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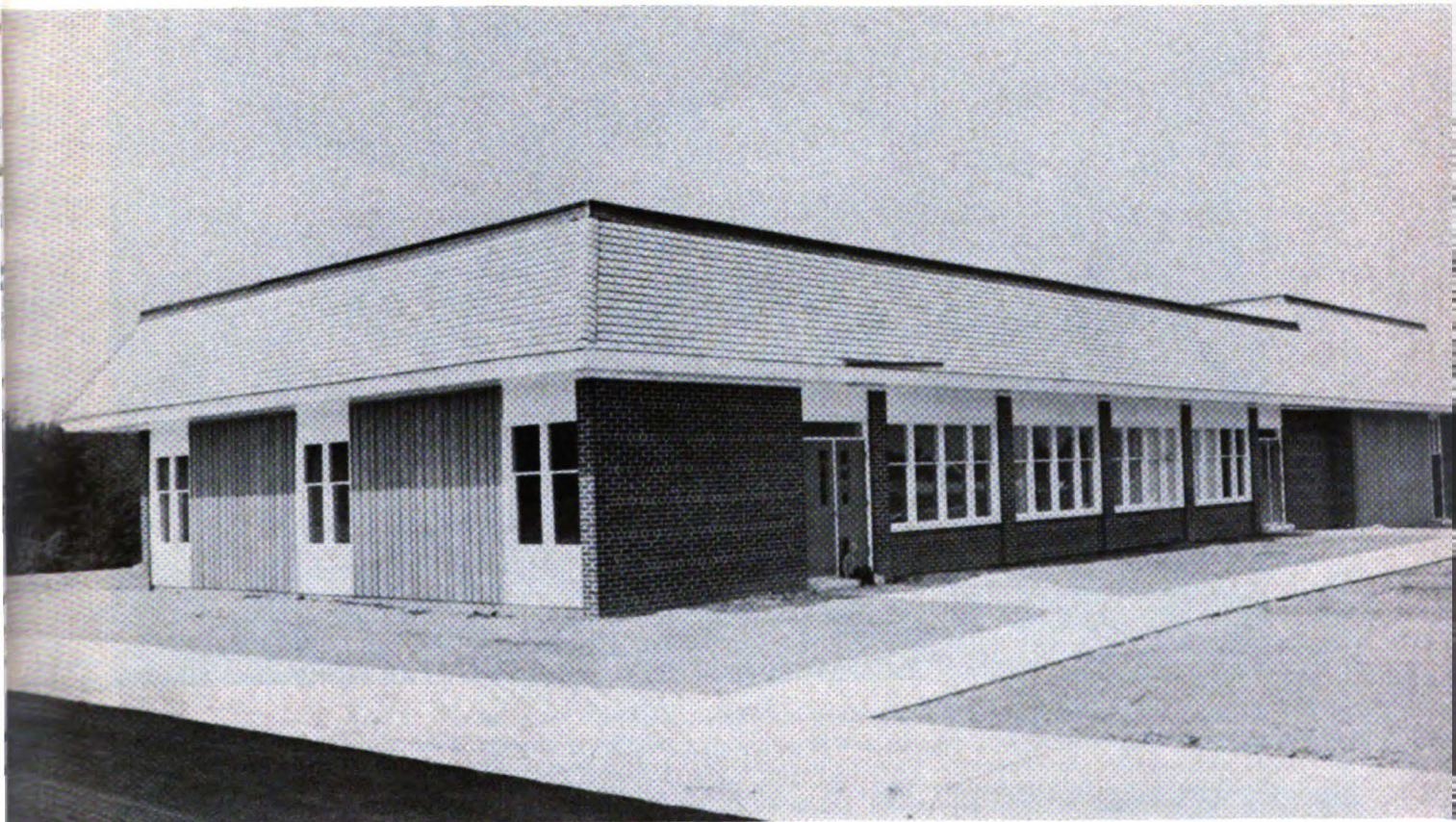
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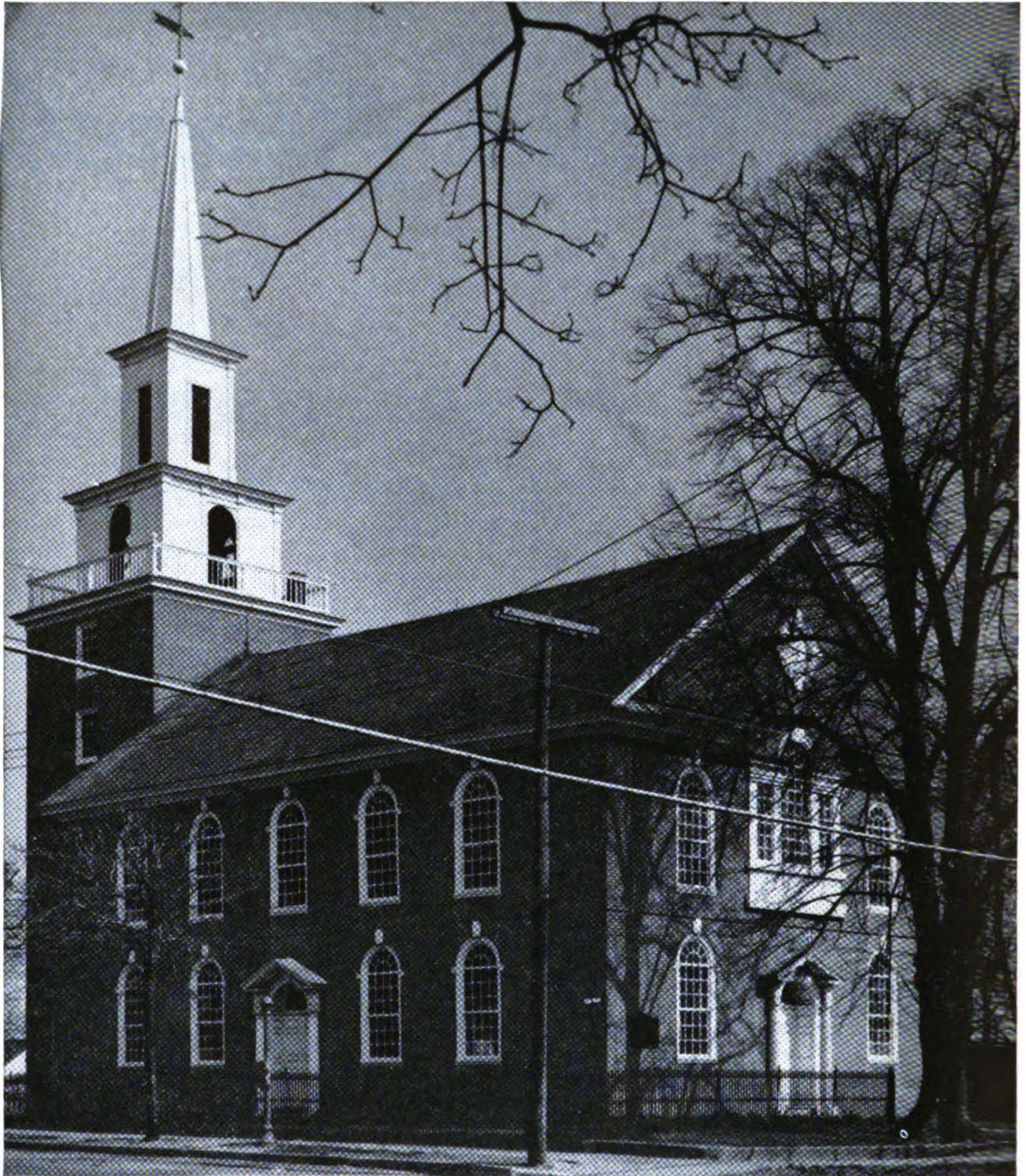
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and Welfare of the Church of God.*

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DEPARTMENTS

Books	3	Letters	12
Editorials	11	News	4
Features in the News	7	People and Places	15

FEATURES

A Distinguished Congregation	V. Stroup	8
An Advent Meditation	W. Moody	10

THINGS TO COME

December

10. Advent II
17. Advent III
20. Ember Day
21. St. Thomas, Ap.
22. Ember Day
23. Ember Day
24. Advent IV

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

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December 10, 1967

BOOKS

WE JEWS AND YOU CHRISTIANS. By Samuel Sandmel. Lippincott. Pp. x; 146. \$3.95.

A further indication of the conciliatory mood between Jews and Christians in our age can be found in this slim volume by Dr. Samuel Sandmel, professor of Bible and Hellenistic Literature at Hebrew Union College. To those impressed with the continuing realities of theological tensions between Judaism and Christianity, the tone of *We Jews and You Christians* will appear perhaps too conciliatory.

Writing in an informal conversational style characterized by addressing the reader in the second person, Rabbi Sandmel seeks to lay before his Christian reader the tragic story of Christian-Jewish relationships, but without a trace of vindictive sentiment. The book is a useful, popular discussion of our past divisions and reflects an optimistic attitude towards our future relations.

The conclusion is a proposed declaration on "The Synagogue and the Christian People" stating the views Dr. Sandmel would urge the synagogue to manifest towards Christians and implicitly the views that Christians should hold towards Jews. The irenic thrust of this very personal statement makes the book a useful bridge in bringing Christians and Jews together. That such a bridge can be constructed without ignoring the harsh realities of historic Jewish-Christian contact is a difficult feat and Dr. Sandmel does so warmly commended for his attempt.

(The Rev.) ERNEST S. FRERICHS, Ph.D.
Brown University

✦ ✦ ✦ ✦

SNCC: The New Abolitionists. By Howard Zinn. Beacon. Pp. 286 paper. \$1.75.

This 1967 reprint of a 1964 edition is of course outdated in that it describes an entirely different SNCC from the one of today. This is not to deny its usefulness as an authentic although somewhat romantic chronicle. It does give day-to-day, often eyewitness, accounts of the recent hazards of registering Negroes to vote in the south and points up this part of the larger struggle for justice for all men, a struggle which is far from over.

No doubt many of our clergy and lay people would derive some benefit from reading this very sympathetic portrayal of a dynamic young organization and from being forced to remember an easily forgotten era. Having some background it might then be possible to develop some understanding of the shift in SNCC's thinking, and the current mood of human rights activists. But *SNCC: The New Abolitionists* is merely a stepping stone.

ELIZABETH F. HOWARD
Church of St. Michael and St. George
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CPF

Changes Noted

The changes in the Church Pension Fund plan that have been authorized by General Convention will be put into effect in 1968, with at least one deferred until 1969. Some of the highlights are:

(✓) Lower retirement age—65 rather than 68, with early retirement at 60.

(✓) An increase in housing allowance from 20% to 25% of other compensation—effective January 1, 1969.

(✓) For clergy—a change in the benefit formula from 1.5% of career-average salary \times years with 40-year ceiling, to 1.1% of the average salary of the highest ten consecutive years for each year of service with no ceiling on years. Cases in which the old formula would give a higher benefit will be given the higher benefit.

(✓) For widows—a change in the benefit formula from .75% \times career-average \times years from marriage to death or retirement with 40-year ceiling, to .55% \times highest ten consecutive years average salary \times years from ordination to 65 (pre-retirement death) or to retirement (post-retirement death) with no ceiling on years. Again, cases in which the old formula would give a higher benefit will be given the higher benefit.

(✓) Increased minimums from \$2,223 to \$2,500 for clergy and from \$1,482 to \$1,600 for widows, prorated for less than 25 years credited service.

(✓) An expansion in the payment of a lump sum death benefit from the widow only to any eligible named beneficiary, if the case qualifies. After January 1, 1968, a form will be sent to clergy requesting the name of the beneficiary.

(✓) An increase in the above benefit from \$1,000 to \$2,000.

(✓) A modest increase in all children's benefits.

(✓) A provision granting deposed clergymen with 10 or more years of active ministry a deferred vested pension payable at age 65. This provision applies to deposition occurring in 1968 and thereafter.

OLYMPIA

A Plea for Housing

A Seattle Episcopalian who is administrator for the Federal Housing Administration has appealed to clergymen to assist in a program to find housing for all races in rapidly expanding Seattle. Andrew Hess, a communicant of St. Elizabeth's Church, Burien, Wash., sent a letter to Seattle clergymen citing the fact that the population of the Seattle central area faces a growth of 3,000 persons a year

and that the need for more housing is urgent. He urged a three point program:

(✓) Apartment dwellers inform landlords that they hope the next vacant unit will be offered on an open housing basis.

(✓) Home owners offer houses for sale with brokers who will advertise them for open occupancy.

(✓) Neighbors advise owners of houses for sale that they would welcome having it offered to all persons.

Mr. Hess said his office, which has been selected to conduct the trial program, would also offer counseling service to persons seeking housing—including such matters as eligibility for credit, advice on available real estate, and direct assistance in locating houses.

WASHINGTON

Seminaries Plan Faculty Exchange

Episcopal, Roman Catholic, and Methodist seminaries in the greater Washington, D. C., area will exchange faculty members for graduate theological courses, beginning next February. Schools participating will be Virginia Theological Seminary, Catholic University of America, and Wesley Theological Seminary. The arrangement was announced by officials of the three seminaries.

Faculty members taking part in the exchange will be: Roman Catholics—Dr. Charles Curran and Dr. Patrick Granfield; Methodist—Dr. Douglas Chandler; and Episcopal—Dr. C. FitzSimons Allison.

ALBANY

Lay Administration Considered

The Rt. Rev. Allen W. Brown, Bishop of Albany, has issued guidelines on the administration of the chalice by lay readers: consent must be given for a licensed lay reader to assist the priest of a cure; administration is allowed only in the parish which is so licensed; it is forbidden for any priest to allow "any person not ordained according to the Book of Common Prayer or having had Episcopal ordination" to perform any sacerdotal function in "any parish, mission, or chapel of this diocese" (Albany); and the license for such administration will expire in the event of the removal of the priest of such a parish, renewal of the

license being granted only upon formal application in the usual procedure.

Bishop Brown was one of those who opposed the administering of the chalice by lay readers when the subject was under discussion at General Convention.

NEW JERSEY

Support for America's Foreign Policy

A strong stand in support of America's foreign policy over the years, together with criticism of current trends on the domestic scene, was taken by the Diocese of New Jersey in a Statement of Thanksgiving, that has been issued to parishes and missions in the diocese.

From WW I to the present, the country's attitude is described in the statement as the "Good Samaritan stance, the sharing instinct in American people" which despite vigorous opposition has remained faithful to the democratic tradition engrained in its people. It also points up that in every conflict the nation's actions were motivated by faithfulness to the principle that government under God should be "of the people, by the people, and for the people."

The statement also recognizes how far short of the ideals of the Good Samaritan the nation has fallen in its domestic affairs. It calls to account "those stabs of conscience which serve to remind us of injustice in our own land, of value judgments made on the basis of color rather than of character, of forgetfulness as to the plight of those to whom life has been harsh, especially in our cities." It deplores much in the current climate of American life that is contrary to the standards which have sustained it over the years. "Immorality disguising itself as maturity, pornography claiming to be art, discipline replaced by softness, the ludicrous in dress and conduct claiming distinction as sophistication, justice sabotaged by sentimentality, and crime spreading as a loathsome epidemic—all of these give us a sense of shame. But again we believe in the power of God, using obedient, penitent people to cure our personal and social sins."

The entire context is a thanksgiving for the "consciousness of our failures" and thankfulness for the opportunity to pursue anew "God's plan for us and our world." The statement is the result of a resolution unanimously approved by the

Bishop of New Jersey, the Rt. Rev. Alfred L. Banyard, and the diocesan board of field services at its November meeting.

CANADA

McMaster University Teach-In

The keynote speaker at the theological teach-in held at McMaster University, Hamilton, Ontario, was the Rev. Dr. William Pollard, who predicted that the Christian Church will easily survive today's technological society which questions the existence of God.

Both a priest and a nuclear physicist, Dr. Pollard was a participant in the Manhattan Project that developed the atomic bomb. He said man must have two basic fundamentals if he is to have any religious outlook in this age of science—one, a sense of astonishment at existence and a sense of profound mystery in the world around him, and two, a sense of an intimate connection between an invisible and unseen world and a visible and seen world. "Neither of these do we have to any extent today," he said. "This is the real dilemma of religion in the modern age."

The priest-scientist deplored the fact that people don't believe in miracles any more—"a spell has been cast on us." He said too many people believe that science has ended all mystery and that ultimately everything will prove to be understandable. "Whatever capacity a child may latently possess for response to the supernatural reality in which he is immersed is educated out of him," Dr. Pollard said. He defines supernatural reality as the Kingdom of Heaven.

Commenting on the Vietnam War at the teach-in, the resigned Bishop of California, the Rt. Rev. James A. Pike, said he was not concerned by "the little sins of sex so much as by the immorality of the U. S. invasion of a tiny country we haven't managed to defeat yet and which we're not going to defeat. That's a big sin worth talking about." He also said that if there is a God like the one portrayed by fundamentalists, "He ought to be dead. . . . I don't believe in such a God." He made these comments in response to criticism of his views by the Rev. John W. Montgomery, a fundamentalist pastor.

LOS ANGELES

Non-Stipendiary Priests' Conference

What may have been the first conference of non-stipendiary clergy—worker priests—on the West Coast was held in Bloy House Theological School, Pasadena, Calif. The 15 clergy attending represented the fields of education, counseling, institutional chaplaincy, public relations, social work, patent law, land-

scaping, administration, banking, and TV engineering.

Discussion periods covered the questions of how a worker priest can fulfill his ministry and his isolation, including the matter of witnessing while on his secular job. It was suggested that a register be maintained for the worker priests who are willing to supply for weekends or for longer periods as an interim rector or priest in charge, or as vacation supply. Another suggestion dealt with the desirability of a diocesan supervisor or coordinator as a liaison with the bishop.

Some of the conference members recommended that attention be given to developing a better understanding among all parties involved in the responsibilities and contributions of the worker priests. It was agreed that the term worker priests was inadequate since career priests work, too. Non-stipendiary priesthood seemed to be a better expression of the true relationship to the diocese and the parish. The next meeting for the same group is scheduled for February 24th, at Bloy House.

MILWAUKEE

Feed the Hungry

In response to an appeal made by the Presiding Bishop, the five parishes and missions in Madison, Wis., have had a "Feed the Hungry" supper to benefit the Arab refugees displaced by the war in the Middle East.

The supper was patterned after a similar affair held during General Convention last September. Unlike the \$5 Seattle dinner, the Madison dinner was \$2.50 per person. The meal consisted of soup, half of a ham sandwich, and coffee (Seattle added a delicious chocolate brownie!). After the supper in the dining hall of

the First Congregational Church, Prof. James McCamy of the University of Wisconsin's political science department addressed the group.

This was the first time the Madison churches have cooperated on any such venture, and they were able to forward \$445 to the Presiding Bishop for his fund for refugee relief.

MICHIGAN

Parish Sponsors Housing Project

It was a great day in the history of St. Paul's Church, Saginaw, Mich., when ground was broken for the \$2,219,300 housing project to be known as St. Paul's Parkside Homes. Consisting of 24 brick veneer buildings, one of which will be a community center, the project utilizes 13 acres of land.

The rental units will range from those with one bedroom at \$102.50 to those with three bedrooms at \$140. Income limits for tenants are from \$5,800 for one person to \$10,800 for a family of seven or more. Parkside Homes will provide suitable housing for rent by persons displaced in the urban renewal plans for Saginaw, without regard to race, religion, or creed.

The rector of St. Paul's Church serves as president of the St. Paul's Episcopal Parish Housing Corporation, with the assistant as secretary. The former rector, the Rev. Richard D'Onofrio, was in Saginaw at the time the project was started under provisions of Section 221 (d) (3) of the National Housing Act, FHA, U. S. Department of Housing and Urban Development.

Taking part in the groundbreaking ceremonies were St. Paul's clergy, the Rev. William Boli and the Rev. Hudson



A gift from an anonymous donor amounting to \$109,000 in a stock transfer has been made for the J. Albert Woods Science Laboratories now under construction at the University of the South. The amount needed to fill contractual obligations has been reduced to \$600,000 for the \$2,500,000 building. The central core will consist of a 300-seat lecture hall and an open court with a botanical garden. There also will be 130 rooms and small laboratories for individual-oriented teaching and research.

D. Mead; Mayor Henry Marsh of Saginaw; the Rev. Charles M. Stuart, rector of St. John's Church, and the Rev. Franz A. Ollerman, rector of St. Matthew's Church, both in Saginaw; and other area clergy including the Very Rev. Herbert Catlin, dean of the Saginaw Valley convocation.

SEMINARIES

New Members for Theological Union

A Roman Catholic seminary in Santa Barbara, Calif., and a portion of the San Francisco Theological Seminary will be relocated in order to participate more fully in the Graduate Theological Union located on the north side of the University of California, Berkeley, campus.

The Rev. Alan McCoy, O.F.M., minister provincial of the Franciscan Province of Santa Barbara, announced that the School of Theology for the Western Province of his order will move to Berkeley in the fall of 1968. The school has been in Santa Barbara for the past 65 years.

Founded in 1871, the San Francisco Theological Seminary will transfer the first two years of its undergraduate study to the Berkeley area. Making the announcement for the seminary was President Arnold Como.

Present members of the Union are: Alma College (Jesuit); Berkeley Baptist Divinity School; The Center for Judaic Studies; Church Divinity School of the Pacific (Episcopal); Institute for Advanced Thomist and Ecumenical Studies (Dominican); Pacific Lutheran Theological Seminary; Pacific School of Religion (Interdenominational); St. Albert's College (Dominican); St. Patrick's Seminary (Roman Catholic diocesan institution); and Starr King School for the Ministry (Unitarian-Universalist).

The facilities at the Berkeley theological complex allow for two degrees—doctor of theology and doctor of philosophy. Dr. John Dillenberger is president.

PNCC

12th General Synod

The 12th General Synod of the Polish National Catholic Church (with which the Episcopal Church is in Communion) convened on the Church's 70th anniversary. An impressive procession formed for the opening service in Holy Trinity Cathedral, Manchester, N. H.; eight mitred bishops, 120 clergy, and 350 delegates entered the cathedral for the service celebrated by the Prime Bishop, the Most Rev. Leon Grochowski.

Observers included representatives of the Episcopal and Roman Catholic Churches (the latter for the first time), and the World and National Councils of Churches. The mayor of Manchester pre-

sented the symbolic key to the city to the Prime Bishop, who lives in Scranton, Pa. At the opening of the second day of the synod, all delegates received at the Holy Eucharist as "a sign and seal of their trust in God and desire for spiritual guidance."

In action taken at the sessions: one woman was nominated to the roster of the synod's vice presidents and another was named to the Church's Supreme Council. Bishop Grochowski nominated the Rt. Rev. T. Zielinski as his successor to the office of Prime Bishop in case of the Prime Bishop's incapacity due to health or age. The nomination was unanimously accepted.

The synod agreed that the minimum salary for priests should be raised to \$400 a month, and accepted as presented a pension plan for retired clergy. At the petition of some of the Canadian parishes, the synod resolved that a Canadian Missionary diocese be created at the discretion of the Prime Bishop and the Supreme Church Council.

In the PNCC the ecumenical movement is 70 years old, as it was written into the Church's constitution and has been practiced throughout the years of her existence. The 12th General Synod resolved to continue its practice of cooperating with other Christian bodies and support their endeavor toward Christian unity. However, the synod will not allow any PNCC commission to bind the Church in any discussions, dialogues, or other actions without the consent of the Prime Bishop.

The next General Synod will be held in Toronto.

DALLAS

Young Churchmen Meet

Over 600 young people from 26 churches in North Dallas joined the clergy of St. Michael and All Angels' Church, Dallas, for the Service of Holy Communion and for prayers for the reunion of Christendom.

The evening service was sponsored by the Young Churchmen of the host parish, whose rector, the Rev. Donald Henning, explained the service as it progressed. Celebrant was the Rev. David Comegys, assisted by the Rev. Henry C. Coke III and the Rev. C. V. Westapher, all of St. Michael and All Angels. The music featured a medley of spirituals arranged for and played by the bell choir of the parish. The procession included the Lassies from Highland Park High School, who play bagpipes and drums.

CONVENTIONS

Quincy: October 15-16

Meeting in St. John's Church, Kewanee, Ill., the 90th synod of the Diocese of Quincy gave unanimous approval for

a fund-raising drive to be conducted in the spring of 1968, to raise \$350,000 for the immediate advancement of the Church in the diocese.

The synod failed to amend the diocesan constitution to "allow women to be first-class communicants." The Rt. Rev. Francis W. Lickfield, Bishop of Quincy, said later in referring to the synod's failure to end segregation by sex, "... The action seems to be based on anxiety rather than justice. . . . Our secular society caught up with this inequity in 1919 and the whole Episcopal Church did so just a few years ago. The Diocese of Quincy thinks otherwise."

The 1968 budget was accepted after its presentation and explanation.

Indianapolis: October 13-14

Delegates representing nearly 50 parishes and missions voted to change the constitution of the Diocese of Indianapolis allowing for a more streamlined structure. The new plan which is expected to be in operation at the beginning of 1968, will incorporate a cabinet type system of key staff persons serving under the bishop and charged with the major roles of archdeacon and directors of development, program, and administration. Deaneries were increased from five to seven, dividing the city of Indianapolis into three, each reaching into surrounding areas. The standing committee now includes 18 members, a clerical and lay delegate from each deanery and four members at large.

In his address, which was given in place of a sermon at the opening service of Evensong in St. Paul's Church, Indianapolis, the Rt. Rev. John P. Craine, bishop of the diocese, called for decisive action in dealing with the ministry of the Church in the ghetto and slum areas. In response to his appeal, a resolution was passed to clear the way for formation of a task force to determine the critical needs of the diocese and methods of ministering to them. Bishop Craine also said that his own study of other dioceses led to another recommended change. The Diocese of Indianapolis has often included its charities in the operating budget, and so has utilized far more of its endowment income, by percentage, than possibly any other diocese. "For this we have suffered in the sharp increase of our national quota, and we intend to correct this." He then suggested that convention authorize an annual Episcopal Charities Appeal which would be designed to cover the needs of Episcopal Community Services, Waycross, the Bishop's Dollar Fund for Seminarians, and the Presiding Bishop's Fund for World Relief.

Mr. John G. Raugh, Sr., chancellor of the diocese for the past 15 years, announced his resignation and by vote of the delegates will be succeeded by the vice chancellor, Mr. Byron P. Hollett

Features in the News

Diocesan Boundaries Causes Stir

The *Diocesan Boundaries* report [L.C., October 22d] has aroused more questions than its compilers probably imagined:

When brought to the Church Assembly it was roundly attacked by the two bishops most concerned—London and Southwark. As far as Dr. Stopford (London) was concerned, its handling was “clumsy and hamfisted.” Seeing it as an example of increasing bureaucracy in the Church of England, he thought the fact that it had been brought to the Church Assembly before being discussed by his diocese was “a lapse from good manners and common sense” as well as “discourteous.” He said that for the moment he would restrict his criticism to the method of procedure only but would announce the grounds for his opposition to his diocesan conference.

The Bishop of Southwark, Dr. Stockwood, who had severely criticized the report when it was first published, supported the Bishop of London in his condemnation of the procedure and also added he would condemn the report on other grounds as well at the right time. “What,” he asked, “would the dioceses think of the bishops if they had to discover their views for the first time not in the presidential address at the diocesan conference, but by a report, probably at second-hand, of what was said in the assembly?” When he heard that the report was to be discussed in the assembly, Dr. Stockwood said he at first decided not to be present “not out of disrespect for this house but because I did not want to be put into the position of having to express my own views before I had had an opportunity of doing so in my own diocesan conference to my own people.” He eventually decided, however, that he could not keep silence.

The assembly agreed to postpone consideration of the report. But the opening words of LC October 22d have become strangely prophetic. “At first sight,” I wrote, “the alteration of diocesan boundaries would appear to be a domestic detail but. . . .” Now it is evident that the discussion of this report has precipitated thoughts about the functions and authority of a diocese and its bishops. How far can the central body of a Church “push around” (to use the Bishop of London’s words on this occasion) one of its dioceses? Clearly this is no small question. Neither is it a purely English problem.

The *New Christian* has used this occasion to express its opinion that “The blunt truth is that the Church of England is still too parochial and individualistic in its outlook and structures. There is still precious little sharing of insights and resources and in many important areas of the Church’s life there is no semblance of common policy. The real danger is not bureaucracy but chaos. Obviously it is highly undesirable that the Church of England should develop a vast central government ruled by some kind of curia. . . . But if in future they are to be free to do anything more than fight a losing battle against secularization they must be ready to cooperate much more freely with their neighbors.” That is one point of view. But there are whole hosts of people who would disagree with it.

There is one general movement which, here a little and there a little, seems to become ever more definite in the life of the Church in England. It is the movement outwards. Sometimes, interestingly enough, this movement outward is accomplished by staying inside.

Thus, for example the Provost of Southwark, the Very Rev. Ernest Southcott, recently announced that Sunday evenings at Southwark Cathedral would have no formal service (canonical Evensong happens there in the afternoon). Instead, the general theme, *The Sacred and the Secular* would be pursued by argument—in the cathedral—between Christian and Communist, Jew or Muslim. And afterwards, still in the cathedral, listeners would be invited to eat sausage and rolls, drink coffee, and engage in stimulating conversation.

Now comes the announcement from St. Matthew’s Church, Brixton (also in Southwark diocese), that it is going to reduce considerably that portion of the building reserved for worship and it is going to use the space thus saved for such social needs as family and old people’s welfare work, social gatherings, and a place for quiet study for students who live in overcrowded accommodation. Furthermore, it is inviting Roman Catholics, Methodists, and others to have a hand in running this welfare service which will be open to anyone in need.

The vicar of St. Matthew’s, the Rev. Norman Hill, says that when the choice lay between going overseas as a mission-

ary and going to Brixton, he chose Brixton because “only if the racial problem is faced in this country can there be any hope at all.” The fact that Brixton is in the Borough of Lambeth and will be near the home of next year’s Lambeth Conference should add interest to that statement. St. Matthew’s is one of those large London churches (it has 2,000 seats) which were built to commemorate the Battle of Waterloo in the 1820s, a time when London was expanding rapidly. Today its congregation is likely to be around 200 at a Sunday service—and about half of them will be West Indians.

Turning to another trend, it would appear that leading Roman Catholic thinking is getting very tired of the great number of societies, sodalities, fraternities, and all the other collective nouns which are so much a feature of the Roman Church in this country. Born in the late 19th century when Romans suffered a violent persecution mentality, they flourished for a generation or so. Nowadays, for the most part, they have become a rather dreary round of the same people meeting the same people but wearing different badges. Let us get rid of them, say leading Romans, and find our social activities instead in relationships with other Christians and in secular activities.

Again, it is a movement outwards. And it suggests a clear meeting point with the activities of people like Norman Hill. It also suggests that the last Lambeth Conference concluded that Church people may be more profitably occupied in some sort of non-ecclesiastical activity than by counting the collection in the vestry. Lambeth 1958 was more prophetic than some people allowed.

A resolution, tabled by a lay member of the Church Assembly, asking that the Church should declare itself in favor of discontinuing the practice of offering prayers at the launching of warships, received scant support. Instead, an overwhelming majority supported an amendment “recognizing the need to pray for all members of H.M. Forces” and declaring that “such prayers should be continued.”

For the first time in history a woman has preached in St. Paul’s cathedral at a Sunday service. She was Miss Janet Lacey, secretary of Christian Aid (English division of the World Council of Churches Division of Inter-Church Aid, Refugee, and World Service), and one of the most distinguished women in British public life.



Christmas party for Lowrance School



Ground
Breaking:
August
1966

The game Christians play can be called church. The church can be rich and powerful. It can be old and steady. It can be giving and gifted. It can be small and struggling. It can be daring and safe. One might hope that it will be all of these things, each in its time. But St. Anne's Church in Winston-Salem, N. C., hasn't had the time. It is only two years old, going on three. And yet in this time, St. Anne's has surmounted many of its hurdles because of a "let's try" attitude.

In the beginning the "us" was the Episcopal Church of Winston-Salem, which is comprised of the mother church, a smaller parish in a residential section and a Negro mission. The Episcopal Church of Winston-Salem took the opportunity of beginning a new mission in the fastest growing residential section of the county. Life began in a shopping center cafeteria, grew in a civic club center. Today the congregation is in its first unit just up the hill from the shopping center.

Starting a new mission—even in a shopping center—is nothing new. But the start was a step in a new direction. Members from each existing parish helped by supplying some of their charter members. Then, as now, St. Anne's is one of the few parishes in the Diocese of North Carolina, or the south, to be begun on an integrated basis. About a seventh of the

125 members are Negroes. The diocesan bishop, the Rt. Rev. Thomas A. Fraser, personally came to assist in the founding. He gave the future parishioners this advice: "Don't think big unless you're willing to spend big; have your main interest on the people, not the building; have faith and conviction the church will grow."

Within six months the church had a name—St. Anne's. It had a young vicar—the Rev. Downs C. Spitler, Jr., now 31. It had a temporary home—the Old Town Civic Club. And it had an anonymous gift—four and a half acres for its future parish home. A year from its beginning the parish started a \$100,000 building, the first of a three-unit plant. Two years from its beginning, the parish moved into that unit and the bishop came to dedicate it. The majority of the beginning members are young, in the struggling years. It is in this period, however, that the mind and heart are their most limber, more willing to try adventure, more alert to everyday needs. And it was these minds that took the opportunity to think and act creatively in the name of Christianity.

While the congregation was homeless, the vicar had his office in the downtown office of a parishioner. Each day in the elevator the people stared. Why did a priest keep working hours in a public building? Inquisitiveness got them over

St. Anne

Winsto



By

The Winston

the hurdle of talking to a clergyman. Soon they were telling him their troubles with themselves and with life. Soon a nearby attorney asked him to talk with a young couple whose marriage seemed to be exploding.

Recognizing a need for these people, the congregation, then a year old, helped launch, in May 1966, the Downtown Ministry. It is located on the twelfth floor of the tallest building in town which is in the heart of the business and industrial complex. The goal of this ministry is to provide—free of cost—Christian love, concern, and assistance to people in need, whether Church affiliated or not. The Downtown Ministry was sponsored during its first year by the Episcopal Church of Winston-Salem and the diocese. It was staffed by the four parish priests and the episcopal chaplain to the city, for five half-days a week. After this orientation year the ministry became ecumenical and expanded to a five full-day program. The move to a broader staff representation was suggested by St. Anne's vicar. Eleven clergymen from six communions now staff the center. Each has been trained in counseling and pastoral care. The ministry provides counseling for personal prob-

Church

Salem



Treasurer, Senior Warden, Vicar, and Clerk



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lems, supplements existing community services by caring for people in special or emergency needs, provides a place for business and professional people to discuss their faith and their work, and acts as a referral source for physicians, attorneys, and court workers.

Will the ministry succeed? If the need is being met and used, perhaps. The committee directing its future looks at the project as an experiment subject to evaluation each year. Whether it continues or not, it is worthwhile, the bishop says, because it is an example of how the Church can extend "its ministry out to where the people are." He added that while it is necessary to meet the people where they live, it is also necessary to meet them during their working and decision-making hours.

Soon after the Downtown Ministry was begun, St. Anne's saw a need to aid local schools caught in the changing-neighborhood situation. A group of parishioners decided to show their love and concern for young people by tutoring potential drop-outs. They offered their volunteer assistance to Lowrance Elementary School. First they studied the problems facing both teachers and administrators

dealing with economically and culturally deprived children. The tutorial program is offered four mornings a week. Almost immediately this project, too, became ecumenical. By the end of the project's first year, May 1967, about 35 women from eight churches were participating. Few had any professional teaching experience so they were guided by the school's teachers. At the end of the first year the principal reported that more than half of the disadvantaged children—whose particular difficulty was with vocabulary—were in a regular first-grade reading program. This year the program is continuing, doubled in size. As one volunteer explained it: "Much is yet to be learned about how this service may most wisely and effectively be rendered, but the need is very real and the opportunity very great." This fall the parish put its new facilities to use by starting a day-care center for retarded children. The other parishes assist in order that the center can be operated five days a week for children, aged birth through six. This is another first in the community.

The success of these projects probably will be due to two reasons. First, individual parishioners are involved on an individual level in community services, usually in connection with their profession, and they know of the city's needs. And second, the parish has been wise

enough to undertake projects on a cooperative or ecumenical basis rather than struggle along just to say "look at what we're doing."

There are ways of finding out what the church is doing. The diocesan budget report shows that the 125-member, 2½-year-old parish accepted its quota of the budget while maintaining its new building program, contributing its share to the Downtown Ministry and underwriting the Lowrance project. When the diocesan budget was not met, St. Anne's voted \$600 additional support. Why is this possible? Perhaps because St. Anne's is a family and when a child is hurt, the parents drop everything and go to the child's need. So they are not waiting until they are financially safe before they try to help in some of the city's needs. Perhaps none of the projects will last long; this is not necessary. What is necessary is that members continue to feel love and concern for one another and others and that they are willing to "let's try."

This congregation will continue "to play the game called church," continue to struggle, dare and steady the oft-right remarks that the Church is powerful and rich. Power and riches, however, are not only to be thought of in terms of money, but also as gifts of the giving. And this is the characteristic of St. Anne's Church.

The Gospel and the Written Word

"Little children, it is the last time."
(1 John 2:18)

After considering the First Coming in Judgment (the cleansing of the Temple) the Church turns, in the next two weeks of Advent, to a matter of prime importance, that is, the communication of the Gospel, which falls between the First Judgment and the Last Judgment. This is given such immediate weight that *two weeks* out of the four are devoted to it. First, there is the witness of the written word (the holy scriptures); and, second, there is the witness of the apostolic ministry. This week we will consider the witness of the written word, the holy scriptures.

There is a tendency today to ignore the scriptures, to brush them aside as if they were of no account in a modern age which has succeeded in hitting the moon with a mechanical pebble. There is an attempt to assign a very late date to the Gospels. This is a subjective judgment representing the cast of mind of the critic, for which there exists no factual or scientific proof. (As a matter of fact, what internal evidence as to date there is in the New Testament points the other way.) Certain scholars "demythologize" the scriptures, leading their followers into misunderstanding the purpose of these documents. Some cut out of the Bible that which they do not like or do not wish to believe. We cut the scriptures into snippets like a post-mortem performed on a corpse, and take out this part or that part for minute analysis. The surgeon performing a post-mortem can learn much

about how the human body is put together, but he cannot make the corpse live. Only God can give life. So, the Prayer Book calls us back sharply to the central proposition: "God caused all holy scriptures to be written for our learning."

This does not mean that God "dictated" the Bible. It does not mean literal inerrancy. It means that God's Holy Spirit is behind and in these scriptures, both of the Old and of the New Testaments, and that it is He who makes this book live. To brush the Bible aside is to ignore God's Holy Spirit who gives His witness in it. The scriptures of the Old and New Testaments give witness to and are the record of the life of the people of God in their response to His seeking love. Thus, the Bible belongs to the Church, the fellowship of the redeemed in Christ Jesus. Every minister in the Episcopal Church affirms before witnesses when he is ordained that he believes the holy scriptures of the Old and New Testaments to contain all things necessary to salvation, and if and when a man becomes a bishop of the Church he has made this affirmation before witnesses three times.

The Bible did not create the Church. Nor did the Church create the Bible. Holy men, inwardly moved by the Spirit of God, wrote the holy scriptures, in and through God's Israel, the fellowship of the redeemed. Since these writers were men, we may find the marks of their personalities and of their limitations in what they wrote: but since they were inspired by the divine Spirit we find in their words the life which only God may give. The Church, in this second week of Advent,

calls us back to the Bible which we have neglected and (in many ways) have forgotten. Those of us who intimately have to do with the education of men for the sacred ministry find ourselves constantly shocked by the blank ignorance of the Bible shown by so many of the men who come to study for holy orders. This must represent a general ignorance of the Bible by our lay people, for the Church has none to ordain except laymen.

Since the Bible has in it the witness of the Holy Spirit, those who (in the words of the collect) "read, mark, learn, and inwardly digest" the holy scriptures, find (often to their utter surprise) that the Bible is as modern as today—as modern as today's newspaper—and often more modern, for the newspaper frequently is dated before you read it but the Bible speaks to and for the everlasting *now!* The holy scriptures speak of *living people* under the hand of the Living God. Never underestimate the power of the written word. Radio, television, every other means of communication, is of the moment. When it is over—when you press the button and the image has faded—what is left is of the fragile tissue of human memory. But the written word may speak for a thousand years. And when that word is written under the inspiration of God the Holy Spirit it becomes as ever-new as the sunrise. The sun has risen every day for about four billion years at the spot where you live, and each sunrise has been suited to its own day, slightly different, yet always and forever the same. Each sunrise is *contemporary*, bringing out of the same components a new day. So the Bible, as the word of the Living God, speaks to each succeeding age what that age most needs to hear: new because of the new need, the same because it is the word of the same God who spoke to Abraham and to Moses, to Elijah and to Isaiah, to John the Baptist and to Saul of Tarsus, to Francis of Assisi and to William Temple, and to unnumbered thousands into this present moment who have received the Word with power for the transformation and glorification of human life.

The collect for the Second Sunday in Advent uses two words to describe the proper Christian approach to the holy scriptures, and the effect of reading, learning, and inwardly digesting them. The words are "patience" and "comfort." "Patience" does not need to be defined, but it needs to be *underlined*. No hurried or casual reading will suffice. A Christian should learn to live with the holy scriptures so that they become a firm ground of his thought. This is the way the Lord Jesus knew and used the scriptures, not as a dead letter but as a living foundation for His every action. Even on the Cross, in His desperate and final physical need, most of what He said was exact quotation from the Old Testament writings. The

A Second Advent Meditation

By The Rt. Rev. William R. Moody, D.D.

The Bishop of Lexington

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Distinguished Congregations 1967

Very belatedly this year, THE LIVING CHURCH is now getting around to publishing the stories of the six parishes and missions which have won its Distinguished Congregations Awards for 1967. The first story is that of St. Anne's Church of Winston-Salem, N. C. The order of appearance does not imply any order of merit. The delay was occasioned by the press of General Convention coverage and discussion in these pages—pre-, during, and post-Convention.

After two years of this "contest" we have decided to continue the project of searching for the six most fruitful and effective congregations in the Episcopal Church, but we are dropping the term and the concept of "contest." It is simply impossible, we have found, to make the kind of judgment which enables us confidently to say, "These six parishes are the *best* parishes in contention." Who are we—who are any mortal men—to say what parishes are "best" in the sight of the divine Judge? And that is the only sense of the word "best" which should matter to Christians. So, from now on, we shall be looking around the Church for six congregations whose work and labor of love for God is such that their story should be told to their fellow Churchmen for their inspiration and guidance.

The six congregations chosen for the 1967 Award are very different from one another in detail. But they are truly servant-churches in which what God gives to His faithful people at His Table becomes the Bread of Life, in the strength of which they go forth in Christ's name and likeness to minister to the world around them. It was very hard to eliminate at least fifteen other congregations which, on all the evidence, may well be as good as the six which were finally chosen. But the judges are mere men and women, and did their best. It is gratifying to be able to report that their job of selection was a tough one precisely because there were so many congregations of such extraordinary merit to be judged.

We commend the 1967 winners to our readers and urge you to read the story of each one with your own parish in mind for comparison. We like to think that our Distinguished Congregations set a standard for others that is beneficial to all. Nominations for the 1968 award are now in order. Write us about the parish or mission which you think should be considered, and tell us why you think it should.

Words Fitly Spoken

We came upon a statement recently by Abbé Paul Couturier, an apostle of Christian unity, which

deserves to be known, pondered, and prayed over, by all Christians. So here we just pass it along:

"In order to be united it is necessary to love one another; in order to love one another it is necessary to know one another; in order to know one another it is necessary to meet one another, and then, we having met one another, Christian unity will be attained when the Praying Christ has found enough Christian souls in all Confessions in whom he himself can freely pray to his Father for Unity."

When has the truth ever been better spoken?

The Unexploded Shells of Jesus

There is a remark of Dr. Albert Schweitzer that comes back to us on every second Sunday in Advent when we hear the Holy Gospel culminating in our Lord's words: "Heaven and earth shall pass away: but my words shall not pass away" (*St. Luke 21:33*). Schweitzer said that the words of Jesus are like the unexploded shells lying around the battlefields of Europe after the war (*WW I* he had in mind), waiting for somebody to come along and set them off. It seems an appropriate thought on the Church's "Bible Sunday."

One difference between exploding old shells and exploding words of the Word of God calls for notice. The old shells could be touched off accidentally, by someone's unwittingly stepping on them. An explosive word of the Lord can never be triggered purely by accident. You can step on any word of Jesus ten thousand times ten thousand, with no explosive consequences whatever. It isn't until you have picked it up, and turned it around and over, and examined and pondered it, and asked if there might be something here that you want or need, that there is any chance of its blowing up in your face, on your hands, and to your inestimable benefit both temporal and eternal. Mere exposure to the Word of the Lord by hearing it



read in church, or even by reading it skimmingly with your private prayers, is the kind of walking on it that is entirely safe, if it is a safe composure and continuing peace of mind that is most wanted. But pick up that verbal shell you have walked upon so many times, turn it over in your hands, and *look into it*—and watch out!

When the Bible gets to exploding all over the landscape the world undergoes the only kind of revolution that ever does any good. "Bible Sunday" is a good time for Churchmen to re-dedicate themselves to the most salutary practice of picking up these unexploded shells and handling them in the right way—to trigger, not to de-trigger. The Word of God is a living Word, seeking whom it would explode into life.

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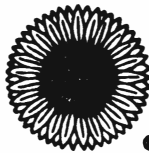
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LETTERS

Most letters are abridged by the editors.

Annas's Bazaar

In this season of posters, newspaper articles, and street hucksters calling us into the Church to make purchases, one is reminded of the nickname the Jews of our Lord's time gave to the crowded, noisy Court of the Gentiles where the deposed High Priest Annas controlled the marketing of sacrificial animals and exchange of money. They called it "Annas's Bazaar." It was this bazaar that our Lord condemned with the wrath of pure love.

What would He say and do if He were present in the flesh in the churches of America today on bazaar day? It's more than a shame, it's a sin that we in the Church promote gambling, something for nothing, commercial endeavors, pressuring merchants to donate door prizes, money, merchandise, advertising, admitting to them and the world that we aren't good enough stewards to support our Lord's Church properly. Jesus never said "do the best you can," but said, "you are to be perfect." We Christians must learn to raise the necessary finances to do our work without going into business (we're tax exempt because we are supposed to be non-profit), high pressure sales campaigns, begging, and pushing the legalistic tithe. It's high time we took a modern, realistic, and godly approach to what money is; the Church's claim to a person's stewardship sharing is only a small part of his obligation to give. Jesus didn't approve of bazaars in His Father's House, or beg with a tin cup; He lived off of the gifts of those who loved and believed in Him. The Church must learn to do the same.

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

Pinellas Park, Fla.

Impressions of Vietnam

Recently I visited Vietnam for a week to see some of the men whose families are living in Manila and worshipping at Holy Trinity. I spent time in Saigon, Danang, and Quang Tri. I came away with three main impressions. One is that the United States has got to stay in Vietnam, as costly as it may be and as long as it may take. To leave now will open that country and others like Thailand to a bloodletting that probably would make the bloodbath in Indonesia seem like a picnic. Also to leave now or in the near future would mean leaving just as progress is beginning to be made. Militarily we probably soon will be in control as far as large units are concerned. Tracking down the smaller units, especially the three- or four-man assassination groups, will take longer, much longer.

The second impression is that while the political, economic, and social problems to be solved are immense, progress is slowly, tortuously, being made and the Communists are doing all they can to forestall it—assassinations, terrorism (there has been a lot of talk about families injured or killed by Vietnamese troops and our troops, but there has been little mention of the many, many children and wives left alone because their husbands had been kidnapped or shot in the back by Communists), sabotage, infiltration—anything to keep the countryside unsettled and to insure that the only representatives

of Saigon the people know are those that are mediocre and/or corrupt.

The third impression is that the real danger to our efforts will come when negotiations start. The desire on the part of the Americans to get out of Vietnam, even by those who support the Administration, seems so strong that our negotiators will be under tremendous pressure to settle for almost anything. A premature settlement would be tragic, for unless the situation changes drastically and unexpectedly before the negotiations start, there will be guerrilla bands, assassination squads, and communist leaders in hiding throughout the length and breadth of the country waiting for the day when the U.S. will leave in order that they can begin their work again.

Another impression comes from Thailand, Malaysia, and Singapore (I visited these countries after leaving Vietnam). They genuinely seem to be afraid we might leave too soon, and by too soon they mean not only before the country is militarily secure but also before it is economically, socially, and politically secure. The threat of Communist China mentioned by Secretary Rusk is no idle one, and every nation in Southeast Asia knows it and fears it.

(The Rev.) GEORGE ZABRISKIE II
Rector of Church of the Holy Trinity

Makati, Rizal, P.I.

The clerics of many Churches and professors of many philosophies had centuries of opportunity as spiritual leaders to be effective teachers of the brotherhood of man: that brotherhood is a reciprocal (a two-way) life. They have failed miserably to convince men of the folly of war. With a moral issue on their side, which is beyond dispute, they have been unable to teach people that peace as well as war is a two-sided affair.

Ignoring their past failures, some of them ask us to follow them still further in their ineffective ways, without regard to the encouragement they give our enemies that we can be divided and conquered. They offer no plan, logistic or otherwise, of how we should "get out" or where we should get to. They beg the question by saying we shouldn't be there. Where were they when this thing started—and grew? What publicity were they seeking then?

War is not moral. Their stand against it in principle is righteous, but just now their timing and many of their methods are all wrong. We are in a war. So are they. Is there any better way to end it than by presenting a united front to an enemy who has repeatedly, publicly vowed to destroy us and the institutions of freedom of religion and press for which America stands?

CLARENCE C. SMITH

Waynesboro, Pa.

Christian Christmas

Thank you for your editorial "Notes Toward a Christian Christmas [L.C., December 25, 1966] and reprints which we have distributed.

Several years ago we began to be extremely uneasy about the way we "spent" and were spent for Christmas. We simply had to do something about it. We wrote a letter to our family and friends: "The Christmas gift-exchange would not be observed in the same old way. The needy members of the Christian family would receive the gifts. The season of Advent would be a time of preparation rather than celebration, etc." As you

might expect, not everyone responded enthusiastically, but in a year or two we found it was catchin'.

Your editorial gave us a new idea for this Christmas. We plan to send our Christmas gifts for Vietnamese children via General Westmoreland who once belonged to our Church of the Advent family. The men who are there to defend our liberties are daily confronted with thousands of our Lord's desperately needy children. We send our gifts and our love for Christ through them.

DORIS L. DARGAN

Spartanburg, S. C.

I have a very small bone to pick with you on your "Christian Christmas." What you proposed is an Episcopalian Christmas. Presumably that is also Christian, but it is certainly not as inclusive.

It has been for many years my habit, and that of many of my friends, not to exchange gifts among friends who presumably could buy for themselves anything they really needed. Outside of relatives and old people we have for years made donations to various charitable organizations. Without even looking it up, I can remember last year sending donations in lieu of Christmas gifts to Core, Near East Relief, Chaplaincy Service, Children's Hospital of Los Angeles, Meals for Millions, Daughters of the King (an Episcopal organization), and the American Bible Society and Holy Land Christian Mission Orphanage. With the possible exception of The Children's Hospital, which is non-denominational, I would say these were all distinctly and specifically Christian. I would hate to feel obligated to give up any of these, especially for a large group project under the direction of the Episcopal Church, as the majority of friends in whose name these gifts were made are not themselves Episcopalians.

This does not mean that your idea is not good, but I think you should make some recognition of the fact that many people have formed commitments for the same type of giving that is not directed solely through Episcopal channels. In some cases I think a purely Episcopalian gift would be resented whereas the non-denominational gift has always been heartily welcomed.

LORRAINE F. RUDE

Los Angeles

Editor's comment. Correction gratefully accepted, point cheerfully conceded. Our principle has to be flexibly applied. However, the Presiding Bishop's Fund for World Relief is not "a purely Episcopalian gift" since it goes to the World Council of Churches' relief program.

Evangelism

Although one might want to take issue with some of the questions that Fr. Smith raises in his letter that "Revisits Seattle" [L.C., November 12th], this layman feels that one statement stands on its own and needs to be repeated: "The real drive (of General Convention 1967) should have been for evangelism, and they dropped the ball."

Why didn't the Convention tackle the issue of evangelism? Why didn't the Convention act boldly towards the fact that too many lay persons do not commit themselves to Jesus Christ as Lord over all life—especially in their work? It has been my experience

that too many lay persons consider themselves "Christians," but, not when it comes down to the "facts of life." *Engineers* say: planned obsolescence is more important than customer consideration because it makes for more profit. *Salesmen* say: Why tell the whole truth in selling a product, this will lose sales and, thus, profit as well as personal prestige. *Office workers* say: Why not steal a little from the company? After all they owe us more than we get now for salary. *Realtors* say: We can't show our listings to Negro customers; our business will be affected. These are comments from 20th-century men and women who call themselves Christians! Are these attitudes the result of Christ's being Lord over their lives? Hardly. And no layman that I know of, including this writer, is exempt from such day-to-day denials of Christ's Lordship. Laymen, as well as clergy, need help, and they need it quickly or the Lordship of Christ in the world will be a conviction of

the past. From where will the help come? When?

The fumbled ball at Convention 1967 needs to be picked up by every quarter of the Church and particularly by our national leaders—for God's sake and for the sake of men and women in their work where the Lordship of Christ is being won and lost day after day after day.

MORTON O. NACE, JR.

Executive Director of Churchmen
The Diocese of Chicago

Chicago

Communion or Communication?

Just a brief note to say that my husband and I agree one hundred percent with your editorial on "Communion or Communication?" [L.C., November 5th]. Thank you for being brave enough to proclaim the truth of the Gospel.

RITA BENNETT

Seattle

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GOSPEL & WORD

Continued from page 10

great cry from the Cross, "My God, My God, why hast Thou forsaken me?", was the cry of the high priest given in the holy of holies in the Temple, on behalf of the people of God, on each day of atonement.

This is not to make of the Bible a "proof text"; it is to have the holy scriptures so firmly as a ground of one's being that in the final emergency it comes out as the deepest expression of the Christian soul. To know and to be able to use the scripture in this way is what the collect calls "patience." And the other word is kin to it—"comfort." This word does need explanation today, for at the time in which the collect was written it meant "strength." It does not mean, "The world has been too hard for you! I will hide you from the world!" It means directly and immediately, "Take the strength of God, and stand up and be a man!"

As an example of one of those passages of which we have spoken which are as contemporary as today's newspaper, look at the Gospel appointed to be read on this Sunday. For the convinced Christian, rooted and grounded in the holy scriptures, it explains today's news in a way which no news analyst can equal. This passage from St. Luke's Gospel looks toward the Second Coming of Christ in Judgment. There is a very real sense in which the crucifixion of Jesus is the Second Coming of Christ in Judgment. For at that moment and by that act this blind and cruel world was judged and condemned. (But of this more in the last article in this series.) This passage calls upon Christians to look beneath the surface of things and to see the eternal verities, the wrath of God upon the children of disobedience, and the purpose of God to save.

The Church presents the scriptural record as its own, whole and entire, and asks that it be rejected or accepted on that basis. God can cause light to break forth through a printer's error if He wishes, and the Holy Spirit may speak through a marginal note which later gets into the text as surely as through the prophet whose name is attached to the work. The Holy Spirit is not bound! The Bible is the Church's record, and it is also the *only* record. Take it! Read, mark, learn, and inwardly digest it; and taste the power of it!

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The Rev. William F. Barrett will continue as
vicar of St. John's, Caruthersville, Mo., but is no
longer vicar of St. Luke's, Kennett, Mo. Address:
Box 227, Caruthersville (63080).

The Rev. Roy C. Bascom, former rector of
Grace Church, Hammond, La., is rector of St.
George's, Clarksdale, Miss. Address: Box 276
(38614).

The Rev. Charles R. Boswell, former associate
rector of Grace Church, Oak Park, Ill., is rector
of Christ Church, 182 Vermillion St., Streator,
Ill. 61364.

The Rev. Robert A. Burch, former resident direc-
tor of Operation Catapult, Church World Service,
Greece, is program director for the Diocese of
Rochester. Address: 113 Stoneleigh Court, Roches-
ter, N. Y. 14618.

The Rev. O. V. T. Chamberlain, former rector of
St. Paul's, Falls Church, Va., is rector of Christ
Church, Box 217, Gordonsville, Va. 22942.

The Rev. H. Ellsworth Chandlee, professor of
liturgical studies, St. Andrew's Seminary, Manila,
has completed his special studies at the University
of Birmingham, England. Address: c/o the semi-
nary, Box 3167, Manila, Philippines.

The Rev. William D. Chapman, director of the
Missouri Delta Ecumenical Ministry, is also in
charge of St. Luke's, Kennett, Mo. Address: Box
406, Kennett (63857).

The Rev. Kingsley G. Docksey, former vicar of
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Rogers City, Mich., is rector of Emmanuel Church,
Detroit, Mich. Address: 96 W. Greendale Ave.,
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The Rev. James A. Doubleday, assistant pastor
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The Ven. G. Edward Haynsworth, former arch-
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The Rev. John A. Holmen, former assistant at
the Cathedral of Our Merciful Saviour, Faribault,
Minn., is rector of Ascension Church, St. Paul,
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Minn. Address: 645 Delaware Ave., St. Paul,
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The Rev. Frank N. Johnston, former rector of
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Church, 1355 Northern Blvd., Manhasset, N. Y.
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The Rev. Adam Lewis, former curate at St.
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The Rev. John H. Loving, deacon, is curate at
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The Rev. R. Housell Norris, former priest in
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