

The Living Church

January 22, 1967

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Holy Communion at Christ Chapel, ETS of the Southwest

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Theological Education Number

WHERE THERE'S SMOKE

The Mystery of Christian Healing

By **EMILY GARDINER NEAL**

Mrs. Neal's new book is a unique blend of challenge and comfort—challenge to the skeptic and non-believer with comfort and inspiration for the hurt, broken, and disturbed. Drawing on her experience in the healing ministry, the author uses many examples of physical, mental and spiritual healing to lead the reader on to examine his own religious faith.

The Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia, says:

"WHERE THERE'S SMOKE reveals the fire of the Holy Spirit which has always purged the dross of sin depriving the sick of the wholeness of a healthy relationship with God. Emily Gardiner Neal's personal experience adds an eye-witness dimension to the Church's ministry of healing."

Ethel Tulloch Banks, Editor of SHARING Magazine, says:

"This book contributes valuable findings as to prayer, meditation and healing ministrations that the author has proved in recent years during her healing missions, together with reports of healing that have taken place.

The reader will finish the book with Thanksgiving to the author for sharing so generously of the understanding she has acquired for the healing of body and mind and soul."

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"WHERE THERE'S SMOKE has the capacity to reach, cultivate and challenge the intellectual doubter as well as the indifferent, the smug and the satisfied.

"Mrs. Neal shows herself in this book to be a first-class student of Holy Scripture, and she has discovered for herself the purifying agent of the Holy Spirit, which reveals itself to her in the flames of contrition, suffering and reconciliation."

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23. Phillips Brooks, B.
24. St. Timothy
25. Conversion of St. Paul, Ap.
26. Polycarp, B.M.
27. John Chrysostom, B.
29. Sexagesima

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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Toward a Christian Moral Theology. By **Bernard Häring**, C.S.S.R. University of Notre Dame Press. Pp. 230. \$5.

This Redemptorist teacher is a great *peritus*. In America people learned about Bernard Häring when he was consultor for the preparatory theological commission to the recent Vatican Council. He is not "way out" in the *aggiornamento* but its spirit moves in everything he says.

Toward a Christian Moral Theology is based on lectures about the meaning for moral theology of the Council's findings, given last year at Notre Dame and Catholic University in Washington. The first thing to note is the title. It says "Toward" instead of asserting a finished and final system. It says "Christian" and not Roman Catholic. These two terms are clues to Fr. Häring's irenic, ecumenical, humble, and gentle mind and manners. For example, he sticks stubbornly to the old natural-law thesis, but constantly insists that loving concern is the first law of Christian conduct. When love conflicts with a precept of the natural law (e.g., a resort to abortion to save the mother's life) he puts the law first—but obviously he is torn and troubled even as he seeks out of loyalty to the official "line" or code to soften the law for love's sake.

Furthermore, he thinks bravely and innovatively, for at least on one front he challenges the conventional Roman Catholic posture. That is, he indicates the classical distinction between *positive* (man-made) laws, as in Church and state (canon law and civil statutes), and *natural* (God-given) laws, as in the prohibitions of contraception and sterilization. He is willing to allow us to ignore the first kind of laws, the "positive" ones, for love's sake, when they come into conflict. But not the second kind! But even so, this is a considerable and sturdy breakaway from the legalism of manualistic, Counter-Reformation moral theology. There is, he says, full agreement on this point with the proponents of situation ethics—that is, he can agree with them half way, subordinating one kind of law to love but not the other. For all his gentleness, Fr. Häring is an old Turk among many young fogies.

His temper, the new temper of wide sectors in Western Roman Catholicism, he neatly puts this way: "A new approach and a different approach is only good if theologians of the school that make it are aware that they are standing at only one window and see only one part and remain in loving, docile communication with those standing at other windows." And, echoing a famous cardinal, "Only with a dead language can we preserve orthodoxy."

He finds that liturgical formalism invites ethical legalism, and vice-versa. "The minds of many priests are so full

of laws and distinctions" that they neglect "the positive aspect of things, the importance of being the salt of the earth." He asks us to "recognize that our earthly goods are not first of all individual good" but "belong to the entire Family of God, the whole human race."

For moralists like Fr. Häring, gentle and learned and yet struggling constructively against the coils of a dogmatic old system, let us give thanks to God. *Laus Deo.*

(The Rev.) JOSEPH FLETCHER, S.T.D.
Episcopal Theological School

Booknotes

By Karl G. Layer

Jesus of Nazareth: Saviour and Lord. Edit. by **Carl F. H. Henry**. Eerdmans. Pp. viii, 277. \$5.95. Sixteen scholars, viewing the historic Christian faith from an evangelical perspective, have contributed to this volume which seeks to assert the evangelical message for today. The material is handled in a contemporary and scholarly manner, and deals with such topics as the historical Jesus, revelation, biblical scholarships, miracles, and a Christian philosophy of history.

Evolution and Christian Hope. By **Ernst Benz**. Doubleday. Pp. ix, 270. \$4.95. The work is subtitled "Man's Concept of the Future, from the Early Fathers to Teilhard de Chardin," and is a history of Western thought on the concepts of evolution and utopia—from the earliest Christian hopes for a better world to the latest scientific theories of mankind's future. The author maintains that, contrary to some opinion, the concept of evolution is not opposed to basic Christian thinking, but rather is a logical result of Christian hope for the future.

Religion in Practice. By **Anthony Levi**, S.J. Harper and Row. Pp. xii, 208. \$6. This book was written to reconcile the climate of liberal opinion with Christian orthodoxy, to show that the Christian revelation requires respect for the liberal humanist belief and behavior, and that it also spells out the theological implications of human behavior in those who make no expression of Christian belief. Fr. Levi examines the theology of the redemption, the Church, the sacraments and spiritual life. The book ends with some considerations about the way in which Christian moral teaching has kept up with the progressive emergence of human moral values in secular society, and must continue to do so. The volume is not primarily for the casual reader.

Contemporary Writers in Christian Perspective: Edith Sitwell, by Ralph J. Mills, Jr., pp. 47; **Peter DeVries**, by Roderick Jellema, pp. 48. Eerdmans. Paper. \$.85 each. Two new additions to this excellent, continuing series.



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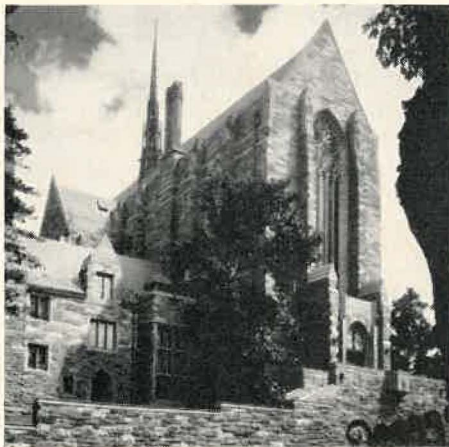


Nashotah House

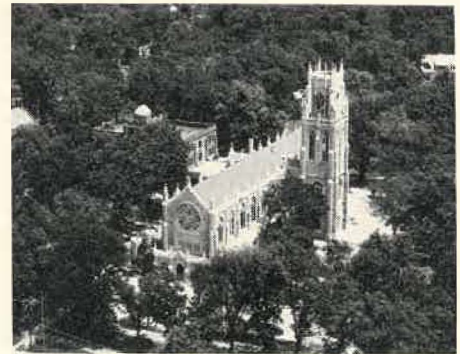


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Seminaries of the Church



The Philadelphia Divinity School



The University of the South



General Seminary

The Living Church

The Living Church

January 22, 1967
Septuagesima

For 88 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

SPOKANE

Wyatt Elected

The Rev. John Raymond Wyatt, rector of Holy Trinity Church, Menlo Park, Calif., was elected Bishop of Spokane at a special convention in the Cathedral of St. John the Evangelist, Spokane, Wash., on January 7th. If the election is accepted and confirmed he will succeed the Rt. Rev. Russell S. Hubbard, whose resignation for reasons of health will become effective April 30th.

Fr. Wyatt was born in Lansford, Pa., in 1913, and is a graduate of Lehigh University and the General Theological Seminary. He has been rector of the Church of the Ascension, Wakefield, R. I., executive secretary and secretary for college work in the First Province, and rector of Trinity Church, Seattle. He has been at Menlo Park since 1957. Fr. Wyatt is married and the father of three children.

CALIFORNIA

Picket Line Canceled

The silent picket line that was to have been formed before San Francisco's Masonic auditorium January 14th, was canceled on or just prior to December 27th. It was to have formed following the installation of the Rt. Rev. C. Kilmer Myers as Bishop of California. However, a number of clergy instead boycotted the luncheon, honoring Bishop Myers, feeling that "Church money should not be spent in places which are known to discriminate against Negroes," according to a communication sent to clergy and laity in the diocese, by the Rev. Robert W. Cromey, vicar of St. Aidan's, San Francisco.

Also in the same letter was the request that the \$5 cost of the luncheon be sent to a fund for the Hunter's Point Coffee House marked "In honor of Bishop Myers."

SOUTH FLORIDA

Mrs. Duncan Is Dead

Evelyn Burgess Duncan, the wife of the Rt. Rev. James L. Duncan, Suffragan Bishop of South Florida, was found dead on the morning of January 7th. Mrs. Duncan, 41, died of a heart attack.

Since their marriage in 1943, the Dun-

cans had lived in Rome, Ga., Winter Park, and St. Petersburg, Fla. The bishop was rector of St. Peter's, St. Petersburg, when he was elected Suffragan Bishop of South Florida in 1961. Since then they have lived in Coral Gables.

A Requiem Mass was celebrated in St. Philip's, Coral Gables, with the Rt. Rev. Henry I. Louttit, diocesan, officiating. Interment was in Woodlawn Park, Miami.

The Evelyn Duncan Scholarship Fund has been established at St. Andrew's School, Boca Raton, Fla., in memory of Mrs. Duncan.

In addition to her husband, Mrs. Duncan is survived by a daughter and two sons; her parents, the Rev. and Mrs. John G. Burgess of Manchester, Ga.; and a sister.

Smythe Lindsay Is Dead

The founder of *The Anglican Press*, the Rev. Smythe Hendrix Lindsay, 62, died in his home in Miami, Fla., December 26th. He had also been a special assistant at St. Stephen's, Coconut Grove.

Prior to his ordination to the priesthood in 1931, Fr. Lindsay had been with the Associated Press. He was a graduate of Southern Methodist University and attended Western Seminary. Later he received honorary degrees from Daniel Baker College and Seabury-Western Seminary.

He served churches in Little Rock, Ark., Evanston, Ill., South Milwaukee, Wis., Cincinnati, Florence, Ala., Pensacola, Fla., San Antonio, Amarillo, and Dallas. During the several years he was

rector of St. Mark's, South Milwaukee, he was also managing editor of THE LIVING CHURCH.

In 1955, he founded *The Anglican Press*, a non-profit religious corporation for Episcopal publications, and served as editor and publisher, and also as editor of *Our Church Times* and *Episcopal Church Day*.

Services were held in St. Stephen's, Coconut Grove, with the Rt. Rev. Henry I. Louttit, Bishop of South Florida, officiating. A Requiem Mass was celebrated in the Church of the Transfiguration, Dallas, also on December 28th. Fr. Lindsay had held the first services of the mission that later became this parish.

The survivors include his wife, the former Jean Mitchell, two sons, Guion and David, his step-mother, a sister, a brother, and four grandchildren.

ECUMENICAL RELATIONS

Canterbury-Rome Dialogue

Official dialogue between the Anglican and Roman Catholic Communions began to take shape in a secluded retreat house at Gazzada, near Varese, Italy. Ten or more officially nominated theologians from the two Churches began their initial probings January 9th. The dialogue is the direct result of the visit between the Archbishop of Canterbury and the Pope held last March. The immediate task is to make confidential recommendations to the several Church leaders in view of a permanent organ of dialogue.

Among the perennial issues of a theological or psychological nature facing

Spokane Election

Ballot Number:	4		5		6		7		8	
Nominees	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
David S. Alkins	20	61	19	59	21	70	20	69	21	64
Morris F. Arnold										1
Webster G. Barnett	withdrew									
Matthew P. Bigliardi	withdrew									
Kenneth H. Gass	withdrew									
Jackson E. Gilliam					1		1	4	1	4
Frederick W. Kates	withdrew									
Ernest J. Mason	4	14								
Charles W. May	withdrew									
Walter W. McNeil	1	5								
Ivan E. Merrick	2	2	2	2						
G. Richard Millard	11	44	12	49	4	23	2	5		withdrew
Charles S. Neville		3								
Frederick W. Putnam	1	2	1	1	1	1	1	1		withdrew
A. Ervine Swift		1		1		1		1		1
Arthur A. Vall-Spinosa	1	3	1	3	1	2				withdrew
William R. Webb	withdrew									
John R. Wyatt	7	46	8	51	19	81	23	100	24	111
Necessary to elect	24	91	24	91	24	91	24	91	24	91



Trinity Church, Gloversville, N. Y., sponsors a junior drum and bugle corps involving some 75 people of all faiths between the ages of 10 and 16. The corps has appeared in several parades and was a unit in the diocesan Mite Box presentation during the past Easter season. Bishop Brown of the Diocese of Albany presented an Episcopal Church flag to the captain of the color guard, Pamela Decker, in appreciation of the corps and its support by Trinity Church.

the theologians at Gazzada are the primacy of the Roman pontiff and the validity of Anglican Orders in the eyes of the Roman Church; the marriage of Anglican clergy; and conditional baptism administered to those who have desired to enter the Roman Communion from the Anglican Communion. Probably the most burning question is that of mixed marriages. After the visit of the Archbishop to the Pope, the Vatican Congregation for the Doctrine of the Faith issued instructions on the matter, placing emphasis on the obligation of its communicant to see to the upbringing of the children in the Roman Church.

The unprecedented dialogue lasted through January 12th. Two Americans, one for each Communion, are official participants: the Rev. Massey H. Shepherd, Ph.D., professor at the Church Divinity School of the Pacific, and the Rt. Rev. Charles Helmsing, Roman Bishop of Kansas City.

The Rt. Rev. John Moorman, Bishop of Ripon, and chief Anglican delegate-observer at Vatican II, and the Rt. Rev. Jan Willebrands, secretary of the Vatican Secretariat for Promoting Christian Unity, were co-chairmen of the dialogue sessions.

On January 10th, Italian Radio announced that a complete blackout had been imposed on news of the commission. A spokesman for the commission had said a decision was reached that it would be "in the best interests [of the work] for no information at all to be disclosed for the time being." The broadcast also said that an official joint statement would be made upon completion of the planning talks.

Newspapers in Britain have been publishing accounts of a Jesuit priest's criti-

cism of the make-up of the Anglican group at Gazzada. The Rev. Michael Hurley, theologian and writer, was critical of the preponderance of Church of England theologians on the Anglican "team." He held that the appointment of an Irishman was needed. "Roman Catholics in general have much to lose by the absence of an Irish Anglican from the joint preparatory commission."

This drew a reply from the Rev. Canon John R. Satterwaite, a member of the Anglican commission on Roman Catholic relations, and a secretary at the Gazzada conference. He noted that only four of the nine Anglicans at Gazzada were from the Church of England, and the four had the full approval of all the metropolitans: "The Bishop of Llandaff, Wales, is representing all the other Anglican provinces in the British Isles with the full approval of the metropolitans concerned, including the Primate of All Ireland."

GHANA

Inter-Communion Authorized

Anglicans in the Diocese of Accra have been authorized to receive Holy Communion from clergy of Churches involved in union negotiations with the Anglican Church. Unity talks have been underway in Accra since 1957, involving the Methodist, Evangelical Presbyterian, Presbyterian Church of Ghana, and the Anglican diocese which is part of the Province of West Africa. More recently the African Methodist Episcopal Church of Ghana and the Mennonite Church of Ghana have joined the discussions.

The Anglican inter-Communion agreement resulted from a resolution adopted

by the diocesan synod. Anglicans may receive Communion, according to the resolution, from an "authorized minister of a Church" not otherwise in inter-Communion with the Anglican Church, provided that "an agreement of sincere intention to seek organic unity together has been publicly entered upon by that Church" and the Anglicans. Inter-Communion was also authorized "at gatherings which have been specifically arranged for the promotion of Church union, or for a special project of close coöperation."

The Diocese of Malawi, also a part of the Province of West Africa, is seeking similar arrangements for inter-Communion among the four Churches exploring union there. [RNS]

WESTERN KANSAS

Chaplain Converts

A former Baptist minister was confirmed in the Episcopal Church last December 18th, and is in study for his being ordered deacon. The Rev. Joseph Bayles, chaplain at Kansas State Industrial Reformatory, Hutchinson, since 1962, said that he had considered the change over a period of three years.

Mr. Bayles cited the appeal of the Church's theological teachings, freedom, liturgy, and structure. He also said that the Rev. Fred Meyer, vicar of St. Ann's, McPherson, and correspondent for *THE LIVING CHURCH*, had been a strong influence on his decision. Fr. Meyer spends two days a week at the reformatory as a volunteer with staff status minus stipend, thus working closely with Mr. Bayles.

MASSACHUSETTS

Need to Strengthen Morality

Moral abuses connected with compulsory automobile insurance and false claims "which constitute perjury and theft" were cited by an inter-religious committee of Churchmen in Boston as striking examples of the need to strengthen public and personal morality in Massachusetts.

The committee issued a statement in the wake of the ecumenical conference on health and morality held last October and attended by people of all major faiths. It was stated that conditions have changed in the state since the time its famed orator, Daniel Webster, stood before the United States Senate and proudly exclaimed, "Massachusetts: there she stands, she needs no encomium."

Besides pointing to widespread fraud resulting from the state's auto insurance law, the committee cited the "continuing reality of sub-human living conditions experienced by brothers and sisters of our common humanity," referring to racial problems. It called for speedier ad-

Continued on page 13

Theological Education Sunday

Our not always compatible contemporary *The Witness* makes a very convincing and important point in an editorial discussion of seminaries and money, in its issue of January 12th, to which we would offer a hearty second. This point is that the seminary student doesn't begin to pay the true cost of his education, with the tuition fee in most of the Episcopal Church's seminaries being \$350 a semester, or \$700 a year. No reputable graduate school for any other profession offers any such bargain-basement rates for professional training. Says *The Witness*: "Law students, medical students, engineering students, find personal resources for their professional education. So should seminarians! To set a better standard in this matter might improve the type of man considering the ministry. It might also be well if men did work to earn their seminary costs for a year or more after college. This would increase their maturity and give them a taste of responsible lay life."

Says THE LIVING CHURCH: "Amen, and amen."

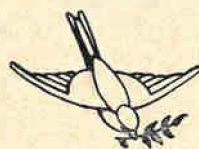
Even if the seminary tuition fees were increased to a realistic level it would still be necessary for the people of the Church to do what they are asked to do on this annual Theological Education Sunday—to make a special offering to maintain the seminaries. Every year the question arises anew about the soundness of the present system, whereby the seminaries are financed by special gifts and offerings rather than by the national Church budget. Every year we re-think the question, and every year to date—this one included—we have come to the same conclusion: We prefer the freedom and flexibility of the established system. This way, Churchmen who prefer what Virginia produces, or Nashotah, or CDSP, or ETS, or any of the others, are free to put their money where their preference is. In most other Churches this system would be rejected as inefficient and divisive, and in some respects it is indeed that. But it's the right way for this Episcopal Church, Episcopalians being the "peculiar" that they are.

What's needed is a better performance in giving. We hope that every reader of these lines will believe this, and do something to improve the situation, when he plans his special offering for this Sunday.

The Men at Gazzada

As these words are being written, official theologians of the Roman Catholic and Anglican Communions are sitting down together at a retreat house at Gazzada in Italy, in a meeting which may prove to be one of the most important ecumenical encounters ever

to take place. All the information we have received about the way in which it has been conceived and is being executed gives us a deep assurance that the men working with the Pope and the Archbishop of Canterbury on this project are going about their task in a manner which must produce good fruits in the end. What they are doing at this initial meeting is discussing agenda for later meetings. To the impatient (and those who lack a true sense of both the depth and the delicacy of the issues between the two Churches) this may seem a waste of time, even a trifling with time. But it was our privilege recently to hear Bishop Moorman of Ripon, who is the Archbishop of Canterbury's first lieutenant in this undertaking, as he explained the strategy. He and the other representatives of both Churches realize how futile, and worse, it would be for them to tackle certain sore subjects—such as the present official Roman non-recognition of Anglican orders—until the time is right for such confrontation. In



other words, it is possible to discuss some matters of disagreement now, with some hope of success, while other matters ought to be left until later.

Ecumenical endeavor needs not only boldness and a sense of urgency to keep it moving; it needs patience and the long view to keep it producing results. The Roman and Anglican dialogists now talking and praying together at Gazzada well understand this. The rest of us need to understand it as well, and to give the Holy Spirit the time He needs to "enable with perpetual light the dullness of our blinded sight" as we strive and grope for the solutions to the problems of our sinful but stubborn divisions. All true Christians should be praying for God's guidance of these men in their deliberations and plans.

Psalm 23 — 1976

I have no shepherd, I am always in want. I cannot lie down in green pastures. I search in vain for still waters, I find no rest for my soul.

When I walk through the shadows of suffering and death I am gripped with fear and trembling — no God is with me — no guide or staff is there to comfort me.

I grope for direction in the presence of my enemies, my weary brow yearns for anointing — my cup to be filled.

Surely, the blessings of faith and of peace shall evade me all the days of my life. And I shall ask "Why? When did all this happen? How did we lose Him?" — forever.

James D. Furlong

At this moment, when so much of Church life is being called into question, theological education and the place of the theological seminaries in the Church is being scrutinized with special care. The causes are many but that which is heard over and over again is the accusation that the seminaries are detached from the real world of everyday experience, sheltered behind ivy covered walls, and no longer serve the Church in its mission to the world. There is also some rather deep soul-searching in progress behind the ivy covered walls where deans and faculty are engaged in curriculum revision and where students are restive concerning out-moded methods and archaic curricula. The turbulence which is noted both within and outside the seminaries may in part be caused by Churchmen seeking to place the blame for their own sense of inadequacy somewhere; but it is also caused by the rightful awareness on the part of many that reform is a necessary contrapuntal reaction to the preservation of tradition, and that reform is long overdue.

Inevitably we must ask ourselves what the purpose of theological education and of theological seminaries may be in the Church. The obvious answer must be that they exist to produce men ready and willing to enter into the ordained ministry. But I would suggest that we need to begin further back than this with some consideration of what it is to be a Christian. Without claiming any degree of thoroughness and with the end of my argument in view, I would like to propose for consideration the word *diakonein*, to serve, to minister, to deacon. The Christian is one who serves, serves God and in serving God serves his fellow human beings in their needs in the everyday world. *Diakonia* is a key to the Christian style of life and indicates the appropriate and wholly natural response which a man gives when grasped by the Gospel, when acknowledging in word and deed the reality of God's love as shown through the sacrifice of Christ upon the cross.

According to the Gospel of Matthew, Jesus sought to set His disciples straight when they became perturbed over their place, their status in the Kingdom. He spoke sharply to them: "You know that in the world, rulers lord it over their subjects, and their great men make them feel the weight of authority; but it shall not be so with you. Among you, whoever wants to be great must be your servant, and whoever would be first must be the willing slave of all—like the Son of Man; he did not come to be served, but to serve, and to surrender his life as a ransom for many." (xx: 25-28; NEB) The disciples must learn that *servire est regnare* (to serve is to reign) and that service is at the very heart of the Christian faith and life. Addressing the Christians at Philippi, Paul said: "Let your bearing towards one another arise out of your life in Christ Jesus. For the

divine nature was his from the first; yet he did not think to snatch at equality with God, but made himself nothing, assuming the nature of a slave. Bearing the human likeness, revealed in human shape, he humbled himself, and in obedience accepted even death—death on a cross." (ii: 5-8; NEB) Jesus is the Lord of History, the Son of Man prophesied by Daniel, to whom an universal and everlasting Kingdom is given. But His work "is that of the Suffering Servant of Jehovah who 'justifies' and 'bears the sins of many'. . . ." (C.E.P. Cox: *The Gospel According to St. Matthew*, 128) He provides the example, the pattern for ministry, for the mission of the Church in the world.

It is important that we realize here that we are not simply dealing with one characteristic of Christian life. I agree with Karl Barth when he writes that "Service is not just one of the determinations of the being of the community. It is its being in all its functions. Nothing that is done or takes place can escape the question whether and how far within it the community serves its Lord and His work in the world, and its members serve one another by mutual liberation for participation in the service of the whole." (*Church Dogmatics*, IV/2, 692) The Church is ministry, the congregation of the servants of the Lord who gather to be dispersed into every part of this earth (and beyond), into all vocations and avocations, into every corner both dark and bright, into plush suburbs and festering slums, into battle lines and amongst pacifists, serving as God gives them vision to serve that men and women and children may be renewed, find meaning for life and healing of brokenness.

Here, in all of this, we make no distinction among persons. All are servants and are learning to understand and acknowledge the further meaning of servanthood in the light of the example provided by Christ. As Hendrik Kraemer rightly says, the ministry of *diakonia* "applies to the whole Church, to all its

members. All the members are baptized, so to speak, into or stamped with this 'diaconal' seal and should acknowledge it with heart and mind." (*A Theology of the Laity*, 153) It would be difficult, of course, to recognize service as the most characteristic trait of the Christian. To the contrary, the Church in our time all too often is known to outsiders as selfish, grasping, inverted. But whether or not we demonstrate service to the world, objectively speaking to be a Christian is to be a servant, a slave of the caring, redeeming God. Our baptisms induct us into a service corps not for a term but for life. In order that we may grow in awareness of our essential nature under God we have sacraments, we have ordained clergymen, we have fellowship, we have this institutional, parochial Church.

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By The Rev. J
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ARIES

The ordained clergymen have been variously described in our time as ministers to ministers, as leaders in the ministry of all Christians, or, as Reinhold Niebuhr prefers, pastoral directors. All strive to say the same thing, that the ministry is for all persons and that the ordained clergymen are not meant to be isolated from the laity and regarded as self-sufficient dispensers of grace and favor, but rather as leaders or directors. In some sense they are representatives. J. A. T. Robinson points out that the priesthood is representative of the common priesthood of all members of the Church, and he is right. Anthony Hanson has a particularly striking point of view. In discussing I Corinthians iv, he asserts that according to Paul the Christian clergyman's task is to uncover the glory of the Lord, to show it forth, that all may

be transfigured and renewed. Hanson then says: "The effect of this is that bit by bit we *all* became centres of radiating glory, and thus all partake in the apostolic function of the Church. This is no mere pious conclusion on Paul's part; it is the logical outcome of his doctrine of the ministry. The pattern is Christ—the ministry—the Church, and the task of the ministry is, not to undertake some specialist activity from which the rest of the faithful are excluded, but to pioneer in doing that which the whole Church must do. (*The Pioneer Ministry*, 72)

The ordained clergyman is first ordained a deacon, that is a servant. In the third-century ordination prayer of Hippolytus the bishop prays: "grant (the) Holy Spirit of grace and care and diligence to this thy servant, whom thou hast chosen to serve the church . . ." Later on the deacon will be ordained a priest, but he will always be a deacon, even though consecrated bishop, just as he was a deacon through his baptism before ever contemplating ordination. The ordained deacon, priest, or bishop, therefore, is a point of focus, a representative and a pioneer of the *diakonia* of the whole Church. He serves God and he serves the Church, and in his serving the Church he prepares it for service to the world which God loves and would redeem—indeed has redeemed by His self-sacrifice.

To go further, to define in any narrow sense the character of this service is dangerous, or so it seems to me. Think of all the ways of service in and to the world, ways of service which reflect and embody the Servanthood of our Lord, and you will not exhaust all of the possibilities, for the possibilities shift, change, and grow according to circumstances, with the passage of time and the alteration of man's everyday experience. Nor must we restrict and confine the possibilities for the ordained clergyman in this world. His essential vocation is that of service to God and man, not to the parish, not to the inner city, not to industrial mission,

although every one of these expressions of the essential vocation may be valid and right for the men engaged in them.

Theological education aimed at supplying the Church with ordained clergymen, pioneering, leading servants of the people of God, is aimed not at producing parish priests, but at cultivating the inward growth of the Christian person, assisting a man to become aware of his diaconal role. Theological education thus begins wherever baptized persons are learning about themselves and their world and are becoming more and more aware of their servanthood under God for the world. Theological education is also deeply concerned for the individual within the community. It is not geared to produce tin soldiers out of a mold. There is no such mold. The person engaged in theological education is in process of growing into personal and religious adulthood. He may become a garage attendant, a physician, a lawyer, a ditch digger, an entertainer, a life-long sufferer from some crippling disease—or he may become a leader, a pioneer in servanthood, an ordained minister. Such theological education involves but is not restricted to what goes on in Church school, adult study groups, Sunday worship, or the like. It involves the individual's entire world of experience, his education from kindergarten through college, his family life, his community life, his employment whatever this may be, his entertainment, his loves and his hates, as he learns to understand and accept himself as he is in his servanthood under God for the world.

Theological education for the ordained ministry must, then, involve the cultivation of the person as servant in his life in the world. Here other Christians and, we may hope, parish priests and college and military chaplains will be involved. It will also involve a time of intense and reflective study in a theological seminary where men preparing for ordination continue in their development as servants and are engaged in that living tradition which is productive of further growth. The study of Old and New Testaments and Church history is the study of the people of God in history. It is at its most crucial level an engagement in *anamnesis*, remembering which has power to change and provoke growth. The study of theology involves reflection upon that living tradition in the light of the present situation and provides the bridge from the history of God's people to the mission of God's people in the twentieth-century Church. Thus ethics, pastoral theology, homiletics, and liturgics provide educative training in leadership, pioneering in servanthood, for the sake of the service of God's people in and to the world.

It is true that much of the time our theological seminaries seem to be oblivious of the essential nature of their task. Too often they are academic institutions whose departments operate in isolation

Booty, Ph.D.

Church History
al Seminary

from one another and from the Church on mission in the world. Too often they are peopled by skilled specialists in the various disciplines represented and tend to ignore the cultivation of the person in servanthood. Too often the courses which are taught are delivered in such a way that little opportunity for growth in service is provided. In some circumstances an atheist could do as efficient a job as is being done by the ordained theological professor. And this is one reason why the seminaries are under fire in our day. Somehow we need a new sense of dedication to the task which the Church gives us to do; we need to drop our departmental jealousies and operate as one department for the cultivation of leaders and pioneers for service in the Church; we need to become more and more aware of how our individual disciplines are related to one another and to the Church in the world.

Finally, theological education for the ordained ministry involves the practice of service in parish, college, military service, theological seminary, and in supervised parish work in the beginning years of a man's ordained ministry. We need to encourage the development of deacons' training programs and put teeth into them. Such programs are in existence in various places, but they should be found everywhere and should receive the co-

operation and encouragement of the National Church which might very well provide a means whereby some coördination of the programs might be established. It has always been erroneous to assume that the theological seminaries can provide all of the training necessary for the ordained ministry. All of us who are ordained know full well how important the first two or three years in the ministry were and how much we learned in that period. Some of us rightly bemoan the fact that we were given little or no substantial supervision during those first rough years.

Ideally speaking, a theological seminary should be located in a place where there is continuous and natural contact with a university, thus establishing a relationship with an institution representative of the universities and colleges from which most students come, and which presents the thrust and counter-thrust now present on campuses everywhere in our country. It should also be located in close proximity to vigorous and growing parishes and to places where experimental ministries are developing. This is necessary in order that there might be many opportunities for challenging and productive supervised field work for the seminarian, but also in order that con-

tinuity between the theological education and the parish or experimental ministries may be emphasized. The physical location of a theological seminary in such a place is not enough, however. There must also be an ever-present involvement of the theological faculty and students in the world around, involvement which is not escapist, depriving faculty and students of the atmosphere and challenge of the strictly academic work which they have to do, but is rather productive of a more serious and disciplined approach to the academic work as a part of education and training for leadership, for pioneering in service for God in the world.

The theological curriculum must be designed to take into account, then, the individual Christian growing in service, beginning his theological education as he begins life, continuing it in school and college and military service, deepening this education in theological seminary, and growing into leadership for service to the Church in its mission to the world. This program does not presume to complete the education and training thus begun but presupposes the continuation of the student's learning in the ordained ministry by means of deacons' training programs and other programs developed for renewal and re-education later in the ministry.

The burden of my argument is that in the present ferment we must keep our attention fixed upon the essential business of being a Christian in the world and upon the place of the ordained ministry in relation to this task. Admittedly this is not going to be a simple matter. There are too many vested interests, selfish motives, and mental and physical encumbrances fogging over that which is essential for it to be altogether simple. Change, even moderate change, is never easy and always involves some degree of anguish and pain. We live in an age when God is calling upon His Church to change, and change it must if it would be faithful. But change must occur within the proper framework and must involve consideration of the entire life and work of the Church in its mission to the world. Owen Chadwick tells of how the Church of England living with the threat of its imminent demise in the 1830s reacted in part by tinkering with the superficial on the premise that a little reform might obviate the necessity for anything drastic to happen. (*The Victorian Church*, Pt. I, 129-130) We now know how wrong this was, how dominated by selfish concerns those Churchmen were, how forgetful of their true vocation, their servanthood under God for the world. We must not now be satisfied with mere tinkering. We must not simply reform some of the superficial and external matters involved in theological education and theological seminaries. We must not forget who we are, deny our diaconal seal, or flee from change because it most likely will hurt.

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LETTERS

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Apostolic Succession

I note [L.C., December 25th] that Prof. Fuller regards apostolic succession as an "inference" of episcopacy in Anglicanism. He then throws in a couple other "interpretations"—Caroline *plene esse*, and "finally" *bene esse*. As if the *esse*, intended by our Lord for His Church, would not already be both *plene* and *bene*! Unless Anglicanism is really in continuity with the Holy Church given to us by God, is not Rome (the older Rome) quite right in claiming that we broke connection with the historic Church and are just another chip off the old Reformation block?

I am appalled that Prof. Fuller thinks "unity of ministry in Anglicanism" derives from "our all agreeing to play the game." If the unity of the ministry—along with every other part of the Church—is not a plain consequence of our Lord's original foundation, then indeed we are all playing games. Since it is so founded, transmitted, and guaranteed to us today as in all times through apostolic succession, let us gratefully and obediently cherish that *esse, plene* and *bene*, with which God has established His One, Holy, Catholic, and Apostolic Church.

(The Rev.) CARLYLE H. MEACHAM
Episcopal Chaplain

Ill. State and Ill. Wesleyan Universities
Normal-Bloomington, Ill.

How many are the mental twistings, turnings, and thrashings of those who profess to follow the Christ yet quarrel and nitpick world without end over the gifts of Christ! His giving authority for the office of bishop before His Ascension, and His empowering that office by the Holy Spirit at Pentecost, were not actions, as says St. Paul, done "in a corner." Ears heard and eyes saw and the words of our Lord and the action of the Holy Ghost carefully were recorded long before yesterday.

Some "allow" that the office of bishop may be retained as a matter of "practical utility." However, the uncomfortable truth is that each and everything created by the Living God has indeed practical utility from its *inception* and *not* from the moment when we perceive its usefulness.

You know, really, some of your readers of late must worry a great deal about our Lord's sufficiency. Their calling the office of bishop *bene esse* is to say that He gave a gift which is not necessary and if one does not care for the substance then simply drop that and keep the title. Unfortunately, such won't wash if the beginning point in all this is our Lord Himself. Each and every gift He has given and continues to make living is *esse*, necessary, by virtue of His having given it. Can we ever invent anything more "esse" than that?

This brings us past all the journalistic *symptoms* of the trouble down to the real cause of all the unrest in some minds: real doubt about or actual denial of either the Christ's full humanity or His divinity, most probably the latter. It will be of little profit to have discussions and arguments and letters and sundry more about the gifts of Christ until those concerned are settled in their minds about the full identity of the

the death of man

by J. V. L. CASSERLEY

Most theologians nowadays feel impelled to a "death of God" book. Dr. Casserley calls his book *THE DEATH OF MAN*. It is not a who done it? but rather a who is it? It seeks not so much to unmask the assassin as to identify the corpse!

Using the current "death-of-God" theology as his starting point, Dr. Casserley examines the whole strain and value of atheism in Christian life and thought. He believes, for instance, that if the young theologians who expound what is sometimes called "atheistic Christianity" could or would diagnose and interpret their theme correctly—which they never seem able to do—they could perhaps teach us something important.

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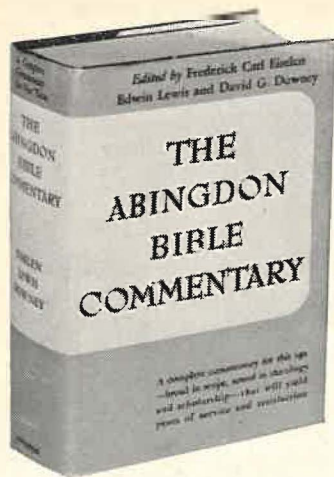


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giver. In or out of COCU *this* is "First Cause" with which all must wrestle, the First Fact of Life of which those concerned must be certain before proceeding to all the other things which get their meaning, substance, and proper use ultimately from Who He is. He continues to ask "Who do you say that I am?"

BILLY NALLE

New York City

The first three points in the Rev. G. Palmer Pardington III's letter, [L.C., December 25th] raised questions in my mind:

1. How does his view differ *essentially* from a purely congregational theology of Church and ministry?

2. It seems that he does not make any distinction between "the whole of Catholic Christendom" and "Christian bodies," which have existed for 400 years, apart from the obvious fact that the latter have existed for 400 years.

3. He affirms that the Church reordains Protestant ministers. If this is true, do not we commit sacrilege? I was a Protestant minister for ten years, held an earned doctorate from a reputable seminary, but was received into this Church as a layman and remained as a layman for eight months. I was then ordained first as a deacon, and then as a priest. Why was I not received into this Church as a presbyter, if Mr. Pardington is correct?

(The Rev.) WALTER G. HARDS, Th.D.
Rector, St. David's Church

Baltimore, Md.

Is Christianity Relevant?

The majority of correspondents writing to THE LIVING CHURCH seem to crave the head of Bishop Pike somewhat as Salome's mother craved John Baptist's. After reading their letters, I have concluded that they do not think relevancy in the eyes of unbelievers of any importance. Funny, I thought that was what the Gospel was all about.

Since Adam and Eve have been discredited, and since the majority of Americans no longer believe that sex (at least, between man and wife) is sinful, the message that we need to be redeemed either by "believing on Jesus," or by baptism, is lost on many of us. Nor does the emphasis on "disobedience" help, as the majority of Americans do not believe that "God" ever prohibited sex to any creature.

Christianity was truly practised only while it was a fanatical sect and regarded in the Roman Empire in much the same way as most of us look upon Communism today. The escapism of "loving God" on the part of today's believer does not enhance him in the eyes of the unbeliever who sees that the believer is merely trying to avoid loving his fellow men. In short, there are few Christians who, when judged by their "works," would persuade the unbeliever that it makes sense to be "in" rather than "out." The question is whether Christianity has any relevancy today. Apparently Bishop Pike is one of the few bishops (and perhaps even one of the few Episcopalians) who thinks so.

EDWIN D. JOHNSON

Washington, D. C.

The Right to Criticize

Dr. J. V. L. Casserley's article [May 29, 1966] exposing the non-Christian basis of

Bishop Pike's Unitarian philosophy was one of the finest you have ever printed. However the same cannot be said of Dr. Casserley's letter of amplification [L.C., January 1st]. He curiously demands that no one be permitted to criticize Bishop Pike's "inept and superficial theologizing" whose "record in the area of . . . social righteousness" is not "as consistent and wholehearted as the bishop's own." People of "conservative" political and social views such as seem to fit them for membership of the John Birch Society" are especially forbidden to comment on Pike.

Does this mean conversely, that no one can criticize the John Birch Society, segregation, George Wallace, etc., or take part in "civil disobedience," whose record in defense of the Church's traditional theology is not as "consistent and wholehearted" as Dr. Casserley's? If so, a lot of highly placed bishops, clergy, and perennially "activist" laymen will be out of the headlines and out of the next invasion of Alabama, Washington, or wherever. Not a bad idea, at that.

JAMES BOUCHER

New York City

Unsteady "Bridge"

Being a convert and a member of the Episcopal Church for five years, I am constantly bombarded with questions and embarrassing attacks on my Church's theology, by family and friends.

I enjoy a good heated discussion with an interested and sometimes challenging acquaintance, but when I meet up with a good R.C. or Mormon who knows his Church I'm frankly bewildered when I have to face the fact that our good ole Anglican Communion is nothing but a tremendous family of conflicting opinions. I grow more and more disenchanted as I see your letters from our opinionated clergy and lay people boldly contradicting catholic and traditional teachings. But I shall stay with my catholic faith and pray and do all in my feeble power to move the "sleeping, stagnant giant" to be, once again, Christ's one, true, holy organization called the Catholic Church.

It's no honor to be called the "bridge Church" when the "bridge" is *so* unsteady.

FRANK L. BURGESS

Tucson, Ariz.

Administration by Deacons

In reply to your answer to the first question in *The Question Box* [L.C., January 1st], I refer you to the last rubric on page 82 of the Prayer Book. This rubric in my opinion and interpretation, definitely prohibits a deacon from administering the paten in the Communion Service, recent position of the House of Bishops, notwithstanding.

(The Rt. Rev.) JOHN A. PINCKNEY, D.D.
Bishop of Upper South Carolina
Columbia, S. C.

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NEWS

Continued from page 6

ministration of justice, better educational facilities in deprived areas, more respect for law enforcement agencies, and improved housing and employment facilities. More effective control of "public obscenity in picture and print" was also urged. [RNS]

ALBANY

The Second Century

The Diocesan of Albany, the Rt. Rev. Allen Brown, addressed some 250 laity and clergy attending a two-day conference on the stewardship and personal renewal part of Albany's second-century diocesan centennial program. "The purpose of our coming together is that we may look at our situation, and our works, and at Christ Himself, and being willing to be led by the Holy Spirit, we may become converted Christians and converted givers for our needed advance in the next 100 years."

When questioned about linking a drive for \$2,200,000 with a program for spiritual renewal, the Rt. Rev. Charles Persell, Jr., suffragan of the diocese, explained, "Money is sacramental, not a dirty word. More important, however, than the money we raise is the spiritual health of the diocese."

The guest speaker was the Rt. Rev. Richard Emrich, Bishop of Michigan, who gave three lectures on the meaning and application of the Holy Spirit in human lives in the Church. The bishop referred to those who would put off action until a better time: "A good plan carried through is better than people sitting around waiting for a perfect plan."

Bishop Brown was delighted with the number attending the conference, and congratulated the Churchmen and the use of their "relay system" of telephoning done by key men throughout the diocese.

One of the lighter moments of the conference was the appearance of Dr. Herbert True, who talked on "Motivations of the 20th Century Man." For his comic-serious talk, he wore flipper shoes, a clown's long silver coat, long string tie that hung to his knees, gold topper hat, and long trousers, quipping, "What would you wear if you were a psychologist?"

MINNESOTA

The Legislature Opens

Minnesota's elected officials gathered in St. Paul for an interreligious service of prayer, marking the opening of the 1967 Minnesota legislature sessions. In his sermon, the Very Rev. Colman F. Barry, O.S.B., president of St. John's University, Collegeville, Minn., said, "Compassion must be reborn, refreshed, revitalized both in quality and dimension to match

the large needs of our fellow human beings. Love and understanding are the mechanism of a coherent state community," Fr. Barry told the congregation of nearly 400, including the newly inaugurated Gov. Harold LeVander, in Christ Lutheran Church on Capitol Hill.

Before the sermon, the congregation was led in a litany of petitions, by the Rt. Rev. Philip F. McNairy, Suffragan Bishop of the Diocese of Minnesota.

Other clergy taking part represented Russian Orthodox, EUB, Presbyterian, and Lutheran Churches. Rabbi Kahn, president of the Minnesota Rabbinical Association pronounced the benediction.

The service was sponsored by the Minnesota Council of Churches, the Roman Catholic Archdiocese of St. Paul and Minneapolis, the Minnesota Eastern Orthodox Clergy Association, and the Minnesota Rabbinical Association.

AROUND THE CHURCH

Parishioners of burned **Calvary Church, Burnt Hills, N. Y.**, have approved plans for restoration and additions on the property. Arson was suspected and the F.B.I. has a suspect under surveillance. At press time, the suspect was to be viewed by a relative, for identification.

The borrowed House of Paraclete, a **Roman Catholic retreat house, was the setting for the Diocese of Kansas retreat** for 26 clergy and laymen held December 7th-10th. The Rev. Paul Wessinger, SSJE, was conductor.

Seventeen brownstone houses in Prospect Park, Brooklyn, once luxurious but now vacant or damaged by fire, will be renovated by the ecumenical non-profit **Park Slope North Improvement Corp.**, involving St. John's Episcopal Church, St. Augustine's Roman Catholic Church, and the Richmond Foundation. A federal mortgage will underwrite the project to provide, eventually, 76 apartments at rentals within budgets of local residents.

On December 23d, the Rt. Rev. **George L. Cadigan**, Bishop of Missouri, joined with three other religious leaders in St. Louis, urging **President Johnson** to invite United Nations Secretary General **U Thant**, to proceed toward a negotiated settlement of the war in Vietnam, with a threefold plan of de-escalation, representation of the National Liberation Front, and a cessation of bombing.

The Presiding Bishop has announced a gift of **\$350,000** in response to MRI, from the **Diocese of Massachusetts**, towards the establishment of a pension fund for the **Holy Catholic Church in Japan** (the Nippon Sei Kokai). The Japanese Church has not had the capital for a formal retirement plan in its 30 years of independent life, and the situation has caused much hardship among older clergy and laity in the Church.

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Refer to Key on page 16

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The Rev. W. Bruce Wirtz, r
Sun 7:30, 10; Daily 7, 5:30

CALIFORNIA

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; of Church Sun 7

COLORADO

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

DISTRICT OF COLUMBIA

HOWARD UNIVERSITY Washington

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

FLORIDA

ROLLINS COLLEGE Winter Park

ALL SAINTS' 338 E. Lyman Ave.
The Rev. Wm. H. Folwell, r
Sun 7:30, 9, 11:15

UNIVERSITY OF SOUTH FLORIDA Tampa

Episcopal University Center
The Rev. A. G. Noble, D.D., chap.
Sun 9, 10:30; weekdays as announced

ILLINOIS

BRADLEY UNIVERSITY Peoria

ST. STEPHEN'S 464 - 1st Ave.
The Rev. Canon G. C. Stacey, v & chap.
Sun 8:30, 10, 5

LAKE FOREST COLLEGE Lake Forest

HOLY SPIRIT 400 Westminster Rd.
The Rev. Frederick Phinney, r
Sun 7:30, 9:15, 11; Tues 7; Wed 9:30

UNIVERSITY OF ILLINOIS Champaign-Urbana

ST. JOHN THE DIVINE Champaign
Rev. F. S. Arvedson, chap., Rev. M. D. Pullin, ass't
Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
Daily: MP, HC, EP

MICHIGAN

UNIVERSITY OF MICHIGAN Ann Arbor

CANTERBURY HOUSE 330 Maynard
The Rev. Daniel Burke; the Rev. Martin Bell, chaps.
Andrew Fiddler, Seminary intern.
Sun 11 (in term)

MINNESOTA

UNIVERSITY OF MINNESOTA Minneapolis

EPISCOPAL CENTER 317 - 17th Ave., S.E.
The Rev. G. Russell Hatton, chap.
Sun 10 MP & HC; Tues-Fri MP, EP, HC

MONTANA

UNIVERSITY OF MONTANA Missoula

HOLY SPIRIT PARISH 130 S. 6th St. E.
The Rev. Claude C. Boydston, r;
The Rev. Harry R. Walrath, chap. & assoc. r
Sun 8, 9:15, 11, Wed 7 & 10; Fri 7; EP daily 5:30

NEW YORK

COLUMBIA-BARNARD New York, N. Y.

ST. PAUL'S CHAPEL on campus
The Rev. John D. Cannon, chap. of the Univ; the
Rev. William F. Starr, adviser to Episcopal students
Sun HC 12:15, MP 11; Weekdays HC 5:10 Tues,
12:10 Fri, EP 5:10 Thurs

CORNELL MEDICAL SCHOOL ROCKEFELLER UNIVERSITY N. Y. HOSPITAL SCHOOL OF NURSING (Studio Club; East End Hotel)

EPIPHANY York & 74th, N. Y. 10021
Clergy: Hugh McCandless, Alanson B. Houghton,
Lee Belford, Charles Patterson, Christopher Sen-
yonjo
Sun 8, 9:30, 11; Thurs 11, 6:30

R.P.I. and RUSSELL SAGE COLLEGE Troy

ST. PAUL'S 3d & State Sts.
The Rev. Canon Frederick E. Thalmann, r
Sun HC 8, MP & Ser 10:30; Wed 7 & 12:05 HC

UNION COLLEGE Schenectady

ST. GEORGE'S N. Ferry St.
The Rev. Darwin Kirby, Jr., r; the Rev. Richard W.
Turner, the Rev. Thomas T. Parke
Sun HC 8, 9, 11; HC daily 7; C Sat 8-9

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
The Rev. James H. Cupit, Jr., r
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

SOUTH CAROLINA

CONVERSE and WOFFORD COLLEGES

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

TENNESSEE

MEMPHIS STATE UNIVERSITY Memphis

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

VANDERBILT UNIVERSITY Nashville

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

VIRGINIA

MARY BALDWIN COLLEGE Staunton

TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

WASHINGTON

UNIVERSITY OF WASHINGTON Seattle

EPISCOPAL CAMPUS MINISTRY
4205 — 15th Ave., N.E.
The Rev. F. A. Schilling, Rev. A. A. Cramer, chaps.

WISCONSIN

ALL MILWAUKEE Universities and Colleges International Student House

ARMITAGE HOUSE 1221 No. Marshall St.
ALL SAINTS' CATHEDRAL 818 E. Juneau Ave.
The Rev. Canon John W. Riegel, provost
Sun 8, 10, 12 Noon; EP & B 7:30; Daily Eu 7, EP
5:30; C Sat 4:30-5, 8-8:30

DOWNTOWN COLLEGES Milwaukee MARQUETTE UNIVERSITY Milwaukee

ST. JAMES' 833 W. Wisconsin Ave.
The Rev. Harold O. Martin, r, the Rev. Robert B.
Leve, student chap.
Sun 8, 9:15, 11; Daily 12:10; Thurs 9:30

MILTON COLLEGE Milton

TRINITY 403 East Court, Janesville
The Rev. R. E. Ortmyer, r; the Rev. C. R. Lewis
Sun 8, 9:15; 11; Weekdays as announced

UNIVERSITY OF WISCONSIN Madison

ST. FRANCIS' HOUSE 1001 University Ave.
The Rev. Paul K. Abel, chap., the Rev. C. A.
Thompson, ass't
Sun 8, 10, 5:30 EP; other services as announced

UNIVERSITY OF WISCONSIN Milwaukee

Episcopal Campus Rectory; St. Bede Oratory
3216 N. Downer Ave.
The Rev. Canon John W. Riegel, chap.

WISCONSIN STATE UNIV La Crosse

CHRIST CHURCH 9th and Main
The Rev. H. C. Mooney, r; A. M. G. Moody, deacon
Sun HC 8, 9:45, 5:45; Daily HC

The Directory is published
in all

January and September issues.

If your Church serves in a College
Community, and your listing is not
included, write to the Advertising
Manager for the nominal rates.

PEOPLE and places

Appointments Accepted

The Rev. Robert F. Andrews, former vicar of the Chapel of Intercession, Thornton, Colo., is rector of All Saints', Denver, Colo. Address: 10231 Monterey Circle (80221).

The Rev. Jerome Baldwin, former assistant at Christ Church, Springfield, Ohio, is rector of Church of Our Saviour, 56 S. Main St., Mechanicsburg, Ohio 43044.

The Rev. Edmund Berkeley, former rector of Galilee Church, Virginia Beach, Va., is vicar of St. Alban's, Monroe, and St. Anthony's, Winder, Ga. Address: c/o the church, Monroe, Ga. 30655.

The Rev. Norman H. Boyd, former priest associate at St. Edmund's, San Marino, Calif., is assisting with services at St. Martha's, West Covina, Calif., and is a social worker with the Los Angeles County department of social services. Address: 1064 Sandy Hook St., West Covina, Calif. 91790.

The Rev. Marshall J. Ellis, former rector of Holy Communion, Tacoma, and chaplain of the Charles Wright Academy, is vicar of the Church of the Resurrection, 15220 Main St., Bellevue, Wash. 98004.

The Rev. Ronald S. Fitts, former missionary of St. John's, Elmira Heights, and St. Mark's, Millport, N. Y., is rector of St. Andrew's, New Berlin, and missionary of St. Matthew's, South New Berlin, N. Y. Address: Box 386, New Berlin, N. Y. 13411.

The Rev. Chester E. Falby, former vicar of St. Catherine's, Enumclaw, Wash., is rector of All Saints', 422 N. 6th, Hillsboro, Ore. 97123.

The Rev. Kenneth M. Gearhart, former rector of St. Michael's, Savannah, Ga., is vicar of St. Michael's, Waynesboro, Ga. Address: 508 Anthony Rd. (30830).

The Rev. Canon Walter Jones, administrative assistant for the District of South Dakota, will be rector of St. George's, Bismarck, N. D. Address March 1st: 514 Mandan (58501).

The Rev. Lester Killscrow, former priest in charge of Christ Church, Mandan, N. D., is assistant priest at the Standing Rock Reservation, Fort Yates, N. D. 58538.

The Rev. John T. Ledger, non-parochial in the Diocese of Olympia, is assistant at Emmanuel Church, Mercer Island, Wash. Address: 4400 S.E. 86th Ave. (98040).

The Rev. Grover C. McElyea, former rector of St. Alban's, Waco, Texas, is rector of St. Luke's, Dallas, Texas. Address: 5877 Elderwood (75230).

The Rev. R. James Mitchell, former vicar of St. David's Mission, Lansing, Mich., is assistant and director of Christian education at St. Paul's, Rochester, N. Y. Address: 416 Beresford Rd. (14610).

The Rev. T. Christian Nelson, former secretary of the Diocese of Montana, is rector of Christ Church, Mandan, N. D. 58554.

The Rev. Charles Pickett, former priest in charge of Epiphany Church, Santo Domingo, Dominican Republic, has begun the ministry to Spanish-speaking people in the Diocese of Connecticut, and is assistant at St. Paul's, Willimantic. Address: 220 Valley St., Willimantic, Conn. 06226.

The Rev. William E. Pilcher III, former rector of Trinity Church, Mount Airy, N. C., is assistant to the rector of St. John's, Charlotte, N. C. Address: Box 17202 (28211).

The Rev. Kent Pinneo, formerly with the American Convocation of Churches in Europe (Switzerland), is vicar of St. David's, Seattle, Wash. Address: 18842 N. Meridian Ave. (98133).

The Rev. Gerald S. Snapp, former curate of Christ Church, Tacoma, Wash., is vicar of St. Catherine's, Enumclaw, Wash. Address: Box 66 (98022).

The Rev. Stewart M. Stuart, former rector of Christ Church, River Forest, Ill., is pilot coordinator of the joint pilot program for the Dioceses of Chicago and Northern Indiana. Address: 320 N. Marion, Oak Park, Ill. 60302.

The Rev. Douglas R. Vair, former vicar of St. Barnabas', Moberly, Mo., is vicar of St. Barnabas', Florissant, Mo. Address: Box 195 (63032).

The Rev. John K. Vallensis, former priest in charge of Santo André, Maua, and Riberão, Sao

Paulo, Brazil, is priest in charge of St. George's (English community church), Salvador, Bahia, Brazil. c/o British Consulate, Caixa Postal 91, Salvador, Bahia, Brazil.

The Very Rev. Harry Vere, dean of Gethsemane Cathedral, Fargo, N. D., has been appointed to the general board of the National Council of Churches, which entails his attending the quarterly meetings of the NCC.

The Rev. Roderic D. Wiltsie, former rector of Trinity Church, Gouverneur, N. Y., is rector of Holy Trinity, Wyoming, Mich. Address: c/o the church, Wyoming (49509).

New Addresses

Chap. (JG) John W. Kress, COM DES SQD-NINE, FPO San Francisco, Calif. 96601.

The Rt. Rev. Allen J. Miller, Box 1485, Naples, Fla. 33940.

The Ven. Raymond K. Riebs, archdeacon for Ecuador, Aerea Apartado 5250, Guayaquil, Ecuador.

The Rev. Frs. John Buenz, F. W. Meagher, Ward McCabe, and C. W. Plank, Box 526, Santa Clara, Calif. 95050.

Please Note

Will the priest who RESCINDED his acceptance of a new position, please send the information again. His letter is filed in the correct spot, but the pertinent details were not recorded by People and Places.

Corrections for 1967 Annual

Published by Morehouse-Barlow
Page 115 — Diocese of Iowa — under address should read: "Comprises the State of Iowa. Telephone (515) CRestwood 7-1615."

DEATHS

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

The Rev. Frederick Keith Belton, 57, non-parochial in the Diocese of Los Angeles, died December 19th, in a hospital, following a short illness.

Fr. Belton, a native of Lincoln, England, received his advanced education at the University of Saskatchewan (B.A.) and Emmanuel College, Saskatoon (L.Th.). Later he received the M.A. degree from the University of Southern California. He was ordained to the priesthood in 1933, serving the Anglican Church of Canada 1931-1946. He was received into the Episcopal Church in 1946, becoming rector of the Church of the Nativity, Lewiston, Idaho. In 1954 he was assistant at the Church of the Advent, Los Angeles; in 1956, assistant to the dean of St. Paul's Cathedral, Los Angeles; and 1958-1959 vicar of the Church of the Angels, Pasadena, Calif. He had also served in WW II for four years, retiring as Wing Commander with the RCAF.

The Burial Office was read in the Church of the Angels by the Rev. Robert L. Cornelison, rector of St. Mark's, Altadena, and a long time associate of Fr. Belton's.

The Rev. Robert Arthur Cowling, 86, retired priest of the Diocese of Iowa, died November 29th, in Morehead, Ky.

Fr. Cowling, a native of Quebec, was ordained to the priesthood in the Diocese of Quebec in 1904, and was received into the Episcopal Church in 1919. Prior to that year he served in the Anglican Church of Canada. He was rector of Grace Church, Hibbing, Minn., 1919-1926, and Grace Church, Huron, S. D., 1927-1928. After caring for two other missions in South Dakota, he became rector of St. Paul's, Sioux City, Ia., in 1930, retiring in 1952. Since then he had frequently assisted at Calvary Church, Sioux City. He had been honored at the 1964 diocesan convention with the observance of the 60th anniversary of his ordination to the priesthood.

The Burial Office was read in Calvary Church, Sioux City.

He is survived by four daughters, eight grandchildren, and eleven great grandchildren.

CLASSIFIED

advertising in The Living Church gets results.

EXCHANGE

RECTOR, English parish, seeks exchange. Offered: Palatial house and grounds. Church, 9 miles from Bath, Bristol and Wells. Replies: Rector of Clutton, The Rectory, Bristol, England.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard for the Altar, dacron and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Palls embroidered in wool. Write for our catalogue. Mary Moore, Box 3394-L, Davenport, Iowa 52808.

POSITIONS OFFERED

SUBURBAN PARISH in Southern California seeks Curate for full ministry with concentration on youth. A growing, Eucharist centered (Sarum rite) parish. Snapshot, biography, references requested. Contact Fr. William B. Key, P.O. Box 386, West Covina, California 91790.

POSITIONS WANTED

CHURCH WORKER seeks position with children or elderly people. Six years' experience. Junior College degree. Reply Box N-428.*

ENERGETIC, married priest with 14 years' experience in present small suburban parish, desires change to a growing, active parish concerned with commitment and mission. Reply Box L-427.*

PRIEST, 40, BD, married, desires change to Catholic parish, multiple ministry preferred. Reply Box C-429.*

PRIEST desires correspondence regarding position as curate, chaplain, or locum tenens. Write particulars and your requirements to Box E-412.*

PRIEST, 34, married, 2 children, 5 years' experience in large parish, desires correspondence with vestry; capable administrator, preacher, counselor and teacher. Emphasis on spiritual growth of the parish. Reply Box U-426.*

WOMAN, single, 45, Theology, Education, Psychology major fields. Experienced DCE, Teacher, Administrator. Seeks challenging post. Reply Box A-431.*

*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

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THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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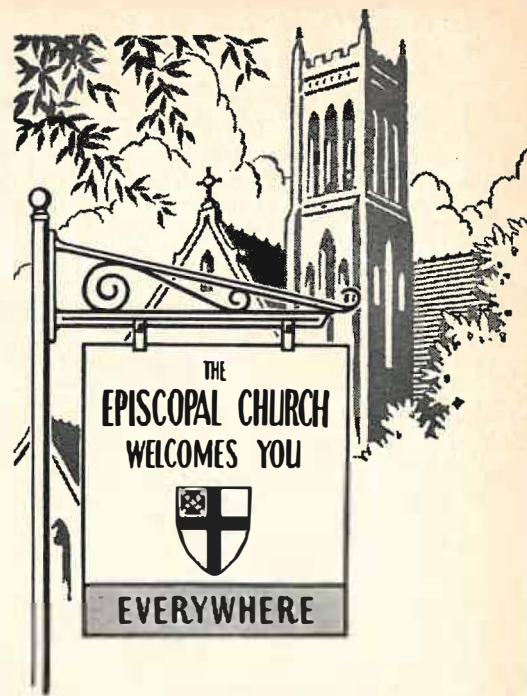
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THE LIVING CHURCH

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH**.



LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
The Rev. R. Worster; the Rev. H. Weitzel
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
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

CHRIST CHURCH (Georgetown) 31st & O Sts., N.W.
The Rev. John R. Anschutz, D.D., r
Sun HC 8; Services 9:15, 11; Wed HC 7:30, 10:30

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 7:30, 9, 11; Daily 7:15, 5:30; also Weds
HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

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

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.

CHICAGO, ILL. (Cont'd)

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

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. Hohenschield, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
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;
Wkdys 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. Vallant, 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 15; 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, 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. Wappler,
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

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

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

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

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.