching a decision to form a chapter the application for charter will be filled out, listing the names of all applicants, including the priest. It is important that the priest assume the role of a layman in this fellowship. The application may be forwarded, together with \$7 annual fees for each member, to the Brotherhood national office. A charter, together with information and devotional handbooks, lapel emblems, and membership cards, will be forwarded to the new chapter.

Where possible, weekly meetings should be agreed upon. Close bonds of fellowship demand that men congregate more frequently than twelve times a year. New chapters are urged strongly to take advantage of this course and to study it diligently so that their energies may be most readily brought into play in this special ministry.

The Brotherhood of St. Andrew
540 West King Street
York, Pennsylvania 17404
Gentlemen:

Please send informational literature about the Brotherhood of St. Andrew, together with application forms, to the address shown:

Name _____
Street Address _____
City _____
My parish is: _____
City _____
Diocese _____

A Brotherhood of Sent-Ones

The Brotherhood of St. Andrew isn't quite as old as THE LIVING CHURCH. It is 83, we are 87. But it has been around for a long time, as Episcopal Church institutions go; and because of the need it serves, and the way that it does so, we expect it to be around for a long time to come.

We are devoting this special issue to the Brotherhood in the hope that our readers will come away with a much better informed idea of this great order of Christian men. Probably almost every Churchman has a vague general idea of what it's all about; but because the Brotherhood concentrates upon doing the work God gives it to do, with a minimum of self-publicity, there is need on all sides for much more specific knowledge of its principles and programs.

Lay evangelism, called under various names, is one of the major concerns of the whole Church today. It is being seen by all that the Churches which are growing and thriving are, with no exceptions, bodies in which not just the clergy or the spiritual elite but the "ordinary" member is an active agent of Christ's own eternal mission and ministry. It is no uncommon thing to hear Episcopalians—clergy, even bishops, among them—bemoaning the fact that their Church doesn't have something corresponding, say, to Catholic Action in the Roman Church; or that the Church of Latter Day Saints is able to enlist its finest young men in a wonderfully fruitful program of lay evangelism. The lamentation implies that if only the stodgy, complacent, over-clericalized Episcopal Church had something like this it would be fairly sweeping the field. When people think this way, their minds generally turn to some new dream device, something better than anything else to date. Americans are ardent believers in the predictably phenomenal efficacy of the new organization, the new approach. Consequently they can overlook the potential efficacy of something they already have but are not using as they should.

Episcopalians who realize the need for vigorous, devoted, personal lay evangelism need to understand that they have already on hand an order of laymen which is now in its ninth decade of consistently fruitful and effective service. The Brotherhood of St. Andrew uses no tricks and no gimmicks. It knows that there is no substitute for the work of prayer, outgoing service, personal concern for persons, and willingness to witness to Christ by word and deed—for the lay member of Christ. He cannot employ the clergy to do his witnessing and to fulfil his mission for him. It is to all His living members, ultimately, that Christ says "As the Father has sent me, even so I send you." Those who respond, in heart, mind, and will, unfailingly find that the Lord has a mission and a ministry for each. This is private in the sense of being individual. But there is

no strictly, solely individual Christianity. The Brotherhood of St. Andrew is a fellowship of men who have heard Christ's call, as their patron St. Andrew heard it of old, and who, like him, place themselves personally at their Master's disposal. They find that in the corporate life of the Brotherhood they can do this better.

In the pages of this special issue, then, we commend to our readers—bishops, clergy, and lay people—the Brotherhood of St. Andrew, and we bid your thoughtful study of it and your prayers for its continuing health and strength in the service of Him who uses men as His own hands and feet, in that eternal ministry which will not end until all men are reconciled to Him and all things subjected to Him.

Twentieth-Century Superstitions: IV

"Our image."

The word "image" has a noble and important place in the vocabulary of biblical faith, both Jewish and Christian. "God created man in his own image, in the image of God created he him" (Gen. 1:27). Great theologians have disagreed about the precise nature of the divine image in man, but this very diversity of conception attests the spiritual fecundity of the term when godly men use it in their effort to think rightly about God, their neighbor, and themselves. To give but one example: When a Christian, or Jew, has a true sense of the divine image in his human neighbor—even the lowliest, least, most depraved or vicious, he sees his neighbor as an immortal child of God, infinitely precious in God's sight, and deals with him accordingly. The moral implications of sound thinking about the *Imago Dei* are radical, profound, and far-reaching.

For this and for other reasons it is deplorable beyond all words or tears that the word "image" has been debased to become the verbal symbol of a detestable superstition, one which makes liars of all whom it possesses. This is the attitude which expresses itself in such a statement as, "We've got to change (or preserve) the image of our church (or country, or business)." One may hear a normally good and honest man talking this way; but when he is talking this way he is talking up a deception and a misrepresentation of reality.

When the devotees of this superstition say "We've got to change our image" they do not mean "We've got to repent and be changed in our own being." They mean, "We've got to change the way we look to other people." The distinction here is the distinction between reality and appearance. Our image, in the context of this superstition, is not what we are but how we appear to the world around us. To be concerned about our image is to be concerned not with what we are but with what we seem. It is the beginning, and indeed the essence, of hypocrisy in the sense of moral masquerade, pretending that we are good where in fact we are not good.

There is too much of this iconolatry in the Church today. (Perhaps it was as strong in ages past, but we were not there to notice it in ages past.) Even the Church's bishops, alas, do not to the man nobly transcend this craven bondage to the image. Let a partisan division break out among the bishops or throughout the Church, or a power struggle within the House of Bishops or a diocesan convention or parish, and every effort is usually made to keep this squabble "within the family"—by which is really meant "invisible to the bystanders," to preserve that precious image of a happily united and harmonious household of faith. Let a clerical scandal occur in a diocese, and it is an unusual bishop—or vestryman, for that matter—who will not use every trick in his book, and every friend he has connected with the press, to keep it out of the papers, to hush it up. The good image must be kept bright and shiny. This strategy is as ineffective as it is dishonest. Almost always, the Church comes out in worse odor than would be the case if the Church authorities were honestly to level with the press. All the world knows that offenses must needs come, including occasional Church scandals. The world will never condemn the Church for the weakness of its members, but it will condemn the Church for pretending that its members are not weak and liable to sin. To try to suppress the unhappy story is almost certainly to fail; and when a scandal reaches the public through an unplugged leak it is generally a worse story than the truth. Moreover, if the Church authorities try—as they usually do—to handle the matter in a responsible Christian way, this important fact never gets told to the public, if the story has been squashed to preserve the image. When concern for the image overrules concern for letting the whole truth be known, the Church is hurt, not helped.

Another common form of iconolatry is seen in the familiar anxiety about popular stereotypes of the Church which are considered bad public images, such as: the Church as a club rather than a cause; the Church as stabilizer and sanctifier of the *Status Quo*; the Church as dispenser of cheap opiates which tranquillize the poor proles of earth with promises of bonanza in heaven. The mention of any of these is enough to send some Churchmen to their knees, grovelling in guilt and praying for some corrective for this bad image. The truth is that some of these stereotypes are simply canards propagated by the Church's enemies. That Christianity is an opiate of the people is a pleasantry of the Communists. Others are distortions of real truths and values. Just one example: the Church is, and indeed ought to be, in some ways more like a club than a cause, if it is the blessed company of Christ's faithful people. What is necessarily bad about a club? What is necessarily good about a cause? A little calm analytical reflection upon some of these bad images sometimes clears away a lot of smog.

But there must be, for Christians, just one conclusion of this whole matter, and it can be simply put: Do your best with the reality, and to hell (*sic*) with the appearances. Jesus teaches His people to beware when men speak well of them—*i.e.* when their public image is good, and to rejoice when men speak all manner of evil against them falsely for His sake—*i.e.* when their public image is bad. Admittedly, He lived in an age when He could not have the benefit of counsel by public relations experts. One gets the impression that He might have paid very little attention to them anyway. One can also get the impression that His Church today pays too serious attention to its public image.

(To be continued)

LETTERS

Church in Cuba

I haven't seen any references for a long time in our Episcopal publications about the Episcopal Church in Cuba. How well is it doing under Communism? Have any of our churches been taken away?

ALAN A. SNOW

Beverly Hills, Calif.

Editor's comment: The election of a Bishop of Cuba is on the agenda for the annual session of the House of Bishops, convening October 23d.

Is Jesus God?

Re: the Rev. Peter Watterson's negative comment on Bishop Pike's remark that he didn't believe that Jesus is God. [L.C., September 11th]

I would ask Fr. Watterson where in Holy Scripture does he find the affirmation that Jesus is God.

(The Rev.) A. D. CARSON
Vicar, St. Lawrence Church

Campbell, Calif.

Editor's comment: Why bother Fr. Watterson? Here are a few passages the curious may want to check out: Phil. 2:6; Titus 2:13; II Peter 1:1; Romans 9:5; St. John 1:1f., 7:51, 8:58, 10:30, 11:25-26, 14:9, 20:28. Many others

could be added in which it is made clear that Jesus is more than mere man. If He is, He is either divine or diabolic.

Therapeutic Abortions

Re: the Rev. Lester Kinsolving's letter [L.C., September 11th].

The above priest gave the Pension Fund Committee of the last General Convention a thorough understanding of what his problem was with the Church Insurance Corp. The Church Insurance Corporation presented an objective and factual report of the problem and every member of the committee concurred completely in its action.

We thank THE LIVING CHURCH for providing space for therapeutic abortions!

K. KINTNER, O.D.

Mishawaka, Ind.

To Clerical Converts

The agreements and proposals of COCU are before us for study and comment, and in another year the General Convention will be called upon to make a rather important decision. I am at present working on a thesis which will seek to show what the "converts" to our clergy think about the work of COCU to date.

To do this it is necessary that I contact all, or nearly all, of our active clergy who 1) served in the ministry of another Com-

munion or, 2) at least completed seminary while still in another Communion. Such men may be assumed to have a theological and experiential knowledge of another Communion in addition to our own, and, could provide a unique kind of witness in regard to COCU.

While a list of such clergy has been compiled, a problem remains in that the information in the *Clerical Directory* (and 1965 Supplement) is not always adequate or clear. Many times it is an open question as to whether a man qualifies (under the above-mentioned conditions) or not. Then there are the ordinations since the 1965 Supplement. . . .

Since it is imperative that virtually all of these men be contacted, I am wondering if those who are not clearly identified in the *Clerical Directory* would identify themselves to me via a postcard or other means. All clergy coming to my knowledge will be sent a questionnaire, and all those returning it will be sent a summary of the findings.

(The Rev.) JOHN W. KLINE
Vicar, St. John's Church

Randolph, Vt.

Editor's comment. Fr. Kline's research strikes us as very important, and we hope that all clergy who are converts to Anglicanism will respond to his appeal.

FUNCTION OF BH

Continued from page 15

of which may be attractive to each man. A second objective is to encourage and help men develop an individual prayer life, a way of everyday Christian living, and a degree of personal evangelism suitable to him.

Evangelism has always been an objective of the Brotherhood and it always will be, for every Christian has been charged by Christ with this task. We believe each Christian can be a personal evangelist, with Our Lord's help, in whatever way and to whatever degree he is called.

A

Large Chapter

Six years ago, Col. Larry Brownlee moved into the Parish of St. Paul, Burlingame, Calif. He joined the Brotherhood chapter of four men, whose program at the moment was not very exciting. This wasn't the way Larry thought the chapter ought to function. He got together with the Rev. Alanson Higbie, rector of St. Paul's, and between them they conceived a plan that would involve the whole parish in ministry. Today, a healthy chapter of 45 men is carrying on a ministry that touches the lives of many communicants, makes the whole community conscious of a vigorous Christian influence, and helps bring forty to fifty families a year into the Church.

Mr. Higbie, in summing up the effects of the experiment, has this to say: "This program puts many members of the parish into the lay ministry. It avoids the ever-present possibility of getting bogged down in a "churchy" attitude toward the ministry of the laity. It gives each man an outgoing, individual assignment. The layman's ministry is *in the world*, in every facet of his living and dealing with people, but he just can't plunge into it headlong. An intra-parish program such as this provides a period of transition during which the individual learns to relate his faith to people, in a friendly, parish-family atmosphere."

The program is called "St. Paul's Neighborhood Plan." The parish is divided into 8 "areas" and subdivided into 27 "neighborhoods," each made up of approximately 20 families. The rector selects a leader for each area and a neighborhood leader for each neighborhood. The leaders are all volunteers, and the neighborhood leaders are chosen from their respective neighborhoods. Neighborhood leaders are responsible, through a coördinator, to the rector.

Each neighborhood leader makes it his business to know all Episcopal families in his neighborhood, and to maintain a roster of these families. He enlists the

help of other men as assistants, and aided by them, makes periodic visits to each parish family in his neighborhood. At the request of the rector he may conduct specific pastoral assignments as needed. He communicates news of the parish to his fellow parishioners on these visits, and stimulates religious education activities. He acts as a welcoming agent for new Episcopalians moving into his neighborhood, and acquaints each new family with other communicants of St. Paul's in the neighborhood. In many cases a welcoming party is scheduled at the home of one of the parish families, to which other Episcopalians as well as the newcomers are invited.

The parish plan has been used in many different ways. During Lent, all families within a neighborhood will get together for living-room discussions or lectures. Recently, a pictorial directory was inaugurated, with a commercial photographer enlisted to take family photographs of each parish family, to be included in the parish directory. Community prayer groups and discussion and study groups have blossomed in many of the neighborhoods.

The neighborhood leaders have all become Brotherhood members. The entire chapter membership meets once a month on a Saturday morning for Holy Communion, breakfast, and a business session. Because of its size, this group is unable to establish the bond of fellowship that characterizes the average chapter, so more frequent meetings are held in smaller groups. The rector and each of his two assistants hold separate "staff meetings" with eight to ten of the neighborhood leaders periodically. Many of the chapter members are not neighborhood or area leaders, but they participate in a variety of other activities. Brotherhood men help round up confirmation classes for their clergy to teach. Occasionally chapter members are called upon to conduct diocesan surveys in other parish areas, or in areas where missions are indicated.

The BH and Youth

*By Edward James
Southeast Field Secretary*

Most parishes have youth activities of one sort or another, each designed to fill specific needs. All of these require about the same thing to support them, namely, adult leadership, a substantial program, parental encouragement, and adequate physical facilities. Generally speaking, most "youth activities" do not make such a direct effort to fit the boy into the overall life of the Church as does the Brotherhood.

The aim is to take boys from eight to eighteen years and offer them a program of development to help them more fully realize their God-given opportunities and responsibilities as Christians. If a boy so desires and his parents consent, he launches on a series of specific progressive requirements in the areas of prayer, study, and service which will guide him from the Catechism through layreader training.

The Brotherhood encourages among boys, as well as men, daily prayer, regular worship, study, service, and an increasing awareness of the willingness of the Holy Spirit to work through each of us to bring others to God through His Church. When a boy is confronted with a continuing challenge and opportunity to carry his Christian awareness with him other than on Sunday, all of life can have a vastly new and wonderful meaning to him.

Reports on a few boys' chapters give some insights as to what this can mean to them and to the entire congregation. A chapter which began almost half a century ago has seen a great number of its members become priests. Another, organized at the very beginning of a parish in 1958, saw its chapter membership meet weekly and grow to almost fifty boys in the first six years. One parish



had its membership rolls swelled by twelve families in one calendar year through the efforts of their boys' chapter in asking their neighborhood and school friends to come to the Brotherhood meetings with them. Many of these families had no Church affiliation and some did not even contain a baptized member.

Inasmuch as basic Brotherhood prerequisites for membership are simply baptism and a desire to know, worship, and serve the Lord, the Brotherhood does not call for a "different kind of boy." However, we believe that any boy, with the exercise of patience, love, and mature adult leadership, will begin to see that he *is* a special kind of person—a Christian. The Brotherhood provides a structure and program within which dedicated adult leaders can work effectively with boys.

Chapter Aids

Part of the value of the Brotherhood of St. Andrew lies in the assistance provided to chapters and members in the form of communications, training

and study materials, and project "How-To" guides.

Every new chapter is offered, without charge, a twelve-lesson group study orientation and training program consisting of a leader's guide and recorded messages. This new material, with thought-provoking discussion questions and commentaries, is designed to help members understand the objectives and methods of the Brotherhood, what our Christian Faith is, and what Christ expects of us. It presents also the many factors that go into developing a group into an effective chapter and sustaining member interest.

As the study program of chapters is vital, much help is being provided now in this area. The Brotherhood has and is preparing some material with leader's guides to help members unskilled in leading study. Other sources, specific books and other materials for study, are recommended regularly. In the area of individual leadership training, the Brotherhood has one home study course and



is developing others. A series of "How-To" pamphlets covering many types of individual and chapter projects, or specific ways to serve Christ, are planned and being prepared. These booklets suggest procedures and give details for activities that have been undertaken effectively by Brotherhood men and chapters.

A leader's guide, outlining a training program to help motivate and assist Brotherhood men and others in parish calling, is about ready to go to press and should be available soon. When asked to review and comment on this, the General Division of Research and Field Study of the Executive Council of the Church said, "This is a good course. It should receive wide publicity, for most parish priests are looking for such a tool." Another aid for calling is the Brotherhood assignment notebook which provides a convenient method to hand out names and information on calls and for follow-up.

In the field of regular written communication, the Brotherhood publishes a magazine, *The Cross*, five times annually, and a newsletter called the *Andreas* seven months of the year. Inspirational articles, National Church issues, Brotherhood news, and project ideas are included.

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PEOPLE and places

Appointments Accepted

The Rev. Russell J. Amend, former vicar of the former St. Bartholomew's Mission, is now rector of the new St. Bartholomew's Parish. Address: 398 Fries Rd. Tonawanda, N. Y. 14151.

The Rev. Allan Baldwin, former chaplain of Rusk Institute, New York, N. Y., is assistant at St. Luke's, Springfield, and Grace Church, Chicopee, Mass. Address: 50 Stevens St., Springfield, Mass. 01104.

The Rev. John E. Banks, Jr., former rector of St. James', Lake City, Fla., has been executive director of camps and conferences for the Diocese of Florida for some time. From May to September each year he is at Camp Weed, St. Teresa Beach, Fla. 32327. Address from September to May each year: 2416 Tamarack Ave., Tallahassee, Fla. 32303.

The Rev. Das Kelley Barnett, former vicar of St. Luke's, Livingston, Texas, is associate professor of philosophy at North Texas State University, Denton, Texas. Address: 515 E. College (76201).

The Rev. Robert G. Carroon, former senior canon at All Saints' Cathedral, Milwaukee, Wis., is dean of the cathedral. Address: 818 E. Juneau Ave. (53202).

The Ven. Charles T. Crane, former archdeacon of Kauai, and rector of All Saints', Kapaa, Kauai, Hawaii, is rector of Holy Nativity, Honolulu. Address: 5455 Papai St., Honolulu, Hawaii 96821.

The Rev. Hayward B. Crewe, former vicar of St. Barnabas', Norwich, and St. Martin's Chapel, Fairlee, Vt., is a teaching fellow at the University of Vermont. Address: Turnpike Rd., Norwich, Vt. 05055.

The Rev. John P. Engelcke, former associate at St. Clement's, Honolulu, is associate rector at St. Peter's, Honolulu. He continues as Episcopal chaplain at the University of Hawaii. Address: 1317 Queen Emma St., Honolulu, Hawaii 96813.

The Rev. William G. Gayle, Jr., former curate at St. Andrew's, New Orleans, La., is curate at St. James', Alexandria, La. 71301.

The Rev. Gerald G. Gifford II, former rector of St. John's, Worthington, Ohio, is chaplain and teacher at Iolani School, Honolulu. Address: 563 Kamoku St., Honolulu, Hawaii 96814.

The Rev. C. Lee Gilbertson, former curate at St. Paul's, Winter Haven, Fla., is rector of the parish. Address: Box 1441 (33881).

The Rev. William A. Jones, Jr., former associate rector of St. Luke's, Mountain Brook, Ala., is director of research, Southern Regional Training Center Project under the pilot diocese program of the Diocese of Tennessee. Address: Diocesan House, 692 Poplar Ave., Memphis, Tenn. 38105.

The Rev. Frederick F. Kramer, former archdeacon in charge of Indian work in the Diocese of Minnesota, is rector of St. Stephen's, Newton, Ia. Address: Box 326 (50208).

The Rev. Charles T. Mason, Jr., deacon, is vicar of St. Alban's Chapel (St. Peter's Parish), Salisbury, Md. Address: 116 Priscilla St. (21801).

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Ignace Lepp, *The Authentic Morality*, 119. The Macmillan Company.

The Rev. Harris C. Mooney, former rector of St. Alban's, Sussex, Wis., is rector of Christ Church, La Crosse, Wis. Address: 1220 King St. (54601).

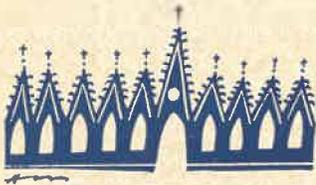
The Rev. Charles A. Robinson, former assistant at St. Michael's, Charleston, S. C., is rector of St. Andrew's, Fort Valley, Ga. Address: Box 308 (31030).

The Rev. Norio Sasaki, former vicar of St. John's Mission, Elele, Kauai, and St. Paul's Mission, Kekaha, Kauai, is associate rector of St. Clement's, Honolulu. Address: Box 5403, Honolulu, Hawaii 96814.

The Rev. Robert MacLeod Smith, formerly with the Overseas Department of the Executive Council, is rector of St. Paul's, Lynchburg, Va. Address: 611 Clay St. (24504).

The Rev. Edward P. Townsend, former staff member of the Diocese of Bethlehem, is a staff member of St. Andrew's Cathedral, Honolulu. Address: c/o the cathedral, Queen Emma Square, Honolulu, Hawaii 96813.

The Rev. R. Norris Twitchell, former canon pastor of St. Mark's Cathedral, Seattle, Wash., is vicar of St. Matthew's Mission, Waimanola, Oahu, and assistant chaplain of St. Andrew's Priory, Honolulu. Address: Box 70, Waimanola, Oahu, Hawaii (96795).



The Rev. Delbert Westling, former associate rector of Holy Nativity, Honolulu, is vicar of St. Luke's, Honolulu. Address: 45 Judd St., Honolulu, Hawaii 96817.

The Rev. Pitt S. Willard, rector of Emmanuel Church, Webster Groves, Mo., will be executive secretary of program and operation of the Diocese of Missouri. He remains the diocesan ecumenical officer. Address November 1st: 1221 Locust St., St. Louis, Mo. 63103.

The Rev. Thomas K. Yoshida, former vicar of Christ Church, Kilauea, Kauai, and St. Thomas' Mission, Hanalei, Kauai, is vicar of St. John's Mission, Elele and St. Paul's Mission, Kekaha, both on Kauai. Address: Box 247, Elele, Kauai, Hawaii 96705.

Armed Forces

Chap. (Lt.) John A. Bruce, CHC, USNR, Naval Construction Battalion Center, Davisville, R. I. 02854.

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Inactive

The Rev. John J. Russell, rector of St. Mary's, Park Ridge, Ill., since 1958, has had a series of heart attacks and is inactive. He still may have no visitors. Address: 6832 Northwest Highway, Chicago, Ill. 60630.

Renunciations

On September 10th, the Rt. Rev. Joseph S. Minnis, Bishop of Colorado, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry of this Church, made in writing by Earle LeBaron. This action is taken for causes which do not affect his moral character.

On September 16th, the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry of this Church, made in writing by Theodore Timothy Tepsic. This action is taken for causes which do not affect his moral character.

Retirement

The Rev. Norman R. Alter, former vicar of Christ Church, Kealakekua, Hawaii, retired in July. He has been in the District of Honolulu since 1944, and at Christ Church since 1959. Address: Kealakekua, Hawaii 96750.

The Rev. Augustus G. H. Batten, rector of Trinity Church, Athens, Pa., since 1957, retired September 15th. Address: Box 88, Walden, N. Y. 12586.

The Rev. Warren C. Herrick, rector of Trinity Church, Melrose, Mass., since 1930, retired October 14th. Address: 110 W. Emerson St., Apt. 2, Melrose, Mass. 02176.

The Rev. Paul H. Kim, vicar of St. Luke's, Honolulu, since 1954, retired in July because of his health. Address: 733 N. Judd St., Honolulu, Hawaii 96817.

The Rev. John H. Lehn, rector of St. Mark's and St. John's, both in Jim Thorpe, Pa., retired September 1st. He had been there since 1948. Address: 1552 Mineral Spring Rd., Reading, Pa. 19602.

The Rev. Arthur C. Peabody, acting vicar of St. Barnabas' Mission, Williston, Fla., retired September 20th. He was ordained to the priesthood in 1917. Address: Box 1231, Green Valley, Ariz. 85614.

The Rev. P. Malcolm Stewart, vicar of St. Matthew's, San Ardo, and St. Luke's, Jolon, Calif., has retired. He was received from the Anglican Church of Canada in 1947. Address: 1307 Hampton Way, Woodburn, Ore. 97071.

Leave of Absence

The Rev. Canon Neil Gray, executive director of the department of Christian education of the Diocese of Florida, is doing graduate work at the Chicago Theological Seminary. Address: 5751 S. Woodlawn, Chicago, Ill. 60637.

New Addresses

The Rev. Donald S. Amussen, 31 Lawndale St., Belmont, Mass. 02178.

The Rev. James R. Harkins, Calle Clavel R-1, Lomas Verdes, Bayamón, Puerto Rico 00619.

Executive Council

The Rev. George Lee, former associate secretary of the joint urban program of the Home Department of the Executive Council, is associate secretary of the Overseas Department of the Executive Council and director of the Pacific urban program of the District of Honolulu. Address: 1529 Uluhaku Place, Honolulu, Hawaii 96734.

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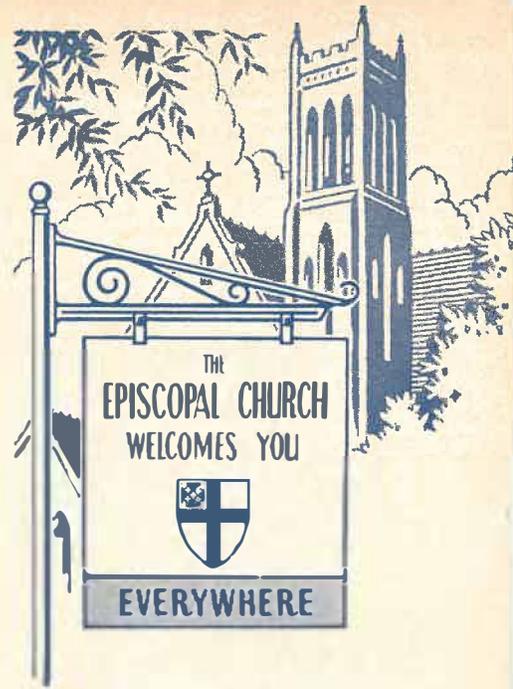
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7 & 6:30

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The Rev. J. T. Golder, r; the Rev. W. R. Fenn, asst
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 9 & 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; Sat 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 6:30, 7:30, 9, 11; Daily 7:15 5:30; also
Tues, Thurs, HD 6; Fri & HD 10; HD 6; 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
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

DAYTONA BEACH, FLA.

HOLY TRINITY BY-THE-SEA Grandview & Ora
The Rev. David J. Dillon, Jr., r
Sun 8 HC, 9:15, 11 MP & Ser (HC 1S)

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 & HC 10; Fri C 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The 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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash
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

ASCENSION 1133 N. LaSalle Street
The Rev. F. William Orrick
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
9:30; C Sat 4:30-5:30 & 7:30-8:30

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; IS, 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.

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(Sung); Mon thru Fri Mass 7; Tues, Thurs & Sat
Mass 9:30; C Sat 4:30-5:30

BOSTON, MASS.

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

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

BROOKLYN, N. Y.

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

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
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Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
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ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
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EP Tues & Thurs 5:45 Church open daily for prayer

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Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12; HD HC 12

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

ST. MARY THE VIRGIN
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Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30,
12:10; EP 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6,
7:30-8:30

RESURRECTION 115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. C. O.
Moore, c; the Rev. B. G. Crouch
Sun Mass 8, 9 (sung), 11 (Sol); 7:30 Daily ex Sat;
Wed & Sat 10; C Sat 5-6

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

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

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Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP 7:45,
HC 8; Organ Recital Wed & Fri 12:45; C Fri 4:30
& by appt

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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
The 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.
The 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

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Sun HC 8, 9, 11; Weekdays 7:30 (ex Sat); Wed,
Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15; Sat 12-1

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Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed & HD;
10 Tues, 7 Thurs; Cho Ev 5 Mon & Fri; C by appt

RICHMOND, VA.

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

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