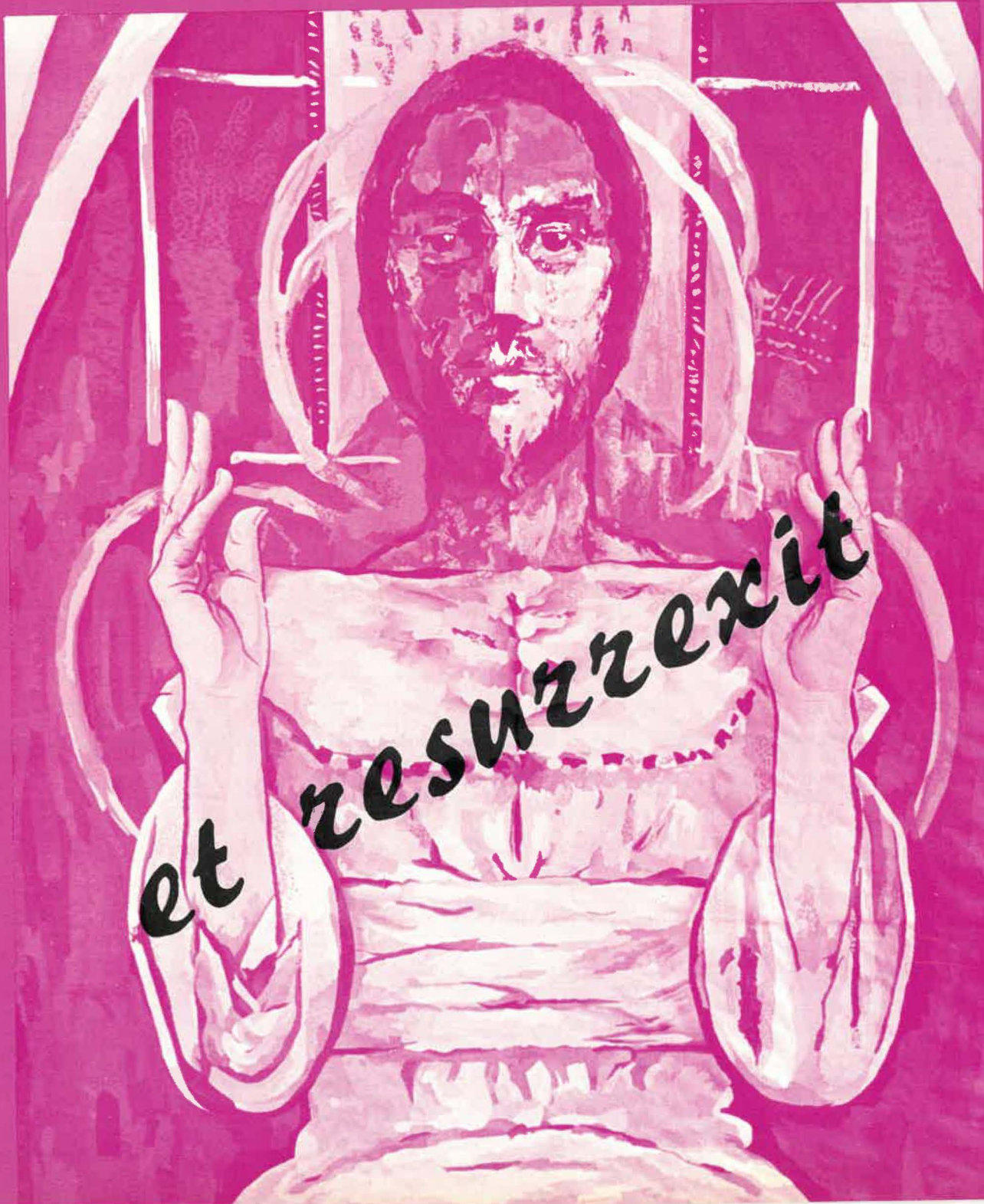


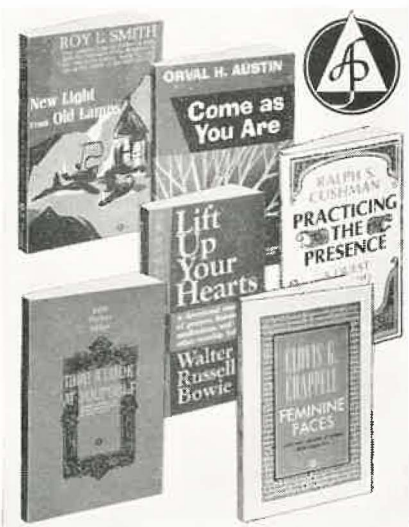
The Living Church

April 10, 1966

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

People, Wafer, or God?

In your issue dated March 6th, one of your correspondents speaks of a "people-centered" Church. Personally, I prefer to belong to a "God-centered" and "Christ-centered" Church. Besides, I wonder which is worse, "people-worship" or "wafer-worship"—particularly when that wafer happens to have been consecrated (together with the wine) to be the Body and Blood of Christ?

(The Rev.) CARROLL M. BATES
Vicar, St. Andrew's Church

Linden, N. J.

While Thumbing

Standing in a bookstore the other day and thumbing through *Our Changing Liturgy*, by C. J. McNaspy, S. J., I was intrigued by the following paragraph, on page 167:

I should also suggest that we take a hint from the Anglican practice of singing the Gloria at this point, [he is referring to the end of the Mass, just before the blessing,] rather than just before the Collect. A strong case, I believe, could be made for this change on both historical and liturgico-theological grounds. The Gloria is a magnificent paean of praise and thanksgiving, largely Christocentric in its thrust, and admirably suited to the need for community thanksgiving at the end of Mass, rather than to that of rallying the people toward the beginning. In its present location, it seems to put the "office of readings out of focus" and to "dilute the fundamental importance of the proclamation," as Nocent feels.

As one who has happily aped the Roman rite for many years and who is even now well out on several sagging liturgical limbs, I cannot but recall Satchell Paige's classic admonition: "Never look back—something might be gaining on you."

(The Rev.) DANA PIERCE
Rector, St. Paul's Parish

Pekin, Ill.

The Living God

It would seem to me that the tragedy of the "God is Dead" group lies in the fact that they have either never experienced our God as a living God who has acted decisively in history both past and present; or else that they have become lost on the way, blinded by their own pride, resulting in a failure to see themselves as *servants of God* rather than as manipulators of Him.

(The Rev.) CLAUDE E. BONBREST
Rector, St. Bartholomew's Church
Laytonsville, Maryland

Lay Administration

Re: Bishop Rauscher's giving permission to a layman to administer the chalice during certain services in the Church of Our Saviour, North Platte, Nebraska: [L.C., March 13th]:

Why doesn't the bishop ordain Mr. Gardner a deacon? If the layman is so well qualified, and simultaneously accepted by

that congregation, he could quite easily be prepared for ordination to the perpetual diaconate. This would preclude questionable practices, and it would at the same time help re-affirm the office of deacon in the Church, which in turn would help re-establish the order of the laity for the laity's proper functioning within Christ's body the Church.

(The Rev.) PAUL Z. HOORNSTRA
Rector, Grace Church

Madison, Wis.

Neglect of Homework?

I see [L.C., March 20th] that the Rt. Rev. Paul Moore Jr., Suffragan Bishop of Washington, is busying himself once again with affairs in Mississippi. Yet I notice in the *Episcopal Church Annual* that Mississippi has two bishops of its own.

Bishop Moore seemingly has ample time and numerous ideas for improving Mississippi, yet an F.B.I. report in the March 23rd *New York Times* states that crime in Washington increased last year faster than anywhere else in the nation—armed robberies, for example, increasing 26 percent in Washington, only 5 percent in the nation.

I think the bishop is neglecting his homework.

HARRIET VAN DORN

Jackson, N. J.

Pro LC

The issue of February 13th was the answer to the prayers of many I am sure.

First, there was the inspiring article by the Rt. Rev. Kilmer Myers. I wish every Episcopalian (especially our bishops) could read it. Then, there were the articles by Fr. Zadig and Fr. Vogel. The letter from Fr. MacLean had special meaning for me since I had a personal friend and fellow Churchman killed in action in Viet Nam in December.

And, finally, your clear, forthright, and to-the-point editorial, Here and There! Illegality, sentimental compromise, and "false short-cuts to reunion" will never lead to true unity. God the Holy Ghost will. It is to us to believe and to follow Him, not to dictate to Him.

Thanks so very much for this especially excellent issue. Give us more like it.
Chapel Hill, N. C. ROBERT PACE

Renewal

Blessings upon Bishop Myers and may his tribe increase! What he has to say in his article, "Guidelines for Renewal" [L.C., February 13th] about the timeless faith of the Church is so extraordinarily lucid. It is the finest reply that I have seen to the promoters for the "Society for the Propagation of the Ground of All Being." The article was like a shaft of light penetrating through the fog of the New Theology.

(The Rev.) C. OSBORNE MOYER
Rector, Church of the Mediator
Meridian, Miss.

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

The Living Church

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THINGS TO COME

April

10. Easter Day
11. Easter Monday
(Leo the Great, B.)
12. Easter Tuesday
(George A. Selwyn, B.)
13. Easter Wednesday
14. Easter Thursday
(Justin, M.)
15. Easter Friday
16. Easter Saturday
17. First Sunday after Easter

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

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April 10, 1966

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Velasquez: *The Supper at Emmaus*

O GOD, whose blessed Son did manifest himself to his disciples in the breaking of bread; Open, we pray thee, the eyes of our faith, that we may behold thee in all thy works; through the same thy Son Jesus Christ our Lord. Amen.

The Collect for
Monday in Easter Week

The Living Church

April 10, 1966
Easter Sunday

For 87 Years:

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

ECUMENICAL RELATIONS

Permanent Theological Dialogue

A statement has been issued which announces the establishment of a joint permanent theological dialogue to study ways to resolve the difficulties of doctrine separating the Anglican and Roman Catholic Communion. It came at the close of the historic visit and consultations at the Vatican between the Most Rev. Arthur Michael Ramsey and Pope Paul VI. [L.C., April 3rd].

Upon parting, after a joint worship service at the Basilica of St. Paul Outside the Walls, the Pope and the Archbishop exchanged gifts—one of which was the Pope's episcopal ring, which he slipped from his finger and gave to Dr. Ramsey. The Archbishop gave the Pope a gold pectoral cross.

In a press conference after the meetings, Dr. Ramsey said that the Pope's easing of the rules on mixed marriages is unsatisfactory to Anglicans. Further easing will be necessary.

WEST MISSOURI

Archdeacons' Conference

"The Church in a time of change" was the theme of the archdeacons' conference held recently at Roanridge Conference Center, Kansas City, Mo. It was the third of such meetings for people who are occupied full time in administrative positions on the diocesan level. The next conference is scheduled for the spring of 1967.

The Rev. Knox Kreutzer, executive director of the Pastoral Institute, Washington, D. C., described the parish internship for deacons and younger priests now in operation in the Dioceses of Maryland, Virginia, and Washington. This is a "pilot" program supported in part by a grant from the Executive Council.

The Ven. Charles F. Rehkopf, archdeacon and executive secretary of the Diocese of Missouri, presented the radical new structure being proposed for that diocese and considered by its convention. Criticism of the plan both from the point of view of history and function of a diocese was presented by the Ven. Rudolf Devik (Olympia) and the Ven. John D. McCarty (Pennsylvania).

Mr. Robert Worthington, executive



The Archbishop of Canterbury as he was greeted in Rome by the Most Rev. Angelo Dell'Acqua, Vatican Substitute Secretary of State.

RNS

vice-president of the Church Pension Fund, spoke of the Fund and the attempts to increase pensions, particularly for clergy and widows whose pensions are based on the lower salary scales of many years ago.

CENTRAL NEW YORK

Support for Reform

In a letter sent to each New York senator and assemblyman in the area of the Diocese of Central New York, the Rt. Rev. Walter M. Higley, Diocesan, and the Rt. Rev. Ned Cole, Bishop Coadjutor, stated that the present divorce law should be changed and broadened. (The present single ground for civil divorce in New York state is adultery.)

The bishops pointed out that this limitation denies Church members freedom to live according to Church doctrine; fosters evasion, collusion and disrespect for law; and penalizes those lacking the financial resources to seek legal remedies outside the state.

The diocese has taken an official position on the bill which provides for amendments to the present divorce law. The bishops, who acted upon recommendation of the executive committee of the diocesan department of Christian social relations, stated that their favoring of the amendment did not mean that the Church had altered its position relative to divorce and the sanctity of marriage, but that the broadening of legal procedure is consist-

ent with the Church's pastoral concern toward its people who may be faced with serious marital troubles.

The bishops also said in the letter that state laws should not be regarded as a vehicle for the exposition of Church doctrine, but neither should these laws deny freedom to live in accordance with one's religious convictions. [L.C., March 27th]

NORTHERN CALIFORNIA

Protest March

A protest march to Sacramento, the state capital, against conditions for agricultural workers in areas of California, started March 17th, in Delano, the site of a grapeworkers' strike. It was organized by the National Farm Workers Association in protest of the fact that agricultural laborers are afforded no coverage regarding minimum wage laws or unemployment compensation, or no established right to bargain under the National Labor Relations Board.

A Congressional inquiry by a subcommittee preceded the march. The Rt. Rev. Hugh Donohue, Roman Catholic Bishop of Stockton, Calif., representing Roman Catholic bishops of California, gave testimony on behalf of the agricultural laborers. The Northern California Council of Churches had selected the Rt. Rev. Clarence Haden, Bishop of Northern California, to testify also for the laborers.

Clergy and laity of the Diocese of Cali-

fornia were urged by the Rt. Rev. James A. Pike to walk a portion of the distance with the marchers.

ANGLICAN COMMUNION

First Year Report

Concern over the Church's approach to world mission, coupled with the need of a more realistic outreach, is expressed by the Rt. Rev. Ralph S. Dean in reporting on his first year's work as executive officer of the Anglican Communion. In his capacity as co-ordinator of missionary strategy, Bishop Dean, of the Diocese of Cariboo, B. C., visited 14 of the 19 autonomous Churches of the Anglican Communion, travelling in 28 countries. He said that much of his work had involved promotion of the new mission concept embodied in the Mutual Responsibility document, in revitalizing work on a global basis.

One outcome of the Anglican Congress of 1963 was the launching of a financial appeal of an initial five year objective of \$13,970,000, over and above regular budgets. This sum was to aid the needs of Churches in the world's developing countries. The needs which have been incorporated into 13 directories which are now in circulation, represent a financial cost of approximately \$34,000,000. The bishop said that the response represented about one-twelfth, and that the outlook did not seem promising.

Bishop Dean said, "Almost all the directories in varying degree show the need of much more careful planning, foresight, and sense of priority and strategy, and distressingly few seem to evince any realistic ecumenical outreach." He went on to say that the question of authority in deciding directory material "cries out for examination." A conference on that subject is to be held in Jerusalem April 14th-18th, when he hopes delegates will get beyond the financial aspects of MRI and grapple "with the heart and substance of our Lord's mission to His world."

This conference will be followed by one on the training of missionaries, and the consideration of the relation between specific missionary societies and the Church overseas. Problems of communication will come before the Lambeth consultative body when it meets in Jerusalem April 25th-29th.

"More and more I am convinced of the utter necessity of increasing inter-Anglican communications specifically, and of world Church communications generally," Bishop Dean said. "Is not this in essence at the heart of the Gospel?"

NEW YORK

Landmarks

Two Episcopal Churches are listed among the 45 structures designated as landmarks in New York City. It was the

second list prepared by the city landmarks preservation commission. The first list designated 58 structures.

Both churches are in the Chelsea section of the city. St. Peter's is located on West 20th Street, near 9th Avenue, and the Church of the Holy Communion is on the Avenue of the Americas at 20th Street.

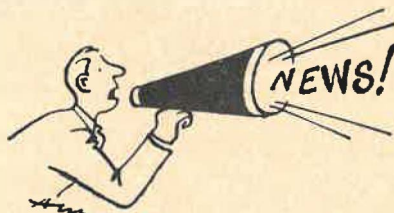
The Rt. Rev. Charles F. Boynton, Suffragan Bishop of the Diocese of New York, was opposed to the landmark designation of St. Peter's, because he said that the designation would interfere with the "flexibility" of the church's operation. St. Peter's was started in 1838.

The Rev. Charles A. Elliott, rector of the Church of the Holy Communion, said he would welcome the landmark designation of the Church, which dates back to 1846.

CENTRAL AMERICA

Mission in Reverse

Central America sending missionaries to the U.S.A.? It was something like that during the first two weeks in February when a team of missionaries from the



District of Central America flew to Spanish speaking people in parishes in Miami, Fla., Jersey City, N. J., and Brooklyn, N. Y.

The plan for sending a team from Central America to the United States to conduct parish missions in Spanish was authorized by the district's 1965 clergy conference when \$500 was set aside for the project.

The team consisted of the Rev. William C. Frey, director of Spanish Publications Center, San José, C.R., who was responsible for presenting the main message of the mission; the Rev. Luis Ducet, priest in charge of St. Paul's mission, Guadalupe, C.R., who had come to Central America via Bolivia and Chile, acted as mission teacher visiting homes and answering questions; and the Rev. William Wipfler, rector of Good Shepherd, San José, who arrived early in each of the parishes to aid in preparing for the mission.

As the group returned to Central America, they felt that they had helped to strengthen the Church's mission to Latin Americans in the United States. Fr. Frey said, "There were times during the mission when one could literally feel the effect of so much spiritual support, and I'm sure it contributed at least 95 percent to the success we had."

NORTH CAROLINA

To People "Where They Are"

Four Episcopal Churches in Winston-Salem, N. C., have worked out a schedule providing a ministry to all in a downtown location. A clergyman and a secretary are on duty each weekday at the center, which is open from 9 a.m. to 1 p.m. An around the clock telephone service is also maintained.

The program provides counseling, immediate relief in critical situations, and referrals to appropriate city agencies. The center also offers a downtown meeting place for Episcopal groups. There is no charge for the services of the center.

The Rt. Rev. Thomas A. Fraser, Bishop of North Carolina, said that the program is part of the extension of the Church's ministry to people where they are. He stressed the importance of the availability of the Church to contemporary man during decision-making hours. [RNS]

IDAHO

More Non-Existent Churchwomen

The Churchwomen of Idaho met as such a group for the last time on February 17th, in Boise. The delegates voted unanimously to dissolve. They then requested of the delegates to the annual convocation of the District of Idaho that there be provision within the agenda for the election of delegates to the Triennial of 1967, and to provincial meetings. The request was granted, and the election was held. The women will now work within the district's departments, abandoning their separate work projects.

CONVENTIONS

Idaho

In his charge to the convocation at its annual meeting, the Rt. Rev. Norman L. Foote, Bishop of Idaho, asked the delegates to grant permission to the trustees of the missionary district development fund to make loans, not exceeding \$1,500 to clergy to use as down payments in purchasing their own homes. The clergy owning their homes would receive a housing allowance.

Delegates attending the convocation meeting at All Saints, Boise, Idaho, February 18th, voted to erase the distinction between missions and parishes. Departments in the district were consolidated by vote—mission strategy, world mission, and Christian education, replace the previous cumbersome number.

Appropriate committees are to study and to report upon, at the next convocation: advisability of Idaho's petitioning 1967 General Convention to be admitted as a diocese; tax exemption of Church

EASTER MESSAGE — 1966

by the Presiding Bishop

Goethe once upset a young Englishman by saying to him, "I would not have advised you to undertake Faust. It is mad stuff, and goes quite beyond all ordinary feeling." Goethe's counsel concerning Faust might well be the counsel of faith to "Faustian man" in the face of Easter—if for other reasons! For the cry, "He is risen!" is "mad stuff" indeed to those who "live by bread alone," or by reason's precise calculations only. The empty tomb is no place for the sect of the slide-rule! For, as G. K. Chesterton once put it, "The real trouble with our world is not that it is an unreasonable world, nor even that it is a reasonable one! The commonest kind of trouble is that it is nearly reasonable, but not quite! Its wildness lies in waiting."

Easter shows us the face of God as that face truly is! Good Friday exposed the face of God also; a God Who appeared unable to compete when the question was one of naked power. And, in the figure of Jesus broken against the Cross, the cynic seemed to possess ample evidence to support his mocking challenge: "If thou be the son of God, come down from the Cross. Save thyself and us!" But it was the "wildness that lay in waiting" that trapped him.

The Resurrection telegraphed the most exhilarating reassurance since the conviction, "In the beginning . . . God" dawned upon the writer of the first sentence of the Book of Genesis! The Resurrection dramatized a deathless hope: "God has not forsaken you. God will never forsake

you. The 'man for all men' is, at once, the God for all men. Do to me what you will. My love for you is greater than your rejection of me!" For Christians the undiscourageable incentive to live and work and strive and suffer and die in this world . . . and to rise again . . . came thundering out of the Empty Tomb! The



deposit of joy, which is the gift of the unshakable conviction that God will not abandon mankind, centers in the Risen Christ.

Twentieth century Christians live on the knife-edge that splits the abyss which is nuclear annihilation. But so did pre-nuclear first century Christians. Twentieth century Christians live in daily communion with death, and with death's fraternal twin: suffering. So did first century Christians! Twentieth century Christians do not know what the morrow will bring forth. Nor did first century Christians.

But first century Christians stoutly re-

fused to surrender to anxiety concerning it. And neither should we! For out of a faith which does not negate reason, but rather transcends it, we can labor and love without edging towards the panic button. We can grapple with the demonic powers that make a Watts or a Selma or a Vietnam morass because Christ has identified and helps us overcome those same powers within ourselves. We can speak the truth in love amid hostility because He first loved us and gave Himself for us. We can mitigate, as much as lieth in us, the weariness and pain and tragedy of a broken world because there is sufficient healing in the Broken Body. We can live in simple joy amid the insecurities of this present age by the power and surety of the age to come. For our future is not in doubt. Neither is our freedom to be "real persons" regardless of circumstances. For these have been won for us by the Lord of Life who holds the universe and all of its mysteries within the hollow of His hand.

"It is precisely this final nonchalance about life and death," as Dr. Reinhold Niebuhr suggests, "which includes some sense of serenity about the life and death of civilizations, that delivers the people of God from hysteria when—on occasions—the human campfires seem about to be snuffed out." A conclusion which echoes the Resurrection faith: "Whether we live, we live unto the Lord. Whether we die, we die unto the Lord. Whether we live, therefore, or whether we die—WE ARE THE LORD'S."

property; and guest Communion, as under study by the joint commission on ecumenical relations of General Convention.

All offerings received at convocation were to be sent to the Diocese of Mata-beleland.

Wyoming

The Mutual Responsibility and Inter-dependence committee for the District of Wyoming was instructed by the delegates attending the annual convocation, to take initial steps in a companion relationship with the Diocese of South Carolina. Delegates also accepted a budget of \$125,541 during the meetings February 1st-3rd, at St. Alban's, Worland, Wyo. Action was begun to move from an assessment-quota system to one of voluntary pledges by 1967.

The Rt. Rev. Hamilton West, Bishop of Florida, gave a meditation at the opening session of the convocation, and also addressed delegates and visitors at the convocation dinner.

GHANA

"The New Dawn"

The overthrow of Ghana's President Nkrumah and his one-party government was welcomed as "the new dawn of real freedom and justice" in a statement by the Rt. Rev. Richard Roseveare, Bishop of Accra (Ghana). "There is every likelihood now, thank God, that freedom of speech will be restored," he added in the

statement published by the *Church Times*, London.

Bishop Roseveare became Bishop of Accra in 1956, and was deported for three months in 1962. He is in England now, recuperating from coronary thrombosis, but expects to return to Ghana after Easter.

The Church Times quoted the Bishop as saying that he had no more information than the general public as yet, "but knowing the men who are reported as leading the new Ghana Liberation Council it seems pretty clear that there is a strong reaction against the extreme left-wing policy known as 'Nkrumahism' which is basically Marxist, and against the long-standing corruption and ostentation of many party leaders. This is a swift attempt to salvage the appalling economic situation which, apart from the almost total loss of overseas currencies, has been characterized for more than a year by great shortages of almost every kind of imported goods, and an extremely acute and fierce rise in the cost of living."

[RNS]



AROUND THE CHURCH

Major **David Scott**, who circled the earth in Gemini 8 flight with Neil Armstrong a civilian astronaut, **was confirmed last October** at St. Christopher's, League City, Texas. Of the back-up crew, Charles Conrad, Jr., is a member of St. John's, LaPorte, Texas, and Richard Gordon, Jr., is a Roman Catholic. Comm. John Young, who has been named command pilot for Gemini 10 flight, is also a communicant of St. Christopher's, League City, and a licensed lay reader.

The Hon. **Howard T. Foulkes, LL.D.**, was **appointed lay canon** at Solemn Evensong, on March 13th, at the **Cathedral Church of All Saints', Milwaukee**. He had been chancellor of the Diocese of Milwaukee since 1945.

Canon Foulkes is a member of the Standing Committee, member and secretary of the Cathedral chapter, is a trustee of Nashotah House, has been a deputy to each General Convention since 1934, with the exception of the 1940 convention, and was a member of the Commission on Approaches to Unity from 1943-1961.

A two-alarm fire gutted historic **St. Augustine-by-the-Sea, Santa Monica, Calif.**, on March 9th. The charred sanctuary is all that is left. St. Ambrose Chapel, though gutted by the fire, will not have to be torn down. More than 160 students and teachers were evacuated from the Parish Day School next to the church. A fire drill had been completed there about an hour before the fire was discovered by the sexton. The rector, the Rev. Robert E. Hoggard and his assistants, the Rev. Frs. Russell Minter and Charles Weidemann, rescued the sacred vessels, the altar cross, and vestments before firemen ordered the clergy out of the building.

Fifteen clergy of the **Diocese of Spokane** made a **pre-Lenten retreat** at the Roman Catholic retreat house, the Immaculate Heart of Mary, near Spokane, Wash. The Very Rev. **John P. Leary, S.J.**, president of Gonzaga University **conducted the retreat**. The Episcopalians conducted their own services in the house chapel. Arrangements had been made by the bishops whose men and property were involved, and who are next door neighbors in Spokane.

A service of **blessing and dedication** preceded the **turning of the first shovelful of ground** by the Rt. Rev. **Albert A. Chambers**, Bishop of Springfield, at the site of the new diocesan center in Springfield, Ill. The building, which is scheduled for completion by early fall, will be on the site of the former episcopal residence.

Letter from London

The biggest religious story of late, as far as Britain's popular press is concerned, is the launching of *Sunday*, a new full color magazine which has guaranteed a circulation of half a million copies for each of the first four issues.

Brain child of the Rev. Peter Harvey, *Sunday* is a natural development from *Church Illustrated* which it will replace. *Church Illustrated* was specifically Anglican. *Sunday* will be ecumenical. At its launching lunch, the Archbishop of Canterbury shared the honors fully with Cardinal Heenan, the Archbishop of Westminster, and Dr. Eric Baker, a Methodist who has just retired from being Moderator of Britain's Free Church Council. Also present were General Coutts, international leader of the Salvation Army and many other religious leaders.

Sunday bases its editorial formula on the conviction that *Sunday* is about the last day left on which the family can get together. It proposes keeping in mind the traditional phrase "Sunday best" and to provide the best of everything—sport, literature, topicalities, feature material. It will all be held together by a Christian editorial policy. To assist him, Peter Harvey will have Msgr. G. A. Tomlinson, administrator of Westminster Cathedral and Dr. Eric Baker, as consultant editors.

At the launching, Fr. Harvey was unwilling to share his secret editorial plums with the public but it is certain that he has assembled a bevy of contributors such as has not yet been seen in any religious publication in the UK.

The new magazine will first appear on April 29th for May 1st. *Anglican World* which also comes from the same stable will continue publication unaltered.

It has been announced that the Archbishop of Canterbury has accepted an invitation to visit the Patriarch of the Serbian Orthodox Church at the end of April. He expects to be in Belgrade on April 30th and May 1st.

In between Rome, Geneva, and Belgrade, Dr. Ramsey is, of course, appearing in Jerusalem where the Lambeth Consultative Body meets from April 14th to 29th. It has a number of important items on its agenda, not the least of them being the planning of the next Lambeth Conference, due to take place in 1968.

For the first time an African Primate, the Most Rev. Erica Sabiti, will be present at an LCB meeting. He recently succeeded Dr. Leslie Brown as Archbishop of Uganda, Rwanda, and Burundi.

Over the last century the Student Christian Movement, ecumenical long before ecumenicity was a household word, has

been in the van of the union movement. In some senses it has been a pioneer. It has certainly been a training ground for many of the great ecumenical leaders.

In the last few years, possibly because the achievement of some of its objectives seems to outrun its own expectations, the hand of SCM has appeared to have been faltering. The Movement has, however, busily revamped itself and one of the results has been the appointment of a Roman Catholic priest to its staff. The Rev. Laurence Bright, O.P., a former research scientist now based on St. Dominic's Priory, Hampstead, will spend part of his time as associate study secretary at the S.C.M.'s national headquarters and in travel around regional meetings.

The Rev. David Edwards, general secretary, said: "Our general council already exchanges observers with the Union of [Roman] Catholic Students, our branches are open to Roman Catholics as to everyone else, and the University Teachers' Group associated with us includes Roman Catholic members.

"But this appointment is the biggest step we have taken to follow up the Second Vatican Council in the British universities, and we are delighted that it has the full blessing of the Roman Catholic authorities."

DEWI MORGAN

Obliteration of the supernatural dimension from our thinking inevitably shifts human attention from the vessels of the new birth — font, and chalice, and Virgin's womb — to the vessel of the old birth, the womb of woman taken and impregnated. It is no mere coincidence that the same decade should have seen the rise of a pseudo-theology heavily this-worldly in its dominant interests and the full flowering of a popular fiction which is vagina-centred in its dominant interests. Coition replaces Communion as the most venerated act of daily life. The meeting of the eternal and the temporal in the Church's sacred mystery is replaced by the mingling of balanced temporalities in the sexual act. That an ecclesiastic should pronounce the sex act, even outside marriage, as a valid act of communion analogous to the Church's rite is interesting in this connection.

Harry Blamires,
The Tyranny of Time. 28.
(Morehouse-Barlow Co.)

A friend of mine in the clergy said, "Now, you'll have to remember that God is a professional and you are, after all, only an amateur. Don't you think in the matter of teaching the Faith you should leave to the professionals?" This statement was made after reading one of my religious articles and was in jest. We laughed heartily at his joke at the time but upon thinking about it, I wonder if it was such a joke after all.

I am not accusing the clergy of having this attitude, although it is possible that

God

some clergy do, but I am saying that most of the laymen or amateurs feel that spreading the Word of God is best left to the professionals or the clergy. Fortunately not everybody thinks this way, for if they did Christianity would have died when Christ was crucified.

Let's consider a few amateurs who were totally unsuited for spreading the Word of God. There were fishermen, a tax collector, a couple of insurrectionists and even a son of royalty. They hadn't even had the advantage of Christian homes, they had attended no Sunday school classes, and had had a maximum of three years of sporadic catechism classes. It is doubtful that most of them could even read, and yet these rank "amateurs" taught about God, healed the

by Lorraine R. Leever

some, if not all, of the Bible, and have read at least a few religious books. We are still amateurs, but much more educated amateurs than the apostles and we hide our light under the bushel. We keep all this education to ourselves so much of the time.

Time is precious. Think of all the hours we have spent in Sunday school and catechism classes and listened to sermons, (which are all meant to be instructional). Are these hours to be put away and the knowledge gained, to be selfishly hoarded? Are we to sit in the corner like spiritual Jack Horners? In the parable of the talents the man who buried his talent had it taken away from him. His sin was that he didn't use it. Religion is a wonderful thing—the more you give it away, the more you receive. We should always be "Christianizing" someone. If our religion is so precious to us then we should want to share it with others.

But when does the layman have the opportunity? After all, we aren't all Sunday school teachers and we don't have a captive audience on Sunday morning waiting for the pearls of wisdom to flow forth from our lips. No, we don't, but we amateurs are not distrusted like men of the cloth. We sit in kitchens, in restaurants, meet others in stores—the majority of our time is spent with "non-professionals." Professionals are quite capable of converting people, but they must be given the opportunity. It is up to the "amateurs" of this business to get people to come to Church so that the professional can get his chance.

We often live like everybody else, not as if we knew Jesus. Our conversation should be such that it is not inconsistent

us their problems (the kitchen being where most women unburden themselves), this would be a good opportunity to commend prayer, and urge them to seek God's help with their problems. You'll find that it's really quite easy to find opportunities to discuss religion and even easier to find chances to show what your religion has done for you.

Jesus used many different settings to discuss and teach His disciples: at a meal, sitting in a kitchen, on a boat, and just walking along the road. He was the

is a

leading professional in the business, and He used the everyday setting and situation. What a perfect example for us amateurs.

God doesn't need any of us, even the professionals, to convert anyone. He could do it all Himself, but He gives us the privilege of doing His work on this earth. Let us recall the legend of Jesus when He returned to heaven after the Resurrection and Ascension. The angels said to Him, "But who have you left to do your work on earth?" He answered, "I left it to my friends to do." They said, "Isn't that an awful risk?" Jesus replied, "Yes." We are His risks but He has confidence in us.

Jesus commanded all of us to go forth and preach the Gospel. As our faith is

P R O F E S S I O N A L

sick, and were all martyred for their trouble. The apostles were amateurs in the true sense of the word, and yet without them we'd have no Christian religion.

Our own backgrounds are so much more suited to preparing us for discussing religion with others. Most of us have put in years attending, and some of us even teaching Sunday school. We have read

to the listener that we should be talking about God. Our lives should be lived in such a way that other people can see Christ's influence in our everyday experiences. We should learn to give credit to God for our accomplishments, because, after all, we can never do anything good by ourselves. When we're sitting in a kitchen, drinking coffee, and friends tell

passed from generation to generation, so therefore, is this command. There are so few professionals in this world, but perhaps this is good, because amateurs are forced to work. The professional has the job of teaching and training the amateurs so that we can go forth in His royal army and conquer the world for Christ. This is true Church work.

W

God Is

“Little children, keep yourselves from idols.” (I John 5:21) With these words St. John ends his first epistle, his appeal to us to “know that the Son of God has come, and has given us understanding to know him who is true; and we are in him who is true, in his Son Jesus Christ. This is the true God and eternal life.” (5:20) St. John climaxes this appeal with the warning against idols because the pursuit and worship of them is the chief hindrance to knowing and serving the living God.

This hindrance expresses itself in two ways. First, there are those who complacently worship and serve the false gods which they have created in the image of their own selfishness. By thus deifying their inordinate desires, they can deafen their ears to the judgments of the true God and indulge themselves without qualms of conscience. These are they “who say to the seers, ‘see not;’ and to the prophets, ‘Prophecy not to us what is right; speak to us smooth things, prophesy illusion.’” (Isaiah 30:10) For them religion is the comfortable assurance that they may continue in their selfishness. God is the supernatural means of escaping from unpleasant reality.

Against this false concept of God the prophets always have fulminated. But some modern critics think that there is a second and more deep-seated problem. They insist that in the popular mind the very word God means an escape from reality. Hence they believe that the only way to shock people back into finding and acknowledging the living God is to proclaim that God is dead.

The problem is not really new. It is not only the Communists who have been damning religion as the opiate of the people on the grounds that it encourages the flight from one’s difficulties, sorrows, and failures into the comfortable arms of God. For years all young idealists have consistently and rightly repudiated such popular misconceptions of deity. A generation ago Canon B. I. Bell asked a self-styled college atheist to define the God in whom she did not believe. When she had finished her description, Dr. Bell assured her that he also was an atheist, for he did not believe in such a God either.

Yet the difficulty, though not new, is intensified by two ways in which the Church has played into the hands of its critics. First, the Church is by nature conservative, in the true sense of that word. It has an obligation to conserve, preserve, and teach the faith once delivered to the saints, the traditions which have been handed down from generation to generation, the unchanging gospel of the salvation which God has wrought in Christ. The fundamental revelation of the nature of God and man—of the creature’s dependence on his Creator and the sinner’s hope in his Redeemer—is not subject to amendment or alteration. It needs constantly to be restated in contemporary

language, to be reinterpreted in the concepts of current thought; but its essential nature must be preserved in the process. The ultimate truth about ultimate Reality does not vary. Any attempt to deny that truth, or to adjust it to suit one’s own fancies, is itself an indulgence of that urge to escape reality which modern critics rightly condemn.

But conservatism can readily become a habit of mind. From protecting the basic principles of faith and morals, it can spread to a defense of the religious, social and cultural patterns with which they have been associated in the past. Then the Church and God himself become identified with the establishment. In America we have deified the democratic way of life by making it the religion of White Anglo-Saxon Protestants. So prevalent is the concept and so high its status value that for years many Roman Catholics, Jews, and Negroes have been trying to conform to it.

Today we are being forced to recognize that the injustices of our society are rooted in the aspects we consider most sacrosanct. Men and women have been deprived of their human rights and dignities because they were born into the inescapable poverty of a depressed economic caste, or into a race that has been denied equal opportunities, or into a country retarded in its development by the exploitation of a colonial or a dictatorial government. In all these and other instances, society has imposed handicaps which the individual could not overcome. Recognizing this situation, the angry young idealists are demanding a complete overhaul of our culture, a rethinking of its basic principles.

In their hot-headed zeal they may often judge rashly and mistakenly. The reshaping of society which they demand is unnecessarily ruthless at times, and even correct principles are occasionally applied with an unbending rigorism which defeats their purpose. Yet we must concede them to be right in their conclusions that a society based on and perpetuating these injustices should be overthrown; that it soon will be, since the downtrodden and dispossessed are becoming increasingly effective in their protests; and that a god whose existence depends on the continuity of the status quo is dead, or ought to be.

It behooves us, therefore, to take this mounting protest seriously. The Church survived the downfall of the Roman Empire and the medieval society, to take just two instances, because it disassociated itself from the corruptions of a degenerate culture and endorsed, if it did not actually inaugurate, its reform. Christians must be in the forefront of the movement today that seeks to terminate contemporary evils, even though their extirpation will destroy precisely those elements in our culture and society on which our sense of superiority and security depends. Only thus will it be demon-



“The Risen Christ,” by WIL

strated that the God of the Christian is not an immoral deity who condones injustice when it is to the advantage of his adherents, a deity so involved in the society against which the best aspirations of man are rising in revolt that He will share in its well-deserved death.

The Church must honestly face up to reality on the social scene and not let Christianity be an escape from it. It must also enable its members to find God in the heart of the reality of their own individual lives. Here again the Church, at least on the popular level, has played into the hands of its critics. The trouble started when the Church, refusing at first to accept the discoveries of modern science, tried to repudiate them. When science triumphed, religion was forced to surrender even larger areas of life to it. Religion reconciled itself to being content with the leftovers: the diminishing number of questions that research cannot

by the Rev. Bon

St. Andrew’s Scho

The Living Church

at Dead?



ake. Photo courtesy Yale University Art Gallery.

answer, the decreasing number of problems which all the proliferating branches of the natural and social sciences cannot solve. In the process God has become less and less relevant to the real business of daily living. He has been pushed from the midst to the periphery of life, where He has become a haven of last resort for those who cannot cope with its difficulties.

One fears that much of the pastoral technique of the Church has encouraged this. Since most of those who are making a success of life are too busy to be bothered with God (unless they are sufficiently religiously inclined to let Him have an hour on one of their days off) the Church has been forced to minister to those who are temporarily or permanently incapacitated by illness, fear, or guilt. That is, of course, a genuine ministry, one which must always be performed. But in bringing the grace of God to these troubled souls, two things must be made

unmistakably clear. First, God wills them to face up to the reality of their situation and find in it a source of strength, not a mere unpleasantness to be escaped. Second, God confronts us in our moments of strength as well as in our times of weakness, and we can surrender to Him in the reality of our existential situation far more meaningfully in confidence than in despair. Note that the root of *confidence* is *fides* which means *faith*.

Somehow the Church has failed to get this message across to many of the leaders of our times. It is hard to assess and assign the blame. One reason why the world thinks Christianity exists solely to help the incompetent and cowardly in their flight from reality is the enthusiasm its proponents have shown over the most transitory adherents gained in that way. "There are no atheists in foxholes," we are told with glee, as if the momentary acknowledgment of God in the panic of extreme fear was commendable. That recommendation is not likely to make surrender to God appealing to those who believe man to have the dignity and self-respect that enables him freely to dedicate himself to a worthy enterprise—which is the secular way of saying, freely to love God.

Then there is the cult of miracles which implies that God will interfere with the orderly process of nature at the persuasion of those who have somehow won His favor. Scientific proof that miracles do occur, in other words, that events happen which science cannot yet explain, is no help here. It simply relegates God to the realm of our ignorance and confines His activity to exceptional instances when we have unexpectedly escaped from some unpleasantness.

In the same category is the cult of faith healing which proclaims that the undergoing of sickness is always contrary to God's will, and if one is a real Christian, he will escape from it. Once again the action of God is equated with the removal of what we consider a disability or with the bestowal of a favor we desire. This leads easily to the conviction that God's function is to help us achieve our will and desires, rather than that we are to find His will manifested in the circumstances of our lives and to surrender to Him in them.

Finally, the identification of the Church and its ministry exclusively with the clergy gives substance to the notion that the chief reason for advocating a belief in God is to provide comfort for the afflicted or maladjusted. The vocation of the parish priest is to minister the Word and Sacraments to the faithful. If he is diligent in his pastoral work, he will often be engaged in assuring the sinner of God's forgiving love, in bringing healing and strength to the sick, in helping souls through times of crisis spiritual or secular. In all this, of course, he will not be encouraging them to run away from

reality, but to face up to it and to find God's will in it. But it so occupies his time that outsiders sometimes conclude that the Church's ministry is chiefly to the incapacitated.

The fault here lies not with the laity who so badly fail to exercise their ministry. They are the ones called to bring Christ to the successful in the realms of government, welfare, education, research, production, communication, and the like, for they alone are in daily contact with the leaders in these fields, and by their own competence in them command sufficient respect to be heard. If Christianity is once more to influence the power structures and the policy makers of our society, it will be through laymen who are themselves experts in the affairs of the world. Their influence, furthermore, must not be restricted to moral pressure and example, since the difference between Christian and humanist ethics is not that great. Their contribution will be more theological—proclaiming the nature of man as the creature of God and the nature of society as the fellowship of the sons of God, and handling every situation in the light of Christ's forgiving, redeeming, consecrating love.

As apostles of the living God we must help men find Him in the midst of life. As a first step in rediscovering Him, we shall rejoice that our contemporaries are recognizing that the false gods are dead—the god of the inviolable establishment, the god of the last resort, the god of the easy way out. Perhaps it is not quite accurate to proclaim the demise of deities which never really lived. But they have existed as idols in men's minds, even in the minds of those who call themselves Christians. The denunciation of the worship and service of these false gods is in the soundest prophetic tradition.

With this denunciation should be coupled the acknowledgment of the living God who confronts us in our times of confidence, not only in times of despair, who demands our service on our work-a-day job, not just on our time off, who asks us to consecrate our best achievements to Him, which after all we have accomplished in His strength, not merely to seek Him in moments of confusion or adversity. He asks us as His ministers to use the areas of our greatest competence and influence to bring His love to souls.

Such a God is not an escape from reality as it manifests itself either in society or in our individual lives, however uncomfortable or challenging that reality may be. That God is Himself the ultimate Reality. And that God is not dead. But we Christians have been acting for so long as if He is that the world may be forgiven if it has forgotten His existence. Therefore it is no one's fault but our own that the secular prophets, when proclaiming the demise of the false deities, ignore the living God and assert without exception that God is dead.

Spencer, O.H.C.
t. Andrews, Tenn.

The Life of the Creed

Easter 1966 is a good time to honor the memory of one of Anglicanism's finest minds and spirits, Brooke Foss Westcott, by "taking our text" from his book, *The Gospel of the Resurrection*, published in 1866. Speaking of the Christians of the New Testament age he noted that the Resurrection "was not an article of their creed, but the life of it." Westcott had a profound sense of the Christian Mystery of living union with the living Lord. Much of his resurrection theology has become theologically commonplace in the Church of which he was a bishop and doctor, thanks to him and to other rediscoverers and restorers of the New Testament catholic faith. The thoughtful Churchman of today knows that the resurrection of Christ is very much more than a highly debatable alleged event of long ago. As a miracle, an act of God, a supernatural event, it is not an isolated one, long since over and done. It is a continuing event. Christ who once in time came back living from the dead now lives, here and now, here and hereafter, — the same, yesterday, today, and forever.

The Christian religion began as a life of realized personal union with Him who had died and risen again, and this is the point of Westcott's remark. It may be added that the Christian religion is, and will always be, exactly what it was at its outset — a life of living union with the living Lord. If there is no resurrection, there is no ruling Christ, and the whole so-called Gospel is a stupendous and tragic hoax; in that case Christians walk hand in hand through life with a Friend and Companion who simply isn't "there" any more than Plato or Moses or Lao-tse is "there."

Where are the evidences of Christ's resurrection? Everywhere, wherever His hand may be seen at work. A hungry child is fed by an unseen neighbor from across the earth; an estranged man and wife receive the gift of mutual forbearance and forgiveness and are restored to loving union; one soul who despised his "inferiors" and another soul who hated his "betters" are both raised to the sanity of love; Christians of differing traditions, even of seriously differing convictions, awaken to the realization that they are called to unity in love and that they are eternally brethren; it is given to some businessmen or politicians or other citizens to see that there may be some better way of pursuing private

or collective interests than by force or fraud. When any such thing as this happens, it is the work of Christ; it is the mark and sign of His ruling presence. He is in this world, working indefatigably and invincibly to make men less like themselves, more like Himself—in brief, to finish His new creation. If there's simply no trace of any such thing going on in this world, the case for Christ's resurrection is indeed a bad one, which even Perry Mason could hardly win. But, God be thanked, the real case for the Resurrection — the evidence of Christ's being alive and at work along the lines He began when first He visited us in great humility — is strong enough to make the *Alleluias* of Easter as reasonable as they are joyful. Christ may not yet have everything His way in the world as we see it. But can any man point to any rival or enemy of Christ who is winning?

Sometimes, to be sure, when one comes up to Easter with a momentarily heavy heart and discouraged mind, whatever the cause, it is necessary to take a long view and a comprehensive one. There are always those adverse data which shriek denial of the Easter faith. But when the Christian takes as long and wide a sweep as his knowledge allows he will see an unescapable truth of all history and human experience: the truth that whatever stands against Christ is eventually pulverized. He is risen because He is irresistible and invincible in His redeeming rule. And in any sound Christianity, the resurrection of Christ is indeed not so much an article of the creed as it is the very life of it.

They Carried Him High!

To John Heuss, Thirteenth Rector of Trinity Church, New York City

"Carry my coffin high — on the shoulders of the bearers," read the famous Isabella Stewart Gardner's directions for her funeral. So, in accordance with her last commands they did "carry her high."

The six bearers emerged from Old Trinity's western porch, came out with measured tread, and thank God they carried him high, high on their shoulders, as the sun came out for a moment to watch the last little journey among the historic gravestones of those long dead who sleep amid the city's din.

They carried him high! And it was fitting so to do, for he had a high sense of his calling as a Priest of God; a constant consciousness of the very dignity of priesthood; a conviction about the worth and relevance of priesthood; an exultation in the joy of priesthood. There was no other possible vocation for him since the days at Bard with Bernard Iddings Bell.

They carried him high! For he had a high devotion to that part of Christ's Holy Catholic Church to which he belonged and in which he bore so illustrious a part. At its best he knew this Anglican Communion to be the greatest Church in Christendom, and to it he gave a life of rare devotion, ripe judgment, lucid scholarship, notable preaching, mellow pastoral concern and courageous leadership.

They carried him high! For here was a man with

What Is Easter?

A cry of exultation
from the lenten-bound soul
a song crescendoe'd
through prayer-mist
toward white-gold altar
fragmented color in the pews
and the Beloved
returning in glory
to resurrect us.

Paula-Joyce Smith

great integrity, a family man of singular devotedness whose wife and children will bless his name continually because he gave them of his lifelong and unstinted best.

They carried him high! For he had high exemplar in the earlier years. George Craig Stewart was his beloved mentor, homiletics teacher, friend, and bishop; and the magnetic touch of that extraordinary man never really rubbed off his pupil, but stayed with him to the end. They had so much in common.

They carried him high! And he remains high in the hearts and memories of all who knew and honored and loved him; for he took something of them with him when he went away, something that cannot be brought together again until the Last Great Day. But he was a great priest of the most high God, and all is well.

✠ JOHN SEVILLE HIGGINS
The Bishop of Rhode Island

Boys and "DuBoys"

There are people in this country, incredible though it seems, who are capable of confusing the Boys Club of America with the DuBois Clubs. When Attorney General Nicholas Katzenbach recently described the DuBois Clubs as a Communist-front group, the self-appointed vigilantes went to work—on the Boys Club. Poison-pen letters and threatening phone calls were sent to many Boys Club chapters. The chapter in Washington, D. C. received a bomb threat. A national official of the Boys Club said that the organization will be hurt very badly financially if this damaging and grotesque confusion is not speedily cleared up in the public mind.

The late W. E. B. DuBois, for whom the DuBois Clubs organization is named, pronounced his name "DuBOYS" rather than "DuBWA." This is how this very American pronunciation got started, and one would suppose that this much about it at any rate would please the nativists. But it is not enough.

Mr. Richard Nixon, who is a national board chairman of the Boys Club of America, blames it all on the Communists, calling it "an almost classic example of Communist deception and duplicity." It may be. But we find it hard to believe that the late Dr. DuBois had the prescience to know, when he called himself DuBOYS rather than DuBWA, that one day this would get the Boys Club of America in Dutch with the Far-out Right. Nobody, not even a Communist, is that clever. Mr. Nixon's theory seems far-fetched. But what troubles us very much more about his statement is what he did not say: not a word of rebuke to those Americans who don't know the difference between the Boys Club and the DuBois Club, but who without first informing themselves take it upon themselves to write poisonous letters, make venomous phone calls, withdraw financial support from an organization solely because they heard something that sounded like "the Boys Club is a Communist-Front organization." There is a fundamental duty to be informed, to know what one is talking and acting about, in a free society.

The vigilantes in this case have made prize dunces of themselves. People capable of confusing the Boys



Club with the DuBois Clubs are capable of confusing the Rover Boys with the Brothers Karamazov. Something like this has to happen before it becomes credible. But upon sober analysis the combination of ignorance with brooding bigotry, that amalgam of fear with hate, is hardly funny. To think that there are many such people left in this country, which has worked at public education so hard for so long, is a disquieting thought. We regret that Mr. Nixon, with his eminence and influence, did not speak to this frightening fact.

Crucifixion

They led Him away to be killed.
Avarice betrayed, arrogance hounded Him.
Cowardice gave the order
While cruelty howled its whim.
High He hangs as they willed.

And where are we in the view?
Did our pride bring Him here,
Our hard greed dice for His clothes,
Our cowardice cringe with fear
Not to do as the Romans do?

Clouds cover the hills
And plain to the far horizon;
The lightning-flash foretells
In fire what the thunder warns.
The imminent horror swells:

But pride refuses to fear it,
Greed must have its desire
In spite of another's pain,
While cowardice tries in vain
To find a place to hide
From the thunder rumbling (hear it!)
Far and wide.

DOROTHY LEE RICHARDSON

BOOKS

The Dynamics of Sanctification. By William E. Hulme. Augsburg. Pp. 194. \$4.75.

Sanctification has been neglected as a subject for inquiry more on account of "frustration than of disinterest," Dr. William E. Hulme opines as he begins his courageous attempt to give it proper attention in *The Dynamics of Sanctification*. This outsider believes that disinterest is inevitable if principles of frustration are accepted as ground rules for the investigation. Willingly to leap into that deep water with one hand tied by a Lutheran understanding of *sola gratia*, and the other by an apparently rigid doctrine of imputed righteousness would seem to preclude setting a swimming record. Staying afloat in itself is commendable.

Dr. Hulme does this more by his perceptive handling of the dynamics of sin than he does by telling us Marthas what the better part is, and how we are to get at it. The capacity of men for self-deception, their ambivalences, their longings for approval if not for praise, their propensities for thinking of themselves "more highly than they ought to think," all these are freshly treated with some interesting examples derived from pastoral counselling. But the positive aspects of something like a "serious call to a devout and holy life" are always clouded over by a fear of Pharisaism. Of course the outward appearance of devotion may cover something quite undevout. But might it not simply be the expression of a devout man? Dr. Hulme seems always to take the first choice.

He seems also to share so much of the contemporary dread of being thought "unsecular" that he is suspicious of asceticism, and apparently equates the whole matter with an unhealthy rejection of the fact that God created the world and became incarnate in it—which is of course a caricature of any modern approach to ascetics, a subject which if we judge from the references in the book, Dr. Hulme has not considered worth his attention. This is a pity, since so much good literature is available, and, as Martin Thornton points out, here indeed is a place for ecumenical "devout experimentation" in the business of Christian living. Again, the fact that *means* can be and often are confused with *ends* leads him to depreciate all programs and rules of life, since even prayer may issue from less than perfect motives from hearts far from pure.

It may be true that God considers only that deed good which springs from a spontaneous response of grateful love (p. 53), with no reference to duty or discipline. Yet may there not be a spiritual equivalent of the Medal of Honor for the lad or lass who chokes back "ambivalence" and gallantly goes to battle with "sin, the world, and the devil" relying simply on the habits gained by exercises learned from a manual of arms rather than on understanding the ultimate issues of the war? Perhaps it was the contemplation of this prospect and *not fame* that led the heroes of the spiritual life to "scorn delights and live laborious days." The visible chain linking such varied people as John Bunyan, St. John of the Cross, St. Francis, and Mohandas K. Gandhi may be hard, but they did not find it frustrating or uninteresting.

(The Rev.) W. B. CARPER, JR., D.D.



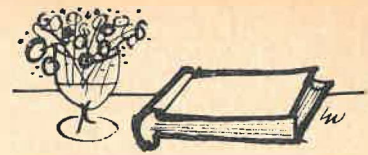
One-Dimensional Man. By Herbert Marcuse. Beacon Press. Pp. 260 paper. \$2.25.

One-Dimensional Man is a disturbing book. It is ponderously heavy reading, but may be considered well worth the effort for those who are deeply concerned about the new kind of secularistic and mechanistic world into the midst of which we find ourselves almost rocketed today.

Herbert Marcuse unsparingly develops his thesis that today's "one-dimensional man" is the logical and regrettable product of a system of values which tests validity on the basis of productive efficiency alone. The greatest danger of this prevailing system of thought lies, he believes, in its potential total domination, in such a way that effective inter-play with other outlooks has little force. We all want more of the fruits of plenty which the technological system may produce. To speak up against its tyranny would seem to be a betrayal of man's thrust toward betterment.

The author, in a perhaps all-too-brief conclusion, sees the way of escape in the restless protest of minorities in America who are largely excluded from the system of almost total promise of material fulfillment. He ends his essay with a quotation from Walter Benjamin who, at the beginning of the recent fascist era in Germany, wrote: "It is only for the sake of those without hope that hope is given to us."

One might have wished that Marcuse could have taken more than one page to set forth this hope-filled conclusion. If our now-excluded minorities are our only



hope, more it would seem would need to be said, even in summary terms, to commend this thesis to our system of commitments. Are we to leave our minorities to fret in a continued and deepening frustration with the hope that their eventual explosive anger may break the vicious one-dimensional cycle in which the majority is caught? Significant questions remain unanswered. Most importantly, provocative books filled with possibly great meaning undoubtedly need to be written in a language "understood by the people."

Even though all foreign language quotations are translated in full, the English terminology is such that his book seems designed to be read by only the highly literate few.

(The Rev.) NATHAN WRIGHT, JR., Ed.D.



Faith, Fact, and Fantasy. Edited by C. F. D. Moule. Westminster. Pp. 125. \$1.45.

While not so significant as the series of open lectures given at Cambridge University in Lent of 1963 and published under the title *Objections to Christian Belief, Faith, Fact, and Fantasy*, containing the Lenten lectures given in 1964, is worth very careful consideration as it has to do with four questions of the utmost importance for the contemporary mind.

The first lecture, "Does Science Destroy Belief?" is by John Wren-Lewis, a research scientist in Imperial Chemical Industries, who will perhaps be remembered as the young lay theologian whom the Rt. Rev. John Robinson approvingly quoted from time to time in *Honest to God*. In some ways the most searching of the lectures, it is also the most disappointing, partly because it tends to be somewhat obscure in spots and is far too heavy-handed in branding the "old religion" with the iron labeled "neurotic," but largely because it entails a rather questionable doctrine of God. However this may be, it is the outcome of deeply serious thinking by one who knows just what we are up against theologically in this "world come of age."

The other lectures are fairly easy reading in comparison with the first one. P. R. Baelz, a dean of a Cambridge college, tackles the question "Is God Real?" This lecturer makes some well taken criticisms of Paul van Buren's *Secular Meaning of the Gospel* and of existentialist theology, but the important feature of his lecture concerns the legitimacy and necessity of metaphysics, without which, he holds, there can be no theology at all. Although agreeing that the question of God is inseparably bound up with the



question of Man, Mr. Baelz argues tellingly against the notion that theology is really anthropology in disguise.

Dr. P. A. Pond, a consultant psychiatrist at University College Hospital, has given a lecture which hopefully will claim the attention of non-Christian members of his profession as well as that of Churchmen. His question, "Has Psychiatry Replaced Religion?" is answered with an emphatic negative, and much supporting evidence for the contention is supplied. The last lecture, "Is Christ Unique?," is by Dr. Moule, the editor of the book and professor of New Testament at Cambridge. His answer to the question set for him is "no" if the Christian claim for Christ is made exclusive; "yes," if understood inclusively.

This book is particularly recommended for clergy and knowledgeable lay people who want to examine some of the deep challenges to faith in the thinking of the modern world. And because it also constitutes a challenge to unfaith, would that it fall or be put into the hands of at least some of the many who are in that condition today.

(The Rev.) JAMES A. CARPENTER, Ph.D.

* * * *

God in Education. By Niels C. Nielsen, Jr. Sheed & Ward. Pp. 245. \$4.95.

What I believe adds up to a revolution, albeit still incomplete, was triggered by the epochal decisions of the Supreme Court in the New York School Prayer case (*Engel v. Vitale*, 1962) and the Bible-reading and Lord's Prayer cases (*School District v. Schempp*; *Murray v. Curlett*, 1963).

A good many books have come out in the wake of the stirring actions taken by the Court. One of the most recent, and best, is *God in Education* by Professor Niels C. Nielsen, whose chair is philosophy and religious thought at Rice University. He takes as his point of departure the decisions just referred to, particularly in the *Engel* case.

"The limits imposed on religion in public education by Supreme Court decisions continue to perplex both parents and teachers. . . . In fact, the problem is not as simple as it first appears to be. Rejection of a single prayer would not have evoked such widespread public protest, the largest ever raised against any ruling by the Supreme Court. The Justices, like the public at large, knew that they were ruling on a much larger question: What recognition, if any, can be given in public education to faith in God?" (Pages 3-4)

The last sentence, which is an interrogation, states the theme of Professor Nielsen's inquiry.

"The Hebrew-Christian tradition finds ultimate value beyond civilization in a higher Being who judges and redeems human life. . . . High religion contributes to the common life in the most significant way, by engendering a sense of righteousness and personal

responsibility. . . . The Hebrew-Christian conviction is that God and not religion is ultimate." (Page 238)

Although Dr. Nielsen holds this conviction and contrives to witness to faith in God in the context of his central argument which is that our public schools can and should enter the door left ajar by the Supreme Court, and teach *about* religion, if not *for* it, he writes in a spirit of inquiry and is a good deal less militant than some of his considered declarations might suggest. In the main he presents not a single, connected argument, but a series of inquiries or surveys, beginning with the Supreme Court decisions and Public Policy; then considering "the crisis in education" and several authorities who have written on the problem of religion and education.

Most of these discussions are more informative than definitive, fitting into an approach that is primarily irenic and more tentative than dogmatic. The chapter on Communism and Religious Education, which really means Soviet Russia, is perhaps the most surprising in the book. It is well researched, objective, surprisingly thorough, and unsparring in the statement both of Communist educational objectives and of the challenge of their contrast with what we suppose we believe and stand for. This one chapter is worth the price of the book for the person who wants information and is willing to follow out implications even if they lead to the thinking of unthinkable thoughts. The heart of his conclusion is that Communism appeals to the dynamics of history and personal existence in a manner that only high religion can answer, and that such a confrontation must take place at the level of education.

The constructive solution offered by Professor Nielsen is instruction about religion and about God in the public school curriculum. He believes this to be the way out and puts it forward, but apparently does not feel it incumbent on him to get down to cases and to wrestle with the hard problems such a program would involve.

However detached he may be from practical problems, this author has made a strong case against extreme secularism in public education and for a real and fundamental place for religion in school instruction. For this we can be grateful.

CHARLES W. LOWRY, Ph.D.

* * * *

The Jew and the Cross. By Dagobert D. Runes. Philosophical Library, Pp. 94. \$2.75.

The Anatomy of Anti-Semitism (and other essays on religion and race). By James Daane. Eerdmans. Pp. 84. Paper. \$1.45.

Israel in Christian Religious Instruction. Ed. by Theodor Filthaut. University of Notre Dame Press. Pp. 125. Paper. \$1.25.

What would you do-if

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Among the most common topics of consideration in the Christian-Jewish dialogue are the charge of *deicide* against the Jews and the continuing phenomenon of Anti-Semitism, particularly within the Church. In Dagobert Runes' small book, *The Jew and the Cross*, we have a polemic which, by specific admission of the author is *not* intended to be part of a dialogue, but rather an angry attack on the Church for her responsibility in the creation of anti-Semitism, and for its continuation. The book is aimed largely at the Roman Catholic Church, but a few side remarks suffice to dispose of others as well. Our own Anglican Communion rates two sentences. On page 26, we read "Christianity is beset by a hundred heresies, but there is one issue which is fundamental to all of them, be they Greek Orthodox or Anglican, Presbyterian or Baptist, Lutheran or Roman: the Jew be damned." And, on page 44, "Henry VIII, the adulterous decapitator, founder and head of the Anglican Church, would have no Jews in England." And that takes care of us!

Dr. Runes' thesis is an old and familiar one. On page 12, it is stated as follows: "Anti-Semitism was born with Christianity; to be sure, not with Jesus, a Jew Himself, but rather with those who, on the basis of the sermons flowing from the lips of the gentle Nazarene, created an organized Church with priests, deacons, bishops and vestrymen." Here we have the tired old idea that the Church is the creation, not of Jesus, a nice man, but the corruption of his teachings by the Apostles . . . but with this one unique slant: Dr. Runes seems to feel that the "corruption" of the teachings of Christ into Christianity was motivated by an intense anti-Semitism on the part of the Apostles and Church Fathers. Again and again, Dr. Runes declares that Jews do not want any dialogue with Christians (this should be taken with a grain of salt), but merely that Christians should stop circulating untrue statements about Jews, particularly with regard to their responsibility for the Crucifixion. Between these angry statements there is a generally accurate catalogue of horrors consisting of a record of persecutions and anti-Semitic statements with which the history of Christendom is, unfortunately, replete. Sts. Jerome, Cyril of Alexandria, Augustine of Hippo, and Athanasius are prominent in this blacklist, headed by perhaps the first offender of the early Fathers, St. John Chrysostom. While there are minor errors (Origen is listed as "St. Origen"), the overall message is all too accurate, and, even worse, does not end with the early ages of Christian history, but continues through the infamous diatribe of Martin Luther down to our own age with the shameful record of the Church in Germany prior to and through the early days of the Hitler persecution.

The book does, however, have an ex-

tremely emotional approach to the subject matter and to the fact that members of the author's family suffered in Nazi Germany.

The Anatomy of Anti-Semitism by James Daane is a well-written and thoughtful statement which presents in calm and reasonable terms the Christian share in responsibility for anti-Semitism. Written, seemingly, in reaction to the justly-famous *Teaching of Contempt* by Jules Isaac, there are some statements with which one might well take issue, but, in general, this is a definite contribution to the Christian-Jewish pre-dialogue period, that of acquainting Christians with the background facts which make the Christian-Jewish dialogue so important, and so difficult.

Of a deeper and more important type is the volume in the Roman Catholic Contemporary Catechetics Series entitled *Israel in Christian Religious Instruction* edited by Theodor Filthaut. Besides analyzing existing Roman Catholic catechetical materials and liturgical texts, the book brings out most strongly that where anti-Semites have sought to use Scripture as a justification for their poison, they are guilty of an "avoidance of the truth" and are in grave error. This applies just as much to St. Hilary of Poitiers and St. Ambrose as to Peter the Hermit, Pope Paul IV, and the anti-Semites of our own day. The article by Fr. Filthaut which opens the book is, in particular, a gem, and sufficient reason to recommend this inexpensive book to all who seek (1) to have a deeper understanding of the problem of anti-Semitism *within* the Church and, (2) good material to aid in the task of communicating this understanding to others. It is easy to wish that every priest had a copy of Fr. Filthaut's book, but, hard as it is, this reviewer also wishes that all our clergy also had, *and read*, not once but several times, Dr. Runes' book, particularly those priests (or laymen) who, in all honesty, wonder what all the fuss over anti-Semitism is all about.

(The Rev.) ALFRED T. K. ZADIG

* * * *

Remember the Wind: A Prairie Memoir.
By William McK. Chapman. With Drawings by Douglas Gorsline. Lippincott. Pp. 240. \$5.95.

During an 8,000 mile search for a healthful climate for his asthmatic son, William Chapman, with a sophisticated background and a distinguished journalistic career, found himself persuaded by the Bishop of South Dakota to become the director of St. Elizabeth's School for Indian Children on the desolate northern prairie of South Dakota. Surely there was some unreported motivation of caring for people, and true adventuresome spirit that allowed him to bring himself and his family to such a frustrating and thankless undertaking!

Remember the Wind: A Prairie Memoir is a true story which exemplifies the history of the Sioux nation where the Christian message took hold under the guidance of the Rt. Rev. William Hobart Hare during the times of General Custer and Chief Sitting Bull. In the book we meet descendants of participants in the Battle of the Little Big Horn and see the results of all that went before and since. The author shows the loss forever to these proud people of their way of life and that this loss and the miserable land that remains theirs has led to a hopelessness that spawns drunkenness and degradation for most of them. Though not at all without its humorous touches, this story is essentially tragic. One wishes there were some "civil rights movement" for Indians. The strong ties created by Bishop Hare between these people and the Episcopal Church make our religious and educational work there among the best things that are happening to them.

To the reviewer, with the experience long ago of having taught at a Church school for Indians in South Dakota, it comes as no surprise that their situation has worsened in some twenty years time; but a shocking impact came in reading of many acquaintances and friends, both white and Indian.

This sensitive, well-written book carries the reader along, and can open to any informed white American a true American tragedy.

MARY E. CRAIG

* * * *

A Study in Survival, The Church in Russia 1927-1943. By William C. Fletcher. Macmillan. Pp. (6)-168. \$4.95.

Many books have been written about the fate of the Church in the Soviet Union, but there is always room for one which takes up this important subject from a fresh point of view. Dr. William C. Fletcher of the School of International Relations at the University of Southern California is not so much concerned with religion (or anti-religion) as such in *A Study in Survival, The Church in Russia 1927-1943*, as with the policy of Russian Orthodox Church leaders in the period between the Revolutions of 1917 and the revival of the Patriarchate in 1943.

The Sobor of that year crowned with apparent success the patient efforts of Metropolitan Sergii who had headed the Russian Orthodox hierarchy since 1927. In the political sphere Patriarch Tikhon had already shifted from opposition to the Bolshevik regime to neutrality. Sergii moved further to definite support of what had after all become the national government, even including his ambiguous demand for loyalty to the Soviet Government from the Russian clergy abroad (p. 40). But, observes Fletcher, he received no notable concessions in return until the Nazi invasion in 1941 made it necessary to rally all forces, including

traditional religious loyalties, in defense of the Russian fatherland. The ambiguous and sometimes conflicting sources available leave some points obscure even to such a skilled "kremlinologist" as the author obviously is. One can barely conjecture, for instance, as to the amount and significance of underground religious practice at a time when the hierarchy was all but suppressed (pp. 93-96).

Fletcher's final conclusion is that Sergii did as well as the circumstances allowed. Whether his policy, or any policy, can secure the permanent survival of the visible Church under a regime committed to its ultimate extinction remains at least uncertain — especially now that anti-Church pressure is again being resumed (p. 125). After all, particular or national Churches have died out in the past, for all the heroism of their saints and diplomacy of their hierarchs, and it may be that

Russian Orthodoxy is not destined to survive in its homeland. The student can only continue to observe with interest, and the believer can at least watch and pray.

(The Rev.) E. R. HARDY, Ph.D.

* * * *

The Parson's Handbook. Revised and rewritten by Cyril E. Pocknee. Oxford. Pp. xx, 192. 25 sh. (\$1.25).

Dr. Pocknee, to whom we are indebted for several valuable historical studies of the development of liturgical paraphernalia, has completely rewritten Percy Dearmer's ceremonial manual, *The Parson's Handbook*, in one or another of its twelve previous editions the standard throughout this century for those who cherish the Use of Sarum (most of which, as Dr. Pocknee admits, was nothing peculiarly English, but merely common

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late medieval practice). Himself one of Dearmer's disciples, Dr. Pocknee's outlook represents no radical departure from that of earlier editions, but Dearmer's work has been modernized at several points.

There is still much that is baldly medieval, much that is arbitrary, and much that will strike the reader (American, especially) as quaintly inconsequential. There can be no doubt that the present editor's erudite historical notes greatly increase the value of the book, but the practical solutions offered here would seem much too conservative to constitute a significant contribution to the literature of liturgical renewal. This, taken together with the fact that the book presumes the use of the Prayer Book of 1662, makes it unlikely that this publication will be greeted in America with any immodest enthusiasm.

(The Rev.) THOMAS J. TALLEY

* * * *

Getting Ready for College. By E. Fay Campbell. Westminster. Pp. 124 paper. \$1.85.

Getting Ready for College is a book designed with something for the clergy, for parents, and for students entering college. Its author, E. Fay Campbell, long associated with higher education in the Presbyterian Church, seeks to offer some real insight into the wisest and most helpful way of seeking a good college educa-

tion. He succeeds more often than he fails; but his failures are serious.

For example, a chapter entitled, "What Is It Like at College?", in which he outlines five points characteristic of college life, as well as one that follows, in which he discusses types of colleges and universities, is helpful and generally valid. Dr. Campbell obviously knows the academic world and loves it. At the same time, he has a certain objectivity and relaxed attitude born of not taking all of its peculiarities too seriously.

It is only when he starts to speak of the Church and the ethical behavior patterns of students that I feel he is out of touch with reality. To illustrate, I question whether, except in some small college situations, that the "clubs" attached to denominational centers have a valid role in the academic community. There is a lack of depth in his understanding of *how* the Christian may effectively work out his identity within the college or university.

Perhaps more alarming to me is his failure to really grasp the significance of the male-female tension within college age people. It is not enough lightly to suggest that college students wait until graduation to marry, when that may be when they are 25 or 26. He is simply wrong when he says, "Many people will never marry. This is not bad. It is good." This makes me wonder about his understanding of the really basic questions

facing the emerging adult, and makes it difficult for me to recommend his book.

(The Rev.) URBAN T. HOLMES

Booknotes

The Church Secretary. By Katie Lea Myers. Seabury. Pp. 128. \$3.50. A very useful, and much needed, book which is both for and about church secretaries, by the wife of the Rt. Rev. C. Kilmer Myers. Mrs. Myers had years of experience as a secretary in the business and ecclesiastical worlds.

Christian Counseling and Occultism. By Kurt E. Koch. Kregel Publications. Pp. 299. \$4.95. The author, a German pastor, has made a special study of, and ministry to, people suffering from demon possession and occult entanglement. This book, originally in German, has been translated into eight languages. An important contribution in a neglected field.

Awkward Questions On Christian Love. By Hugh Montefiore. Westminster. Pp. 124. Paper, \$1.45. A constructively critical examination of traditional attitudes about Christian love.

The Beginning Kindergarten Teacher. By Lorraine Salot and Jerome E. Leavitt. Burgess Publishing Co. Pp. 124. \$3.25.

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THE LIVING CHURCH

The Living Church

PEOPLE and places

Appointments Accepted

The Rev. Jim V. Bills, former assistant at Trinity Church, Hamilton, Ohio, is a missionary in the Diocese of Alaska.

The Rev. Clifford B. Carr, curate at St. Luke's, East Greenwich, R. I., will be assistant rector of St. Mark's, Warwick, R. I. Address: May 1st: 147 West Shore Rd. (02889).

The Rev. William C. Cowles, former vicar of St. Paul's, Steamboat Springs, Colo., is vicar of St. Elizabeth's, Phoenix, Ariz. Address: 2220 W. Joan d'Arc (85029).

The Rev. Ardys T. Dean, former priest in charge of St. John's, Mt. Morris, N. Y., is assistant at Zion Church, Avon, and vicar of St. Andrew's, Caledonia, N. Y. Address: 7 North St., Caledonia.

The Rev. Charles B. Fulton, Jr., former curate at St. Boniface, Sarasota, Fla., is vicar of St. Mary's, Palmetto, Fla. Address: Box 1058.

The Rev. Edward J. Haffner, former rector of Trinity Church, Marshall, Texas, is rector of St. Alban's, Harlingen, Texas. Address: 1417 Austin Ave.

The Rev. Stuart H. Henderson, former rector of St. Luke's, Lakeview, Ore., is assistant rector of St. Luke's, Alexandria, Va. Address: 8030 Wellington Rd.

The Rev. Sam B. Hulsey, former director of Christian education at St. Michael and All Angels', Dallas, Texas, is rector of St. Matthew's, Pampa, Texas.

The Rev. Robert J. Miner, former curate at Christ Church, Lincoln, R. I., is rector of St. James', Derby, Conn. Address: 105 Minerva St. (06418).

The Rev. Charles A. Moya formerly of the Belem, Brazil area, is liaison secretary for the Anglican Church in South America.

The Rev. Nathaniel E. Parker, Jr., former rector of St. Jude's, Smyrna, Ga., is rector of Grace Church, Gainesville, Ga. Address: 431 Washington St. (30501).

Ordinations

Priests

Cuba—The Rev. Pablo Odén Marichal, assistant at Holy Trinity Cathedral, Havana, address, Calle 13 No. 876, Vedado, Havana, Cuba. (By the second Suffragan Bishop of Mexico, acting pro tempore in Cuba.)

Los Angeles—The Rev. Messrs. Frederick R. Bartlett (son of the Rev. J. Phillip Bartlett), assistant at St. Matthew's, Pacific Palisades, Calif.; Darryl P. Burrows, assistant at St. Cross, Hermosa Beach, Calif.; Harold W. Card, Jr., patent lawyer, and part-time assistant at Holy Nativity, Westchester, Calif.; Jeffrey P. Cave, assistant at St. Paul's, Tustin, Calif.; Harry P. Edwall, assistant at St. Michael's, Anaheim, Calif.; Spencer P. Edwards, Jr., ret. Col. USA, on the faculty of Harvard School, North Hollywood, Calif.; John B. Sargeant, assistant at St. Martha's, West Covina, Calif.; Sanford D. Smith, assistant at St. David's, San Diego, Calif.; and Richard D. Van Horn, assistant at St. Mark's, Van Nuys, Calif.

Michigan—The Rev. John J. Fricke II, assistant at St. Paul's, Detroit, and vicar of Holy Cross Mission, Novi, address, 15763 Cruse Ave., Detroit (48227); the Rev. Charles W. Sacquety, Jr., assistant at St. David's, Southfield, Mich., address, 16,200 W. 12 Mile Rd.

Spokane—The Rev. Roger Sherfey Williams, chaplain to Episcopal students, University of Idaho, Moscow, Idaho, address, 612 Elm St. (83843); the Rev. Charles Edwards Wood, Jr., vicar of St. John's, Colville, and Redeemer, Republic, Wash., address, 324 E. 3rd St., Colville (99114).

DEATHS

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

The Rev. Robert Dean Martin, vicar of St. Anthony's, Miami, Fla., died, as a result of a highway accident near Pompano, Fla., March 1st, at the age of 39.

He was graduated from Macalaster College and from Seabury-Western Theological Seminary, and was ordained to the priesthood in 1952. He served churches in Minnesota and Michigan and was chaplain of St. Stephens Day School, Coconut Grove, Fla., before going to St. Anthony's in 1963.

A Requiem Mass was said at St. Anthony's, and burial was in Chicago, Ill.

He is survived by his mother, Mrs. Mayme Martin, two brothers and a sister.

Mr. F. McLeod Patton, former senior warden of Trinity Church, Asheville, N. C., died February 6th, at the age of 85.

He was with the U.S. Forestry Service for many years, and later operated a cattle ranch near Swannanoa, N. C.

He is survived by his wife, Isabell B. Patton, a daughter, and two sons.

Mr. James G. Weart, a member of the Bishop and Council of the Diocese of Springfield, and communicant of the Cathedral of St. Paul, Springfield, Ill., died January 20th, at the age of 68.

Mr. Weart was the chief chemist for the state's public health department, was an honorary member of the American Chemical Society and had written numerous pamphlets on fluoridation. He was also active in Cathedral affairs. He was a veteran of WW I.

A Requiem High Mass was celebrated at the Cathedral, and interment was in Oak Hill Cemetery, Taylorville, Ill.

He is survived by his wife, Gladys.

GO TO CHURCH DURING LENT

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

PHOENIX, ARIZ.

TRINITY CATHEDRAL 100 W. Roosevelt St.
Sun 7:30, 9, 11; Tues 12:10; Wed 10, Thurs 7; HD 12:10

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Walterstorff, r
Sun 7:30, 9, 11, Tues 8, Wed & Thurs 10, Fri 7:30

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watsenko Ave.
The Rev. R. Worster; the Rev. H. Weitzel
Sun Masses 7, 9 & 11; Daily Mon, Tues 7; Wed, Thurs, Fri 7 & 9; Sat 9; C Sat 5-6

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r; the Rev. W. R. Fenn, asst
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; C Sat 4:30-6

NORWALK, CONN.

ST. PAUL'S ON THE GREEN

The Rev. F. L. Drake, r; the Rev. A. E. Moorehouse, c; the Rev. R. I. Walkden, d
Sun 8 H Eu, 9:15 Sol Eu; 11 MP (ex 1S H Eu); C Sat 12:15

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; C Sat 4-7

ROCK CREEK PARISH

Rock Creek Church Rd.
Washington's Oldest Church
The Rev. E. Pinkney Wroth, Jr., r
Sun 8, 9:30 (Ch S), 11; Wed 11

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

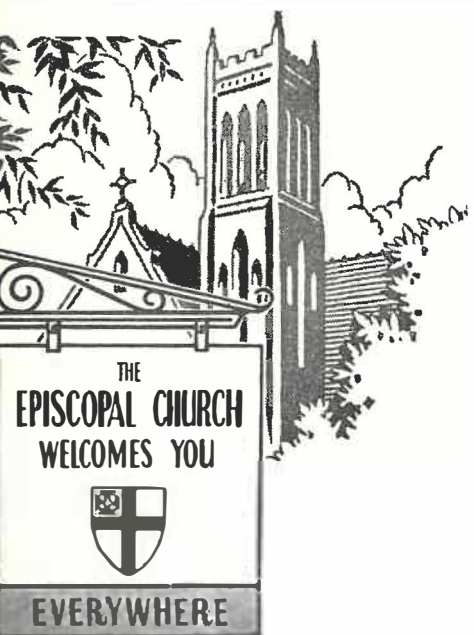
ST. PHILIP'S Coral Way at Columbus
The Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

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

Continued on next page

Key—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appi, 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; 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.



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GO TO CHURCH DURING LENT

(Continued from previous page)

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP & HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

HOLLY HILL (DAYTONA BEACH), FLA.
HOLY CHILD 1445 Flomich Ave.
The Rev. Frederick R. Trumbore, v
Sun 7:30, 9 HC; Tues 7:30 EP; Wed 9:30 HC

MIAMI, FLA.
HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. J. Valdes, asst
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

HOLY CROSS 123 N.E. 36 St.
The Rev. James M. Gilmore, Jr., r;
The Rev. John A. Swinson
Sun 7:30, 9, 11, 7; Tues, Thurs, HD 7; Wed, Fri, HD 10 (Wed LOH); Wed 7:30; Daily 5:30; C Sat 5:45

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

ST. PETERSBURG BEACH, FLA.
ST. ALBAN'S 85th Ave. & Blind Pass Road
Rev. John F. Hamblin, Jr.; Rev. Geo. P. Huntington
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

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 7:15 MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

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

BALTIMORE, MD.
MOUNT CALVARY N. Eutaw and Madison Sts.
The Rev. MacAllister Ellis; the Rev. R. L. Jacoby
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6, Sat 4:30-5:30, 7:30-8:30

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. JOHN THE EVANGELIST;
THE COWLEY FATHERS
35 Bowdoin St., Beacon Hill
Sun 8, 10 (Sung); Daily 7:30; Extra Mass Wed & greater HD 12:10 & 5:30; C Sat 4-5; 7:30-8:30

DETROIT, MICH.
ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. R. S. Shank, Jr., c
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

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, 1S MP; HC Tues 7, Wed 10:30

LINCOLN, NEBR.
ST. MARK'S-ON-THE-CAMPUS 1309 R St.
The Rev. George H. Peek, v-chap; the Rev. John L. Hall, ass't chap
Sun 8:30, 10:30; Tues, Thurs 7; Wed, Fri 7:30

LAS VEGAS, NEV.
CHRIST CHURCH 2000 Maryland Parkway
The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu, & EP

The Living Church

BINGHAMTON, N. Y.
CHRIST CHURCH 187 Washington St.
The Rev. F. W. Dorst, r; the Rev. J. H. Ineson, c
Sun 7:30, 9, 11; Eu Tues 6, 7:15, Wed 12:05, Thurs 10:30, Ser 12:05; Fri 12:05; C 7, Eu & Ser 8; EP Mon-Fri 5:30; Organ Recital Tues 12:05

BROOKLYN, N. Y.
ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c
Sun 7:30, 9, 11. 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, Thur, & Fri 12:10; Wed 8 & 5:15; Organ Rec Wed 12:10; EP daily 5:45. Church open daily for prayer

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

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

HEAVENLY REST 5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 8 & 9, 11 MP Ser 11 ex 15; Wed HC 7:30; Thurs HC & LOH 12; HD HC 12

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

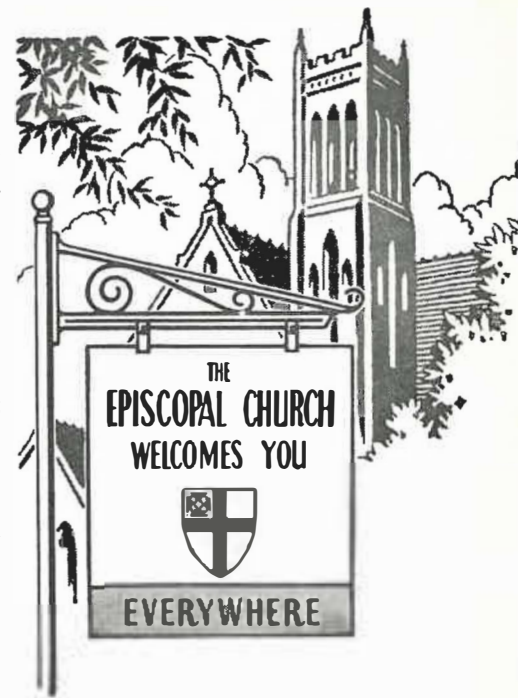
ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r
Sun HC 8, Ch S 10:30, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler
Sisters of the Holy Nativity
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6; Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30, 12:10; EP 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6, 7:30-8:30

RESURRECTION 115 East 74th St.
Rev. Leopold Damosch, r; the Rev. C. O. Moore, c; the Rev. C. L. Udall, asst
Sun Mass 8, 9 (Sung), 11 (Sol); Daily ex Sat Wed & Sat 10; C Sat 5-6



ST. PAUL'S ON THE GREEN
NORWALK, CONNECTICUT
(Founded in 1737)



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

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

THE PARISH OF TRINITY CHURCH
TRINITY Broadway & Wall St.
The Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat; HC 8; C Fri 4:30 by appt

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

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

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

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

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

PHILADELPHIA, PA.
ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isacksen, r
Sun HC 9, 11 (1S & 3S); Tues 12 Healing Service

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

ROSEMONT, PA.
GOOD SHEPHERD Lancaster & Montrose Ave.
The Rev. James H. Cupit, Jr., r; the Rev. Wm. E. Stott, Assoc
Sun 7:30, 9:30, 11:15 HC; Daily 7:30 HC; Thurs & HD 10 HC; C Sat 12:15-12:45, 4:30-5

RICHMOND, VA.
ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7 ex Tues & Thurs 10; C Sat 4-5