

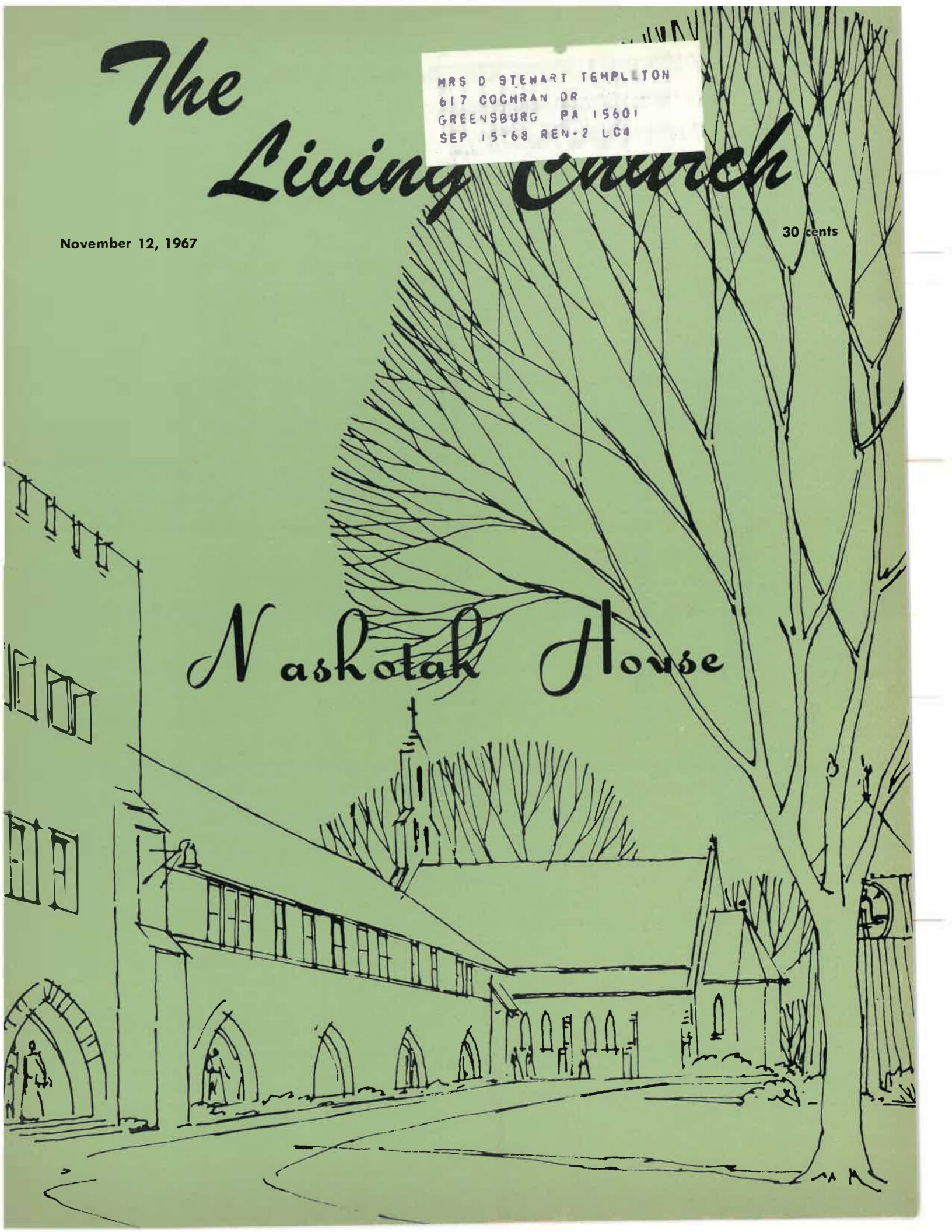
The Living Church

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The image of the Anglican priesthood has been undoubtedly colored in its unconscious projection by that classical presentation, part poetic vision and part daily village experience, *The Country Parson* of George Herbert. A reading of it underscores at once the startling differences between that bucolic, 17th-century ministry and our own inner-city and suburban priesthood. And yet the 17th century, like our own, was a fevered time in which Anglicanism was struggling to discover its own ethos in a world of religious and political upheaval, waning cultural traditions, and growing scientific knowledge of man and his universe. There

thing else noticeably characterizes the priesthood today, over and above the liturgical functions which are pervasive in the history of a catholic ministry, is the need and therefore the emphasis upon personal ministrations. In an industrial order rapidly being collectivized and subject to inevitable regimentation, human persons become necessarily alienated. Men become numbers because computers know numbers and can handle them. Even a colorful post-office address, such as Whitethorn House, Gallows Lane, Frog Neck, is reducible to a zip code of colorless digits. Men work with forms and questionnaires, and construct prophecy with surveys and polls. The future becomes a projection on a chart and the past is a statistical analysis. Factories are rows of electronic devices. Houses are prefabricated. To reach one's destination in a miasma of clover-leaf turns it is essential to drive in the correct traffic lane. Even one's "personal" check is valid

institutional life in the organized church, is still one of the few personal areas. The Church knows one, or should, by one's first name; treats one, or should, as a being of ultimate value; and the priesthood is available to minister to one's emotional and intellectual troubles.

More and more, therefore, the ministry is concerned with pastor-to-person relationships rather than with wholesale treatments, envisaged as mass media. In the twenties at the height of the Social Gospel emphasis, there seemed to be an assumption that the kingdom of heaven could be "preached in" by a prophetic ministry unfolding in sermons the call of Christianity for fair social practices. This was a mass media treatment for the most part. The personal ministry was largely to the sick and also mostly given to routine parish calls to encourage people to hear the prophetic sermons which would bring in the reign of God. Likewise, in high-church parishes, the imperative was "to



The Priest *in* *Today's World*

are therefore some resemblances to the flux of our times. What marks the difference perhaps most noticeably is that squire and cottager have been replaced in our pews by industrial managers and bureaucrats, while the cottager and yeoman of Herbert's parish have markedly not been replaced by laborer and mechanic in our day. Herbert was the parson to all sorts and conditions of men in a manner lost to us, at least in the green-lawn suburbs where "PECUSA" seems best to flourish. The work in the inner-city parish, it is hoped, will change this present encapsulation in class and status.

However, what perhaps more than any-

because it is imprinted with one's number in magnetized ink. The earth is a slab of concrete under one's feet and the sky is a grey pollution largely blotted out by skyscrapers. Man shrinks before his own gigantic, corporate-mechanized, technostuctured creations.

It is difficult to say what this does to the human person. We know the symptoms rather than the profound, spiritual malaise. The symptoms are a legion of neuroticisms such as frustration, alcoholism, dope addiction, difficult marriages, loneliness, bizarre crackpot beliefs, and in the younger generations beatnikism and hippieism. The over-cult of sex in our day has many causes among them no doubt our increasing control of its consequences, but certainly among the causes and conditions of the sexual revolution is the fact that in a collectivized, corporate world sexual performance is a refuge (one might say a wild-life preserve) for an experience intimately personal. In much the same sense, religion, even in its

hear Mass," to adore the christophany upon the altar at the sacred words and bells rather than to participate personally in the rite. A non-communicating, Solemn High Mass reduced persons in the congregation to witnesses. This is a gross over-simplification, of course, but it serves to bring out an awareness of the changes and altering practices in the role of the priest. The ministry today is largely to persons, not to congregations. Renewed emphasis upon liturgy and the corporate life of the Church does not annul this personalistic trend because in the new liturgy the effort is to entice persons nearer the altar that they may participate in the service and to engage them as actors in the drama rather than spectators in a congregation. The essence of liturgical reform is to invoke personal response and a consequent sense of Christian responsibility, and its corporate emphasis upon the concept of the people of God is always upon the Body as made up of responsive persons. Celebrating facing the

people is one way of treating them as persons.

This emphasis upon people as individuals has affected the curriculum of theological seminaries to the extent that there is a renewed stress upon pastoral counseling, upon field work, upon relating the seminarian to people rather than to an abstract curriculum of academic study. It has also made its impression upon theology itself. The theology of Tillich and of Bultmann, based upon the anthropological ontology of Heidegger, has wrought, even in classical theology, a fashion which deals very largely with that aspect of theological study which used to be called the Doctrine of Man. Most modern theology is actually an anthropological philosophy, beginning and usually ending with a doctrine of the human person. In contrast with older theologies which began with nature and from there sought to frame a doctrine of God, modern apologetical philosophy begins with man and attempts to create a spiritual realm based on the theory of man's transcendence. It rests its claim to speak validly of a transcendental God upon an estimate of man's nature. If this leads, at times, to saying that God is dead it has at least claimed that man is sufficiently alive to attend the funeral.

In morals also personalism has become radically basic. Christian ethics used to be, by and large, a matter of accommodating the magisterium of the Church to particular, concrete situations. The new emphasis upon the person has escalated the emphasis upon the individual in his situation, which has always been incipient in moral casuistry, but has now, in situation ethics, become the determining ingredient. Ethical decisions have become responsive to the person in his situation. Morality has become a casuistry of discovering for the person the best solution that the situation affords. Ethics, therefore, becomes less structural, abstract, generalized, and is now extremely personalized. Morality is the science of discovering the best decision within the complexity of circumstances, and this decision is pragmatic rather than legalistic, situational rather than a formal acknowledgement of traditional taboos. Ethics has become personalistic.

In view of this modern stress upon a personalistic ministry, theology, and morality, the modern concept of the priesthood seems to contemplate the services of a person who modulates the alienating forces of contemporary society in an effort to maintain, constitute, and re-establish the reality of being a person in a techno-structured, impersonalistic world. The purpose of the ministry seems to be largely psychotherapeutic. The question at once arises as to whether it would be better to train men in psychotherapy rather than in the historic, theological arts of priesthood. Liturgy, sacraments, the confessional, prayer, faith, all seem to

By The Rev. Wilford O. Cross, Ph.D.

Professor of Ethics and Moral Theology
Nashotah House

some to be questionable uses of remedial therapy for alienated people in an impersonal society. Why not abolish Church and priesthood and encourage the training of more and more psychiatrists?

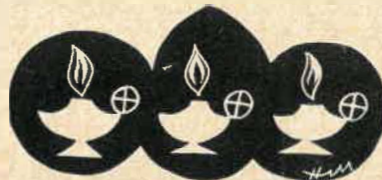
The answer, I think, lies in the fact that the Christian vision of life as lived out on earth under God portrays a concept of reality to which men may relate and within which they can live productive and creative lives. Without risk of theological bankruptcy we cannot reduce Christianity to a service station which merely provides personalistic therapy. The Church is not merely a gas station which pumps the tiger of personalism into depleted human tanks. Behind and in support of its pastoral, personalistic ministry to the alienated and the confused, the Church must teach its faith-vision of the nature of the world. Its myth of creation and redemption must be anchored in reality. Otherwise the priest becomes a medicine man, or at best, a pseudo-psychiatrist. The Christian Faith in creation by a good God and in redemption by His Son becomes a paramount issue creating the background for the personalistic therapeutic of the Christian ministry. This obviously involves theological assertions, such as that the world order was created by God and that the human person is made in His image. It makes a very considerable difference to the notion of the human person if a human being is a collection of atoms or is the same collection of atoms designated by God to constitute a human being. The Christian concept of the person, therefore, is not purely a psychological concept but is a view of human nature based upon the doctrine of God and His creation of the person after His fashioning.

The Christian priest, therefore, is not merely a butler to furnish personalistic stimulants, but his concern, ultimately, is to aid people in conforming their lives and purposes towards an ultimate and lasting end and purpose. The priest's ultimate aim is teleological in the sense that he directs people towards the attainment of their true goals. A merely personalistic theology, moral theology and pastoral technique, creates a humanistic therapy which is merely humanistic. The pastoral aim of the priest, therefore, must be to bring his people to a grasp of reality that exceeds personal issues. The tradition of the Christian Faith in creation and in

redemption, therefore, of necessity, must furnish the background, however psychological and anthropological the foreground, of the ministerial approach.

What I have said here constitutes a problem rather than a solution. The basic problem is concerned not with helping people to situational and immediate solutions to their troubles and perplexities, which is certainly important and worthwhile, but in helping them to grasp and absorb the ultimate problem of the meaning of human life. Only in an understanding of the meaning of life and how to achieve its purposes can the priest really counsel, really advise, genuinely judge, assess, recondition, and reorientate those who come to him for guidance. This involves what the theology of our day often fails to do, and that is to describe to us what Tillich called man's "ultimate concern." What is man's ultimate concern? The Christian Faith says that it is communion with God and life with Him forever. The fulfillment of the Christian person is described in these terms, an ever ascending scale of spiritual union with the basic reality of the cosmos, the life of God. The Christian priesthood, essentially, constitutes a bridge, woven of very human, very vulnerable material, between the mundane, realistic, material life which the human person must live and the world of the spirit to which that life is oriented.

A theological position which rests purely upon personalism could be a mere humanism. Despite the restricting brevity within which this problem must be stated here, it is essential that the Christian priesthood must have roots in a deeper loam than the philosophies of personalism in themselves offer. If the exercise of the priestly ministry is to have any genuine validity in the modern world it can only justify itself ultimately as an ambassadorship between the world of the spirit, with its ultimate aims, and the mundane, technostructural universe in which men live. The priest in our society stands for eternal aims and spiritual considerations in which the ultimate value of the human person is affirmed and validated. The priestly ministry, therefore, is rooted in a view of reality that cannot be only a personalistic anthropology but must rest upon a theistic cosmological faith in the divine reality which is both the substratum and creative ground of our world.



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THINGS TO COME

November

12. Trinity XXV
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14. Consecration of Samuel Seabury, B.
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18. Hilda, Abs.
19. Trinity XXVI
Elizabeth of Hungary, Princess

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The Living Church

BOOKS

MAIMONIDES: MEDIEVAL MODERNIST. By Fred Gladstone Bratton. Beacon. Pp. 154. \$5.95.

Maimonides: Medieval Modernist is a small, informative, colorful history of Maimonides as physician, philosopher, and theologian. The background of 12th-century culture, so advanced as to seem miraculous, is fascinating and so well presented by Prof. Fred G. Bratton that it is highly interesting for both beginners and experts in medieval history. There is a good bibliography, and from the viewpoint of medieval history this book is a valuable addition to any library.

Prof. Bratton's purpose is to fill in a gap in Christian literature, to acquaint Gentiles with Maimonides's thinking, and to show how Maimonides has left the Christian as well as the Jewish world in his debt. He sees Maimonides as "a prophet of reason, peace, and sanity in the midst of a world mad with holy wars," who at the same time recognized that even reason has its limitations and must be supplemented by revelation. Although he practiced medicine as an avocation much has been written about his ability as a physician. His superb intelligence, courage, and common sense made him the outstanding doctor of his time.

On page one the author points out the superiority of Arab 12th-century medicine, and there is little doubt that patients of Moslem physicians had the best care. The sentence "While Christians were praying for miraculous cures, Moslem surgeons were performing miraculous operations" is quite interesting. What were these operations? One or two examples would be helpful. Were they in the field of eye surgery? Or is the sentence a half-truth used for dramatic effect? With respect to surgery it seems to me an overstatement. According to F. H. Garrison, surgery in the hands of the Romans (including obstetrics and ophthalmology) "attained a degree of perfection which it was not to reach again before the time of Ambrose Pare (1510-1590)." Again, in the final chapter we find this example of overstatement which to me is not in the spirit of Maimonides and is tantamount to a travesty of the Christian religion: "The Maimonidean spirit . . . demands that Christians cease regarding as a divine revelation the anti-Semitic teaching of the New Testament and abandon the untenable conception of Jesus, a Jew of the first century, as deity. It condemns the theme of hate which is so prominent in the Gospels and which is later integrated into the doctrinal structure of Christianity. From the Jewish standpoint no real *rapprochement* can be expected as long as such dogmas and prejudices are a part of Christian thought. Ecumenical discussion can only wait upon the Christian surrender of the idea that Jesus sup-

planted Moses, that the New Testament replaced the Old Testament, and that Judaism is an archaic religion that served its purpose as a preparation for 'the true and final religion'."

Relevant to this paragraph are recent statements from the Vatican, and in the position paper adopted by our House of Bishops (1964), the following sentences: "Anti-Semitism is a direct contradiction of Christian doctrine. Jesus was a Jew, and, since the Christian Church is rooted in Israel, spiritually we are Semites."

JOHN C. PIERSON, M.D.
St. Thomas Church
New York City

✦ ✦ ✦ ✦

THE HONEY AND THE GALL: Poems of Married Life. Edit. by Chad Walsh. Macmillan. Pp. 169 paper. \$1.45.

The title of this volume of poems, *The Honey and the Gall*, offers a very adequate description of its contents since the verses depict the beauty, the happiness, and also some of the miseries that are a part of the lives of most married couples. There is considerable range in choice of poets, from the well known Emerson, Donne, and Wordsworth to some of the comparatively unknown contemporary writers. Whatever one's preference in poetry, he is bound to find something appealing in this book.

FLORENCE MARQUARDT
Christ Church
Whitefish Bay, Wis.

Booknotes

By Karl G. Layer

Are You Going To Church More But Enjoying It Less? By Gary Freeman. Sweet. Pp. 260, paper. \$2.95. A satirical commentary on today's society by a Church of Christ minister.

Vital Words of the Bible. By J. M. Furness. Eerdmans. Pp. 127 paper. \$2.25. Each of the 50 studies takes a Greek word as it occurs in the NT and briefly indicates first its use by pagan writers and in the common speech of NT times, and then the meaning of its OT Hebrew equivalent. The author then goes on to consider the word's significance for the apostolic writers. A helpful guide for anyone interested in serious Bible study.

The Third Adam. By Frances C. Goodrich. Philosophical Library. Pp. 108. \$3.95. Identifying the third Adam as "all of us who are 'sons of God' by virtue of our participation in the idea of Christ," the author attempts to demonstrate the futility of contemporary modes of worship "that have replaced reality with abstract symbols and empty rituals." These substitutions, she claims, fall short of the expectations of a Creator who created beings in the "image and likeness" of Himself.



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LETTERS

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Who'll Help the Sioux?

Two years ago, after hearing Bishop Gesner of South Dakota plead the cause of semi-starving Sioux Indians in his missionary district, I tried unsuccessfully to persuade two leading businessmen, friends of mine in the Los Angeles area, to open a factory on a Sioux reserve to employ some of this vast untapped labor force to make chairs. I then appealed through your columns to Episcopal businessmen—surely some man could do something to help? The only reply was from a godly compassionate lady in San Antonio, who sent \$200 for Indian aid, which I sent at once to Bishop Gesner. Let me repeat my plea: Are there any Episcopal businessmen who will help the Sioux find work? The finest social service we can do for anyone is to find him a job.

The Sioux have suffered the evil of unemployment too much and for too long. Six months ago I received a form letter from a Roman Catholic priest in Montana who has been grappling with just the same problem among his charges, the Northern Cheyennes; he had opened a factory on his reserve, employing Cheyennes to make plastic Indian chiefs and tepee-weather gauges, both of which he sent free to clergy, begging for a dollar or what-have-you. He told the same harrowing tale of Indians in large numbers demoralized by years of lack of work. This priest's factory has now built up a large mail-order jewelry-making business through his enterprise and tenacity. Our Indians need opportunity to work right where they live on the reserves; seeking work in cities takes them right into the same poverty, but under city slum conditions. Surely there are some Episcopal laymen, captains of industry, executives, with enough heart, brains, know-how, and money to take up the cause of their brother Churchmen on the plains, and who will look into the whole situation on the spot, and start at least one factory among the Sioux. Cannot priests who read this pick up the phone, go talk over the problem now with at least one Christian businessman in their parish?

What work can the Indians do? Anything concerned with crafts; many have artistic ability; for centuries Indian women have been highly skilled craft workers with beads, leather, fur, and hair. Given the chance, Sioux assembly lines could turn out a hundred types of salable commodities, from fishing flies to transistor radios. American stores are crammed with toys, ceramics, kitchen utensils, heaven knows what, made in Hong Kong and Japan, while our brothers and sisters in Christ stand idle in despair in South Dakota! Won't somebody help the Sioux? Won't somebody, in God's name, help the Sioux?

(The Rev.) HARRY LEIGH-PINK
Vicar of St. Stephen's Church

Stockton, Calif.

Seattle Revisited

Now that the fog is beginning to clear away from Seattle, we in the grass-roots parishes are beginning to see what was done or left undone on our behalf. It is hard not to express our real disappointment at the initial thrust of the Convention. We are called upon to give millions of God's money

away "to enable organizations of black people, in programs under their control, to gain economic and political power."

Any serious reading of the Gospel of Jesus Christ according to St. Mark, sees a portrait of Jesus bold with power. But His power is always under the control of love. He never uses power on His own behalf and never uses it to force people under His control; He loved them too much. Human pride is such that power always turns out to be the ability to destroy the opposition, or suppress others. God never works that way. He doesn't use His power to impose His will on us, but uses it to redeem and construct. Power can never be trusted. I wish we could re-think our contribution to its use. What of our long-standing commitment to the American Indians, many of whom are Episcopalians and in far worse circumstances than the blacks? What of our eternal commitment to mission and missions?

This Convention was most certainly the most far-reaching in recent history, but what did it say about some of the biblical fundamentals of the Christian's personal life that need so desperately to be rethought? Our prayer life is dismal, our sense of stewardship non-existent, our BCP rules for fasting out of date. Our marriage canons need to be rethought. Why so many depositions? Are the clergy well placed and adequately reimbursed for family needs? How disappointing to see the diaconate made a mockery of by lay administration of the chalice, and that Pusey Report swallowed because it was done by intellectuals! What else did we expect them to say? But what of Commitment to Jesus Christ as Lord, as a basic beginning for clergy or laity? The real drive should have been for evangelism and they dropped the ball.

The man in the pew still wonders how much the Convention really represents him and speaks to his everyday needs to face the 20th-century world with an 18th-century faith and Church.

(The Rev.) EMMET C. SMITH
Vicar of St. Giles' Church

Pinellas Park, Fla.

Alcoholism

Admittedly the problem of alcoholism must take a lower priority in the Church's program to that of the crisis in American life as evidenced by violence in our cities. But how can a bishop of the Church so blindly misunderstand the problem as to be guilty of referring to alcoholic rehabilitation centers as "pest houses?" [L.C., October 15th] Yet I suppose I should not be surprised at such abysmal ignorance—even in the episcopate. For I am an alcoholic; a former lawyer who entered the priesthood after seven (now more than ten) years of sobriety. And I am using the A. A. definition of sobriety which means total abstinence.

Alcoholism cuts an evil swath across the pastoral problems that the parish priest faces today. A remarkably high proportion of such headaches as divorce, marital discord, adultery, fornication, illegitimacy, and mental illness is rooted in the garden of alcohol, if not alcoholism—a disease. Eliminate alcoholism (and Alcoholics Anonymous is still the only efficacious way) and 50 percent of these burdens on the priest would either disappear or find a new direction toward a solution.

Perhaps the Pusey Report should be amended to include some provision for education of some of the bishops on the realities of life in urban, suburban, and rural communities.

(The Rev.) J. ROLAND JOHNSTON
Rector of St. Andrew's Church
Washington Court House, Ohio

Bible Translations

I note [L.C., October 15th] that General Convention has authorized three modern translations of the Bible for use in reading the Epistles and Gospels of the Holy Communion. In my ministry I have noticed that Episcopalians like to read what is being read. It will be a long time before the Prayer Book is revised. Many of us use partly printed leaflets with a picture on the front and a message on the back. Instead of the message, why doesn't some publisher of "partly-printeds" print the proper Collect, Epistle, and Gospel in a modern translation so that the people may follow what is being read?

(The Rev.) LELAND L. HARRISON
Rector of Grace Church

Waterford, N. Y.

For Free

I have an extra copy of the 1966 *Episcopal Church Annual* which I will be pleased to mail to the first one to ask for it.

The Rev. LEE A. HANES

P.O. Box 271
Shelter Island, N. Y. 11965

Weddings

While I sympathize in general with the spirit of the Rev. Peter F. Watterson's letter about the marriage of Miss Lynda Johnson [L.C., October 15th], I question his use of the portmanteau phrase "what their Church teaches."

The rubric in the American Prayer Book says "the persons to be married shall come into the body of the Church, or shall be ready in some proper house." The Sarum Prayer Book says that the wedding shall take place at the door of the church building. For a thousand years, Christians were never married in the church building.

The central teachings of the Church are often as much threatened by those who would, with all good intentions, invent complications to add onto them, as they are by those who ignore them as not "relevant."

(The Rev.) HUGH McCANDLESS, D.D.

Rector of Church of the Epiphany
New York City

With Love, from Cuba

I do so want to thank you for Mr. Frank Starzel's penetrating review of the book, *The John Birch Society* by J. Allen Broyles [L.C., October 15th]. I have clipped the review and will take it home with me when I leave your country.

The quote, "irrational closed-mind ideology" (still contending a communist conspiracy threatens a complete take-over of American institutions)" so aptly describes the views held by a few stupid people in my own country. Of course it may be a while before I return to Cuba, but 'til then, thank you.

CARMELITA SANCHEZ DE RUIZ

P.S. My real name is Audrey Bronson, housewife of Phoenix, Ariz.

November 12, 1967

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The Living Church

November 12, 1967
Trinity XXV

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MINNESOTA

Coadjutor to be Elected

The Diocese of Minnesota will meet in special session in Minneapolis on November 21st to elect a bishop coadjutor for the diocese. The meeting, to be held at the Cathedral Church of St. Mark, will begin with Holy Communion at 10 A.M. The Rt. Rev. Hamilton H. Kellogg, Bishop of Minnesota, issued a call for the special meeting after a convention committee proposed three nominees. They are:

(✓) The Rt. Rev. Philip F. McNairy, 56, Suffragan Bishop of the Diocese of Minnesota since 1958, former dean at Buffalo, N. Y., and former rector in Cincinnati, Ohio, and St. Paul, Minn.

(✓) The Rev. A. Donald Davies, 47, associate professor of Christian education at Seabury-Western Theological Seminary, and a former Army chaplain.

(✓) The Rev. John W. Hildebrand, 49, rector of St. Paul's Church, Duluth, Minn., and former Episcopal chaplain at the University of Wyoming.

NEW YORK

Restraint Urged

The Rt. Rev. Horace W. B. Donegan, Bishop of New York, in a statement October 29th at the Cathedral of St. John the Divine, called for good will and restraint in the mounting emotional debate surrounding adoption of the New York State Constitution.

Stating that he personally would vote against the proposed document, which repeals the so-called Blaine amendment, Bishop Donegan said he was less worried about its fate than about "the atmosphere in which its fate will be decided." The amendment forbids direct or indirect state aid to Church-related schools.

Bishop Donegan said the presence of an issue "as steeped in emotion as is the matter of state aid to parochial education is an open invitation to religious strife. This, we cannot afford. We need ground rules for the debate in which we find ourselves—and ground rules for the debate that is sure to continue after election day, whether or not the new Constitution prevails. . . . Both proponents and opponents of repeal resort to hysterical claims, appeals to bias, vague half-truths, and sinister charges. It should be possible, given reasonable good will, to treat the

subject with the soberness and objectivity that it deserves. This is what we must do."

The charter has caused division among religious groups throughout the state over its repeal of the state's 73-year-old ban on aid to Church-related schools. Roman Catholics and Orthodox Jews favor repeal and thus are supporting the proposed Constitution. Reform and Conservative Jews and non-Roman Catholic Christians would like to see the ban retained and thus are urging defeat of the new Constitution.

GENERAL CONVENTION

Next Chairman Appointed

The general chairman of the 63rd General Convention, to be held in Houston, October 11-23, 1970, will be the Very Rev. Robert T. Gibson, Dean of Christ Church Cathedral in Houston. Acting as co-chairman will be Philip A. Masquette, an attorney and active layman in Houston. Dean Gibson and Mr. Masquette have been appointed by the Rt. Rev. J. Milton Richardson, Bishop of Texas. More than 1,000 Episcopalians of the Houston area will be working on arrangements for the first General Convention to be held in that city.

Three thousand hotel rooms have already been reserved for visitors to the Convention which will be held in Houston's new Convention Hall, the Space Hall of Fame, the Music Hall, and the Coliseum.

ECUMENICAL RELATIONS

Claud Nelson Dies

Dr. Claud D. Nelson, 78, long a leader in the ecumenical movement, died on October 25th of a heart attack in New York City. Dr. Nelson, a Methodist clergyman, was the only protestant observer to attend all four sessions of the Second Vatican Council. He was prominent in work with war prisoners in both world wars.

More Study on Mixed Marriages

The Most Rev. Ernest L. Unterkoefler, Roman Catholic Bishop of Charleston, S. C., and the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee, will be among the ten members of a joint Anglican-Roman Catholic sub-commission that

will discuss the theology of marriage and its application to mixed marriages.

Secretaries of the sub-commission will be the Rev. Canon W. A. Purdy of the Vatican Secretariat for Christian Unity, and the Rev. Canon J. R. Satterthwaite of the Church of England Council on Foreign Relations. Other Anglicans will be Archbishop Edwin Morris of Wales, Archbishop George O. Sims of Dublin, and the Rev. Gordon R. Dunstan, professor of theology at King's College, London; and the other Roman Catholic representatives will be Auxiliary Bishop Langton D. Fox of Menevia, South Wales, Auxiliary Bishop Francis J. Spence of the Canadian Military Ordinariate, and the Rev. P. F. Cremin of St. Patrick's College, Maynooth, Ireland.

Plans were announced for the formation of this sub-commission during the second meeting of the Anglican-Roman Catholic Preparatory Commission held at Huntercombe Manor, Taplow, England, last September.

MICHIGAN

More on Draft Evasion

Claiming that their civil disobedience "is a form of religious obedience," 18 religious leaders, Christian and Jewish, pledged themselves at a recent meeting in Detroit to aid those who are conscientiously opposed to the military draft—even at the risk of fine and imprisonment. The statement issued by the group, known as Clergy and Laymen Concerned About Vietnam, declared: "Congressional indifference to appeal for justice has convinced us that it is no longer enough to speak in defense of the rights of conscience. The time has come to act . . . to pledge active support to all who in conscience and through non-violent means decide to resist" the "injustice of the present military conscription system."

The statement noted that under present laws, anyone who "knowingly counsels, aids, or abets another" to evade or refuse the draft registration is liable to a fine of \$10,000, a jail sentence of five years, or both. But, the statement says: "We hereby publicly counsel all who in conscience cannot today serve in the armed forces to refuse such service by non-violent means. We pledge ourselves to aid and abet them in any way we can." The statement urged that signers of it work to set up draft counselling centers across the country.

Three Episcopal bishops are among the signers: The Rt. Rev. William Gordon, Jr., Bishop of Alaska, the Rt. Rev. C. Kilmer Myers, Bishop of California, and the Rt. Rev. James A. Pike, resigned Bishop of California.

Another "statement" was made in Detroit—by the agent in charge of the Detroit office of the Federal Bureau of Investigation, Paul H. Stoddard, concerning draft dodgers claiming "sanctuary" in churches. He said that his instructions were to go anywhere—including churches—to apprehend young men trying to avoid military service. His comment followed the announcement that two Detroit churches would be offered as "sanctuaries" for such fugitives [L.C., November 5th]. He said that he knew of no rule that prevented FBI agents from making an arrest in any church, providing the U. S. Attorney's office had issued a warrant.

PENNSYLVANIA

Civil Disobedience Not Diocesan Policy

An ardent opponent of the U. S. military policy in Vietnam has declared that civil disobedience is not the official policy of his diocese. The Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, has sent a pastoral letter to all clergy and key laymen in the five-county diocese, clarifying his stand on civil disobedience. The letter followed the appearance of the diocesan urban minister-to-areas-of-tension at an anti-draft rally in Philadelphia.

At the rally, several youths burned their draft cards and the Rev. David Gracie commended "the courage of youth who refuse to cooperate with the immoral draft law."

"Close consultants," said the bishop, had advised him that "in their opinion, Fr. Gracie has gone beyond the scope of" a 1964 statement on civil disobedience by the House of Bishops. "While it is clear that he, as an individual, could exercise civil disobedience, they [the advisers] see no authority in the statement of the House of Bishops, or elsewhere in the Canons of the Church, which authorizes an official of the diocese to encourage others to violate a law. Inasmuch as Fr. Gracie's contemplated remarks were known in advance to me, I assume responsibility for what seems to have been the exceeding of authority, and will be guided accordingly."

The bishop defended Fr. Gracie's work in the peace groups as "consonant with his calling by the Diocese of Pennsylvania to minister to areas of tension. . . . I personally respect his integrity and understand what he is doing." But, he added, "Let me make one thing perfectly clear: this particular posture of civil disobedience is not the official policy of the diocese. The diocese, like our National

Church, has no official stand on Vietnam. Our membership reflects too many differing points of view to have a clear policy on this issue."

(Bishop DeWitt was one of 24 members of the House of Bishops who called the position paper on the Vietnam war, worked out by both that House and the House of Deputies at the 1967 General Convention, lacking in "moral leadership.")

Bishop DeWitt held that he had been misquoted in a front page report by a Philadelphia newspaper as backing civil disobedience. "I have not urged anyone to engage in civil disobedience," he said, "or young men to burn their draft cards."

NEW MEXICO and SW TEXAS

Criticism of Boyd's "Vernacular"

Most of the furor over the Rev. Malcolm Boyd's recent speech before the Roman Catholic Newman Center Forum at the University of New Mexico involved what one Albuquerque newspaper described as his "vernacular that sometimes approached 'gutter talk.'"

The Episcopal priest told his audience that students today "aren't worried about sex on the campus. They're more worried about their parents' sexual life." He also suggested marijuana should be legalized, adding that today's student generation "as a whole, has more morality than its parents." During a question and answer period, he told one student to "get out of the ghetto of the campus and make some contact with the community outside the walls. . . . Better worry about questions of race and war than whether the altar needs candles on it."

The Rev. Robert A. Goedert, director and pastor of the Center, said he had received an "avalanche" of protests, most of them from students. "I was very disappointed at the content of his message. As for his style, I was very disgusted. I thought he was very negative. . . . He did a lot of talking about love of neighbor and the rights of others . . . but he did exactly opposite when he treated questioners glibly and rudely. As a realist, I like to see love being practised."

The Episcopal campus rector, the Rev. William E. Crews, said the issues raised by the speaker are the major issues of the day such as hypocrisy of society and the revolutionary changes that are taking place in established institutions. He also said that the reporter for the local paper missed what Fr. Boyd was trying to say because the reporter "got hung up on his words," notably when Boyd referred to the "goddamn YMCA." Chaplain Crews added that the use of the word "goddamn" is not taking the Lord's name in vain—taking the Lord's name in vain results when one is sworn to tell the truth in God's name, and then commits perjury.

The Rev. Albert W. Tarbell, rector of St. Aiden's Church in Albuquerque, countered that this was a new interpretation of blasphemy to him. "I only hope people do not think that Fr. Boyd speaks for the Episcopal Church. He certainly is not a spokesman for the Church, and he said as much in his lecture." He summed up the speaker: "A booking agent entertainer."

NORTH DAKOTA

Bishop Visits to Explain

Speakers at dinners, visiting with communicants, and conferring with clergy are all part of the Operation Understanding now being conducted by the Bishop of North Dakota.

The Rt. Rev. George Masuda, Bishop of the District of North Dakota, accompanied by laymen, is explaining the quotas and the present operation of the Church in the district, to every mission and parish in his jurisdiction. He opened this program with a dinner meeting in Gethsemane Cathedral House, Fargo.

CANADA

Three Clergy Win Political Seats

Of six clergymen running for seats in the Ontario general election—two Anglicans and four Protestants—two were re-elected and one was elected in his first try for political office.

The Rev. A. W. Downer, an Anglican priest and former speaker of the legislature, was re-elected for the Conservatives in Dufferin-Simcoe riding where he has been firmly entrenched for years.

Also re-elected was the Rev. Fred Young, a United Churchman and a Socialist, in the Toronto riding of Yorkview. The newcomer, another United Church minister, the Rev. William Ferrier, a Socialist who defeated Progressive Conservative cabinet minister J. Wilfred Spooner, said some of his strongest backing came from French Canadian Roman Catholics living near Cochrane in northern Ontario.

SEMINARIES

Church Union Conference

More than 300 students from Greater Boston seminaries and theological schools met in late October for an ecumenical conference on Church union sponsored by the Episcopal Theological School, Cambridge, as part of its centennial program.

The principal address was given by Dr. James I. McCord, president of Princeton Theological Seminary and past president of the Consultation on Church Union (COCU), who spoke to the dual issues of the new emergence of the ecumenical

Continued on page 20

Letter from London

Few men have more right to talk about the next Lambeth Conference than the Rev. David Paton. Son of the great missionary and ecumenical statesman William Paton, he has worked in Hong Kong and China, he has been managing director and editor of the SCM Press, he is now secretary of the Church Assembly Missionary and Ecumenical Council, Anglican Communion Regional Officer for the British Isles, and a consultant for the forthcoming Lambeth Conference. His recent sermon in Westminster Abbey is worthy of extensive quotation. Canon Paton said: "Be transformed by the renewal of your mind." (*Romans 12:2*)

"The old and the new is a constant theme of the New Testament. The coming of the Kingdom in Jesus is, early in his ministry, described by him as new wine that bursts old bottles, new cloth that cannot be used to mend old garments. The gracious love of God makes new St. Matthew out of old tax-gatherer, new apostle out of old persecutor. St. Paul knew well that God makes all things new, and that newness is what we must expect from his working because he had been himself transformed. St. Paul was writing to the young Church of Rome less than 30 years after the Crucifixion. That Church itself was then even younger than the Church, say, of Uganda which is getting towards its first centenary. He had in mind above all their need to be transformed by the newness of God's grace from the old life of paganism or the Law. The world, the flesh, and the devil do not press only on young Churches newly-gathered by the preaching of the good news of Jesus in an Asian town or, for that matter, in an English housing estate. Ancient churches — and this building in which we are now gathered to receive new life from God is more than 900 years old — need to be transformed by the renewal of their mind, the mind of each individual and the corporate mind of the Church as a whole. Today, the sense that old ways will no longer serve us is very widespread. If we are more conscious here of the beauty and value of the old that we have inherited, we have often only to walk up Whitehall to Trafalgar Square to find men and women passionately demanding change; and under the change, demanding new life.

"Renewal of the Church"

"It is natural that when the leaders of the Churches meet together they should submit themselves to the newness of God. When the Fourth Assembly of the World Council of Churches takes place in July next year at Uppsala, in Sweden, its theme will be 'Behold I make all things new,' and when the bishops of the Anglican Communion meet here in Westminster for the tenth Lambeth Conference from July 25th to August 25th their theme will be 'The Renewal of the Church' — the transformation of the Church by the renewal of its mind. The Lambeth Conference itself will be in some respects a new thing. There will be far more bishops from Asia, Africa, Latin America, and the Pacific than before who are nationals of

their countries. It won't be so dominantly Anglo-Saxon in its makeup. There will be so many bishops that they can no longer fit into the Great Hall at Lambeth Palace and they will meet in Church House and Westminster School. The bishops, again, will not meet by themselves. They will have with them consultants, clergy, and lay men and women with special knowledge. And they will have the help of observers from other Churches, ranging all the way, if one may put it like that, from the Roman Catholic Church to the Salvation Army.

Faith and the Christian Language

"The Lambeth Conference will think about the renewal of the Church, the transformation of the Church by the renewing of its mind, under three heads. *First, as is surely right, comes the renewal of our faith.* God is eternal, and the Gospel does not change. But when we think about the meaning of God for ourselves, we must do so as men



and women of our time. You and I are here together not in a village or country town, but at the heart of a great city. All across the world men are leaving their ancestral villages for the cities, and cities of millions are suddenly arising in lands where a generation ago they were unknown. What does this do to men's faith? Or again, we are learning more and more about how the human mind works, about the psychology of faith. That new knowledge must be taken into account. And then there is the curious fact that there is probably more general interest in what may be called religious questions than ever before, but at the same time the Christian language in which the Church speaks about God seems to so many people to be meaningless. The bishops must think about the *language* of faith. And so one could go on. Of course, it is not possible for all the bishops to go in depth into everything. So the conference will spend much of its time in quite small groups of about 20, trying to get to the bottom of these and many other questions, to see what are the one or two or three things to which we must all attend if the Church's understanding and preaching of its faith is again to come with the power of newness to you and to me.

Christians In Society

"*The second main subject is the ministry of the Church.* We have too often thought of the Church's ministry — its mission, its service — as the affair of bishops and clergy.

The Lambeth Conference will not make that mistake. It will start with the whole Church which is overwhelmingly lay men and women; and it will start by thinking not of our mission and service inside the Church but in the world. What, for instance, is the work of Christian men and women in society, in the world where we spend most of our working hours? That is the context in which the special work of bishops and clergy and other Church workers must be considered. And when they go on to think about the work of the clergy, they will face honestly the worldwide crisis of the ministry which can be put shortly by saying that in most countries most Churches are short of clergy and many of the clergy are uncertain what their role and function is. Ought all clergy to be professionally trained, to be full-time, to be paid for their work? Ought many of them to be voluntary, men who continue in their ordinary work and live off it — tentmakers as they are sometimes called, living as St. Paul often did, supporting themselves? Ought they all to be men, or should the priesthood be opened to women? What do we believe about the ministry of bishops themselves since notoriously the fact that some Churches have bishops and others do not is a problem for Christian unity?

Future of Anglican Communion

"*This leads us naturally to the third main subject of the Lambeth Conference: the renewal of the Church in unity.* No Church lives by itself. Meeting immediately after the World Council Assembly at Uppsala, and with the helpful presence of more than 50 observers from other Churches, the bishops of the Anglican Communion will think about the Anglican Communion as, in the title of one of the key committees, 'among the families of Christendom.' What is the future of the Anglican Communion? It began as the extension of the Church of England as the English spread through the world. The first Lambeth Conference 100 years ago marked the end of that period. What had been one Church with colonial extension had become a fellowship of national Churches. Now we are in a new period. We are conscious of living in one world-wide fellowship. We are also, much more than we were, conscious of our fellow-Christians next door to us: almost all the Anglican Churches are engaged in Church union negotiations like those we have here with Methodists and Presbyterians. These conversations hope to lead to re-united national Churches, united in some kind of world fellowship. But what kind? Almost all Anglican Churches are engaged in Church union negotiations. But as a recent correspondence in *The Times* has shown, if we did not know it already, many ordinary laymen cannot see what the fuss is about. Why do we not simply ignore any rules there may be and go to communion with our fellow-Christians whenever we feel it to be right? Others of different convictions feel that Anglicans have become too preoccupied with their fellow-Christians of the Free Churches and that the great need since Vatican II is to come to terms with the Roman Catholic Church.

Continued on page 21



Today

NASHOTAH:

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Tomorrow

The story of Nashotah's past, told elsewhere in this magazine, is a tale of courage, sacrifice, and determination. The House was founded on the frontier and was literally a pioneer seminary. Yet today's frontiers are of a different sort, and a dynamic seminary must be found on the forward edge of the Church's life. Where then is Nashotah today, and how will she prepare her men for mission in tomorrow's world?

The priest of the future will face two apparently opposite demands. His intellectual preparation must be more rigorous because the educational level of the populace will continue to rise and because he will no longer be speaking to a race predisposed to accept the authority of the Bible and the Church. Simultaneously, he must become aware of the forces at work in the world into which he will be sent. Otherwise his theological learning will not be conveyed in terms that will make sense and prove convincing. The first need calls for more thorough labor in classroom and library. The second demand evokes visions of more extended work in slums and hospitals and union halls. Must these two requirements pull in opposite directions and produce schizophrenia in the seminary and seminarian alike?

Theoretically this division need not happen. Deeper awareness of the realities of life should intensify the student's drive to discover what the Bible really means by salvation. Knowing the depth of human pain and anxiety should make more compelling the search to find what Jesus really said and what His Resurrection means to men. The task of the seminary is to make this theory become a fact, to expose clearly the essential connection of theology and life. No longer can a faculty cheerfully teach theology in lecture and seminar, blithely send the student off for a summer in the inner city, mountain mission, or hospital ward, and then expect the seminarian to relate the two areas by some mysterious osmosis of his own

devising. This procedure leaves theology irrelevant, life unexamined, and students frustrated.

At Nashotah a fruitful connection of theology and life is attempted at the very beginning of the course. A few minutes' drive from the seminary are a state school for delinquent boys and a splendid institution for emotionally disturbed children. The new seminarian is helped to establish contact with his charges and to understand in depth something of the complexity and the splendor of human nature. The professional staff at the institutions assist the men in comprehension of the human problems revealed in these contacts as well as their own reactions to other persons. Next, the faculty meet with the men to examine the light which may be cast on human difficulties by the Bible, moral theology, systematic theology, etc. Every candidate for the priesthood wishes to help others, but mere good will is not enough. Pastoral concern requires understanding and critical examination, or it degenerates into sentimentality and may even be destructive. Hence one may see the wisdom of seeking the insights the psychiatrist and cottage counsellor can provide. Yet Christian tradition also has much to say about true love for our neighbors, and the desire to help them becomes a spur to deeper theological learning. Genuine love seeks to be informed by knowledge because the loved one deserves the best assistance we can give. The hope is that the relevance of a man's academic work may be seen from the beginning of the seminary years, and not be simply a claim uttered by the professor. For too long the seminaries have expected their men to take on faith the importance of their courses; but human beings are unlikely to work three years

on mere hope that the future will prove their efforts were well directed.

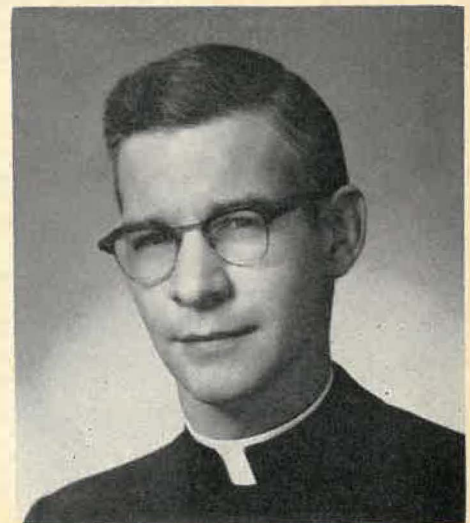
By the second year of seminary the student is absorbed in his theological studies. Then there arises the danger of excessive theorizing and of over-confident answers to questions of great complexity. In Jesus, eternal wisdom entered into human life, and the student of Christian theology cannot evade the perplexities his Lord undertook to share. Therefore another program brings to the campus men and women who are involved in the great movements of modern existence.

Leaders are sought from such fields as city planning, the judiciary, industrial management, labor unions, communications, government, and finance. Great forces are at work shaping contemporary society. The future priest must know something about these forces—how they operate, what pressures they impose on those who direct them, the ethical problems they pose, and the sort of decisions they demand. By lectures and discussion sessions the seminarian is helped to see the kind of world to which he must minister, and he is aided in this task by men who know the perplexities of modern life

Continued on page 14

By The Very Rev. Donald J. Parsons, Th.D.

The Dean of Nashotah House





Field work takes many forms



The Archbishop of Car



The Chapel of St. Mary the Virgin



Married student housing

Each day begins at the altar



The new refectory w



The Living Church



A familiar winter scene



A self-help institution



Donaldson Hall comprises the library



ery visited this fall

ompleted in 1965

Field experience: with groups or individually



November 12, 1967





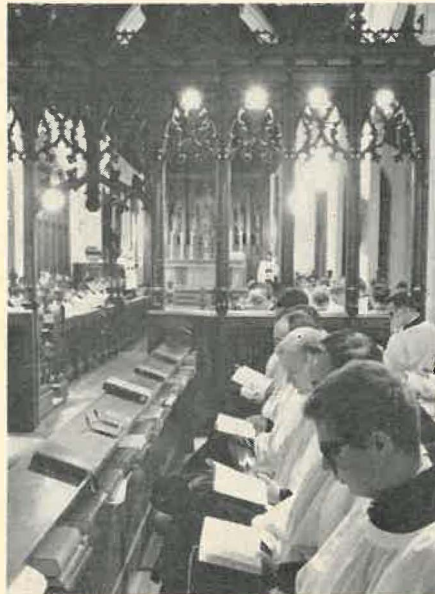
NASHOTAH

Continued from page 11

because they are so much in the midst of them. This down-to-earth element inhibits mere theorizing and prevents escape from the ambiguities of real-life situations. Something important about the nature of the Church is also conveyed by the fact that laymen make the presentations and lead the discussions. The planning of the series was done in great part by a group of laymen who were asked what they observed to be missing in the training of clergy today and what they thought could be done about the lack. Their initial reaction was a stunned silence, broken when one of them said, "We are so quiet because we are astounded that a seminary should at last ask what we laymen think." Many self-evaluations by seminaries have sampled alumni opinions of the school, but very few have ever asked what laymen thought of the seminary's alumni. Once again, the purpose of this program is not to provide an escape from study but to inspire more profound analysis by exposing the complexity of the problems with which a pastor's people are confronted.

The senior student lives daily with the awareness that he will soon be confronted by the problems of active service. He has behind him at least one summer's experience in a special field program in clinical training, inner-city work, or parish training. A senior seminar is a last attempt to prepare him for the task of the years ahead, that of relating theology and life in a fruitful fashion. This interdisciplinary seminar involves all the seniors and the entire faculty in discussion of various aspects of the meeting of Christianity and contemporary culture. The student is challenged to finish the transition from study which is guided by others to the more difficult task of directing his own learning. For the rest of his days he will be required to keep on growing, to permit the events of life to question

his theology and to have the Faith cast light upon his own problems and those of his people. The effective priest can neither



retreat into his study nor bury his head in pastoral activity which is shielded from theological scrutiny. Revelation and his-

tory go together because the same God is active in both. Today's graduate will still be an active priest in 2007, and no seminary can provide ready-made answers to the questions men will be asking then.

The seminarian who undergoes this kind of program discovers that he faces more than academic demands. He finds that people (in the state school, hospital, or parish) do not always react as the religious education lecture said they would. A theological insight which has impressed the student is meaningless to many persons outside the seminary, and disagreements are not ended by his proclaiming "The Church teaches. . . ." Worst of all, he finds that some people do not like him and "could not care less" about his academic record at Prestige University. From such unhappy experiences he can come to know why the seminary day begins and ends in the chapel. As he learns more about the pains and troubles in the lives of others, he participates in the daily Eucharist in a new and deeper fashion. As he experiences the personal anxieties of one who seeks to minister, he begins to understand redemption and divine mercy as existential realities and not just traditional phrases. When theology and life are seen to interpenetrate, worship is deepened and prayer becomes more real. He has made another giant step in becoming ready for the priestly task ahead.

Today's seminary must attempt to prepare her men for this kind of alert and ever-learning service in a future only dimly perceived. The price is an even heavier demand on both students and faculty in terms of time and dedication and openness. Education of this sort will also be more expensive financially since it requires more faculty and more attention to the individual seminarian. Yet the task of the Church in tomorrow's world will demand the best-prepared men in all her history. To serve on the frontier is costly in many ways. Yet Nashotah's history and the Church's need demand that the House be found on the forward edge.



EDITORIALS

To Nashotah: Prosit!

This writer, a friend and admirer but not an alumnus of Nashotah House, happily raises a toast to the House as it completes 125 years of its very special mission.

The story of Nashotah past and present is told by Bishop Hallock and other contributors to this special issue. One special editorial observation seems in order. Nashotah House has always taught its men "how to say their prayers," as Dean Nutter used to say, and has always maintained high standards of theological learning and scholarship. But to this has been added in recent years a growing and increasingly dominant sense of vocation to serve the whole Church and not just a wing or segment of it, by producing priests who can and will gladly serve wherever they are placed. From its birth, Nashotah has had to be uncompromising in its witness to catholic faith, order, discipline, and worship. Clearly that has been its calling and its unique reason for being. But any seminary "so conceived and so

dedicated" tends to develop a special territory of its own, and a fortress psychology and strategy, especially if many Church leaders who do not share its principles regard its graduates with distrust. Through much of its history Nashotah's graduates have been "marked men."

It has been up to Nashotah itself, however unjust this necessity, to convince the Church at large that it needs some things that Nashotah insists upon and emphasizes. What has impressed this observer over the past score of years is the splendid growth and practical implementation of Nashotah's awareness of mission and responsibility to the whole Church. Consequently, its modern graduates are men both glad to go and ready to go anywhere in the Church. There may still be some spots where Nashotah men are not welcomed. We would suggest that the bishops holding jurisdiction in such spots up-date their knowledge of Nashotah House.

Nashotah is not the only seminary in the Church with a special mission and calling. But it does have one which it has faithfully and fruitfully served for 125 years. We join with all who cherish the Faith in thanking God for all that He has done, is doing, and will continue to do, for all His people, through Nashotah House; and we hope we shall never see the day when the Church's seminaries will be so standardized, regimented, and controlled from headquarters that there will no longer be a place for a seminary like Nashotah with something special to say, to do, and to give to the rest of us.

The proposed new liturgy of Holy Communion may now be used, on a trial basis and if approved by the bishop of the diocese, but it doesn't have to be used, and it is not yet the official liturgy of the Church—if, indeed, it will ever be. These two facts of the case are important for all to note well and to keep in mind. The purpose of the trial use authorized by the last General Convention is to give Episcopalians some basis for deciding at their next General Convention what they want to do with the new features of the eucharistic rite which are embodied in this proposed liturgy.

In a letter to the people of his diocese, Bishop John S. Higgins of Rhode Island has expressed a view, combining caution with openness of mind, which might well be taken as a model by the Church as a whole. He wrote, among other things:

"Since this Service will be in many ways a great surprise and change for many of our people I would hope that in general we should delay the use of this Service until the Lenten season when a special program of instruction and demonstration has been set up by the Department of Christian Education. It should be understood that although the new Liturgy can be used, it doesn't have to be used and the expectation is that the services on Sunday will continue as they are from now until Lent. Certainly it would not be wise to use such a Service without preparing a congregation quite thoroughly for it. I must say that on the whole, I welcome most of the changes but shall find it difficult to live with a few of the omissions. Since it is our young people who will have to live with this Service for a longer time

The Trial Use: Just That

than some of us older people, I hope it will be possible for experimental groups of young people to study the Service and to take part in it throughout the diocese."

Bishop Higgins emphasizes the need for careful instructive preparation of congregations in advance of using the proposed liturgy, and also concentrating upon young people in the educational effort. This is the right course. Only one thing in the bishop's statement troubles us,—his apparent assumption that this proposed liturgy, in its present form, will eventually become the official liturgy of the Church. This assumption ought not to be made; it ought to be deliberately eschewed, in fact, if the trial period is to be really that. If it's all settled that this proposed liturgy is to be the Order of Holy Communion in the next edition of the Book of Common Prayer we might as well simply adopt it now. Like Bishop Higgins, we find much in the proposed liturgy that we like; but it is an experimental rite, and if there is any value in trial usage and experimentation we should all understand that it is not too late to make critical suggestions in the hope that they will be heard and carefully weighed at the right time and in the right way. This is what the Liturgical Commission asks of the Church at this stage.

At each Nashotah commencement Eucharist "since the memory of man runneth not to the contrary" the first thing that happens after the processional hymn is the reading of a bidding prayer. Like a martyrology it names Nashotah's founders, instructors, and benefactors: "Such as were Jackson Kemper, Edmund Armitage, . . . , bishops; James Lloyd Breck, William Adams, John Henry Hobart, . . . , priests; James Ruth-erford Stewart, Matilda Arnold, Jessica Pond . . . together with many others." Nashotah remembers and is grateful for its past and not unmindful of what brought about its beginnings. The Rev. Jackson Kemper of Connecticut was con-secrated the American Church's first missionary bishop at the close of the General Convention in 1835. The bishops

NASHOTAH

see, at first only Indiana and Missouri, he found in one a priest with no church and in the other a church with no priest. Every place he went small groups of people were to be found ready to form new congregations and all begging him to send them a priest. But few were to be had and too often those who came were not suited to the rough and rugged life of the frontier. The conclusion was soon painfully

Eight middlers were dedicated and enthusiastic, but before their graduation a year later, five were forced to withdraw at the insistence of their bishops. Only three arrived to help make Bishop Kemper's hopes come true: James Lloyd Breck, John Henry Hobart, and William Adams. They proved to be enough. In the summer of 1841 they came to Wisconsin, young deacons just out of seminary, and settled in Prairieville, now Waukesha, Wis., with the one student Bishop Kemper had sent them. On foot or horseback, with wagon or sled, they journeyed forth over a wide area to minister to the many congregations they quickly founded. In February 1842 the bishop paid them a long visit and many decisions were made: Hobart would go east to raise money for land and buildings; Breck and Adams would take care of the missions and the teaching, while the Rev. Lemuel Hull, rector of St. Paul's, Milwaukee, would act as the bishop's agent in seeking out a good site for a permanent establishment. Hobart's efforts succeeded for the most part only in getting him engaged, but Hull and Breck located and bought the 464 acres on Upper Nashotah Lake which have comprised the seminary property these many years. By the end of August 1842 the Nashotah community was resident on the grounds, living in an old claim shack. Three months later the first residence, the "Blue House," so named because that was the color of paint donated, was completed and occupied. With the construction of the Red Chapel the following summer "The Mission" at Nashotah was underway.

Heritage

and deputies to that remarkable convention went home assured that great things had been accomplished for Mother Church . . . and that the west was practically won. But for Bishop Kemper the next 35 years would be spent in seeking to make the promise come true, and it would be slow and agonizing, heart-breaking to one of lesser stature.

When the bishop first visited his new

apparent: the west must raise and train its own. So Bishop Kemper visited the General Seminary in May 1840 to plead for the needs of the west, and he found the soil already well prepared by the lectures of Dr. William R. Whittingham, professor of Church history, soon to be Bishop of Maryland. There were students eager to venture forth "with neither scrip nor purse" to do battle for the Kingdom.

By The Rt. Rev. Donald H. V. Hallock, D.D.

**The Bishop of Milwaukee and
President of the Board of Trustees of
Nashotah House**



The Red Chapel (l.) and the Blue House

The little group of students at General who had been so greatly impressed by Dr. Whittingham's accounts of the absolute selflessness of the early missionary heroes were motivated as well by the Oxford "Tracts for the Times." Their idealism had led them to draw up some principles: 1) so long as they were connected with the institution [Nashotah still in the future] they would remain unmarried, 2) they would yield full obedience to the rules and regulations of the body, and 3) there would be community of goods as well as community of purpose. Hobart returned from his money-raising safari only moderately successful and soon left again to claim his bride. Adams also departed, not finding the "monastic" life congenial, though he was soon back when he was assured he might have no other responsibilities than to teach. As

Continued on page 19

HOUSE'S

I entered Nashotah House on January 10, 1909. That was not quite 60 years ago, but I knew all the men back to the class of 1906, and several others earlier than that. In fact, if properly encouraged, I could easily reminisce for most of the whole second half of Nashotah's first century and a quarter.

The day I arrived was in the midst of a Wisconsin winter, with snow two feet or more deep on the road from the Nashotah railway station to the "Mission," as it was still called in those days. I wandered about seeking counsel as to the best way there: it was a mile south, then a mile west on Mission Road. With a suitcase full of books and a few clothes in one hand, and a bundle of blankets, in the midst of which was wrapped my violin, in the other, the prospect of a walk of two miles through the deep snow was a problem even for a Minnesota boy. Fortunately, I went to the post office to inquire if any transport was available. The postmistress, Mrs. Brinker, was a kind and resourceful woman, and she called out to a missionary who had just engaged the one and only horse and cutter to take him out to the seminary. This missionary was Fr. Charles Edgar Rice of the class of 1902, home on a brief holiday from his post in Alaska. He welcomed me aboard, and off we set. Let me add that I also met Mrs. Brinker's son Howard, a boy of fifteen—I was two years older—who helped his mother in the post office, and was destined (no one knew it, unless perchance she did) to be a bishop: the well-known and universally beloved fifth Bishop of Nebraska.

I will never forget the welcome I received at Nashotah House, from faculty and students alike. The first semester was approaching its end, and also the mid-year examinations which I was supposed to take. Hubert Walters and John Wilkins lent me their notes on the Old Testament course, Edmond Nutter helped me with beginning Hebrew, Randall Baker with New Testament notes, William Edward Spencer and Milton Terry with Church history. Those were the days when students took copious notes and wrote—or typed—them out in full. I still have my copy of the Old Testament notes; the New Testament ones, alas, were made on such poor paper that the book disappeared years ago. Somehow I managed to pass the exams—I had been taking courses at Lawrence University in Appleton which helped to prepare me for the seminary examinations: Prof. Naylor's illuminating

courses in biblical history; Trever's year in Greek (Homer); Havighurst's two semesters in European history; Farley's introduction to philosophy; and even faint echoes of Hebrew from Rabbi Gerechter's course for intending ministerial students.

Let no one imagine that education in a frontier seminary those days was second rate! The professor of Hebrew and Old

as stiff as if he had been there all the time! We simply memorized Fagnani's *Primer of Hebrew*, and prepared to go on with Genesis and Exodus in the second semester. The great books of the day on early Hebrew history, including the whole Near East, Egypt, Assyria, and Babylonia, were assigned reading; Clay's *Amurru, Home of the Northern Semites*, was one; Robertson Smith's *Religion of the Semites* was another, and so was Spurrell's *Notes on the Text of Genesis*. Fosbroke himself was a first-rate scholar and he set a high and exacting standard. The next year, when he left for Cambridge, Dr. Royden Keith Yerkes arrived to take his place—another first-rate scholar fresh from the University of Pennsylvania. He made the poetry of the prophets, either in English or Hebrew,

Et Legacy

Testament was Hughell Fosbroke of the class of 1900, later professor of Old Testament at ETS in Cambridge and then for many years dean of the General Theological Seminary in New York. He had been absent for a term at Cambridge when I arrived, and all the work of the junior class in Hebrew and Old Testament had been by assignment and the use of proxy notes. But the examination was

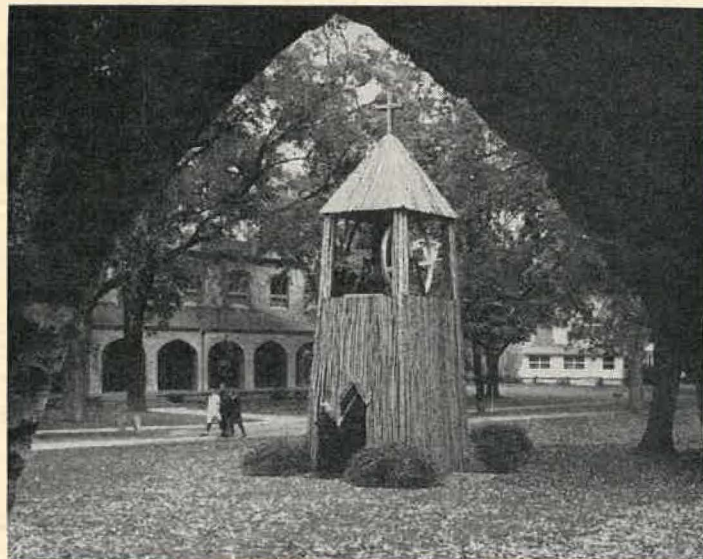
ring out in our ears, and he correlated their words with contemporary history from Amos onward.

Comparable with Fosbroke was Burton Scott Easton, the professor of New Testament, another Pennsylvania man who had majored in science and had taught mathematics and astronomy at Penn while he took the full three-year

Continued on following page

By The Rev. Frederick C. Grant, Th.D.

**Professor Emeritus of Biblical Theology
Union Theological Seminary**



The seminary library and bell tower

LEGACY

Continued from preceding page

course in theology at the Philadelphia Divinity School before launching upon the even profounder depths of exegesis and Greek philosophy. He had been one of the famous "Greek Quaternion" at Pennsylvania, four close friends who took highest honors in classics: Fleming James, Harold Tryon, Royden Yerkes, and Burton Easton. Thus he came to Nashotah well equipped.

In those days everyone studied the New Testament in Greek, and if one aimed at a degree he took Hebrew as well. If he cared only for a diploma, he still had to take Greek and the "Hebrew Substitute Course," usually Ecclesiastical Latin. I know, for I carbon-copied the chapters from St. Thomas's *Summa* week by week for a group of fifteen. In our class (1911) only two took Hebrew, Nutter and Grant, both destined to be seminary deans (wouldn't you know it?) and likely to inflict the same regimentation upon coming generations. But we had the Church Canons on our side. For a century and more the Episcopal Church assumed that Hebrew was indispensable to the well-prepared clergyman. Earlier still, I believe, Harvard College required candidates for the ministry to *speak* Hebrew. And everyone knows the story of the pious early 19th-century lady who insisted on studying Hebrew at 80 so that she could "speak the language when she got to heaven." It was *de rigueur* in those days! When Tennyson heard that Jowett, the famous translator of Plato and a Presbyterian minister, did not know Hebrew, he remarked, "Fancy the priests of a religion unable to read their own sacred books!" Our motive, I think, had no reference to the distant future, beyond the hope for a B.D. Nutter was English,

with an educated Englishman's foundation of learning. His father had been master of a school in Bradford, I believe, and "Ned" learned Greek and Latin in boyhood. Hebrew came easy for him. For me it came much harder. But I still urge students to study the language, simple and beautiful and the most direct route to the real meaning and tone and insights of the Old Testament.

Like Fosbroke, whom he was to follow to GTS, Easton was fully abreast of the leaders in his field. Week by week, month after month, these two received the latest books on Old and New Testament from Germany, France, England, and Scotland, as well as from New York, Boston, and Chicago. Easton made for his own use elaborate *précis* of the great "Meyer" commentary on the New Testament, and volume after volume of Zahn, and others. He was forever lending his books to interested students—and others in the hope of interesting them: books like Johannes Weiss's work on Mark, *Das älteste Evangelium*, and his enormously influential book on the Gospel of the Kingdom, *Die Predigt Jesu vom Reiche Gottes*; Alfred Loisy's *Les Evangiles Synoptiques*; even Garvie's work on the theology of Ritschl. And many others. These men were teachers who inspired their students, some of whom, in their enthusiasm, bought whole sets of the Hastings *Dictionary of the Bible* and its five supplementary volumes. They were the envy of their fellows.

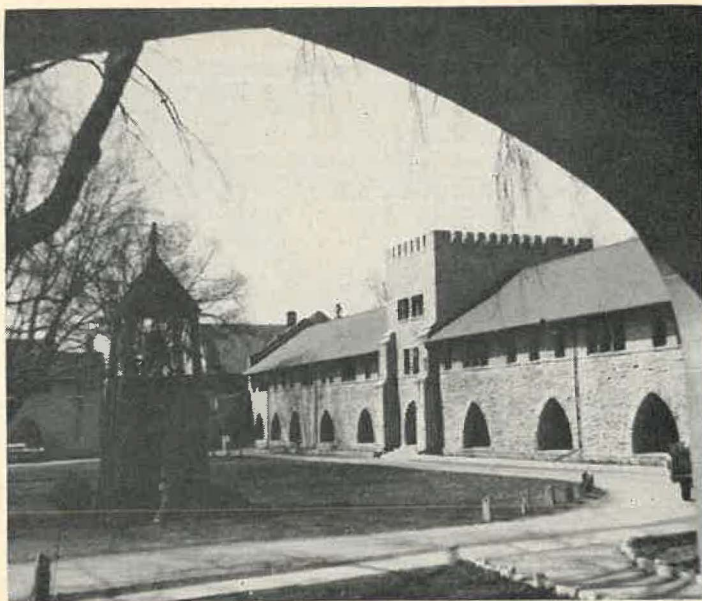
Another great teacher was Canon Howard Baldwin St. George who taught Church history and liturgics. We not only mastered Maude's little manual, *The History of the Book of Common Prayer*, and Proctor and Frere's great work, but also studied Duchèsne's great *Christian Worship* and the various Latin liturgies. In Church history, for example, we were assigned the first two volumes of Gaird-

ner's *Lollardy and the Reformation* (all published to date). Fr. James Haslam taught apologetics—which was not "philosophy of religion" in those days but might very well have been: Flint's *Theism* and his *Anti-Theistic Theories* provided a foundation for a lifetime of rigorous theological thinking. Church music was taught by Canon Charles Winfred Douglas, the great authority and promoter of plainsong, and in due time the most influential reviser of the *Hymnal 1940*. He too was a choice spirit, a warm and encouraging friend of his students. Every Sunday we sang one of the plain chant Masses or a modern "classical"—chiefly French—though Douglas discouraged the latter. We even had a small orchestra accompanying the organ and the choir!

The older bishops, as "visitors," contributed much learning, vital thinking, and Christian devotion to their classes. Bishop William Walter Webb of Milwaukee taught moral theology; we used his book as a text—full of excellent difficult cases. Bishop Reginald Heber Weller of Fond du Lac was an enthusiast—and a good example—of preaching at the highest level. He urged us to study Cicero, especially his diction and the balanced construction of his sentences and his whole speeches. He strongly urged the tall students (there were three of them) to stand erect: a bent-over parson may inspire personal confidence and friendliness in calling on the sick, but he probably will not command much of a hearing in the pulpit. In fact, he probably will not be widely heard!

Bishop Charles Chapman Grafton was another, a saint of the old school, one of the three original members of SSJE, a friend of Father Benson, the founder of the order, and one of the leaders in establishing the American congregation in Boston. He was one of the last of the original Victorian Oxford Movement men, men like Bishop Gore and Father Frere—I don't mean in age, but in the derivation of their influence and inspiration. I think he was a very good example of the movement. He was Bishop of Fond du Lac from 1889 to 1912. He was my bishop as I hailed from Appleton; and I had the privilege of using his library, housed at the convent in Fond du Lac, whenever I visited him. It was there I discovered Edwin Hatch's *Influence of Greek Ideas and Usages on the Christian Church*, the latest edition of which I edited in 1957. His own *Catholic Atlas* (1908) was a widely used summary of Christian doctrine in the days I am describing.

And there were many more such teachers, visitors, and instructors to whom we owed an irreparable debt. Time fails me even to name the rest, good men and true, real scholars, teachers, self-sacrificing and devoted priests whose aim in life was to give their best to the preparation of younger brethren for their high calling.



A view from the library:
The seminary cloister and bell tower

HERITAGE

Continued from page 16

far as Breck was concerned Nashotah was to be primarily a religious house, but Bishop Kemper saw it more in the light of a theological seminary and center of mission for the west. These two emphases were in conflict as long as Breck remained, but remarkably neither ideal has been entirely lost to the life of the Nashotah community even to the present day.

The bishop described a typical day at Nashotah in a letter to a friend in 1844: "We meet 4 and sometimes 5 times in a day for worship. . . . The first bell rings at 5—at 6 we go to the chapel—then breakfast—then the students recite and study for 2 hours—at 9 chapel—from 10 to 12 the students work, and from 2 to 4. At 6 and 9 we are again at chapel. Dinner at 12½—supper 6½. The Eucharist is administered every Thursday at 9." It was shortly after this visit, in December 1844, that the brethren petitioned their superior for the "daily celebration of the Blessed Sacrament," and with the bishop's approval it was begun. The day now began at 4 A.M. with the lesser litany and penitential psalms.

Breck's faith in his Lord was wonderful to behold. In the darkest hours he never swerved from his firm belief that the morrow would be provided for, and from the very first Nashotah was fed by the daily bread offerings of people far and wide, of all sorts and conditions of churchmanship and pecuniary status. At every opportunity Breck was writing letters and, as one of his students described it, "these white-winged messengers 'flew as doves to their windows,' and returned laden with the dew of God's blessing, for all of them were sped on the wings of prayer." As late as 1900 there were still a few of these old benefactors of Breck's day sending contributions year by year. One of them especially is worthy of note. Every Christmas there arrived a gift of ten dollars with a note marked simply "In Quietness and in Confidence." For 55 years this mysterious "In Quietness and in Confidence" benefactor was famous at Nashotah and no one was ever to penetrate the anonymous personality behind the gift. Finally, at Christmastide 1898, the gift came as of old but with a note from the nephew of the giver, revealing her name and bearing the tidings that she had just died and left to Nashotah a small but loving bequest.

Through all the storm and stress of the years of action and reaction centering around the "Tracts for the Times" and "High Church," Breck ministered to the needs of the infant seminary and the many missions in a wide area founded under her aegis. Most of them are now flourishing parishes in the Diocese of Milwaukee. The first graduate of the seminary course, Gustav Unonius, was an

educated member of the Swedish community which had settled at Pine Lake, Wis. Ordained deacon and priest by Bishop Kemper, he served in Wisconsin and later founded St. Ansgarius (now St. Francis) Church in Chicago. There was also Hugh Miller Thompson, chaplain to the newly founded Kemper Hall for girls and later first Bishop of Mississippi.

Breck left Nashotah in 1850, perhaps to be judged a failure if measured only by his immediate accomplishments, but strong foundations had indeed been laid as is evident even now. A classmate at General Seminary, Azel Dow Cole, was called to take over and nurture the tender vine. He was different and more conservative and for the next 35 years the institution slowly prospered. There wasn't much that was dramatic. Although at times its life was almost strangulated, ultimately the seminary came through and fulfilled its task of training clergy not only for the west, but for the east, the south, and the north, as well. The Rev. Walter R. Gardner came to Nashotah as dean and president in 1890. Both Fond du Lac and Milwaukee, the dioceses most closely associated with the House, had elected Anglo-Catholic bishops in Grafton and Nicholson, and their influence in the choice for dean was bound to bring changes in a more definitely Anglo-Catholic direction. The daily Eucharist (such a remarkable innovation in the brief period December 1844 to June 1845) became the norm it has continued ever since. Vestments, lights, on occasion incense—these were accepted as the proper accompaniments of eucharistic worship although their essentiality to valid celebration has been seen to be less and less important in years since. The free standing altar, the community concelebration, and total involvement, have become so much more important at this juncture in history.

It is difficult to depict Nashotah's story in this twentieth century. All the various movements in the Church have had their lesser ripples within the House. Controversy always brings to the fore those least able to bear its frustrating demands. The so-called "open pulpit" cause of the 1908 General Convention was the vehicle of bringing about much debate but only minor hurt to the Church at large though it spilled over at Nashotah. The real action of General Convention was a "closed pulpit" canon, but that didn't seem to register.

Like old Seabury Divinity School, Faribault, Minn., now part of Seabury-Western, Nashotah seemed to prosper as long as it could provide some kind of college preparatory program. Through the years this was provided locally through Breck's semi-monastic school, then through Racine College under Dr. DeKoven. Nashotah furnished the funds to keep Racine going long after it must otherwise have given up. Finally there



was the preparatory department again at Nashotah, with theological faculty doing their poor best to fill the spectrum of collegiate subjects. The Nashotah trustees, almost throughout their history, struggled with decisions about the preparation of students for work at the seminary level and finally, in the spring of 1933, the decision was made to abandon the college department once and for all. Enrollment dropped immediately and drastically so that only three graduates constituted the class of 1936. An arrangement with Carroll College, a Presbyterian school in Waukesha, Wis., saved the day. Beginning in the fall of '35 men could live at Nashotah and commute by seminary bus to Carroll for three years of undergraduate work and then, having completed the three more years of seminary, they could be graduated from both institutions, grades being adequate, with B.A. and B.D. degrees. The cycle of enrollment was quickly reversed and many are the priests in the Church today who took advantage of this program. (One cannot avoid being aware, too, of the many clergy wives from the Wisconsin vicinity who just happened to be attending Carroll College through these same years. Their contribution to the growth of Episcopal statistics is by no means inconsiderable.)

The past fifteen years might be considered Nashotah's "coming of age," although it is always hazardous to make such statements about history so recent. And yet, in terms of things that really count, it would seem to be true. Nashotah has never had, as it has in the past few years, such a high level of student enrollment even though almost all other seminaries have been experiencing a decline. The largest class in its history was accepted for this September. No one, to my knowledge, has asked why. There are the practicalities: the availability of new housing for married students certainly has something to do with it, as also the employment opportunities for student wives, but surely the very excellent calibre of present faculty must be a great influence indeed. More than anything else, through hard times and good, there has been the persistent ideal of Nashotah as "The Mission": a mission house within itself and a mission to the community as far and wide as the world itself. That is Nashotah today, even as it was in 1842.

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NEWS

Continued from page 9

movement from its western protestant
beginnings into the world-wide arena, and
of the critical challenges presently con-
fronting all the Churches as they attempt
to face up to the consequences of ecu-
menism in mid-20th-century.

Panelists for the program included the
Rev. Harvey G. Cox, Jr., Harvard Divini-
ty School; the Rev. Gregory Baum, St.
Michael's College, University of Toronto;
and the Rev. Charles Spivey, Jr., dean of
Payne Theological Seminary.

RELIGIOUS ORDERS

Franciscans Merge

The Order of St. Francis, with head-
quarters at Little Portion, Mt. Sinai,
N. Y., announced its union with the So-
ciety of St. Francis of the Church of
England, in October. The community will
be called the Society of St. Francis.

The American order was founded in
1919 by the Rev. Joseph C. Crookston
in Merrill, Wis., and moved to Mt. Sinai
in 1930. The English order has its mother-
house at Hillfield, Dorchester, England,
and is a multi-racial, multi-national com-
munity of friars divided into three prov-
inces.

SOUTH AFRICA

Shame Over Injustices

South Africans should hang their heads
in shame over the injustice of apartheid,
the Archbishop of Capetown told his
diocesan synod meeting in Capetown.

The Most Rev. Robert S. Taylor said
that it is impossible to estimate the
amount of human suffering caused by
certain aspects of the racial laws of his
nation. He told the interracial gathering
that the Church plans to establish a board
of social responsibility to educate public
conscience and fulfill Christ's command-
ment to be good neighbors. When one
of the apartheid laws, the Group Areas
Act, was passed, Archbishop Taylor said
that the country was promised there
would be equality within the separation
but such has not been the case. Noting
that the law must be obeyed, he declared
that "what we cannot accept are the in-
justices perpetrated under cover of this
act. . . . It is almost always the econom-
ically less-privileged non-whites who
suffer hardship and deprivation through
the act's operation."

He spoke of the increasing number of
black persons emigrating, negating the
claim that the non-white community is
in favor of the separate structures. High-
est respect was expressed for the blacks
who want to leave yet stay out of duty
to their people. He also spoke of the black
families in Capetown who are having
their homes demolished in clearance pro-

grams before promised new housing is
available. "Common justice demands that
they be provided with accommodations
at least as good as that vacated. This is
not happening."

NEW JERSEY

**Comment on
Communication**

The Rev. William V. Rauscher, rector
of Christ Church, Woodbury, N. J., has
said in an article in *The New York Times*
that the assertions by the Rt. Rev. James
A. Pike of communication with his dead
son, James, Jr., represent the kind of
phenomena which are under serious study
by some Churchmen.

Fr. Rauscher, 35, is president of the
Spiritual Frontiers Fellowship, Inc. This
organization is dedicated to encouraging
the study of psychic phenomena by so-
called "mainline denominations." He him-
self regularly conducts healing services.
He has sat through more than 40 séances
with Arthur Ford who conducted the
televised séance in Toronto in which the
resigned Bishop of California claimed
he received messages from his son. Fr.
Rauscher was interviewed by Edward B.
Fiske, of the *Times* staff.

The same issue carried an interview
with a British medium, Mrs. Ena Twigg,
who recalled putting Bishop Pike in touch
with his son last March in a séance ar-
ranged by the Rev. John Pierce-Higgins,
canon of Southwark. Canon Pierce-Hig-
gins was quoted as recalling that Mrs.
Twigg had been able to see and describe
the young man. He recounted that James
Jr. related that he had been under great
strain at college at examination time (the
son was studying in Britain) and that
"his mind just cracked and he said some-
thing about drugs." The canon continued:
"He thought that, being all on his own
(in New York), he just couldn't face up
to things. . . . Speaking of his affection
for his father, he said he had been upset
at 'the way they have been kicking you
around'."

Fr. Rauscher said that the purpose of
the Spiritual Frontiers Fellowship, num-
bering some 2,600 members, "is not to
make communication with the dead an
ingredient of worship but to bring back
a concern for the spiritual in a scientific
age."

AROUND THE CHURCH

**The Church in social work was the
theme of the annual Arizona clergy con-
ference held at Vah-Ki Inn, Coolidge,
September 12-14. The Rt. Rev. William
H. Marmion, D.D., Bishop of Southwest-
ern Virginia and member of the Execu-
tive Council's Christian Social Relations
Department, led discussions centering on
four areas of social work involving clergy
today: Race relations, poverty, Church-
state relations, and international crises.**

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LETTER FROM LONDON

Continued from page 10

"So: what is Anglicanism? What is its future? What is the right path forward to Christian unity? And when we speak of Christian unity, is a spiritual unity enough or does, as I completely believe, a spiritual fellowship need an outward visible body? Can we do without *organic* unity? A few years ago in this pulpit the late Dr. John Heuss of New York uttered a powerful plea that the Anglican Communion should be more centrally organized and directed with, for example, a single missionary agency merging the British, American, and other efforts. There is some support for his plea, but its fatal defect is not only that it overlooks our commitment in each country to the other Churches. It is also out of date because it assumes that America and Britain can together run the Anglican Churches; and this is not true any more. Others, seeing this, fear that the Anglican Communion is simply falling apart. I do not believe that this is true either. I believe that the Anglican Communion will only disintegrate if we are too faithless, too divided, or simply too lazy, to accept renewal and transformation. Disintegration is what happens when men refuse to make honest decisions. Disintegration will only be our lot if we refuse the renewal and transformation to which God calls us.

"All Involved"

"Our bishops and their advisers will give the best and deepest they have to the renewing of our corporate mind. But they do not meet alone. They cannot meet alone. They would not wish to. They are not bishops alone, but bishops of the Church — representatives of the whole body. And the Church is not alone in some vacuum or museum showcase. The Church — divided into many Churches, but knowing itself to be one Church and having to find the way to show that it is one Church — the Church is not alone. It is in the world, part of it, committed to it. We are all involved in the Lambeth Conference. As was said in another connection, 'they without us shall not be made perfect.' Whether the Lambeth Conference, and for that matter the Uppsala Assembly, hears and accepts what the God who makes all things new says about the renewal of the Church in faith, in ministry, and in unity, depends on whether you and I and the millions like us are willing to be transformed by the renewing of our mind. The Lambeth fathers face a series of questions — about how to speak of God, about the shape of the ministry, about the search for Christian unity, to which we do not now know all the answers. We know that God *has* answers, new answers. We do not yet know them, though some individual thinkers can help us; but they are there. We know that He gives His answers to those who do His will, bit by bit as they do it.

"As we think and pray about and for the great Church meetings, then, we are thinking and praying also about and for ourselves. Bishop in conference, preacher in pulpit, man and woman in pew and at work, receive together God's promise of the new life, rich and abundant; and together we hear the Apostle's word: Be transformed by the renewing of your mind."

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PEOPLE and places

Appointments Accepted

The Rev. Walter A. Henricks, Jr., former vicar of Holy Trinity, Hertford, N. C., is vicar of St. Andrew's Mission, Caledonia, and St. John's Mission, 23 State St., Mount Morris, N. Y. 14510.

The Rev. Albert R. Marshall, retired, will assist at Holy Trinity, West Palm Beach, Fla., during the winter months.

The Rev. James W. McLeod, former associate rector of Trinity Parish, Menlo Park, Calif., is vicar of St. Timothy's Church, Box 446, Danville, Calif. 94526.

The Rev. Donald C. Means, former vicar of St. Andrew's, Lewisburg, Pa., is rector of St. Thomas', 122 Liberty St., Bath, N. Y. 14801.

The Rev. Thomas E. Murphy, former associate at Church of the Epiphany, Seattle, Wash., is vicar of St. David's, 18842 Meridian Ave. N., Seattle, Wash. 98133.

The Rev. Malcolm H. Prouty is rector of St. Anne's, Tifton, and priest in charge of St. Matthew's, Fitzgerald, Ga.

The Rev. James E. Pulliam, former vicar of St. Mary's, Bassett, Neb., is curate at Trinity Cathedral, Omaha, Neb. Address: 2905 Maplewood Blvd., Apt. 6 (68134).

The Rev. John J. Reinheimer, rector of St. John's, Clifton Springs, N. Y., is also priest in charge of St. John's Mission, Phelps, N. Y.

The Rev. Pasquale Renzulli, former priest in charge of St. Andrew's, Mastic Beach, L. I., N. Y., has been appointed priest in charge of St. Andrew's, Main St., Yaphank, and chaplain of the Suffolk County Home, Yaphank, L. I., N. Y. 11980.

The Rev. John Rivers, former assistant at Christ Church, Lexington, Ky., is priest in charge of St. David's, Box 43, Cullowhee, N. C. 28723.

The Rev. Joseph G. Rogers, former priest in charge of Grace Church, Llano, Texas, is rector of Church of the Annunciation, 301 S. Walnut St., Luling, Texas 78648.

The Rev. Stuart G. Ruth, former vicar of Ascension Church, Wakefield, R. I., is assistant chaplain and instructor at Berkeley Preparatory School, Tampa, Fla. Address: 4003 San Pedro St. (33609).

The Rev. E. A. St. John, executive assistant to the Bishop of Montana, is also canon to the ordinary and canon of Montana. Address: 203 Wheat Bldg., Helena, Mont. 59601.

The Rev. William S. Schock, former assistant at Holy Family, Midland, Mich., is vicar of St. Mark's, Bridgeport, Mich. Address: 2847 Germain Dr., Saginaw, Mich. 48601.

The Rev. Franklin G. Sherrill, former rector of Ascension Memorial Church, Ipswich, Mass., is rector of Grace Church, 50 Grace Court, Brooklyn Heights, N. Y. 11201.

The Rev. James S. Sigmann, former vicar of St. Matthew's, Eldred, and St. Joseph's, Port Allegheny, Pa., is vicar of St. Timothy's, Griffith-Highland, Ind. Address: 9200 Erie St., Apt. 2A, Highland, Ind. 46320.

The Rev. Carey E. Sloan III, former vicar of St. Matthew's, Salisbury, N. C., is rector of St. Paul's, Henderson, Ky. Address: 5 Green St. (42420).

The Rev. Sidney T. Smith, former rector of St. Peter's, Williston, N. D., is an intern at Worcester State Hospital and studying at Andover-Newton Seminary. Address: 18 Church St., West Boylston, Mass. 01583.

The Rev. Robert E. Williams, former rector of Calvary Church, Seaside, Ore., is part-time curate at St. John's, Milwaukie, Ore., and a graduate student at Portland State College. Address: 13573 S.E. Oatfield Rd., Milwaukie, Ore. 97222.

The Rev. Harold M. Wilson, former rector of St. Thomas', Somerville, Mass., is rector of Good Shepherd, Reedley, Calif. Address: 202 Cypress Ave. (93654).

The Rev. James E. P. Woodruff, former vicar of St. Anne's, Nashville, Tenn., is assistant director of the department of communication for the Diocese of Pennsylvania, 202 W. Rittenhouse Sq., Philadelphia, Pa. 19103.

The Rev. James C. Woods, former vicar of St. John's Mission, Phelps, N. Y., is vicar of St. Alban's Mission, Alfred, N. Y., and Episcopal chaplain at Alfred University, and the State University Agricultural and Technical Colleges. He will also assist at Christ Church, Nornell, N. Y. Address: 43 Sayles Ave. 14802.

This and That

Miss Dorothy A. West, former DCE, Christ Church, Charlotte, N. C., is DCE at the Church of the Nativity, 212 S.E. Eustis Ave., Huntsville, Ala. 35801.

Mr. William C. Williams is seeking all possible information about his grandfather, the Rev. Horace Wood Stowell, who died in 1931, while rector of Church of the Epiphany, Glenburn, Pa. Send material to: 1640 S. Primrose Ave., Alhambra, Calif. 91803.

New Addresses

The Rev. Eugene L. Dixon, retired, 120 Branch Ave., Rt. 1, Mount Dora, Fla. 23757.

The Rev. Alex K. Morphy, The Odd Fellows Home Assoc., Lockport, N. Y. 14094.

The Rev. R. P. Gene Norman, Apartado 246, San Pedro Sula, Honduras.

Retirement

The Rev. David T. Atwater, rector of Grace Church, Brooklyn Heights, N. Y., since 1933, retired September 1st.

The Rev. John W. Mutton, rector of St. Philip's, Putnam, Conn., since 1959, retired October 1st. Address: 281 Ridge Road, Apt. 1B, Wethersfield, Conn. 06109.

The Rev. Joseph A. Racioppi, rector of Trinity Church, Bridgeport, Conn., since 1930, will retire January 22, 1968. He will be 72 on that date.

Depositions

On April 26th, the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, acting in accordance with the provisions of Canon 62, and with the advice and consent of the clerical members of the standing committee, deposed Edgar Carl Sandiford from the ministry of this Church. Date of notice—October 10th.

Marriages

The Rev. Keith Eldon Scott, assistant at Grace Church, Providence, R. I., and Miss Mary Perrin White of Barrington, R. I., were married June 24th, in St. John's Church, Barrington. The Rev. Ernest F. Scott, father of the groom, officiated.

DEATHS

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

The Rev. Thomas Jay Williams, 80, retired priest of the Diocese of New York, died October 20th, at Ascot Priory, Ascot, Berks., England.

He was resident chaplain of the House of the Redeemer, New York City, at the time of his official retirement in 1955, but he did not leave that post until July 1967. Services and interment were at the Priory. A memorial Mass will be celebrated at the Church of St. Mary the Virgin, New York City, November 20th.

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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 C 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP 7:15, 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 5-5:15

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 7:30, 9, 11:10; MP 11, Daily MP &
HC 7:30; EP 5:30; Wed HU & HC 10; Sat C 4:30

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HOLY COMFORTER 1300 SW 1st St.
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Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

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The Very Rev. Francis Campbell Gray, dean
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Fri & HD 10; C Sat 5

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Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30, Ev 7:30; C Sat 5

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FLOSSMOOR, ILL.

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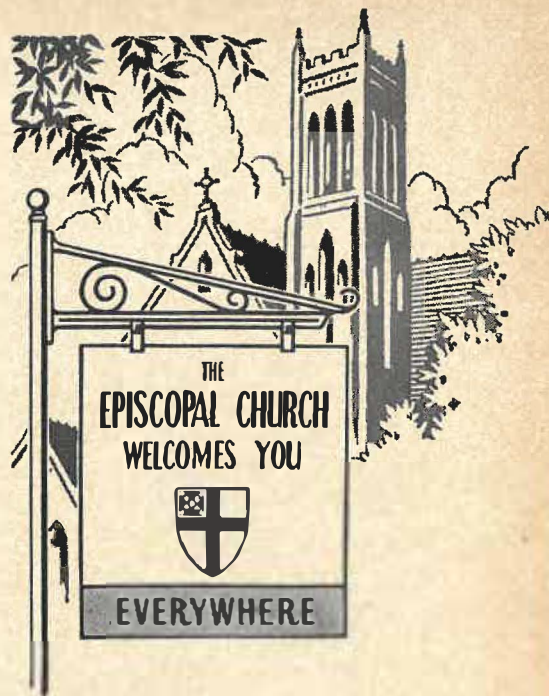
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The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c
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C daily 12:40-1, also Fri 5-6, Sat 2-3, 5-6

RESURRECTION 115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. Alan B.
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NEW YORK, N. Y. (Cont'd)

ST. THOMAS 5th Avenue & 53rd Street
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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; Weekdays HC daily 7; also
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; 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
The Rev. Carlos J. Caguia, v
Sun MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish),
Eu Mon thru Wed 8; Thurs thru Sat 9

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 4:30-5, Sat 12-
12:30

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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
The Rev. John B. Lockerby, r
Sun 7:30, 9 H Eu, 11 Mat & H Eu

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.

