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The Seminary Today

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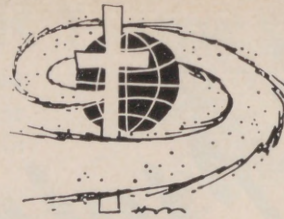
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Around



& About

— With the Editor —

Hell is holding up very nicely in popular American eschatology, according to the latest Gallup Poll on the state of religion throughout the free world. The poll reveals that 65 percent of Americans believe in Hell. Moreover, as a nation we lead the world in this belief, just as we lead the world in bathtubs per capita and other wholesome commodities. The Greeks are runners-up in Hell-believing. The Swedes, with only 17 percent believing in Hell, are at the bottom. (Watch their placid faces on that Day when they get the news.) Here is an arresting statistic about us: In 1948, 68 percent of Americans believed in life after death, according to a poll taken at that time. Twenty years later, that percentage has risen to 73 percent. Other current percentages, for comparison: 57 percent of the Greeks believe in life after death, the Finns 55 percent, the West Germans 41, the British 38, the French 35.

Asked whether they believe in God, 2 percent of the Americans answered no, 98 percent answered yes. The Greeks came second with 96 percent believing in God, the British 77, the Swedes, again bringing up the rear, 60. If I were a Swede I think I'd want to analyze together the high national rate of suicide and the low rate of belief in God, immortality, and eternal judgment.

None of the nations polled were of the communist world. What the response of those captive peoples might be is a matter for any man's guessing. Mine is that their bosses, who in their firm fatherly way have tried so hard to emancipate them from the Galilean superstition, would be astonished and appalled.

It is the American statistics, however, that primarily concern us. We seem to have a dismal bear market currently in Church membership, interest, activity, and support, but—according to this latest survey—a bull market in belief in God, immortality, and divine judgment. It all raises to my mind two questions:

(1) How right or how wrong are those theologians and religious leaders who say that if the Church is to be relevant, and appeal to the masses, and survive the acids of modernity, she must demythologize, desupernaturalize, humanize, and secularize the Gospel? If these Gallup Poll figures are anywhere near correct, it would seem that the man in the street has a much firmer faith in God and belief in immortality—with Hell, even—than have some of his pas-

sors and masters who are so concerned about making the Gospel palatable to him.

(2) May it be that some people who believe with all their hearts and minds in God and His kingdom are falling away from the American Churches because they feel that their clergy and Church leaders are more preoccupied with the community of man than with the kingdom of God? Any man whose concern is for God's kingdom will have a most tender, loving and active concern for man's community: but in that order. The Christian idea has always been that they who truly seek God's kingdom and His righteousness lovingly serve their needy brethren on earth in the course, as a part, of their seeking the heavenly kingdom. But the established religion of the American religious establishment appears to many as a kind of socialized Pelagianism. If I read the Gallup Poll figures rightly, it seems that some people who deeply believe in God and immortality do not accept this either as an authentic version of the Gospel of Christ or as a superior substitute for it.

Whatever the explanation, be it noted, and explained by him who can, that as fewer people are actively "in Church" more people are believing in God and immortality.

In the foregoing remarks I capitalized Hell. A few months ago I should not have done so, but then I read something in **William F. Buckley Jr.'s** *Up from Liberalism* which induced me to make this change. Mr. Buckley reports a hassle between **Ralph de Toledano** and his publishers. They had sent de Toledano the proof sheets of his latest novel, and he noted that, wherever the words Heaven or Hell appeared, some copy reader had overruled his original capitalization of the words and had reduced them to lower case. When he protested, his publisher called him to say: "Ralph, we have a set of style rules here we must observe. Why do you insist on capitalizing Heaven and Hell?" "Because," replied de Toledano evenly, "they're places. You know, like Scarsdale."

I asked for counsel and advice concerning the constitutional right, or non-right, of a state to "establish a religion" [TLC, 12/22/68], and I got it, from one who has authoritative knowledge. (See letter of **Charles Alan Wright**, visiting

professor at Yale Law School, on page 4.) Others have written to make substantially the same comment. To all, thanks: I suppose you are right on the main issue, but I remain perplexed about the Fourteenth Amendment and its alleged bearing. The Amendment was added in 1868, obviously to establish the right to full citizenship of the emancipated slaves, and it contains the provision that "no State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws." This statement—with special emphasis upon the word "liberty"—is constantly cited as forbidding a state legislature to pass any law like the one in Arkansas which forbade the teaching of evolution in the public schools. All right, I think I see the connection, though it is a long and tenuous one which could conceivably be called far-fetched. The state of Arkansas was guilty of infringing the liberty of some who wanted evolution taught in the schools. But what of the liberty of citizens who do *not* want it taught in their schools? It has been decreed by the Supreme Court that the offering of prayers in schools infringes the liberty of those who don't want them offered. But what does this do to the liberty of those who do?

Freedom of religion, we are rightly taught, includes freedom from religion if this is desired. But modern Court decisions seem to come down all on the side of the liberty of those who want freedom *from*, at the expense of the liberty of those who want freedom *of* or *for*.

Further discussion will be welcome. But no dialogue or confrontation, please. I began this year resolving on my honor to obey the Scout Law and also to do my bit in the good fight to banish these opaque ponderosities from genteel discourse.

I heartily second the motion which makes up our guest editorial this week (p. 11) from the pen of **Frederick M. Morris**, rector of Saint Thomas Church in New York City. The Nixon Administration plans to rely heavily, while actively cooperating as government, upon the business community to carry on the war against poverty. The Church should join this team.

This Sunday is Theological Education Sunday. The Church's seminaries must cope with inflation as do we all. The cost of providing good education for the Church's clergy climbs with the national cost of living. To you, good Churchman, I say only this: Your TES offering of five years ago, or one year ago, is not the right one for 1969, any more than

Continued on page 12

The Living Church

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THINGS TO COME

January

26. Epiphany III
Polycarp, B.M.
27. John Chrysostom, B.

February

1. Ignatius, B.M.
2. Septuagesima

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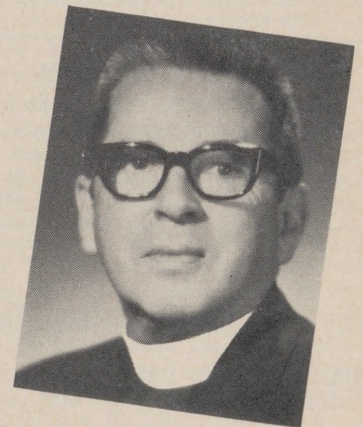
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LETTERS

Most letters are abridged by the editors.

Establishment of Religion

Anyone who is "impressed" by the arguments of *The Dallas Morning News* on a question of constitutional law, as you describe yourself as being [L.C., Dec. 22] had better go back and reread the Constitution. Perhaps somewhere in the United States there is a newspaper more disingenuous and misleading in its discussion of constitutional issues than *The Dallas Morning News* but, *deo gratias*, I have been spared reading it.

The First Amendment does indeed say that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The First Amendment, however, does not stand alone. The Fourteenth Amendment says "nor shall any State deprive any person of life, liberty, or property, without due process of law." One of the great questions in constitutional law has been what is the "liberty" that is protected against the states by the Fourteenth Amendment. Whatever differences there are on other matters, however, it has long been decisively settled that the freedoms of religion protected against Congress by the First Amendment are wholly applicable as against the state by virtue of the Fourteenth Amendment. The late Justice Roberts wrote for the Court in *Cantwell v. Connecticut*, 310 U.S. 296, 303 (1940):

"The fundamental concept of liberty embodied in that [Fourteenth] Amendment embraces the liberties guaranteed by the First Amendment. The First Amendment declares that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. The Fourteenth Amendment has rendered the legislatures of the states as incompetent as Congress to enact such laws."

There have been, and will be, differences in the application of this principle, but no one who has sat on the Court in the last quarter century has doubted that the First and Fourteenth Amendments, read together, do bar a state from establishing a religion.

CHARLES ALAN WRIGHT
*Visiting Professor of Law
Yale Law School*

New Haven

Restoring the Diaconate

From time to time THE LIVING CHURCH has published articles similar to the recent very eloquent appeal for the restoration of the diaconate by the Rev. Robert E. Ehrgott [L.C., Dec. 15]. Nothing, however, seems to come from such efforts. Is it that the Episcopal Church does not really believe in the three-fold ministry? Would we as a Church prefer to see the diaconate remain in the limbo to which it has fallen? Almost five years ago I attended a conference on the ministry at Seabury House, which recommended to all churches that they explore the extension of the usefulness of the diaconate into wider areas. As far as I know, this recommendation, which I was privileged to sign along with many prominent leaders in the Church, has had very little effect. The only concrete result was a commendable change in the canons to permit a deacon to be in charge of a parish—

a right which lay-readers previously had to forego upon ordination to the diaconate. I would like to know why it is that no one seems interested in restoring the diaconate. Particularly would I like to see in your pages a statement of the position of any who might be opposed to the restoration.

(The Rev.) C. M. COLDREN, Th.D.
Rector of St. John's Church

Marietta, Pa.

The Common Cup

It seems amazing to me that our clergy (except those who use intinction) are administering the communion wine from a common cup, particularly during this dangerous influenza epidemic when schools and colleges are stopping classes, hospitals are forbidden to visitors, and many places of assembly are closed down. How much wiser the Roman Catholics and Protestants are who long since solved this problem! In fact, some 20 centuries ago, according to the Jewish Talmud, the rabbis forbade drinking from a cup after another person.

I refer your readers to the thorough report of the Liturgical Commission on Intinction, General Convention, 1952.

ELIZABETH P. GUERRY

Norfolk, Va.

Checks and Balances

If it is not out of time to comment on a letter in the Nov. 10 issue, it would be in order to observe that if Fr. Clements can see little difference between the extended debate on the nomination of Abe Fortas to be Chief Justice of the U.S. and the disruptive tactics adopted by certain elements of our society, I would recommend to him a good ophthalmologist (and there are such where he lives).

There is nothing in Western political thought or in Holy Tradition that invests a majority of one with infallibility; therefore, we find all sorts of checks and balances, e.g., a two-thirds vote by the Senate to ratify treaties and a two-thirds vote by both Senate and House to override a presidential veto, all designed to insure that the views of a sizable minority are not trampled roughshod by a rampant majority. The so-called filibuster assures that a matter of importance is held by a sizeable majority before it becomes binding on all. The Senate could have shut off debate on Justice Fortas's nomination by a two-thirds vote. Contrast this with the tactics referred to by the editor [L.C., Oct. 6] where the very object was *not* to insure a full and fair hearing of all views but to suppress absolutely the liberties of others, speakers as well as hearers, in a manner frighteningly similar to that used elsewhere with quite a degree of success by wearers of Brown, Black, or Red shirts.

ROBERT COE
Counselor at Law

White Plains, N.Y.

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The Living Church

January 26, 1969
Epiphany III

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ANGLICAN COMMUNION

Canterbury Leadership "Not Automatic"

The Archbishop of Canterbury and the Church of England will have a new role in the worldwide Anglican Communion from 1969 onwards, a foreign mission executive has predicted.

Speaking in London, the Rev. John Wilkinson, editorial secretary of the Church of England's United Society for the Propagation of the Gospel, asserted that the Church in Britain no longer has a "status of automatic leadership." One sign of the "new status," Mr. Wilkinson wrote in the January issue of the *Church Quarterly*, is that the Archbishop of Canterbury will not be convenor and chairman of the proposed new Anglican Consultative Council. That council, proposed by the Lambeth Conference, will be a coordinating group for the entire Communion. It will be larger than the Lambeth consultative group it will replace, and instead of being comprised only of bishops, it will include all orders of clergy, and the laity. Abp. Michael Ramsey will be president of the new council but its chairman will be an elected representative. The change, said Mr. Wilkinson, makes clear that on the world scene Dr. Ramsey is now regarded as the "first among equals." He also cited the Lambeth Conference's recommendation that "no major issue in the life of the Church should be decided without the full participation of the laity" and its call for a new world structure as important issues face the Anglican Communion in the next years.

NCC

Leaders Back U.S. Stand on Israeli Airport Raid

Support for the official U.S. reaction to the Israeli commando attack on the Beirut, Lebanon, international airport was voiced in New York City by the president of the National Council of Churches and the NCC's director of international affairs program.

Dr. Arthur S. Flemming and Dr. Robert S. Bilheimer wired President Johnson expressing gratitude for "your efforts for peace and moderation in the Middle East, especially for Ambassador Wiggins's reported condemnation in the (United Nations) Security Council of the Israeli

attack on the Beirut airport. . . ." Ambassador J. R. Wiggins protested the action of Israel which on Dec. 29, bombed plane hangars at the Lebanese airfield. The incident was said to be in retaliation for an attack by two Arabs on an El Al jet in Athens, on Dec. 26.

Earlier, leaders of several Jewish agencies protested the U.S. condemnation of the airport raid. These included officials of the American Jewish Congress, the New York Board of Rabbis, the American Jewish Committee, and the Zionist Organization of America. Their comments held that the U.S. stand had not taken into account the "terrorism and murder" of the attack on the Israeli airliner. One person was killed in that raid by two Arabs. In the Israeli commando operation at Beirut, there were no deaths or injuries. Thirteen Lebanese planes were destroyed.

ENGLAND

"Abolish Lambeth Conferences" Evangelicals Urge

The 10th Lambeth Conference held in London last year was a "depressing affair" and the sooner "Pan-Anglicanism" is ended the better, according to *The Churchman*, Anglican theological journal—a quarterly reflecting Anglican Evangelical thought.

The journal described the official account of the conference's resolutions and reports as amounting to little more than a rubber stamp of official lines, adding: "One of the encouraging features is that Lambeth has shown itself willing to question seriously the future of the Lambeth Conference. And that is sheer gain, for it is one of the built-in defects of ecclesiastical institutions that they tend to drift on long after they have outlived their usefulness. We have never made any secret of our conviction that since the days of British imperialism are over, the days of Anglican ecclesiastical imperialism ought to be over too, and to preserve the facade of them is to make ourselves a laughing-stock. Now that the ecumenical movement with its regional conferences is an established fact, Pan-Anglican organization ought to decline and to decline fast. There may be some need to retain a loose and largely informal consultative network, and no doubt that will mean a small secretariat. But secretariats have a way of growing according to Parkinson's Law, becoming more expen-

sive, and acquiring to themselves powers. All of these factors must be watched with great care, and unauthorized developments excluded."

The Churchman's editorial also referred to the Anglican Consultative Council (ACC) which was proposed at the Lambeth Conference and which, it has been suggested, should replace the present Lambeth Consultative Body, which meets periodically between the decennial conferences.

Of this council the editorial said, "its functions are vague and general (dangerously so when one bears in mind how secretariats develop), and apparently it is beyond criticism, since it can only be changed by another Lambeth Conference. It appears that if the ACC idea is acceptable at all, churches have no right to criticism; at least they can criticize, but their criticism cannot be effective. They just have to pay the bill for the whole development. That—privileges and money without responsibility—is exactly what needs to be avoided in any new structure. The membership of the proposed council (about 50) is much too small to be representative, and if it were to get larger, it would be very costly, which in itself is a good argument for abandoning the worldwide Anglican idea and concentrating on regional ecumenical conferences. (Just imagine the three Church of England representatives plus the Archbishop advising on a controversial ecumenical scheme like the present Anglican-Methodist one!)"

Closer Ties with Iberian Churches

Closer links are planned between the Church of England and two small Churches in Spain and Portugal with which it is in full communion. The Spanish and Portuguese Church Aid Society, an Anglican body which dates back to 1880, said it has appointed the Rev. Christopher Woods from St. Thomas' Church, Edinburgh, to help develop closer links with the Spanish Reformed Episcopal Church and the Lusitanian Church of Portugal.

The Church of England established full communion with both Churches in 1963. Now, according to the society, there is urgent need for tightening relations with them and it is anticipated that Mr. Woods will spend about nine months of the year working with the two groups. Dur-

ing the remaining three months, Mr. Woods will be in England to visit interested churches to stimulate interest and prayer.

A spokesman for the society said, "The opportunities in Spain and Portugal are increasing for the preaching of the Gospel. At the moment, the doors are opening to give a positive message where many have become disillusioned with the traditional teaching of Rome. Many, particularly in Spain, are finding themselves in a spiritual vacuum and are therefore open to the Gospel. But at the same time, the days are urgent. Nobody knows what will happen in the future of the two countries. Revolutions are still taking place in Europe as well as other parts of the world. It is this sense of urgency that has led the Spanish and Portuguese Aid Society to re-think how to help the two Churches more effectively." Both countries are major holiday centers for Britons and the society said it is particularly concerned to make contact with clergy and laity who visit them on vacation.

WCC

Growing Involvement with Need Cited

In his annual report for 1968, Dr. Eugene L. Smith, executive secretary of the New York office of the World Council of Churches, stated that "the major development of 1968 was the deepening involvement of the Churches at places of human suffering." He said that this was most evident at the Fourth Assembly of the World Council held at Uppsala in July. He called attention to the launching of a major program shared jointly by the Roman Catholic Church and the WCC for mobilizing the Churches to deal with the root causes of poverty.

Dr. Smith cited as a further example of this Church involvement the report of the Consultation on Church Union (COCU) of joint development in urban mission. He noted also a growing awareness of the social dimensions of Christian ethics among conservative evangelicals. "The forging of effective unity out of the common commitment to the Christian mission is the way the Churches today are discovering again the ancient truth that we find our lives as we lose them for the sake of Christ and His Gospel," Dr. Smith concluded.

JERUSALEM ARCHBISHOPRIC

Helicopters Over Bethlehem at Christmas

Israeli army helicopters circled above Manger Square in Bethlehem on Christmas Eve as thousands of pilgrims watched the televised Midnight Mass from St. Catherine's Church (Roman Catholic) adjacent to the Basilica of the Nativity. The helicopters, along with

armed soldiers on the roof of the basilica, were an ironic reminder to visitors that this land where the Prince of Peace was born is still troubled with terrorist attacks and conflicts. However, Christmas passed without incident, and the Greek Orthodox mayor of Bethlehem, Elias Bendak, praised the stringent Israeli security measures adopted to protect Christian pilgrims.

Anglican pilgrims held a carol service in the courtyard of the Nativity Basilica with the special permission of its Greek Orthodox custodians.

JAPAN

Episcopal Missionaries Honored

Two American missionaries of the Episcopal Church were among the 61 living foreigners honored by the Japanese government in recognition of their contributions to the development of culture, education, industry, social welfare, and other fields of endeavor in Japan.

Karl E. Branstad, who received the decoration of the Fourth Order of the Sacred Treasure, went to Japan in 1924 as a missionary professor of music at St. Paul's University, Tokyo. With the exclusion of five years, during which he served with the U.S. Army, Mr. Branstad continued his work at St. Paul's until 1967, serving as a part-time lecturer after his retirement in 1964. He had been made director of the university's School of Church Music in 1947. He is also a fellow of the Royal School of Church Music, London, and received an honorary degree of Doctor of Humanities from St. Paul's, in 1967.

The other missionary honored was Miss Gertrude Sumners whose service to St. Agnes School, Kyoto, spans 37 years. She received the decoration of the Fifth Order of the Sacred Treasure. A mark of the success of her work at the school during her first years is found in the "Sumners Kai" (Sumners Club), a group of her first students who still meet once a month for an evening with Miss Sumners. Shortly after her arrival in Japan, Miss Sumners began her first English Bible class. Her architectural studies (her college major) were also put to use and the Church of the Resurrection, one of Kyoto's older churches, was developed from her original plans. She returned to the United States prior to WW II, but again went to Japan as an appointed missionary in 1953. Since then she has seen St. Agnes School which was used as an airplane parts factory during WW II, resume its place as one of the most respected schools in the Kansai area. She has now retired from her teaching duties and plans to return to her native Texas this spring.

(Her twin brothers also serve the church—the Rev. Thomas W. Sumners, St. John's Church, Houston, and the Rev.

Charles A. Sumners, St. David's Church, Austin. Their other sister is the wife of the Rt. Rev. Richard S. Watson, Bishop of Utah.)

CHICAGO

Guidelines for Prison Chaplains

A series of guidelines governing the activities of chaplains ministering to inmates of Cook County Jail, Chicago, were agreed upon at a meeting of the Bishops of Chicago and the officials of the jail.

After meeting for an hour and a half, the Rt. Rev. G. Francis Burrill, Bishop of Chicago, and the Rt. Rev. James W. Montgomery, coadjutor, Sheriff Joseph Woods of Cook County, and Warden Winston Moore of the jail, declared that the "current difficulties arose because there was not a clear understanding of the exact rights, duties, and limits of activity which chaplains are permitted." The controversy developed when two Episcopal chaplains, the Rev. Thomas Goforth and Charles Campbell, lay reader, were barred from ministering within the institution for alleged violations of prison rules [L.C., Dec. 29].

The bishops said that after investigating the allegations made against the two men, they reaffirmed their complete confidence in the chaplains' integrity and ability to discharge their duties. Both will continue to minister at the House of Correction, a penal institution adjacent to the Cook County Jail. For the present no new Episcopal chaplain will be assigned to the latter institution.

ATLANTA

Churches Build Study Center

Four churches in downtown Gainesville, Ga., have combined resources to build a Christian study center for released-time Christian education. A full-time director has been employed.

The first unit of the center, opened for the educational program on Jan. 5, is supported by Grace Episcopal Church, First Methodist, First Presbyterian, and St. Paul Methodist Churches. There are courses for students in junior and senior-high schools, and evening courses for adults. The center is adjacent to the Gainesville Junior and Senior High Schools.

Although released time for Christian education for public school students is offered in many parts of the country, this is the first provision for it in Georgia. The Rev. William Stonebreaker, a Presbyterian minister and candidate for a Ph.D. in New Testament from Emory University, is directing the work at the center. Courses for the students are: "The Nature and Relevance of the Bible for the 20th Century," "Old Testament

Highlights," and "The Life and Teachings of Jesus." The first adult evening course, "An Introduction to the Old Testament," is being taught by Dr. Ludwig R. Dewitz of Columbia Presbyterian Seminary. Special instruction for Sunday school teachers also will be offered to adults.

The center was dedicated Jan. 5, with representatives of the sponsoring churches taking part. The Ven. John Womack represented the Bishop of Atlanta, the Rt. Rev. Randolph R. Claiborne.

SPACE

"Triumph of the Squares"

The space flight of Apollo 8 was described in Houston by a NASA official as "the triumph of the squares—the guys with computers and slide rules who read the Bible on Christmas Eve." Whether squares or not, it is generally agreed in Houston that the three astronauts and their families are dedicated Christians who take prayer seriously.

Col. Frank Borman's rector, the Rev. James C. Buchner of St. Christopher's Church, League City, Texas, explained why the astronaut read in flight. "The other eight lay readers (Col. Borman is also a lay reader) were kidding Frank about going out of town so much, telling him he was doing it to avoid taking a turn at services. Then someone suggested, 'Frank, why not take part in the Christmas Eve service and say something on radio when you come out of lunar orbit?' So he did." According to Mr. Buchner, the Genesis account of creation "was completely Frank's idea. He wanted to give people some rough idea of how the earth looked to God at the time of creation." Mrs. Borman interpreted her husband's action as an attempt to remind people of their unity. "Frank wanted people to understand that this is the good earth. When they read the Book of Genesis, it was their message to the people of the world. They wanted to bring people together," she said.

After splashdown in the Pacific, the family of Major William Anders, a Roman Catholic, gathered for a Mass of thanksgiving in their home, offered by a family friend, the Rev. Dennis Berry.

The third member of Apollo 8 crew, Capt. James Lovell, is a regular communicant of St. John's Church, La Porte, Texas. Mrs. Lovell began the day of her husband's return the same way she had started the day when he left on the moon orbiting flight—by receiving Holy Communion. The Rev. Donald R. Raish, the Lovells' rector, described them as a family whose faith "is extremely personal and strong." However, he expressed doubt that any of the three astronauts accepted the Genesis account of creation—that God made all things in six days—

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Letter from London

There were echoes of 1928 and the Parliamentary rejection of the revised Prayer Book when Sir Harry Legge-Bourke stood up in the Chamber and opposed the passage of the Prayer Book (further provisions measure) for presentation to the Queen for royal assent. Sir Harry's basic objection was that the Church Assembly, which had passed the measure, was out of touch with the real feeling of the parishes. Any measure passed by the Church Assembly has to gain the approval of Parliament before it becomes law. Parliament has the right to accept or reject a measure *in toto* but it has no power to make detailed amendments.

Sir Harry's chief complaint was about the clause in the measure which introduces a new rubric into the service of public baptism of infants requiring that godparents shall be persons who have been baptized and confirmed. He claimed that he had been in touch with the clergy of his constituency and was convinced that he represented their majority view in opposing the measure. "I do not dispute," he said, "that the Church Assembly thinks the measure is desirable, but to me the impressive part of the discussion I had with the clergy in the Isle of Ely (his constituency) was this—that, after going into all these matters we came back to the hard brutal facts which they had to face in the world around them. What I found most fascinating was that their interest in tackling the problems of the world is more important to them than this sort of tinkering about with legal amendments of the rules—and particularly if the rules cannot be enforced." Sir Harry, however, lost the day and the measure was passed for presentation for the royal assent.

The service of reconciliation is an absolute necessity for achieving Anglican/Methodist reunion says Dr. Mortimer, Bishop of Exeter, a part of the country where Methodism is traditionally strong.

Long accepted as a leader of catholic opinion in the Church of England, Dr. Mortimer said, "There are those who oppose the services of reconciliation on the ground that they are totally unnecessary. They are prepared to accept non-episcopally ordained ministers just as they are. Such ministers, they argue, are every bit as much ministers in the Church of God as they are ministers in the Church of England. With that position I totally disagree. I believe it to be inconsistent with the doctrine and the law of the Church of England. . . . Any attempt now, formally and officially, to concede parity and identity between episcopal and non-episcopal ministries would have, I believe, as an inevitable conse-

quence, a very large number of secessions from the Church of England. Therefore, if there is to be Anglican/Methodist unity now, even to the limited extent of stage one, something like these reconciliation services is absolutely necessary."

Dr. Mortimer points out that if the Methodist Church enters on stage one, it will be committed to that doctrine of priesthood set out in the preface to the new ordinal, which has been acclaimed in catholic and non-catholic circles alike as a satisfactory doctrinal statement. As to whether the service of reconciliation can be construed as an ordination, the bishop says, "if by ordination you mean a service as a result of which a layman becomes a deacon or a priest then it is not an ordination. But if by ordination you mean a service as a result of which a man becomes as much a priest in the Church of God as I consider myself to be, then it is an ordination."

The 24 ruridecanal conferences in the Diocese of Lincoln have registered substantial aggregate votes in favor of the Anglican/Methodist unity scheme. Lay members approved by 693 votes to 166 with 30 abstentions, and clerical members by 258 votes to 50.

There will be two men in episcopal orders in Lambeth Palace from St. Paul's Day on. The Ven. Geoffrey Tiarks, at present Archdeacon of Portsmouth, is to be consecrated Suffragan Bishop of Maidstone in the Diocese of Canterbury and is to combine with it the office of Senior Chaplain to the Archbishop. Fifty-nine-year-old Mr. Tiarks, married with one son, will live at Lambeth and will take a full share in central administration.

His ministry began at Southwark Cathedral after which he served as a naval chaplain and then chaplain of the diocesan college in Rondebosch, Cape Town. In 1954 he returned to England as a parish priest and in 1961 he became Archdeacon of the Isle of Wight where he remained until 1965. It has been customary for the Archbishop of Canterbury to have one, and more usually two, priests on his domestic staff but this appears to be the first time a bishop will have acted as chaplain.

The traditions of English Church music have become part of the world's culture. They provide an experience which you can get only in their setting. Certainly no "concert performance" has the same sort of meaning. But these traditions are having a tough time. A Church Music Trust set up over a year ago appealed for £250,000 to help preserve three London top choirs—St. Paul's Cathedral, Westminster Abbey, and West-

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One seminary professor asks:

“Isn’t it time

to stop the talk

and start the action?”

The Board of Theological Education is getting down to work. Time-study surveys are being made of selected clergy. The Rt. Rev. Frederick J. Warnecke, the board’s chairman, is making yet another round of visits to the Church’s eleven official seminaries, where he plans to meet administrators, faculty, and students. Reporting at the recent meeting of the House of Bishops in Augusta, Bp. Warnecke warned that our seminaries cannot continue to exist as uncoordinated, sectarian institutions. They suffer from financial weakness, the Church’s indifference, and the difficulties of keeping up with the advancing technology of the 20th century. Greater efficiency and greater flexibility were called for. “Our present programs aren’t good enough,” Bp. Warnecke stated. “In order to get quality education we are going to need very large sums of money in the next four years.” Seminaries need to experiment to develop better and more effective programs.

None of this is new. Many leading seminary deans and faculty have said it before. But it is being repeated dramatically to a Church which has often taken theological education for granted. Now I believe it is time to stop talking and start acting. And the first line of action is to start asking questions. Action—to accomplish what educational purposes in the training of clergy? More money—to buy what kind of new and what kind of quality educational programs?

It is perplexing that so few answers to these questions are forthcoming. One reason is that professional education is undergoing great stress and change. Curriculum theory for professional education is a new field of study. Such problems as

the relation between field experience, reflection, and the traditional disciplines are only beginning to be attacked. We still cling to traditional institutional forms of professional theological education—the small, self-contained, isolated, classically oriented professional school. This historical tradition needs immediate challenge. We must inquire closely and critically as to the uses of the theological school. Is it needed in its present three-year, post-collegiate form? Are there better ways of training men for the ministry? What should we expect from professional theological education? If seminarians are schooled in the traditions of the Christian community and in using the resources of religion to attack the most urgent problems of individuals, institutions, and society, then should we not expect them as clergy to display distinctive leadership capacities? Should they not be creative leaders in their communities, expert theological critics in which the resources of theology are used to discern and interpret the meanings of events as they happen? Should they not be active interventionists, exercising sensitivity and judgment, true to the Christian Gospel as it relates to the human situation?

Seminary graduates are expected to help people live together, care for each other, and talk to each other. These are simple tasks which prove to be difficult for people in our modern culture. They involve the disciplines of theological ethics, the utilization of the resources of pastoral theology, and the development of the skills of clarifying the meaning of the Christian Gospel for the human situation. Seminaries should develop this kind of leadership. Should we not be

graduating men who are committed to the tasks of personal conversion and social change, and who are guided by responsible theological criticism of the contemporary world? Should we not expect these men to discover the reality in their own lives of God’s outpouring love and, in turn, to disclose it to others? These questions imply certain tasks for theological education.

We need, then, to ask how the responsibility for training clergy to be effective change agents can be carried out. What we need to plan for falls under the two rubrics of curriculum change and structural change. Educational change will be possible when seminary structures are altered to provide the resources needed for inducing and supporting change. I have previously complained that present-day criticism of theological schools has been centered on suggestions for administrative change. We are often offered administrative solutions to educational problems. I believe that this is now being corrected. The American Association of Theological Schools has published a series of reports in recent issues of its journal, *Theological Education*, in which curriculum questions are discussed directly as problems in professional education. Questions regarding administration and finance are related to the problem of educational change and more effective training of ministers.

Since curriculum questions may now get dealt with, I will make only a brief comment here. Whatever else we intend when we create an educational environment for the training of clergy, we must put students into situations where they will learn how to develop strategies for ministry that work in the modern world.

We must help them to appropriate the materials of theology as a living tradition which enables them to be responsible critics of personal and social reality. We must aid them in developing the necessary skills for recreating a viable social order. This statement is necessarily one-sided, but it intentionally stresses the side that is too largely ignored. Such a program is bound to be controversial and, perhaps, anxiety-provoking. I think we have no choice but to accept this risk lest our seminaries become irrelevant to their task.

But the Church must now be confronted by structural changes in the seminaries if educational excellence is to be achieved. I would like to make three suggestions which ought to be carried out with as much speed as is consistent with sound planning and execution!

First, *consolidation and re-deployment of present resources*: The present eleven theological schools should be merged into five regional seminaries for the New England, Middle Atlantic, Southeast, Middle West, and Pacific Coast areas of the country. Such consolidation would permit an enormous economy and re-deployment of financial and other resources. The number of institutions would be reduced by more than half. With an average student body of 200, faculty increases through the merging of existing faculties would assure representation of the necessary disciplines and bring an end to one-man departments. In the long run, larger faculty-student ratios would result in further economies. Such administrative, structural, and financial rationalization of our present system of theological education would in turn provide additional resources and support for the development of new forms—Bp. Warnecke's hoped-for experimental and flexible approach for the development of quality education. Because it would be regional, the enlarged and invigorated seminary of the future could overcome its isolation and be responsible to the Church at large. At the same time it would be responsive to the needs of its own region.

There is little doubt that seminaries are going to claim a larger share of the Church's funds. The cost of theological education doubles every ten years. Endowments do not keep up with the costs, and the burden of the increase can no longer be shifted to rising student fees. Only if the economies of resource re-deployment are practiced can seminaries justify their claim.

Second, *interdisciplinary and interconfessional dialogue*: Consolidation would permit further advantages. Enlarged resources, larger faculties, and broader based student bodies will make it easier and more feasible to break down the present barriers of educational and ecological isolation characteristic of our seminaries. Some theological schools have

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already begun to seek a more vigorous educational environment by entering into relations with seminaries of other Communion. Regional seminaries would be able to assess and learn to utilize the richness of their regional resources, and would have the financial strength to experiment with various relationships with other institutions. Modern communications and transport resources mean that a fascinating and proliferating variety of patterns of inter-institutional cooperation can be worked out.

The thrust here is toward the overcoming of ecclesiastical parochialism. Theological faculties need the broadening experience of both interconfessional dialogue and of interdisciplinary debate. Many theological school faculty members need to be brought into the arena of challenge, as teachers of the sciences and humanities are involved by their membership in a faculty of arts and sciences. Specialized and professional school faculties are at present often more insulated from such challenging environments. Such interaction would provide a model

for students. As faculty members become involved in dialogue, they are pressed to produce new knowledge with clarity and excitement. In this way the student's world is enhanced. Students learn a professional style from their teachers as well as from each other and from their parish priest. A responsible change in the professional style of learning and of criticism in the theological disciplines will in turn produce responsibly critical clergy.

Third, *some alternatives for change*: At a time when we are contemplating broad institutional and structural changes, it will help if we adopt some viable action models to further our thinking.

(✓) The most obvious and the most talked about model is the cluster. Here several denominational seminaries discover the means of putting themselves into proximity at a university center, combining the resources and the faculties of several theological traditions with university facilities and its faculties in the arts and sciences on both the undergraduate and graduate levels. This could create

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BOOKS

THE NEW TESTAMENT: VI. I. A new translation by **William Barclay**. Collins. Pp. 352. \$4.95.

This new translation contains the first half of the New Testament, in a unique and understandable order: Mark, Matthew, Luke, Acts, John. The typography, arrangement, use of poetic form where called for, as well as the translation itself, are all devised to make the New Testament more intelligible to modern readers. The principles adopted are set forth in a long and interesting essay "On Translating the New Testament," at the back of the book, together with a glossary of words that need better translation. The reader used to the problems of translation will read this first; but every reader should read it, first or last.

Dr. William Barclay, professor in Glasgow, is an experienced translator and exegete, preacher and commentator. His criticisms of earlier versions, including the American RSV and the British NEB, are weighty and call for consideration. They will interest all serious translators and exegetes of the Bible. The translation is a trifle colloquial, as is the NEB, in reaching for the language of everyday. Matthew 25:27 has "lodged my money with the bankers" instead of "deposited," but that may be only a difference between British and American colloquial. Occasionally there is a touch of academese, as in Matthew 9:17, "old wineskins that have lost their elasticity"; would not "that will not stretch" be a shade better? But one hesitates to criticize this prodigious work which has clearly pushed the intelligibility of the English Bible a stage further, and is a magnificent achievement, especially by one man instead of a committee (like RSV and NEB).

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PROCESS THOUGHT AND CHRISTIAN FAITH. By **Norman Pittenger**. Macmillan. Pp. 99. \$3.95.

The task of the theologian is to communicate the unchanging Gospel in the thought forms of contemporary culture. The word "contemporary" indicates that culture changes. Theology, therefore, must change. St. Augustine worked within the framework of Platonism. St. Thomas used the categories of Aristotle. Schleiermacher utilized Kantian concepts. Gabriel Marcel spoke in the language of the existentialists.

Prof. Norman Pittenger, formerly of General Seminary, New York, and currently at King's College, Cambridge, works within "The Great Tradition." He is concerned to communicate the Gospel in terms of the philosophy of Alfred North Whitehead and Charles Hartshorne. This philosophy is known as

process-thought. Three important categories of process philosophy are: (1) dynamic, (2) evolutionary, and (3) organic. Man, for example, is not an "unchanging thing. Man is 'on the move,' he is a living, changing, developing creature." Process philosophers see the above-mentioned categories as the structure of reality from the "world" of the electron to the world of sense perception. This process does not take place in isolated entities, but in interconnections, interrelations, and interpenetrations. Pittenger finds that process thought is more akin to the biblical way of seeing things because it emphasizes the importance of "activity, movement, and development." The corollary of this is that creation and history, God and man, human institutions and the Church, are not fixed entities. There is in all creation, both divine and human, "directed movement in which novelty may occur."

Process Thought and Christian Faith, a book of philosophical theology, will stretch the mind of many laymen and clergymen, but after all that is the purpose of a new work. The author anticipates this reviewer's main criticism when he writes, "This book . . . should have been much longer and more detailed." The book, which originated in four lectures given at King's College, reflects a university audience. It may help the general reader to start with chapter three and then read the entire book.

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CONCERNING DISSENT AND CIVIL DISOBEDIENCE. By **Abe Fortas**. Signet. Pp. 128 paper. \$1.50.

Mr. Justice Abe Fortas's book is short, pungent, and bound in bright red. The alert cleric will order copies by the dozen and distribute them widely. To whom? Well, to lawyers, parents, students, liberals, conservatives, military-types, and people who are carrying another Little Red Book.

Mr. Fortas is very much concerned with the right to dissent: both with maintaining the right, and with preserving the structure in which dissent can remain a right. He examines, briefly yet thoroughly, the right of dissent and the limits of dissent ("a punishable offense is not excused solely because the conduct is picturesque," he notes); the rights and duties of the state, both in war and peace; civil disobedience; the draft; and conscientious objection, both general and selective. One wonders if the bishops of the Church were familiar with Mr. Fortas's arguments before they Did Their Thing in Atlanta and approved selective conscientious objection. One suspects not. Theologically, one could understand the condemnation of a *particular* war as unjust. One could understand the condemnation of *all* war as unjust. But to

invite the individual to pick and choose among wars is really to treat the state as non-existent. From a lawyer's standpoint, Mr. Fortas sums up:

"In fact (the) claim that their profound rejection of a particular war should prevail over the state's needs is hardly consistent with the basic theory of organized society. By participating in the particular war, the state takes the position that the war is justified and moral. This is a governmental decision of the utmost gravity, and while the state can and should defer to the principle that a citizen may be excused from full participation in its consequences because of his duty 'to a moral (or religious) power higher than the state,' the state cannot acknowledge an individual's right to veto its decision that a particular war is right and necessary."

Mr. Justice Fortas is a wise and compassionate man, as well as a fine lawyer and writer. His *Concerning Dissent and Civil Disobedience* is, perhaps, as necessary as any published this year.

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IS IT THE SAME CHURCH? By **F. J. Sheed**. Pflaum Press. Pp. 224. \$1.75.

Thanks to the "media" most non-Roman Catholics, as well as many in communion with the Pope, are quite misinformed as to the current state of the Church and important events over the past few years. Radical theologians with great reputations outside their Church, but scarcely tolerated within, have compounded the confusion. But superficial adjustments to changed circumstances should not blind anyone to the fact that the ecclesiastical dictatorship is just as authoritarian as ever.

In *Is It the Same Church?* F. J. Sheed puts his lifetime reputation as a liberal Roman Catholic behind a painstaking examination of superficialities and fundamentals which proves that his Church has not really changed at all. The book is addressed primarily to Roman Catholics uncertain about recent adjustments in their Church, but might well give to others a clearer look at the true situation.

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Booknotes

By **Karl G. Layer**

The Cosmic Christ from Paul to Teilhard. By **George A. Maloney, S.J.** Sheed & Ward. Pp. 309. \$6.95. A valuable study of the doctrine of Christ as the Redeemer not simply of human souls but of the whole creation. This Jesuit scholar bases his discussion broadly and firmly on the Greek rather than Latin Christological tradition. He has a gift for pithy expression, as for example this sentence: "Christ is the Speech of God telling us of God's plans" (p. 219).

The Living Church

1492, 1968, And All That

Most of us prayed for the astronauts in their flight and thanked God for their safe return to earth; but nobody, to the best of our knowledge, has hailed their pioneer journey "out of this world" as the fulfillment of a providential design of God—in God's appointed time. We do so now, not to be original and different but to make a point which we think needs to be made. Some of the sharpest criticism of the Apollo program has come from religionists who hold that the nation's first duty is to care for its poor rather than to spend billions of dollars on flights to the moon. This earth is in a desperately bad bind, with a multitude of afflictions—all of man's doing. So, on the face of it, it makes sound moral and rational sense to say that we should tidy up our own planetary household before dreaming of new realms to invade. We do not think this thesis is fallacious; we think it insufficient and incomplete.

The situation of the human world of 1969 is by no means unprecedented. It is essentially the situation which prevailed in the "world" of one Joachim Leithauser, who in 1493 wrote in the Nürnberg Chronicle predicting the immediate future: "Conditions will be so terrible that no man will be able to lead a decent life. Then will all the sorrows of the Apocalypse pour down upon mankind: Flood, Earthquake, Pestilence, and Famine; neither shall the crops grow or the fruits ripen; the wells will dry up and the water will bear upon them blood and bitterness, so that the birds of the air, the beasts of the field, and the fishes in the sea will perish." Herr Leithauser had not heard of Columbus's stumbling upon a new world, and even if he had he could not have begun to foresee the change this would make in the whole human condition. A new world was opening up—as an act of divine mercy to save man from self-destruction. Christians of later generations who experienced the ecstasy of world renewal were sure that this was the Lord's doing.

If that interpretation of "1492 and all that" made sense then or makes it now, does it make any less sense applied to "1968 and all that"?

To that sad German Christian of 1493, the "whole world" which he saw threatened by those apocalyptic horrors was in fact a very tiny portion of the globe: Western Europe. His sick little "world" needed deliverance from its stifling parochialism. The need for such deliverance has always been a vital and urgent one for man in whatever "world" he has lived. Even the Athenians of the Age of Pericles, with their marvelous expansiveness of spirit, were afflicted by it. They needed a bigger world which would match, and preferably overmatch, their energetic intelligence. The inhabitants of this planet in 1969 still live in a very tiny world. They need a bigger one.

If we are asked what good or goods, specifically, we expect will accrue to mankind from the conquest of space, we decline to answer on the ground that we haven't the foggiest notion of what it might be. But it is precisely this incapacity on our part to foresee the

benefits and blessings which enhances our sense that this is a mystery of Providence. Columbus and his shrewdest contemporaries said some monumentally silly things about the blessings which they thought would result from his discovery: that is, they seem silly when compared to the realities. This was (and here we see the matter with our 20-20 hindsight) because God was master-minding the whole business, and they who provided the ships and sailed the ships and made the new maps were only carrying out their assignments, not knowing what they did.

We can't shake the feeling that we are now in the midst of another of those mighty works of God in which He saves His people from self-destruction in their old world, which they have made foul and hideous, by opening to them a new one. Some day, it may be, God will run out of new worlds to give us. But He hasn't done so yet, apparently; and if the history of man's past expansive break-throughs means anything remotely like our reading of it we may well thank Him that it is so and pray that it may never cease to be so.

— A Guest Editorial —

Wanted, Applause

I was much struck by the following remarks published in a recent issue of the Fifth Avenue Association Bulletin. They were spoken by Mr. Raphael Malsin, president of the National Retail Merchants Association.

"In these days of great social strain, business can only be successful if it exercises its social conscience. It is no longer possible to separate our business responsibilities from our concerns as citizens, as family men, as fathers, as friends. I believe that business can do more than any other segment of society in curing our social ills and in helping to realize the American dream for everyone. I am not advocating any marked degree of charity or self-sacrificing by business in order to provide for the poor and the underprivileged. In fact, I am talking about business' own self-interest. I am not talking about the kind of self-interest that creates a few summer jobs in the hope of buying insurance against riots. I am talking about the kind of self-interest that sees in the nation's poor and the nation's racial minorities a vast new market, if they are given the opportunity to share in the abundance the rest of us enjoy."

We could well add that a "marked degree of charity or self-sacrificing" is quite acceptable, nay, commendable, as an added motivation. Enlightened self-interest certainly demands action. But it is also good to admit higher religious motives as well without apology or qualifications. It is interesting how apologetic people become when the connection between their religion and their practical affairs is involved. They seem to think this kind of talk is all right for clergy and within the

Continued on following page

confines of church activities but is out of place in everyday life. What a pity!

At any rate, it is most encouraging to me to see how greatly and earnestly the business and industrial sectors of our society are recognizing and expressing their responsibility for correcting the major social problems of our nation. Whereas such problems were formerly and generally regarded as matters to be dealt with chiefly by government and secondly by social service, charitable, and religious agencies, they are now seen to be matters requiring the full cooperation of even the hardest-headed business leaders lest the whole nation fall into chaos. It augurs well for the prospect of a more equitable and fully cooperative society and therefore a more Christian society.

One outstanding example of what is being done was reprinted in *Time* of Nov. 22, 1968 as follows:

"JOBS stands for Job Opportunities in the Business Sector, and is the project of the National Alliance of Businessmen. The alliance was called together by President Johnson early this year for the express purpose of finding 100,000 jobs for the hard-core unemployed by the end of June 1969, and 400,000 more by 1971, as well as summer jobs for youth. Under the titular leadership of Henry Ford II and the hard-driving personal direction of a Ford vice president, Leo Beebe, the program has earned such enthusiastic response from companies around the country that pledges have already reached 165,000 and jobs are now being filled at the rate of 20,000 a month. Nineteen of the 50 participant cities have surpassed their optimistic quotas. Detroit, stunningly, has quadrupled its quota. In

line with the program's cooperative philosophy, government agencies help find the jobless, then subsidize industry for some of the special costs in hiring, training, and keeping them on the job. Industry's contribution is to put them in useful, productive jobs, and if possible to keep them there. There are now 61,000 at work for 12,000 firms at a total cost of \$61 million to the federal government and some \$120 million to the participating firms."

It seems to me that the Churches would be well advised to taper off their own relatively amateurish efforts to launch independent movements toward social reform and to join forces with "the business sector" which has the resources, the know-how, and the trained leadership to really do the job. Let the Christian Church come out publicly and loudly in its approval and support of all such efforts! Let the Presiding Bishop proclaim in the name of the Episcopal Church that those who instigate and lead these movements are to be congratulated, emulated, and thanked! These business and industrial leaders are doing admirable Christian service and they are qualified to do it much more effectively than amateur clergy and workers on their own. They deserve all the encouragement and approval which the Christian community can muster! Let these well-intentioned, highly-motivated, and dedicated amateurs be given an honorable discharge with high commendation for a job well attempted and from now on let's throw in our resources and our strong moral support with those who can do the job better!

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SEMINARIES

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a designedly vigorous environment which would in principle be utilized at its highest pitch of efficiency.

(✓) Clustering, however, will not always be possible or feasible. Episcopal seminaries must not only merge with each other but find alternate models for strengthening the student's educational environment. The resources of modern communications systems can be used to provide regional links between decentralized institutions.

(✓) Students themselves can be rotated. If we think in terms of a continuous educational career for four quarters a year, the added flexibility will permit the organization at one center of cooperative courses for several schools in specialized theological and language skills. It will also permit more efficient use of available field training opportunities throughout the year. Some schools might also develop a "middler year away," during which middler students would spend several quarters at a different institution, or in a university center where houses of study could be established for the students who are temporarily detached from their parent seminary.

(✓) Alternative models to the intern year could be developed by consolidating the traditional theological disciplines into two academic years, followed by a pre-professional year in a separate metropolitan training center. There, with a host of

training resources, and under faculty direction, students could learn to engage in theological reflection and could learn to develop critical professional competence. This would establish a deductive model for learning in which the tradition comes alive in experience.

(✓) A radical solution to the problem of theological education is decentralization. Present communities of theological faculties and students could be broken up and placed in parishes or in other centers of ministry. Ideal ratios would need to be established between students and resource persons. Divided into training groups, students would be placed in ministry centers to observe and, under supervision, to take part in whatever went on. Theological faculty members would augment the local ministers. Other competent and available professionals in the community would be brought in as they were needed. This would be an inductive model for theological education, in which questions arising out of experience are related to the tradition.

I am going to duck the question as to which model works best, because the answer would be theoretical. As I have stated, we do not yet have enough experience to make many judgments about what constitutes effective theological education. This is an urgent part of our task. Controlled designs, experiments, and evaluational sequences should be set up along with the new structural changes. In some such ways as these, I believe that

we may begin to raise the right questions and find valuable answers as to what kind of action is needed and what kind of financial support is required for the remodeling of theological education.

AROUND & ABOUT

Continued from page 3

your income for then is the right one for now.

Our word for this week is from **William Temple**, who being dead yet speaketh: "Once, and only once, our Lord applied to Himself the title of King; that was when He identified Himself with the outcasts and failures of society. 'Then shall the King say unto them . . . I was an-hungred and ye gave me meat . . . I was in prison and ye came unto me.'" (*The Hope of a New World*, 123. Macmillan.)

LETTER from LONDON

Continued from page 7

minster Cathedral (Roman Catholic). Their real needs are more in the region of £500,000. Yet only £24,000 has been subscribed despite the ecumenical coverage (the Pope gave £415 out of his personal funds). A choir like that of St. Paul's Cathedral costs about £30,000 a year to run.

DEWI MORGAN

The Living Church

in a literal sense. He described the biblical account as "a myth in the true sense, a vehicle to express the truth that God created the earth for man. No modern scholar," he said, "accepts Genesis as a scientific treatise on creation. It is not meant to tell how it happened, but why."

The wives of the three space pilots gathered together after the safe return of their husbands to say prayers of thanksgiving. "Giving thanks is a course from which we never graduate," Mrs. Anders said.

Apollo 8 Praised, Questioned

An estimated 50 million persons heard astronauts Frank Borman, William A. Anders, and James S. Lovell, Jr., read the Genesis creation story as their Christmas message was received from the lunar region at the Manned Spacecraft Center in Houston. After hearing the reading from 235,000 miles away, Mrs. Borman summed the response of many: "It's just what this small world was waiting for." Not all hearers, however, were so happy about it.

One dissenter was Mrs. Madalyn Murray O'Hair, crusading atheist, who announced in Houston that she would register a complaint with the National Aeronautics and Space Administration because the Apollo 8 astronauts read portions of the Bible while circling the moon. "I think that they [the astronauts] were not only ill-advised but that it was a tragic situation, on a scientific venture, that something of this nature should have been brought in," Mrs. O'Hair said, and added that the Bible "is accepted by a very minor number of persons in the total world. Christianity, you know, is a minor religion."

A former science consultant to Presidents Eisenhower and Kennedy, Prof. George Bogdan Kistiakowsky of the physical chemistry department of Harvard, voiced a critical view of the Apollo 8 mission on the CBS Radio Network program "The World of Religion." He expressed doubt that the social impact of modern technologies is taken adequately into account when so much attention is focused on such projects as this one. He voiced great admiration for the astronauts, but said he felt that so much must be done on earth to improve the environment in which people live that the man-in-space program could have beneficially been cut back. Prof. Kistiakowsky said he does not think that technological projects like the Apollo flight give mankind a new philosophical concept of the universe, of man, and of God. He said that he thinks discovery of whether there is life on Mars would

CHURCH SCHOOLS

FOR BOYS

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Jacob's Hill,
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10566

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R. L. Porter, B.A., S.T.B., HEADMASTER

be "much more exciting, from a philosophical or scientific point of view, than the flight of man."

AROUND THE CHURCH

A hammered silver communion set of five pieces, designed and made by Louis F. Glasier, was given for use in the Chapel of the Holy Apostles, Denver, by the Ven. M. Lewis Marsh, Jr., and Mrs. Marsh as a memorial to members of their families. The knob on the chalice is of green onyx blending with the green in the marble altar. Holy Apostles' Chapel is located in the diocesan center.

• • •

Edward B. Marks Corporation has acquired publication rights for two more folk masses—"The Daniel Jazz" and the "Jonah-Man Jazz"—from Novello's in England, and has released these in the U.S. and Canada. The "Daniel Jazz," based on the story of Daniel and the lions, with words by Vachael Lindsay, has a rollicking "pop" feeling in music by Herbert Chappell. The "Jonah-Man Jazz" is a humorous and exciting narration of the story of Jonah and the whale with music and words by Michael Hurd, who wrote it for Bexley Erith Technical High School in England.

• • •

The Rt. Rev. Allen W. Brown, Bishop of Albany, and the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York, participated in the service of institution of the 10th Bishop of the Roman Catholic Diocese of Ogdensburg, N.Y., in St. Mary's Cathedral there. They were seated in the sanctuary during the institution of the Most Rev. Stanislaus J. Brzana, former auxiliary Bishop of Buffalo. The Mass was in English with large portions arranged for congregational singing. Bp. Brown was the only non-Roman who spoke at the dinner following the service.

Boynton—Orford, New Hampshire

A hard school for boys who want to learn; Episcopal emphasis; limited enrollment; self help; constant foreign language practice; music, sports; beautiful surroundings. 300-acre farm; tuition \$1250.

FOR GIRLS

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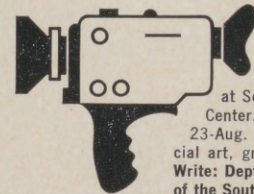
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Peekskill, N. Y. 10566

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at Sewanee Summer Fine Arts Center. A 6 week program, June 23-Aug. 2, in fine and commercial art, graphics, crafts, sculpture. Write: Dept. D. H. S. Barrett, Univ. of the South, Sewanee, Tenn. 37375

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CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

ALABAMA

BIRMINGHAM-SOUTHERN COLLEGE

ST. ANDREW'S CHURCH Birmingham
The Rev. W. Bruce Wirtz, r
Sun 7:30, 10; Daily 7, 5:30

CALIFORNIA

CALIF. INSTITUTE OF TECHNOLOGY

ALL SAINTS' 132 No. Euclid Ave., Pasadena
The Rev. W. W. Rankin, chap.
Sun 8, 9, 11. College group at church Sun 7

COLORADO

COLORADO COLLEGE Colorado Springs

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

SOUTHERN COLORADO STATE Pueblo

CANTERBURY HOUSE 1808 Bonforte
The Rev. James B Johnson, chap.
Sun & Daily Eucharist

UNIVERSITY OF COLORADO Boulder

ST. AIDAN'S CHURCH 2425 Colorado Ave.
BISHOP INGLETT STUDENT CENTER P.O. Box 970
The Rev. A. B. Patterson, Jr., r & chap.
Sun & daily Eu, vespers; full-time chaplaincy

CONNECTICUT

U.S. COAST GUARD ACADEMY CONNECTICUT COLLEGE MITCHELL COLLEGE

ST. JAMES' New London
H. Kilworth Maybury, r; William R. Speer, ass't
Sun 8, 9:15, 11; Thurs 9:30

FLORIDA

FLORIDA STATE UNIVERSITY Tallahassee UNIVERSITY EPISCOPAL CHURCH

655 W. Jefferson
Rev. Lex S. Mathews, Rev. John D. Talbird, Jr.
HC Sun 9:30, 11; Wed 12:15, 5:15; Folk Masses

ROLLINS COLLEGE Winter Park

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

UNIVERSITY OF SOUTH FLORIDA Tampa

EPISCOPAL UNIVERSITY CENTER
The Rev. A. G. Noble, D.D., chap.
Sun 9, 10:30; weekdays as announced

ILLINOIS

BRADLEY UNIVERSITY Peoria

ST. STEPHEN'S 464 - 1st Ave.
The Rev. G. C. Stacey, v & chap.
Sun 9:15, 12 noon, 5 (4th Sun)

NORTHERN ILLINOIS UNIVERSITY DeKalb

ST. PAUL'S CHURCH 900 Normal Road
The Rev. Charles H. Brieant, v & chap.
Sun 7:30, 9, 11, 5; weekdays as anno

UNIVERSITY OF CHICAGO Chicago

EPISCOPAL CHURCH at the University of Chicago
The Rev. John W. Pyle, D.D.
Bond Chapel on Campus: Sun 9:30 Sung Eu; Thurs 12 Noon HC
Brent House, 5540 S. Woodlawn: Wed 7:30 HC

UNIVERSITY OF ILLINOIS Champaign-Urbana

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

IOWA

UNIVERSITY OF IOWA Iowa City

TRINITY—Epis. Student Center 320 E. College
Rev. R. E. Holzhammer, r; Rev. R. D. Osborne, chap.
Sun 7:30, 9, 11, 5 Eu on campus as anno

MARYLAND

GOUCHER COLLEGE and TOWSON STATE COLLEGE Towson

TRINITY 120 Allegheny Ave.
Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, ass't
Sun 8, 9:30, 11; Thurs 10:30

MINNESOTA

UNIVERSITY OF MINNESOTA Minneapolis

EPISCOPAL CENTER 317 - 17th Ave., S.E.
Rev. G. Russell Hatton, chap.; Rev. Wm. Teska, ass't
Sun 10 & 11:30; Tues & Fri HC

NEW YORK

COLUMBIA-BARNARD New York, N. Y.

ST. PAUL'S CHAPEL on campus
The Rev. John D. Cannon, chap. of the Univ; the
Rev. Stephen S. Garney, ass't chap. of the Univ.
Sun Cho Eu 11; weekdays MP 8:40; HD Cho Eu 8

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

EPHAPHAN York & 74th, N. Y. 10021
Clergy: Hugh McCandless, Alanson Houghton,
Kenneth Huggins, Lee Belford, Francis Huntington
Sun 8, 9:30, 11, 12:15; Thurs 6:15

NORTH CAROLINA

DUKE UNIVERSITY Durham

EPISCOPAL UNIVERSITY CENTER
The Rev. H. Bruce Shepherd, chap.
Sun 8, 9:15 HC; Thurs 5:15 HC

OHIO

LAKE ERIE COLLEGE Painesville

ST. JAMES' 131 No. State St.
The Rev. Thomas R. Waddell, r
Sun 8, 10, Eu 7:30 Wed on campus as announced

MIAMI UNIVERSITY and WESTERN COLLEGE Oxford

HOLY TRINITY Poplar & Walnut Sts.
Rev. W. H. Taylor, r; Rev. D. Judson, campus min.
Sun 8, 10; Wed 7; affil. United Campus Ministry

PENNSYLVANIA

BRYN MAWR and HAVERFORD COLLEGES, VILLANOVA UNIVERSITY

GOOD SHEPHERD Lancaster Ave., Rosemont
The Rev. James H. Cupit, Jr., r
Sun 7:30, 9:15, 11:15 HC, 10:15 Adult Class;
Daily 7:30 HC

PENNSYLVANIA STATE UNIVERSITY

EISENHOWER CHAPEL University Park
The Rev. Derald W. Stump, chap.
Sun HC & Ser 10:15 & 6:15; Wed 7:30 Compline

WILKES COLLEGE, KING'S COLLEGE, COLLEGE MISERICORDIA Wilkes-Barre

ST. STEPHEN'S S. Franklin St.
The Rev. Burke Rivers, L.H.D., r; the Rev. Henry
J. Pease, the Rev. James P. Stevenson, ass'ts
Sun 8, 11; Wed 12:05; College Coffee House 1st &
3d Wed 7:30

TENNESSEE

MEMPHIS STATE UNIVERSITY Memphis

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

TEXAS

TARLETON STATE COLLEGE, Stephenville

ST. LUKE'S and CANTERBURY HOUSE
McIlhenny at Vanderbilt, opposite the campus
The Rev. Martin LeBrecht, r
Sun HC & Ser 10; 6:30 college group; 1st Fri 7
College Corporate Communion & Breakfast

VIRGINIA

MARY BALDWIN COLLEGE Staunton

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

WISCONSIN

MILTON COLLEGE Milton

TRINITY 403 East Court, Janesville
The Rev. R. E. Ortmyer, r; Phone 754-3210
Sun 8, 9:15, 11; weekdays as announced

UNIVERSITY OF WISCONSIN Madison

ST. FRANCIS' CHURCH 1001 University Ave.
The Rev. Arthur S. Lloyd, chap.
Sun 8, 10, 5 H Eu; other services & program as anno

WISCONSIN STATE UNIV. La Crosse

CHRIST CHURCH 9th and Main
The Rev. H. C. Mooney, r
Sun HC 8, 9:45, 6; Daily HC

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included, write to the Advertising
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Ordinations

Priests

Chicago—(All locations in Illinois) The Rev. Messrs. **William Robertson Burden**, curate, Christ Church, Winnetka; **Carl Olaf Danielson**, curate, Trinity Church, Wheaton; **Richard Saul Deitch**, curate, Church of the Redeemer, Elgin; **William Leslie Galaty**, curate, Grace Church, Oak Park; **Richard Mark Glidden**, curate, Church of the Holy Spirit, Lake Forest; **William Nold Hoelzel III**, curate, St. Matthew's, Evanston; **Craig Barry Johnson**, curate, St. Mary's, Park Ridge; **William Kenneth Jones**, in charge of St. Stephen's, Chicago; **Stanley Whitehouse Klores**, curate, Grace Church, Hinsdale; **Alfred Alfonso Moss, Jr.**, curate, Church of the Holy Spirit, Lake Forest, assigned to the Hyde Park-Kenwood area of Chicago; **William Keith Schneidau, Jr.**, in charge of Church of the Holy Apostles, Wauconda; **Charles White Stafford**, curate, St. Andrew's, Downers Grove; **James Logan Steele**, in charge of St. Ann's, Morrison; and **Robert Lane Woodbury**, curate, St. Michael's, Barrington.

Easton—The Rev. **Richard Buzby**, assistant, St. Peter's, Salisbury, Md.

Kansas—The Rev. **Lawrence Robert Boyd**, curate, St. David's, 3916 W. 17th St., Topeka, Kan. 66604; and the Rev. **Hubert Mack Dye, Jr.**, curate, St. Anne's, 2119 Welsh Rd., Abington, Pa. 19001.

Lexington—(All locations in Kentucky) The Rev. Messrs. **Joseph K. Hammond, Jr.**, vicar of the Church of the Advent, 122 N. Walnut, Cynthiana; **Robert B. Horine, Jr.**, associate chaplain of St. Augustine of Canterbury, University of Kentucky, Lexington; **Henry Clay Mayer**, vicar of St. John's, 210 N. Main, Versailles; **Terry Ray Taylor**, vicar of St. Alban's, Morehead; and **Philip L. Thomas, Jr.**, vicar of St. Philip's, Harrodsburg.

Missouri—The Rev. **James O. Armstrong**, vicar of St. James', St. Clair, Mo., address, 35 Murray St. (63077); and the Rev. **Michael Emory Fisher**, vicar of St. Paul's, Ironton, Mo., address, Box 31 (63650).

Southern Ohio—The Rev. **Terrence L. Burton**, assistant, St. James', 155 N. 6th, Zanesville, Ohio; and the Rev. **James N. Lodwick** by the Bishop of Nebraska for the Bishop of Southern Ohio.

West Missouri—The Rev. **Gary Edward Young**, curate, Trinity Church, 409 W. Liberty, Independence, Mo. 64050.

Western Massachusetts—The Rev. **Graham Towle Pierce**, intern of administration, Diocese of Western Massachusetts, 37 Chestnut, Springfield, Mass. 01103; and the Rev. **Walton Everett Page, Jr.**, parish intern, Christ Church, 569 Main St., Fitchburg, Mass. 01420.

Western New York—The Rev. **Whitney West Gilbert**, lawyer and part-time assistant, Church of the Transfiguration, 622 Tacoma, Ave., Buffalo, N.Y. 14216.

Deacons

Lexington (All locations in Kentucky) **Arthur C. Conaway**, St. James', Prestonburg; **Lewis O. Tanno**, St. Thomas', Beattyville; **William D. Roberts**, St. Gabriel's, Lexington; and **Wayne E. Yeager**.

Perpetual Deacons

Kansas — **John Mortimer Coleton**, assistant, Christ Church, 5500 W. 91st St., Overland Park, Kan. 66604.

Michigan — **Victor G. Dodge**, assists at All Saints', Detroit, address, 16644 Appoline (48235); and **Phil B. Hamilton**, assists at St. Paul's, Detroit, address, 11677 Woodmont Rd. (48227).

Restoration

On December 24, the Bishop of Minnesota, acting in accordance with the provisions of Canon 65, Section 5, remitted and terminated the Sentence of Deposition pronounced February 1, 1954, on **John Meredith Hennessy**.

Retirement

The Rev. Canon **Richard I. Brown**, rector of the Church of the Good Shepherd, Lake Wales, Fla., since 1956, and secretary of the Diocese of South Florida for 15 years, retired Dec. 31, 1968.

The Rev. **Albert C. French**, rector of St. John's,

Youngstown, N.Y., since 1946, has retired. Address: 194 N. Grosvenor Ave., Hamilton 25, Ontario, Canada.

The Rev. **Alex B. Hanson**, rector of St. Stephen's, Erwin, N.C., since 1962, has retired. Address: 1204 New St. Francis St., Mobile, Ala. 36604.

The Rev. **Harold G. P. Kappes**, rector of St. Clement's, Seattle, Wash., since 1960, retired Nov. 1. Address: 1420 31st Ave. S., Apt. F, Seattle, Wash. 98144. He wishes to continue receiving leaflets from parishes which have been sending them in the past.

The Rev. **Allen Person**, honorary canon of the Diocese of Lexington and rector of St. Thomas', Ft. Thomas, Ky., since 1938, retired Oct. 1, because of failing health.

The Rev. **James E. Wells**, rector of Grace Church, Buffalo, N.Y., since 1963, has retired. Address: 64 Orchard Terrace, Orchard Park, N.Y. 14127.

Deposition

On June 25, 1968, the Bishop of South Carolina acting in accordance with the provisions of Canon 62, Section 1, suspended **James Hardin George, Jr.**, presbyter, the sentence to run until December 24, 1968. The said presbyter not having retracted his act of abandonment of this Communion at the end of his sentence, the Bishop of South Carolina acting in accordance with the provisions of Canon 62, Sections 1 and 2, and in the presence of several other presbyters of the diocese, deposed **James Hardin George, Jr.**, from the ministry of this Church. (Done at the bishop's office, December 24.)

DEATHS

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

The Rev. **Samuel Arthur-Davies**, 62, retired priest of the Diocese of Albany, died suddenly Dec. 11, in Lake Placid, N.Y., where he had served as rector of St. Eustace's Church for seven years.

Illness forced him to retire in 1964. A native of Wales, Fr. Arthur-Davies served the Church in England before coming to the United States. He was received into the Episcopal Church in 1951. He also served as supply priest during his retirement. Survivors include his widow, Marjorie, a daughter, and two sons. The Burial Office was read by the rector of St. Eustace's, and the Suffragan Bishop of Albany celebrated a Requiem Eucharist. Interment was in North Elba Cemetery, Lake Placid.

The Rev. Canon **John Edward Bowers**, 57, chaplain in the Diocese of Albany to medical institutions in Albany, N.Y., and special chaplain to the Veterans Administration Hospital, was stricken in his home Dec. 8, and was dead on arrival at an Albany hospital.

He served the Church in the Dioceses of Colorado, Kansas, Maine, and Connecticut before going to the Diocese of Albany in 1957. He also served in the US Army during WW II. His wife, Wilma, preceded him in death. Survivors include a daughter, Mrs. Hugh Tucker, and a son, John. Services were held in the Cathedral of All Saints', Albany, and interment was in Memory's Garden Cemetery, Colonie, N.Y.

The Rev. **Bruce Gordon Brehm**, 31, vicar of St. Alban's Church, Spooner, and St. Stephens' Church, Shell Lake, Wis., died by accidental death, Dec. 1, in Spooner.

Fr. Brehm had been in the Diocese of Eau Claire just since Nov. 10. Prior to that he had been curate at the Church of St. Edward the Martyr, New York City. He was a U.S.N. medical corpsman before attending Philadelphia Divinity School. Survivors include his parents, Mr. and Mrs. Clarence D. Brehm of Huron, S.D. The Bishop of Eau Claire celebrated a Requiem Mass in St. Alban's, Spooner, and interment was in Huron.

LINENS AND VESTMENTS

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

POSITIONS OFFERED

BLACK priest or deacon, or will consider qualified layman, or black minister of another denomination for post of Director of Community Relationships. New position. Large church, about 30% negro. One other negro priest on staff, Mid-West. Would suit experienced man up to middle age. Must know how to blend a large amount of freedom to develop the job with loyalty to the Church and love for those who might have to learn to love you. Reply Box P-609.*

INTEGRATED CHURCH, north, needs negro priest to develop Community Relations Program. Non-militant, firmly church-based essential. Age unimportant. Limited amount of parish work and preaching. Must have patience with slowly changing minds of most parishioners and Rector. Reply Box P-608.*

MATURE priest as assistant for moderate churchmanship parish in Virginia; full ministry including supervision of Fond du Lac church school curriculum, calling, EYC and occasional preaching. Reply Box C-607.*

RECTOR midwest parish. Experienced pastoral calls. Motivated increasing membership. Send letter with resumé to Box S-605.*

UNIVERSITY CHAPLAIN—Diocese of Toronto is looking for a Chaplain to work in the University of Toronto. Ecumenical setting. Duties to begin July 1, 1969. For further information write: Mr. C. D. S. Bate, Chairman, Committee on College Work, 135 Adelaide St., E., Toronto 1, Canada.

POSITIONS WANTED

ORGANIST-CHOIRMASTER, B. Mus., seeks full-time position in catholic parish. Must have good pipe organ and choir potential. Presently employed in large parish with highly successful music program. Seek greater musical challenge. Excellent training, experience and references. Reply Box C-610.*

PRIEST wanting curacy. Also willing to serve as organist. Experience in calling, counseling, and preaching. Resumé upon request. Reply Box W-596.*

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

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CHURCH DIRECTORY

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LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseska Ave.
The Rev. Robert W. Worster
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r; the Rev. John J. Phillips
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4-5

WASHINGTON, D.C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D. D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

ST. PAUL'S 2430 K St., N. W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; Sat C 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; al-
so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 7

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

FORT MYERS, FLA.

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

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

WEST PALM BEACH, FLA.

HOLY TRINITY S. Flagler Dr. & Trinity Pl.
Sun 7:30, 9 (Family Service), 11; Thurs 10, HD 8:30

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30, Ev 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:30
HC ex Wed 10 & 5:30 (Mon thru Fri); 9:15 MP,
Int 12:10, 5:15 EP

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

EVANSTON, ILL.

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

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; IS, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded by MP) ex Tues & Thurs 7; also 6 on Thurs; C Sat 5-6 & by appt

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw St. & Madison Ave.
The Rev. R. L. Ranieri, r
Sun Low Mass 8, 10 Solemn Mass; Daily Masses:
Mon thru Fri 7; Tues, Thurs & Sat 9:30; C Sat
4:30-5:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. T. H. Jarrett; the Rev. D. E. Watts, ass't
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu & EP

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, r
Sun HC 7:30, 9; (1S & 3S & Major Feast Days 11);
MP 11 (2S & 4S); HC Daily

NEW YORK, N.Y.

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Ev 4;
Weekdays HC Mon, Tues, Thurs, Fri 12:10; Wed 8
& 5:15; EP Daily (ex Wed) 5:15. 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.
Mon through Fri HC 7, MP 8:30; Mon, Wed, Thurs,
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &
hol MP & HC 7:30; Daily Ev 6

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. B. Scott, c
Sun HC 8, Cho Eu 11; 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; Fri & HD
6:15, EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6

RESURRECTION 115 East 74th St.
The Rev. Leopold Damosch, 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

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Donald R. Woodward, 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 Tues & Thurs 12:45;
C Fri 4:30 and by appt

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

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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
The Rev. Leslie J. A. Long, S.T.D., v
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP
& EP. C Sat 12 noon

ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat
5-6 & by appt

ST. AUGUSTINE'S CHAPEL 333 Madison St.
The Rev. John G. Murdock, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP
Mon-Sat 9:15 ex Wed 7:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Coguati, v
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish),
Eu Mon thru Wed 8; Thurs thru Sat 9

PHILADELPHIA, PA.
ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isacksen
Sun HC 9; 11 (1S & 3S); MP Other Sundays

CHARLESTON, S.C.
HOLY COMMUNION 218 Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also
Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

FORT WORTH, TEXAS
ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;
Daily Eu (preceded by Matins); 6:45 (ex Thurs at
6:15); also Wed & HD 10; EP daily 6; C Wed 5-6;
Sat 4:30-5:30

RICHMOND, VA.
ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30; 9:30; Ch S 11; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5

ACAPULCO, GRO., MEXICO
HOLY CROSS (behind Hotel Las Vegas)
The Rev. J. P. Black, tel. 4-05-39
Sun HE 10, MP 11, EP 6

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