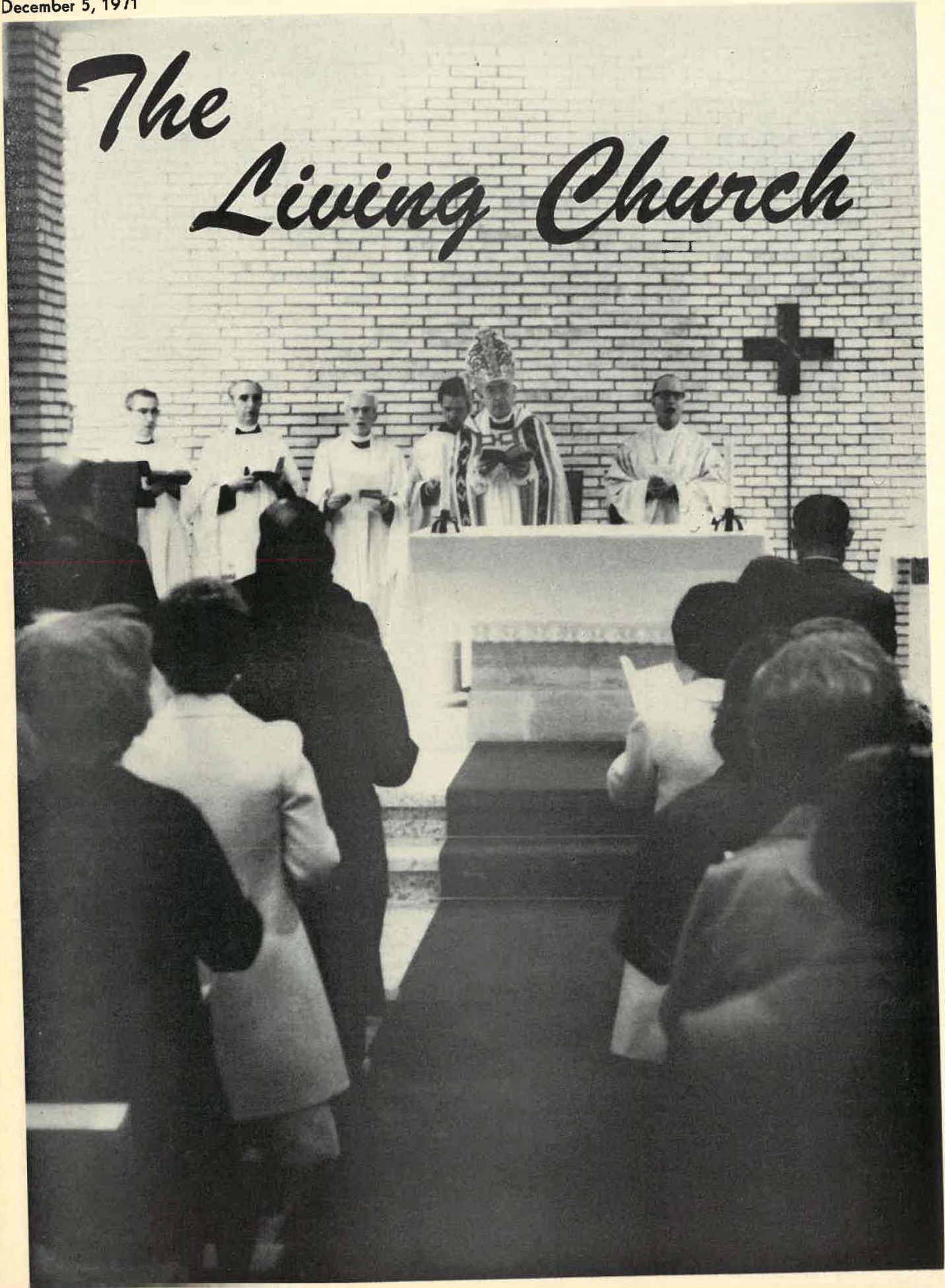


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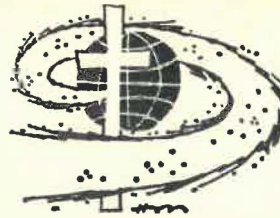
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Around



& About

— With the Editor —

Part of the current tumult about the church's liturgy results from the fact that some people crave excitement in worship and fail to find it in the traditional Prayer Book rites and language. Let's consider: Should we look for excitement in worship? The answer to that question is not an instant and unequivocal yes. It depends on what specific excitement you're talking about. A person can be excited to prayer, or excited to murder, or to any imaginable course of action good or bad. Hitler was exciting; so was Albert Schweitzer. The proper question, always, is: What particular excitement do we need for our souls' health? I know that I need special excitement to sobriety (that's right); of this more anon.

Recently I picked up a dusty old copy of John Keble's *The Christian Year*. Since nobody reads Keble any more I decided, with characteristic perversity, that I would; any totally unread author can't be all bad. (Somebody told me not long ago that nobody ever reads TLC any more. It was the most encouraging word I've had in months.) Keble prefaced his volume of verses for the Christian year with an "advertisement," dated May 30, 1827. He began with this paragraph:

"Next to a sound rule of faith, there is nothing of so much consequence as a sober standard of feeling in matters of practical religion: and it is the peculiar happiness of the Church of England to possess, in her authorized formularies, an ample and secure provision for both. But in times of much leisure and unbounded curiosity, when excitement of every kind is sought after with a morbid eagerness, this part of the merit of our liturgy is likely in some measure to be lost on many even of its sincere admirers: the very tempers which most require such discipline setting themselves, in general, most decidedly against it."

Keble's poems are meant to assist the reader "in bringing his own thoughts and feelings into more entire unison with those recommended and exemplified in the Prayer Book." When he spoke of the Prayer Book he had in mind both the liturgical text and the scriptures included in the book, so that to live by the Prayer Book is to live by the Bible. For him the Prayer Book provided "a sober standard of feeling in matters of practical religion."

Nearly 40 years ago I was drawn into the Episcopal Church by the Book of Common Prayer. Reading through it I found on every page that "sober standard of feeling in matters of practical re-

ligion" and I felt that I must have this standard by which to live. I knew very few Episcopalians, but I decided that a people who worshiped and lived by this book must be pre-eminently Christian in character and temper: quiet, deep, sober, steady, intense but unhysterical in their faith and love—like their Prayer Book. I cannot say that I have found Episcopalians overwhelmingly so; I was a fool to expect that I should. The pertinent truth here is the one expressed in Browning's line: "Ah, but a man's reach should exceed his grasp, else what's a heaven for?" That is as true of a church as of a man. Among the Episcopalians who have disappointed me most in this regard is myself. But about this I have come to a conclusion which is a strong conviction: If we do not measure up to the Prayer Book's "sober standard of feeling in matters of practical religion" it is not the Prayer Book's failure but our own; and I fear that we are being tempted today to act as if the failure were not ours but the Prayer Book's as it now stands.

Keble and virtually all Christians of times past praised the Prayer Book sobriety of mind and spirit. They thought this essential to Christian character, and in so thinking they were foursquare with the New Testament. "Be sober (*nēpsate*), be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8).

It has been said that the great Edmund Burke found the answers to all of man's most important questions in the Prayer Book Catechism. I will testify that countless times I have examined my conscience and said my prayers by that Catechism and have always felt strengthened and guided through it. It is a very sober treatise indeed, but believe me, beloved, I can always stand another slug or two of sobriety. (*Nēpsate* = be sober, calm, circumspect, prudent, using the brains God gave you as best you can: this is the sobriety we are thinking about.) I'm one of those Americans of whom Chesterton said that they are always drunk even when they are sober. I need to be constantly excited to sobriety. Through the years the old Prayer Book has served wonderfully well toward this end which is so necessary to my salvation. (I say nothing about yours.) And this is one reason why I, though willing to see the Book of Common Prayer revised, cannot endure the thought of what seems to impend: its being replaced and supplanted by something entirely new and different.

Letters to the Editor

Christian Education

"Wilt thou on thy part take heed that this child learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health?" (Book of Common Prayer, 277).

Most of our children do not know even the creed, let alone "all things necessary to their soul's health." A couple of items which have appeared in TLC, recently have struck me as being very closely related: the article, *Canonical Examinations and Revelations* [Oct. 24] and the review, *The Teal Curriculum* [Oct. 31].

The first reveals the ignorance and insulence and unholiness of some candidates for holy orders; the second, a sane attitude toward Christian education. Most trends in Christian education today seem to have something upside-down—our purpose in life. Man was made to know, love, worship, and serve God, and the purpose of Christian education is to help him do this. The primary duty of the church is to praise God. But most material I see seems to feel that religious education must be child-centered, not God-centered. The criterion of truth is no longer God but personal experience. This life is a journey—a rich and beautiful journey, but a journey, a temporary thing—and our destination is heaven. Christian education should orient us to look toward God and to yearn for heaven but I find it encourages children to look at themselves for the answers and meanings of all things (and what human needs to be *taught* to look at self?). It used to be that one found a learned and holy man and sat at his feet and *listened*. We did not know and we asked to be taught. Now even pre-schoolers are expected to learn from their own experience and we wonder why they know so little of holy things and think so much of self after seminary.

Experience is an important and blessed and vital part of learning, never to be neglected. But there are things which are *true* and the kingdom of heaven is full of blessed, happy saints who loved God and believed what is true and acted upon that belief—regardless of their personal experience. If we had 4 to 6 hours a week with our children outside Sunday morning there would be ample time for much experiencing as well as

teaching. But as long as God can have only an hour a week, we must use that time as economically as possible. If our children are to spend their lives in worship and adoration and service, if our children are to grow 100% committed Christians, they must *know*. The best curriculum in the world is useless if teachers are not committed. And if a teacher is faithful to his or her communion, prayer-life, Bible reading, to retreats and adult study—if a teacher belongs to God and puts him truly first in life—children will catch that divine spark from the teacher regardless of curriculum. If the Teals and others like them are "old fashioned" I should like to point out that truth is eternal and that we shall have eternity to contemplate what is "old fashioned" and what is outside time. I happen to believe that the great truths of holy church are a timeless trust and should be handed on to the precious souls committed to our care.

SR. JULIA MARY
All Saints' Convent

Catonsville, Md.

CPF and Social Security

I want to take this opportunity, through the medium of TLC, to congratulate the Church Pension Fund for reducing the (optional) age of retirement for the clergy of the church to 60. I think it should be further reduced to 58 but, from a realistic point of view, I doubt this will happen in the foreseeable future.

What I am concerned about, however, is the difference between the church's age 60 and Social Security's age 62. What I would urge those clergy who feel as I do is to write their Congressmen and Senators and also Rep. Pryor, House Office Building, Washington, D.C., who has taken a special interest in the problems of our older citizenry, to introduce legislation in the next Congress to reduce (optional) retirement to 60. We should have the same option here as we teach our people on auricular confession: "Some should, all may, none must."

(The Rev.) WENDELL B. TAMBURRO
Rector of Grace Church

Yantic, Conn.

GCSP

As one who was a strong supporter of the Social Gospel—as work in the field of social action used to be called—I do hope that the General Convention and the Executive Council will not repeat any action which is capable of such misunderstanding as the General Convention Special Program has produced.

As R. C. Balfour has put it [TLC, Oct. 3], "The GCSP program seems to be formulated around the singular premise that the church should give sums of money with no conditions attached to groups, primarily minority constituted, who would formulate and carry out their own program of self-improvement and self-determination." This does not mean that the Executive Council proposes to dictate just what moves should be made by groups which certainly need help. We should all act together in formulating policies and

The Cover

Concelebrating during the service of consecration for the new Church of the Redeemer, in Salamanca, Spain, were the Most Rev. Ramón Taibo (1), Ordinary of the Spanish Episcopal Church, and the Most Rev. Luis C. R. Pereira, Primate of the Lusitanian (Anglican) Church of Portugal. Dignitaries attending the ceremony included representatives of the Spanish government and the other churches, including the Roman Catholic. A full news story appears on page 5.

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It is greatly to be regretted that the way GCSP has functioned seems to have had two unfortunate results. The church-at-large seems to have suffered financially, and secondly, the cause of "social action" has received something of a setback. The sooner the church gets united in its financial and policy-making functions, the better for us all.

(The Rev.) RICHARD G. PRESTON, D.D.
Wellesley, Mass.

Be of Good Cheer!

I have just finished an unusually faulty—even for me—attempt at Morning Prayer. "Vain, evil, and wandering thoughts" consumed more time and energy than the office itself. Frustration was mounting through exasperation almost to ignominious defeat. To top it all, an apparently senseless rhythm kept grinding wearily along like a heartbeat: "Da-ta-ta, Da-ta-ta, Da-ta-ta, Da-ta-ta."

And then suddenly it happened! I recalled the long-forgotten story of the Irish brakeman of a little twisty narrow-gauge railway train whose engine kept getting derailed, who telegraphed back to the depot one never-varying report: "Off again, on again, gone again Finnegan."

Jumping the track (*distraction*) but persistently getting on with it cheerfully instead of despairfully—*God* does enjoy a bit of a joke. I thank my guardian angel for this sudden bit of insight. Perhaps it may help others.

(The Rev.) WILLIAM B. STIMSON
Mystic, Conn.

The "Unknown" Astronomer

You quote [TLC, Oct. 31] some lines from "an unknown astronomer." They are actually from a poem: *The Old Astronomer*, by Sarah Williams, 1841-1868:

*"Though my soul may set in darkness,
It will rise in perfect light,
I have loved the stars too fondly
To be fearful of the night."*

And then John Brashear, who, as an amateur astronomer and telescope maker of international fame, did most of his work in this parish, used the last two lines of this poem as the epitaph for his wife and himself. They are on their crypt at the base of the telescope of the University of Pittsburgh observatory, designed by Brashear.

Like you, most people believe that Brashear wrote these lines himself.

(The Rev.) ALEXANDER SEABROOK
Rector of St. Mark's Church
Pittsburgh

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THE KALENDAR

December

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6. Nicholas, B.
12. Advent III
15. Ember Day
17. Ember Day
18. Ember Day
19. Advent IV

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The Living Church

December 5, 1971
Advent II

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CHURCHWOMEN

Caucus Formed

Clergy (female), lay persons (female), and seminarians (female), have formed an Episcopal Women's Caucus and the group has addressed, to the Presiding Bishop, a statement of protest in response to action taken by the House of Bishops at its recent meeting [TLC, Nov. 28]. The bishops had requested establishment of a committee to study the status of women in ministry.

The caucus grew out of a conference on the ministry of women in the Episcopal Church, sponsored by the church's board of theological education. The letter to Bp. Hines follows:

Dear Bishop Hines:

The Episcopal Women's Caucus, a group of Episcopal clergy, laity, & seminarians, met in conference at Virginia Theological Seminary, Oct. 29-30, 1971. The following statement was adopted unanimously by the caucus:

We deplore the action of the House of Bishops in forming yet another committee 'for an in-depth study of the ordination of women as priests & bishops' (Jo-ann Price: *Episcopal Bishops Restudy Priesthood for Women. The Washington Post*, Oct. 30, 1971).

We call to the bishops' attention the following partial list of studies made within the Anglican Communion in the past 40 years:

1) The report of Archbishop Temple's Commission on Women in the Ministry (1935),

2) The report of the Bishops' Committee to Study the Proper Place of Women in the Ministry of the Church (1966),

3) The report of the Lambeth Conference on Women in Orders (1968),

4) The report of the Joint Commission on Ordained & Licensed Ministries (1970).

Each of these reports has provided the church with a renewed opportunity to affirm the full involvement of women in its ministry. We are convinced that further study constitutes negative action on this question.

Therefore, we, the Episcopal Women's Caucus, declare that we cannot collaborate in negative action by serving on this committee. We decline to participate in further betrayal of ourselves & our sisters. We will refuse to serve, if asked, & we call upon all women—laywomen, theologians, clergy, professional church workers

—to join us. We call not for study, but for action:

1) For bishops immediately to ordain to the priesthood women deacons;

2) For diocesan & general conventions to make appropriate canonical and liturgical revisions;

We call upon all women seriously to consider their own predicament in the church & to make no peace with oppression. . . ."

Signers of the document were from the Dioceses of Washington, Los Angeles, West Virginia, Chicago, Missouri, West Missouri, Long Island, Oklahoma, Alaska, New York, Virginia, Massachusetts, Central New York, California, Pennsylvania, Rochester, Ohio, Idaho, and Minnesota. Seminaries represented by the signers include Union, the Episcopal Theological School, Bexley Hall, and Virginia Theological Seminary.

The message concluded: "We hope you, Bishop Hines, will understand the urgency of our concern. (Signed) Your Sisters in Christ, Members of the Episcopal Women's Caucus."

NORTHERN MICHIGAN

Episcopal Election Held

Delegates met in St. John's Church, Negaunee, Mich., Nov. 6, for the purpose of choosing a successor to the Rt. Rev. George R. Selway, Bishop of Northern Michigan. They elected the Very Rev. Samuel J. Wylie on the second ballot.

Dean Wylie has been head of General

Seminary since 1966 and prior to that was rector of the Church of the Advent, Boston for six years. The election to the episcopate came just a few days short of the dean's 53rd birthday.

Bp. Selway, who has been diocesan of Northern Michigan since 1964, plans to retire Dec. 31.

The official slate presented to delegates by the nominating committee carried names of four persons: the Rt. Rev. Fred Putnam, Dean Wylie, and the Rev. Messrs. Henry Getz and Roger Nichols. Nominations from the floor were accepted.

SPAIN

New Church Consecrated

In a service of ecumenical importance, the Rt. Rev. Ramón Taibo, Bishop of the Spanish Episcopal Church, consecrated the Church of the Redeemer in Salamanca, Spain.

For what is considered the first time in the history of Spain, the consecration of a non-Roman Catholic church took place openly and in an atmosphere free from fear and in fraternal love and joy. Not only was the Episcopal Ecumenical Commission of Spain represented by several Roman Catholic priests and religious, but the Most Rev. Mauro Rubio, Roman Catholic Bishop of Salamanca attended the service, accompanied by the dean of his cathedral, the Very Rev. Lamberto de Echeverría.

Other guests included the Rt. Rev. Luis C. R. Pereira, Bishop of the Lusitanian



AT THE CONSECRATION IN SALAMANCA
Guests included dignitaries from the government, and other churches

Church of Portugal, who took part in the service, and the sister of the former rector, Fr. Coco, who gave his life during the Spanish Civil War for his faith.

During the procession into the church, Bp. Taibo intoned Psalm 24. Following the consecration rite, Fr. Echeverría gave an address on behalf of Bp. Rubio and the Roman Catholics of Salamanca. He had been introduced by the Rev. Antonio Andrés, rector of the parish.

Fr. Andrés has been instrumental in establishing an understanding of the Spanish Episcopal Church and the Anglican Communion by the Roman Catholic clergymen in Salamanca.

The Holy Eucharist according to the Mozarabic Liturgy was concelebrated by Bps. Taibo and Pereira, Fr. Andrés, and other priests of the communion. Bp. Taibo preached and Bp. Pereira also addressed the congregation.

After the Eucharist, everyone went to the parish hall for the traditional cups of Spanish wine.

NEW YORK

Concerning Divorce and Remarriage

The Rev. Walter Dennis said in a sermon given in the Cathedral of St. John the Divine, New York City, that the Episcopal position on divorce and remarriage forces priests and bishops into "gross hypocrisy" and therefore should be changed. He contended that some diocesan bishops apply the canon laws rigorously and others make use of loopholes in the canons.

Canon Dennis also objected to what he called inconsistencies in interpreting church laws on remarriage for clergymen. "Some bishops refuse to receive into their diocese any divorced and remarried priest, regardless of the canonical correctness of the second marriage. Other more lenient bishops do not draw absolute distinctions," he said.

"When a layman is excommunicated for remarrying 'other than as this church allows,' he can continue his secular job," the canon said. "Not so with the clergyman. If he is excommunicated he cannot exercise his priesthood. In many cases he is coerced by a 'rigorous' bishop into the cruel and unfair position of having to renounce his orders, which has the effect of denying him his right to a trial."

He suggested that "maybe the marriage canons should be revised so that the determination of remarriage could be made at the parish level of the local parish priest except in the case of bishops who desire to remarry (after a divorce). In any case, the same general standards should be accepted by all dioceses."

Noting that it is currently possible in the Episcopal Church for a woman to be ordained a deacon, Canon Dennis declared, "if distinctions of slave or free, male or female, are made irrelevant be-

cause of our baptism in Christ, then this intrinsic equality should extend to the full ministry of our church so as to include women without prejudice."

Canon Dennis would also like to see the revocation of the standard that automatically excludes men who are homosexuals from the priesthood. He asked: "How does one square that with the inclusiveness of the Christian fellowship? It seems to me that not all homosexuals who apply should be considered fit candidates for this ministry any more than all heterosexual candidates, but it seems highly dubious to exclude them solely because of their sexual preference," he concluded.

CALIFORNIA

Seamen's Center Merges

The Episcopal Seamen's Center, a San Francisco waterfront landmark for seafarers since the turn of the century, has merged its activities into the new International Seamen's Center in the Port of Oakland. Decision to merge the Episcopal center with the transbay seamen's work was reached by the center's board of directors after a review of seamen's needs in the San Francisco Bay Area and in talks with leaders of the international facility.

The International Seamen's Center is a \$190,000 structure just completed. It is operated ecumenically as one of the Apostleships of the Sea, the Roman Catholic seamen's group which sponsors more than 300 similar institutions around the world. Directing the new center is the Rev. John Bosch, 44, a Roman Catholic priest.

In addition to a basic contribution, the Episcopal Seamen's Center supports the new Port of Oakland activity with a regular monthly payment. It is expected that many of the volunteers at the old Episcopal center will continue their efforts on behalf of the new center.

The Episcopal Seamen's Center operated for many years on the San Francisco waterfront as a haven for shoreside seamen and sea-going personnel. Its last location on lower Clay Street was closed with the development of the Golden Gateway.

STATISTICS

Parochial and Non-Stipendiary Priests

An increasing number of clergymen are earning their living outside of the church yet continuing to exercise their ministry. The who, what, and how of these situations have been covered in a study completed by the Ministry Council of the Episcopal Church. Broken down, the statistics of the study show in part:

(*) The number of non-stipendiary clergymen in the Episcopal Church rose

from 602 in 1966 to 1,426 in 1970. These men hold secular jobs to earn the bulk of their living but function as priests in small parishes or on a part-time basis. Such ministers usually hold higher degrees, and the average income for their work is generally higher than that of parish priests.

(*) Although they are not related to the institutional church in the traditional manner, they desire the church's sanction and support for their work.

(*) Non-stipendiary priests range in age from 26 to over 60, the average being 44; 80% of the men are married and more than 80% have had experience as full-time parish priests.

(*) While 9% of the parish clergy have earned master's degrees and 1% earned doctorates, 23% of the non-stipendiary clergymen have master's degrees, and 15% have doctoral degrees.

(*) In 1970, worker priests reported an average income of \$12,949—the Ministry Council said that only three of the 90 domestic dioceses have an average income for parochial clergy which is as high as reported by the non-stipendiary clergy.

(*) Professions represented by non-stipendiary priests are teaching—about one-third; social service—21%; business—13%; counseling—7%; medicine—4%; other fields—19%. Jobs reported included cattle rancher, plant breeder, and museum curator.

(*) Personal reasons for non-stipendiary work included divorce or separation—12%. Parish clergy who are divorced or separated number about 1%.

(*) Worker priests and parish priests have similar commitments to their vocations; 73% of the non-stipendiary priests said they would not consider leaving the ministry entirely, and 72% of the parochial men said they wanted to remain in their profession.

(*) About 50% of the non-stipendiary clergy are attached to a parish or mission; another 32% reported that they assist in parish work; about 95% said that they officiate at worship services with considerable regularity.

(*) Both groups of priests said the three major attributes of the ministry are "to teach, listen, and serve." Parish clergy cited "to administer" as a secondary attribute along with "to help, interpret, and reconcile," which were also named by the other group.

(*) Many of the men surveyed reported a sense of frustration regarding their relationship to the official church. Another said that since leaving the traditional ministry, "the bishop has never responded to any of my letters, and the only communications I have received from diocesan personnel have been to inform me that my family was not covered by the diocesan medical insurance policy while I was studying." Worker priests desire the support of their bishops, the survey showed.

(*) As to the new style of ministry,

NEWS in BRIEF

60% of the worker priests said they would remain as such, but 13% expressed a desire to return to full-time church work.

The Ministry Council recommended that worker priests ought to have their own bishop or other "supervisory contact." They also recommended that the non-stipendiary clergy be given a vote in diocesan and national conventions and that bishops should not write them off as "discontented dropouts."

"The non-stipendiary form of ministry would give the church a flexibility which it presently lacks," the report concluded. "A number of respondents, bluntly pessimistic about the future of the institutional church as it now exists, argued that the non-stipendiary ministry is the only hope for a church of the future."

CANADA

Union Plan A "Monstrous Bureaucracy," Bishop States

Opposition to the proposed constitution for union of the Anglican and United Churches of Canada and the Christian Church is expected from the Rt. Rev. Vicars Short, Bishop of Saskatchewan, who called it a "monstrous bureaucracy."

The bishop is expected to make a report of his own to the General Commission on Church Union which will meet in Windsor, Ontario, in December. He objects to the "Faith and Order" section of the draft plan of union, particularly with regard to baptism. But the greater part of his paper deals with the constitution.

"Even if I agreed without reservation to everything in the doctrinal sections of the plan," he said, "I could never subscribe to the kind of constitution that is proposed. . . . Committees of one kind and another exist to check and counter-check each other. It exhibits a profound mistrust of the clergy, who are implicitly charged with an insatiable lust for power. There is simply no personal liberty at all for the bishops and other clergy in the exercise of their ministry." The whole tone of the constitution suggests to him the existence of a radical anti-clericalism, "of which I am entirely unaware in the Anglican Church."

If the proposed constitution were allowed to stand, Bp. Short said, bishops would cease to be a visible sign of unity, the chief custodians of the faith, the chief liturgical officers, and pastors of the pastors. He noted that there is no provision for a House of Bishops, and no place for a College of Bishops in the General Assembly, highest court of the proposed church.

The Primate of All-Canada, the Most Rev. Edward Scott, was surprised by Bp. Short's reactions. "No one ever thought people could vote for the draft plan anyway," the primate said. "The question is to get reactions to it. There were accusa-

■ The synod of the Anglican Church in the Diocese of Sydney, Australia, has expressed "grave concern" over the recent World Council of Churches' grants to organizations fighting racism in southern Africa. The synod voted to send word of its concern to Dr. Eugene Carson Blake at WCC headquarters in Geneva; to the Australian Council of Churches; and to the ecumenical committee of the general synod of the Church in Australia. The Sydney synod, while voicing concern, also commended the WCC for its desire to combat racism throughout the world.

■ In speaking to a gathering of clergy and laymen of the Diocese of Pennsylvania, the Presiding Bishop said that "the drop in church contributions has probably bottomed out," noting that church giving fell \$1,700,000 below the \$14 million budget last year. Although church activism in social issues is frequently cited as the reason for the drop, Bp. Hines said, "the voice of prophecy is too seldom heard in the church." That voice, he said, is mindful of justice and mercy, looks to the future, warns of famine and poverty, and points out the threats to society.

■ The 30 millionth copy of *Good News for Modern Man*, the American Bible Society's New Testament in Today's English Version, was distributed on Oct. 20—slightly more than five years after the first edition was published. About 80 percent of the books have been published and distributed by the American Bible Society. In May of this year *Good News for Modern Man* reached another milestone when it became the all-time best-selling paperback in publishing history. It topped Dr. Benjamin M. Spock's *Baby and Child Care*, the previous all-time best-seller in paperbacks.

■ The Rev. Claude DuTeil, rector of St. Christopher's, Kailua, Hawaii, is not in favor of smoking marijuana or even of cigars, but he appeared before a Hawaiian House-Senate committee considering Hawaii's criminal law on possession of marijuana. He believes marijuana use should be taken out of the criminal code and placed in a medical category. "I don't think people should have their careers jeopardized by a conviction for smoking pot," he said. Current marijuana laws in Hawaii impose a possible jail sentence of one to five years for possession. A judge can rule a first offense a misdemeanor.

■ The General Assembly of the Presbyterian Church in Southern Africa has been asked to withhold a contribution of \$1,000 to the All Africa Council of Churches. The request followed the AACC's expression of support for the World Council of Churches' anti-racism program.

■ The Greeks bear gifts! The Greeks in Burlington, Vt., put on a shish-kebab dinner at Rock Point (diocesan property) for the benefit of St. Paul's Cathedral, Burlington, building fund. The cathedral, 139 years old, burned to the ground last February.

■ The Bishop of Damaraland (South West Africa), the Rt. Rev. Colin O'Brien Winter, has challenged the South African government to give its reasons for refusing Anglican bishops and priests permission to visit the territory and for withdrawing residential permits for other church workers. In the past two years, 13 clergymen, including two bishops, have been affected, the bishop said. "There comes a time to speak. We . . . have been browbeaten by petty government officials for too long. . . ." South West Africa (Namibia) is under the control of South Africa and foreigners must have the government's permission to visit there. Bp. Winter was recently refused permission to visit parishes in the region.

■ The Hon. Arthur K. Watson, U.S. Ambassador to France and elder in the Presbyterian Church, has been elected to the vestry of the Pro-Cathedral of the Holy Trinity in Paris. The ambassador is also chairman of the board, IBM World Trade Corp.

■ June 1 is the date set by the Rt. Rev. John S. Higgins for his retirement as Bishop of Rhode Island. He became co-adjutor of the diocese in 1953 and diocesan in 1955. The bishop, now 67, will be succeeded by the Rt. Rev. Frederick H. Belden.

■ Continuing a program begun 6 years ago, St. Timothy's Church, Catonsville, Md., has sent off another shipment of drugs to the Bishop of the Virgin Islands, the Rt. Rev. Cedric Mills, for use in an Island hospital. The drugs are flown there through the assistance of Pan Am.

■ Last year the Committee of Whites in Christ Church, Cambridge, Mass., undertook a two-year campaign to raise \$100,000 for the needs of black people in Cambridge. For each \$3 contributed, \$1 is paid from the parish's endowment fund. About \$14,000 is still to be raised. The Committee of Blacks in Christ Church is responsible for the allocation of the money. To date funds have been given to a corporation reclaiming or refurbishing housing for the poor; to a nursery day-care center; for the purchase of a bus for Cambridge Community Center; for the purchase of sewing equipment for the elderly; and for a small low-interest loan to a black business man. The funded projects have essentially been for the poor—black, brown, and white.

tions that everything about union was being decided at the top level; the draft plan gave the local level something to which they could respond." However, Bp. Short said he is becoming disillusioned about the entire union process. "Ambiguity, vagueness, concessions, and so forth promise a poor basis for effective unity."

Abp. Scott admitted there is apathy about union at the moment, but he maintained the whole process, like so many other movements within the church, will ebb and flow like a tide. "We shall move forward, then we'll drift back for a while," he said. At the moment we're in a period of drifting back. But when the General Commission meets we'll pick up summaries and reports, and we'll be able to chart the direction in which to move ahead."

Canterbury Marks Anniversary

More than 3,500 people jammed Roman Catholic Notre Dame Basilica in Ottawa as the Archbishop of Canterbury celebrated the 75th anniversary of the Anglican Diocese of Ottawa. The basilica had been loaned to the Anglicans for the occasion because of the great crowd expected to hear the Primate of the Church of England.

"It's a joy and a privilege to be worshipping here in this Roman Catholic church dedicated to the Virgin Mary," Dr. Ramsey said. "Can there be any doubt that this act of Christian fellowship between our two churches gives joy to the mother of our Lord and her Divine Son?"

At the service of thanksgiving, he said the great emphasis on social service in the world today is an indication of impatience with worship. He said that social activism, "the test of Christianity," must continue, but it must not replace the spiritual side of religion.

Besides the Rt. Rev. William Robinson, Bishop of Ottawa and the Most Rev. Edward Scott, Primate of the Church of Canada, clerical representatives of the Roman Catholic, Orthodox, Lutheran, United, and Presbyterian Churches were present as well as members of the Salvation Army.

Earlier at a press conference, Dr. Ramsey said that youth must be given leadership roles in the church and, he added, he would like to see more bishops in their 40s.

Church Considers Reinvestment of Stock

The Church of Canada is considering reinvestment of its \$23,744,000 portfolio of stock and bonds in projects having "high social value."

According to a report in *The Canadian Churchman*, such investment possibilities include housing, health, and welfare organizations. Before final decisions are

made, a study is expected to be undertaken with the approval of the church's executive council.

Any new investment criteria at the national level most likely will be considered by the 28 dioceses, though neither the dioceses nor parishes would be bound to new national standards of investments, should they be put into effect. Financial holdings of the national church are much smaller than those of the dioceses.

Of the \$23.7 million investment of the national church—much in real estate—some 80% benefits a pension program for retired clergy, widows, and orphans. The *Churchman* wondered if it would be fair to jeopardize pension funds by shifting investments.

"How can the church tell these recipients that their income will be reduced because it has decided to buy into projects in which investment returns will be lower?" the newspaper asked. "Could they and should they be consulted as shareholders are?"

The paper also said that use of church funds to support worthy social goals or oppose injustices is not new. It pointed out that several U.S. church bodies, before the Civil War, refused to invest in slave-related industries.

According to the news report, the Anglican Church of Canada has a longstanding "understanding" that it will not invest in tobacco or liquor stocks. But the implementation of that policy, the *Churchman* said, tends to rest with the attitude of the church's Primate rather than with official policy.

SCHOOLS

Bordentown/Lenox Formed

Lenox School, Lenox, Mass., which is not in operation this academic year, is being merged with Bordentown Military Institute (BMI) of Bordentown, N.J. The joint effort will be continued as a school for boys, and will be opened for the fall term of 1972.

BMI, which has a Methodist background, was founded in 1881. It will sell its campus and move its faculty and students, library, and much of its equipment to Lenox before the opening of Bordentown/Lenox next year.

In another move, a coordination of academic resources is being planned with Foxhollow, a boarding school for girls one-half mile from Lenox. While BMI has been operated with a military organization, the military program at Bordentown/Lenox will be a voluntary one. The headmaster of BMI, John B. Hewitt, has been designated as headmaster of the new school by the joint board of trustees. David D. Blanchard, master at Lenox for a number of years and headmaster at the time is closed last June, is merger coordinator and is handling applications and queries at Lenox.

The Rt. Rev. Anson Phelps Stokes,

retired Bishop of Massachusetts and one of the ten trustees continuing on the board of the new school, said that Lenox had tried to be a real church school and during its years some 25 alumni and 6 masters had entered the ministry. "However, a church school must do much more than that," he said. "It must provide a Christian setting and life. We have not fully realized this." He also said that BMI is willing to have Bordentown/Lenox continue a relationship to the Episcopal Church, "provided that relationships to other churches are also developed. This provides an exciting challenge in an ecumenical age when even the staunchest church schools must rethink their religious vocation. We are determined to take this responsibility seriously," the bishop said.

PERSONALITIES

Dr. Niebuhr Memorialized

Historian Arthur Schlesinger, Jr., said in New York City that Reinhold Niebuhr gave the ancient Christian truths a new power to which American society "must return."

The well-known theologian's last years saw a "resurgence of attitudes against which he had contended so effectively in his polemical days," said Dr. Schlesinger, a former Harvard professor now on the faculty of the City University of New York. "As in the thirties," he said, "utopian, perfectionist, and moralistic illusions began to spread, especially among the young." Dr. Schlesinger said that Niebuhr was sympathetic to the "anguish behind the insurgency," but too tired for another "struggle against illusion."

In an address examining the way a "passionate, profound, and humble believer" had come to have such a strong influence on a secular age, Dr. Schlesinger concluded, "Reinhold Niebuhr gave tragic and immemorial truths a new power for a secular age—a power, I believe, to which the secular age, after a fresh debauch of illusion, must return."

The address was given at a memorial service for Dr. Niebuhr who died June 1. The service, held on All Saints' Day, was sponsored by Union Theological Seminary where Dr. Niebuhr was a faculty member from 1928 to 1960, when he retired.

Also speaking at the service was Dr. Ronald H. Stone, who represented the last generation of students to study under the famous professor. He called on Union to establish a Daniel Berrigan chair and invite Fr. Berrigan, who is now serving a prison sentence for burning draft records, to fill it. The chair, Dr. Stone said, would compliment the Niebuhr professorship already established at Union and would institutionalize a process of dialogue between the schools of thought represented by Dr. Niebuhr and by Fr. Berrigan.

DIOCESAN CONVENTIONS

Pennsylvania

The Church of Our Saviour in Philadelphia was filled for the 188th annual convention of the diocese of Pennsylvania. Representatives from 175 parishes attended as well as approximately 200 non-parochial clergy. The agenda were full and the proceedings "moved in what is best described as a tired atmosphere," according to a reporter.

A confrontation of sorts was staged by Muhammad Kenyatta who, with several associates, protested the administration of the Restitution Fund established by the 187th annual convention last year. In particular, Harold L. Pilgrim was harassed in spite of his credentials as an impeccable Christian gentleman. Mr. Pilgrim, 73, who is head of the International Frontiersmen and heads the \$500,000 Restitution Fund, was speaking when the demonstrators arrived.

Mr. Kenyatta told delegates that the commission administering the fund "makes a mockery of your attempt to facilitate black self-determination." Five groups he, and those accompanying him to the convention, represent have not received Restitution allocations, Mr. Kenyatta said.

The Restitution Fund is aimed at helping black-owned businesses and community efforts. Of the \$500,000 pledged by the diocese, \$263,000 has been received and of that amount, \$132,000 has been disbursed. Mr. Pilgrim was provided the solid support of the convention.

The Diocese of Pennsylvania has operated with deficit budgets for five years and will fall short this fiscal year by about \$170,000. Since reserves are exhausted, the budget must be balanced in the future no matter what cuts may be necessary. Even so, the 1972 budget has been projected at the 1971 figure of just over \$1 million. This figure is a considerable reduction from the diocesan budgets of years past but slim in terms of the needs.

Episcopal and administrative functions cost the diocese over \$280,000 in contrast with \$6,120 for drug abuse; \$5,000 for the care of the aging; \$2,805 for reform in the penal system; and nothing for ecumenical relations. Adoption of the budget met with no contest.

The diocesan executive council was again restructured to provide for one clergyman, one woman, and one other person, to represent each of the 12 deaneries. At present the 18 council members are elected at large. The female bias of the "one woman" requirement was challenged by two women delegates who seem to feel no problems of oppression, but their plea to substitute the word "person" for "woman" was vehemently put down by the Rev. Suzanne Hyatt.

The convention was informed of a new mission called the Church Without Walls, comprised of some 35 people. The precise status of such a new ministry is somewhat in doubt particularly in view of the canons of the national church. The prime reason for giving this mission formal recognition was to obtain the formal assignment of a vicar.

Some time after the Kenyatta confrontation, the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, had this to say about minority in-fighting: "One of the great tragedies of minority groups is that their members find fault with one another. . . . Consequently, they go through the battle of life with a civil war raging within. The church is one of these minority groups. Church people sometimes attack each other. . . . The diocese is like a flock of migrating geese in October—just taking off, not yet flying high, not yet in trim formation. The lines are ragged. But the flock is airborne, in motion and moving in one direction."

Southeast Florida

The Rt. Rev. James L. Duncan, Bishop of Southeast Florida, opened the second annual convention of his diocese, held in Miami, by asking that the convention "dedicate this diocese to the task of studying in depth the faith of the church in order to be witness to our Lord. This will take time and commitment to prepare ourselves for the task of becoming interpreters of God's word to our age."

Guest speaker at the convention Eucharist was Dr. Edward McCrady, retired chancellor of the University of the South.

The diocesan executive board recommended to convention that commissions be established on communications, con-

gregations, education, specialized ministries, and ecumenical work.

Delegates adopted a budget of \$619,593. They defeated a resolution on the abolition of capital punishment and another favoring amnesty for Americans in prison or exile because of resistance to participation in the Vietnam war.

Western Kansas

The constitution and canons adopted last April by churchmen in Western Kansas were put into effect at the recent first annual convention of the Diocese of Western Kansas held in Dodge City. The former Missionary District of Western Kansas was in operation from 1901 through 1970.

Installation of the Rt. Rev. William Davidson as head of the new diocese was conducted by his predecessor, the Rt. Rev. Arnold M. Lewis, now retired. Bp. Davidson became Bishop of the Missionary District of Western Kansas in 1966, and was elected Bishop of Western Kansas last spring. Bp. Lewis also spoke at the convention dinner.

In his pastoral charge, Bp. Davidson called attention to the heritage of the diocese and encouraged clergy and laity to go forward under the motto of the missionary district taken from I Corinthians 9:10: "The plowman plows in expectation."

Also speaking to convention was Bob Davidson, son of the bishop and a member of the Executive Council of the national church and chairman of the council's program advisory committee on the young generation that has a budget of \$240,000.

In business actions delegates:

(✓) Adopted a budget for 1972 in excess of \$111,000, calling for a slight increase in assessments and mission giving from parishes and missions.

(✓) Decided to allow the use of undesignated capital funds up to \$4,800 to employ consultants for professional guidance in certain program areas and to assist the diocesan council of missions.

(✓) Adopted a report of the clergy salary and compensation study committee that calls for a minimum salary of \$6,500 plus \$100 for each year of service as a priest, up to 12 years. The action also calls for an annual clergy compensation review. (An item in the adopted budget asks that parishes and missions pay one-third of the cost of clergy insurance in 1972; two-thirds in 1973; and the full cost in 1974.)

Chap. Loyd W. Holifield of St. John's Military School, Salina, announced a new scholarship available to sons of Episcopal clergy, to be named for the Rev. Rudolph Treder, rector of St. Cornelius' Church, Dodge City, since 1938.



BISHOP DUNCAN

Enrico S. Molnar

ORTHODOX & ORIENTAL

"For the first time since A.D. 451, the Eastern Orthodox and Oriental Orthodox Churches have held extremely significant theological consultations in our own day. The first conference was convened in the summer of 1964, at the University of Aarhus in Denmark, and the second, even more significant meeting, was held at the University of Bristol, England, in 1967."

IN these days of ecumenical ferment a new chapter is being written by the theologians of the Eastern and Oriental branches of Orthodox Christendom. The two branches of the one and same Christian family separated at the Fourth Ecumenical Council of Chalcedon in 451 and, for all practical purposes, have not been talking together since that time. Convened by Emperor Marcian on Oct. 8, 451, the council drew up a statement of faith, the so-called Chalcedonian Definition, which did not prove universally acceptable. For two centuries after Chalcedon, Christendom — especially in the East — was torn by the Monophysite and Monothelite "heresies." From the political point of view, Chalcedon was a failure.

For the first time since A.D. 451, the Eastern Orthodox and Oriental Orthodox Churches have held extremely significant theological consultations in our own day. The first conference was convened in the summer of 1964 at the University of Aarhus in Denmark, and the second, even more significant meeting, was held at the University of Bristol in England, in July 1967. Note the significance of the sites chosen: neither Aarhus nor Bristol is in an area of Eastern Orthodox or Oriental dominance.

The 1964 and 1967 conferences were the first attempts to establish rapport between churches recognizing seven or three ecumenical councils respectively. The Orthodox Church (with Greek, Russian, Rumanian, Serbian, Bulgarian, and other autocephalous bodies) recognizes seven ecumenical councils, whereas the less-known but equally ancient Oriental

churches (Assyrian or Nestorian, Coptic, Syrian Jacobite, Ethiopian, Armenian, and Maronite) recognize only the first three councils.

The result of the two conferences is the preparation of machinery for deanthematization and restoration of full communion between the two groups. The study groups have discovered an amazing theological agreement in spite of semantic difficulties.

According to the Rev. Demetrios J. Constantelos, editor of *The Greek Orthodox Theological Review*, the consequence of these negotiations will be a greater readiness on the part of all Orthodox churches to negotiate seriously with the Anglicans. There are still a few things that do disturb the Orthodox about Episcopalians, such as the Anglican concept of "comprehensiveness," the apparent readiness to ordain women, and what the Orthodox tend to call the "protestant stumbling block," the Thirty-nine Articles. Lambeth 1968 moved in the right direction in defining the "historical" rather than the creedal character of the articles.

The Orthodox-Oriental confrontation made these two groups aware that they, too, share in a kind of "comprehensiveness" which welcomes unity with variations rather than uniformity without an iota of breathing space. And, importantly, we and they see spiritual authority channeled through scripture, sacraments, and tradition, under the direction of the Holy Spirit. Here we are infinitely closer to the Orthodox than to the Protestants. Still, thank God, the Holy Spirit has a few surprises up his sleeve for all of us.

Since Aarhus 1964 and Bristol 1967, there have been two additional consultations between the Orthodox ("Eastern Orthodox") and Oriental ("Oriental Orthodox") churches. The third conclave was held in Geneva, Aug. 16-21, 1970,

and the fourth session was held in Addis Ababa, Jan. 22-23, 1971, in conjunction with the meeting of the Central Committee of the World Council of Churches.

As the Rev. Paul Verghese of the Syrian Orthodox Church of India summarized it, the participants of the Consultation at the University of Aarhus in Denmark were pleasantly surprised to discover that "the degree of agreement was much greater than anticipated. In fact, the mutual agreement discovered at Aarhus was so wide that some critics who were not present even thought that the participants were jumping to conclusions before adequate and detailed study of all the issues involved" were completed.

The second meeting at the University of Bristol provided more documentation for the conclusions of Aarhus, and "eliminated the possibility that the Monothelite position is the one espoused by the Oriental Orthodox."

The Third Orthodox-Oriental Consultation was held at the Cenacle in Geneva. While all participants were at pains to emphasize that all the consultations so far held are "unofficial," at the same time it has been significantly underscored that the meeting was held in an atmosphere of openness and mutual trust which has been built up, thanks to the two previous conferences.

THE Eastern and Orthodox theologians have agreed on four points:

1. There has been agreement on the substance of their common Christology. "On the essence of the Christological dogma our two traditions, despite 15 centuries of separation, still find themselves in full and deep agreement with the universal tradition of the one undivided church. It is the teaching of the blessed Cyril on the hypostatic union of the two natures of Christ that we both affirm,

The Rev. Canon Enrico S. Molnar, Th.D., is warden of Bloy Episcopal School of Theology, Claremont, Calif., and a member of the General Convention's Joint Commission on Ecumenical Relations.

though we may use differing terminology to explain his teaching."

2. The human will and energy of Christ are neither absorbed nor suppressed by his divine will and energy . . . "(they) are united together in perfect concord without division or contusion; he who wills and acts is always the One Hypostasis of the Logos Incarnated."

3. Orthodox and Eastern theologians now have become convinced that "our agreement extends beyond Christological doctrine to embrace other aspects also of the authentic tradition," admitting at the same time that they "have not discussed all matters in detail."

4. The fourth point is significant: "Our mutual agreement is not only verbal or conceptual; it is a deep agreement that impels us to beg our churches to consummate our union by bringing together again the two lines of tradition which have been separated from each other for historical reasons for such a long time."

On the negative side, however, the Eastern and Oriental Churches still disagree on a number of issues.

The long period of separation has brought about a number of differences in the formal expression of tradition:

1. In terms of the meaning and place of certain general councils in the life of the church (seven councils of the Eastern Orthodox churches, and three councils of the Oriental Orthodox churches);

2. The anathematization or acclamation of certain saints and controversial teachers in the church (a hoped-for restoration of intercommunion would imply the cessation of formal anathemas and condemnations of certain saints on both sides);

3. The jurisdictional questions related to manifestation of the unity of the church at local, regional, and world levels (the traditional pattern of territorial autonomy or autocephaly has its own pragmatic, as well as theological justification);

The Geneva Consultation resulted in the formation of two committees: the Continuation Committee in which all participants of the consultations of Aarhus, Bristol, and Geneva would be corresponding members; The Special Executive Committee of the above Continuation Committee, consisting of Metropolitan Emilianos of Calabria (Ecumenical Patriarchate of Constantinople), Archpriest Vitaly Borovoy (Russian Orthodox Church), Vardapet Messrob Krikorian (Armenian Apostolic Church), Professor Nikos Nissiotis (Church of Greece), and the Rev. Paul Verghese (Syrian Orthodox Church in India).

Among objectives proposed at Geneva were (a) the publication of a handbook containing statistical, historical, and theological information about the participating Eastern and Oriental autocephalous Churches; (b) the possibility of constituting an association of Orthodox and

Oriental theological schools; (c) the publication of a joint periodical; (d) the establishment of one or more common research centers where theological and historical studies in relation to the universal Orthodox tradition can be further developed; (e) the possibility of producing materials on a common basis for the instruction of Orthodox and Oriental believers, including children and youth, and also theological textbooks.

WHEN the Eastern and Oriental theologians met in Addis Ababa (for the first time on Orthodox soil), they agreed on the following conclusions:

1. "We agree that the lifting of the anathemas pronounced by one side against those regarded as saints and teachers by the other side seems to be an indispensable step on the way to unity between our traditions."

2. "We are also agreed that the lifting of the anathemas would be in view to restoring communion between our two traditions." This, of course, would presuppose essential unity in the faith between the two families of orthodoxy.

3. The third agreement has to do with the recognition that the different autocephalous churches have somewhat differing liturgical calendars and lists of saints. This would be one way of dealing with the post-Chalcedonian recognition of saints.

4. The fourth agreement suggests that the gradual dropping of anathemas would be more effective than a formal declaration or ceremony in which the anathemas are lifted.

5. The fifth agreement states that since the church in the past imposed anathemas for pastoral or other reasons, the same church has also the power to lift anathemas for the same reason in our time. "We are agreed that the church has been given authority by her Lord both to bind and to loose." This is part of the stewardship or *oikonomia* of the church.

6. The sixth agreement says that the

lifting of anathemas imposed by an ecumenical council does not call into question the infallibility of the church since "the dogmatic definitions of each council are to be understood and made more explicit in terms of subsequent conciliar decisions and definitions."

7. Both sides are to prepare an accurate and complete list of anathematized persons on both sides to be studied. The study should also make a survey of how anathemas have been lifted in the past.

8. "There has also to be a process of education in the churches both before and after the lifting of the anathemas, especially where (these) are written into the liturgical texts and hymnody of the church."

9. "Another important element of such education is the rewriting of church history, textbooks, theological manuals, and catechetical materials."

10. "We need also to make use of the infinite variety and richness of our liturgical traditions, so that each church can be enriched by the heritage of others."

11. There seems to exist a need for a deeper study of the question of exactly who a saint is. Neither the criteria for sainthood nor the processes for canonizing a person as a saint are the same in the Eastern and Western traditions. There should be undertaken a study of the distinctions between universal, national, and local saints.

12. The twelfth point of the Addis Ababa conclusions expresses a hope that after the past four consultations, spanning a period of seven years, the work of reconciliation may be taken up officially by the respective churches, "so that the work of the Spirit in bringing us together can now find full ecclesiastical response."

The churches of the West (Anglican, Roman Catholic, Protestant, and Old Catholic) are uniting their voices and intentions with the Orthodox churches (Eastern and Oriental), praying:

*Come, Holy Ghost, our souls inspire,
And lighten with celestial fire. . . .*

Unloved?

Glutton-monk of the artistic layer;
Lady toppled from the pedestal;
Child turned all-too-early adolescent
By steely souls of other children's fathers;
Lone old man who mourns his generation;
Dynamo stroke-bested—made an object;
Ex-hero with his white port in an alley;
Pigment-victim; slave of the brave; girl leper;
Neurotic idler and psychotic victor;
Bullied prisoner; pursuer of fixes:
You as much as the tidily good God looks on—
Yes, and more, for few are your human lovers,
Even among the glutton-monks of the artistic layer.

Henry Hutto

How Tender Is the Eve

By M. G. NICOLA

DEAR GRANDCHILDREN:
You are scattered 2,900 miles to the west and 1,300 miles to the east from us, and your grandma and I are sitting here alone, worrying about your holiday spirit. My goodness! You

The Rev. M. G. Nicola, a retired priest of the church, makes his home in Treasure Island, Fla.

have so much against you that your grandma and your grandpa didn't have. Here Thanksgiving is almost here, and when your grandpa was a boy he could see the frost on the pumpkin across the way, and he still thrills as he recalls the song he sang in school: "Over the river and through the woods, to grandmother's house we go." Up and down the hills and the vales to the big kitchen and my grandmother with spectacles and red

cheeks and turkey and stuffin—oh, what stuffin! And your grandpa's grandpa was a jolly old farmer, and even though it never quite happened that way, for grandpa's grandpa was jolly but not a farmer, it certainly could have, because the outside of the house looked that way in the '90s.

But now you look out of your windows and all you see are trucks, nasty motorcycles, and busses spitting pollution; and all you smell is gasoline garnished with a wisp of senile garbage—and Thanksgiving must seem more like a picture in an old fairy book than a real day.

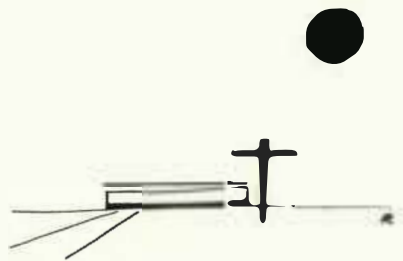
And take Christmas. Why, there was always snow back there and new sleds—and a New England white church tower pointing to the Little Star of Bethlehem, and jingle bells on real horses that stepped up Main Street.

But now, by golly, there are Christmas tree lights which blow out their bulbs every minute, and hardly ever any snow that is truly white, and no bobsleds, and you hear the lovely "Silent Night" so much on the radio, TV, and even in the chain stores where they buy the bulbs that burn out, that you want a silent night more than anything else in the world. It is all so sad.

But cheer up my smallish, dearly beloved, it's going to be OK. One Christmas Eve many years ago your grandpa deserted his own superficial, supercilious body, and took on his real life. Old Scrooge became a jolly old fellow with a touch of Thanksgiving gout, which cleared up Christmas Eve, and he chuckled and surrendered to happy giving, and common sense suddenly blossomed into nonsense. There was a kind of armistice with the Sermon on the Mount, then bingo! all this fleeth as it were a shadow, and as the years sneaked by, even the wistful memory of the old homestead withered and became only a place where your great-grandmother's spirit hovered like a gentle dream, fainter and fainter—until, dear God, my Christmas flowered into your mother's and your father's Christmas, and now, "dernier cri," it is your Christmas—Peter, Nicie, Matthew, Steve, Beth, and that little rascal, baby Mark.

What a hilarious (a word used only on Christmas Eve) time it is going to be—the midnight service, the beauty of holiness as we touch the angels at the stroke of twelve, the tree, the early morning afterwards . . . the fireplace, and the stomachache a little later on. . . . Just as it used to be.

O GOD, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen. (The Book of Common Prayer, 98)



Greater Love Hath No Man

©1969, Augsburg Press

I have a little boy,
just three and full of love.
When a salesman came,
my son ran and grabbed his hand.

The salesman,
knowing affectation but not affection,
jerked his hand away.
"What's he going to do?"

The hurt in my throat
made it hard to answer.
"He . . . he was going to kiss your hand."

My son stood in bewildered rejection.
Did something delicate and fragile—
at that moment—
begin to be twisted into the shape of the salesman?

Robert Hale

EDITORIALS

We Protest A Protest

THE women who wrote the protest letter on behalf of the Episcopal Women's Caucus (EWC) concerning the House of Bishops' failure to act positively for the ordination of women, could well devote some time to studying the art of winning friends and influencing people. (Story in news section.) The EWC is a new pressure group within the church. It has every right to be. But when pressure serves only to press the backs up of people whose support is being sought it is obviously the wrong pressure for the purpose, and that's what we find in this thoroughly ill-mannered and ill-becoming letter.

The bishops at their recent meeting did indeed dodge the issue of the ordination of women, if postponement of decision is a kind of dodge. We think they were wise, responsible, and right in doing so. When the time comes for a decision on this issue there is going to be another civil war within the Episcopal Church, and the bishops have enough domestic strife on their hands now. One war at a time is a prudent rule, and there's no Christian law against being prudent. Moreover, the ladies of the EWC quite plainly misjudge the power of the bishops in this matter. They call upon the bishops "immediately to ordain to the priesthood women deacons." But bishops have no authority to do so until the General Convention says they may. This is an episcopal church but not a prelatical one.

Some of the language used in the EWC statement is hysterical and hyperbolic enough to have been written by and for the Weathermen; e.g.: "We decline to participate in further betrayal of ourselves and our sisters. . . . We call upon all women seriously to consider their own predicament in the church and make no peace with oppression."

The number of Episcopal women with this oppression complex is exceedingly and blessedly few. Their champions in the EWC might do well to consult their constituents as to how *they* feel about this issue. In this case, as in some others in recent church history, the self-appointed representatives of the "oppressed" strike us as being spectacularly unrepresentative.

God Save The People!

WE are pessimistic about contemporary culture and contemporary man himself, while retaining our Christian optimism about God. This pessimism of ours is one reason why some readers, and ex-readers, can't take us, much to our regret. One of them recently told us that he doesn't see how a Christian can be pessimistic about anybody or anything. We think he confuses Christianity with Babbitry, and we cannot see how a Christian can be anything other than pessimistic about much that goes on around us, among us, and within us, in church and state. We find no warrant in holy scriptures or ecumenical councils for the couéistic optimism which passes for "sacred secularity" among misguided American Christians in 1971 who heed neither scriptures nor councils.

We submit in evidence for our position an item in

The Wall Street Journal of Oct. 14. It reports that a federal district judge in San Francisco, Alfonso J. Zirpoli, has ruled that the mailing of feces to art critics and the mailing of 20,000 phony bills by a group of three people was not a crime; it was—*n.b.* the chic phrase—"process art."

The defendants, Mr. and Mrs. Marc Keyser and David Shire, of Berkeley, sent out the phony bills from "Sam's Collection Agency" to 20,000 people, as "a new way to demonstrate against the establishment." (The words are those of the *Journal* reporter.) Try to figure that one out. The judge evidently decided that this falls under the Constitutional heading of freedom of speech, so there's no crime here.

In their other project for hastening the Brave New World the ingenious trio mailed kits of excrement to news media, in connection with the bill mailing. Don't ask us what was the logical connection between the two mailings. After all, logical connections belong to the bad old days before man passed from cerebral thinking to gut thinking. An art critic for *The San Francisco Chronicle*, Thomas Albright, testified that when he received one of these kits he did not view it as filthy or vile. It was, he said, "conceptual art," meaning an art form that involves the calculated use of the environment. "The process that takes place is a work of art," he said, explaining that the people who received the mailings were also part of the process.

After Judge Zirpoli had heard all the testimony he dismissed the charge on grounds of reasonable doubt. It leaves us with a—we think—reasonable doubt about the future of a people whose leaders, such as Mr. Albright in esthetics and Judge Zirpoli on the bench, call some things "demonstrations against the establishment" and other things "process art."

Despite all the harsh talk we have heard, and sometimes engaged in, about the Establishment and the terrible things it does to the people, we're beginning to wonder whose is the turpitude. Could it be the people's? Isn't it true that ultimately the people gets the leadership it wants and deserves?

By divine providence Christianity appropriated Hellenism and made it an essential part of its mission to teach men how to see straight and to think straight. Wherever this complete Christianity is embraced, God saves men through it from their own iniquity and folly. The redemption of both heart and head is necessary to salvation, and part of the sickness of the American people today is of the head.

There is much earnest but vague talk by American Christians about the need for Christian "renewal," whatever that may mean. But this seems to imply a mere re-tooling of what we now have as a version of Christianity. That would not be nearly sufficient for the day and the evils thereof. The radical need is for conversion to complete Christianity. Such is our pessimism about the present state of Christ's church and the world. Such is our optimism about the power and will of God to save his people from their pitiable incompleteness.

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The Rev. James E. Baltzell, deacon, is assistant to the rector of St. Philip's, Durham, N.C. Address: Box 218 (27701).

The Rev. Christopher H. Barker is assistant, Trinity by the Cove, 563 Galleon Dr., Naples, Fla. 33940.

The Rev. Thomas Bauer is rector of Good Shepherd, New York, N.Y.

The Rev. James B. Bell, Jr., former rector of St. Peter's-by-the-Sea, Gulfport, Miss., is assistant rector of St. Mark's, Shreveport, La. Address: 908 Rutherford (71104).

The Rev. Robert H. Beveridge, former curate, Trinity Cathedral, Sacramento, Calif., is rector of St. Mark's, Moscow, Ida. Address: 226 E. 2nd St. (83843).

The Rev. Sidney S. Breese, former assistant, Church of the Emmanuel, Norwich, N.Y., is rector of Trinity, 102 E. Houghton Ave., West Branch, Mich. 48661.

The Rev. David H. Burgdorf, former canon of St. Paul's Cathedral, Buffalo, N.Y., is curate, Emmanuel Church, 412 N. Church, Rockford, Ill. 61103.

The Rev. Whitney Burr is in charge of St. Paul's, Westbrook, Conn.

The Rev. Bruce A. Campbell, deacon, is vicar of St. Elizabeth's, Higgins Lake, Mich. Address: Box 513 (48653).

The Rev. Anson D. Cole, former rector of St. Barnabas', Cortez, Colo., is a member of the team ministry, Church of the Epiphany and Church of the Messiah, Detroit, Mich. Address: 2235 Seminoles (48214).

The Rev. James Coleman, former rector of St. John's, Johnson City, Tenn., is rector of Christ Church, 311 E. Church St., Martinsville, Va. 24112.

The Rev. Francis Creamer is at St. Andrew's, New London, N.H.

The Rev. John F. Crist, former assistant, Christ Church Cathedral, Eau Claire, Wis., is assistant rector of St. Luke's, Rochester, Minn. Address: 434 SW 14th Ave.

The Rev. John Dirks, Jr., vicar of St. Matthew's, Prosser, Wash., is also vicar of St. George's, Kennewick Highlands, Wash.

The Rev. James W. Evans, former canon of Christ Church Cathedral, St. Louis, Mo., is priest in charge of St. Augustine's, St. Louis. Address: 6310 Washington Ave. (63130).

The Rev. William M. Fay, former rector of Holy Cross, Pine Ridge, S.D., is rector of Good Shepherd, 202 Cypress Ave., Reedley, Calif. 93654.

The Rev. Thomas M. Fowler, former rector of Holy Trinity, Sunnyside, Wash., is rector of St. Barnabas', Bainbridge Island, Wash.

The Rev. Steven E. Hulme is rector of St. John's, Neantic, Conn. Address: Drawer JJ (06357).

The Rev. Ellsworth B. Jackson is rector of Grace Church, 1926 Virginia Park, Detroit, Mich. 48206.

The Rev. John L. Jenkins, rector of St. Mark's, Albany, Ga., is to be rector of St. Thomas', Isle of Hope, Savannah, Ga., on Jan. 1.

The Rev. Henry Jesse, former rector of St. James', Pullman, Wash., is rector of Christ Church, Seattle, Wash.

The Rev. David E. Johnson, former chaplain to Episcopal students, University of Arkansas, is rector of Calvary Church, 123 S. 9th St., Columbia, Mo. 65202.

The Rev. Maurice Kaser, former rector of Calvary Church, Columbia, Mo., is on the staff of the River Parishes Regional Ministry. Address: 702 Georgia St., Louisiana, Mo. 63353.

The Rev. J. B. Kramer, former rector of Trinity Church, Tyrone, Pa., is rector of St. Mary's, 112 E. 2nd St., Box 92, Waynesboro, Pa. 17268.

The Rev. Davidson T. Landers, former priest in charge of St. Paul's, Winnfield, La., and Episcopal chaplain, Northwest State University, Natchitoches, La., is curate, St. Andrew's, 8017 Zimple St., New Orleans, La. 70118.

The Rev. Ledlie I. Laughlin, Jr., former education officer with the Executive Council, New York, N.Y., is vicar of St. Luke's Chapel of Trinity Parish, New York, N.Y.

The Rev. Lynwood C. Magee, rector of All Saints' and headmaster of All Saints' Day School, Florence, S.C., is dean of the Cathedral Church of St. Luke and St. Paul, Charleston, S.C.

The Rev. J. Pickett Miles, Jr., former priest in charge of St. Michael's, Tarboro and St. Mary's, Speed, N.C., is assistant rector of Holy Trinity, Clemson, and chaplain at Clemson University, Clemson, S.C.

The Rev. Randall L. Prior, former vicar of St. Matthew's, Chipley and St. Michael's, Graceville, Fla., is assistant, St. Stephen's, 6004 Three Chopt Rd., Richmond, Va. 23226.

The Rev. Edward C. Reynolds, Jr., deacon, is in charge of Holy Family, East Rockwood and St. Timothy's, Flat Rock, Mich. Address: 22496 West Rd., Trenton, Mich. 48183.

The Rev. Jack Robbins, former curate, St. Mark's, Shreveport, La., is in charge of Christian education and assistant rector of St. Paul's, Shreveport, La. Address: Box 5218 (71105).

The Rev. John E. Robinson, in charge of work in Emerson, Manitoba, Canada, is also in charge of St. John's, Hallock, Minn.

The Rev. Timothy S. Rudolph, in charge of St. Martin's, 777 Southgate Ave., Daly City, Calif., is now rector of that church which has been admitted as a parish to the convention of the Diocese of California.

The Rev. Stephen L. Rudacille, former vicar of Transfiguration, Braddock Heights, Md., and chaplain to Episcopal students at Hood College, Frederick, Md., is assistant, St. Thomas', 1100 Snell Island Blvd., St. Petersburg, Fla. 33704.

The Rev. Geoffrey Skinner is assistant, St. Andrew's, Staten Island, N.Y. Address: Country Club Grounds, Staten Island.

The Rev. Larry G. Smellie, former assistant, St. Alban's, Ft. Wayne, Ind., is rector of St. Paul's, Naples, Fla. Address: Box 1487 (33940).

The Rev. Richard W. Smith, former assistant, Grace Church, Mt. Clemens, Mich., is rector of St. Luke's, Allen Park, Mich. Address: 15715 Wick Rd. (48101).

The Rev. Downs C. Spittler, Jr., former priest in charge of St. Anne's, Winston-Salem, N.C., is on the staff of Trinity Church, Columbia, S.C.

The Rev. Robert A. Stuart, former canon of St. John's Cathedral, Jacksonville, Fla., is rector of St. Andrew's, Panama City, Fla. Address: 1607 Baker Court (32401).

The Rev. Larry W. Thornton, former associate, St. Andrew's, and headmaster of St. Andrew's Day School, Ft. Pierce, Fla., is rector of St. Michael's, Box 11487, Chickasaw, Ala. 36611.

The Rev. James G. Theus, former curate, Church of the Redeemer, Ruston, La., is priest in charge of the Church of the Incarnation, Amite, La., and chaplain, Southwestern Louisiana State University, Hammond, La. Address: 111 E. Olive, Amite (70422).

The Rev. David Tilley, former curate, Good Shepherd, Lake Charles, La., is rector of St. Augustine's, Box 53262, Baton Rouge, La. 70805.

The Rev. Murray L. Trelease, canon pastor of St. Mark's Cathedral, Seattle, Wash., is to be rector of St. Paul's, Milwaukee, Wis., in January.

The Rev. Joseph Weaver, former vicar of St. George's, Clairton, Pa., is assistant, Good Shepherd, Dunedin, Fla. Address: Box 996 (33528).

The Rev. Roy A. Welke, Jr., former rector of Holy Cross, Poplar Bluff, Mo., is vicar of St. Barnabas', Florissant, Mo. Address: Box 195 (63032).

The Rev. Bernard A. Williams, deacon, is assistant, St. Stephen's, First & Chestnut Sts., Wyandotte, Mich. 48192.

The Rev. Fred C. Wolf, former associate rector of St. Martin's, Metairie, La., is rector of St. Paul's, 33 E. Main St., Chillicothe, Ohio 45601.

Non-Parochial

The Rev. Richard J. Anderson, former rector of Grace Church, Buffalo, N.Y., is communications officer of the Diocese of Western New York, 1114 Delaware Ave., Buffalo (14209).

The Rev. Lee M. Benefee, former director of McKissick Community School, Milwaukee, Wis., is

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chaplain, Fisk University and Meharry Medical School, Nashville, Tenn.

The Rev. Adolphus Carty, former priest in charge of St. Stephen's, Winston-Salem, N.C., is relocated at D16 Booker St., Washington Terrace, Raleigh, N.C. 27610.

The Rev. Howard B. Campbell, former graduate student, College of St. Thomas, St. Paul, Minn., is a faculty member, of J. F. Kennedy High School, Bloomington, Minn. Address: 9830 Nicollet Ave. S., Minneapolis (55420).

The Rev. Robert M. Cooper, former chaplain of St. Augustine's, Vanderbilt University, Nashville, Tenn., is assistant professor of ethics and moral theology, Nashotah House, Nashotah, Wis.

The Rev. Carl N. Edwards, faculty member, Mary Baldwin College, Staunton, Va., is also supply priest, Good Shepherd, Folly Mills, Va. Address: 474 Mountain View Dr., Staunton (24401).

The Rev. Russell Ellis, headmaster of Rock Point School, Burlington, Vt., is also in charge of religious life at St. Anselm's Chapel, University of Vermont, Burlington.

The Rev. Ronald N. Fox, former assistant rector of St. Gregory's, Boca Raton, Fla., is chaplain, Atlanta University Center, Atlanta, Ga. Address: 2107 Seavy Dr., Decatur, Ga. 33032.

The Rev. Enrico Gnasso, former priest in charge of St. Luke's, Whitewater, Wis., is a faculty member, Waukesha County Technical Institute, Waukesha, Wis.

The Rev. John Hatcher, former rector of Good Samaritan, Knoxville, Tenn., is chaplain of St. Augustine's, Vanderbilt University, Nashville, Tenn.

The Rev. Guy N. Howard, former priest in charge of Church of the Incarnation and chaplain at Metropolitan State Hospital, both in Norwalk, Calif., is chaplain of the Episcopal City Mission Society, 615 S. Figueroa, Los Angeles, Calif. 90017.

The Rev. William F. Kirkpatrick, former rector of St. Mark's, Penn Yan, N.Y., is administrative executive officer of the Diocese of Rochester, 935 East Ave., Rochester, N.Y. 14607.

The Rev. William E. Martin, former assistant, St. Mark the Evangelist, Ft. Lauderdale, Fla., is a graduate student, Notre Dame, South Bend, Ind. Address: 2328 Inglewood Court, South Bend.

The Rev. David O. McCoy, former rector of Christ Church, Xenia, Ohio, is with the National Humanity Series in New Hampshire.

The Rev. Charles C. McNeer, former director of guidance, Sullins College, Bristol, Va., is studying on a fellowship at the Menninger Foundation, division of religion and psychiatry. Address: 4002 W. 17th St., Topeka, Kan. 66604.

The Rev. Courtland M. Moore, former rector of St. Mark's, Irving, Texas, is administrative assistant to the Bishop of Dallas and canon to the ordinary. Address: 1630 N. Garrett St., Dallas, Texas 75206.

The Rev. James Patrick, former faculty member, Nashotah House, Nashotah, Wis., is a faculty member, department of architecture, University of Tennessee, Knoxville, Tenn.

The Rev. R. Taylor Scott, former chaplain and assistant professor, North Carolina State University, Raleigh, is assistant professor of religion and coordinator of religious activities, University of Florida, Gainesville, Fla.

The Rev. Richard Swartout is a chaplain in the Philadelphia County prisons and the State Correctional Institution in Graterford, Pa.

The Rev. Carl J. Webb, former associate rector of St. Paul's, Oakland, Calif., is a staff member, Episcopal Counseling Center, Tampa, Fla. Address: 240 Plant Ave. (33606).

The Rev. Eligius G. Rainer, former acting protestant chaplain of the Attica Correctional Facility, N.Y., has received a permanent appointment to that position. Address: c/o Department of Correctional Services, Attica Correctional Facility, Attica, N.Y. 14011.

The Rev. William S. Wells, Jr., former graduate student at the University of North Carolina, Chapel Hill, is a chaplain at the University of North Carolina, Raleigh. Address: 4809 Glen Forest Dr. (27609).

The Rev. James E. Williams, former priest in charge of St. John's, Hempstead, N.Y., is associate chaplain at St. Luke's Hospital, Amsterdam Ave. at 114th St., New York, N.Y. 10025.

The Rev. Henry A. Woggon, former counselor, New River Mental Health Center, Wilkesboro, N.C., is a social worker at Broughton Hospital, Morganton, N.C.

Schools

G. Stuart Adams, former chairman of the history department of Shattuck School, Faribault, Minn., is principal of the school.

Deaths

The Rev. Humphreys Springstun, 76, perpetual deacon of the Diocese of Michigan and a former assistant at St. Michael's, Grosse Pointe Woods, Mich., died Oct. 5. He was a practicing attorney. Services were held in St. Michael's.

Minna Janisch Atwill, widow of the Rt. Rev. Douglas H. Atwill, Bishop of North Dakota, 1937-51, died Oct. 21, in Minneapolis, Minn. She is survived by one son, Fenwick, three grandchildren, and one great-grandchild. Services were held in St. Luke's, Minneapolis, and burial was in Lakewood Cemetery. Memorials may be made to St. Luke's Church.

Robert W. Feyerharm, 67, communicant of St. Paul's, Des Moines, Ia., treasurer of Province VI, and vice-president-emeritus of Simpson College, died Oct. 18. He is survived by his widow, Edith, and one son. Services were held in Smith Chapel, Simpson College, Indianola, Ia.

Sr. Mary Louise (Peck), Sister of the Holy Nativity, Fond du Lac, Wis., died Oct. 26, in the convent in Fond du Lac. She was in the 40th year of her life profession. A Requiem Mass was held in the convent chapel and burial was in Fond du Lac.

Madeline Oram, 64, communicant of St. Mark's, Venice, Fla., and a former member of the diocesan board of ECW, died Nov. 3, in a Venice hospital. She is survived by her husband, Frederick H., one sister, and one brother. Services were held in St. Mark's, and burial was in Gulf Pines Memorial Park.

Isabella Van Dorn McKinstry, 72, wife of the Rt. Rev. Arthur R. McKinstry, Bishop of Delaware, 1939-55, died Oct. 31, in Wilmington, after a long illness. They lived in Methodist Country House, Wilmington. Other survivors include three daughters, two sons, and thirteen grandchildren. Services were held in Christiana Hundred, Wilmington and burial was in Old St. Anne's Churchyard, Middletown, Del. Memorials may be made to the Methodist Country House infirmary fund, Kennet Pike, Wilmington.

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The Rev. John D. Barker, r
Sun Masses 8, 9 & 11

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
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., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S,
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 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except
Wed; Wed 6; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Mon and Sat 9, Tues & Fri
7:30, Wed Noon, Thurs 10; EP 5:30

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11, Daily 7, ex Wed 10; HD as anno;
C Fri 5:30, Sat 4:30

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; Fri 7:30 & 10:30; C Sat 5

CHICAGO, ILL.

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**
Sun HC 7:30; Mon thru Fri MP 7:15, HC 7:35, EP
5:30 ex Thurs HC 5:30; Wed HC noon; Sat HC 9

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r; the Rev. Robert
A. L'Homme, c
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9, ex Tues 6
& Thurs 7; C Sat 5-6

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10
Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed
10, Thurs & Sat 9

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8, 9 & 11; Thurs 10

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital
3:30; Ev 4; Wkdys MP & HC 7:15 (HC 10 Wed);
EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music;
Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed
8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues,
Thurs & Fri 5:15. Church open daily 8 to 8.

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.

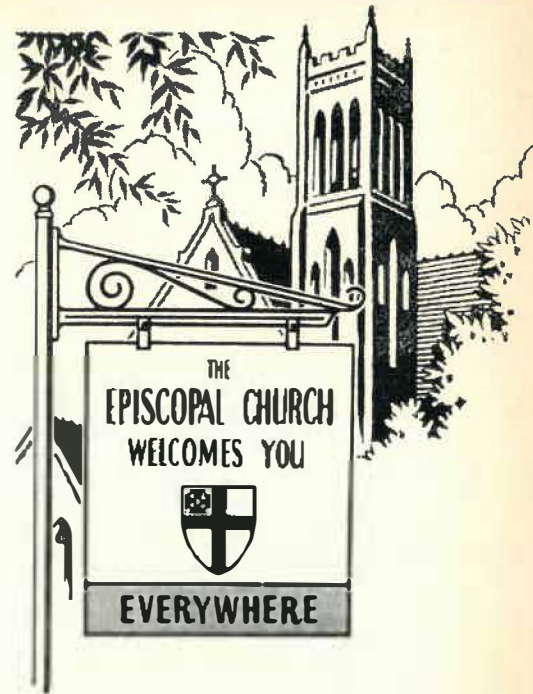
ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c
Sun HC 8. Cho Eu 11

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Masses 7:30, 9 (Sung), 10, 11 (High); Ev B 6.
Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

THE PROTESTANT CHAPEL Kennedy Airport
Marlin L. Bowman, Chaplain
Sun 12:15 noon HC



ST. MARY OF THE ANGELS CHURCH
HOLLYWOOD, CALIF.



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

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gay-
lord Hitchcock, Jr.
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11 Sol Eu; 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; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10,
EP 5:30. Church open daily to 11:30

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms at Mt. Resurrection
Monastery, Society of St. Paul)
Sun 10:30 HC; HD 6. (Monastery schedule; Daily,
6:30 HC, Offices 6:15, noon, 6, 8)

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isachsen, D.D.
Sun HC 9; 11 (1S & 3S); MP other Sundays

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun HC 8, 11 MP (1S HC)

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D. dean
The Rev. Roger Tilden, canon
Sun 8:30, 10:45; Thurs 10:30

GENEVA, SWITZERLAND

EMMANUEL 4, rue Dr. Alfred Vincent
The Rev. Donald G. Stauffer, r
Miss Theresa Scherf, Assoc.
Sun 8 HC, 9:15 MP & Ser with Ch S (HC 1S);
11 MP & Ser (HC 1S)

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

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; 1S, 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; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.