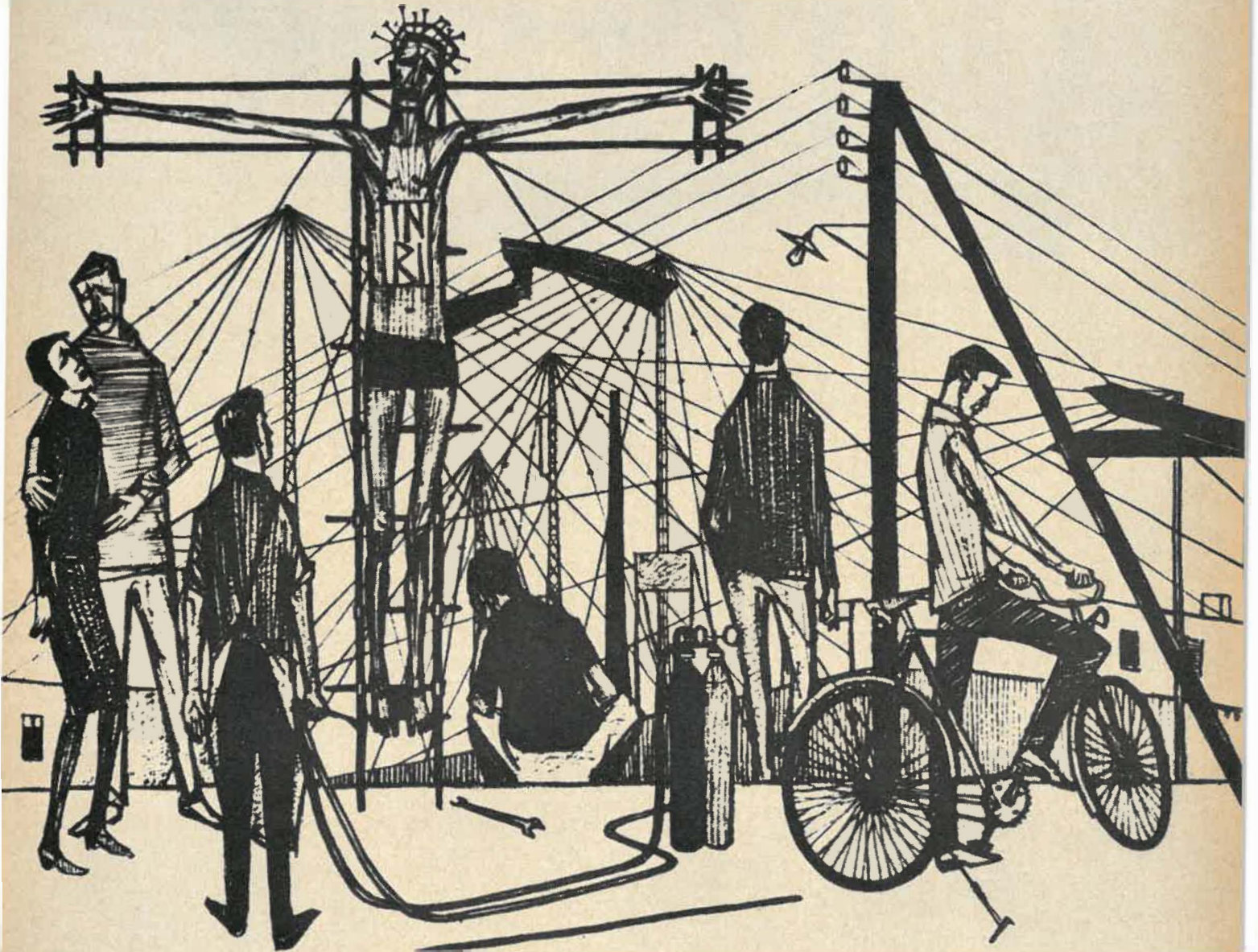


the living church

April 3, 1966

30 cents



"Crucifixion" by Emil Scheibe; RNS Photo

Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me.

Lamentations 1:12



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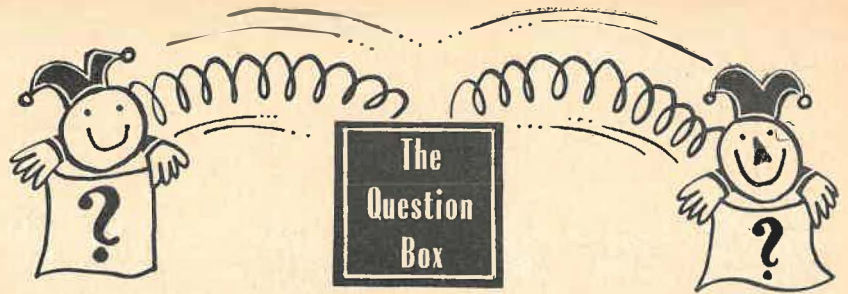
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Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 East Michigan St., Milwaukee, Wis. 53202. Questions may be shortened for use, or several questions on the same subject may be rephrased to be answered.

by Carroll E. Simcox

In reading an account of ecumenical dialogue between Roman Catholic and Anglican theologians recently I came upon the terms latria, dulia, and hyperdulia. I gathered that these are essentially Roman Catholic terms and that they have something to do with different degrees of worship. What precisely do they mean? And is there anything corresponding to them in Anglican theology?

By *latria* is meant the supreme worship which is due to God alone. *Dulia* is the reverent veneration due to angels and saints. *Hyperdulia* is the special, unique veneration due to the Blessed Virgin. You are right in supposing that these terms and distinctions are essentially Roman Catholic; but they express something that has to be expressed somehow in any Christian theology. Worship in the pure and absolute sense (*latria*) is to be offered to God alone. All Christians agree on that. But reverent veneration is certainly due to those creatures of God, the company of heaven made up of holy angels and saints triumphant, who serve and glorify Him forever in His Temple. Then, there must be a special veneration (*hyperdulia*) for Blessed Mary, since God chose her from among all the daughters of men to bear the Saviour. It is hard to see how any Christian can truly worship God without glorifying Him in His angels and saints—and this is what true veneration is.

? ? ?

Will you set my mind at ease about the two trees in the Garden of Eden — the tree of the knowledge of good and evil, and the tree of life? In your

question box of January 14th you dealt with the possibility of scientists' learning how to create life by chemical synthesis. Is this meddling with the forbidden tree? Are we again trying to make ourselves as God? Are we on the verge of another Apple Party?

Another Apple Party? God forbid. The last one isn't over yet.

The confusing item of the two trees is only one of several difficulties in Genesis 2 and 3 resulting from the fact that this narrative of the Creation and Fall is a fusion of different source materials. In Gen. 3:23 God is represented as saying that man, having eaten the forbidden fruit of the tree of knowledge, "has become like one of us" and must now be banished from Eden before he can partake of the tree of life (presumably another tree, yielding another kind of fruit —immortality) and "live forever."

What got Adam into trouble was not the eating of knowledge-bearing fruit, but his doing so in disobedience of God's explicit prohibition. And always it is so: knowledge itself is never a curse. It is the acquisition and use of knowledge in contempt of God's Word and Commandments, by man setting himself up as God, which is the primal and continuing sin. So whether it is man trying to "create life" in a laboratory or trying to make fire or fashion a wheel, it is the spirit and intent with which he pursues and uses knowledge which determines whether it will be bane or blessing.

? ? ?

I have heard that the modern clerical collar was actually "invented" by an Anglican priest. Do you know if this is true? And if so by whom? And when?

I too have heard this story. I don't know if it's true, and none of my reference works yields any light on the subject. The one quite clear fact is that the clerical collar in its modern form is not more than a century old. Can any of our readers help us as blindly we grope?

The Living Church

Volume 152 Established 1878 Number 14

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

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THINGS TO COME

April

3. Palm Sunday (Richard, B.)
4. Monday before Easter (Ambrose, B.)
5. Tuesday before Easter
6. Wednesday before Easter
7. Maundy Thursday
8. Good Friday (William A. Muhlenberg, P.)
9. Easter Even (William Law, P.)
10. Easter Day

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

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

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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.

NCC and Communism

It is noted in your December 19, 1965 issue that the politically minded NCC included in its Madison December statement that hatred of the United States is being generated "throughout much of the world because we are seen as a predominantly white nation using our overwhelming military strength to kill more and more Asians."

Assuming that the quote is in context, I wonder what is the basis for saying there is hatred throughout much of the world? Don't they really mean the Communist world?

Furthermore, this is not a war of general extermination, nor race against race as indicated. The U. S. is fighting a war of defense of certain Asians from Communism.

This is a good example of how NCC says things that the Communists like to hear.

BRAXTON H. TABB, JR.

Alexandria, Va.

Are Bishops Necessary?

I have been reading some exciting but alarming old books on Christian origins. Although I have not read much into antiquity, the astounding revelations I have experienced thus far compel me to write on behalf of the bishops we have been criticizing lately.

According to the old books, and I am speaking in a general way, Jesus was put into moth-balls by the end of the fourth century and bishops were put in his place. This left the adherents godless, in a certain sense, and eventually the Bishop of Rome was practically deified to meet this natural need. With his enthronement, and with only a little of the truths of Jesus, the bishops became dictators, the peerless example of which has been the pope.

We are having troubles with bishops today because we want them to be democratic although they were cast to be dictators. Being neither fish nor fowl, we have made them into something like a badly mixed-up kid by naively demanding that they be both.

Reconstruct the system? No, get rid of it and reconstruct the adherents with the truths of Jesus, and the need for bishops will naturally disappear into thin air along with other religious contradictions.

(The Ven.) VINE V. DELORIA, SR.

Archdeacon of South Dakota

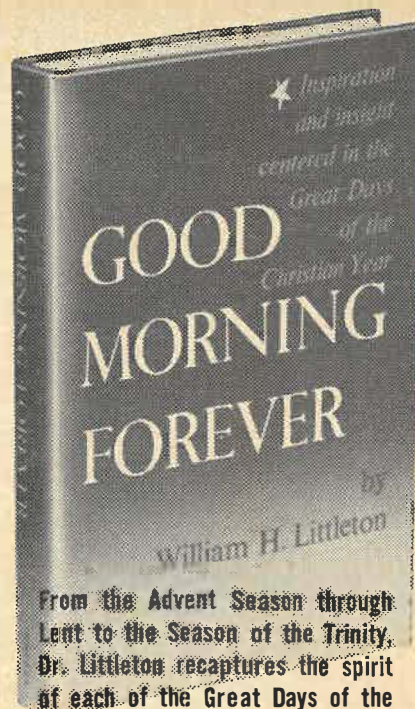
Pierre, South Dakota

Pro van Buren

As a former student of Dr. van Buren, I appreciate your printing Gustave Simon's letter and share his concern for the imposition of "some minimum standards" with regard to letters published. I did not write previously because I did not feel the letter in question would have bothered Prof. van Buren.

However, I feel you added insult to injury by your editorial comment. You have read *The Secular Meaning of the Gospel* and

Continued on page 22



From the Advent Season through Lent to the Season of the Trinity, Dr. Littleton recaptures the spirit of each of the Great Days of the Christian Calendar. The good news of the Christian Faith shines through the pages of this first book by the Rector of the Holy Trinity Episcopal Church, Decatur, Georgia.

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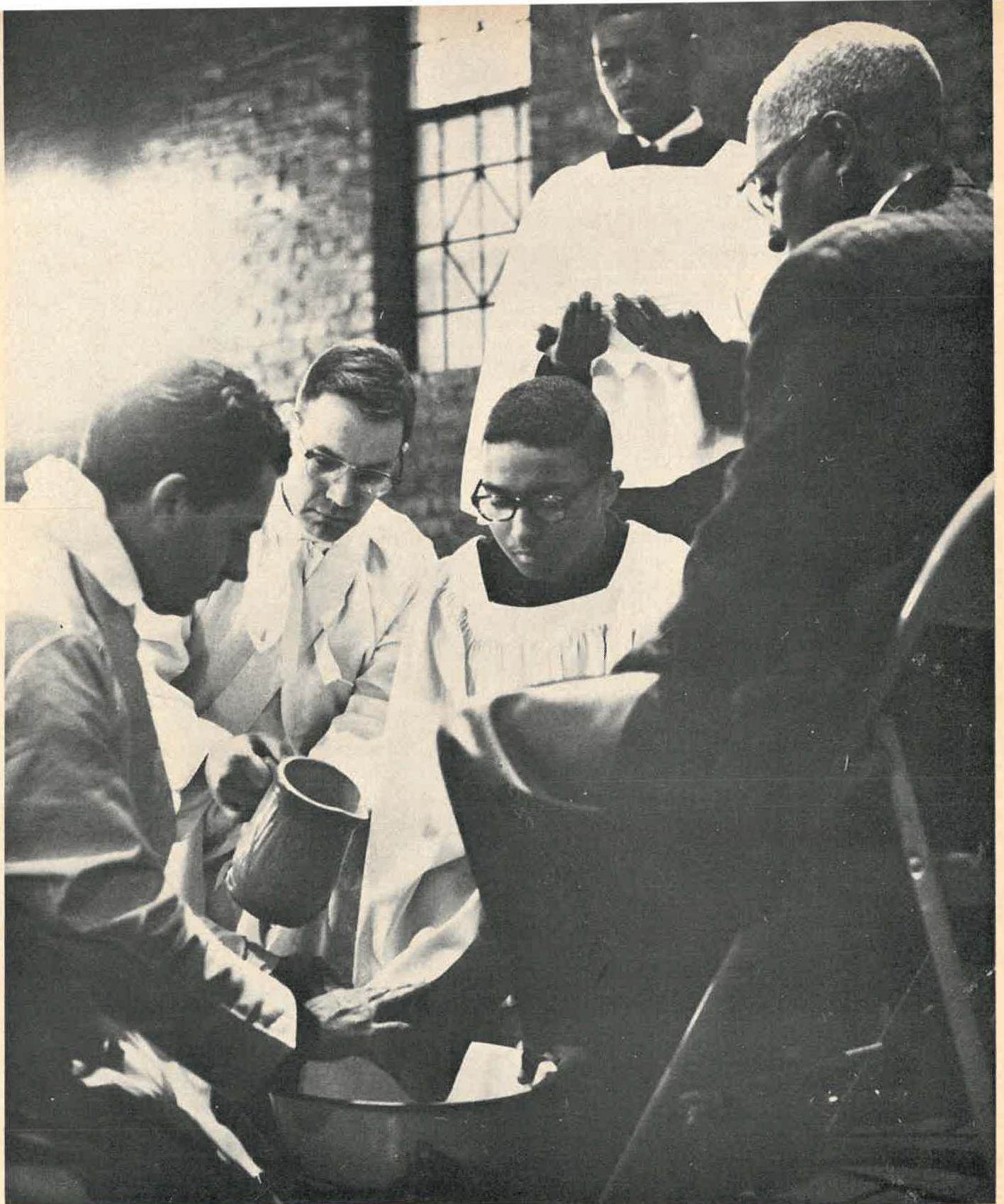
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VESTMENTS
ALTAR LINENS
CHURCH APPOINTMENTS



Chicago Daily News Photo

Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

From the Gospel for
Maundy Thursday.

the living church

April 3, 1966
Palm Sunday

For 87 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

DEATHS

John Heuss

The Rev. Dr. John Heuss, rector of Trinity Church, New York, since 1952, died in the evening of March 20th, at the age of 57.

Dr. Heuss was born in Hastings-on-Hudson, N. Y., and was a graduate of St.



Dr. Heuss

Stephen's, and of Seabury-Western Theological Seminary, where he also received the STM degree in 1937. He was ordained to the priesthood in 1932.

Following his graduation from Seabury-Western, he was an assistant at St. Luke's Pro-Cathedral, Evanston, Ill. In 1937 he became chaplain to the Episcopal students at Northwestern University and rector of St. Matthew's, Evanston. He was also instructor in homiletics at Seabury-Western from 1944 to 1947. He was named director of the Department of Christian Edu-

The Big Picture

In accordance with the biblical injunction, the Very Rev. Grant Gallup, vicar of St. Andrew's Church, Chicago, washes the feet of 12 men of the congregation in Maundy Thursday ceremonies. In the photo, the Rev. R. L. Whitehouse assists Fr. Gallup by pouring water over the feet of Clyde Belton. Ronnie Jones also assists in the washing while David Upchurch holds towels.

cation of the (then) National Council in 1947. He was the author of numerous publications, and was editor of the Church's teaching series. He was a trustee of many institutions and was the recipient of honorary degrees from colleges, universities, and seminaries.

A Solemn Requiem Mass was held at Trinity Church, March 24th, with the Rt. Rev. Horace W. B. Donegan, Bishop of New York, pontificating, and burial was in Trinity Churchyard. Clergy of the diocese kept vigil until the hour of the service. The Rt. Rev. John E. Hines, the Presiding Bishop, and the wardens of Trinity were among the honorary pallbearers. About 1200 were present.

Bishop Donegan said that Dr. Heuss would be long remembered as one of the great rectors of Trinity Church—a dedicated, creative, and courageous leader—and that he was “not only a skillful administrator but also a concerned pastor, as his clergy and the people committed to his care will testify.”

Besides Mrs. Heuss, Dr. Heuss is survived by a daughter, Mrs. John B. Severance, and two sons, William and John. The family suggested that in lieu of flowers, memorials be made to the division of urban work of the Diocese of New York.

EPISCOPATE

Sherman Elected

The Rt. Rev. Jonathan Goodhue Sherman, Suffragan Bishop of Long Island, was elected the fifth Bishop of Long Island at a special diocesan convention March 19th. The election occurred on the first ballot taken at the meeting in the Cathedral of the Incarnation, Garden City, L. I.

Bishop Sherman, who was ordained to the priesthood in 1934, and consecrated in 1949, accepted the election subject to the consents of the standing committees and the bishops of the Church.

In his address to the convention, following the election, the bishop said that his gratitude was directed in particular to the Rev. Canon Harold S. Olafson, president of the standing committee, and the other members of that committee who are serving as the ecclesiastical authority in the interim between the death of the Rt. Rev. James Pernette DeWolfe on February 2nd [L.C., February 20th.] and the certification of the (Bishop Sherman's) election. The bishop spoke of the late Bishop DeWolfe as having been to him a father as well as a Father in God,

“who taught me most of what I know of what it means to be a priest, and he taught me everything of what I know of what it means to be a bishop.”

A standing ovation greeted the bishop's reference to the Rt. Rev. Charles MacLean, Suffragan Bishop of Long Island. “I would be even more terrified than I am at this minute did I not know that I will have the constant fellowship, the



Bishop Sherman

wise counsel and support of my dear friend and brother bishop, Charles MacLean.”

Bishop Sherman closed with the request for making “our first act together a corporate prayer of penitence in the words of our Lenten Collects and a prayer for God's blessing on the Diocese of Long Island.”

Long Island Election

Ballot number:	1	
Nominees	C.	L.
John W. Davis	2	1 1/2
Charles T. Knapp	1	1 1/2
Charles W. MacLean	35	32 1/2
Richard B. Martin	2	1 1/2
C. Kilmer Myers	44	16
Sydney R. Peters	5	2
Jonathan G. Sherman	128	75 2/3
Frank M. Southard Smith	4	1 1/2
Votes counted	220	132 1/2
Necessary to elect	111	67 1/2

DALLAS

Approval for Election

In a special convention called by the Rt. Rev. C. Avery Mason, clerical and lay delegates of the Diocese of Dallas met in St. Matthew's Cathedral, Dallas, March 18th. Bishop Mason requested the election of a second suffragan bishop as

necessary to the proper functioning of the increased programs in the diocese. The Rt. Rev. Theodore H. McCrea is at present the only suffragan bishop of the diocese. The delegates approved the request for the second suffragan. The election of the man for that office will take place during the annual diocesan convention to be held at the cathedral May 4th-5th.

ECUMENICAL RELATIONS

Prime Bishops Meet

The Rev. Canon Bernard Pawley, who was the personal representative of the Archbishops of Canterbury and York at the Second Vatican council, recently wrote in the Roman Catholic weekly *The Universe*, that he hoped that Roman Catholics would regard their Anglican brethren as "partners along the way of renewal . . . for we, too, are engaged in *aggiornamento*." He also declared that the historic meeting of the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, and Pope Paul VI, would mark the real beginning of the new era of dialogue.

Archbishop Ramsey was greeted most enthusiastically upon his arrival in Rome, on March 22nd, for the first of several meetings with the Pope during a three day visit.

In the first official meeting of Anglican and Roman Catholic Church leaders since the early part of the sixteenth century, the two men sealed their pledge with an embrace and kiss of peace in the Vatican's Sistine Chapel. The formal kiss of peace had not been scheduled until the final common act of worship on March 24th, but at the end of their speeches, the

Pontiff and the Archbishop moved together for a warm embrace under the Michelangelo fresco of "The Last Judgment."

The Archbishop had said in his first talk that there are formidable difficulties of doctrine on the road to unity. He expressed the hope that there would be increasing discussions "in patience and charity" between the two Churches. The Pope said, "Your steps do not resound in a strange house. They come to a home which you, for ever valid reasons, can call your own. We are happy to open its doors to you."

In a talk to pilgrims on the eve of the Archbishop's visit, the Pope called for prayers for the success of their conversations. He said, "This is not yet a visit of perfect union. However, it is a visit of friendship and a presage of union. Because of this, we are deeply moved, a little anxious, and very happy. Let us pray that the Lord may grant to His Church that unity of all Christians which He so ardently desires."

WASHINGTON

Peace Conference

The Rev. Dr. John C. Bennett, president of Union Theological Seminary, opened a three-day National Inter-Religious Conference on Peace in Washington, D. C., on March 15th, by calling on religious leaders to work for a change in the American policy of attempting to isolate Communist China. In the speech Dr. Bennett charged that the administration had been frightened by the "paranoiac" doctrines and slogans of Red Chinese leaders even though Chinese behavior had so far been "prudent and

cautious." Rather than seeking to destroy Communism in countries such as China, he said, the United States should seek to "humanize it." He added that a realistic Chinese policy should seek to "undercut the paranoia of China and not to exacerbate it, as is now the case with everything that we do or leave undone."

The conference, which was attended by approximately 500 representatives of most major religious organizations in the United States, was organized in order to develop a consensus among religious leaders on issues of international peace. It was inspired largely by the Religion and Race Conference held in 1963 in Chicago.

The Rt. Rev. John E. Hines, the Presiding Bishop, was one of the six co-chairmen of the Washington conference. The Most Rev. John J. Wright, Roman Catholic Bishop of Pittsburgh, also one of the co-chairmen, said that the purpose of the conference was "to create a moral climate in which political leaders genuinely concerned with peace can function effectively."

Dr. Bennett made no specific references to Vietnam, and Bishop Wright emphasized that the meetings dealt with permanent questions of peace, not with specific crises.

Rabbi Jacob J. Weinstein, president of the Central Conference of American Rabbis, said that he disagreed with the United States assumptions that a military defeat of the Vietcong would open the way for a democratic form of government or a form of government more congenial to the United States.

Leaders of the conference hoped that from the foundation provided by the assembly that an effort may come to reach sister religions throughout the world, creating an atmosphere for peaceful solutions to the world's problems. They also were instructed to ask President Johnson to announce the readiness of the United States to join in a cease-fire of indefinite duration in Vietnam beginning on Good Friday. This was the major action called for in a broad policy statement adopted by delegates at the final plenary session. The cease-fire was coupled with a request that the United States also call a halt to all bombing in Vietnam immediately prior to its joining in a cease-fire arrangement. The conference made it understood that with such a cease-fire order neither side would continue the buildup.

PITTSBURGH

Advance Campaign

One of the largest gatherings of Episcopalians in the history of the Diocese of Pittsburgh opened a million dollar Centennial Episcopal Advance Fund campaign. The campaign plans were approved by 557 delegates attending a special diocesan convention at Trinity Cathedral,



The college oriented ministry of St. Luke's, Kalamazoo, Mich., is now directed from the Chapel of St. Aidan and Canterbury House on the campus of Western Michigan University. The Rt. Rev. Charles E. Bennison, Bishop of Western Michigan, dedicated the center, which provides facilities for worship, study, and recreation for students and faculties of the University and of Kalamazoo College. The Rev. John L. Cottrell is chaplain.

Pittsburgh, Pa., on March 8th. The Rt. Rev. Austin Pardue, Diocesan, addressed the convention on the plans and workings of the Advance Fund which will be apportioned to include \$25,000 for diocesan facilities; \$50,000 for scholarships for Sheldon Calvary Camp; \$60,000 for obligations under MRI projects; \$100,000 for aid to theological students; \$235,000 for special services; and \$550,000 for missions and parish aid.

A former rector of Calvary Church, Pittsburgh, the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York, addressed the more than 900 Churchmen and friends gathered for the centennial dinner. He told the audience that it was easy to enter the Church—that no letters of introduction were needed. He said, "You do not have to pay anything to enter the Church, and you don't even have to give to remain a member. But can you measure the real price for the Church? Mark the world map where men are free, and there you will find the Church strong. You can give to the Church without caring, but you cannot care about the Church without giving!"

EXECUTIVE COUNCIL

Study in Depth

The Mutual Responsibility commission met March 11th-12th for a study in depth of the three policy making agencies of the Church—the office of the Presiding Bishop, the Executive Council, and the General Convention. The Rt. Rev. Thomas H. Wright, Bishop of East Carolina, is chairman of the commission that explored the authority and functions of the three agencies.

YORK

Archbishop on South America

The tenth anniversary of his consecration was observed by the Most Rev. Donald Coggan, Archbishop of York, while he was the presiding officer at a consultation of Church leaders meeting in Sao Paulo, Brazil, in January.

In reporting on the conference in the March issue of his diocesan journal, the Archbishop said that real progress had been made in Latin America by the Anglican Communion. He went on to say, "We cannot leave this vast area simply to the care of the Church in the United States. Our Church there is spending some 40 percent of its missionary outlay in Latin American work. This must become a Pan-Anglican field of activity.

"The South American Missionary Society is striding ahead. So the good work goes on. But if the average Churchman does not become as concerned for these vast countries as he is, say, for Africa or India, then the continent so long—and



RNS

ELLINGTON AT COVENTRY: Duke Ellington and soloist George Webb lead the jazz composer's orchestra in a rehearsal session at Coventry (England) Cathedral, where a crowd of over 2,000 attended the musician's "In the Beginning, God" concert. The concert was earlier presented at Grace Cathedral, San Francisco.

so rightly—described as 'the neglected continent' may well become 'the lost continent.'

"The Roman Catholic Church cannot compass so huge a task, and it realizes this to the full. As we enter more significantly into this field of opportunity, we do so with no desire to proselytize, but with a great passion to make Christ known to millions of people hitherto unreached.

"It was the expressed desire of the Sao Paulo conference that more and more work in Latin America should be planned on an ecumenical basis of cooperation. There are great days ahead, if our vision is wide and our approach generous." [RNS]

NEW ZEALAND

On Church Union

The Joint Commission on Church Union, Auckland, N. Z., representing five New Zealand Churches, has announced agreement on the doctrine of Holy Communion. Although differences in practice are still to be "harmonized," the Anglican, Presbyterian, and Methodist

Churches and the Congregational Union and the Associated Churches of Christ are working toward an agreed syllabus. By 1968, the five bodies hope to have examinations for the Licentiate in Theology available for college students.

The Rt. Rev. Henry W. Baines, Bishop of Wellington, presented a report from the Committee on the Sacraments and said no "insuperable" barriers to the union had been found. Commission agreement on the Anglican lay celebration of Communion was indicated as "unlikely," although, consideration for special ordination for persons in secular employment was discussed.

Further coordination of extension work toward continued cooperation was proposed. In effect now are: joint use of buildings, joint Christian educational programs, union parishes, and reciprocal membership. [RNS]

MICHIGAN

"Project Equality"

The Diocese of Michigan has joined with the Roman Catholic Archdiocese of

BRIEFS

THE VERY REV. STURGIS L. RIDDLE, dean of the American Pro-Cathedral, Paris, is chairman of the course in Comparative Religions, being offered spring term by the American College in Paris. Classes in the course are held at the Cathedral parish house, which is also used for other college courses. The college has an international student body of 320 students.



CLERGY AND LAITY OF THE Anglican, Roman Catholic, Eastern Orthodox, United, Presbyterian, Lutheran and Baptist Churches participating in the 1967 Canadian World's Fair, held an ecumenical service in Montreal. The Christian pavilion, which will cost \$1,300,000, is to be so designed as to convey a message to the visitors without being in any way a place of worship. Visitors will be directed to Montreal's numerous churches.

[RNS]



AN ANGLICAN VICAR WAS caught in an embarrassing flood of phone calls and letters from would-be wives when remarks he made concerning the desirable attributes of a wife appeared in the *Messenger*, the newspaper for the Diocese of Worcester, England. The Rev. John Hencher, vicar at Amblecote, said that he did not think that his remarks to a reporter would have been taken seriously. When he took the service at his parish church after the appearance of his story, he preached on the "discipline of the tongue."

[RNS]



THE NEWEST POSTULANT AT the Brotherhood of Christian Unity, Wien, Mo., is Ferdinand Waldo Demara, who had been nicknamed the "great imposter" for successfully impersonating a surgeon, a college professor, and an engineer. Brother Frederick, as he is now called, gives occasional scientific demonstrations at St. Mary's School across the street from the monastery, but otherwise divides his time between prayer and manual labor.



THE RT. REV. ROBERT L. SEABORN was enthroned as the eighth Bishop of Newfoundland, in the Cathedral of St. John the Baptist, St. John's, Newf. The Most Rev. Howard H. Clark, Archbishop of Rupert's Land, and Primate of All Canada was the preacher. The Most Rev. P. J. Skinner, Archbishop of the Roman Catholic Diocese of Newfoundland and his chaplain attended the consecration, marking the first time in diocesan history that a Roman Catholic prelate had witnessed such a ceremony.

[RNS]

There is endless room for rebellion against ourselves. —
George Macdonald (1824-1905)

Detroit, the Eastern Orthodox groups, the Jewish Community Council, and major Protestant Churches in Project Equality. This is a program of equal opportunity in employment practices under the direction of Mr. Launbural Spriggs.

The Rt. Rev. Richard S. Emrich, Bishop of Michigan, has written to the clergy of the diocese, asking that when they send checks to suppliers of goods or services such checks should be accompanied by a copy of the diocesan policy statement on equal opportunity practices.

Project Equality is not a boycott or economic sanction. It relies on affirmative action. In his letter, the bishop states that "we will seek to bring improvement in employment practices by spending our money in a moral manner." Other dioceses are considering similar action.

ANGLICAN COMMUNION

Reflections on Brazil

by the Rt. Rev. R. S. DEAN
Executive Officer, Anglican Communion

Together with representatives of various parts of South America, from Canada and England, from the U.S.A. and the West Indies, I recently attended a consultation held in Sao Paulo, Brazil. Called to consider the vocation of the Anglican Communion in Latin America as a whole, news of that consultation has appeared in *THE LIVING CHURCH* [February 13th], so let me offer some random reflections on the Christian presence in Brazil itself. It is possible that such reflections may apply to much of the rest of Latin America too, but "we can but speak of the things we have seen and heard."

The Episcopal Church in Brazil is the newest province in the Anglican Communion, having come into existence only last May. Necessarily small, it has the seeds of vitality within, and the IGREJA EPISCOPAL DO BRASIL must now give itself in a new way to the vocation God has surely given it, and it deserves our prayers—indeed I was bold enough to pledge the prayers of the rest of the Anglican Communion for it. Even the briefest visit to the largest country in South America makes it abundantly plain that Anglican work simply must be carried out in an ecumenical context. I hold this to be true anywhere in the world, as a matter of fact. It is merely abundantly clear in Brazil.

On the one hand is the great Roman Church which for centuries has dominated the ecclesiastical scene and still does. Yet, in tune with the spirit of the times, there is a new openness, witnessed to by the gracious reception of some of the delegates by the Cardinal Archbishop of Sao Paulo and by his returning the visit in person the next day. It would be misleading to pitch the matter of Anglican-Roman relations too high, but there are certainly possibilities of co-operation

now in some areas of work at least which were not there before.

On the other side are the various expressions of Pentecostalism and this growth is the most remarkable phenomenon in the whole scene. On all counts, the Pentecostal Church is the fastest growing Church in Latin America. What are the reasons for this? One undoubtedly is that it provides a complete contrast to the entirely liturgical pattern of worship which does not speak to the heart of every Brazilian or South American. Another is the more validly theological reason that, whatever we may feel about the Pentecostal movement, and however much we may react against its more violent and ecstatic forms, it speaks and witnesses to the presence of the Holy Spirit at work in the world and in the hearts of people *now*. We are slow to recognize this, but it is high time we did. The old Catholic-Protestant debate must now take serious account of the fact of Pentecostalism. The third reason is fascinatingly interesting. Pentecostalism is the religious expression of a kind of spiritism which is at the heart of South American life. Possibly deriving from the voodoo which African peoples brought with them to Brazil, this strange phenomenon seems to appear in three main forms. There is the ordinary spiritualism expressed in seances with which the Western world is entirely familiar. There is the practice of what can only be called black magic in which the spirits, real or feigned, can be manipulated to people's harm, and there is finally—and for me the most interesting—the exercise of what can be called "white magic" whereby the spirits of the departed can be invoked to the benefit of people.

I attended one such meeting of the "spiritista" and it was an experience I shall never forget. Meeting in a kind of club-hall, one sat as in a theater before the curtain behind which drums were throbbing out their rhythm and the sound of wailing chants could be heard. When the curtain was drawn back the scene was wellnigh unbelievable. There was an altar, on the "east wall," at least fifty religious ikons, a white-robed company of African boys and women who were the mediums through which the spirits would speak, a plentiful use of rather poor incense, and more drums and chanting, and a kind of shuffling dancing. Of congregational participation at this point there was none. The leader—a benign-looking middle-aged man in white shirt and pants, began after various genuflections and crossings, to invoke the particular spirit of this "spiritista." In this case, the returning spirit was that of an old African slave. Remarkable things happened that I cannot pretend to explain. The mediums began to assume the physical appearance of old African slaves. Trickery? Charlatanism? Possibly—I do not know, but I cannot deny that it happened. At this

AROUND THE CHURCH

point, members of the congregation made their way to one or other of the mediums, poured out their troubles, sought advice on most material things—a job, a lost love, etc., while the mediums listened and answered sagely. It was an incredible manifestation of psychiatric and counselling procedures. Clearly it met a need, and clearly the use of such phenomena is amazingly wide-spread. It is variously estimated that between 10 and 30 percent of the Brazilian population have recourse more or less regularly to these familiar spirits.

Perhaps the growth in Pentecostalism is in part due to the stress that movement puts on the present day-to-day activity of the Holy Spirit—a religious expression of part of a whole culture. Certainly it bore witness to enormous human need. Despite its spiritism, it is entirely this—worldly and materialistic, any religious overtones being mere externals and highly syncretistic.

Suffice it to say that I came away convinced at least that we must pay much more attention to the doctrine of the Holy Spirit which we have neglected for so long. He is (we say) the Lord, the Giver of Life. What blocks His expression in our lives and through our ecclesiastical forms? There is some hard thinking—and some hard praying—in front of us. At least there can be no doubt about that.

CONVENTIONS

San Joaquin

A resolution opposing the role of the California Migrant Ministry in organizing a strike against the grape growers in Delano, Calif., last fall, was passed at the annual convention of the Diocese of San Joaquin, meeting at St. Paul's, Bakersfield, January 30th-February 1st. The strike is still in effect, in an effort to enlist vineyard workers in the National Farm Workers Association. Several other resolutions on the same matter were voted down. One dealt with the withdrawal of diocesan support of the Migrant Ministry program of the Northern California-Nevada Council of Churches. Communicants of the Church of the Redeemer, Delano, have been concerned over the strike, because of the participation of Episcopal clergy from neighboring dioceses and students from the Church Divinity School of the Pacific. No clergy from the Diocese of San Joaquin have participated in the strike.

The convention also voted to change

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the canon covering the basis for figuring Church assessments from a three year average to a three part basis of communicant strength, church expenses, and income.

The Rt. Rev. Robert C. Rusack, Suffragan Bishop of the Diocese of Los Angeles, spoke at the convention dinner. The Rt. Rev. Sumner Walters, Bishop of San Joaquin, presided at the convention sessions.

East Carolina

The Rt. Rev. Leonard Alufurai, Assistant Bishop of Melanesia, the companion diocese of East Carolina, described his work to the delegates and visitors attending the annual convention of the Diocese of East Carolina, meeting at Christ Church, Elizabeth City, February 9th-10th. Last year the diocese gave \$10,000 for hospital work in Melanesia.

Bishop Alufurai said, "Asiatic nations with Communist leanings are turning their eyes toward the Pacific. Christians must help now; tomorrow will be too late. . . . The Melanesian Brotherhood, a group of men, who after instruction carry God's word to the pagans in the villages, is our answer to the godless nations who are disturbing the world."

A budget of \$268,561, representing an increase of \$20,000, was adopted — \$12,000 is the MRI item. An increased appropriation is given for new missions, as well as an increased pledge to the national Church.

Mr. Robert Noble, assistant superintendent of the Thompson Orphanage, a diocesan institution, reported on the plan of establishing small group-care cottages, to care for children in more home-like surroundings. One, for six children and a married couple will open soon in Goldsboro.

An illuminated display of the work of the MRI in Melanesia was a feature of the convention.

North Carolina

A constitutional amendment which would give to women the right to be convention delegates, passed a first reading at the recent annual convention of the Diocese of North Carolina. (At last year's convention, delegates made it possible for women to be elected to vestries of parishes and missions.) The Rt. Rev. Thomas A. Fraser, Jr., Diocesan, supported the amendment.

In his address to the convention, Bishop Fraser asked the people to work for enactment of a state law making conversations between clergy and laymen privileged communications. During the 1965 legislature sessions Church groups tried to have passed legislation that would give the same privileged status to conversations between clergy and laymen that is now given to conversations between lawyers and their clients. [RNS]

Clergy of the Christian (Disciples of Christ), Episcopal, Greek Orthodox, Methodist, Presbyterian, and Roman Catholic Churches of the Shreveport-Bossier City area of Louisiana took leading parts in the **World Day of Prayer Observance** sponsored by United Church Women on the first Friday in Lent. About 400 women of these and other Protestant denominations attended the service held in the First Methodist Church. Chairman for the observance and other women participants were Episcopalians.

A long range goal of the department of missions in the **Diocese of Albany**, is the establishment of churches within twenty miles of any point within the diocese, save in the unpopulated mountain areas.

Grace Church, College Hill, Cincinnati, Ohio, celebrated its hundredth year recently in a special way, when the Very Rev. Harold C. N. Williams, provost of Coventry Cathedral, was the guest speaker on February 20th. The rector of Grace Church, the Rev. LeRoy Hall spent a sabbatical leave last year at Coventry Cathedral.

St. John's, Royal Oak, Mich., was host to the first session of a venture in religious dialogue open to people of all faiths, and of no faith, to assist them in achieving peace of mind in matters of religion and theology. Labeled "Search of Religious Truth" (S.O.R.T.), the meetings are a form of evangelism compatible with the tempo of our times.

The program of **post-ordination education** is being continued at the **Philadelphia Divinity School**. Two clergymen spend a semester in study and research of their own design, under the guidance of faculty advisors. As full time students, they must be given leaves of absence from their parishes for the length of the semester in residence at the seminary. Fellowships which defray the regular school costs are granted to each of the men accepted for the program.

The Rev. **John M. Gessell**, assistant to the dean and associate professor of pastoral theology, and the Rev. **William R. Merrill**, instructor and director of the tutorial program for the middler class, **both of the School of Theology of the University of the South, presented papers** at a conference of professors of Christian education and pastoral theology held at the **College of Preachers**, March 10th-13th. The Rev. **John Porter**, professor of pastoral theology at Bexley Hall, **also presented a paper**. All three papers dealt with experiments in teaching presently in use at the two seminaries.

Letter from London

To explode people's thoughts and feelings into reality, if necessary the reality of anger: that is the deliberate object of a startling new missionary exhibition which has been built by nine cooperating British missionary societies, all Anglican. The method of communication is uninhibited. Biting satire alongside depictions such as are found outside the lowest striptease joint; alongside heartbreaking pictures of the effects of drug addiction; alongside the message of the Church.

Named *Task 6*, it recalls the World Council of Churches, Mexico City statement in 1963: "We therefore affirm that this missionary movement now involves Christians in all six continents and in all lands. It must be the common witness of the whole Church, bringing the whole Gospel to the whole world."

Opening the preview of the exhibition, the Archbishop of Canterbury pointed out that the whole thing is a picture of the Christian message of peace. In the Greek Bible, Dr. Ramsey said, the word translated *peace* is linked with the word for *binding* and so peace means a binding up. He gave three instances. It means the binding up of the souls of individuals, the binding together of nations, and the binding of people in fellowship and union with God. This exhibition, he said, portrays the meaning of Christ himself and portrays many of the terrible human needs and stresses in different parts of the world. Thus there is a real challenging picture of Christ's work of peacemaking and binding. Dr. Ramsey also emphasized that the mission of the Church is now equally from every place to every place—"every country is in a missionary situation."

The visitor to the exhibition finds his steps guided throughout. He begins in an image of a church porch where he finds the strikingly displayed caption "I stood for a moment in the church porch. Suddenly it seemed to me that it had been an escape hatch away from the world outside." He then moves through a curtain



to be confronted with a massive figure of Christ which is believed to be the first carved in polystyrene, the light crumbling material used for packaging. The work of Rohn Hopper, this Christ is lean, hunched, and his clothes are sticking to him with sweat. The visitor then proceeds

from Christ to the Church, after which he reaches the second porch, each lintel of which has an enormous hand calling him into the world. It is a tortured hand with a nail driven through it. The statement of Fallen Man follows, communicated in most brilliant means, both scientific and artistic. Having seen the world as it is, he is forced to consider what is a missionary, and all the time the juxtaposition of the UK and the rest of the world and the identity between them are emphasized. Finally he comes to a painting of a laughing Christ, reminding him that the Christian goes forth into the world in triumph.

"God doesn't work on a home and overseas basis," said the Rev. J. Seddon at the opening of the exhibition. "He is one God and this is one world and the Christian has one task to all continents." This exhibition states the fact perhaps more brilliantly than has ever been done before.

And there is one final, incisive touch. You cannot get out without passing two piles of decision cards. On one pile you read "I promise to think again," and on the other, "I commit myself to his purpose wherever I am." And there are two timing machines, the sort they use to clock in at factories. You choose your card and push it in. You stamp it with the time at that moment. And you keep it. And look at it often in the future.

English missionary societies have been in business for over two and a half centuries. They have learned a lot about promotion and forgotten nothing. *Task 6* is the quintessence. And it has a kick like a mule.

For the first time women are to be admitted to a Church of England theological college. It is Cranmer Hall, Durham, and the joint training experiment will begin next October. Men and women students will share as fully as possible in the academic work, the practical training, the devotional life, and the social fellowship of the hall, and it is hoped that each group will find their training enriched by the presence and insights of the other.

It is hoped to provide for women training for full-time parochial work and for more specialized posts as university and college chaplains, hospital chaplains, diocesan advisers on religious education, etc. It is hoped also that qualified teachers will come for courses to equip themselves as specialists in religious knowledge, and that missionary candidates and ordinands' wives may receive training.

The Diocese of North Africa which has been under the care of the Bishops of Gibraltar since 1954, has been dis-

solved and its work shared out between the Jerusalem Archbishopric and the Dioceses of Gibraltar and Gambia and the Rio Pongas. The diocese was formed in 1936 but has been vacant since the Rt. Rev. G. F. B. Morris, its second diocesan, resigned on being elected Head of the Church of England in South Africa. This



body is not in communion with the Church of the Province of South Africa, under the Archbishop of Capetown, and Bishop Morris was warned that by accepting this new post he would put himself out of communion with the See of Canterbury and the Anglican Communion. Bishop Morris nevertheless went ahead. He died last June aged 82.

"Fierce raged the tempest o'er the deep." Perhaps it is fitting that in such traditional language one should sum up the liturgical conference discussion on the modernization of religious formulae.

"God forgive us our sheer cockiness and damnable pomposity over this question of language," said the Rev. E. G. Stride of Chlemsford. "But what," asked Canon R. C. D. Jasper, chairman of the Liturgical Commission, "is the new language to be? Is it to be the English of a leader in *The Times* or English perpetrated by the latest 'pop' group?" Bishop Moorman of Ripon wondered if anyone would like to suggest "Forget it, boss" for "O Lord forgive."

It was also pointed out that no one in common parlance refers to the Queen as "gracious." The word is rather "lovely" yet no one has suggested changing the National Anthem to "God save our lovely Queen."

The last word on hymns came from the Dean of Bristol, the Very Rev. D. E. W. Harrison, who added: "Woe betide any liturgical commission that attempts to put hymns back into appropriate modern English and respectable theology."

As we write the conference is still continuing and so "the wind is buffeting like mad over the ocean."

DEWI MORGAN

The Living Church

The Date of the Last Supper. By A. Jaubert. Translated by I. Rafferty. Alba House. Pp. 171. \$3.50.

Chronology of the Last Days of Jesus. By E. Ruckstuhl. Translated by V. Drapela. Desclee. Pp. x, 143. \$3.95.

when
was



The Last Supper?

What was the Last Supper? Was it a Passover Meal or not? It is well-known that the Gospels differ on this, and on the date of Passover that year. For St. Mark (followed by St. Matthew and St. Luke) the supper was the solemn Passover Meal and eaten that year on Thursday evening. St. John contradicts this: Jesus died while the lambs were being slain in the Temple in preparation for the Meal that evening—Friday. It is thought that support for this chronology may be found in the identification of Jesus as the true Lamb of God which we meet in I Corinthians, I Peter, and Revelation. The Last Supper, then, for this tradition was ostensibly not the Passover, and we may notice here the sole Talmudic reference to the subject: Jesus was crucified on the Eve of Passover.

Unofficial Calendar?

Scholars have generally felt impelled to decide in favor of one or other of these two versions, but there have also been those who have sought to reconcile the contradiction by suggesting that the Markan chronology reflects the use by Jesus of an unofficial calendar which differed from that of official Judaism. While this is obviously an attractive solution, objective evidence for it has always been lacking; but it is now maintained that this is exactly what has been furnished by material of the Dead Sea Scrolls. In these we meet with a frequent emphasis on times and seasons, and it is in fact evident that the calendar was a main point of disagreement between the community and its opponents. It appears also that this group used an ancient solar calendar (as opposed to the authoritative luni-solar calendar of Temple circles) which is found also in Enoch, Jubilees, and in the O.T. itself. This provides for a year of 364 days divided into four quarters each beginning on a Wednesday, the sacred day of the creation of the heavenly luminaries. For those who observed this, the yearly festivals would always fall on the same day of the week and, more specifically, Passover would always be eaten on Tuesday night. If

Jesus followed this solar calendar, then St. Mark is right; the Last Supper was a true Passover Meal, but on Tuesday evening of Holy Week. St. John, writing outside of Palestine where only the official calendar was known, is right also; it could not have been the Passover of "official" Judaism.

Now one of the difficulties of accepting St. Mark's Thursday evening Passover has always been the presence in his narrative of such features as the carrying of weapons, the buying of a linen shroud, and Simon of Cyrene coming in from (work in) the country; features which, although neither singly nor together decisive, have been thought to be antecedently improbable on a day regarded as a Sabbath. But once we assume that the Last Supper took place in accordance with the solar calendar on what would be Tuesday in Holy Week, they cease to be difficulties at all, since it was not observed as Passover by everyone, and at the same time there disappears the much more real problem of fitting the crowded events of the arrest and trial into the few hours of Thursday and Friday which remained before the Crucifixion.

Patristic Evidence

This, then, is Mlle. A. Jaubert's thesis in *The Date of the Last Supper*, and she is able to adduce in support of it some Patristic evidence for a Tuesday evening Passover. It comes from Epiphanius of Salamis, Victorinus of Pettau, and the Syriac Didascalia (third century but embodying an older tradition). This last reads: "On Tuesday Jesus ate the Passover; at night He was arrested. On Wednesday, He was guarded in the house of Caiaphas, and on the same day the chiefs of the people took counsel concerning Him. On Thursday, they led Him to Pilate, and He was kept under guard at Pilate's house that night. On Friday morning they brought charges against Him in Pilate's presence . . . that same day they crucified Him."

Mlle. Jaubert's book has been widely discussed since it first appeared in French in 1957, and it is clearly an important

one. One such discussion is that of Fr. E. Ruckstuhl who is N.T. professor at Lucerne, and his *Chronology of the Last Days of Jesus* is a fresh survey of the topic, clearly written and well organized. After a survey of the competing solutions offered, and a careful reëxamination of the evidence (particularly of the Didascalia) he accepts her view. He then takes up some of the criticisms which have been made of it, but finds them wanting. Further suggestions are put forward; the solar calendar originated in Babylon during the Jewish Exile (sixth century) and then continued to be used for liturgical purposes back in the Holy Land side by side with a lunar calendar used for secular purposes (compare our beginning the liturgical year in Advent). In the second century a majority of the priests opted for the liturgical use also of the lunar calendar, although some continued in the old ways. Rabbinic sources of our Lord's day reveal bitter calendrical disputes.

Fr. Ruckstuhl is more sure than I am able to be of Jesus' "openness" to the Qumran Community although he of course recognizes that "He was not an Essene in the full meaning of the term." In any case, as he would agree, acceptance of the view that the Last Supper took place on Tuesday evening in Holy Week in accordance with the solar calendar would not in itself link Jesus with the Essenes; the calendar was in existence long before Qumran was. Dr. Matthew Black in his *The Scrolls and Christian Origins* has suggested that in view of the special significance which Jesus attached to this last Passover He might have deliberately chosen "what may have been widely and popularly held to be the old Mosaic season." The "morsel" of John 13:30 might have been taken by Judas to the priests and Pharisees as evidence that an illegal Passover had been celebrated.

One of the things the Scrolls have made clear, and which these books abundantly illustrate, is that Judaism in our Lord's day was a more complex and more fluid thing than we had imagined, and inasmuch as they imply a monolithic orthodoxy, terms such as "sectaries" and "official Judaism" have to be treated with a certain reserve which has not always characterized older scholarship.

by the Rev. James R. Brown

Associate Professor of Old Testament, Nashotah House

Sec. 1. Every Minister of this Church shall conform to the laws of the State governing the creation of the civil status of marriage, and also to the laws of this Church governing the solemnization of Holy Matrimony.

Sec. 2. No Minister of this Church shall solemnize any marriage unless the following conditions are complied with:

(a). He shall have ascertained the right of the parties to contract a marriage according to the laws of the State.

(b). He shall have ascertained the right of the parties to contract a marriage according to the laws of this Church, and

(8). Concurrent contract inconsistent with the contract constituting canonical marriage.

(9). Attendant conditions: error as to the identity of either party, fraud, coercion or duress, or such defects of personality as to make competent or free consent impossible.

(c). He shall have ascertained that at least one of the parties has received Holy Baptism.

(d). He shall have instructed the parties as to the nature of Holy Matrimony.

(e). The intention of the parties to contract a marriage shall have been signi-

Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the Form of Solemnization of Holy Matrimony in the Book of Common Prayer. We believe it is for the purpose of mutual fellowship, encouragement, and understanding, for the procreation (if it may be) of children, and their physical and spiritual nurture, for the safeguarding and benefit of society. And we do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God's help thereto."

Sec. 4. It shall be within the discretion of any Minister of this Church to decline to solemnize any marriage.

Sec. 5. No Minister of this Church shall solemnize any marriage except in accordance with these Canons.

Sec. 6. No Minister of this Church shall solemnize the marriage of any person who has been the husband or wife of any other person then living whose marriage has been annulled or dissolved by the civil court, except as hereinafter in these Canons provided; nor shall any member of this Church enter upon a marriage when either of the contracting parties has been the husband or the wife of any other person then living whose marriage has been annulled or dissolved by a civil court, except as hereinafter in these Canons provided.

CANON 17.

Of the Solemnization of Holy Matrimony

not in violation of the following impediments:

(1). Consanguinity (whether of the whole or of the half blood) within the following degrees:

(a) One may not marry one's ascendant or descendant.

(b) One may not marry one's sister.

(c) One may not marry the sister or brother of one's ascendant or the descendant of one's brother or sister.

(2). Mistake as to the identity of either party.

(3). Mental deficiency of either party sufficient to prevent the exercise of intelligent choice.

(4). Insanity of either party.

(5). Failure of either party to have reached the age of puberty.

(6). Impotence, sexual perversion, or the existence of venereal disease in either party undisclosed to the other.

(7). Facts which would make the proposed marriage bigamous.

fied to the Minister at least three days before the service of solemnization; *Provided*, that, for weighty cause, the Minister may dispense with this requirement, if one of the parties is a member of his Congregation, or can furnish satisfactory evidence of his responsibility. In case the three days' notice is waived, the Minister shall report his action in writing to the Ecclesiastical Authority immediately.

(f). There shall be present at least two witnesses to the solemnization of the marriage.

(g). The Minister shall record in the proper register the date and place of the marriage, the names of the parties and their parents, the age of the parties, their residences, and their Church status, and the witnesses and the Minister shall sign the record.

Sec. 3. The Minister shall have required that the parties sign the following declaration:

"We, A. B. and C. D., desiring to receive the blessing of Holy Matrimony in the

Canon 17 (section 2) lists nine impediments to marriage. No minister shall officiate unless he shall have ascertained that the proposed marriage is not in violation of any of them. Most of these impediments are fairly obvious; they have a long history of inclusion in ecclesiastical law, and in many cases, in civil law as well. It goes without saying that the minimum requirements of the civil law of a state must always be observed, for otherwise a person could not secure a valid marriage license. But requirements of the Church in some respects go beyond those of the state. Most of the listed impediments—reasons why an apparent marriage was not really a true marriage at all—require no more than listing: (1) Consanguinity; (2) Mistaken identity; (3) Mental deficiency to prevent the exercise of intelligent choice; (4) Insanity; (5) Failure to reach puberty; (6) Impotence, sexual perversion, or existence of venereal disease not disclosed; (7) Bigamy; (8) Inconsistent concurrent contract. These find their reflection in the words of the marriage service, "If either of you know any impediment why ye may not lawfully be joined together." "For if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful."

I am deliberately postponing the ninth impediment for the moment. How many of you have had actual clear instances of one of the other eight? For myself, I have had at least one instance of undisclosed homosexuality which would clearly

fall under #6, (note incidentally, sexual perversion does not cover adultery). Also, I have encountered very occasional cases of immaturity which could properly be called "mental deficiency." But that is about it. Further, with most of these impediments, to speak of "conditions arising after marriage" is meaningless. There might be insanity developing after marriage in which a trained psychiatrist with the favored perspective of the backward look might say, "The seeds of insanity were present at the time of the marriage, and while a trained person such as myself might have spotted them, they would not have been generally recognized." A 1943 attempt was made to give canonical recognition to "abnormalities and defects of character which, while not discernible before marriage, are nevertheless as real and insurmountable obstacles to a true marriage as mental incapacity," but it got nowhere.

Here is a common situation. During the war, there were many hasty marriages, where both parties were very young. The intention was often laudable and desirable. For the boy, to have someone specific to fight for, and to come back to would be both an inspiration and a safeguard. The girl would feel herself through her husband, doing her bit in the war effort, and her ring would often both protect and explain. Behind such marriages, there was usually the pressure of imminent overseas duty. The opportunity to get to know one another was likely to be limited; the opportunity to get to know one another under circumstances of reasonably normal living practically nonexistent. During their long separation, after a very brief period together, each built up an idealized mental picture of the other. Then came the great day of the boy's return; they started to live together, and the awful truth emerged that neither knew the other as he really was; neither corresponded at all closely with the idealized image the other had created. In civilian living, it emerged that they were neither really suited to one another, nor deeply in love with one another. Under the pressure of compelling circumstances beyond their control, they had made an unwise decision. In some instances, they stuck by that decision and all that it involved as a life-long commitment. But pastorally one's heart goes out to such young people.

Is it unreasonable stretch of the canon to make "mental deficiency sufficient to prevent the exercise of intelligent choice" cover at least some such cases where there was a rather obvious immaturity involved? But how about the case of a college or even high school wedding today? Sometimes such marriages run reasonably well for a period, even for a few years. Can one properly blame immaturity at the time of the marriage when, after several years together characterized by growing maturity, it is suddenly con-

by the Rev. G. Gardner Monks

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tended that in the beginning there was a latent "mental deficiency sufficient to prevent the exercise of intelligent choice!" Where is the line to be drawn? While sometimes this article (3) is used to support an application for permission to remarry, usually permission is sought under a section of #9 that is roughly similar; it reads "Such defects of personality as to make competent or free consent impossible." This is the great catch-all in applications for re-marriage. Presumably such defects of personality, had they been recognized at the time, of the marriage, would have prevented the par-

concerned, while giving every outward appearance of accepting the obligations of marriage as they are generally interpreted, had gone through the service with secret reservations.

Another category mentioned in #3 is "coercion or duress." Probably popular thought would identify this provision with shotgun marriages. I heard of a recent case of a girl who said she was pregnant when she wasn't to compel the boy she wanted to marry her. But even if a girl is pregnant, the young people still have a choice open to them, though admittedly both alternatives have elements of high

The Marriage Canon

ties going through with it. Therefore generally, this is represented as a condition latent but not recognized at the time of marriage. But when conditions arising after marriage are accepted as valid reasons for granting permission, the canon is often practically taken as meaning "such defects of personality as to make pleasant living together difficult." But this is not what the canon says, and I do not believe it is what the canon means.

Two other conditions in article 9 call for some comment. One is fraud. I have experienced cases in which it came out subsequent to marriage that one partner, without the knowledge of the other, had decided against having children. We have had others in which the girl was so closely attached to her parents and their home that she was unwilling to really establish a new one of her own, and when her husband, through the exigencies of his job, had to move, she refused to go with him. Such cases seem properly to fall under the heading of fraud. The party

undesirability. Shotgun marriages may and sometimes do involve genuine coercion and duress, but this seems markedly less in present day fact than it is in legend. And again, it seems highly wrong that a decision to marry under these circumstances should be considered a signed blank check for annulment to be filled in and presented for payment at any time during the subsequent years when either of the partners decide they wish an out. A surer instance of duress is the case of the domineering, over-whelming parent, who for whatever motives, over-press a reluctant off-spring into a marriage which for one reason or another the parent feels is desirable.

Let us turn to another aspect. The canon is quite clear that only an active member in good standing has the right to apply for a judgment. It is a privilege reserved for members, and is not available for every Tom, Dick, and Harry who might wish to avail themselves of it. It

Continued on page 20

The Saving Silence of Jesus

In chains before Pilate, Jesus heard the charges against Him, and answered with silence. Pilate was astonished and asked: "Aren't you even listening to these damning allegations?" Again, silence.

It is natural to explain this silence of Jesus on grounds of prudence and dignity. Why try to explain to the Roman politician what was meant by "King of the Jews?" As for the trumped-up charges, to deny them would be futile; they were going to be believed anyway, since Pilate couldn't afford to "find" for Jesus against His accusers.

Unquestionably there was this prudence, with dignity, in Christ's silence before Pilate. But His silence was a continuation of a silence which He had habitually maintained as His "answer" to the questions men put to Him. More often than not, when asked a question by anybody about anything, Jesus made either no answer at all or an indirect and cryptic answer consisting of a parable or dark saying. He had little in common with that kind of wise man of today of whom it is said that "he knows the answers and gives them to you straight."

About the woman taken in adultery He was asked, "What do you say? Moses said that she should be stoned." His answer was to write on the ground as though He heard them not: silence.

What on earth did He mean by all that strange pageantry of Palm Sunday, His "triumphal entry?" He did not say "I am the Messiah-King coming to assume power." He let others talk; He said nothing.

This unyielding silence of Jesus makes Him the despair of biographers. How can one write the biography of a man who makes no revealing statements? Using the skills of history, psychology, and scientific research, scholars can make real apprehensible sense of many figures in history about whom there is less available infor-

Palm Sunday

The donkey nibbles by the gate,
The dawn is bright.
Who will gather Palms?

Sue Cooper

mation than about Jesus. But He remains, in H. G. Wells's phrase, over the heads of His reporters; and, it may be added, His investigators as well.

Is it because He doesn't have the answers? Or is it because His questioners are not ready for the answers? The Christian believes it is the latter, and that the silence of Jesus before most of man's questions is a saving silence, truly necessary to man's salvation.

Consider this analogy. You have a friend, a primitive jungle savage, who loves music—the music of the tom-tom and the dance-chant. You take him to a concert of the Philharmonic. You can hardly expect him to understand a sound he hears. But it may be, since he has that capacity for growth which constitutes the human being, that one day he will; and it is through exposure to this music beyond his present grasp that he will grow toward it. Beethoven's music as interpreted by Bernstein has nothing to say to him on first hearing. It will not answer his questions, meet his needs, or satisfy his taste. But it may spur into action his innate longing for the strange, new, wonderful musical world of which he can become at last a joyful inhabitant.

Exposure to Christ has such a "triggering" and quickening effect upon the soul. Gilbert Murray once criticized Jesus by comparing the Sermon on the Mount with Cicero's *de Officiis* as a guide-book for human conduct. Cicero wrote for the ambitious young man who wanted to get ahead in the Roman imperial world. His counsel is admirable not only for its practical sagacity but its moral idealism. Christ's counsel in the

Maundy Thursday

The table is spread.
The common meal begins.
A sign is given, a foretaste of things to come . . .
He who offers, Himself to be offered.
Bread is broken . . .
A body prepared.
Wine is poured . . .
Blood awaits libation.
Unknowing,
Gathered disciples partake of what will become the
feast of life.
Christ awaits consecration upon the altar of death.

Carl G. Carozzi

Sermon on the Mount is, by contrast, simply impossible as a usable blueprint for success for the ambitious but decent young man. So the first prize in the moral essay contest must go to Cicero.

The flaw in this argument is its failure to recognize what Christ undertakes to do with people. He did not come to show men how to get ahead. He came to create a new human race structured for a whole new world. If a man's supreme goal is to get ahead in this world as it is, then Cicero's essay, or the more famous one by Machiavelli, is a much better buy than the New Testament. Cicero and Christ are talking about two different worlds. To revert to our analogy: Cicero would leave man in the world of the tom-toms and tell him how to get bigger and better pleasure from it; Christ would say to the man, "No, this isn't nearly good enough for you; you belong up higher."

From all sides the Church of today hears the cry of the world: "Take the mysterious wraps off Jesus and show Him to us just as He is and let Him speak to us." But this is hardly within the Church's power. To faithful Churchmen, as to the God-seekers without, Christ is

silent. Certainly He does not let even His most devoted servants in on "all the answers." For they, too, must *grow into* Christ's answers. With all men, inside or outside the Church, Christ keeps His impenetrable but pregnant silence, until they begin, by faith and love and obedience, the life of realized union with Him.

As one follows Christ in the Way of the Cross, light comes, faintly and fitfully perhaps at first, but it grows. The follower doesn't get "answers." He gets something infinitely more valuable—understanding, and assurance that the Lord he follows has the answers. And things that were once nonsense begin to make sense. "Blessed are the meek, for they shall inherit the earth." That is nonsense, until one quits being a greedy grabber of life's goods and starts being a grateful receiver and enjoyer of whatever God sets before him. Gilbert Chesterton paraphrased the beatitude to read: "Blessed is he that expecteth nothing, for he shall be gloriously surprised," and went on to remark: "The man who expects nothing sees redder roses than common men

Good Friday

A contemporary dirge:
Clangor of cash-register
Attuned to
Customer cacophony.

A modern Via Dolorosa:
Sale-seizure on Bargain Day
Chocolate frosted crosses
Egg and hat and dye.

And in the distance:
The driven nail
The Timeless Voice
"Eloi, Eloi, lama sabachtani."

Paula-Joyce Smith

can see, and greener grass, and a more startling sun." This is the kind of truth which Christ teaches His faithful ones with not a word of commentary upon that original incredible beatitude of His. People learn of Him, and receive growth and new life from Him, not by asking of Him "the answers" and getting them, but by steadfastly following Him in total trust and self-commitment.

Something worth mentioning

It is a general publication policy for most newspapers and magazines that free advertising is not supplied, especially on the Editorial page. And THE LIVING CHURCH is no exception to this rule. We do think, however, that the Annunciation Chapter of St. Luke's Braillists is something worth mentioning.

This organization is a division of the Episcopal Guild for the Blind. Visually impaired and sightless persons, regardless of religious affiliation, are welcome to borrow, free of charge for one month periods, a variety of books and tracts listed in the chapter's library catalogue. These books and tracts have been hand-transcribed into Braille, duplicated, and bound by volunteers who donate their time to the Episcopal Guild for the Blind. The Guild is dedicated to providing teaching and devotional materials for the use of those persons who read Braille. All materials are provided in Grade 2 Braille.

We would hope that readers of THE LIVING CHURCH will make an effort to bring this service to the attention of their visually handicapped friends and associates, and will perhaps take the small amount of time and effort required to write for the free catalogue for them, at the following address:

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KARL G. LAYER

Who Knows Him?

(Easter Even)

C'old the crypt,
Hard the bed
Of stone.
Fair the head
Laid there alone.

Deep the dusk,
Still the limbs
And white
Till dawn rims
Enfolding night.

Long he lies
(The lonely one)
Unstirred
By star or sun
Or startling bird.

Shuttered now
Are eyes grown dim
Unlit.
Rock upholds him
Who holds up it.

Whispers none
What is soon
To be?
Bird, star, and moon
Know this is he,

The undestroyed
Sun of spring,
The free
Breath of each living thing—
Do we—do we?

Louisa Boyd Gile

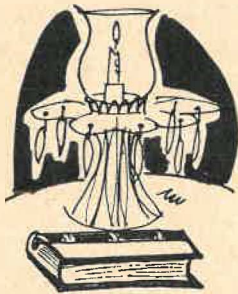
BOOKS

To Be Honest. By William G. Berry. Westminster. Pp. 159. \$1.45.

"Belief in God has always been subject to doubt, and there are always those who question the existence of God. I do not propose to advance proofs for God's existence except insofar as I try to make clear that such belief is reasonable." This is the theme of *To Be Honest* by the Canadian Churchman and scholar, William G. Berry.

Honesty is the key to this approach and reason is the guide. The fruits of modern scholarship are cogently and clearly presented to "no-nonsense," contemporary intelligent adults. The gap between theology and popular views of Christianity is bridged with candor and clarity in largely syllogistic style. It is refreshing to see how honestly and reasonably the Christian faith can be described. But for those who are unable to affirm the initial premises the subsequent logic is irrelevant.

The virtues and faults of the Christian humanist tradition are also those of this book. Fundamentalism, superstition, and



credulity are aptly banished; the unwarranted accretions, faults, and mistakes of the institutional Church are honestly faced; and the reasonableness of Christianity in this age is reassuringly presented with reason as our guide. However, man's freedom is the initial assumption in contrast to the assumption of bondage in the Bible (which "is perhaps the greatest of all books" p. 57). This position leads the author logically to talk about salvation as something one *achieves* (p. 103) instead of the gift it is in Christ.

(The Rev.) C. FITZSIMONS ALLISON, Ph.D.

✦ ✦ ✦ ✦
Sacrifice of Thanksgiving. By Bonnell Spencer, O.H.C. Holy Cross Press. Pp. 175. \$3.50.

Sacramental theology is enjoying today an exciting renaissance after centuries during which the liturgical acts of the Church have tended to be considered as mere rubrical problems, leaving theology to treat of the sacraments in terms of abstractions removed from any real reference to the rites themselves. Fr. Bonnell Spencer's book, *Sacrifice of Thanksgiving*, is a splendid example of the freshness that comes when our sacramental the-

ology becomes once again a properly liturgical theology. This does not involve, as the author points out, the development of new doctrine, but a fresh perspective on the relation of traditional doctrines to one another. A renewed emphasis, for example, on baptism as the once-for-all participation in the once-for-all redemptive act of Christ reveals the Eucharist in its primitive character as a sacrifice of praise and thanksgiving which is proper activity of redeemed humanity, not as a repeated means to the repeated remission of repeated sins. Such an appeal to primitive theological standards opens important doors for ecumenical discussion, revealing not only ways around supposedly insuperable barriers but also burdensomely erroneous points of view shared by both Protestant and Catholic traditions.

The book is not highly technical and is meant to be within the reach of the educated layman; but it would seem to presume some familiarity with fundamental theology. At the same time, its viewpoint is sufficiently fresh to make it stimulating reading for any priest. The more technical questions of primarily clerical interest are left to an appendix. The very few errors of detail in no wise impede the argument.

(The Rev.) THOMAS J. TALLEY

✦ ✦ ✦ ✦

Forms of Extremity in the Modern Novel: Franz Kafka/Ernest Hemingway/Albert Camus/Graham Greene. Edited by Nathan A. Scott, Jr. Chime Paperbacks, John Knox Press 1965. Pp. 96. \$1.

Four Ways of Modern Poetry: Wallace Stevens/Robert Frost/Dylan Thomas/W. H. Auden. Edited by Nathan A. Scott, Jr. Chime Paperbacks, John Knox Press, Richmond, 1965. Pp. 95. \$1.

In spite of God's alleged absence, ours is manifestly an age of vigorous theological inquiry. Much of the most sensitive thinking has come from novelists, poets, and playwrights, for many of whom Kierkegaard, Nietzsche, and Tillich are more vital than Marx, Freud, or Fraser. Nathan Scott has assembled *Forms of Extremity in the Modern Novel* and *Four Ways of Modern Poetry*, written by theologians or from a theological perspective, to explore the modern novel and lyric. Anyone who has experienced with delight and terror Kafka's *The Castle*, Camus' *The Plague*, Greene's *Brighton Rock*, or Hemingway's *The Old Man and the Sea*, will find the first collection illuminating. The richness and relevance of such poetic masterpieces as Steven's "Sunday Morning," Auden's "New Year Letter," Frost's "For Once, Then, Something," and Thomas' "Poem in October," are explored even more cogently in the second.

One reason for the superiority of *Four Ways of Modern Poetry* is that the theologian's tendency to reduce art to al-

legory, parable, or homily is resisted more successfully. Stanley Hopper's delicate summary of Wallace Stevens is a case in point. Through an analysis chiefly of sun imagery in a number of lyrics, early and late, Hopper shows both Steven's formal wizardry and his developing belief in a radical immanence of Being. Form and meaning are one; poetry is the moment between being and becoming, actuality and possibility. Hopper's tact in proving this suggests how a secular humanist like Stevens identifies and celebrates the axis of reality. Almost as sensitive are essays by Ralph J. Mills, Jr. on Dylan Thomas and Scott's own essay on Auden. More disappointing to me was Paul Elmen's discussion of Frost. Here a search for Swedenborgian influences takes space away from a plumbing of that poet's "Sophoclean" depths. In spite of some overwriting (e.g. flocculence, inclinatory, sociologism), these essays will repay the thoughtful reader.

Of the four essays on modern fiction—Scott on Kafka, John Killinger on Hemingway, William Hamilton on Camus, Raymond Chapman on Greene—I found Killinger and Scott most searching. *The Old Man and the Sea* may or may not be Hemingway's best, but the strain of strange saintliness in his work and his sensitivity to the earth's beauties are properly emphasized as religious. Killinger's title — "Hemingway and Our Essential Worldliness," — links the novelist to Bonhoeffer's doctrine of "the essential worldliness of Christianity." A similar passion for physical beauty is found in all the poets, except Auden. Its relative absence in Auden, Camus, and Kafka argues, for some, a deficiency of imaginative power, for it is the artist's first responsibility to make us *see* his world. Scott ably defends Kafka against this charge by showing how *The Castle* ironically exploits our feelings for physical reality by dramatizing the unbridgeable gap between our world and that of The Castle.

These essays will send us back to the modern classics with a heightened sense of their relevance to the arguments of Altizer and the others.

ALBERT E. STONE, JR.

✦ ✦ ✦ ✦

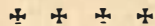
Poverty in America: "A Book of Readings." Edited by Louis A. Ferman, Joyce L. Kornbluh, and Alan Haber. The University of Michigan Press, Ann Arbor. \$9.

The poor have been re-discovered. And it is about time. *Poverty in America* is a sustained, relentless, and objective book which presents the facts and figures of our national scandal. It goes beyond just the problems of poor people, desperate as their plight is; it points to problems which, "if not solved in terms of the poor, will threaten to engulf the entire society." Cybernetics, new leisure, and unemployment which first take their toll of the

poor, next rub sore nice middle class folks now working who soon will face an economy which no longer needs their services. The three editors, Louis A. Ferman, Joyce L. Kornbluh, and Alan Haber, all have vast experience in research and writing in the field of poverty with the University of Michigan and the federal government. They have collected more than forty articles, speeches, and symposia by social workers, psychologists, government and labor officials, journalists, and economists. Poverty is viewed from every angle. Their findings show us something of America's hidden face.

This book can help the Church find relevance and the laity a ministry. Episcopal laymen are making decisions every day as business men, which affect the poor, the unemployed, and those who in the future are going to need a guaranteed minimum wage. Church people are going to vote, and influence legislators in how to deal with these gigantic problems. *Poverty in America* can equip them to discover what is going on, where the action is, and where help is needed.

(The Rev.) ROBERT WARREN CROMEY

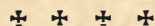


Thomas Kelly: A Biography. By Richard M. Kelly. Harper & Row. Pp. 125. \$3.75.

An American Quaker in the past forty years has undergone soul-stirring experiences of the immediate presence of God, as did George Fox three centuries ago. His son Richard has here given us a short account of Thomas Kelly's life and spiritual insights. *Thomas Kelly: A Biography* is well suited for slow and meditative reading. It will encourage others who have, in the providence of God, been allowed even a fleeting glimpse that "Beyond the horizon there burst flashes of golden wings." And it will be a consolation to those who having once or twice experienced the presence and have since only struggled in a slough of despond, that there will come surcease and additional blessings. Kelly wrote from his Friends' Service Committee in Hitler's Germany, ". . . in the midst of the work here has come an increased sense of *being laid hold on* (italics his) by a Power, a gentle, loving, but awful Power. And it makes one *know* the reality of God at work in the world."

The Spirit of God drove Thomas Kelly to incredible religio-philosophical study. He emerged as a humble, loving, vibrant, God-directed character. It would have been a privilege to have known this man: in him the Inner Light burned steady and clear.

(The Rev.) EDWARD POTTER SABIN



The Supper and the Eucharist. By John Wilkinson. Macmillan. Pp. 162.

If the basic question raised in *The Supper and the Eucharist* is whether the Eucharist should attempt to be an imi-

tation of the Last Supper, as the squib on the jacket suggests, certainly its value reaches far beyond that. It is, in fact, "A Shape Of The Shape Of The Liturgy." Assuming that the shape of the liturgy has a norm, toward which all good Churchmen are striving, this book details both the background and the present forces of today's rites and customs, looking forward to future improvement.

The author possesses not only a broad perspective of developing liturgies the centuries-over, but he ably picks up the pertinent facts to set forth his thesis which is two-fold: (1) There are several things of greater importance than mere uniformity, and (2) All of the older liturgies need revision in order to respect those things which are generally accepted to be of greatest importance in making Christian Eucharist.

After defending his position that the Last Supper was a Passover Meal, he goes on to demonstrate that the Christian Eucharist could not be, never can be, a mere re-enactment of the Last Supper. It must be grounded in the Last Supper, of course; but the necessity of *anamnesis* and *epiclesis* dictates that Christian Eucharist be other than just "The Lord's Supper re-enacted."

Mr. Wilkinson treats Luther, Calvin, Zwingli, and Cromwell with great fairness, and he treats Cranmer with a perceptiveness that contributes something to an appreciation of Cranmer and his times. He does equally well in surveying the formation of the 1662 BCP. This section of the book is extremely valuable for one wanting good perspective on the 16th and 17th centuries.

The climax of this book is its conclusion in which the author proposes an Order of the Eucharist especially for Anglicans. His proposed Order is consistent with the basic principles he establishes in the earlier chapters. The reader will probably agree with the author's expressed hopes, and perhaps with most of the details of his proposal. In any event, it has the marks of necessary boldness without any hint of irresponsibility. Particularly are his "suggestions-ceremonial" full of merit. The chart, folded into the back of the book, shows a general outline of the Eucharistic prayer in various rites from the time of Hippolytus down to the present day: The chart is both practical and helpful.

There is, however, one area in which the author gives little evidence of wide information, and this appears in his treatment of Liturgical Renewal. He speaks at some length about the Oxford Movement as liturgical renewal, but apparently sees the Liturgical Movement primarily as a Roman Catholic phenomenon of the 20th century. One footnote indicates his awareness of Mont-César and Maria Laach, and he refers knowledgeably to the "Parish Communion" people in England. But he fails entirely to mention any American

scholars, such as Massey Shepherd or Boone Porter. It appears that Mr. Wilkinson is fairly well versed in liturgical renewal in the East, in Africa, on the Continent, and in the British Isles, but he seems to know of nothing American. This void is perhaps forgivable in light of the sound scholarship that shows itself in almost every paragraph he writes. However, to an American Churchman, it gives the impression of some neglect.

The subtitle of the book, "A Layman's Guide To Anglican Revision," is a bit ambitious. Only the very well informed layman could follow the details page after page, and all other laity would be bogged down even in the first chapter. Presumably, of course, the book is written with Britishers in mind, which raises an interesting question again: Are the British laity more knowledgeable in matters ecclesiastical, than Americans?

(The Rev.) PAUL Z. HOORNSTRA



Religion and the Campus: Mills College Assembly Series, 1964-65. By Robert A. Nisbet, George Hedley, and Ernest Gordon. Mills College, Oakland, California. Pp. 47.

Religion and the Campus is a series of three lectures, delivered to the students



of Mills College in California, each lecture separated by a considerable interval of time. Therefore, one should expect only a minimal building of one lecture on another. Instead there are three very clear and often illuminating summations of significance, of the religious question to the college community.

There is nothing definitive here; there is only introductory material. For example, Dr. Robert Nisbet reviews briefly five sources of religious belief advanced by the 18th century French *philosophers*, Marx, Freud, Durkheim, and Sartre. This is a helpful summary, but we are not to pretend that it begins to be adequate to its subject. If one wants to know more than just what in brief the objections to religious belief are, this lecture could only serve as a rough outline of the area of reading.

Dr. George Hedley argues that there is too much criticism of religious conviction by those who have not taken the time to find out what they are criticizing. He calls for honesty on the part of the disbeliever. This is, with notable exceptions, a very just demand; although I wonder

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how easy we, the Church, make it for such an honest examination.

This series of lectures closes with a wise and pastoral appeal from the dean of the Princeton University Chapel, Ernest Gordon. It, like the other lectures, makes a simple point, worthy of the reflection of any perceptive college student capable of abstract thought. It is for such that this series apparently is published, and where such students can be found, they might well make this a beginning to some real examination of the field of religious conviction.

(The Rev.) URBAN T. HOLMES

* * * *

Derwyn Trevor Owen. By Charles E. Riley. The Ryerson Press, Toronto. Pp. 175. \$4.50.

Dean Charles Riley of Toronto writes in *Derwyn Trevor Owen*, concerning a bishop under whom he served for more than fifty years. His writing evidences his long affection and respect for Archbishop Owen. The book is written in a simple style, and is easy reading.

It covers the life of the Archbishop from his early childhood in England, through the family's move to Canada, and to the time, while studying science at the University of Toronto, he was touched by the famous evangelist, Dwight L. Moody. As a consequence in 1897 he entered Trinity College, Toronto, to prepare for Holy Orders. Trinity College was regarded as "high church and modernist in those days," in the words of Dean Riley, and the author illustrates what is meant by the terms. The Archbishop was ordained in 1900 and in 1925 was elected Bishop of Niagara, and subsequently in 1932, Bishop of Toronto, and in 1934, Primate of all Canada. There is some confusion in the book concerning the date of election to the primacy, but this is of no consequence to the general content of the book itself.

The author feels that the contribution of Archbishop Owen to the work of the Church in Canada was highlighted by his election as one of three field commissioners appointed in 1927 to survey the problems, needs, and work of each diocese in the Canadian Church. It was a three-year project, and ended in a report of nineteen chapters with some revealing facts about the Church. The Archbishop's ministry was preëminently one of reconciliation, and he laid much emphasis on the promotion of unity in the Church.

While he was in Ottawa as Bishop of Niagara, a newspaper editorialized him as "The Scholarly Divine." I am disappointed, however, that more of Owen's scholarship is not evidenced, for I think that much of this is hidden by the author's concern to reveal the scope of the Archbishop's travels throughout the Canadian Church, and his own great personal attachment to him. Although I enjoyed reading the book because I was a priest

in the Anglican Church of Canada for a few years during Archbishop Owen's primacy, yet I am sorry that more of his spiritual graces and scholarship were not included. I feel that the life of Derwyn Trevor Owen had depth that Dean Riley has not uncovered for us.

(The Rev.) OSBORNE R. LITTLEFORD

* * * *

The Christian Debate: Light from the East. By Geoffrey Parrinder. Doubleday. Pp. 159. \$3.95.

Dr. Geoffrey Parrinder is an English Methodist, and also a specialist in comparative religions. *The Christian Debate: Light from the East* is intended to be a contribution to the dialogue between the East and West in religion, and also to enable the perplexed Christian to re-examine the fundamentals of his faith in the light of the analogies to these fundamentals to be found in Eastern religions, especially Hinduism. ("God and Brahman," "Soul and Atman" are typical analogies.)

I think there is important truth in Dr. Parrinder's assumption that sometimes we can get a valuable fresh view of our own position by trying to see it from the outside. Thus, if our inherited Christian concept of "soul" has become foggy and confused, the very effort to grasp what the Hindu means by "atman" will often clarify "soul" for us. There is a way of studying other religions which yields knowledge not only of the other religions but of one's own. Geoffrey Parrinder is a real master of this way; and since this is his purpose in this book it is a pleasure to be able to say that he has admirably succeeded.

In honesty, one complaint, perhaps two, must be added. Parrinder's prejudice against dogmatic orthodoxy leads him into some very questionable assertions about creeds and confessions of faith. "There is no Creed in the Bible, Old or New Testaments," he declares (p. 121). What is the Hebrew *shema* (Deut. 6:4) if not a creed? And what of the earliest Christian confession, "Jesus is Lord," if not *the* creed of the New Testament? Also, he falls into the erroneous premise of the so-called new morality that "moral stiffness inhibits forgiveness" (p. 134). He may mean something different from what I mean by "moral stiffness;" to me, the phrase suggests "moral backbone." It isn't moral stiffness, or backbone, or high standards, that inhibits charity in any case, but malice and uncharitableness. Dr. Parrinder is too hard on the Christian rigorists. But this is a minor defect of a most helpful and enlightening book.

(The Rev.) CARROLL E. SIMCOX, Ph.D.

* * * *

The Steps of Humility. By St. Bernard. Translated by George Bosworth Burch. University of Notre Dame Press. Pp. 187. Paper. \$1.95.

The Steps of Humility is an unusual

book and an extraordinarily fine one. It is a translation of St. Bernard of Clairvaux's treatise on humility. The Latin is printed on the left hand page and the translation given on the right hand page.

St. Benedict, in the Holy Rule, gives us the twelve steps of Humility. In commenting on these twelve steps, St. Bernard, in each case, writes not about Humility but rather on the corresponding degree of Pride. Thus he tells us that the first step of Pride is Curiosity, the second is Boastfulness, the sixth step is Conceit, the tenth is Defiance—and so on. Some of St. Bernard's descriptions are not only accurate but amusing.

It may seem a strange way to picture the degrees of Humility by discussing the corresponding steps in Pride. St. Bernard himself recognizes this point and says at the very end of the book: "You may say that I have set forth something other than what I promised, as I seem to have described the steps of pride instead of the steps of humility. I reply, I could only teach what I had learned. I who know more about going down than going up did not think it would be proper for me to describe the way up. Let St. Benedict tell you about the steps of humility. . . . I have nothing to tell you about except the order of my own descent. Yet if this is carefully examined, the way up may be found in it. For if when going to Rome, you should meet a man coming from there and ask him the way, what way could he tell better than that which he had come?"

The translation is good. But it is not a word-for-word literal translation. It would be difficult to reproduce St. Bernard's Latin style in an English translation. There is a lengthy and valuable introduction explaining St. Bernard's epistemological doctrine based on his complete works. A fine piece of work. There are also notes which comment on certain passages which need explanation.

Altogether, this book, while not easy reading, is a remarkable study. It is a book for those interested especially in spiritual direction. We are most grateful to the translator and to all who have made this impressive study possible.

(The Rev.) KARL TIEDEMANN, O. H. C.

* * * *

God's Encounter with Man: "A Contemporary Approach to Prayer." By Maurice Nédoncelle. Trans. by A. Manson. Sheed & Ward. Pp. 183. \$3.95.

The Rev. Maurice Nédoncelle is dean of the Catholic Faculty of Theology at Strasbourg University in France. He has been a leader in Continental personalistic philosophy for a number of years and is well read in English thought. *God's Encounter with Man* will serve as an impressive introduction of Fr. Nédoncelle to many American readers, and Episcopalians will feel very much at home with the Book of Common Prayer translation

of several collects quoted in the book.

Fr. Nédoncelle divides his subject—prayer—into two major portions: Prayer as from Man to Man, and Prayer as Addressed to God. It is his purpose to describe prayer as it actually occurs, and he holds that most of the elements of prayer to God can be found in man's prayer to his fellow men. Fr. Nédoncelle contends that all prayer is contemplative in the sense of requiring a personal presence and that it also has aspects of petition (not command) and devotion (i.e., the pledge of some gift, offering, or sacrifice).

While this book is not a long one, its rich analysis requires careful reading. The very abundance of its insights prevents an adequate summary of its contents; but the author's principal contention is that prayer is a necessary and important aspect of all true personal development in relation to either God or man—and with God because with man. The relation of prayer to the world, how God answers our prayer, differences between recollection and prayer, how our whole being is involved in prayer, and the need for realism in prayer, are all discussed.

The unique feature of Christian prayer is located by Fr. Nédoncelle in the mediatorial role of Christ. There can be no Christian prayer apart from Christ or beyond Christ. Because Christian prayer focuses in Christ and in his personal relationship to the Father, set forms of prayer and group actions in Christian prayer always have intimate, personal significance. The analysis of Christian passivity and the way in which God is present in other people and in our petitions to them are lessons whose implications could change our world! I commend this book as the best study on the nature of prayer to date.

(The Rev.) ARTHUR VOGEL, Ph.D.

Booknotes

Letters to Karen. By Charlie W. Shedd. Abingdon Press. Pp. 159. \$3. Letters from a minister to his daughter on "keeping love in marriage." A condensed version of this book appeared in *Reader's Digest*, January 1966.

A Handbook on Conversions. By Victor Solomon. Stravon Educational Press. Pp. 415. \$5.95. A very useful encyclopedic account of how converts are received into various religious bodies, Christian and non-Christian. Included are Judaism (Orthodox, Conservative, Reform), Roman Catholicism, Eastern Orthodoxy, Anglicanism, all major Protestant bodies, Islam, the great ethnic religions and many sects and cults.

New Patterns of Church Growth in Brazil. By William R. Read. Eerdmans. Paper, pp. 240. \$2.45.

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MARRIAGE CANON

Continued from page 13

is limited to those already of the household of faith. To deny permission is not to impose a penalty. The canon is predictably vague as to the precise definition of "active member in good standing." Certainly it requires baptism, but equally clearly it is not limited to communicants. Personally I find it entirely consonant with the teaching of Jesus and no denial of the free gift of grace that there should be a connection between special favors one seeks and what one has done to earn a right to receive such favors. While regularity in attendance, financial support, and activity in various activities and guilds will by no means insure favorable consideration, yet a high rating in these respects is a distinct point in a person's favor. (Of these, activity in the Church organizations is deemed the least important indication of "active membership.") One whose connection is nominal, short-termed, and sporadic is probably ineligible even to apply. Does this smack of unfair discrimination? Surely many of those ruled out will think so. Does it show lack of forgiveness? I do not see it in that light. Much of our sloppy so called forgiveness assumes that past shortcomings are wiped out; they don't matter. Christian forgiveness — implies that the person must sincerely recognize the need for forgiveness—"Ye who do truly and earnestly repent you of your sins, and intend to lead a new life." While close connection with the Church does not, of course, guarantee that a second marriage will be "truly Christian," it certainly is more likely than where this close connection is lacking.

There are some corollaries to this requirement that are distinctly unhappy. Consider a Congregational boy who has been divorced and becomes engaged to a Roman Catholic girl. The latter will be automatically excommunicated by the act of marriage. But Congregationalism she feels, is so different that she doubts if she could ever be actively at home there. He, though fond of his Church, wants to meet his bride half way, and as so often happens, the Episcopal Church seems to offer middle ground, so they inquire. What do they find? Even though his divorce might be of such a nature that the bishop would unquestioningly grant permission for an Episcopal clergyman to officiate, the boy is not eligible to apply, because he is not an active Episcopalian in good standing. Of course, he and his bride-to-be might join the Episcopal Church, attend its services, give it their support, and after waiting six months to a year submitting their application for permission for a Church marriage which might or might not be granted (and any advance assurance of favorable action could clearly not be given). But in many cases, that would impose an altogether

unreasonable strain. They might then have to settle for a civil wedding which neither wanted, or for a Congregational wedding which would be alien for her, and for him would represent that from which he had tried to move away for his wife's sake. Speaking purely pastorally, they should be welcomed into the Episcopal Church, and as a significant early step of their new allegiance, their marriage ceremony should be performed there by the Episcopal clergyman. If they are married "otherwise than God's Word doth allow," (which means in this case outside the Episcopal Church), they have to submit an application and wait a substantial time before applying for permission to be confirmed. This is not much of a way for the Church to act as the shepherd of souls. But there seems no way to break this vicious circle, except to disregard the canon in toto, and that way lies anarchy.

(to be continued)

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Theology Rears Its Head

(fiction)

"I read in the papers that God is dead," Joe Blaine said.

"Yes," Harding joined in. "And I also hear that the Creed is a lot of medieval nonsense."

To which McGee said grumpily, "And I read that the Christian moral law is about to be repealed—maybe it has been already."

Smith said, "Those bishops who preach heresy ought to be deposed."

"No!" snapped Mason. "The Church ought to get up to date and not make it hard to be a Christian with a lot of bunk nobody believes and a lot of rules nobody follows."

The vestry meeting began to take on the aspects of a free-for-all argument, and the rector then intervened.

"You know," he said, "I've wrestled with the problem of how to get some theology into vestry meetings. Now you've brought it up—you and the mass media—and I don't know whether to rejoice or weep. But I do know that we have to talk about it."

I asked, "What is this God is dead bit? How can God die?"

Fr. Carter sighed and began: "Number one, I don't think God is dead—not in any of the senses I hear the expression used. Christian atheism seems to my humble mind a simple contradiction. If there is no God, then Christ was a deluded man or a charlatan and not worth following. The Neo-Deism type of God-is-deader says God has walked off to leave us manage the world on our own. I still think God is not only alive but still bosses the show. Then there is the view that God is a creature of man's mind, and since this is a faithless generation, God is dead or at least mortally sick. But this won't do, for Christianity was born and flourished in a faithless era."

Harding asked, "All right, then, what can a man believe in today?"

Fr. Carter said firmly, "You can believe what the Church has always taught. You can believe in the God of Sinai, the God of Calvary, the God of Pentecost. You can believe in the Resurrection, Christ's and yours. You can believe in one, Holy, Catholic, and Apostolic Church. Don't let a few newspaper articles undermine the truth you've received and accepted."

"And what about morality," McGee said. "Is that dead, too?"

"You look around at these college kids and you'd think so," Lacey interjected.

Fr. Carter shook his head, and said, "The moral law is widely flouted—by the kids and by their middle-class parents. That, too, is nothing new. The fight for righteousness is always a fight against the

world. Your moral duty is just what it has always been—to love your neighbor as yourself, to practice temperance and chastity, to be honest in all your dealings. If that seems old-fashioned and outdated, then I'm old-fashioned and I'll do my level best to remain outdated."

Smith asked, "Why don't you clergy depose the heretics who are undermining the faith? Haven't you got any guts? We don't have to put up with this kind of criminal treason to the Church!"

"Damn it," Mason broke in, "you sound like a bunch of Salem witch-burners. Let's have freedom to experiment, I say. If the Church is as old-hat as some say it is, maybe we ought to scrap it and start over. Meantime, we can at least rewrite the Creed so an intelligent person doesn't have to check his brains at the Church door."

The finance chairman complained that he had a lot of business to be handled, and this discussion was a waste of time.

Fr. Carter said, "I'm going to break all the rules about winning friends and conducting smoothly dynamic groups. I could, I guess, grope for some truth in the remarks of the last three speakers and try to reconcile them. Instead, let me say

with all possible emphasis that I think all three are wrong!

"Mr. Smith is wrong, because the Church is not imperilled by error and will not be helped by hasty repression of inquiry. I wish a lot of what is being said and written was not being said and written, but I trust to truth to win over error in open conflict. Sometime remind me and I will prepare a short paper for you on the difference between advocacy of a heresy and being a heretic.

"Mr. Mason is wrong, because the new theologians have in fact, presented no valid case to make it seem right to change the historic faith of the Church. The Trinity does not depend on some ancient cosmology with a three-decker universe. The evidence is clear that in our age and every Christian age, men and women of distinguished intellect have been able to accept the Catholic Faith entirely with no hypocrisy and no denial of scientific truth.

"And the finance chairman is wrong, not because his problems are not important, but because the issues presented by the new theologians and the spread of their teachings through mass media are an exciting challenge to creative Church thinking and, unless confronted and dealt with, are a threat to the faith of the ill-informed. I hope we'll talk about theology often, and I expect we'll argue when we do.

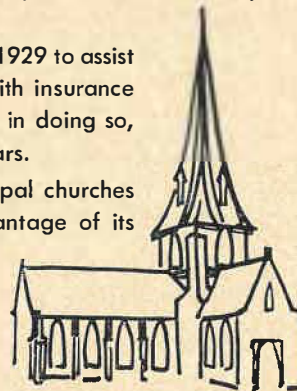
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LETTERS

Continued from page 3

"cannot see how its thesis can be reconciled with the faith of the Church." By implication you appear to second the motion that Dr. van Buren be tried for heresy and deposed.

You do not state what you believe to be the "thesis" of the book in question and, as far as I know, you have not published a review of this book. I would suggest that the thesis may be found in the preface of this book: "The question is: How may a Christian who is himself a secular man understand the Gospel in a secular way? In the exploration of the question, it is hoped that the meaning both of the Gospel and secularism will become clearer."

I do not see how even the most rigid concept of orthodoxy can rightfully take issue with this thesis. Does THE LIVING CHURCH take issue with the book's stated purpose, or in the manner in which the "exploration" is carried out? Most thoughtful critics whom I have read appear to believe that the book admirably achieved its purpose *within the limits defined in this statement of purpose*. If THE LIVING CHURCH is going to second such a negative judgment about a man's work, it should clarify the basis upon which it makes such a judgment.

(The Rev.) L. EUGENE BOGAN
Assistant, Church of the Mediator
Allentown, Pa.

Editor's comment. Dr. van Buren's book was reviewed, highly favorably, in THE LIVING CHURCH of April 5, 1964. The thesis of a book is what it primarily says; and what this book says, as we read it, is that because the traditional "God-hypothesis" is meaningless to modern secular man it should be dropped from the Church's message. Dr. van Buren calls the issue of atheism "meaningless" (p. 197). Prayer should be understood simply as "reflection and consequent action" (p. 190). "If man is slowly learning to stand on his own feet and to help his neighbor without reference to the 'God-hypothesis,' the Christian should rejoice . . ." (p. 191). Such passages express the real thesis; and we find them irreconcilable with the historic Christian faith as we understand the same.

Dialogue Preaching

My class in "Contemporary American Preaching" is studying dialogue preaching. I would be happy to hear from any minister who has done some of it, and especially to receive copies of sermons.

WILLIAM D. THOMPSON
Professor, Eastern Baptist
Theological Seminary
City and Lancaster Avenues
Philadelphia, Penna. 19151

What Price "Comprehensiveness"?

What Mrs. Emily G. Neal says in her letter [L.C., March 6th] very much needs to be said; and she has said it well.

Mrs. Neal is not alone in being concerned that the glorious (intellectual) freedom of the Anglican Communion is not an unmixed blessing; for this broad freedom carries with it a terrific price, part of which price is limitation in communicant strength, and in individual giving. As she says, there is indeed a real possibility that our Church is in danger of meaning "less and less to more and more." What price "comprehensiveness?"

It seems to me, after forty years of consideration of the matter, that unless we want to continue "less and less to more and more," we must awaken to episcopal *authority*, and to the absolute necessity for sound teaching of the full Catholic Faith to our youth. It is (much) later than we think! How long, O Lord?

JESSE A. JEWETT

Pittsburgh, Pa.

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.

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PROFESSOR OF CLASSICS, linguist, desires position in Christian college or school in or near New York or Philadelphia teaching New Testament Greek and/or Classical Greek with other languages. Experienced in teaching all levels of Latin, and elementary and intermediate French and Spanish (pronunciation excellent). Can arrange interview. Reply Box T-331.*

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PEOPLE and places

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The Rev. Thomas E. Cox, former assistant at Christ Church, Adrian, Mich., is now at the Urban Church Training Center, 40 N. Ashland Ave., Chicago, Ill. 60607.

The Rev. David J. Dillon, Jr., former rector of St. Mark's, Haines City, Fla., is vicar of Holy Trinity, Daytona Beach, Fla. Address: 710 Ora St. (32018).

The Rev. Donald H. Langstraat, former rector of St. John's, Kewanee, and vicar of Trinity Church, Geneseo, Ill., is vicar of All Saints' Mission, Morton, Ill. Address: 201 W. Chicago St. (61550).

The Rev. Raymond E. Maxwell, former associate secretary in the U. S., for the WCC, is executive secretary of the division of world relief and interchurch aid of the Executive Council.

The Rev. G. John MacDonald, former rector of St. James', Marshall, Minn., is vicar of All Saints', Houghton Lake, Mich. Address: 109 Oakwood Ave., Prudenville, Mich. 48651.

The Rev. James A. MacLaren, former vicar of St. John's, Howell, Mich., is rector of St. Andrew's, Livonia, Mich. Address: 16360 Hubbard Rd. (48154).

The Rev. Spencer Rice, former rector of St. Mark's, Palo Alto, Calif., is archdeacon in charge of church extension for the Diocese of California. Address: 1055 Taylor St., San Francisco.

The Rev. William L. Sanderson, formerly at St. John the Evangelist, Barranquilla, Colombia, S.A., is rector of St. Mark's, Haines City, Fla. Address: 506 Alta Vista Dr. (33844).

The Rev. E. Raymond Sims, former vicar of St. Hilary's, Wheeling, Ill., is vicar of Holy Trinity, Prairie du Chien, and in charge of Emmanuel, Lancaster, Wis. Address: Box 294, Prairie du Chien (53821).

The Rev. Frederick B. Williams, former curate at St. Luke's, Washington, D. C., is vicar of St. Clement's, Inkster, Mich. Address: 4300 Harrison Rd. He has also been appointed chaplain to the Winant volunteers in Europe, for 1966. Address June-September: 41 Trinity Square, London, England.

Ordinations

Priests

Michigan—The Rev. John H. Hayden, continues as assistant at St. James', Birmingham, Mich., address, 355 W. Maple St. (48011).

Retirement

The Rev. William G. Bugler has resigned as chaplain on the staff at the Seaman's Church Institute, New York, effective April 1st. He will retire from the active ministry. Address: 1340 Devon Rd., Oakville, Ontario, Canada.

Church Army

Captain Robert Jones, national director for the Church Army in the U. S. A., has received his fourth Service Star, during his 28 years of commissioned service with the army. He has been director for 13 years, during which time the membership has increased from 20 to over 100.

Resignations

The Rev. Sumner Walters, Ph.D., rector and headmaster of San Rafael Military Academy, San Rafael, Calif., has resigned, effective June 30th. Address: 65 Bryn Mawr Dr. (94901).

The Rev. Eugene F. Yaeger resigned as curate of Grace Church, Pemberton, N. J., effective March 15th. Address: 115 N. Lexington Ave., Havertown, Pa. 19083.

Fifty Years

The Rev. Randolph F. Blackford celebrated the 50th anniversary of his ordination to the priesthood on February 2d, at St. Bartholomew's, St. Petersburg, Fla. Address: Suncoast Manor, St. Petersburg, Fla.

Order of St. Luke

The Rev. Edward J. Bubb, vicar of the Church of the Cross, St. Petersburg, Fla., is covenor of the Tampa Bay area for the Order of St. Luke.

Laymen

Mr. Edmund J. Beazley, administrative assistant to the Bishop of New York, has been named to the board of trustees of the American Church Building Fund Commission, a non-profit corporation, established by General Convention in 1880. Its sole responsibility is lending funds to churches for building, repair or expansion. Mr. Beazley is a communicant of Christ Church, Suffern, N. Y.

Mr. Allen B. McGowan has resigned as treasurer of the General Theological Seminary, New York, effective March 31st. He is assistant treasurer of General Convention, a trustee and assistant secretary-treasurer of the American Church Building Fund, treasurer of the Corporation for the Relief of Widows and Orphans of Clergymen of the Protestant Episcopal Church in the State of New Jersey, and treasurer of "The Evergreens Home," in the Diocese of New Jersey. He was a deputy to four General Conventions. Mr. McGowan lives in Trenton, N. J.

The division of radio and television of the Executive Council honored Robert Young, Marjori Hunt Pierson, Thomas Freebairn-Smith, and Art Gilmore, for their services in the production of two radio dramatic series, "The Witness," and "The Search." The Rev. D. Williams McClurken, executive secretary of the division, represented the Executive Council, at the presentation and dinner held in Los Angeles, March 8th. The Rt. Rev. Francis E. Bloy, Bishop of Los Angeles, presented the awards to the honored guests.

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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.

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ST. MARY'S 3647 Watseka 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. Moore-house, 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

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

FORT MYERS, FLA.

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

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

Continued on next page

Key—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex. except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; 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.

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

GO TO CHURCH DURING LENT

(Continued from previous page)

MIAMI, FLA.

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

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

ASCENSION 1133 N. LaSalle Street
The Rev. F. William Orrick
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 & 9:30; C Sat 4:30-5:30 & 7:30-8:30

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

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

The Living Church

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

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 1S; Wed HC 7:30; Thurs HC & LOH 12; HD HC 12

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 & HD 9:30; Mon-Fri 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 Damrosch, r; the Rev. C. O. Moore, c; the Rev. C. L. Udell, asst
Sun Mass 8, 9 (Sung), 11 (Sol); Daily ex Sat Wed & Sat 10; C Sat 5-6

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

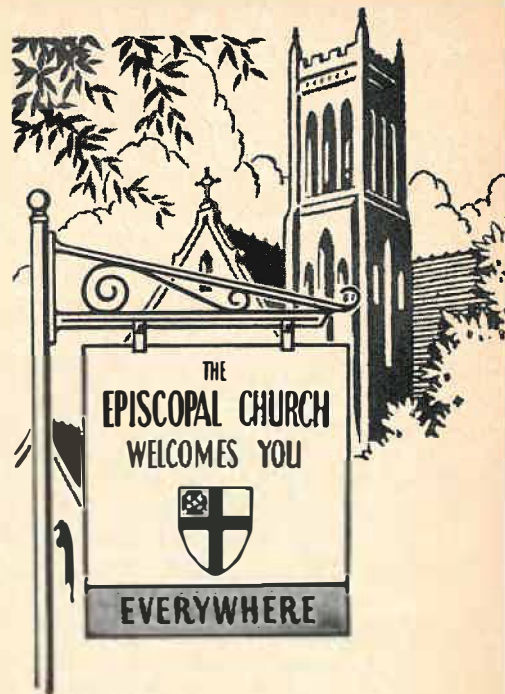
THE PARISH OF TRINITY CHURCH
Trinity Broadway & Wall St.
The Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat; HC 8; C Fri 4:30 by appt

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. BARTHOLOMEW'S CHURCH
NEW YORK CITY



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

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. Isaksen, 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

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Streets
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed & HD; 10 Tues, 7 Thurs; Cho Ev 5 Mon & Fri; C by appt

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun MP & HC 7:45; HC 9, 11, 5; EP 5; Daily MP & HC 6:45 (ex Thurs 6:15), EP 6

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D., dean;
The Rev. R. D. Wesner, canon
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

GENEVA, SWITZERLAND

The American Church, (Emmanuel Episcopal)
4 rue Dr. Alfred Vincent (off Quai Mont Blanc)
The Rev. P. R. Williams; the Rev. K. H. Pinneo
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)