

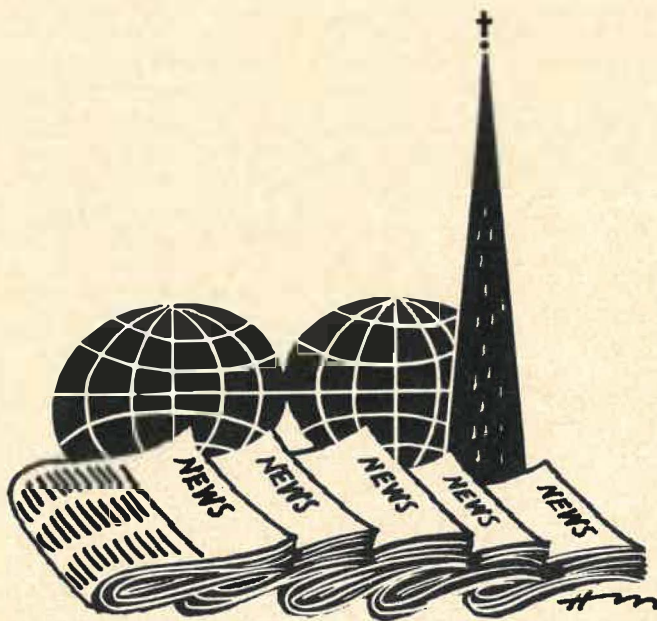
The Living Church

May 28, 1967

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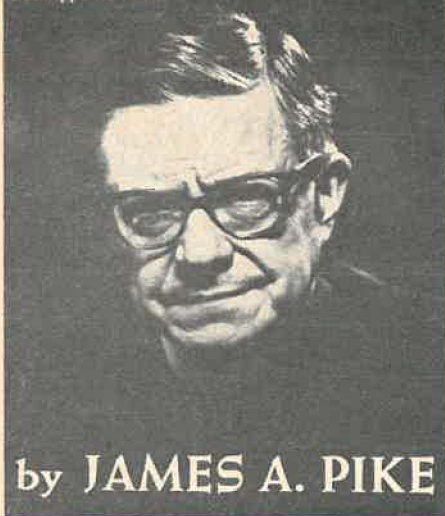
Some Misconceptions About Healing

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New Expanded News Coverage

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by JAMES A. PIKE

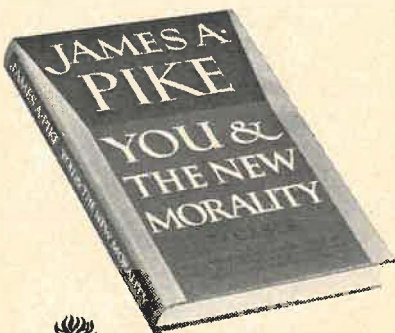
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The Living Church

Volume 154 Established 1878 Number 22

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

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THINGS TO COME

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4. Trinity II
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9. Columba, Abt.
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11. St. Barnabas, Ap.
Trinity III

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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BOOKS

Rediscovering the Teaching of Jesus. By Norman Perrin. Harper & Row. Pp. 272. \$6.95.

One should not be put off by the title. *Rediscovering the Teaching of Jesus* is not just another "rediscovering" book, but is a serious assessment of where we stand today on the issues of how to deal with the teaching of Jesus, the validity of the Church's proclamation regarding Him, and the relation of that proclamation to the recoverable facts about our Lord's life and teaching. Dr. Norman Perrin of the University of Chicago has previously written a useful book on *The Kingdom of God in the Teaching of Jesus* (1963) — not a new theme but freshly dealt with. Now he supplements this and modifies his position (e.g., on Mark 9:1, which he now holds to be Mark's formulation), considers other aspects of the teaching, brings the reader up to date on the so-called "new quest of the historical Jesus" and the "new hermeneutic" (for most Americans, the most difficult parts of the book) and at the end includes a useful annotated bibliography.

Perrin is an avowed follower of his teacher, Joachim Jeremias, and thus somewhat more conservative than Bultmann, but is nevertheless an independent worker, and his exegesis of crucial passages is fresh and illuminating. This is not an easy book for beginners, but one that will repay the toil necessary to follow the argument. Gospel criticism can scarcely be said to have returned to conservative positions; yet it is clear that much can be affirmed about the historical facts, and these in my opinion (and evidently in Perrin's too) are sufficiently congruent with full Christological faith.

(The Very Rev.) S. E. JOHNSON, Ph.D.
Church Divinity School of the Pacific

✦ ✦ ✦ ✦

The Vision of the Past. By Pierre Teilhard de Chardin. Trans. by J. M. Cohen. Harper & Row. Pp. 285. \$5.

The Vision of the Past is a somewhat heterogeneous collection of essays on evolution by the now famed, late French Jesuit priest-paleontologist, Pierre Teilhard de Chardin. Originally published in French in 1957, the book consists partly of papers that had previously appeared as journal articles, partly of previously unpublished essays. The papers were written between 1921 and 1955 with an average date of composition of 1936. It is not

The Living Church Development Program

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The Living Church

surprising that especially the earlier essays have a "dated" ring—for example, the painstaking defence of "transformism" (evolution) against fundamentalist attack. However, Teilhard's synthesis of scientific knowledge about the origins of man with the Christian view of man's uniqueness is still only marginally and partially acceptable to Teilhard's own Church. Roman Catholic objections to this "modern Aquinas" stem mostly from two facts: first, that monogenism, the origin of man from a single pair, whether in 4000 B.C. or 30,000,000 B.C., is still official teaching and is incompatible with Teilhard's presentation of modern paleontology; second, that Teilhard's view of man is so profoundly optimistic that it short-circuits man's wicked tendencies and therefore seemingly eliminates original sin.

It is interesting to read in these papers Teilhard's thoughts in a less polished form than they appear in *The Phenomenon of Man* and his other books. Most of the author's formative ideas find a place in one or more of these essays. Man, according to Teilhard, represents a new and hopeful plane of evolution because with him consciousness and thought constitute such a plane: the "noosphere," which is coördinate with the lithosphere, atmosphere, hydrosphere, and biosphere. According to Teilhard (p. 246)—in opposition to many thinkers on evolution—"Life does not diversify by chance, in all directions. It shows an absolute direction of progress towards the values of growing consciousness." The crossing by man of the boundary of consciousness was therefore one of the big "breakthroughs" of earth history. Teilhard is good reading for Christians who fear that the findings of modern science have necessarily depressed man's uniqueness.

Technically informed readers will find it puzzling that a number of non-current geological terms such as "secondary" (for mesozoic) are not translated to their modern international equivalents, and that the "tectonic map of the world" (p. 31) is illegible. But such matters do not interfere much with the glimpses the essays provide of Teilhard's interesting and inspiring ideas.

(The Rev.) ALFRED TRAVERSE, Ph.D.
Pennsylvania State University

✦ ✦ ✦ ✦

The Holy Trinity. By George Hedley. Fortress. Pp. 128 paper. \$2.

In an age in which the word "orthodox" is heard most frequently as a pejorative in condemnation rather than as a descriptive term, it is refreshing that one seeks to strike a blow for Trinitarian belief. Ironical too that it should be George Hedley who is described as "both a Methodist minister and an Episcopal priest," having arrived at this noteworthy station under the aegis of the erstwhile Bishop of California.

With the avowed purpose of "tracing

the development of the doctrine of the Holy Trinity," the author explores pre-Christian roots in scripture, history, and philosophy, proceeding subsequently to the classic early heresies, and concluding that he stands four-square behind God, country, mother, and blueberry pie. The "reportorial" technique of permitting great teachers of ages past to speak for themselves makes for ponderous reading and commends itself only for the dubious virtue of lending an air of the scholarly which is negated by lumping together two such as Altizer and Vahanian in passing references to Death-of-God theology.

Too deep for the average layman, and too shallow for the cleric, *The Holy Trinity* may be of help to seminarians seeking quotes from prime sources. The total impression and effect appears to be that of a retiring teacher who could not decide what to do with an accumulation of notes gathered over a lifetime. Despite an immediate kinship with anyone who opts for the Trinity, I feel he made a wrong decision in seeking publication.

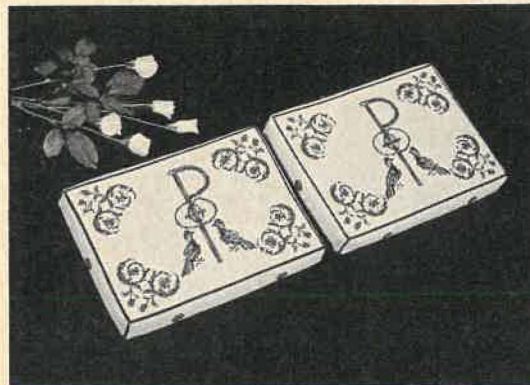
(The Rev.) WILLIAM M. SHERATON
*Church of the Holy Trinity
 Greenport, N. Y.*

Booknotes

By Karl G. Layer

Contraception: A History of its Treatment by the Catholic Theologians and Canonists. By John T. Noonan, Jr. Harvard University Press. Second ed. Pp. 561. \$7.95. In the year since this book came off the press it has established itself as the strictly definitive work in the field delineated by its title. Its author, a professor of law at Notre Dame, is a masterful historian who seems to have explored every conceivable nook and cranny of his vast field from New Testament times to the present. Anybody wishing to study the currently moot moral and legal problem of birth control must either have, or have access to, this book.

Documents of American Catholic History. Edit. by John Tracy Ellis. Regnery. V1.1: pp. xxii, 385. V1. 2: pp. xxii, 315. Paper. \$2.25 each. Two excellent reference volumes containing documents from many aspects of American history as the Roman Catholic Church was involved with and in it.



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May 28, 1967
Trinity I

For 88 Years:

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

EPISCOPATE

Wyatt Consecrated in Spokane

At a temporary altar set in the crossing of the Cathedral of St. John the Evangelist, Spokane, Wash., the Rev. John Raymond Wyatt was consecrated Bishop of Spokane, May 2d. The Presiding Bishop was the consecrator and later, the speaker at the luncheon following the service. Co-consecrators were the Rt. Rev. Joseph Harte, Bishop of Arizona, and the Rt. Rev. C. Kilmer Myers, Bishop of California. Other bishops assisting were Hubbard (retired) of Spokane, Barton of Eastern Oregon, Carman and Gross of Oregon, Curtis of Olympia and Watson of Utah. The acting Bishop of Cariboo of the Church of Canada, the Rt. Rev. Tom Greenwood, also participated.

Among the guests in procession was the Most Rev. Bernard J. Topel, Roman Catholic Bishop of Spokane. Representatives of the local Council of Churches and major Protestant Churches also attended the service.

The Rev. Canon Theodore O. Wedel in his sermon described the paradox of the ministry as being the servitude of one who bears rule. "The bishop," he said, "is the burden bearer of the call to unity and brotherly love in the Kingdom of Christ."

Bishop Wyatt is the former rector of Holy Trinity Church, Menlo Park, California.

Spears Consecrated in West Missouri

The Rev. Robert Rae Spears, Jr., was consecrated Suffragan Bishop of West Missouri, May 15th, in Grace and Holy Trinity Cathedral, Kansas City.

The Rt. Rev. John E. Hines was consecrator, and co-consecrators were the Rt. Rev. Horace W. B. Donegan, Bishop of New York, and the Rt. Rev. Edward R. Welles, Bishop of West Missouri. Presenting the new bishop were the Rt. Rev. Theodore H. McCrea, Suffragan Bishop of Dallas, and the Rt. Rev. James W. Montgomery, Bishop Coadjutor of Chicago. Preacher was the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem.

Bishop Warnecke, basing his sermon on the tenth chapter of the first book of Samuel, said that when Saul was anointed he found Philistines on the hill of God. "Much of the world is in rebellion with



Bishop Spears

God or unmindful of Him." One reaction is to fight or to throw the Philistines out, but, "you can't write off people. God does not want dead Philistines—but we can't join them either." He went on to say it is too easy to neglect the thoughts of ages, including Christian thoughts of ages, but truth is truth and "even in rebellion the hound of heaven pursues them. If the Philistines are where God is, God is where they are." We must not ever forget the faithful, he told the new bishop, even though we may be spurned by them as well as by the Philistines.

The consecration was attended by religious and civil personages including the Most Rev. Charles H. Helmsing, Bishop of the Roman Catholic Diocese of Kansas City—St. Joseph; Methodist Bishop Eugene M. Frank; the Rev. Michael Makredes, personal representative of Bishop Meletios of the Greek Orthodox Church; and the Hon. Ilus W. Davis, mayor of Kansas City.

Prior to his consecration, Bishop Spears was rector of Trinity Church, Princeton, N. J. He is the first suffragan bishop of West Missouri.

SEMINARIES

The Pusey Report, in Part

The Episcopal Church in the United States is facing "a grave situation that demands significant action"—more than

1/3 of the Church's clergy have not had a complete seminary education. This appraisal was presented by Dr. Nathan M. Pusey, chairman of a special committee to study theological education at all levels in the Church. Sponsored by the Episcopal Church Foundation, the committee which the Harvard president heads consists of theologians, educators, executives, and professional men. The foundation is a lay organization supporting the work of the Church through fund raising and other activities.

Addressing a dinner in Chicago honoring the Presiding Bishop, Dr. Pusey said, "In an age when a college education is normal, more than 1/8 of our ministers have not received a college degree." He said that only 60 percent of Episcopal clergy in the United States have received both a degree from a college or university and one from any of the 11 accredited seminaries of the Church. These seminaries offer a three-year degree course. Ordination follows passing of canonical exams and, according to Dr. Pusey, some bishops do not require the Church's generally prescribed full college and seminary training. He said that his 18-month study also showed that nearly 2/3 of Episcopal seminarians had graduated from college with average grades of C or lower.

In interviews with young Episcopal clergymen, Dr. Pusey said that his committee found that they considered their training had been too remote from the present world. They said they were unprepared to practice their profession and that they needed help in interpreting the Gospels to the modern age. Claiming that the teaching methods in the seminaries are often outdated and not abreast of the best current thought, he said "Field education must be expanded. To try their effectiveness, the students should move out of the protected Church institutions and have experience in the world of business and industry, and also in jails, hospitals, and slums."

Final recommendations on steps to deal with the problems will be made in the near future, but one of the main problems will be financing. Dr. Pusey noted that the cost of theological education has been doubling every decade, and that while general education derives about half its support from government sources, these funds are not available to theological schools. He estimated that only forty cents per member of the Episcopal Church is devoted to theologi-

cal education each year. This figure is based on the Church's membership of 3.5 million.

According to the Harvard president, an extension of the financial problem is that half of the clergy posts in the Church pay too little to attract competent men. He said that 1/3 of the congregations have fewer than 100 communicants and that this keeps the average salary of priests to \$6,000. Episcopal clergy number approximately 10,000 serving 7,500 churches. Dr. Pusey said this amounts to a surplus of 1,500 the way the Church is set up and financed. It is a shortage, he said, if one considers the task the Church would like to perform, such as slum ministry.

At a news conference after the dinner, Bishop Hines said that "poor as the Episcopal salaries are, they probably are as good or better than in any other Church body."

ABORTION

Liberalization recommended

A task force of the National Crime Commission in Washington has recommended that the several states consider liberal revision of their present abortion laws in order to meet growing public demand for such changes. The panel described most traditional statutes on the subject as "idealistic criminal laws attempting to impose morality and cure social ills." Its report said: "The evils of uninhibited abortion are sufficiently serious to warrant discriminating use of the criminal penalty . . . but abortion is justifiable under certain circumstances and the law should distinguish between justifiable and unjustifiable abortion."

In reference to laws against fornication, adultery, deviant sexual activities including homosexuality, and prostitution, the panel expressed the view that such laws are largely unenforceable and ineffective. It argued that it is not the task of the courts to impose morality and to use law to cure social ills. "Enough is now known to warrant abandonment of the common legislative premise that the criminal law is a sure panacea for all social ailments," the report said. It recommended that most social and moral problems be left to such social agencies as religious bodies.

ATLANTA

Episcopalians and R.Cs. Share Building

The Rev. Don Harrison, rector of a new congregation without buildings, St. Dunstan's, Atlanta, remarked in a speech to a group of Roman Catholic women that it seemed ridiculous for churches to duplicate facilities and incur large debts when there could be joint use of buildings by more than one congregation. This remark led to an agreement between the St. Dunstan's congregation and the nearby

Roman Catholic Church of the Holy Spirit's congregation to enter an arrangement whereby both congregations will share the same buildings, those of Holy Spirit. Since the pastor of the Church of the Holy Spirit, the Rev. John McDonough, expressed interest in Fr. Harrison's idea, eventually representative groups from both churches worked out a plan that has been approved by the Bishop of Atlanta, the Rt. Rev. Randolph Claiborne, and the Roman Catholic Archbishop of Atlanta, the Most Rev. Paul Hallinan.

St. Dunstan's, which has been using a school auditorium for its services, will pay a regular rental fee and will have complete use of facilities for worship, Church school, and a "social hour" on Sunday mornings. The rector of St. Dunstan's will be provided with space for an office and a meeting area with private access. A sign identifying both congregations will be designed and installed. It is hoped that out of this sharing of buildings there will come other ways in which the two congregations may share, both in understandings and in a common mission to the community.

The joint program will begin July 1st and will be subjected to review, evaluation, and either continued or terminated after a year's experience.

CALIFORNIA

New Pledge Basis

Financial support from the Diocese of California for the Church's program above the parish and mission level will be on apportionment basis, according to a newly adopted canon. It supersedes the present canon which has been in suspension for the past six years.



The Episcopal Church in the Philippines obtained its first native-born leader when the Rt. Rev. Benito C. Cabanban was installed as fifth Bishop of the Philippines in the Cathedral of St. Mary and St. John at Quezon City. He succeeds the Rt. Rev. Lyman C. Ogilby. Bishop Cabanban was consecrated as suffragan in 1959, becoming the first Filipino bishop of the Episcopal Church. He was formerly in charge of Holy Trinity Mission, Zamboanga City.

The new canon recommends guidelines for parish and mission support, with quotas to be set on the basis of historical giving, actual income, and other factors, including individual problems of congregations. It also provides grievance machinery by which these quotas may be appealed. It requires a definite program of stewardship education within each congregation leading up to its yearly canvass, and makes it mandatory that each report its pledge to the diocese not later than December 15th each year.

The only sanction in the new canon provides that any parish or mission which fails to pay its yearly pledge in full for 24 consecutive months will lose its voting rights at convention. It also sets up a plan for episcopal visitation to defaulting congregations.

TENNESSEE

Improve Health Facilities

Episcopalians in southeast Tennessee's Polk County have joined their neighbors in adjacent Georgia in an effort to provide improved health facilities which they may share.

The first objective is a health center and health education program in Fannin County, Ga., by means of a grant under the government's Appalachian Regional Act. The vicar of St. Mark's, in Copperhill, Tenn., the Rev. Raymond Hoche-Mong, reports that the "ways and means" people in Fannin County are ready to secure their 20 percent of the necessary funds as soon as approval comes for the 80 percent from state and federal sources.

The second objective in the health facilities program is a proper sewage disposal system. Both Copperhill and nearby McCaysville, Ga., now dump raw waste into the river. Also on the priority list is the construction of a 60-bed nursing home in Fannin County.

St. Mark's, the only Episcopal church within some 40 miles, has received endorsement from the Bishops of Western North Carolina and Atlanta, the Rt. Rev. Drs. M. George Henry and Randolph R. Claiborne, Jr., respectively, to reach into those dioceses. People from those areas are also communicants of the mission congregation of St. Mark's.

CANADA

Some Dissenters Needed

The Canadian Churchman has said that it is regrettable that no Anglican who can be considered an authentic representative of those who oppose any union with the United Church of Canada was chosen to serve on the Anglican General Commission on Union. The editor, the Rev. A. Gordon Baker, who has resigned to return to parish work, wrote: "The Primate (the Most Rev. Howard H. Clark) has stated: 'The tragedy is that we need the counsel of our Church mem-

bers who have difficulty with this proposed union. And we need that counsel, not at a meeting where everybody will agree with them . . . (but) where there can be discussion and dialogue between those of different views."

The Churchman added that there is little evidence this sentiment held any sway in appointing Anglican members to the commission on union. "It will be a tragedy if the dissenters are left as a voice wailing in the wilderness. They have been loyal members of the Anglican Church of Canada, with a dedication and record of service second to none. Who will speak for them where it counts? The Anglican Church of Canada needs to review the membership of the General Commission on Union, and needs to exercise extreme sensitivity in its appointments to the future working commissions and committees on union."

The United Church of Canada and the Anglican Church of Canada have agreed to accept the document, "Principles of Union," as a basis for union negotiations. Acceptance came at the highest levels of Church government, the Anglican Synod and the United Church General Council.

Abortion Reforms Recommended

A Vancouver Anglican committee has called for radical reform of Canada's abortion laws. It has recommended four major reforms, one of which would permit abortion in cases where mothers are financially or emotionally incapable of supporting another child. The proposals were made in a report by a clergy-lay committee headed by the Rev. Jim McKibbin of St. Anselm's Church, and have been submitted for discussion and possible adoption at the annual general meeting of the Anglican Church of Canada, in August.

The committee urged the Church to petition the federal government to revise the criminal code to permit abortion, with



Robert A. Robinson

safeguards, on request by pregnant women in cases where: continuance of the pregnancy is apt to endanger a woman's life or impair her physical or mental health; there is a calculable risk of the child, if born, being deformed or defective; the child has been conceived as the result of a criminal offense; the bearing or rearing of the child would prove to be beyond the total capacity of the mother.

The committee said that it did not find it of value, as a basis of its work, to try to determine at what point a fetus becomes a human soul or living person. "To try to determine when a fetus becomes a human soul or living person is like trying to decide how many angels can dance on the head of a pin," Fr. McKibbin said. Instead, he said, the committee tried to keep in balance "concern for potential life and, on the other hand, concern for the well-being of the mother." [RNS]

VIETNAM

Clerics Question Westmoreland

General William C. Westmoreland's rebuke to critics of U. S. Vietnam policy came under sharp criticism from twelve religious leaders, Christian and Jewish, among them being four Episcopal bishops. The clerics presented to the general eight questions "which challenge some of the assumptions upon which United States policy has been proceeding in Vietnam." Their questions were framed in a letter delivered to the Pentagon for transmittal to General Westmoreland after his return to his headquarters in Vietnam.

The eight questions zero in on Westmoreland's criticism of dissent. Among them is this: "Do you believe that national decisions which might lead to a third World War should not be discussed and debated by the people?" The clerics also asked the general to describe the purpose of his recent visit to the United States "in light of the fact that you declined to meet with the Senate Foreign Relations Committee, but have met with one or more other groups in private."

The Episcopalians signing the letter were Bishops Paul Moore, Suffragan of Washington; Daniel Corrigan, of the Executive Council; William Davidson, Bishop of Western Kansas; and Harvey Butterfield, Diocesan of Vermont.

CPF

Officers Elected

The trustees of the Church Pension Fund have announced the election of the Rt. Rev. J. Brooke Mosley, Bishop of Delaware, as chairman of the board; Mr. Robert Worthington, president; and Mr. Robert A. Robinson, executive vice president of the Fund.

Bishop Mosley was first associated with the Fund in 1956, and has served as its president since 1963. Mr. Worthington

started as secretary in 1934 and has been executive vice president since 1946. Mr. Robinson, who joined the staff last September, had been vice president and senior trust officer of the Colonial Bank and Trust Company, Waterbury, Conn.

The Church Pension Fund, the official clergy pension system of the Episcopal Church, has \$166 million in assets and pays pensions currently of \$5,300,000 a year.

ALBANY

Teachers' Institute

Under the leadership of the Rev. Canon Edward T. H. Williams, assistant at St. Paul's, Troy, N. Y., a Church school teachers' institute for the Troy area has been completed. Held each week from April 19th through May 10th, the institute was concerned with relating the Church year to Church-school teaching.

The sessions were divided into: 1—understanding the children we teach; 2—concerning public school teaching and techniques as seen in the film "Incident on Wilson Street"; 3—Lent, Easter, Ascension seasons as a resource for teaching; and 4—Pentecost and Trinity seasons as a resource for teaching.

All city parishes of Troy, Cohoes, Watervliet, and Waterford were invited to participate in the study program.

Second Century Continues

The two Bishops of Albany, the Rt. Rev. Allen W. Brown, diocesan, and the Rt. Rev. Charles B. Persell, Jr., suffragan, are engaged this spring in an intensive and extensive "second century pilgrimage" throughout their diocese, in connection with the "second century" program commemorating the 100th anniversary of the diocese. They hope by the end of May to have visited one half of the diocesan cures.

Concerning the House Meeting program which is being promoted throughout the diocese, Bishop Brown reports that he is gratified by the way it is going and "overjoyed to find Church people and others talking with absolute honesty about God and other important matters. For the comfort of many of the clergy who may have feared to turn their laity loose in these meetings, what I have observed allays any fears and shows that we can trust our lay people to handle eternal truths, even when there are no clergy around," Bishop Brown said.

NEW YORK

C.P.M. Honored

Dr. and Mrs. Clifford P. Morehouse were honored guests at a recent benefit dinner dance given by the Women's Council of the Episcopal Mission Society, Diocese of New York. Proceeds from the affair are marked for the Mission Society's Elko Lake Camps. Sponsors of the gala

were the Rt. Rev. Horace W. B. Donegan, Bishop of New York, the Rt. Rev. Charles F. Boynton and the Rt. Rev. Stuart Wetmore, Suffragan Bishops of New York, Mr. Thomas M. Peters, and the Rev. Ralph Bonacker. The Episcopal Mission Society is the major multi-service agency in the diocese.

President of Morehouse-Barlow Company, New York, and former editor of *THE LIVING CHURCH*, Dr. Morehouse is also president of the House of Deputies of General Convention. He has served as a lay deputy to every triennial since 1934. He holds earned degrees from Harvard and Marquette Universities, and honorary degrees from Nashotah House, Brown University, and General Seminary. From the latter, he received the honorary STD degree, the first layman to be so honored by that seminary.

WOMEN

South Florida Hears Winters

The Rev. Charles Winters, associate professor of dogmatic theology at the School of Theology, Sewanee, Tenn., spoke to the clergy wives of the Diocese of South Florida at their conference, held April 28-30. Also present were the Rev. Dr. John Benton, counsellor in psychology, and Fr. Joseph, O.S.F.

Milwaukee Hears Montgomery

Informal discussions occupied most of the first day of the annual clergy wives conference, May 3-4, in the Diocese of Milwaukee. As is the custom of long standing, the women met at DeKoven Foundation, Racine, Wis., the retreat and conference center owned and operated by the sisters of the Community of St. Mary. The Rt. Rev. James W. Montgomery, Bishop Coadjutor of Chicago, conducted the meditations on the second day of the conference—traditionally a day of silence.

EUROPE

Convention Meets in Munich

The annual convention of the Convocation of American Churches in Europe was held at the Church of the Ascension in Munich, with the Rt. Rev. Stephen F. Bayne, Jr., presiding. The Very Rev. Sturgis L. Riddle, D.D., dean of the Pro-Cathedral Church of the Holy Trinity in Paris, was elected president of the convocation council of advice. Dean Riddle, Mr. George Snyder of Munich, and Mrs. Alice Meyers of Geneva were elected representatives of the British-American Anglican Advisory Council for Europe. This new body has been formed in order to coordinate and consolidate the work of all the Anglican jurisdictions in Europe.

Another ecumenical first was achieved when a group of Anglican young people

from Paris joined the annual pilgrimage of Roman Catholic youth from Paris to Chartres Cathedral. Acting as chaplain of this group was the Rev. James McNamee, canon residentiary of the American cathedral. Canon McNamee was permitted to celebrate a Eucharist of Thanksgiving in one of the Chartres chapels.

PITTSBURGH

Charges Dropped

The district attorney of Allegheny County, Pa., Robert Duggan, said on May 10th that the charges of keeping a disorderly house against the Rev. Richard D. Mowry, a Presbyterian minister, were dropped. Mr. Mowry is manager of the coffee house, Loaves and Fishes, on Bellefont Street, Shadyside, that was raided by county detectives the previous week. [L.C., May 21st]. At that time marijuana and amphetamine pills were confiscated.

Mr. Duggan noted the crime and delinquency in the Shadyside district of Pittsburgh, among certain groups of people drawn to the church-sponsored coffee house. He said that there would not be a "hands off" policy but rather the opposite. The church-sponsored coffee house will be watched carefully and will not become an island for drug users. Two 19-year-old youths are being held on the use of marijuana as a result of the May 4th raid on the Loaves and Fishes (sponsored by Calvary Episcopal Church, First Methodist, Third, and Shadyside Presbyterian Churches).

According to local news reports, Church leaders are continuing to give their support to the coffee house project.

INDIANAPOLIS

Father Superior Conducts Mission

An open instructed evening Eucharist was part of the week-long mission completed April 21st at St. John's Church, Speedway, Ind. Missioner was the Rev. Alfred L. Pedersen, Father Superior of the Society of St. John the Evangelist, Cambridge, Mass. In addition to the regularly scheduled mission services, he spoke to men's and women's groups and to a special gathering of young people from the parish and community.

SOUTHERN VIRGINIA

Diocesan Diamond Anniversary

A procession led by the Presiding Bishop, the Rt. Rev. John E. Hines, the Rt. Rev. George P. Gunn, Bishop of Southern Virginia, and clergy from the 122 churches in the diocese, recently marched to the Robert Hunt Shrine, Jamestown Island, Va.

The shrine adjoining Jamestown's Tower Church, built in 1639, marks the

spot where the Rev. Robert Hunt led the colonists in a service of thanksgiving under the trees. The 1967 special service opened the diamond anniversary celebration of the Diocese of Southern Virginia which was formed in 1892. (Still another diocese in the state of Virginia was formed in 1919—the Diocese of Southwestern Virginia).

A 380-voice choir from parishes throughout the diocese sang *Nisi Dominus*, the anniversary hymn written and composed by James S. Darling, choir-master of Bruton Parish, Williamsburg. The hymn is based on Psalm 127. The Rev. Samuel E. Pinxon, vicar of St. Paul's Church, Bogotá, Colombia, was a special guest. He presented to Bishop Gunn a portrait of the Rt. Rev. David Reed, Bishop of Colombia. The Diocese of Southern Virginia and the District of Colombia are in companion relationship.

Colonial silver, including some used in the early Jamestown church, was used for the concluding service of Holy Communion. The two bishops were assisted by the Rt. Rev. David S. Rose, Bishop Coadjutor of Southern Virginia; the Rt. Rev. John B. Bentley, retired Bishop of Alaska; the Rt. Rev. Frederick H. Wilkinson, retired Bishop of Toronto; and the Rev. C. P. Lewis, rector of Jamestown Tower and Bruton Parish.

The 75th anniversary year projects of the diocese include the establishment of new churches in the Norfolk, Portsmouth, Newport News, Petersburg, and Danville areas.

SEMINARIES

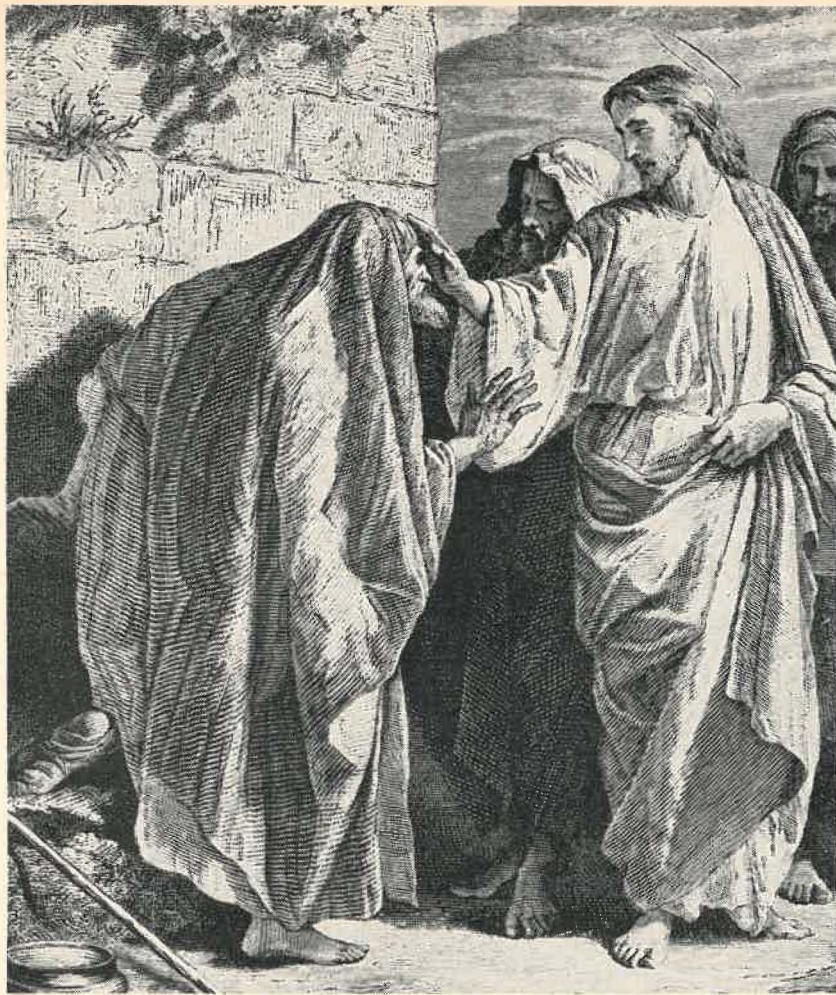
Allison from Sewanee to VTS

The Rev. Dr. Christopher FitzSimons Allison, author and historian, will join the faculty of Virginia Theological School, Alexandria, Va., in September, as associate professor of Church history.

Dr. Allison, 40, is completing his 10th
Continued on page 10



C. FitzSimons Allison



Recently a young priest made an appointment to see me to discuss starting healing programs in his new parish. When I asked him what he wished to do, he replied he wanted to begin healing services. "What kind of healing?" I asked. "Do you want to cure people of physical ills?" "Well, yes," he replied hesitatingly. "Isn't that what is always done in spiritual healing services?" When I inquired whether he had any qualifications as a physician, he said he had had no training in medicine, psychology, or counseling. I then asked him how he could be sure that people who came to him for healing services actually had the diseases they claimed to have. I pointed out that if these people claimed to have been cured after attending some of his services, he might be given credit for curing diseases the patient never had. "I guess I'll just have to take their word for it," he replied. "Do you plan to follow up those you have cured to see if they have had a relapse into their illness?" I inquired. "No,—well, I really never thought of it," he replied.

This points up some of the confusion which has been triggered by the widespread development in healing services in parishes across the country. Most of our clergy avoid the hysterical showmanship of some faith healers, but it is not always clear what clergymen are trying to do.

Faith healing and spiritual healing have something in common but there are complex factors and serious problems in any form of healing which is being attempted. Even more important, it is necessary that we fully understand what we mean by health and disease.

Healing has always been a part of the Christian faith. Today, healing services are held in hundreds of Episcopal churches throughout the country. Most of these services are aimed at spiritual healing although the search after cures for specific illnesses is often a part of the service. When this happens, the chancel becomes in a certain sense a clinic. This can be dangerous. There is an urgent need to study and better understand the many factors that enter into health and illness before practitioners attempt to find cures or engage in therapy.

Before we attempt to deal with health and sickness in an individual, we need to understand what these terms mean. From a medical point of view health and disease have many different meanings from those generally understood by the lay public. The fact is that the elements in health and sickness are far too complex for anyone to claim that he has a cure for any illness or disease. Healing is a process and not an end. Healing means the utilization of all bodily resources—physiological and psychological—to relieve both physical and mental suffering and to

achieve some sense of well being. But the type of "well being" for one individual may be different from the "well being" of another. For instance, for some people being sick really means to be healthy. Many people use illness to resolve chronic emotional needs. There are occasions when we must permit patients to be ill as their illness is part of their healing, an essential support to their health. They use illness in the service of their health. Restore them to what we may conceive as health and some will die. Some people have a need to be sick. It is the way they survive. It is their key to health.

Illness always involves both physiological and psychological factors. A person

So Miscon Ab Hea

who is ill physically also has some psychological concerns or disharmony. A person who is ill psychologically (one with emotional or mental disturbances, particularly those who are severely neurotic) often attempts to "heal" his psychological problems by becoming physically ill. This type of behavior is well known—the child who becomes ill because he hates school, or the adult who becomes ill in order to attract attention or love. Some of us who have had experience with hospital patients know the truth about

By The Rev. George
Founder, Academy of R
New Y

The Living Church

the "healthy" need to be sick. Often a patient is treated for an allergy which is then believed to be solved. She returns with a respiratory infection. After some treatment, the respiratory infection disappears, but then later the same patient may return with a cardiac disturbance. In between visits she has had surgery for other ailments. It is not surprising to many physicians that often such a patient ends up in the psychiatric ward.

If we really desire to bring healing to someone it is important that we understand whether or not illness is playing a productive role in that person's health. As I have already stated, health is a process. It does not refer to a final end to

sarily a sickness but can be one of the most significant demonstrations of health our body can produce. A fever indicates that the natural healthy resources of the body are now mobilized and are fighting against the invasion of outside forces seeking to destroy the body. To pray for the removal of the fever would render the body helpless. There are times when the fever must be permitted to persist. The same thing is true about anxiety. Anxiety is often one of our major psychological forces mobilizing healthy psychic factors to combat serious neurotic difficulties. The removal of total anxiety in a human being would destroy his sanity and sense of responsibility. Yet we still pray for freedom from anxiety and the removal of fevers. And take suffering. Much that we call suffering is nature's way of repairing the body. Suffering, particularly psychological suffering, is often a necessity for emotional and spiritual growth. Yet we continue to pray to eliminate all suffering without fully understanding that suffering is often an essential part of the health process.

Sickness, particularly emotional illness, may be the only way whereby a person can be his whole self. This would be true in some instances where unconscious desires can no longer tolerate repression, and push toward release and expression. For some individuals, what we diagnose as emotional and mental illness or neuro-

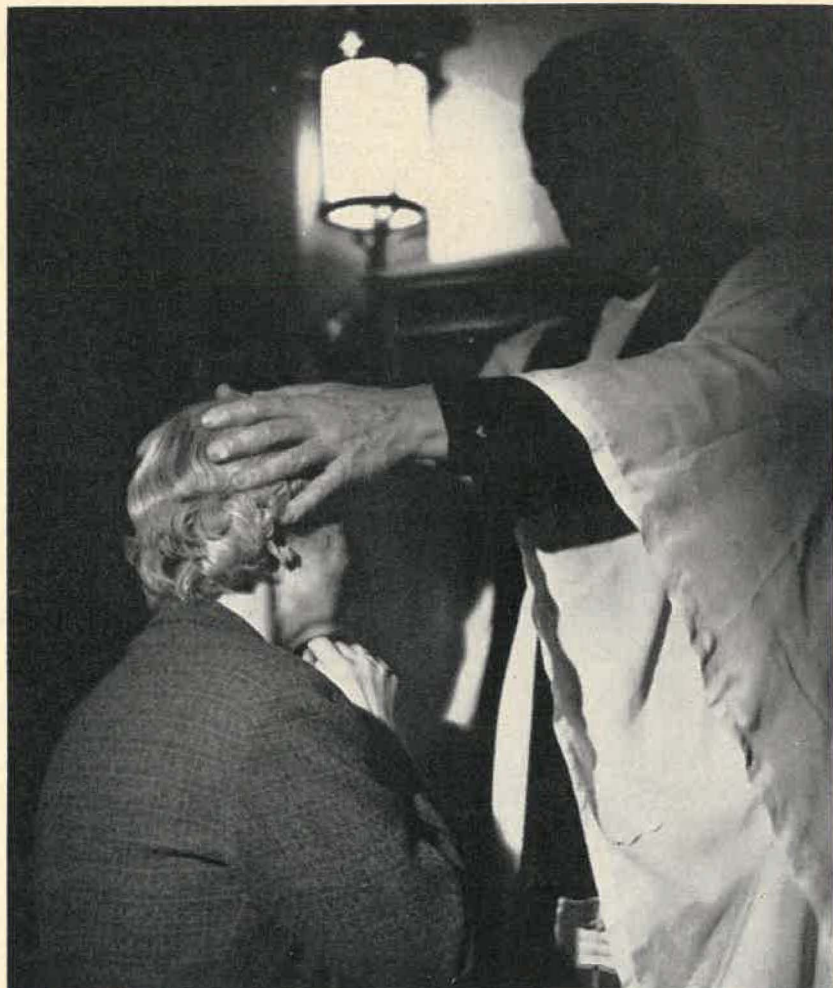
ses may not necessarily be sickness. In these instances the illness may be the only way by which the individual can express his total self. For this particular patient his neurosis may be a desire to be whole, an expression to be healthy. His illness is satisfying his needs—both conscious and unconscious—for integration and wholeness. Emotional illness is often a compromise between what we want in health and what we have to settle for. To destroy the neurosis might drive us into total insanity. For example, deep inner impulses may be so threatening that we develop defenses against them. Behind all compulsive behavior are powerful repressed urges. A neurosis is a defense mechanism to hold back even worse types of behavior. To eliminate the neurosis might cause the wall to collapse and wreak havoc on our personality. We should not attempt to remove neurotic behavior without first knowing what is causing the neurosis. A neurosis is only a symptom, a sign that there is a more serious problem underlying the overt behavior. Nevertheless, a neurosis may be the only thing an individual can have in order to retain his self-confidence or even his sanity.

This brings us to one of the most essential facts about illness. Behind all illness—physical or spiritual—there is a human being in distress. Health is a process toward inner harmony, although as I have

Continued on page 14

ne ceptions ut ing

be achieved. Your process of health may not be mine. One may have to accept the fact of a certain neurosis in his personality and learn to live with his psychological difficulties in order to be maximally healthy in his particular pattern of health. To attempt to heal such a person of neurotic difficulties could plunge him into physical illness. When we pray for the removal of certain forms of illness, we may be not only praying for the wrong thing but helping to make the patient worse. For instance, fever is not neces-



Christian Anderson
on and Mental Health
City

NEWS

Continued from page 7

year at the School of Theology of the University of the South, Sewanee, Tenn. He received his B.A. from that university; a B.D. from Virginia Theological School; and a Ph.D. from Oxford University. His most recent book, *The Rise of Moralism*, was published in 1966.

In announcing the appointment, the dean of VTS, the Very Rev. Jesse M. Trotter, said, "We are exceptionally pleased to have a young man of Dr. Allison's scholarly ability and personal vitality join us."

SOUTH FLORIDA

Priests' Institute

Five speakers were scheduled for the priests' institute open to clergy from neighboring dioceses as well as South Florida, and held at the Bishop Louttit Conference Center, Avon Park, Fla., April 18-20. The Church Union sponsored the speakers.

The first evening session was given over to informal discussion of General Convention, led by the Rt. Rev. Henry I. Louttit, Bishop of South Florida. The Rev. Canon A. J. DuBois, executive director of the Church Union, also spoke on the concerns of General Convention and the Church Union.

The following day the Rev. Dr. J. Langmead Casserley of Seabury-Western gave three lectures on the "Significance of Anglicanism in the Ecumenical Movement." The Rev. Canon Don Copeland, director of the World Council for Liturgical Studies, spoke on what is happening in the liturgical field with special attention to the new trial Liturgy. By permission of Bishop Louttit, the new proposed trial Liturgy was used at Holy Eucharist the last day of the institute, with Canon Copeland as celebrant.

The Rev. John Macquarrie, professor of systematic theology at Union Seminary, gave two lectures on the Church in Renewal, followed by panel discussions.

ORGANIZATIONS

Anglican Society Discusses New Rite

On April 18th, at Calvary Church, New York city, the Anglican Society sponsored a panel discussion on the Standing Liturgical Commission's new proposed Liturgy of the Lord's Supper. Moderator was the Very Rev. Samuel J. Wylie, dean of the General Seminary. The Rev. Canon Peter Chase, president of the society, introduced the panel members to the capacity audience: The Rev. Canon Charles M. Guilbert, custodian of the Standard Book of Common Prayer and member of the Standing Liturgical Commission; the Rev. Benjamin Minifie; the Rev. Donald L. Garfield; and the Rev. John M. Krumm.

The panel generally supported the new rite and anticipated its trial use, but regretted the optional use of the penitential section and questioned some of the prayers in terms of theology and style. The very long prayer of intercession drew criticism for its "attempt at all-inclusiveness." Some regret was expressed at the lack of direction concerning the congregation's posture of kneeling or standing for prayer, and with the new emphasis on the ministry of the Word in the Eucharist, there was some question about the future of Morning Prayer as a main Sunday morning service. It was agreed that the new rite provides a Eucharist of greater joyfulness, flexibility, and possible brevity for the contemporary Church as the norm for its worship.

"If there was a conclusion, it was the desire to give the new rite a fair test yet mindful that further revision seemed necessary before final acceptance," Canon Chase reported.

Prayer Fellowship's 10th Conference

Eight workshops for afternoon and evening sessions were part of the annual conference of the Anglican Fellowship of Prayer, held in St. Paul's, Richmond, Va., April 14-15. Each was concerned with a specific topic such as: Spiritual life and personal discipline; Overcoming the barriers to prayer; Listening prayer; or Prayer and action.

The Rt. Rev. F. H. Wilkinson, retired Lord Bishop of Toronto, conducted the conference and preached at the morning service on "The Primacy of prayer in life and liturgy." Hosts for the conference were: the Rt. Rev. Robert F. Gibson, Bishop of Virginia; the Rt. Rev. George P. Gunn, Bishop of Southern Virginia; and the Rt. Rev. William H. Marmion, Bishop of Southwestern Virginia.

OKLAHOMA

Legalized Human Insemination

Oklahoma has become the nation's first state to legalize human artificial insemination. Governor Dewey Bartlett signed the bill May 11th. The new law allows doctors to perform artificial insemination with the written consent of both husband and wife.

Offspring of artificial insemination will be given the same legal status and privileges as children born through natural conception.

ORTHODOX

Bishops Support U.S.

The Standing Conference of Orthodox Bishops, meeting in New York, went on record as stating that U.S. policy in Vietnam is "directed against the spreading of a totalitarian atheistic ideology and is justified as such."

It held that the "Vietnam struggle cannot be viewed in isolation from the confrontation of the free and communist worlds"; cited the Communist dedication "to the ultimate liquidation of organized religion"; and concluded that "an Orthodox Christian cannot be neutral before the extension of the Marxist sphere of influence."

Issue of a statement, the conference said, came because the bishops were asked to issue one "that would serve to guide the Orthodox faithful, and to clearly indicate that a majority of the hierarchs support the American presence in Vietnam, and are in disagreement with the National Council of Churches (NCC) position." Six of the Churches are members of the NCC. In an unprecedented move, the standing conference issued two statements, majority and minority reports of the nine Eastern Orthodox bishops participating in the annual spring meeting.

Seven bishops or their delegated representatives went on record as supporting U.S. policy in Vietnam; one, Metropolitan John, Russian Orthodox Exarchate of the Patriarchate of Moscow in America, was the only signer opposing the conference's stand; and one, Bishop Victor of the Romanian Orthodox Missionary Episcopate (in communion with the Patriarchate of Romania [Bucharest]) abstained from voting on the issue.

The statement signed by Metropolitan John associated himself "completely and without reservation" with statements by Pope Paul VI, U Thant, Dr. Eugene C. Blake of the World Council of Churches, the NCC, and the Patriarchs of Moscow and Bulgaria. It held that as a basis of negotiation, the Geneva accords of 1954 and a U.N. General Assembly declaration should be followed.

Upholding U.S. participation in the Vietnam war were: Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, and chairman of the standing conference; Metropolitan Philip Saliba, Syrian Antiochian Orthodox Archdiocese of New York and all North America; Metropolitan Ireney, Russian Orthodox Greek Catholic Church of North America; Bishop Mark Lipa, Albanian Orthodox Church in America, under the jurisdiction of the Patriarchate of Constantinople; Bishop John Martin, Carpatho-Russian Orthodox Church of America, representing Metropolitan Orestes Chornock; the Rev. J. Thacjuk, proxy for Archbishop Pallados; and Bishop Andrew Kuschak, Ukrainian Orthodox. [RNS]

Demand Return of Body to Egypt

Coptic Orthodox Patriarch Kyrillos VI has repeated his demand, made often in the past, for the return of the body of St. Mark to Egypt. The relic is now kept in the Cathedral of St. Mark in Venice where

it was taken in the ninth century from Alexandria. According to Coptic tradition, St. Mark came to Alexandria and founded the Coptic Church in 45 A.D., and suffered martyrdom there 17 years later. His head is kept at St. Mark's Cathedral in Alexandria. Patriarch Kyrillos, who is numbered as the 115th successor of St. Mark as Patriarch of Alexandria, said that he will undertake all possible measures to secure the return of the body, saying that he would go to Rome to discuss the matter with the Pope if necessary.

When and if it is returned, the body will be buried in the new Cathedral of St. Mark in Cairo, which will be formally opened later this year.

In Venice, the news of the Patriarch's request caused consternation among devout Roman Catholics. Venetian ecclesiastical authorities reported that all that remains of the body interred in the crypt in St. Mark's Cathedral are a few fragments of bone and some dust. Vatican sources expressed doubt that the remains could be transferred to Egypt.

MISSISSIPPI

Death Investigation

The U. S. Justice Department has started an investigation of the death of a former Delta Ministry employee in Mississippi, on the ground that the slaying might have been "deliberate." Benjamin Brown, a Negro delivery man, was shot as rioting students of Jackson State College for Negroes clashed with Jackson, Miss., police. The police claimed that Mr. Brown was one of the rioters. A spokesman for the Delta Ministry said that he was an innocent bystander who fled from the scene when he saw the extent of the student-police conflict. Mr. Owen Brooks, acting director of the Delta Ministry, lodged the request for an investigation with the Justice Department. He said that the slain man's mother had heard a Jackson policeman threaten to kill her son.

Shot in the back on the evening of May 11th, Mr. Brown died the following morning, on his 22d birthday. [RNS]

AUSTRALIA

Archbishop Opposes War

The Archbishop of Perth in Australia, the Most Rev. George Appleton, told an interdenominational clergy conference on Vietnam that the mounting horrors of the Vietnam war have made him a "full-blooded pacifist." He said that "an estimated 1 million children have been killed, injured, or burnt with napalm in this war" and that he was unashamedly opposed to Australia's participation in it. He raised the question: "Is the ferment in Asia truly Communist-inspired or is it a mere nationalistic ferment for social justice?"

Later, in a press interview, he questioned how any country might participate in such a war and call itself Christian.

He said that his two great concerns about the world of today are war and hunger. "The dominoes theory that China is sweeping down and it's better to stop them up there is plausible," he admitted. "But it takes no account of the very nationalistic spirit of the Asian peoples. They don't want European control."

Concerning world hunger, the archbishop said: "It's time we realized that the hungry people have no ears—only mouths. Yet what are we doing to alleviate poverty? Over half the world is in poverty, and in India alone are more than 250 million people who don't have enough to eat."

Archbishop Appleton spent 17 years as a missionary in Rangoon, and during World War II worked for three years in India.

AROUND THE CHURCH

Once again the **University of the South is among the nation's top ten colleges in the number of Woodrow Wilson Fellowships** granted to seniors, in proportion to enrollment. Five Sewanee seniors out of a graduating class of 150 were named by the fellowship foundation, and seven received honorable mention. The latter classification merits special attention of graduate schools' admissions committees.

The **Diocese of Dallas now offers the "St. Margaret Award"** for Girl Scouts and Campfire Girls. Similar to the Boy Scout's "God and Country" award, the St. Margaret award will require nearly a year's study and service by eligible girls. The Scout committee of the Diocese of Dallas is willing to extend this program to any other diocese that may wish to use it.

Parishioners of **Blessed Sacrament Roman Catholic and St. Thomas Episcopal Churches in Denver** joined during the lenten season for **weekly study sessions of modern theology**. The Rev. Marion Hammond, rector of St. Thomas, and the Rev. Gregory Phelan of Blessed Sacrament, led the discussions in St. Thomas' parish house. John A. T. Robinson's *Honest to God*, Teilhard de Chardin's *Love and Suffering*, Karl Rahner's *The Christian Commitment* and Dietrich Bonhoeffer's *Letters and Papers from Prison* were the study subjects. The final session was concluded with a song and prayer service in St. Thomas Church, climaxed by observance of the "kiss of peace."

The chairman of the board of **St. Peter's School, Peekskill, N. Y.**, has announced a **\$2 million fund drive** for a major building and improvement program. Mr. Louis McFadden set an immediate goal of \$500,000 to implement plans for construction that were approved by the board. This includes funds for construction of dormitories to be completed before the opening of school in Septem-

ber, making it possible to accept 120 boarding students. A grant of \$100,000 has been received from St. Thomas Church, New York.

A **second ecumenical meeting** was held March 15th at which St. Barnabas Episcopal Church, **Fredericksburg, Texas**, was host to the student body and various faculty members of St. Mary's Roman Catholic High School, with several nuns and the pastor of the Church present. The purpose of the two meetings was the exploration of the similarities and differences in the beliefs and practices of the two Communion.

An **experimental team ministry for the deaf** has been instituted at the **Cathedral of St. James, Chicago**, to be directed by the Rev. Silas Hirte, St. Louis, and James Strachan. Mr. Strachan, a lay member of the cathedral staff, works with All Angels' Guild for the deaf. Fr. Hirte, rector of St. Thomas' Mission for the Deaf, St. Louis, will visit Chicago on the 2d and 4th Sundays, to celebrate the Eucharist in sign language at 11 A.M., in St. Andrew's Chapel in the undercroft of the cathedral. Morning Prayer will be read the 1st and 3d Sundays by Mr. Strachan.

On Easter Day, following the eleven o'clock celebration in the **Cathedral Church of St. Luke, Orlando, Fla.**, the congregation went next door to the Great Hall to witness the **unveiling of a new portrait of the diocesan**, the Rt. Rev. **Henry I. Louttit**. Already on the walls of the hall are portraits of all the previous bishops of the Diocese of South Florida, including a suffragan bishop.

The **final meeting in an ecumenical Thursday-evening lenten series at St. Paul's Church, Doylestown, Pa.**, was held on March 16th. Speaker for the occasion was the Rev. Robert B. MacDonald, rector of St. Simeon's Church, Philadelphia, and a member of the Joint Commission on Ecumenical Relations of the Church. Clergy from the Roman Catholic, United Church of Christ, Presbyterian, Russian Orthodox, Methodist, and Polish National Catholic Churches joined the Episcopalians.

A contribution of **\$22,500 has been sent by the Diocese of Iowa to the Missionary District of Mexico** for acquisition of land and building a chapel, parish hall, and rectory in the city of Los Mochis, as an MRI project. The gift represents the final allocation of a ten percent tithe of Iowa's million-dollar Episcopal Expansion Fund (EEF). At the time of the EEF campaign, Iowa Episcopalians voted to designate ten percent of the total amount raised for projects outside the Diocese. Previously, portions of the tithe have built three other chapels in Mexico as well as a college girls' dormitory in the Philippines, an agricultural school in India, and a church in Liberia.

The War and The American Promise

The pacifists are wrong in saying that no good can ever come of any war, even accidentally. In the history of fallen man war is often needed, apparently, to set most minds and consciences to work upon the unfinished business of social justice. Twenty-five years ago, when American boys of all races were laying their lives on the line for human freedom, white Americans could no longer put off their confrontation with the ugly and un-American fact of Jim Crowism in America. Were American Negro soldiers dying abroad in the war against Hitler's Aryan Supremacy only to maintain White Supremacy at home? It became intolerable to the national conscience that these men should come marching home to a land in which they would be second-class citizens just as before. Some big remedial changes were soon made in consequence, among them the outlawing of public school segregation. Clearly the good resolutions behind these reforms came out of the nation's war travail.

Is anything along this line happening today? We hope so, but it is disturbing to note how seldom the issue is raised in the national discussion and debate about the war in Vietnam. It is commonly noted that American Negroes make up a large part of the fighting force. These soldiers are told that they are fighting for freedom and human dignity for all men, themselves presumably included. They are taught that a powerful asset of a free society is its ability to correct its errors and to right its wrongs as a slave state cannot. We think Dr. Martin Luther King, and those who hold his view, are wrong in condemning American intervention in Vietnam as a betrayal of the struggle for justice at home. Freedom is indivisible. If this country were to stand by and

Dream Vested In Light and Gold

(for William Fisher Lewis)

Dreams are trees in a dismal haze,
they drip darkness, a wet newsprint
staining all things grey to the dreamer
as he watches. *And then the anxiety!*
One can't fire the pistol—or find
the lover to hug and scold for unkindness.
Please! I thank you for my dream:
No more of that dying and working—
prince of the Church, the untorn flesh
whiter than vestment, white as light
on water aflame between rock and day,
you gave bread and cheese, the fairytale
food, to anyone who seemed repentant.
Your pleasant look, man into boy
fishing a boyhood river, you looked at me.

Eve Triem

let the Communists enslave a faraway land that wants to be free it would weaken and jeopardize freedom within its own borders. The American forces in Vietnam are defending freedom here as well as there. But there needs to be added to this military effort a strong national resolve to make the American dream and promise come as true for the Negro as for the white citizen.

If America is not morally up to this, it does not deserve to lead the free world or even to occupy a respected place in it. We do not believe that America is unworthy of leadership. But Americans, beginning with Christian Americans, need to be giving very determined thought to the kind of homeland to which Negro soldiers will return when they have finished their hard and bloody task over there. That these men will not meekly submit to the same old deal when they come back home is about as certain as anything can be in this world. Yet it will be a most shameful defeat, and possibly terminal disaster, for this nation if it does nothing in the meantime on its own initiative to make the American community a truer community for all who belong to it.

The Seminary: “Flunk-out U”?

Some of the published findings of the Episcopal Church Foundation in its study of theological education in the Episcopal Church are disturbing to any Churchman who believes that the sacred ministry is meant to be a “learned profession” as well as a holy calling. That more than a third of the Church's clergy have not had a full seminary education is a situation that needs to be corrected as fast and as thoroughly as possible. We say this gratefully mindful of those many wise and holy priests whose academic education has been limited. These men would be the first to say that they feel their lack of formal training as a handicap. What troubles us most, however, is not this widespread academic deficiency measured in terms of years spent in seminary. More disturbing is the disclosure that *nearly two-thirds of Episcopal seminarians graduated from college with average grades of C or lower.*

Here again: God be thanked for the men who barely squeaked through college or fell short even of that, then went on to become mighty saints, apostles, even doctors of the Church. A Phi Beta Kappa key is no guarantee that its wearer will be a clerical thaumaturge, of course, and nobody has ever seriously suggested that it is. But can it be that some men are taking up the ministry as a second-best because they could not make the grade in some other profession? Do the Church's seminaries thus become “Flunk-Out U” for the man who had hoped to “do better”—in law school or medical school or engineering? An institution with the work to do which God sets before His Church can hardly expect to fulfill its high mission if it is predominantly staffed by men of mediocrity, disappointed at heart because they had hoped to be something else.

We anxiously await the final report of the Foundation in the hope that its recommendations will be both welcomed by the Church and put to work effectively.

Letter from London

Maybe it's because they have a long history and have been able to develop a special expertise, and maybe there are other reasons. But one thing the English missionary societies do have is a sense of occasion. For someone once involved deeply in their planning—and therefore subjected to the possibility of familiarity, germ-carrier of contempt—but now outside the organization and looking at it afresh, their great moments are singularly impressive. Take, for example, the annual meetings of the United Society for the Propagation of the Gospel.

First there was a jubilant rally with London's Albert Hall packed to its near 6,000 capacity, its stage speckled with the many-hued episcopal cassocks which have known most of the world's climatic zones, and a full-throated audience responding full-heartedly to stimulating speeches and galvanizing pageantry. The following morning, with a vast congregation in Westminster Abbey, there was a profound act of worship with the Eucharist really a focus of global thanksgiving offered to the universal heavenly Father. Then that same afternoon a packed hall listened to a sober presentation of statesmanlike statements. And laced through it all were the meetings of old friends whose conversation is of when they sojourned in Asia or sweated in Africa or soldiered in the Caribbean or just steadfastly remained missionary supporters at home.

I have enjoyed many great ecclesiastical occasions under many skies. But a missionary society meeting at its best has a magic of its own, even when the general secretary (in this instance, the Rt. Rev. Eric Trapp) has to report a decrease in donations—down by £37,000 which means something like six percent on the previous year. England cannot have an economic squeeze without its missionaries feeling a cold wind. Legacies, too, have gone down. For much of those legacies consists of residual estates when all the named beneficiaries have had their testamentary share. When stock markets fall it is the residue which suffers.

Yet the society could report great things even in the financial field, such as the success of its "Festina" scheme. Announced four years ago and designed to enable people to lend money (mostly interest-free) on a revolving loan basis for overseas, nearly £200,000 has gone from England with the Church in places as far apart as the West Indies and Japan being able to get on with its work as a result. And all this is just a sideline to the USPG mainstream. In all, in the last two years, USPG has been able to expend £1½ million in direct support of work overseas.

The primary object of the society is supporting the living agent, male and

female, priest and lay, by guaranteed amounts year by year, pledging itself by an act of faith even before the money comes in. Despite the shortfall in income, USPG in the last year has sent a record number of missionaries overseas [L.C., March 26th]—a record number, despite financial headaches, and despite growing restrictions. To quote the Rev. Maurice Wheatley, USPG candidates' secretary, "No missionary can go to Burma now. Work permits are needed in the West Indies to safeguard local people not being kept out of jobs they could do. Central African states take time to give a missionary permits to enter. South Africa will allow missionaries in, but only a year's permit at a time. Malaysia does not want any expatriate missionaries to remain for more than ten years. Papers for missionaries for India must be sent to Delhi and some have been refused entry." But, he says, "To read history is a great help here. It is the only thing which gives us a proper sense of perspective. Long ago it was impossible to send Christian missionaries to China or Japan. Then it was possible. Now it is once again impossible to send missionaries to China."

In all, the USPG now has more than 900 missionaries on its lists (The Church Missionary Society has a similar number), and in the last two years 235 new missionaries have gone overseas under USPG auspices. And they are all individuals. As Maurice Wheatley said, "They are persons and everything concerned with their going as missionaries is intensely personal. They are not like money. A check does not have to pass a medical, it doesn't need to be trained, it doesn't fall in love and get married, it doesn't need a home to live in." Perhaps it's there that missionary society magic lives. Everything about them is intensely personal. And since their whole object is to serve the Person, that is as it should be. DEWI MORGAN

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HEALING

Continued from page 9

pointed out, another's kind of harmony may be different from what I need or can achieve. We need to know the person behind his illness and listen to what the illness is saying. Illness has a voice that is trying to tell us something. Disease in a very real sense is an expression of personality. There is always a spiritual dimension to sickness. We know this, of course, because of the psychosomatic complexes in illness. Healers must try to understand the meaning of the illness—what the illness means to the patient. His illness may be the only way he knows how to live, or even the only way to prevent him from committing suicide. This is particularly true of the neurotic. We must listen to the voice of illness to try to find out what it is saying. If we listen carefully and perceptively, we will find it is saying something about loneliness, about guilt, about anxiety, about rage. Illness will be a cry to be loved. It may be a desperate plea to give love. Illness will be a voice asking for attention or telling us that some inner emotional need has been frustrated. Illness is always a crisis of the total being.

LETTERS

Most letters are abridged by the editors.

Name of the Church

In reply to the Rev. Hadley B. Williams's suggestion [L.C., April 23d] to Dr. Robert W. Shoemaker [L.C., April 2d and 9th], yes, it certainly would be rude of you to ask him to go back to his "Ivory Tower." It may be doubtful that he inhabits one, but my personal thanks to the man and scholar who has presented a sound basis for the historic use of the name Protestant Episcopal.

Words and attitudes expressed by priests such as Mr. Williams leave no doubt in many of us, lay and clergy, that our involvement in COCU is not really an attempt to bring about the union of many Churches with a fuller expression of catholic faith and life, but to devise one big Protestant Church. But fortunately our lay people are wising up quickly as to just what is happening.

(The Rev.) THOMAS RUSSELL
Rector, St. James Parish

Belle Fourche, S. D.

Every Sunday, and often on weekdays, I say that I believe "One Catholic and Apostolic Church." I am over 81 and have never told or proclaimed anything I did not believe to be true.

Most people do not know that the word "protestant" in the name of our American branch of the Church means a protest against the error of Rome. I do not wish to quibble over semantics, but I do dislike hearing a priest or bishop call himself a protestant and vote to retain the word in the name of our Church. I feel very strongly that if we ever to become one united Catholic Church we must delete the use of that word "protestant" from the title of the Church.

ELIZABETH T. STEBBINS

Hastings-on-Hudson, N.Y.

It involves a problem within the patient of what it means to be alive, or why he should be alive at all.

New concepts in medicine are compelling us to reappraise our attitudes about healing and disease. There is a need to examine healing services and the prayers for healing to make certain we are praying for the right things in the right way. Many of our traditional prayers for the sick and for healing reflect older health concepts. They should be brought up to date. The goal of all healing should be to develop better relationships between a person and himself, others, and if a Christian, between himself and God. This will require a far greater knowledge of the specific individual than is sought by most healers. Mass healing is not enough; too often the experience is nothing but mass hysteria.

Today, when coöperation between clergymen and physicians is being sought, it would be most helpful if those engaged in healing services would re-examine some of their concepts and interpretations about disease and health so that the full blessing of the healing powers which are sought can be brought to the ordeal of suffering and despair.

COCU

I have read in today's newspaper a story captioned, "Protestant Churches Take Shortcut To Merger," in which it is stated: "Winding up a four-day meeting of the Consultation on Church Union, they agreed to take a short-cut to unity. The plan, whose details will be worked out during the coming year, calls for the 10 denominations to unite their 68,000 ministers and 25-million members under an interim governing council without waiting to draft a formal constitution."

I think it is high time for the clergy to put the Presiding Bishop, through our Church magazines and newspapers, on notice that many of us will not be going into such a merger. I for one have no intention of having anything to do with it and will join other colleagues in being "priests without a Church."

(The Rev.) CLAYTON T. HOLLAND
Principal, St. Mark's School

Cocoa, Fla.

True faith is a coming to Jesus Christ to be saved and delivered from a sinful nature, as the Canaanitish woman came to Him and would not be denied. It is a faith of love, a faith of hunger, a faith of thirst, a faith of certainty and firm assurance, that in love and longing, and hunger, and thirst, and full assurance, will lay hold on Christ, as its loving, assured, certain, and infallible Saviour and atonement.

William Law, *Christian Regeneration* (1759).

PEOPLE and places

Appointments Accepted

The Rev. Ernest J. Alt, former vicar of St. Mary Magdalene's, Margate, Fla., is curate at St. John's, Decatur, Ala. Address: 1207 Fremont St. S.W. (36601).

The Rev. Martin K. Bell, former assistant chaplain at the University of Michigan, is rector of St. Andrew's, 1507 St. Clair River Dr., Algonac, Mich. 48001.

The Rev. Philip T. Brinkman is rector of St. Mary's, Kansas City, Mo. Address: 1307 Holmes (64106).

The Rev. Myles W. Edwards, former assistant at St. Stephen's, Wilkes-Barre, Pa., is assistant rector of St. Andrew's, Wilmington, Del. Address: 601 W. 38th St. (19802).

The Rev. Robert G. Eidson, former rector of St. Paul's, Brighton, Mich., is rector of Trinity Church, 745 E. Main St., Flushing, Mich. 48433.

The Rev. Sidney G. Ellis, former assistant at St. George's, Nashville, Tenn., is rector of St. George's, 8520 Highway 72, Germantown, Tenn. 38038.

The Rev. John C. Francis will be associate rector of St. Mark's, Palo Alto, Calif., July 1st. Home address remains the same.

The Rev. Harry S. Henrich, former assistant to the rector of St. John's, Bridgeport, Conn., is rector of St. John's, Box 716, Sandy Hook, Conn. 06482.

The Rev. W. Gammon Jarrell, former rector of St. Andrew's, Tyler, Texas, is chaplain of the University of Texas Medical School and executive director of the William Temple Foundation. Address: 427 Market, Galveston, Texas 77550.

The Rev. Andrew M. Keady, former associate rector of St. Alban's, Washington, D.C., is rector of Good Shepherd, Wheaton, Md. Address: c/o the church, 818 University Blvd., Silver Spring, Md. 20901.

The Rev. Alexander E. Livesay, former rector of Good Shepherd, Wheaton, Md., is with the Montgomery County Welfare Board, Md. Address: 3709 Chevy Chase Lake Dr., Chevy Chase, Md. 20015.

The Rev. John A. Livesay, former assistant rector of St. Matthew's, Sacramento, Calif., is curate at St. Martha's, West Covina, Calif. Address: 4921 Fairvalley, Covina, Calif. 91722.

The Rev. George W. Razez, former rector of Trinity Church, Thomaston, Conn., is vicar of St. John's, Bristol, Conn. Address: 831 Stafford Ave. (06010).

The Rev. John B. Richards, former assistant at St. Mark's, Brooklyn, N.Y., is vicar of St. Timothy's, Daytona Beach, Fla., and chaplain at Bethune-Cooke College. Address: c/o the church, 612 Pearl St. (32014).

The Rev. Robert S. Ripley, vicar of St. John's, Mt. Airy, and Trinity Church, Gretna, Va. (Diocese of Southern Virginia), is also vicar of St. Peter's, Altavista, Va., (Diocese of Southwestern Virginia). Address: c/o the church, Gretna, Va. 24557.

The Rev. A. Robert Rizner, former curate at St. Stephen's, Miami, Fla., is a canon on the staff at the Cathedral Church of St. Luke, 130 N. Magnolia Ave., Orlando, Fla.

The Rev. Canon Stanley F. Rodgers, former staff member at Christ Cathedral, St. Louis, Mo., is canon chancellor at Grace Cathedral, 1051 Taylor St., San Francisco, Calif. 94108.

The Rev. Bernard L. Short, Jr., former vicar of St. Luke's, Deming, N.M., is vicar of Epiphany Church, Socorro, and St. Philip's, Belen, N.M. Address: Box 215, Socorro, N.M. 87801.

The Rev. Wayne LaMarr Smith, former priest in charge of Christ Church, Brownsville, Pa., is vicar of Ascension, Hayward, and St. Luke's, Spring Brook, Wis. Address: 212 California Ave., Hayward, Wis. 54843.

The Rev. John D. Spear, former vicar of St. Mark's Mission, Shafter, Calif., is rector of St. Luke's, Bakersfield, Calif. Address: Box 6455 (93306).

The Rev. Richard Swartout is vicar of St. Andrew's, 262 Shelton Ave., New Haven, Conn. 06511.

The Rev. Lewis W. Towler, fellow and tutor at General Seminary, is director of field education at the seminary.

The Rev. Richard A. Wakefield, former vicar of St. Matthew's, Auburn, Wash., is a chaplain with the coordinated hospital ministries of the Greater Seattle Council of Churches. Address: 1551 Tenth Ave. E., Seattle, Wash. 98102.

The Rev. Allyn Walker, former priest in charge of St. Paul's, 33 E. Main St., Chillicothe, Ohio 45601, is now rector of the parish.

The Rev. David F. Wayland, former vicar of Good Shepherd of the Hills, Boonesville, and Buck Mountain Church, Earlysville, Va., is rector of Trinity Church, 101 Church St. N. W., Rocky Mount, Va.

The Rev. Charles B. Weesner, former assistant at Holy Trinity, Decatur, Ga., is vicar of St. Jude's Mission, Columbia, S. C. Address: 401 Lewisham Rd. (29210).

The Rev. Clifford S. Westhorp, former editor of *The Rhode Island Churchman* and assistant to the archdeacon, is manager of the Church Supply House, continuing as secretary and registrar of the Diocese of Rhode Island, and priest in charge of Trinity Church, Pawtucket, R. I. Address: 15 Church St., Providence, R. I. 02904.

The Rev. Donald Whelan, formerly with the U. S. Corp of Engineers, is curate at Trinity-on-the-Hill, Los Alamos, and deacon in charge of St. Stephen's, Espanola, N. M. Address: Box 793, Espanola, N. M. 87532.

The Rev. E. Godfrey White, former rector of Holy Trinity, Grand Forks, B. C., Canada, is vicar of St. Martin's, Moses Lake, Wash. Address: Box 846 (98837).

The Rev. Alexander McD. Wood, former vicar of Christ Church, Charlevoix, Mich., is rector of St. Paul's, 139 W. Huron St., Bad Axe, Mich. 48413.

New Addresses

The Rt. Rev. Russell S. Hubbard, retired Bishop of Spokane, Rt. 2, Sunland, Sequim, Wash. 98382.

The Rev. John N. Studebaker, 2347 N. Orianna St., Philadelphia, Pa. 19133.

Armed Forces

Chap. (Lt.) Richard C. Maddock, USNR (Active), US Naval Chaplains School, Naval Base, Newport, R. I. 02840. He is the former rector of St. Alban's, Worland, Wyo.

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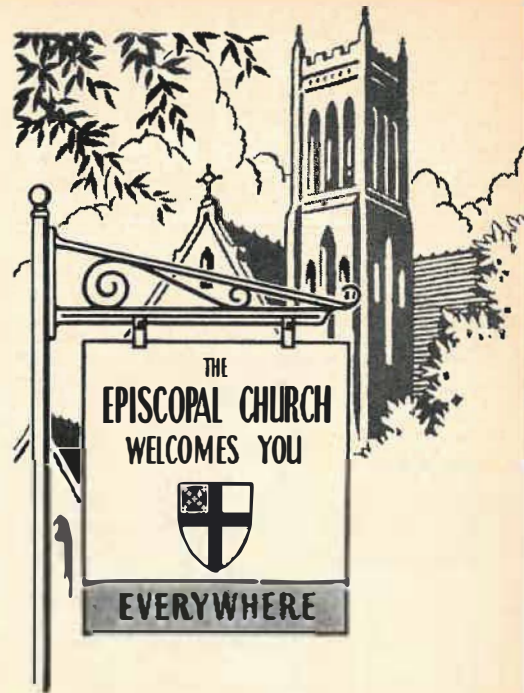
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The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
EP Tues & Thurs 5:45 Church open daily for prayer

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

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

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

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

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

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

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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Canon Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP
7:45, HC 8; Organ Recital Wed & Fri 12:45; C Fri
4:30 & by appt

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

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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
The Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
Tues 8, Wed 10, Thurs 7; Int noon

ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
& by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP
5:30; Daily; 7:45 Matins, 8 Mass, 5 EP

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; Weekdays 7:30 (ex Sat); Wed,
Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15; Sat 12-1

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.

EPIPHANY 38th & E. Denny Way
The Rev. E. B. Christie, D.D., r
Sun 8, 9:30, 11; Wed HC 7:30 & 10

MONTREAL, QUEBEC, CANADA

ST. JOHN THE EVANGELIST
President Kennedy & St. Urbain
Sun Masses 8:30, 10:30 (Sol); Daily Tues & Thurs
7:45, Wed 9:30; Fri 7; C Sat 4-5

ADVENT (Westmount),
4119 Maisonneuve Blvd. W. (at Wood)
One Block West of Atwater Metro Station
Sun HC 8, Cha Eu 11; Med HC 9:30; Fri HC 8

ST. JOHN THE DIVINE (Verdun) 962 Moffat Ave.
The Rev. Frank M. Toope, r
Sun H Eu 8, 10; Wed H Eu 9:30

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