

The Living Church

January 1, 1967

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Agha Behzad: *Wise Men from the East*

RNS

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant that we, who know thee now by faith, may after this life have the fruition of thy glorious Godhead; through the same thy Son Jesus Christ our Lord. *Amen.*

— The Collect for The Epiphany



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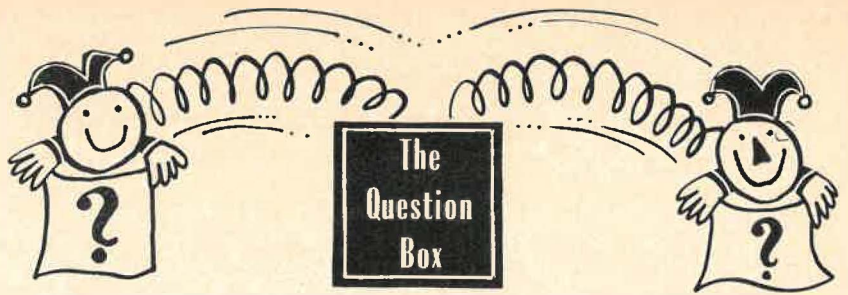
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By Carroll E. Simcox

Why is it that a deacon, assisting at the administration of Holy Communion, always administers the Chalice and never the Host?

So far as I can ascertain, the only reason for this is custom. There is no canon law or rubric touching the matter, and if there is any reason in sacramental theology I'm sure I have never encountered it. If any liturgical authority reads this, and can cast some light, it will be most welcome.

???

A priest who takes services occasionally in our parish makes two changes in the words of the Prayer for Christ's Church. He says simply "all rulers" rather than "all Christian rulers," and he says "to the correction" rather than "to the punishment" of wickedness and vice. He explains that all civil rulers, not just Christians, need our prayers, and that as Christians we should pray for the correction of evildoers rather than for their punishment. What do you think of these changes and his reasons for making them?

Frankly, not very much. In the first place, they are unauthorized. He's taking it upon himself to re-write the Church's liturgy, and such violation of order is always a violation of charity. I daresay that he would argue that these changes he makes are dictated by charity.

The Prayer for Christ's Church is not meant to be a prayer for all men, but only for Christians. Of course the Church should pray for non-Christian rulers, but not in this particular intercession.

The currently popular idea that evildoers should not be punished but simply corrected strikes me as unchristian sentimentality and nonsense. God Himself punishes His erring children, if the scrip-

tures are to be believed. Christians have always considered that just and reasonable punishment is a necessary element in the correction of evildoers. It should be noted in this case that the Prayer Book speaks of the punishment of wickedness and vice, rather than the punishment of wicked and vicious people. Surely, the evil in a person is a proper object of punishment; and it is specifically this that is referred to in this petition.

???

Why is it that in the Prayer Book John Baptist is designated as St. John Baptist? I can understand the Church's regarding him as a holy man, but he was, after all, pre-Christian, and I have always understood that only a baptized Christian can be a "saint."

John was "canonized" — admitted to the Church's list of holy souls commemorated in the liturgy—so early in Christian history that he may be said to antedate all of the Church's canonizing procedures as we know them today. The feast of his nativity (June 24th) is one of the oldest in the Christian calendar. In the Eastern Church he ranks only below the Blessed Virgin. In the traditional *Confiteor*, or preparation for Holy Communion, in the Western Church, priest and servers say: "I confess to God Almighty . . . to Blessed Mary ever-virgin . . . to Blessed Michael the Archangel . . . to Blessed John Baptist . . ." in an ancient formula in which the Baptist's high place among the saints and angels is acknowledged. Because this exaltation of John is seen from the beginning, and clearly comes out of our Lord's own expressed commendation of him, the Church does not hesitate to number him among the highest of the saints. There is another special consideration in his case: that he was presanctified from his mother's womb (St. Luke 1:15). His martyrdom constituted his "baptism by blood."

It is well to remember that the term "saint" means, first and fundamentally, "holy." A person is never a saint because the Church declares him to be such; saints are saints only because God makes them such.

The Living Church

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and the Thought of the Episcopal Church.*

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DEPARTMENTS

Books	10	Letters	3
Deaths	15	News	4
Editorials	9	People and Places	15
Question Box	2		

FEATURES

Carol of the Magi V. Edwards 8

THINGS TO COME

January

1. The Circumcision of Christ
6. The Epiphany
8. Epiphany I

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

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January 1, 1967

LETTERS

Most letters are abridged by the editors.

Casserley on Pike

I was traveling in Europe when you published an article of mine, which I wrote at your request, dealing with the theological views of Bishop Pike and his place in the Episcopal Church. This apparently gave rise to no little correspondence in which I was subjected by some of your contributors to criticisms which seem to me rather unfair and based upon a complete misunderstanding both of my motives and my underlying theological convictions.

I want to say how much I should deplore any attempt at a heresy trial of Bishop Pike or enquiry into his record. It would certainly be widely misunderstood in our contemporary climate of opinion, and I think it more than likely that it would not be very well stage-managed by our House of Bishops. There is, however, a weightier objection. The great heresiarchs of the past were all intelligent and gifted men. Their talents fully deserved the great compliment which the Church paid them in condemning them. Sabellians, Psilanthropists, and Nestorians, to name the ancient heresies with which Bishop Pike has the most in common, all made really serious contributions to theological discussion and enterprise. Indeed, orthodoxy was very largely formulated as a considered reply to heresies such as these. Great heresy, we may say, is a partial error to which orthodoxy is the inevitable reply. My point is that it is quite impossible to interpret or evaluate Bishop Pike in this way. My criticism of him was and is not so much that he is trying to do things that

ought not to be done but, rather, that his theological ineptitude is so manifest and pathetic that he is bringing the enterprise with which he has associated himself into unjustified disrepute. In particular it is unfair to associate any modern "radical" theological figure of sufficient competence to be credited with real heresy into any kind of association in our own private minds with Bishop Pike.

But there is one caution to which I would attach even more importance. The one really fine thing about Bishop Pike has been his consistent witness to basic principles of social righteousness. If there is to be any more "Pike-baiting" in the Episcopal Church, let us at least insist that no one participates in this rather dull and uncreative enterprise unless his record in the area of the Church's prophetic witness to basic principles of social righteousness is as consistent and wholehearted as the bishop's own. We cannot be impressed when we find attacks being made on the bishop's inept and superficial theologizing by people inspired by what are called "conservative" political and social views such as seem to fit them for membership of the John Birch Society rather than of the Church of God. If theologically and intellectually we find ourselves compelled to stand altogether apart from and opposed to everything Bishop Pike stands for, let us at least stand proudly side by side him where we not only can but assuredly must.

Nevertheless, although a heresy trial for Bishop Pike would be the most deplorable of all eventualities, there is one question which the House of Bishops might very well pursue, and which might even be handed on to the Lambeth Conference. Is there or is

Continued on page 13

Remember —
Your Church
And Sewanee
In Your Will.

Consult Your Lawyer
Correct Titles Are
Important

The proper legal designation for a bequest is
"The University of the South at Sewanee, Tenn."

The Living Church

January 1, 1967
The Circumcision

For 88 Years:

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

EXECUTIVE COUNCIL

Financial Crisis

One of the most serious financial crises in its short history confronts the Episcopal Church's commitment to the worldwide Anglican program of Mutual Responsibility and Interdependence (MRI). With two-thirds of the 1964-1967 triennium gone by, policy-makers of the Executive Council disclosed that the MRI commitment of \$2 million in 1966 for overseas partnership projects has so far brought in extra-budgetary voluntary contributions to cover only \$1.2 million worth of projects.

After debate which brought out expressions of unhappiness at the price tag placed in St. Louis on the MRI concept, the Council approved a resolution to develop an "immediate series of regional interpretive conferences dealing with Projects for Partnership." At issue, according to Walker Taylor, Jr., executive officer of the 24-member MRI Commission, was the implementation of the 1964 General Convention MRI resolution. This approved the "voluntary acceptance of projects" and set a dollar schedule for them in these sums: \$1 million in 1965, \$2 million in 1966, and \$3 million in 1967. "The Church simply will not meet this commitment," Mr. Taylor told councilors at Seabury House, where the quarterly meeting was held December 14th and 15th.

According to the Rt. Rev. Stephen F. Bayne, director of the Overseas Department and originator of the 1963 Anglican Congress manifesto, the newness and idealism of the MRI program caused many Anglican Churches to take on more projects than they could handle. By early this year, a world total of 1,148 projects calling for more than \$19.6 million in fewer than three years were undertaken. These were cut back in April to "around 300" when "we suddenly woke up to the situation," the bishop said.

"There's a latent resistance in the Church at large to have to come up with so much money," the Rt. Rev. Gerald F. Burrill, Bishop of Chicago, commented about the financial dilemma. "MRI was a spirit—it was a movement—and if we go around having conferences, they'll think of it as a promotion scheme to get up the dough."

"I would rather explore the possibility of other ways of meeting the commitment, or even defaulting the commitment,

rather than ruin a tremendous program," observed John P. Causey, West Point, Va.

"I just don't know what to do about this," interjected Bishop Bayne. "It would be good for our pride to fail, but I can't think it's going to be good for the younger Churches overseas."

"The people at St. Louis made a tactical error," said Charles F. Bound, Mount Kisco, N. Y., "but there's still a desperate need." The discussion continued:

Mrs. Robert H. Durham, General Division of Women's Work: "The average person in the pew simply doesn't know this amount of money was committed. I plead for information."

Bishop Bayne: "We're not out to raise \$3 million (in 1967). We're committed to \$3 million worth of projects."

Mr. Bound: "Whom are we committed to? Who's holding the sack on the other side?"

Bishop Bayne: "God, I think."

In another measure aimed at a more effective MRI response, the Council approved a resolution urging additional contributions of 30 percent of the dollar value of the 1967 Projects for Partner-



ship. This would serve as a reserve when projects in the planning process run into delays. Bishop Bayne emphasized that while the financial crisis for the projects program was frustrating, he was in general "happy" and optimistic about MRI. Money, he said, is "not the point—the point is to get the Church excited about projects." This is happening, he indicated.

Another voluntary appeal in deep trouble is the Church and Race Fund, which so far this year has reached only \$48,550 of a \$100,000 goal. A resolution asking the councilors to subsidize the fund so it could pay \$35,000 arrears in askings to the National Council of Churches' Commission on Religion and Race and Delta Ministry was defeated, with one affirmative vote. However, the policy-makers approved the giving of three legacies, originally designated for work among Negroes and totaling \$8,691, to the Delta Ministry. The total of \$48,550 this year represents a considerable

fall off from the 1965 voluntary contributions, amounting to \$84,450.

In refusing to bail out the Church and Race Fund councilors said they were obeying the wish of the 1964 General Convention that it should remain a special voluntary appeal. Several, however, favored putting it in the budget next September in Seattle. This would underscore that Churchmen "mean what we say on race," according to the Rev. E. E. Tate, of Atlanta, Ga.

In two other measures, the Council responded to the race issue: One was a five-point resolution urging the use of the "maximum feasible number of poor persons" in anti-poverty programs—a measure supportive of the recent effort for a new Head Start grant from the Office of Economic Opportunity to the Child Development Group of Mississippi. And the second was a resolution asking further study of a statement brought to the Church Center in New York [see New York] from a group of "concerned communicants" protesting the maintaining of Church accounts at the Chase Manhattan and First National City Banks. The measure approved by the Council asked for a study by its next meeting in February of ways of making creative investments in impoverished urban areas.

In other actions, the Council:

—Approved, with suggested General Convention resolutions, a report on criteria for "viable dioceses" in the twentieth century, made by a special committee on diocesan boundaries;

—Applauded the award of the second William E. Leidt religious journalism award to Mrs. Ruth Malone of the Diocese of Pennsylvania;

—Set up salary and allowance scales for overseas missionaries going into other jurisdictions of the Anglican Communion;

—Approved in principle the construction of an extended-care facility unit at St. Luke's Hospital, Ponce, P. R.;

—Approved the change of name from the "Promotion Department" to the "Communication Department" of the Executive Council.

—Ratified the articles of the Great Plains Inter-religious Commission, a five-Church coöperative project;

—Approved an *ad hoc* stewardship report recommending appointment of a full-time stewardship secretary;

—Honored at an informal dinner the Rev. Canon Almon Pepper, director of the Christian Social Relations Department, who retires January 27th after 30 years on the Council; and

—Approved formation of a new em-

ployees association of the Episcopal Church Center, comprising some 70 members, as a channel whereby employees may have a voice in welfare, morale, and working conditions at the agency.

SEMINARIES

Wylie Installed; Ramsey to Visit

On December 12th, the Very Rev. Samuel J. Wylie was installed as dean of the General Seminary, New York, in a ceremony that followed the regular service of Evensong in the seminary chapel. The Bishop of New York, the Rt. Rev. Horace W. B. Donegan, presided. Also participating in the ceremony were the Rev. John V. Butler, rector of Trinity Parish and the Rev. Powel M. Dawley, sub-dean of the seminary.

Dr. Wylie preached at the service, emphasizing the place of the seminaries in the life of the world. He looks for the graduate of General Seminary to be a man who "speaks the new idiom or creates one because he is a man of his times with something to say." He stressed the need "for an intellectual elite who are capable of evaluating and putting in perspective the work of their colleagues." He noted however, that "it is not within a seminary's power to teach all that a man needs for his ministry, but it is the seminary's responsibility to open its heart and mind to the human yearnings that underlie the movements and ideologies of the day."

An announcement has been made by the Very Rev. Donald J. Parsons, dean of Nashotah House, Nashotah, Wis., that the Archbishop of Canterbury will spend three days at the House on his way to General Convention next Fall. Dr. Ramsey, Mrs. Ramsey, and his chaplain will arrive September 25th. The Archbishop will also visit the District of Nevada and the Diocese of Arkansas.

The Archbishop's visit to Nashotah will be one of the special events of the seminary's 125th anniversary year. He has visited in the state of Wisconsin just once before—in 1925, as a member of the Cambridge University debate team.

NEW JERSEY

Ideological Concerns

It may be the duty of a priest or bishop to share publicly his doubts about the virgin birth of Christ, the Trinity, or the Resurrection, Sir Arthur Lunn said in answer to a question; then added, "But not on an Anglican payroll!" Sir Arthur, an English Roman Catholic layman and well-known author, was the speaker at the annual clergy conference of the Diocese of New Jersey. His subject was "The New Morality," which is the title of a book he co-authored with Garth Lean, an Anglican layman. "We are witnessing a

world-wide attack on the supernatural," he stated, "with the Resurrection as the main event under siege, with the Virgin Birth and the doctrine of the Trinity as related truths to be systematically and strategically discredited."

The conference, held November 15th in Trinity Cathedral, Trenton, was sponsored by the diocesan division of ideological concerns. One of the announced purposes of the division is "to help free the Church from the neutralizing effects of the cross-fire from the extremes."

MICHIGAN

Home for Elderly Planned

The chapter of the Cathedral Church of St. Paul has voted to sponsor a 13-story home for elderly persons to be erected in Detroit with federal funds. The project will cost \$2,225,000, with anticipated occupancy by July 1968. To be known as the Cathedral Terrace, the new building will be a hexagonal-shaped structure of 165 rental units available to



single persons and couples aged 62 years or more. Occupancy will be open to persons of all Churches. Income limitations for residents are established at \$4,700 annually for two persons, and \$4,000 for individuals.

Land for the project has already been acquired or is under option, it was announced by the Rt. Rev. Richard S. Emrich, Bishop of Michigan. A board of directors for Cathedral Terrace, Inc., has been working on the plan for two years. Ralph C. Mark, comptroller of General Motors Corporation, is chairman of the board, with Joseph H. Brinton, Detroit Boy Scout executive and a member of the cathedral, as president.

NEW YORK

Church Investment Practices

In support of a demonstration before the Chase Manhattan and First National City Banks, New York, by a "committee of conscience against apartheid," a five-man delegation of Episcopalians recently

presented copies of a proposal to the Rev. Canon Charles M. Guilbert, secretary of the Executive Council. The copies were marked for the Presiding Bishop, the treasurer, and the secretary of the Executive Council.

Excerpts from the proposal follow: ". . . We submit that the retention by the Protestant Episcopal Church of major accounts in Chase Manhattan (Bank) and First National City Bank implicates our Church in her support of the profoundly dehumanizing system of apartheid. Though we acknowledge that these two banks are not alone in their financial support of the government of South Africa, individuals, institutions, and churches must begin somewhere to oppose publicly the investment of their financial resources in South Africa. We . . . specifically urge our own Church to find other banks in which to place its funds."

The proposal quotes from part of the resolution made in June 1966, by the Executive Council, in which Church members "including those who hold responsible positions in the financial and industrial world" were urged to consider "what steps can be taken to deal with this complex situation"—the situation being "the moral dilemma in which we are placed by our present investment policies whereby we profit from investments in South Africa. . . ."

Continuing the delegation's proposal: "We, then, as individual Episcopalians offer the following response to that resolution of our Executive Council. . . . Banks and savings and loan associations operate within ghettos [to] provide desperately needed capital for individuals and small businesses who could never hope to receive help from institutions operating outside the ghettos. There are several examples here in New York City. Freedom National Bank . . . and Carver Savings and Loan Association. . . . It would be a significant witness if the Episcopal Church found ways to invest its resources in institutions and ventures which contributed to the economic salvation of dispossessed minorities rather than to the continued oppression of South Africa's majorities."

ALBANY

MRI Developments

The Rt. Rev. Allen Brown, Bishop of Albany, announced at the December diocesan council meeting, that the formal MRI relationship with the Missionary District of Idaho had been terminated by mutual consent. He and Bishop Foote of Idaho made the decision while they were in Wheeling, W. Va., at the last House of Bishops gathering. Bishop Brown stated that the commitments of both areas had changed since the agreement had been made "originally, as a more or less personal agreement, rather than a more formal arrangement," as he

and Bishop Foote agreed as "friends" about the arrangement. He also stated that Idaho had found it impossible to maintain an MRI connection with an African diocese, and will enter into a new partnership program with the Diocese of Kootenay (Province of British Columbia).

Beginning with the Good Friday offering of 1965, the Diocese of Albany agreed to underwrite the construction of classrooms for St. Margaret's School, Nazareth, Palestine. As part of this program, parishes and missions in the diocese have "adopted" girls at the school, but at the council meeting, the Rt. Rev. Charles Persell, Suffragan Bishop, said that there were a number of girls still to be adopted.

At this same council meeting, the MRI commission reported "that it might seek to become a helping hand to the Second Century program of spiritual renewal and commitment." [L.C., December 25th]

The meeting was also addressed by the Very Rev. Lloyd E. Gressle, dean of the Cathedral of St. John, Wilmington, Del., and secretary of the General Convention commission charged with the preparation of a resolution on partnership giving. He said that this type of giving is based on trust, faith, and commitment by lay people of the Church. This voluntary giving also fosters a sense of responsibility, and restores a relationship between laity and clergy, and between diocese and national Church, which can never be true under the "tax system."

The dean said that this partnership giving also reverses the whole idea of sending quotas and assessments down "from on high," to the bringing of responsible giving from the laity through the echelons to the work of the national Church. Of the 26 dioceses and districts using the no-quota system, 9 areas still have an imposed assessment in addition, primarily to support the episcopate and/or the diocesan structure.

Statistics for 1965 show that the full partnership areas exceed the overall average of \$59 per capita giving, while quota-assessed areas were about \$2 per capita under \$59. It also appeared that the assessments from the National Church have risen too rapidly for both the quota-based and the partnership-based areas to fulfill the quota demand. A number of each type area failed to meet the obligations to the 1965 national budget. Dean Gressle used the latest figures available for his presentation.

WASHINGTON

Liturgy and Mission Considered

Dance interpretations by the St. Mark Chancel Dance Group of the "Rejoice" setting of the Kyrie, Sanctus, and Agnus Dei; original folk hymns written and sung by Joseph Wise of Louisville, Ky., accompanied by a guitar, bass, and drums



The Washington Post

Bishop Creighton, singers, dancers

combo; and the ceremonial practices of the liturgical movement, all in the renovated Church of St. Stephen and the Incarnation, Washington, provided the joyful beginning of a three-day conference on liturgy and mission sponsored by Associated Parishes, Inc., December 1st - 3d.

The Thursday evening Eucharist with the host bishop, the Rt. Rev. William Creighton, as celebrant was followed on Friday morning by a Eucharist with slides presided over by the Rev. Alfred Shands III of St. Augustine's, Washington. The Rev. Dr. H. Boone Porter of General Seminary then keyed on liturgical renewal and the history of Eucharistic change. The conference, attended by some 100 clergy and lay people from the Middle Atlantic states, was then broken into 10 groups, each assigned to a Washington area church and given the task of composing an experimental liturgy in light of the situation of modern man. Saturday morning was devoted to the celebrating of these liturgies with congre-

gations from the participating churches.

An unusual exhibit of liturgical art and music accompanied the conference.

NEWS FEATURE

Study of Evangelism

By The Ven. CLAUDE E. GUTHRIE

On November 21st, a subcommittee of the Joint Commission on Evangelism, of the General Convention met in Rock Hill, S. C., to hear reports from two dioceses and one district on programs being developed on evangelism. Represented were South Florida, Wyoming, and Massachusetts.

South Florida's evangelistic campaign is spearheaded by a department of evangelism which promises to provide "25 projects and 100 ideas" to churches willing to make a serious effort in evangelism. One important resource the department provides to the diocese is information on movies, film strips, books, pamphlets, etc. Evangelism is defined by South Florida's

department as operating in three ways: welcoming people in breadth and depth, witnessing, and "watching," or perseverance. A highlight of this plan is "Friendship Sunday" at which time each member



of the congregation is asked to bring a friend to church. The diocese is divided into nine deaneries for evangelistic purposes with one priest and one layman from each deanery.

The District of Wyoming has produced an unusual and original project entitled "Horizon 65." This plan is aimed at those persons who are prepared to take a somewhat intellectual and aesthetic approach to the study of the Christian faith. Sensitivity training is basic to the method in which a man and wife sign a contract for ten sessions in a small group. The group discusses such questions as adult morals, influences in the community both for good and evil, the "new morality," problems of the draft, marriage, sex, and any other subjects which are felt to be important to members of the group and their community. Related to "Project 65" is a theatre workshop which experiments with new forms of religious drama. Great works from the fine arts are frequently used as points of reference in discussing aspects of the faith.

Through an effort called the "Diocesan Venture in Faith" the Diocese of Massachusetts has reached 18,000 lay persons and provided a notable "shake-up" in their understanding of the Christian Faith. The first stage was directed to Church members as a pre-evangelism program. The overall plan, which will have perhaps three phases, is based upon the idea that real evangelism can take place only after Church members have experienced the reality of Christ in their lives and have the verbal ability to communicate this experience to others. Phase II, the "Call to Action," will be an effort to involve Churchmen not only in evangelism as such, but also in worship, Chris-

tian social relations, MRI activities, and ecumenical endeavor. In order to reach the 18,000 people during Lent, four persons who previously had sensitivity training, trained 20 in one place; the 20 trained 170 in five places; the 170 trained 1,700 local discussion leaders in 38 places; and finally during Lent these latter led the 18,000 in small discussion groups, discussing everyday situations involving the faith.

LOS ANGELES

John Burt Honored

The Bishop of Los Angeles, the Rt. Rev. Eric Bloy, and Governor Edmund G. Brown of California headed a list of civic, religious, and educational leaders who joined in the "Tribute to John Burt Dinner" December 8th.

Dr. Burt, rector of All Saints', Pasadena, received many personal expressions of gratitude for his role in the fight for the rights of man. The Bishop Coadjutor-elect of Ohio has served as: a three term president of the Council of Churches in Southern California; a two year president of the Community Planning Council of Pasadena; a member of the California council on crime and delinquency; and of the emergency committee for the aid of farm workers.

Dr. Melvin Wheatley, chairman of the community relations conference of Southern California, said, "There is no man in Southern California who has done more to make this a better, more humane place in which to live." He called Dr. Burt a "prophet of hope, who has worked without reservation to see that those hopes are realized."

AROUND THE CHURCH

The sum of \$1,000 has been sent from the Junior Guild of the Pro-Cathedral of the Holy Trinity, Paris, to the Ladies Guild of St. James, Florence (Italy), to help with the renovation of the flood damaged Church property. The entire church plant, properties, and supplies of St. James' need refinishing or replacing. Dean Riddle, a former rector of St. James', now dean of Holy Trinity, has opened a community campaign in Paris, with the support of American Ambassador Charles E. Bohlen, for funds and supplies to be distributed through the American Church in Florence.

The Canal Zone Pacific side religious mission, sponsored by the U.S. Army Forces Southern Command chaplains' office, was directed by the Rev. Raymond T. Ferris, November 20th-24th. Fr. Ferris addressed clergy, both civilians and chaplains; military personnel; young people; and various other groups during his stay in the Zone. Now rector of Christ Church, Bronxville, N. Y., Fr. Ferris served in the Zone from 1942-1954, first as a gen-

eral missionary of the Church, then later as dean of St. Luke's Cathedral.

December 8th marked the 25th anniversary of Trinity University's move from Waxahachie to San Antonio, Texas, the 15th anniversary of the beginning of construction on Trinity Hill, and the 15th presidential anniversary of Dr. James W. Laurie. To commemorate the occasion, a dinner was held on Trinity's skyline campus at which Mr. Maurice T. Moore spoke. Mr. Moore, Trinity '15, is chairman of the board of Columbia University and in charge of their \$200 million development fund.

St. Michael's, Pineville, La., has been dedicated and marked as a place where "those under Michael's banner are compelled to be messengers of God." Bishop Jones of Louisiana also urged the parishioners to be ministers of God "establishing what you preach only by what you practice." St. Michael's was formerly Mount Olivet Chapel, but the name change was effected with the move to the new church building.

The 40th anniversary of his ordination to the priesthood has been celebrated by the Rev. Canon Ernest O. Kenyon, along with his parishioners of St. Peter's, Rockland, Me., neighboring clergy, and friends. Canon Kenyon, who went to St. Peter's in 1926 as the youngest priest in the diocese, is the oldest active priest in point of service. He also serves St. John's, Thomaston, and St. George's, Long Cove.

St. James School, Faribault, Minn., opened its 65th year with a capacity enrollment of 82 boys in 4th through 8th grades, from 16 states, Venezuela, Mexico, and the Netherlands Antilles.

World Community Day was celebrated in Morris Plains, N. J. (Diocese of Newark), with an ecumenical gathering never before witnessed in Morris County. The speaker was Sr. Miriam De Lourdes of the Roman Catholic order of the Sisters of Charity; the service had been prepared by Sr. Mary Luke Toben, superior general of the Roman Catholic order of the Sisters of Loretto at the Foot of the Cross; and the United Churchwomen of the Morristown area sponsored the service which was held in St. Paul's Episcopal Church. Sr. Toben was the only Roman Catholic nun from the United States to be appointed an official auditor at Vatican II.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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friends did come forward with the necessary money, and soon the new homestead was under construction. The foundation stone was quarried right on the spot, but the rest of the structure was built of brick to save on the cost. The builders were none other than the bishop and his sturdy sons. From the oldest to the youngest, they "helped in every part of the work with all their might."

It was not surprising that in the architectural plan for the house, which Bishop Hopkins himself had drawn up, there was

Christmas. This last was performed under the happiest auspices—a Yuletide homecoming.

The year was 1857. John Henry, Jr., probably was very busy then with his duties as music professor and editor in New York. But when December rolled around he wanted to be with all the rest of the family in that home on Hemlock Hill. He remembered the Christmas concert; he knew his father, the bishop, would be expecting him; and the son had his own contribution ready for the occasion. It

Carol of the Magi



There is a curious story about what happened when John Henry Hopkins, Jr., son of the Bishop of Vermont, and his brothers discovered they needed rods for the pea vines in the rectory garden. They knew some wood choppers had been clearing the forest about two miles north of Burlington, so they decided to go there.

They soon found all the pea rods they needed, and then, after gathering them, they paused to enjoy the view. That outlook left them awed and silent. The choppers had stripped the trees from the top of the hill, and from that natural pinnacle the Green Mountain range lay unfolded, with the Adirondacks across broad Burlington Bay to the west. It was breath-taking, that panorama. The boys could hardly rush homeward fast enough to try to persuade their father to buy this wonderful site for a new family homestead.

Bishop Hopkins caught fire from their enthusiasm, and with a brood of twelve offspring he knew he needed enlarged quarters badly enough. Still, he could not see where he would ever be able to raise the money.

It was then that his eldest — the ingenious John Henry, Jr. — worked out a scheme. Friends with comfortable bank accounts had to be given a chance to participate. The Rock Point site, with their dollars, would be purchased on condition that the bishop's son was to be granted a ten-year lease during which time he had the opportunity to pay back the original cost of the property along with interest on the funds advanced.

The plan really succeeded. Interested

one long, large room, where all the family could gather to sing and to hold the most important "get-together" of the year. This was the Christmas concert, in which the father and the mother and all the children had a part.

The time came soon enough when John Henry, Jr., was called away from Burlington and had a chance to locate in New York. Because he had inherited considerable knowledge and unusual talents from his father whose special hobby was music, he was made the first instructor in Church music at the General Theological Seminary in Manhattan. While serving in this post he designed the stained glass windows of the New York Ecclesiastical Society, and he also founded the *Church Journal*, remaining as editor for fifteen years.

Throughout his life the son's interest in music was unailing—just as his father's had been. When he published his popular work *Carols, Hymns, and Songs*, he made an interesting comment in the introduction: "He who furnishes one good hymn as a permanent part of the devotions of the Church has done more than he who publishes several volumes of sermons." This statement has special significance in the case of John Henry Hopkins, Jr. Following in his father's footsteps he took Holy Orders and became a priest of the Episcopal Church. His last years—he died in 1891—were passed as rector of two parishes: first, in Plattsburg, N. Y., and then, in Williamsport, Pa.

The faithful parson must have written hundreds of sermons in his time, but none is remembered like one carol of his at

was a carol for which he had written both words and music. Visitors, looking up at that brightly illuminated homestead, knew the most important night of the year was at hand, and they surely had reason to remember this particular gathering. They never forgot the words of that hymn of "the Magi on the march":

*We three Kings of Orient are,
Bearing gifts we traverse afar,
Field and fountain, moor and mountain,
Following yonder Star. . . .*

And then came that rousing chorus in which every member of the family, all in that big room, joined in:

*O Star of wonder, star of night,
Star with royal beauty bright;
Westward leading, still proceeding,
Guide us to thy perfect light.*

As it turned out, John Henry, Jr.'s contribution was not just for one evening's entertainment. Those who heard "We Three Kings of Orient Are" were charmed by both the lines and the melody. The curious beat of the tune seemed like the lumbering gait of the camels on the march. No wonder it stuck in their memories!

The carol became a "must" for all Christmas programs. It caught on with singers and celebrators everywhere, for it had all the simple appeal of an old folk song. In no time it was being printed in songbooks and hymnals everywhere. So nowadays it appears that the Christmas music of the bishop's son will never be allowed to die!

EDITORIALS

Nominations, Please

For the third year we are announcing our annual Distinguished Congregations contest and inviting all our readers to participate. This year we are making one major change in the ground rules. We are dropping our size-and-place categories. In the past, all entries have been broken up into six classes: downtown parishes with more than 600 communicants, or suburban parishes, or missions, etc. We have decided to abandon these categorical distinctions altogether and to look for simply the six best congregations in the Episcopal Church, regardless of size or location.

But what do we mean by the best congregations? To put it very simply, we mean those congregations which are doing the best work as servant churches of the Lord Jesus Christ. They may be big or small, rich or poor, ecclesiastically high or low; all that matters is what they are doing for God where they are, with what they have.

Do you know of an Episcopal parish or mission which in your opinion merits consideration with the best? Then we hope you will nominate it to us. There are



some things you should keep in mind. First, *we are not looking for the best clergymen but for the best congregations.* This is not a distinguished-clergy contest. Some things to look for in a congregation are these: imaginative perception of needs outside itself; thoughtful use of all its resources (human and other); evangelistic effort; pastoral ministry (of the *congregation*, remember!); direction of educational efforts; spiritual depth and growth; and the old, old standards of faith, hope, and charity.

Keep in mind also that the judges in this contest will have to be guided entirely by what is said in the nominating letters. Do *not* send in promotional pieces, as such, the object of which is to "sell" the parish. In the words of the television detective of a few years ago whom we still miss: "We just want the facts, ma'am, just the facts." Give us the facts about the parish which in your judgment make it eminent as a servant church of the Lord.

Nominations must be in our hands *not later than*

The Tinsel and the Gold

Holly, mistletoe, ribbon and ice,
Trees that glow
Presents, baking, cards and Santa
Dashing through snow.

How busily we rush, preparing
The tinsel and gold
While the Child still waits
Alone . . . in the cold.

Paula-Joyce Smith

March 1st. You may nominate your own congregation if you wish. The only parishes and missions *not* eligible for consideration are last year's winners, which were: Ascension, Clearwater, Fla.; St. Stephen's, Sewickley, Pa.; St. James, Wichita, Kan.; Christ, Whitehaven, Tenn.; St. Anselm of Canterbury, Garden Grove, Calif.; and St. Thomas' Mission, Point Hope, Alaska. The only readers not eligible to make nominations are employees or members of The Living Church Foundation.

After the judges have chosen what they consider the six best congregations nominated, the story of each of these will be told in a special article in THE LIVING CHURCH, and each will receive a suitable award.

Send in your nomination as soon as you can, and tell us in your own words why the parish or mission you are nominating seems to you worthy of being made an example for others to follow.

Here and There

To date, and to our surprise, we have heard not a single complaint about the splendidly Christian Christmas stamp issued by the U. S. Post Office for the season just past. Perhaps the Postmaster General has been catching fits for this wanton "breach of the wall of separation between Church and State." For our part, we commend him for what he did, and for a stamp that was artistically superb and symbolically sound. We'd be most happy to see an equally good stamp recognizing the Jewish faith and festivals. As we understand governmental neutrality in religion it does not mean ignoring the role of religious faith in American life, past and present.

Centurion

Of a man it was said that wherever he went
He fostered confusion.
Said a centurion
Who was of a philosophical bent:
Truly this was a Catalyst
By Heaven sent.

— Henry Hutto

BOOKS

Pray and Live. By A. D. Duncan. SPCK. Pp. 107. 7s. 6d. (\$1.05).

Pray and Live is a stimulating and timely book dealing head-on with the current theological ferment. The Rev. A. D. Duncan's sympathy with modern thinking, combined with his ability to sum up Christian thought since New Testament times, makes him a scribe instructed in the kingdom of heaven like the householder who brings out of his treasures "things new and old." From St. Irenaeus with a simple statement about the Atonement to St. Augustine's theory about the psychology of the will, the author leads one through the theology of the centuries to an appreciation of such moderns as Chardin and C. S. Lewis as well as the bishop of Woolwich.

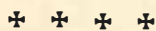
Wishing to write on prayer, he deals in the book's first section with the "Problem of God" because theology is at the center of prayer and life. God, he contends, is a problem to the Western Church because it has approached Him in the positive way rather than in the negative way as is done by the Orthodox Churches of the East. In the positive way man tends to make God in man's image. The attributes he ascribes to God are raised to infinite power. In time man cannot ac-



cept these ideas. God is not known by the intellect alone. Following the negative way man, realizing God's unknowability, becomes still and waits for God to reveal Himself. Many people have outgrown the classical steps in prayer. Others no longer find "meditation" a helpful spiritual exercise. In the second section, "The Problem of Prayer," the author presents the thought of the fourteenth-century English mystic as a solution to the problem of prayer. This unknown mystic's experience with God has the title *The Cloud of Unknowing*. The reading of this latter book is necessary for one wishing to use the negative way in the approach to God as suggested by the author.

Pray and Live is commended to the clergy and laity alike who may through this book strengthen their faith in God and deepen their prayer life.

(The Rt. Rev.) R. E. GRIBBIN, D.D.
Bishop of Western North Carolina (ret.)



Three Church Dramas. By Olov Hartman. Trans. by Brita Stendahl. Fortress. Pp. 153. \$3.50.

Three Church Dramas consists of three plays in three acts on such Old Testament subjects as Jonah the disobedient prophet, Adam refusing to be "Christ to his neighbor," and the opening of the seven seals

and the struggle between faithful and world. All are concerned with the heart of the matter, redemption. They are designed for presentation in a Church, with costumes adapted from albs and choir robes. And they have the great merit of including the congregation in the cast by incorporating prayers and hymns. (All but one of the hymns are familiar to this unmusical Episcopalian.)

The author, Olov Hartman, is director of the Sigtuna Foundation for church drama in Sweden; and the translator, Brita Stendahl, is from Harvard University. Both provide a welcome guideline of excellence out of the "beard and bathrobe" school of religious drama. The book is sturdily plastic bound, well stitched, and printed in readable type.

SISTER MARY HILARY, C.S.M.
Kemper Hall
Kenosha, Wis.



The Anchor Bible, Vol. 29: The Gospel According to John (I—XII). Trans. with an intro. and notes by Raymond E. Brown. Doubleday. Pp. CXLVI, 538. \$7.

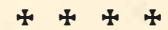
Thirty years ago C. H. Dodd spoke of the understanding of the Fourth Gospel as one of the outstanding tasks of our time, and as "the crucial test of our success or failure in solving the problem of the New Testament as a whole." Scholarship has not neglected the task. Now comes the first of the two Anchor volumes on the Gospel and Epistles. Massive in size as well as in scope *The Gospel According to John (I-XII)* is by the Rev. R. E. Brown, an American Roman Catholic scholar of the first rank. It contains a long introduction to the Gospel and then a full commentary on the first twelve chapters, with the author's own translation of the Greek text.

The introduction takes up the usual matters: the unity and composition of the Gospel; the historical traditions behind it; the background, purpose, date, and themes. I can only draw attention to two points which emerge here. (1) On p. XLIII the author comments that in earlier scholarship "the Johannine Jesus seemed to walk in the Hellenistic world of the second century." No one would put the Gospel so late now. For the composition of the Gospel Fr. Brown tentatively suggests a five-stage development ending with the work of an editor, about 90 - 100. But he puts much emphasis on the second stage—a Johannine "school" under a master disciple, which in its preaching and teaching over some decades "sifted, selected, thought over, and molded" into Johannine patterns a body of traditional materials (stage 1) which probably came from John, son of Zebedee. (2) And what of the background now? While they would agree with Fr. Brown on the final date of the Gospel, Dodd would see it against the background of "the higher religion of Hellenism" and

Bultmann against that of Gnostic myths and cults. Fr. Brown does not regard either of these as really significant, and prefers instead to look to a type of sectarian Judaism of which the Dead Sea Scrolls are an example. He recognizes that it is in the Johannine writings that we have *some of* (not all) the most impressive relationships between the Scrolls and the NT, and he constantly brings them out in his commentary. Far from suggesting a literary dependence of John upon the Qumran documents, the author does suggest a "Johannine familiarity with the type of thought exhibited in the scrolls" (p. LXIII).

This is a rewarding book to work through. Not the least of its virtues is an appendix on Johannine concepts; for when we have said all we can about background, the Evangelist remains his own best interpreter. We have to learn what he means by "to believe," to "do the truth," etc., by seeing how he uses these phrases elsewhere. We need also to study the biblical key words out of which the great Johannine formulations are built up: life, light, truth, and all the rest.

(The Rev.) J. R. BROWN
Nashotah House



Erich Fromm: A Protestant Critique. By J. Stanley Glen. Westminster. \$5.95.

Erich Fromm: A Protestant Critique is a volume by a noted Presbyterian minister who is now principal of Knox College, which intends to criticize the psychology of Fromm insofar as it bears upon the message and theology of Protestantism. As Stanley Glen points out in his introduction, Fromm's many writings in which he often criticizes Protestant theology are widely read; it is for this reason that we can be grateful that as careful a thinker as Dr. Glen has finally analyzed and responded to the critiques.

Fromm's criticisms of religion suffer from the philosophical materialism and naturalism which he has assumed. His remarks on Christian theology also suffer from his failure to appreciate theological thinking in its depth. As with many other psychologizers of Christian doctrine, Fromm chooses to look at doctrine only through the eyes of his preconceived materialistic philosophy. Dr. Glen sees these deficiencies in Fromm's thinking and points them out to the reader in an objective manner. His writing is lucid, orderly, and free of personal invective. He is careful to concede to Fromm various points where Fromm's criticisms are in order. But by revealing Fromm's lack of comprehension of what Reformation theology is really saying, as over against the popularized versions of its message, Glen is able to show that the attacks are invalid.

If this book has a shortcoming it is only that it is written to a rather limited public. Probably only those persons in-

terested in theology who have also been exposed to Fromm will be drawn to this book. I found myself wishing Dr. Glen had broadened the scope of his work, somewhat, perhaps also writing in a more lively style, in order that his basically careful thinking might reach a wider audience.

(The Rev.) JOHN A. SANFORD
St. Paul's Parish
San Diego, Calif.

* * * *

The Grass Roots Church. By Stephen C. Rose. Holt, Rinehart, and Winston. Pp. 174. \$4.95.

Don't be misled by the title! *The Grass Roots Church* does not refer to rural or agrarian life, but rather to Church renewal at the local level. For the past five years nearly everybody's brother has browbeaten the Church for being trivial as "scarcely a religious gathering was held without the presence of an iconoclastic jet-age circuit rider who flagellated the audience with visions of Christian irrelevance in our time."

Stephen Rose (Presbyterian) does this too—but goes beyond dire diagnosis to practical prescription. Episcopalians who yearn to translate MRI principles into action will find some exciting proposals. For instance, the parish structure is not obsolete, but does need a thorough overhaul job in order to utilize the team ministry of men and buildings across denominational lines. Rose proposes a radical decentralization of ecclesiastical bureaucracy in favor of local lay initiative.

Except for some oversimplification and the omission of available documentation, *The Grass Roots Church* deserves a special spot on the shelf of "renewal" books because it offers specific and uncluttered suggestions for making the Church's role "viable" in this twentieth century. It is time to shift from self-criticism to constructive action. Carp makes a big flourish in the water but it is not very good eating.

(The Rt. Rev.) G. T. MASUDA, D.D.
The Bishop of North Dakota

* * * *

How I Changed My Mind. By Karl Barth. Intro. and epilogue by John D. Godsey. John Knox. Pp. 96. \$3.

How I Changed My Mind is an altogether delightful and informative book consisting of reprints of the three autobiographical articles Karl Barth wrote for the *Christian Century* in 1938, 1948, and 1958, happily placed in the wider context of his life by his friend and student Prof. John D. Godsey.

Everybody in theological circles is aware of Barth's immense influence and his prodigious literary output. (The selected bibliography of his works available in

English provided by Dr. Godsey takes up seven pages of this book.) But how many know that he was an avid reader of English detective novels; a daily listener to the music of Mozart, having in his study pictures of Calvin and the great musician hanging side by side and "at the same height;" and also that he was so interested in and knowledgeable about the American Civil War that in the middle of a doctoral examination of an American student he nonplussed the poor lad by asking what happened one hundred years ago. Answer expected, but not forthcoming: the second day of the Battle of Gettysburg!

Perhaps more can be learned of Barth's theological change of mind from his essay *The Humanity of God* than from this book. But here in a brief space is amply demonstrated the humanity of Karl Barth, truly a great and good man.

(The Rev.) WOOD B. CARPER, JR., D.D.
General Seminary

* * * *

Religion In Contemporary Debate. By Alan Richardson. Westminster. Pp. 124. \$2.75.

The "word-event" of religion is the authentic utterance by a prophet in crisis. The Bible is such a word-event or language-event. From these two propositions Dean Alan Richardson (of York) finds the leverage to pull theology out of the subjective morass of the new religious atheism to return it to those who are ready to listen to the Word of God rather than indulge in metaphysical speculation about God.

With its 124 pages, *Religion In Contemporary Debate* seems at first a rather slight book, the kind of thing you would expect to emerge from a series of lectures by a British dean attempting to allay the current flutter in the dove-cotes. It is not light. It is condensed. Its density is forbidding. Dean Richardson has the philosophical background to lead an expedition through the thickets of Heidegger and the swamps of Tillich and bring those who travel with him to the "authentic" (his favorite word) Word of God in Christ. If, on the way, he has lost the Greek philosophers and, perhaps Thomas Aquinas as well, this may be because it was they who created the complications of "theistic metaphysics" which Dean Richardson assures us is, excusably but falsely, mistaken for faith.

In his last chapter, which he titles "The Death of God: A Report Exaggerated," he deals with "second-hand faith" which he calls "the belief that." He thinks that the Christian community is better off without that kind of faith, which secularization has made unnecessary, and is therefore more open to the Grace of God which he defines as the freedom to surrender ourselves to God.

This is not an easy book but it is a good one and it has some answers for

those of us who have been too busy demythologizing the Bible to read it.

(The Rev.) EDGAR M. TAINTON, JR.
St. Thomas Church
Eugene, Ore.

* * * *

Toward Fullness of Life: Studies in the Letter of St. Paul to the Philippians. By Suzanne de Dietrich. Westminster. Pp. 94. \$1.25.

Suzanne de Dietrich has written in *Toward Fullness of Life* an inexpensive commentary, useful to the laity and the clergy. The scholarship is sound and expressed in words easy for the non-scholar to accept without the feel of being patronized.

She makes clear that Philippians is of a piece with the Pauline emphasis on God's initiative and man's inability to redeem himself. Bonhoeffer's phrase "man come of age" is abused by the new theologians to imply that man is able to save himself, is able to care for his needs fully; but the message of the Gospel as understood by St. Paul is quite clear that man is incapable of fulfilling his own deepest needs, that man must be broken on the Chief Cornerstone before he can be saved. As Miss de Dietrich says, "The ego must die if Christ is to grow." (p. 32)



The author sounds this evangelical truth throughout the commentary while at the same time emphasizing the need for contemporary ways to express it in ministry. (p. 92)

At times Miss de Dietrich repeats the clichés, *i.e.* "truthful relationships," "the scandal of our divisions." But so do we all for want of better ways to say these things.

This book could be used with profit by a study group or the individual Christian as he reads Philippians.

(The Rev.) HARRIS C. MOONEY
Christ Church
La Crosse, Wis.

* * * *

The Strategy of World Order. Edit. by Richard A. Falk and Saul H. Mendlovitz. VII. 4. World Law Fund. \$10.

- I: *Toward a Theory of War Prevention.* Pp. 394 paper. \$2.50.
- II: *International Law.* Pp. 382 paper. \$2.50.
- III: *The United Nations.* Pp. 848 paper. \$3.50.
- IV: *Disarmament and Economic Development.* Pp. 672 paper. \$3.50.

It is a trite saying that the invention of the atom bomb has changed the whole

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course of our existence. The thought of the possibility of the extinction of the human race creates in many a sense of helplessness. However, there are some who are resolved to devote their best efforts to discover if there is not something that can be done to avert such a catastrophe.

These four volumes entitled *The Strategy of World Order* are directed to the possibility of creating a world order in which war can be prevented or at least mitigated. Each part is made up of articles by competent authorities on various problems affecting the subject of the particular volume. Apparently it is contemplated that the volumes as a whole, or in part, will be used as a course of study in an educational institution or by a group organized for discussion of the problems presented. They are not easy reading, but are well worth the consideration of those willing and able to devote the time and effort involved.

(The Hon.) **HOWARD T. FOULKES, LL.D.**
 Chancellor (ret.)
 Diocese of Milwaukee

Booknotes

By **Karl G. Layer**

The Grace of God. By **Samuel J. Mikolaski.** Eerdmans. Pp. 108 paper. \$1.65. Here is a complete, though simply-written, study of the doctrine of grace as it is presented in the Bible, and as it develops throughout Christian history.

Religion and the Public Order. Edit. by **Donald Giannella.** University of Chicago. Pp. vii, 367. \$6.95. The 1965 edition of this annual review of developments in Church and state, and of religion, law, and society.

The Fifteenth Ward and the Great Society. By **William Lee Miller.** Houghton Mifflin. Pp. xxvi, 278. \$5. The story of a city's (New Haven, Conn.) development and of one man's involvement in its political and social ferment.

Religion and Society: The Ecumenical Impact. By **Claud D. Nelson.** Sheed and Ward. Pp. viii, 181. \$4.50. In this genuinely ecumenical volume, Dr. Nelson deals with such topics as religious responsibility in the social order, religious liberty, Church, state, education, religion and race, anti-Semitism, and world peace. Here, then, is a detailed and important study which may be read by Christians of many differing persuasions.

Love, Sex, and Life. By **Marjory Bracher.** Fortress. Pp. 152. \$2.50. The book is designed to present the Christian view of sex and love in such a way that it will be understood and accepted by 15 and 16-year-olds. Discussed are the meaning of sex in the Bible, self-study through check lists, dating, going steady, getting

along with the opposite sex, and so on. The author does a good job of presenting what is usually considered to be the Christian point of view on these subjects.

Bionics: Nature's Ways for Man's Machines. By **Robert Wells.** Pp. 160. \$3.50. Bionics is a new science comprising biology, mathematics, and engineering technology. By learning how nature's creatures function, man is discovering ways of devising better machines to aid him and to augment his abilities. Robert Wells explores this new field and explains what has been done and what the future may hold.

Another Spring. By **Loula Grace Erdman.** Dodd, Mead, & Co. Pp. xi, 305. \$4.95. Long lines of refugees wind their way through all of recorded history. Today, numbered in the millions, the dispossessed wander across most of the countries of the earth. Here is a novel about some exiles of the American past, victims of the Civil War conflict.

Handbook of Christian Education in the Inner City. By **Lester W. McManis.** Seabury. Pp. 96 paper. The three sections deal with work with youth and adults; work with children; and methods, activities, and resources. This helpful manual is well illustrated with photographs.

Successful Pastoral Counseling Series. Fortress. Paper. \$1.50 each. *Principles and Practices of Pastoral Care*, by Russell L. Dicks, pp. 143. *Marital Counseling*, by R. Lofton Hudson, pp. 138. *Counseling the Serviceman and His Family*, by Thomas A. Harris, pp. 144. *Helping the Alcoholic and His Family*, by Thomas J. Shipp, pp. 140. Here are four volumes from this new pastoral counseling series by Fortress. The approach is from the Protestant point of view; but this is not to say that none of the information is applicable to Episcopal clergy, as that is not the case. These manuals supply good background information for approaching any individual and perhaps unique problem.

For a Radical Change. By **Gus Hall.** New Outlook. Pp. 80 paper. \$.50. The report and concluding remarks to the eighteenth national convention of the Communist Party, USA, June 22-26, 1966.

You and I. By **Alberto Moreno, S.J.** Sheed and Ward. Pp. ix, 496. \$6.50. This excellent book contains a prayer or meditation from scripture for every day of the year. It is written in a simple and direct style, yet personal, as it encompasses the needs of the modern believer: learning to pray, talking with God, living with and loving our fellow man, attaining satisfaction in our work and in our life.

LETTERS

Continued from page 3

there not any limit to our boasted Anglican comprehensiveness, upon which perhaps we congratulate ourselves too much? Is there any point at which a man can take himself beyond the frontiers of Anglicanism, so that as a matter of personal honor and integrity he should renounce any position of dignity and authority in the Anglican hierarchy and retire to some specie or other of non-Anglican existence? If there are no such limits Bishop Pike might very well have stayed where he was. If a line of demarcation is to be drawn anywhere, Bishop Pike is almost certainly on the other side of it and ought not to stay even where he is. However, what he does is a matter for his own sense of honor and integrity. The rest of us should do no more for the moment than hold our peace in patience and charity.

(The Rev.) J. V. LANGMEAD CASSERLEY
Professor of Philosophy of Religion
Seabury-Western Seminary
Evanston, Ill.

Post-Wheeling Questions

Your editorial, "Post-Wheeling Questions: I" [L.C., November 27th] pointedly asks questions that need answers, and that right sorely.

Ours is a time of unique opportunity for the Anglican Communion, and of probably unique testing. But too often the trumpet which speaks from the House of Bishops gives so uncertain a sound that we don't know whether to charge, or retreat, or go

to sleep. We hear thoughtful analysis and eloquent pronouncement on peripheral matters, but our Fathers in God, when they speak as a House, seem to fear to speak plainly on those matters which concern our nature and our future.

Nor is this criticism wholly from outside the Episcopal House. My confidence was not strengthened by reading Bishop Whittemore's book, *The Care of All the Churches*: "There are several things which strike the observer as contributing to the harmlessness of the House of Bishops." (p. 112) "The principal reason for the lukewarmness of the House of Bishops is the fact that the churchmanship issue keeps it on dead center and nullifies any exciting grand strategy." (p. 116) "The real reasons why the House has not done more are that the bishops have been too preoccupied with local problems and that they have not become sufficiently conversant with the historical and theological background to do much intelligent thinking." (p. 117)

(The Rev.) PAUL REEVES
Rector, St. Stephen's Church
Coconut Grove, Fla.

During the past few months I have read much concerning the case of Bishop Pike. First of all I want to commend Bishop Louttit for his courage in forming and presenting the charges; this should have been done long ago. I also want to say how disappointed I was to hear that some of our bishops did not have the courage to stand up for what they believe, and that they felt they had to withdraw their names from the presentment.

I agree wholeheartedly with your editorial [L.C., November 27th], especially the paragraph which states, "Why do these good Christian men reject as outrageous the suggestion of a trial of Bishop Pike for his ideas and beliefs, while chiding Bishop Louttit for not summarily deposing an old retired clergyman for his ideas and beliefs?"

Why should we allow Bishop Pike to denounce practically all doctrines of the Church, and let him get away with a reprimand? Our bishops are supposed to be the "guardians of the faith." We priests would like to see a little more "guarding" and a little less "propitiation." After all, we are the ones who have to face the non-Episcopalians on the mission front, and personally I am tired of making excuses for the House of Bishops.

(The Rev.) WALTER A. GERTH
Vicar, Trinity Church
Henrietta, Texas

Whither the Bridge?

I'm wondering what's become of the concept of the Episcopal Church I was raised on. This pictured the Church as a bridge across the chasm between Roman and Orthodox Churches on one side, and old-line Protestant and Pentecostal Churches on the other—a bridge on which all would meet someday in one unified Christian body. The belief was that the Episcopal Church was the only one with friendly enough ties on both sides to be able to give this service. Now, when at last it looks as though there might be use for such a bridge, we find some Episcopalians in a panicky scramble to tear it up and use the timbers in a big

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Sun 7:30, 10; Daily 7, 5:30

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CALIF. INSTITUTE OF TECHNOLOGY
ALL SAINTS' 132 No. Euclid Ave., Pasadena
The Rev. T. E. Lynberg, chap.
Sun 8, 9:10, 11; College Group at Winnett Hall Tues noon; at Church Sun 7

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COLORADO COLLEGE Colorado Springs
GRACE CHURCH 631 No. Tejon
The Rev. James A. Mills, chap. & assoc r
Wed 5:15 HC Shove Chapel. Canterbury activities

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CANTERBURY HOUSE 2333 1st St., N.W.
The Rev. H. Albion Ferrell, chap.
HC Sun 9; Wed & HD 7; Canterbury Association Mon 7:30

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ALL SAINTS' 338 E. Lyman Ave.
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Sun 7:30, 9, 11:15

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Sun 9, 10:30; weekdays as announced

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Andrew Fiddler, Seminary intern.
Sun 11 (in term)

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EPISCOPAL CENTER 317 - 17th Ave., S.E.
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The Rev. Canon Frederick E. Thalmann, r
Sun HC 8, MP & Ser 10:30; Wed 7 & 12:05 HC

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
The Rev. H. Bruce Shepherd, chap.
Sun 8, 9:15 HC; 6:30 Ev; Wed 7:10 HC; Thurs
5:15 HC

PENNSYLVANIA

BRYN MAWR and HAVERFORD COLLEGES,
VILLANOVA UNIVERSITY
GOOD SHEPHERD Lancaster Ave., Rosemont
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Sun 7:30, 9:30, 11:15 HC; Daily 7:30 HC

MORAVIAN COLLEGE Bethlehem
TRINITY 44 East Market St.
The Rev. Dr. M. M. Moore, r; the Rev. C. H. Brittain
Sun 8, 9:15, 11; Thurs 5:30 HC College Union

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The Rev. Capers Satterlee, D.D., the Rev. Paul
Pritchett
Sun 8, 9:45, 11:15; Canterbury Club Mon 5:30;
HC Converse Thurs 5:15

TENNESSEE

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Barth House, St. Theodore's Chapel 409 Patterson
The Rev. E. L. Hoover, chap.
Sun HC 10, EP 6; weekdays as announced

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ST. AUGUSTINE'S 200-24th Ave., So.
The Rev. Robert E. Wilcox, Episcopal chap.

VIRGINIA

MARY BALDWIN COLLEGE Staunton
TRINITY
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Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

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5:30; C Sat 4:30-5, 8-8:30

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Leve, student chap.
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The Rev. R. E. Ortmyer, r; the Rev. C. R. Lewis
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UNIVERSITY OF WISCONSIN Madison
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The Rev. H. C. Mooney, r; A. M. G. Moody, deacon
Sun HC 8, 9:45, 5:45; Daily HC

all-Protestant structure—all on one side of the chasm. I hope nobody thinks we could still serve as a bridge after such a move. Episcopalians would be minority stockholders, and experience has taught me that a minority stockholder can speak, but nobody listens. It would seem that we could do more good for Church unity by recalling and maintaining and strengthening the bridge.

WALTER TRAVIS

Watertown, S. D.

Experimental Theology

The tension that develops around Bishop Pike is due to the "theology gap" between what he is teaching and the creedal doctrines which he obligated himself to uphold when he took the oath as a bishop of this Church.

There is a need for experimental theologians such as Dr. Pike. Research and legitimate inquiry should be encouraged in the theological field in the same manner as in other fields. The question is whether the oath taken by Bishop Pike permits him to engage in his present activity.

Could not the canon law be changed so that an additional category of bishop be designated "Bishop of Experimental Theology," and he be relieved of his oath in its present form?

HENRY A. MENTZ, JR.

Hammond, La.

The Superstition of Democracy

Your editorial [L.C., November 20th] may express truth. It is also a "superstition" that democratic government, especially American, is Christian. Democracy is defined as "the rule of the majority, by free vote." Is the majority always, even often, Christian in spirit? Thinking people everywhere recognize the God-America-Democracy partnership as the world's biggest farce. Its fruits are certainly not Christian.

Re: point three, wrongs of Communism, "materialism." There is nothing more materialistic than the affluence and importance of material things found in democratic America today.

Re: point four, "ruthless methods of Communism." American napalm bombs and devastation of Vietnam is causing awful human suffering. Consider the sacrifice of over 5,500 American military men killed there to date for a purpose for which the American government does not and cannot give any intelligent or decent explanation. Consider also the imprisonment of most American men refusing military conscription, the actual brutality toward at least three Army men who refused to go to Vietnam when ordered. Is this American way less ruthless than the communist?

Re: point five, "the Communist demand for unqualified loyalty which belongs to God only." The American government demands absolute military loyalty. Military men are not permitted to think or question, ("theirs not to reason why") in Vietnam or anyplace America is making war. Their God-given light of reason must be stifled, their submission unquestioning. The alternative is imprisonment, maybe brutality. This is certainly crushing something which belongs to God only.

JANET MCMILLAN

Newark, N. J.

PEOPLE and places

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Appointments Accepted

The Rev. Donald E. Baustian, former priest in charge of St. Peter's, Fairfield, Ia., and Episcopal chaplain to students at Parsons College, is rector of St. John's, Keokuk, Ia. Address: 425 Concert St. (52632).

The Rev. Anselm Broburg, former rector of St. Paul's, Kinderhook, N. Y., is rector of St. Peter's, Port Chester, N. Y. Address: Box 869 (10573).

The Rev. Frederick P. Davis, former teacher at Casady School, Oklahoma City, Okla., is vicar of the Shoshone Mission, Washakie, Wind River, Wyo. Address: Box 175, Fort Washakie, Wyo. 82514.

The Rev. A. L. DeLoach, former priest in charge of St. Francis Mission, Denham Springs, and Incarnation, Amite, La., is curate at St. Andrew's, New Orleans, La. Address: 8017 Zimple St. (70118).

The Rev. Lawrence I. Ferguson, former rector of Holy Trinity, Dallas, has for some time been a staff assistant at the Church of the Transfiguration, Dallas, Texas. Address: 12203 Gardenia, Dallas (75218).

The Rev. Gary J. Frahm, former priest in charge of Trinity Church, Carroll, and Holy Trinity, Sac City, Ia., is priest in charge of St. Peter's, Fairfield, Ia., and Episcopal chaplain to students at Parsons College. Address: 1105 South B St. (52556).

The Rev. William H. Freeman, former priest in charge of St. Mark's, Oakes, and St. Mary's, Guelph, N. D., is rector of Trinity Church, Marshfield, Mass. 12151.

The Rev. William G. Greenfield, former rector of St. Stephen's, Olean, N. Y., is rector of St. Andrew's, Prineville, Ore. Address: 1176 Oregon Ave. (97754).

The Rev. Richard V. Hess, former assistant at St. David's (Radnor), Devon, Pa., is rector of the church. Address: c/o the church, Valley Forge Rd., Devon, P.O. Wayne, Pa. 19087.

The Rev. Ralph R. Johnson, former rector of St. Margaret's, Hialeah, Fla., is priest in charge of Holy Innocent's, Key West, Fla. Address: Box 2007 (33040).

The Rev. Beverly B. S. Karsten, former rector of St. Stephen's, Fall River, Mass., is with the YMCA, New York City. Address: 172 Waverly Place, New York, N. Y. 10014.

The Rev. Martin T. Lord, rector of St. Francis, Potomac, Md., will be rector of St. Luke's, Blackstone, Va. Address January 18: 205 Brunswick Ave. (23824).

The Rev. Howard G. Norton, former chaplain of St. Paul's School, Brooklandville, Md., is assistant at the Cathedral Church of the Incarnation, Baltimore, Md. Address: 6416 Pinehurst Rd. (21212).

The Rev. George H. Quarterman, Jr., former vicar of St. James', Burley, Idaho, is Episcopal chaplain to students at the University of Wyoming. Address January 3d: Box 1062, Laramie, Wyo. 82070.

The Rev. Jack W. Reeves, former assistant at St. Paul's, Kansas City, Mo., is vicar of St. Luke's, Excelsior Springs, Mo. Address: 932 Wornall Rd. (64024).

The Rev. Walter A. Rogers, former priest in charge of St. Simeon's, The Bronx, N. Y., is vicar of St. James', Dover Plains, and St. Thomas', Amenia Union, N. Y. Address: Benson Hill Rd., Dover Plains, N. Y. 12522.

The Very Rev. Willis H. Steinberg, former dean of St. Mark's Pro-Cathedral, Hastings, Neb., is rector of St. Paul's, Minneapolis, Minn. Address: 1601 W. 22d St. (55405).

The Rev. John Hartshorn Thomas, former rector of Emmanuel Church, Weston, Conn., is training associate at the CPI Community Action Institute, New Haven, Conn. He is developing and administering training programs for Community Action Agency administrative and supervisory personnel in New England and New York. Address: 47 West Park Ave., New Haven, Conn. 06511.

The Rev. Charles C. Wilson, formerly with the Silver Spring Neighborhood Center, Milwaukee, Wis., is with the Office for the Aging, Box 2675, Harrisburg, Pa. 17120.

The Rev. Benjamin T. Winsor, former rector of St. Paul's, Monongahela, Pa., is rector of the Church of the Nativity, Crafton, Pa. Address: 22 Alice St., Pittsburgh, Pa. 15205.

New Addresses

The Rev. Jack K. Bush, Box 274, Crystal River, Fla. 32629.

The Rev. Gordon L. Graser, 501 S.E. Vianca Dr., Palm Bay, Fla. 32905.

The Rev. Daniel W. Hardy, 31 Hamilton Ave., Harborne, Birmingham 17, England.

The Rev. W. F. A. Stride, Sr., retired, c/o W. F. A. Stride, Jr., Lowell Rd., Concord, Mass. 01742.

Deposition

On December 1st, the Rt. Rev. George H. Quarterman, Bishop of Northwest Texas, acting in accordance with the provisions of Canon 64, Section 3 (d) of the Canons of the Episcopal Church, and in accordance with the provisions of Canon 25, Section 7 of the Diocese of Northwest Texas, and with the advice and consent of the clerical members of the Standing Committee, deposed Francis Wiley Fowler.

Correction

The Rev. Arnold J. Pedersen is vicar of Grace Church, Oxford, Mass. (not Miss.). Address: 40 Wheelock St. (01540).

Retirement

The Rev. J. H. A. Bomberger, rector of the Church of the Holy Apostles and the Mediator, Philadelphia, since 1943, retired December 31st. Address: Egypt Rd., Oaks, Pa. 19456.

Seminaries

The Rev. John Burt, who will become Bishop Coadjutor of Ohio, February 4th, has been elected to the board of trustees of Kenyon College.

Armed Forces

Chap. (Col.) Arthur H. Marsh, Command Chaplain, Dept. of the Army, Hdqs. U. S. Army Pacific, APO San Francisco 96558.

DEATHS

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

Robert B. Cope, 89, father of the Rev. Robert B. Cope, Jr., and rector's warden emeritus of Trinity Church, Ambler, Pa., died at a nursing home, September 22d.

Mr. Cope was the retired owner of the R. B. Cope Co., Ambler. He was elected to Trinity vestry in 1919 and served for 41 years. He had been active in many facets of Church life.

Services were held at Trinity Church. In addition to Fr. Cope, he is survived by another son, three daughters, and several grandchildren and great-grandchildren.

Gladys Helen Berns Sheppard, 57, wife of the Rev. Edson P. Sheppard, died November 23d, in a Reno hospital after a lengthy illness.

Mrs. Sheppard, a 1931 graduate of Milwaukee-Downer College, was an active member of organizations wherever she and her husband lived—Corning, N. Y., Peoria and Danville, Ill., and Ely, Nevada.

The Requiem Mass was celebrated at Trinity Church, Reno, and the Burial Office was read at St. Bartholomew's, Ely, where Fr. Sheppard is vicar. Interment was in Ely Cemetery. A memorial fund has been established at St. Bartholomew's.

In addition to her husband, she is survived by a daughter, a son, and three sisters.

There is no not-holy, there is only that which has not yet been hallowed, which has not yet been redeemed to its holiness. — Martin Buber.

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MATURE, alert, hardworking priest desires contact with a parish looking for a rector. Centrality of the Eucharist preferred, and willing to make parish vital part of the Kingdom of God. Reply Box W-419.*

ORGANIST CHOIRMASTER, fourteen years at present post, desires change to Low Church parish having good pipe organ. Twenty-six years' experience adult, junior choirs. Will consider any worthwhile offer; slight preference for Florida. Reply Box S-422.*

PRIEST, 37, B.S., B.D., married, 3 children, former Chaplain, 10 years' experience, seeks change. Present Church 260 communicants with \$6,200.00 stipend. Reply Box B-424.*

RECTOR desires change. Will have completed 10 years as rector in present parish on January 1st. Have finished three million dollar building program. Reply Box C-418.*

SINGLE WELSH PRIEST (U.S. citizen) desires living in any American metropolis. Am 58 years old with 29 years' experience in West Indies, Wales and New York. Moderate Churchmanship. Integrated parish preferred but not essential. Reply Box D-421.*

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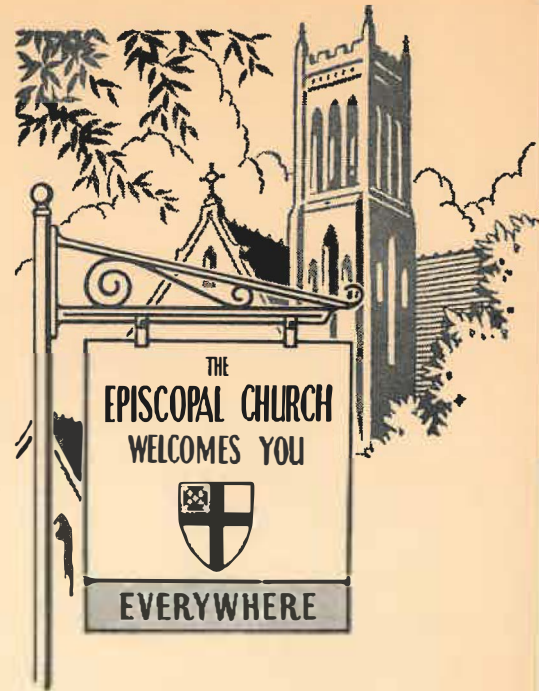
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WASHINGTON, D. C.

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

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The Rev. John R. Anschutz, D.D., r
Sun HC 8; Services 9:15, 11; Wed HC 7:30, 10:30

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7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; Sat 4-7

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HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

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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

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ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

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

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

GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

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; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

EVANSTON, ILL.

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranieri, r
Sun Masses 8, 9:30 (Church school) & 11:15 (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; the Rev. C. H. Groh, c
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. Robert C. Dunlop, c
Sun 7:30, 9, 11. HC daily

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays MP & HC 7:15 (HC 10 Wed); EP 3:00

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-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
EP Tues & Thurs 5:45 Church open daily for prayer

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

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

HEAVENLY REST 5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12; HD HC 12

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. L. G. Woppler,
the Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10, Wed & HD 9:30; EP 6.
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, 7:30-8:30

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

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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Canon Bernard C. Newman, S.T.D., v
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

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

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
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

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Streets
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed & HD;
10 Tues, 7 Thurs; Cho Ev 5 Mon & Fri; C by appt
& 4:30

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun MP & HC 7:45, 9, 10:50 & HC 5; EP 6; Daily
MP & HC 6:45 (ex Thurs 6:15); EP 6; C Sat 1

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D., dean; the
Rev. James McNamee, c; the Rev. Jean Jacques
d'Aoust
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

MONTERREY, N. L. MEXICO

LA SAGRADA FAMILIA
Teotihuacan 122, Col. Las Mitras
The Rev. George H. Brant (telephone 6-07-60)
Sun 10 (Eng), 11:30 (Spanish); Wed & HD 6:30
(bi-lingual)

GENEVA, SWITZERLAND

EMMANUEL 4 rue Dr. Alfred Vincent
The Rev. Perry R. Williams, r
Mr. Stanley J. Smith, Lay Assistant
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)