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Black Theology

Urban T. Holmes

Contemporary Apocalyptic

Enrico S. Molnar

Current Reviews *and Booknotes*

SPRING BOOK NUMBER



Enrico S. Molnar

A Renaissance of Apocalyptic

“Apocalyptic literature flourished especially in times of crisis, stress, and persecution. Today we are witnessing a renaissance of this type of literature, and it comes to us surprisingly from a secular milieu. I refer to Czechoslovakia under Soviet ‘protection’.”

APCALYPTIC writing is nothing new in our Judaeo-Christian tradition. The Greek word *apocalypse* (apokalypsis) means a “revelation” or “unveiling,” so that an apocalyptic document claims to reveal things which are normally hidden to the uninitiated and to unveil the future. This term is often confused with another Greek term, *apocrypha* (tá apókryfa), meaning “the hidden things.” Apocalyptic literature flourished especially in times of crisis, stress, and persecution.

Today we are witnessing a renaissance of this type of literature, and it comes to us, surprisingly, primarily from a secular milieu. I refer to Czechoslovakia under Soviet “protection.” I am still getting letters from the underground and, amazingly, magazines from the “aboveground.” They all use a language that is quite frankly apocalyptic, and that both with reference to the past (Soviet authorities do not allow the mention of such dirty words as “invasion” or “occupation”). Let me give you an example. From time to time I receive a most interesting illustrated magazine, *Czechoslovak Life*, published monthly in English, French, German, Italian, and Swedish, by the government printing office, Orbis (Dlouhá St. 12, Prague 1). Before 1968 it used to be a dull government propaganda tool. Then came the liberalizing “Czechoslovak Spring” of 1968. The magazine became lively and interesting. And finally there

was the Soviet occupation of August 1968. The magazine is still interesting and lively, but in an entirely different sort of mood.

To give you a bit of the flavor of contemporary apocalyptic and apocryphal writing, let me introduce to you an illustrated essay by M. Skaryd, entitled “When the Rain Poured.” In order to enable you to read between the lines, I will add my interpretation after each apocryphal statement in brackets, italicized. First of all, the article is introduced by a photograph of a somewhat shabby building in Grecian style. Between the pillars of the portico there rests a couple of young student artists, trying to find shelter from the rain. Among the graffiti on the wall one may discern a chalked-in heart. And now the text:

“They were lying on the cobblestones, drawing large blossoms with colored chalk. Looking down upon them in amazement were ancient palaces and the towers of Tyn Cathedral which have become used to strange changes that have taken place throughout the centuries. Then a cold rain came and washed off the blossoms (*i.e., the Soviet invasion of Aug. 21, 1968*). Together with them it also washed away the stains which had been caused neither by chalk nor by a painter’s easel (*i.e., blood-stains caused by bullets of Soviet infantrymen who shot down many students*). Icy autumn rain come unexpectedly early this year (*so did the Soviet invasion*). The blossoms in their hair quickly faded away and their corollas

were blown away by the wind. All that remained were the round badges with the timid inscription “Make Love Not War,” kept under the lapels of a rain-soaked jacket or a blouse.

But life in all its absurdity can often play a game with the laws of sober logic. . . . Just now they are drawing the gayest pictures, glorifying youthfulness, love, and life. They work indoors, since it is pouring outside (*They have to play it safe, and become “interior refugees”*). And they organize exhibitions, indoors, although they liked them better in the open (*when they had complete freedom*). But then it was not yet raining (!). They are not afraid of rain, oh no, they only fear for their work. The work which turns upside down deep-rooted proverbs; such as the Latin “Inter Arma Silent Musae” (*The muses are silent among the weapons*). . . . Their pictures are full of warmth as if it were not even raining outdoors. When the sky has no more rain to pour on the earth they will again come out with their cameras, easels, and chalk sticks. The Old Town Square cobblestones, thoroughly washed (*quite a few persons were killed on that square in August 1968*), will eagerly await their blossoms. This year’s autumn rains came unexpectedly early. Maybe spring will therefore also come sooner. This is how things usually are in nature. (*The glorious optimism of Babylonian captivity!*)

Poetically nostalgic, yet firm in the hope of a better future. On page 18 there
Continued on page 19

This is the second of a pair of articles by the Rev. Canon Enrico S. Molnar, Th.D., who is warden of Bloy House Theological School in the Diocese of Los Angeles.

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Professor of Historical Theology,
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THE CALENDAR

May

18. Sunday after the Ascension
19. Dunstan, B.
20. Alcuin, Dn.Ab.
24. Jackson Kemper, B.
25. Whitsunday

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

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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 100 words. Most letters are abridged by the editors.

Embassy in Rome

The item in TLC, Mar. 30, under "Government: President Wants Channels to Vatican Kept Open," reads like a press release from some agency. The fact of the matter is that the United States maintains an embassy with a large staff, within walking distance of the Vatican in Rome. The question remains, is the Vatican inaccessible to the American ambassador? And if so, why?

(The Rev.) DONALD H. FEICK
Rector of St. Peter's Church

Smyrna, Del.

Ah, Relevance

How astonishing is relevance! We read of deans parachuting from a cathedral tower or wrestling on the floor of the sanctuary with a cigar-smoking individual who had found the high altar an ideal place from which to observe or operate theatrical lights — of people frugging in church aisles — of barefooted, blindfolded "penitents" crawling over bread crumbs to a rest room where their sins were symbolically flushed down the toilet drain. One must conclude that the Ten Commandments have climbed back up the mountain while those priests of the new breed who "make like" teen agers, and those of the old breed who "make like" the new breed — lead their congregations in liturgic prancing before a psychedelic calf.

NAME WITHHELD

"Huey"

Our Executive Council defends the grant of \$7,000 to aid in the distribution of the Black Panther film "Huey." It does so on the grounds that wider dissemination of the film will help "everyone concerned to understand what groups like this are saying."

If I didn't know that Executive Council people were ideological monochromes I would suspect an anti-black bias behind this incredible decision. "Everyone concerned," both black and white, knows very well what the Black Panthers and similar groups are thinking. To give Black Fascist propaganda such as this wider distribution and the Church's blessing is self-defeating folly. Is the Executive Council so remote from the sub-surface seething of its own constituency as to be unaware of the "parish hall" reaction to such a film?

Incidentally, "Huey" is technically superb. Leni Reifenstahl couldn't have done better.

(The Rev.) WILLIAM S. REISMAN
Rector of St. Philip's Church

Garrison, N. Y.

Chicago Boycott

The letter of William G. Moore [TLC, Apr. 20] regarding the Chicago Boycott seemed most interesting. I was especially struck by this sentence: "Criticism may not disturb a city administration, but loss of revenue hits home." The principle is equally true if the word "church" is exchanged for the word "city." The Executive Council can

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certainly have no objection if this same weapon of economic pressure, which they propose the Church use against a city administration, should be used by the Church against a Church administration.

(*The Rev.*) RAYMOND L. HOLLY
Curate of St. John's Church

Mount Prospect, Ill.

IFCO

At last there comes some light! In a story [TLC, Apr. 13] mention is made that the Executive Council has placed some restrictions on use of funds given to the Interreligious Foundation for Community Organization (IFCO). This is just and proper, provided these restrictions are observed.

Stripped of gobble-de-gook IFCO is saying that they do not wish to accept money

from the Episcopal Church that has strings tied to it because it will provoke other communions to do the same. On the other hand, IFCO is practically demanding money, apparently as a sort of divine right. Since all human beings are, to some degree, sinners, no one has any such right. Only God has the right to demand things of us without some sort of guarantee that these things will be used for a proper purpose. In addition to this it is natural to be suspicious of anyone who does not wish to account for his use of those things given to him.

According to the story the conditions made by the Executive Council are that: no funds be used for economic development *per se*, economic development conferences, dialogue on black anti-Semitism, or other proposals not specifically approved by Gen-

eral Convention Special Program; and no further undesignated grants be made "until the ambiguity of the intentions of member bodies toward funding of IFCO is resolved."

It is fervently to be hoped that the Executive Council will maintain these conditions. Stewardship of the Lord's bounty involves the wise spending of money as well as the giving of it.

(*The Rev.*) GEORGE R. CLARK

Vicar of Church of the Good Shepherd
Hansford, W.Va.

Recommended Reading

While we are still joying in the light of the Resurrection, don't you think it's time somebody resurrected John Masfield's beautiful poem "The Everlasting Mercy," and read it to all the dissidents? Saul Kane's argument with the vicar in the heart of that long poem is the finest example I know of a statement of the secularist's attitude toward the faith, and a sincere clergyman's answer. It isn't a pleasant answer; it is a humbling and mortifying answer, but it states our human situation, as almost all of that narrative poem does. Masfield says that the whole poem is fictional; yet the inner personal experience of Saul Kane has to be Masfield's own, to some degree at least.

In the middle of an argument about modern permissiveness I suddenly remembered this poem and mentioned it. Not a soul present knew this work! It is still marvelously fresh—and relevant!

(*The Rev.*) GEORGE E. HOFFMAN

Vicar of Trinity Church
Geneseo, Ill.

"Just Call Me Bill!"

I can well understand the shocked reaction of the "grandmother" whose granddaughter came home from an Episcopal Sunday School saying, "I don't believe in God—He is dead" [TLC, Apr. 6]. I suppose this is a circumlocution to express the idea that the "old-fashioned" God is dead and that the new "theologians" have substituted a new one for Him. But how is a child supposed to understand this? Moreover, I am afraid this "new" god is man himself.

The principal virtue these new theologians appear to lack is humility which the Lord said is necessary to salvation: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Mt. 18:3). The admonition, "Don't call me Father, kids, just call me Bill," is sheer arrogance. In other words, "I myself am more important than my office as a priest or earthly representative of Jesus Christ." Instead of saying "Thy kingdom come. Thy will be done, on earth as it is in heaven," these new theologians seem to be saying "My kingdom come. My will be done on earth."

(*The Rev.*) CARROLL M. BATES

Newburgh, N.Y.

Moratorium on Mission?

Recent replies to your comments on a moratorium on ordinations have disturbed me greatly. Before those who criticize your remarks speak so freely, they should examine the whole "corpus" of our Church and not just their own diocese. For example, our Indian brothers and sisters in Christ have a crying need for clerical help from our Church. Where is it? Our national Church

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has become so enmeshed in a pseudo-modern interpretation of missions that it has failed in the areas where most needed. How can we justify some of the expenditures which they have granted — "public-relations program" for a school district in New York that shames the very meaning of our public school system; money to finance unions because someone thinks this is a "worthwhile project." Are we in competition with the various segments of our government — national, state, and local? Are we trying to outdo social programs because we feel our government(s) are not spending our money as speedily as they think it should?

In my own diocese, missions (truly *missions*) seems to be almost a "dirty" word — it should be spoken in a whisper. *But* — let us speak loudly of "giving everyone on relief \$50 to spend at Christmas" — and other semi-sane projects. Oh yes, our good bishop and his urban missionaries were in the forefront when the \$50 donation was presented. We have an over-abundance of clergy in our diocese by admission of our bishop. Yet he has seen fit to bring in other clergy and has placed them on the diocesan payroll when we have clergymen in our diocese whose services could be used to great advantage to Christ's Kingdom and the Church Militant. Strange, with over 180 parishes in our diocese that we cannot find talent within our own midst.

We can find money for strange projects, but not for such mission needs as Riverview (a home for old people without sufficient funds), we can close diocesan-aided parishes without making *any* concerted attempt to win back those who have left "the fold." There are many other examples of how we can find money to support questionable projects and priests (urban missionaries is what we call them) but we can not find money for the work of Christ in our own midst. What is happening to our Church? Are our leaders so misguided by political aspirations and hopes that the Church must suffer and die? Please Lord, help us for we need Thee more than ever!

EVERETT R. VERBEEK

Philadelphia

COCU

Tacked at the end of the recent report on the COCU meeting [TLC Apr. 20] is a note about the finances of COCU. I note that Bp. Gibson of Virginia indicates the larger budget for COCU of some \$122,014 for 1970. This year they are spending \$84,328 and a third full-time employee is to be added. I can remember when they asked for just one! All this in a time when people are literally going hungry in our country. Why not let the Churches be the Churches? If every single church in this country would have one offering on one Sunday and send it through its own representatives in the affected areas, there would be no hungry person in this land. No, they would rather spend larger sums on organizations and committees. When will the Church be the Church?

(The Rev.) GEORGE F. PACKARD
Rector of St. Mary's Church

Baltimore

Easter Day

Correct me, if I am wrong, please! For "all" my Episcopal years I was brought up to believe that the Sunday Easter comes on is called "Easter Day." Every Sunday is

actually a remembrance of Easter, but Easter Day is set aside as the yearly anniversary of Christ's Resurrection. With surprise, therefore, I noted your Apr. 6 heading of "Easter Sunday."

Am I being old fashioned (for my 35 years) or am I just plain wrong in this modern day of "let's change everything"!

PEM WORMER

Tariffville, Conn.

You are not being old fashioned; we were just being careless. Ed.

Priest or Minister?

This is directed particularly to the writer of the "picky" paragraph on the "Brotherhood Monument" by which James M. Malloch, the former dean of St. James' Cathedral, Fresno, Calif., was honored [TLC, Apr. 13].

I do not know who is responsible for the unhappy and sneering paragraph, and I would just as soon not know. I might lose respect for someone I had previously held in high regard.

Instead of rejoicing in the fact that the late dean was honored by the people of the community in which he ministered, the writer lowered himself to sniping at the Episcopalians in Fresno. It is obviously another instance of "sounding off" before making a decent survey of the circumstances governing the situation.

Dean Malloch did not have to wear his priestly office on his sleeve and plead for recognition. The fact that he chose to minister — to give service to — the community, is far more important than crying out to be known as a priest. The fact that he was given recognition as a representative of the

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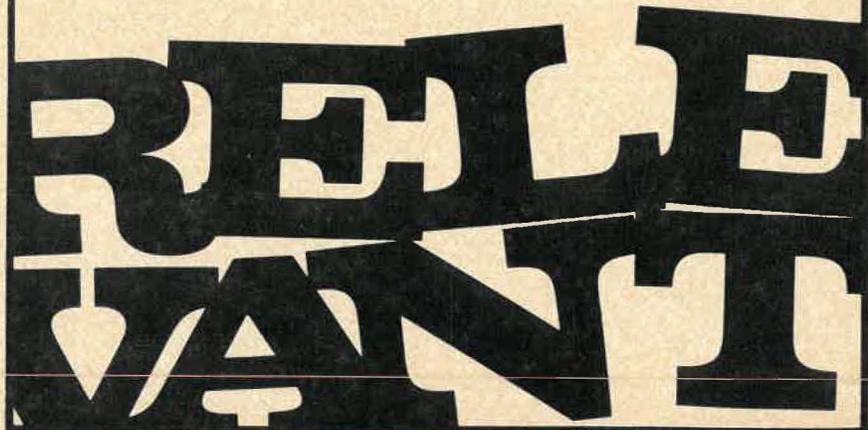
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large non-Roman portion of our community is important. The fact that a priest of the Episcopal Church was so honored is important. What he was called is not important.

If you really "hated to be picky," why did you descend to the smallness revealed in your writing? There are times and places in which the peculiar problems of our Anglican priesthood can be profitably discussed. You surely chose the wrong time, place, and method.

(The Rev.) HAROLD B. THELIN
Canon of St. James' Cathedral
Fresno, Calif.

No sneer was intended, felt, or expressed, but rather a complaint about the common practice of referring to Episcopal priests as if they are "ministers" rather than "priests." My positive point was in my suggestion that the RC priest, the PECUSA priest, and the rabbi were all "ministers" and should have been honored as such. I cannot agree that "What [Dean Malloch] was called is not important." Ed.

GC II

The story "General Convention" or *Estates General* [TLC, Apr. 6] reports a resolution passed by the diocesan convention of Upper South Carolina. This resolution states that the presence of women, youth, and ethnic minorities "would be an endeavor to alter the intent and purpose of the governing body of the Church to its profound detriment and directly contravenes the Constitution of the General Convention."

I would not presume to argue the constitutionality of the make-up of the special General Convention. I would submit that any governing body is made up of people acting for the people they serve and surely this includes women, youth, and ethnic minorities. Further, these special representatives will have voice but no vote. The story further states that the Rt. Rev. William R. Moody charges that this proposal represents "a constitutional crisis of magnitude." Is it possible that the "whole state of Christ's Church" depends more on a constitution than on the full participation of all of its members?

ANN CALLAND
President of the Churchwomen
Diocese of Milwaukee

Beloit, Wis.

Plaudits

Having read the prize essays of Susan Gillet, Janice Auyong, and Thomas Daniel [TLC, Apr. 20], I wish to say that their works are a stimulus and encouragement to me in the conviction that a nation which can produce such young people is emphatically not "going to the dogs," in spite of too many pessimistic influences in our national life today. I heartily congratulate these young people, and the many others who entered the contest!

This is simply a personal appreciation of the fact that many if not most of our young people still feel responsibility for the welfare of their country.

(The Rev.) ARCHIBALD B. MOORE
Gibsonia, Pa.

Temptation

Thank you very much for the humor contained in your "Around and About" column and especially for the two limericks [TLC,

Apr. 13]. I believe that either or both of them were written by Msgr. Ronald Knox. I have known the first one by heart for some time but have been vainly looking for and trying to remember the second.

Secondly, I am in substantial agreement with the Rev. Emmet Smith who writes about the way in which the Church succumbs to the temptations which our Lord rejected. We are so prone to do this at all levels and then wonder why people are not drawn to a Church which tries to be so sensitive to their wants if not their needs. It is not, I think, that we need to hasten on the Second Coming which will occur in God's own time and in His own way in any case. What we need is simply to pay attention to the Lord who came 2,000 years ago and is with us still. It may be that He exaggerated when He said that all men would be drawn to Him if He be lifted up. It is certain that, if we do not lift Him up or let Him be lifted up in us, in the long run nobody will be drawn to Him at all.

One other thought about the Temptation. Fr. Smith writes that Jesus was tempted to use His "tremendous God-given powers the wrong way to accomplish the tremendous task before Him." I have always thought that the subtlest aspect of the temptation is contained in the word "if." How did He know about these tremendous powers if He did not put them to the test? How did He know that the experience at His Baptism was not one shared in by many others? The spirit of temptation did not say "since you are the Son of God" but "if." Perhaps we fall into the errors we do because we are more sure of ourselves than was our blessed Lord Himself. More likely, being far less sure of ourselves, we try to put up a brave show. It is all, really, rather sad.

(The Rev.) ROBERT S. S. WHITMAN
Rector of Trinity Parish
Lenox, Mass.

New Jobs, New Names

Now that it is both canonical and customary to have specially licensed laymen administer the chalice, the question of a name for these functionaries comes up. I suggest:

1. *Calicifer*, cupbearer (fr. Lat. *calix*, *calicis*, cup, and *fero*, bear);
2. *Poteriophore*, cupbearer (fr. Greek, *potēriophoros*, bearing a cup; fr. *potērion*, cup, and *phero*, bear).

I have not been able to find either of these terms in any English dictionary that I have consulted, but the former is coined on the exact analogy of "crucifer," "thurifer," while the latter is little more than the transliteration of a Greek adjective (see Liddell and Scott unabridged). So take your choice; and you don't have to pay any money either.

(The Rev.) FRANCES C. LIGHTBOURN
Librarian
University Club of Chicago
Chicago

Intercommunion

Re your editorial "Immediate Intercommunion?" [TLC, Apr. 5]:

You and Fr. Tavard are moving ahead rather well as the Church breaks out into a new age — for men who must do so while you're blinded by personal will. Our Lord Jesus Christ instituted the blessed and holy sacrament of His presence and called us to be with Him as we receive His Body and Blood. He said nothing (by holy scripture)

about doing so on a denominational basis or by the designs of our own understanding. To champion separate communion is to violate the divine institution. We are called to do as He has asked, not to do as we think will serve us best.

(The Rev.) JOHN S. BIGLER
Rector of St. John's in the Wilderness
Elkhorn, Wis.

Bp. Pike's Departure

The impending departure of James Pike is the greatest piece of good news that the Episcopal Church has had since the descent of the Holy Ghost. The prayers of many priests and laymen have been answered. No longer need we be horrified by his heresies, embarrassed by the multiplicity of his liaisons, nor saddened by the nervous silence and inaction of his peers. The timing is perfect; we may have our services of joyous Thanksgiving on a Sunday when we commemorate the Good Shepherd.

(The Rev.) EDMOND T. P. MULLEN
Southold, N.Y.

Fr. Mullen's letter was written and received during the week preceding Easter II, Good Shepherd Sunday. Ed.

Marriage

I have followed with interest the articles and letters in THE LIVING CHURCH during the past few weeks relating to canonical and pastoral problems of marriage.

Your readers may be interested to know that the Nevada legislature has before it a bill which would require a civil ceremony for every marriage solemnized in the state. Two years ago the Episcopal clergy of Nevada memorialized the legislature to do this very thing; but, the bill was defeated from the very beginning by a strong wedding chapel lobby. Now, the state Council of Churches has taken up the cause and the momentum for marriage reform is gaining. The Episcopal Church in Nevada, or at least its clergy, has been far ahead in this matter. We are willing to give up this last vestige of established religion; we see no reason why ministers of religion should be agents of the state.

(The Rev.) JAMES E. CARROLL
Rector of Trinity Church

Reno, Nev.

Critical Fundamentalism

Re. "Higher-Critical Fundamentalism" [TLC, Apr. 13]: Isn't it time for a major breakthrough in an ecumenical study of the whole problem of higher criticism? It is definitely related to such things as faith, loyalty, conviction, Church unity, ecumenism, etc. Granted that there is a reverent, scholarly, authoritative, and faithful approach to the gospels (all four of them), there is now need for a combined study of them by distinguished scholars of all major Church bodies, a study which should be ecumenical in scope, and designed so as to show and emphasize all positive agreement on the basic message and content, especially on what is authoritative as a basis for theological teaching and preaching. It could also show some of the disagreements and uncertainties in a kindly way, allowing some breadth.

This last idea always posits a problem. I can't help but feel that much "latter-day tradition," prejudice, even politics, has had a

strong hand in exegesis, to the point of disregarding, discrediting, or otherwise weakening points found to be uncongenial for one reason or another. Another angle that must be considered is the influence on exegesis of such things as modern philosophy, modernism, positivism. In some quarters these items bring on an ever increasing *reductio ad absurdum* of the gospel content, affecting the credibility of the faithful preacher who believes it, and its acceptance by the people in the pews. We know the usual story about what happens when the sound of the trumpet is uncertain. What about the revelation and content of the Gospel of Jesus Christ?

(The Rev.) FRANK W. MARSHALL, JR.
Rector of Trinity Church
Bayonne, N. J.

The Grand Style

Thank you and the Rev. Prof. Brewster S. Ford for the latter's *Christian Tradition in the Post-Christian Classroom* [TLC, Apr. 20]. As a long-time-ago instructor in English, it was of more than professional interest to me.

Just this same week *Time Magazine* for Apr. 18 opened its review of *Ernest Hemingway: A Life Story* by Carlos Baker with this revealing paragraph: "The orthodox literary theory has been that there were two Hemingways: Ernest the Good and Ernest the Bad. Ernest the Good lived above a sawmill in Paris and worked night and day to become the best writer of his generation. With the help of Gertrude Stein, Ezra Pound, and the King James Bible, Ernest the Good learned to write books so true that, by his own definition, 'after you are finished reading one you will feel that all that happened to you and afterwards it all belongs to you: . . . the people and the places and how the weather was'."

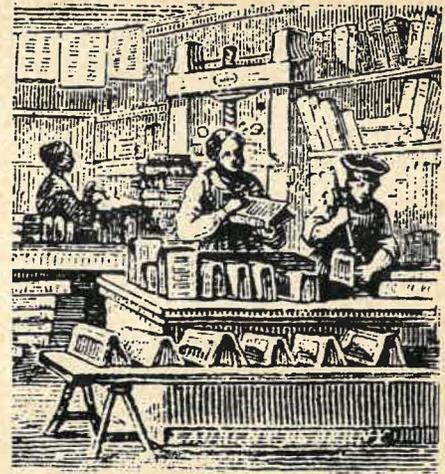
Former Secretary of State Dean Acheson, the son of a former Connecticut bishop, in writing of Winston Churchill in *The Saturday Evening Post* several years ago, said, "He [Churchill] still had his glorious sense of words drawn from that special reservoir from which Lincoln also drew, fed by Shakespeare and those Tudor clerics who wrote the first Prayer Book of Edward VI, and their Jacobean successors who translated the Bible."

Even the "unwashed minstrels," the beatniks, have been inspired by one of the great chants in the Book of Common Prayer. Gregory Corso's *Bomb* (4,000 copies in print initially) must have been based on *Benedicite, omnia opera Domini* in its lines:

BOOM ye skies and BOOM ye suns
BOOM BOOM ye moons ye stars BOOM
nights ye BOOM ye days ye BOOM
BOOM BOOM ye winds ye clouds ye rains
go BANG ye lakes ye oceans BING
Barracuda BOOM and cougar BOOM
Ubangi BANG orangoutang
BING BANG BONG BOOM bee bear
baboon
ye BANG ye BONG ye BING
the tail the fin the wing . . .

Even blather can be based on great literature. The beat blather is not literature. However, it can be amusing, and as one reviewer suggested, "more fun to recite in the bathtub than anything since Vachel Lindsay's 'The Congo'." And with Milton and Prof. Ford, "you cannot appreciate the parody fully unless you are familiar with the model."

CHARLES E. THOMAS
Greenville, S.C.



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Booknotes

Karl G. Layer

A HISTORY OF THE DIOCESE OF PENNSYLVANIA. By **J. Wesley Twelves.** Pp. vii, 270 paper. \$5.95 cloth; \$3.75 paper. Available from the Diocese of Pennsylvania, 202 W. Rittenhouse Sq., Philadelphia, Pa. 19103. Dr. Twelves has done an excellent job relating the story of the Church in Pennsylvania from pre-Revolutionary times to the present. Included are a separate history of every parish, the missionary history of the diocese, and highlights of the lives of well-known Churchmen. Illustrated.

POST-CHRISTIANITY IN AFRICA. By **G. C. Oosthuizen.** Eerdmans. Pp. xiv, 273. \$7.95. In Africa today there are about 6,000 religious movements which have grown initially out of the Church, leaving its fold, according to Prof. Oosthuizen, mainly because it is a "foreign, non-African institution," and incorporating into their doctrine non-Christian elements. The author provides details on the beliefs and practices of the movements, and also subjects their tenets to theological analysis.

PHENOMENOLOGY OF RELIGION. Edit. by **Joseph D. Bettis.** Harper Forum Books. Pp. viii, 245 paper. \$3.50. Eight modern descriptions of the essence of religion. Divisions include: The Phenomenological Method and the Study of Religion, The Object of Religion, The Subject of Religion, and the Relation of Subject and Object in Religion.

THE RELIGION OF GEORGE FOX. By **Howard H. Brinton.** Pendle Hill Pamphlet 161. Pp. 32 paper. \$.55. Pendle Hill is a center for religious and social study and cooperative living, maintained by members of the Society of Friends. Their pamphlets are well-written essays. This one reveals its subject through his writings.

SWEDENBORG, LIFE AND TEACHING. By **George Trobridge.** Swedenborg Foundation. Pp. 305 paper. \$1. A fourth edition of this 1935 sympathetic biography of this religious philosopher of Northern Europe.

ISSUES IN AMERICAN PROTESTANTISM. Edit. by **Robert L. Ferm.** Doubleday-Anchor. Pp. xxii, 418 paper. \$1.95. In this valuable volume are presented various documents dealing with the basic issues in non-Roman Catholic American Christianity, from the time of John Winthrop down to the present day. In each section are presented contrasting view-

points as seen through the eyes of contemporaries. For example, the section on the ecumenical movement deals with both the Evanston Assembly and Carl McIntire. A reference work which is also interesting reading.

CHURCH VALUATION. By **Thomas L. Ball.** Church Valuation Consultants. Pp. 260. \$25. Here is a new and apparently unique manual of valuation data pertaining to church properties. It will prove of value to all those concerned with establishing values for any Christian property, regardless of affiliation, size, or geographical location. It covers in depth such items as churches, education buildings, parish halls, convents, rectories, windows, bells, organs, altars, pews, and other types of fixed equipment and furnishings. The presentation is clear, concise, and illustrated. The price guides include all normal fees for both material and labor, architect's fees, contractor's overhead and profit, freight and shipping charges. Local adjustment factors are provided for each state. This volume could be used by Churchmen, insurance companies, banking and lending agencies, valuation specialists, and building committees and contractors.

CHANGE IN CHINA. Edit. by **M. Searle Bates.** Friendship Press. Pp. 191 paper. \$1.50. A volume designed to assist the non-expert on the subject to understand the many revolutions currently taking place in mainland China—famine, population explosion, conflict, controversy, explosive internal relations. Dr. Bates is an expert on the subject of China, having lived and taught there himself for 30 years.

THE BONUS YEARS. By **Thomas Bradley Robb.** Judson Press. Pp. 156. \$4.50. A perceptive study of the scope of the problem of ministering to the aging, the characteristics of aging, the needs of aging persons, and the available resources. Mr. Robb, a Presbyterian minister, also describes several programs and opportunities presently offered in various localities, and outlines the kinds of services which older people most often require. The volume would appear to be of greatest use to pastors—and is to be recommended to them.

A WORKING MANUAL FOR ALTAR GUILDS. By **Dorothy C. Diggs.** Morehouse-Barlow. Pp. 128 paper. \$3.25. M-B is to be commended for re-issuing this now-standard work by Dorothy Diggs. Virtually no

aspect of altar duty is omitted from this informative and readable manual, and no altar guild member or altar worker should be without the information contained in the volume. Various revised sections of the 1957 original bring the manual into conformity with current liturgical practices. Well worth the small investment; an essential for all sacristies.

ECUMENISM: Free Church Dilemma. By **Robert G. Torbet.** Judson Press. Pp. 127. \$3.95. Within the ecumenical movement many committed Free Churchmen find themselves caught in a dilemma. On the one hand they feel their traditional protest against superficial unity which belies inherent doctrinal differences and inhibits freedom; and on the other they are motivated by a concern that the brokenness of the Christian witness be made whole. Dr. Torbet, a Baptist, deals with this apparent dichotomy.

FACING THE NEXT DAY. By **James A. Pike.** Macmillan. Pp. xii, 175 paper. \$1.45. A paperback reprint of Bp. Pike's 1957 *The Next Day*. Readers unfamiliar with his past literary ventures may be surprised to find the resigned Bishop of California to be the author of a "how-to" book, but here it is. Chapters include: "How to Know Yourself," "How to Meet Temptation," "How to Pray," and "How to Stay Married."

SET FREE FOR OTHERS. By **Frederick K. Wentz.** Friendship Press. Pp. 157 paper. \$1.50. Dr. Wentz, a Lutheran, asks the questions: How do you find the signs of God's reconciling action in today's world, and how can you yourself become a reconciler? Here then is a book on the means toward human reconciliation.

IN THIS SIGN CONQUER. By **Sir John Smith, VC.** Mowbray. Pp. xxi, 362. 63s. Here is probably the only history ever written of the Royal Army Chaplains' Department. The book is not just a history of the Chaplains' Department of Britain, but is moreover almost a history of the British Army. Showing through all the pages is the story of the chaplains who made their own department into a living entity by their service and sacrifice.

THE IN-BETWEEN: Evolution in Christian Faith. By **Edwin M. McMahon** and **Peter A. Campbell.** Sheed & Ward. Pp. 189. \$4.95. Faith and prayer are seen not as operations of man's "higher" or "spiritual" faculties, but as the meeting point between our whole selves and the whole self of an incarnate God-present-to-us. This encounter through faith and prayer is neither exotic nor supernatural. Faith and prayer express theological and psychological laws of human growth so that the true Christian never *is*, but is always *in process*. The meaning of faith is raised in new ways for the reader.

The Living Church

May 18, 1969
Sunday after the Ascension

For 90 Years,
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EXECUTIVE COUNCIL

No Travel Via SAA

The Episcopal Church has formally banned travel by its Executive Council staff on South Africa Airways which inaugurated service last February between New York City and Johannesburg. The airline is owned by the government of the Republic of South Africa.

In a letter to its travel agent, the Church cited its "unqualified opposition to the practice of *apartheid* in Southern Africa" and its support of sanctions against the governments of the Republic of South Africa and Rhodesia for their *apartheid* practices. The letter, signed by Warren H. Turner, Jr., vice president of the Executive Council, said: "It is my responsibility to notify you formally that the Executive Council is not prepared to honor bills for transportation of its personnel via South African Airways." The ban applies to all personnel of the Executive Council, and the Church's appointed missionaries.

NEWARK

Negro Elected Dean

The Rev. Canon Dillard Robinson III, 32, was elected dean of Trinity Cathedral, Newark, N.J., at a recent meeting of the cathedral chapter called by the Bishop of Newark, the Rt. Rev. Leland Stark. Bp. Stark said that 24 of the 32 chapter members participated in the voting, giving Canon Robinson three-fourths majority, although only a two-thirds majority was necessary.

A member of the cathedral staff since 1967, Canon Robinson took up the duties of his new position May 11. Trinity Cathedral, largely white, and St. Philip's Church, largely Negro, merged October 1966, and the congregation numbers 625, of which 75% are black.

GEORGIA

Court Rules in Favor of Local Churches

For the second time, the Georgia Supreme Court has ruled that two congregations which seceded from the Presbyterian Church, U.S., may retain their Church properties. And for the second time, it is quite likely that the lower court's decision will be carried to the U.S. Supreme Court for a ruling. In

February, the high court, holding that civil courts may not intervene in church doctrinal disputes, had returned the case to the Georgia court for a rehearing.

In its latest decision the lower court has upheld the right of the Hull Memorial and Eastern Heights congregations of Savannah, to title of their properties. The congregations withdrew in 1966 from the parent body charging that the Church had departed from its original tenets and constitution. The Georgia Court acting in 1968, ruled for the congregations. Justice Benning Grice, who wrote the latest decision, said that Georgia law "implied a trust on local church property for the benefit of the general church—but since as a part of this rule the implied trust has been conditioned on the part of that theory by the U.S. Supreme Court, the rest fell also."

The background for this reasoning in the case lies in the initial suit in the Chatham County Superior Court in 1966. Judge Dunbar Harrison then stated that when the two Savannah congregations became affiliated with the parent body the properties became committed by implied trust to the rules, usages, doctrines, and jurisdictions of the parent body for the benefit of those who wished to worship as members of the communion. The local jury was asked to decide, therefore, if the Presbyterian Church, U.S., had departed from its constitution under which the implied trust operated.

When the state supreme court upheld the jury in saying the congregations had

a right to retain the property, the case was taken by the Presbyterian Church, U.S. to the federal justices. In January 1969 the high court forbade civil judicatories from acting in doctrinal matters. Justice Grice said that in overruling "the departure-from-doctrine element of Georgia's implied trust theory," the U.S. Supreme Court had opened the way to a decision on the specific case based only on legal title.

There were indications from Presbyterian officials that the latest state action will again be taken to the nation's highest court. Final decision on appeal must come from the Savannah Presbytery which was involved in the original suit to retain the church property for the body.

CANADA

Anglicans-United Churchmen Meet

A unit of the General Commission on Union of the Anglican and United Churches of Canada has proposed that a general assembly be the supreme supervisory and legislative body of the future Church, and that its moderator be elected for a six-year term. The constitutional commission's report was presented in Halifax, N.S., at the sixth meeting of the 40-member general commission. It says the moderator may be elected from any one of the three groups represented in the general assembly—bishops, presbyters, or laymen, with co-chairmen elected from the other two groups. The report also recommends:

(✓) Pastoral zones as the local unit of the Church, each consisting of a variable number of congregations, mission projects, or specialized ministries;

(✓) Dioceses with at least one bishop and holding regular synods;

(✓) Regional conferences each with a full-time executive officer;

(✓) A general assembly.

The Churches' representatives also considered a Declaration of Faith, Draft No. Four, which may settle the role of bishops and controversies over doctrinal beliefs. The draft was completed after two years of study by a commission on doctrine.

Organic union of the episcopal and presbyterian Churches is now scheduled for 1974, but there is a groundswell of opposition on both sides. Governing bodies of both Churches agreed some



The Rev. Dillard Robinson

years ago to a document known as *Principles of Union*, but there has been increasing irritation in recent months over what form the ceremony uniting the two bodies will take.

The doctrine commission's report says the apostolic mission has been committed to all members of the Church and that all persons, ordained and unordained, share in the ministry. Within this general ministry, it said, there had always been a special and representative ministry of the word and sacraments. For the fullness of His ministry, Christ had given the Church a diversity of ministries for His service.

"We are agreed," the report says, "that bishops are symbols and agents of unity and continuity of the Church. Responsibility is laid upon bishops to give themselves wholeheartedly to the apostolic mission of the Church, transmitting and safeguarding the doctrine and worship . . . and acting as faithful pastors to those under their care, while accepting that they themselves are ever in need of pastoral oversight." The report adds that bishops in the merged Church are to exercise pastoral oversight over other pastors and to act as "principal ministers of ordination." It also states that "bishops are to be chosen and consecrated in accordance with the constitution of the Church and are governed in their ministry by it." (For more than 15 years the United Church of Canada has said it would be prepared to accept the office of bishop but not in the apostolic succession.)

Under the heading, "Authority in the Church," the report says the Church recognizes authority in the scriptures and in tradition, "which are closely related. The Church affirms the ecumenical statements of faith and the Apostles' Creed, which serve as guides to the interpretation of the Gospel and as a bond of union with Christians of all times and places. We gratefully receive also the witness of those forms of common worship and articles of doctrine which have been authorized in our separate Churches. . . ."

Sacraments, the report reads, are concrete expressions of God's power and grace. The number has never been a matter of general agreement in the Church, although Baptism and the Lord's Supper had always been recognized as pre-eminent over the other five—Confirmation, Ordination, Absolution, Marriage, and the Anointing of the Sick. "Since there has never been general agreement on the number of sacraments, such agreement may not be necessary," the report says. Of "Christian Hope," it declares that all who share the faith will be united with Christ and with one another "in an age to come."

Of Baptism and Confirmation, the special commission said: "In the Western Church it has become customary to bap-

tize infants, but to delay confirmation until years of discretion. . . . The Eastern Church both baptizes and confirms infants and admits them to Holy Communion. The Baptist tradition in the Western Church postpones baptism until the years of discretion. The present position of both (*i.e.*, Anglican—United) Churches, is to practice infant baptism and to postpone confirmation until later, but we recognize that this position is under criticism both by some who favor the confirmation of infants and by others who favor believer's baptism."

The commission says the report is not intended for use as a test of belief but rather as a positive, representative statement setting out as simply as possible what is believed. Co-chairmen of the commission are the Rev. Canon Eric Jay, dean of divinity, McGill University, Montreal, and the Rev. Donald M. Mathers, professor of systematic theology, Queen's University, Kingston, Ontario.

WASHINGTON

Church School Opposed

An application by St. Patrick's Church, Washington, D.C., to establish a private school offering "primary education in a Christian context" is being opposed by neighborhood parents who charge the venture would tip the racial balance at nearby Hardy Elementary School. Hardy Elementary has a student body equally divided between blacks and whites as a result of bussing from crowded classrooms in Anacostia. Parents opposing the private school said they feared it would siphon off children of white families from the elementary school and "encourage resegregation."

The Rev. Thomas D. Bowers, rector, discounted the claims at a zoning board hearing considering the issue. The board took no action on the church's request to use four houses in the neighborhood for the school. Mr. Bowers pointed out that the church already operates a day school in its building and that the new school would be an expansion of that program. The church school is integrated.

There are two other private elementary schools near Hardy: Georgetown Day and Our Lady of Victory. The equal racial balance at Hardy is considered unusual in a city where 94% of all students are black.

NEW MEXICO and SW TEXAS

Security Service at Work

Those who call the special unlisted telephone numbers at St. Alban's Church, El Paso, Texas, are taking advantage of SASS, St. Alban's Security Service. Those who answer are trained volunteers who serve as daily checks.

Begun last December, the security

service is filling a need of many El Paso people, who live alone and who have no one checking on them. Since 70% of all accidents happen in the home and illness often strikes without warning, it is considered wise to have some daily check made to prevent an extended period of distress without help. SASS is offered free of charge to all people of El Paso, regardless of color, race, or creed, who may desire the assurance of help should trouble come to them and they are unable to summon help. The service requires only seconds a day for each individual. If he or she is unable to call and the SASS volunteer on duty cannot reach that person, special procedures in accordance with prior instruction go into effect.

Typical of those availing themselves of the service is Mr. Edward J. Silvalier, who like many others, has the SASS number beside his phone giving the time of day he is to call. He is so pleased with the service, he gave a large Bible, bound in leather and printed in 1715, to St. Alban's Church, in memory of his wife, Gertrude Mather Silvalier, a direct descendant of Cotton Mather. The Bible had been in the Mather family for many years.

Details of the service were worked out by St. Alban's rector, the Rev. Frank Grubbs, Col. Frank Wilkins, and Mrs. Hugh Fite. Mrs. Fite and Col. Arthur L. Fuller are co-chairmen and there are eight regular volunteers for the answering service. Cooperating with St. Alban's is the Council on Aging through which those interested in SASS make initial contact. After that a representative of the security service arranges a visit to explain procedures and answer questions.

Use of Pornographic Poem Alleged

Religious groups have called for a "lowering of voices" in a controversy over the teaching use of a "pornographic poem" at the University of New Mexico. The executive committee of the N.M. Council of Churches and the Association of University Religious Advisors issued the statement: "Until we can allow the proper processes to be worked out for justice for all concerned, let us lower our voices, as the President of the United States has counseled, and let the university we created proceed as we have given it authority."

Two university teaching assistants have been suspended and the chairman of the English department has been suspended from administrative duties during the controversy. In dispute is the use of the poem "Love Lust" by a San Francisco poet, Lenore Kandel, which uses four-letter words. The teaching assistants used the poem.

Parents sent the poem to the state legislature, which voted \$50,000 for an investigation of the university and severely

censured the university in debate. Gov. David Cargo can veto the investigation fund from the budget and has indicated that he may do so. He has also agreed that the poem is "filth." A university committee is now considering the various phases of the issue.

Two thousand students and others signed a telegram condemning the use of "pornographic and obscene literature in the classroom" and sent it to the governor. The message was signed at the UNM Christian Student Center by students and in other state areas by members of the Churches of Christ.

The statement by the Council of Churches and the Religious Advisors Association said: "The response of many of us in the community suggests that we have lost the ability to reason and act through legally constituted processes for the securing of justice. We have reacted before the facts were all in. Even now the advisory committee which is investigating the whole matter is being handicapped by the emotional outcry by many who do not know all the facts. We are reminded of a man who was drawing a picture in the sand when a mob was about to lynch an accused woman. 'You who are without fault . . . throw the first stone.' We seem most anxious to stone the university . . . or the legislature," the religious groups said in their "appeal for reason."

ENGLAND

Protest New Stamp

Opposition to government plans to issue a stamp May 28, depicting Liverpool's new Roman Catholic cathedral was announced in London by the United Protestant Council, representing 13 protestant societies throughout Britain. The post office has stated that six special stamps are to be issued picturing British cathedrals—four will be Anglican, one Church of Scotland (Presbyterian), and the 6th is the Roman Catholic Metropolitan Cathedral of Christ the King, Liverpool.

The council has asked the postmaster general to stop the issue of this particular stamp of the Liverpool R.C. cathedral on the ground that it "gives considerable offense to protestant opinion." Societies affiliated with the council are the nationwide Evangelical Alliance which groups hundreds of churches and fellowships, the Church Society, and the Protestant Truth Society.

Bishops and Parishes

England's Anglicans will continue to be represented in Parliament by 26 bishops sitting in the House of Lords. A measure much debated since last fall would have reduced the number of bishops as representatives of the established Church from 26 to 16 and abolished the

right of hereditary peers to automatic membership. Prime Minister Harold Wilson said the bill would not be acted upon since more important measures must be handled before the end of the current sessions of Parliament.

Methods needed for the Church of England to revolutionize itself from the grassroots upward have been spelled out in an official Anglican report published in London. For example, it is no longer necessary for parishes to have a traditional building reserved for sacred purposes; other suitable arrangements for worship can be made. Also, teams and groups of clergy can now "officially" work together instead of unofficially as in the past. And a pastoral "benefice" can be dissolved and parish reorganization take place whether or not an incumbent clergyman opposes this age-old ground that his "freehold" must not be disturbed.

All this and much more is provided for in the Pastoral Measure, which went into operation Apr. 1. This document received the Royal Assent on May 30, 1968, and was the longest and most complex measure to be produced by the Church Assembly (Anglican parliament) in its history.

A Guide to the Pastoral Measure, written by the Church Assembly's legal secretary, Michael F. Elliott-Binns, explains just what the measure means to parish churches and their curates and priests, to deaneries, and dioceses throughout England. Mr. Elliott-Binns said that anyone reading the measure might be surprised at the absence of reference to relations with other Churches. "There are two reasons for this," he said. "First, a measure can only deal with the Church of England and there is therefore a strict limit on the kind of provisions affecting other Churches that are permitted. Secondly, while the measure was being prepared the Church had not clearly shown its mind on a number of issues (such as the Anglican-Methodist merger) as is still the case today."

BERMUDA

Canterbury's Nominee Not Accepted

The Diocese of Bermuda is likely to be without a bishop for several months following the synod's rejection of a nominee submitted by the Most Rev. Michael Ramsey, according to a spokesman for the primate. The spokesman said that there would be further discussions on the situation but it will be a matter of months before someone is found "who is prepared to accept the post and be approved. There will also have to be another synodical election and all this will take time."

Bermuda is an "extra" provincial diocese under the jurisdiction of the Archbishop of Canterbury and the situation

which has developed there follows a rare series of events. One newspaper in London called the rejection of the nominee, a "snub" to the Primate.

The situation began when the Rt. Rev. John Armstrong of Bermuda resigned last fall. In December, it was announced that Dr. Ramsey had nominated the Very Rev. John Waddington, Provost of St. Edmundsbury in Eastern England, for election as the new Bishop of Bermuda. With the announcement of his nomination came unofficial reports that there was competition for the post and it was said another candidate was likely to be nominated. Provost Waddington, who is 59, was quoted as saying, "Apparently this was not a personal matter against me. But there is a strong feeling of independence from Lambeth among some of Bermuda's clergy and a desire to prolong as long as possible their freedom from episcopal supervision. I think it will now take a very long time to obtain another bishop for Bermuda."

SCOTLAND

Truth and Unity

Truth and Unity is the name of the new movement which has been started recently in the Scottish Episcopal Church. During its earliest days two-thirds of its members are laymen. Aims of the movement are to counteract certain failures that are felt to exist in the Scottish Church at the moment: failure to proclaim the official teaching of the Church as set forth in the Prayer Book; failure in mission to the churchless; and failure to emphasize in ecumenical discussion the need to work for a universally acceptable form of the apostolic ministry.

The instigators of the movement think that the Scottish Church should aim at being more truly herself and they hope for the goodwill and support of all faithful Church members. The initial administration is in the hands of the clergy representing each diocese, but it is hoped that a meeting for all members will be held this month, probably in Inverness, during the meetings of the Representative Church Council. The outcome should indeed prove very interesting.

The Most Rev. Joseph Gray, Roman Catholic Archbishop of St. Andrews and Edinburgh, one of the new cardinals appointed by Pope Paul VI, is the first resident Scottish cardinal since the reformation. The last was James Beaton who was murdered in his castle at St. Andrews during the reign of Mary Queen of Scots.

The appointment is a very popular one, but the archbishop preaching in St. Mary's [Episcopal] Cathedral, Edinburgh, last month, was subjected to a barrage of interruptions from militant Protestant groups.

THOMAS VEITCH

Urban T. Holmes

PAINT GOD BLACK

“Whether one agrees with it or not, the Black Church has a right to its own theology. Furthermore, one would be less than responsible to ignore it. For it provides us all with an opportunity to see Christ afresh, and thereby to renew our own faith and hope in His power of reconciliation.”

ONE of the assumptions that undergirds much of the spirit of the Church is that we are drawing closer together as Christians. However, in 1965 Charles Glock and Rodney Stark, two very capable sociologists of religion, suggested in an article in *The Review of Religious Research*, “The New Denominationalism,” that in fact the ecumenical movement, impelled by the initial success of such as Vatican II and COCU, was simply *rearranging* the boundaries of Christian denominationalism. On the basis of a *scale of theological orthodoxy*, they gave statistical evidence that identified four or five (depending on what you do with the Roman Catholics) discrete groups within American Christianity. Episcopalians were combined with Unitarians and Methodists as “Liberals” (the others being “Moderates,” “Conservatives,” “Fundamentalists,” and possibly Roman Catholics). Glock and Stark’s belief that the viability of a religious body can be determined by the nature of the theological commitment is further expounded in a later (1968) article, “Will Ethics Be the Death of Christianity,” published in *Trans-action*. Here they tell us that the rapid decline in *orthodox theological commitment* among American Christians is indicative of the inevitable demise of the institutional Church.

The interesting thing in both of these articles is the use of a criterion of theological commitment. Other sociologists of religion have tended to explain denomi-

national differentiation in America in social terms (*e.g.*, Richard Niebuhr, Will Herberg, Gerhard Lenski). Gibson Winter pleads eloquently for this in his now well-known book on the suburban, middle-class, white Church (*The Suburban Captivity of the Churches*). It is on this same *social* basis that some now speak of five distinct religious groups within America: the Roman Catholic, Protestant, Jewish, Pentecostal, and *Black*. Only the roughest sort of congruence seems possible between these five bodies and Glock and Stark’s “new denominations.”

Yet perhaps there is something to both points of view. For when we look at the Black Church we see a group separated out from its Christian brothers by a severe socio-political crisis, now making every effort to discover a theology that will give substance to its discrete life before all other Christian groups. Black pluralism now challenges the Black Church to give significance before God to the lives of its members; and this requires a distinctive theology. Whether or not it is only a very small part of the Black Church which is attempting to meet this challenge in a positive way does not matter. It is certainly the most vocal element of that sociological body.

A most articulate example of the black theologian is the Rev. Albert Cleage, a minister of the United Church of Christ, whose parish in Detroit is now known as the Shrine of the Black Madonna. The nature of his current relationship with the UCC seems unclear; but in a series of sermons, published by a Roman Catholic house under the title, *The Black Messiah*, he develops a theology which is mani-

festly clear. In essence it is a literalistic approach to a rewriting of New Testament history and the role of Jesus. As Cleage tells it, the Jews of first-century Palestine are black people. The present Caucasian Jews are the result of an adoption by Gentiles in the Middle Ages of a Jewish identity. This sets the scene for a confrontation between the ruling Gentile Romans and the oppressed black Jews. Jesus was a black revolutionary, leading Twelve Zealots, and dedicated to establishing a black nation. Not only was He willing to use violence, but He did in the Temple. Unfortunately, the “Toms” helped the Gentiles to crucify Jesus and His work was a failure. Our modern conception of traditional Christianity stems from St. Paul, who as a “Tom” made an opiate of Jesus’s teachings. That is, he taught a religion of individual salvation beyond the grave. He was the first pietist. The white man needs a religion to free him from the guilt of his oppression of the black man, and St. Paul gave it to him.

The focal point of Cleage’s theology, based upon his interpretation of the New Testament, is the Nation. He rejects completely the protestant ethic—individualism, capitalism, salvation by grace—and denies the validity of any kind of eschatological anticipation beyond the present time and place. Life after death does not interest him. The Resurrection, which is yet to be accomplished, is of the Nation, not Jesus. The black man’s identity is that of the Black Nation; and there is, by intent, no place for the white man in this plan of salvation.

Perhaps a first reading of this material leaves the product of the middle-class,

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suburban Episcopal church a little incredulous. Historically speaking, some of it borders on fantasy. But we can be guilty of the same, as we see Jesus through the eyes of Western, perhaps even Northern European, man. Often our Lord has been the gentle conformist who soothes the guilty conscience of first industrial and now technological man. There are those who would suggest that there is more to Cleage's conception of Jesus as a revolutionary than we may first admit. James Pike offered some interesting arguments to this effect in a recent letter to the editor of this magazine [TLC, Feb. 16], and S.G.F. Brandon's *Jesus and the Zealots* gives an extended, if not altogether convincing, defense of this position. Nor is Cleage the first to suggest that the religion of Christ is of St. Paul's making, and was unknown to Jesus.

A more sophisticated exposition of the same basic thesis is to be found in James H. Cone's *Black Theology and Black Power*. Cone is very well read in contemporary theology, and makes it the basis for an interpretation of Jesus which gives power to the Black Church's mission. He has the same passion for the present. Theology must be concerned with changing structures; for heaven, pietism, individualism, capitalism, are all unreal, he says, for the blacks. He is concerned for the Kingdom, but it is one realized now through revolution (violent, if need be). "Black Theology is not eschatological. Black Theology is an earthly theology! It is not concerned with the 'last things' but with the 'white thing.' . . . Black Theology has hope for this life."

As in Cleage, justice is more important for Cone than love. Because until he is free to be black, the black man is not free to know Christ; for he finds Christ in his blackness. Cone explicitly says that Jesus has been known in every color but white, because He has always been found in suffering and among the oppressed poor. The Church is where "the naked are clothed, the sick visited, the hungry are fed." This is today the black man. Therefore, if freedom in Christ is a reality today, it is because Black Power has made it so—even to the white man, though he is probably beyond the reach of the Gospel. "If a higher, Ultimate Reality, is to have meaning, it must relate to the very essence of blackness" (italics mine). Cone writes as a man in cold anger, Cleage in a heated rage. For this reason, while neither is easily dismissed, Cone is more compelling. It is beside the point to cite here what strikes me as his reductionisms and loss of focus due to his own particular perspective. More to the point is the fact that he offers an exceedingly sharp corrective to a theology that dismisses the ultimate implications of our present condition with a concentration upon some kind of colorless man beyond time and space. This is a sobering book

for every thinking, white Churchman to read—perhaps on his knees.

WHEN you turn from black to white authors writing about this subject, it is like "kicking marijuana in favor of 'rabbit tobacco' (or cornsilk, if you do not happen to come from North Carolina)." I really wonder if we should not declare a moratorium on books written by white men on black power. We feel the need to give some sort of theological substance to black power, but we cannot break loose to do it like Cleage or Cone.

Joseph Hough's *Black Power and White Protestants* seeks in historical theology for some kind of precedent for the Black Church's political activism. The fact that he ends up discovering it in the thought of an obscure Puritan sect, the Leveller party, does not leave one impressed with the role of social action in the mainstream of American Protestantism. What he says is true enough, and I found refreshing his honest facing of the limitations of what the white Church can do. The answer is "very little," and principally through para-Church agencies (as we find the Executive Council using). Perhaps the greatest value of this book—and I do think that it is worthwhile—is in its historical survey of the black move-

ment to date (that is, until just before Martin Luther King's death).

C. Freeman Sleeper's *Black Power and Christian Responsibility* is as banal as Hough's book is mildly interesting. Sleeper is a New Testament scholar of some obvious ability and also a deeply concerned Christian. This is not always the case that the two are characteristic of the same person—and we can be grateful. But I wonder if it is necessary to apologize for the two in one by trying to find a unity between black power and the structure of biblical ethics. Is not the integrity of the dual commitment sufficiently vindicated by Sleeper's person? The author acknowledges that the Bible offers no specific guidance for the racial crisis of our day (a point which Cone also makes), but thinks that there is an underlying ethical pattern related to power in the Bible which can illuminate the meaning of the black movement. His approach to scripture is avowedly that

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Negro artist Devon Cunningham works on replacing a blond, fair-skinned Christ with a black Jesus of Nazareth in Detroit's St. Cecilia's Church.

Books

MARK THE EVANGELIST. By Willi Marxsen. Trans. by Roy Harrisville. Abingdon. Pp. 222. \$5.50.

About a dozen years ago studies began to appear in Germany that broke new ground in the treatment of early Christian writing. Instead of asking what was the form of tradition, and what could be learned from it, a more readily attainable aim was proposed. Given the stories, one could show with a great deal of accuracy how particular Christian authors had handled them. The study began to be described as "redaction-history."

The first of these studies to be offered in English was that of Hans Conzelmann on the writings of Luke, which was published in 1960 under the title *The Theology of St. Luke*. For the laity this is a difficult book to comprehend, however helpful it might be for the specialist. The second great example of "redaction-history" to be offered is the present volume by Willi Marxsen. Its author could and did refer in detail to Conzelmann's work. Nor does he seem to have neglected any significant German or Scandinavian scholar of the past half century. Possibly Mark is less devious in his treatment of his sources than is Luke. It may be that the intervening years have made us more ready to relate to "redaction-history." Perhaps Marxsen is less abstruse, and Roy Harrisville is an especially gifted translator. For whatever reason, one will feel that *Mark the Evangelist* will appeal to a wider public than did the other. It is still not a popular work, but it should be of value for a substantial public.

The book is organized into four studies. These relate to the gospel references to John the Baptist, to Palestinian geography, to the basic Gospel message or *evangel*, and to the discourse on the end of history in Mark 13. On each of these items the author has established Mark's own point of view, and has contrasted it with those of Matthew and Luke; he refers to the latter as "the major Evangelists," in the sense that their gospels are longer rather than more important. In



the end he affirms that Luke's point of view has dominated Christian thought, but he insists that Mark is really more significant as the mid-point between the early tradition and Paul on the one hand, and that of the later New Testament writings on the other.

Some points of uncertainty ought to be considered. Marxsen has not taken seriously the possibility that the literary relationships between the first three gospels might be explained in other ways than as direct dependence of the others upon Mark. Several significant challenges to this theory have recently been put forward in the English-speaking world. This slight weakness is more than offset by the way in which each evangelist is shown as a theologian of high rank through his way of presenting the tradition. In the discourse on the end of the world, Mark's independence of historical events is probably over-emphasized. Probably more evidence needs to be assembled for the idea that Mark offers a Galilaean rather than a Roman gospel. But these are minor cavils. The specialists have been aware for some time that they had to take Marxsen's arguments as vital contributions to their task. The time has come to present these arguments to others besides the specialists, and both translator and publisher have provided a major service in doing so.

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THE SUPPER OF THE LAMB. By Robert Farrar Capon. Doubleday. Pp. 271. \$5.95.

These are the days of new theology, new liturgy, new morality. More than these we may need a new "spirituality," a new "spiritual formation and understanding of the meaning of prayer; of man's relationship to the world and God." I do not think this new sense of "holiness" will come from the faith healers, nor from the medieval tradition of ascetical and moral theology, but from persons of the 20th century who, before the talk of petition, intercession, and confession, somehow rediscover the meaning of adoration.

It seems to me that Robert Capon has some very perceptive and astute things to say to us regarding the lost sense of wonder, love, and praise before the mysteries of the objective world; before the wholeness of the Thing, be it onion, water, rock, star, or human being. He can help to cure us, along with the poets and the painters, from our abstractions. Unfortunately, *The Supper of the Lamb* will probably not be read by many people. It cannot quite seem to decide what to serve for supper. The theologians and other "religious types" should enjoy and benefit greatly from the first few chapters, and will become bored with the latter part which seems to be a kind of supplement to *Gourmet Magazine*, or

Trader Vic's cook book. And the people intensely interested in gourmet cooking will become confused or bored by the subtle, important, and metaphysical approach to onions.

Fr. Capon at his best writes with wit, grace, and an admirable regard for the precise meaning of words. But there are times when the language, (that delicate thing) is left in the oven too long and is over-basted; or at least (to one who has just burned some potatoes while writing this review), comes out overdone.

A book recommended to all priests, as far as they care to read in it, and to any others who are concerned with theology and/or the kind of eating that requires (apparently) about six hours a meal of meticulous and loving preparation. Like so many books these days, the price is outlandish.

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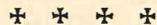


THE RENEWAL OF PREACHING. By David James Randolph. Fortress. Pp. 135. \$3.95.

Only a seminary professor could subtitle a book about communications "A New Homiletic Based on the New Hermeneutic." Actually, the subtitle is more indicative of the book than is the primary title—*The Renewal of Preaching*. Basically, this is a textbook on preaching method which tries to avoid old clichés and classical language. Unfortunately, the author falls into the trap of substituting new clichés and technical-sounding language. In addition to an "overkill" use of "hermeneutics," the text is cluttered with words such as "intentionality" and "concretion." As if this were not sufficient proof of the author's scholarship, the 133 pages incorporate 192 footnotes, many of them citing several works.

The book claims to break new ground, but this reviewer failed to discover evidence to corroborate the author's pronouncement. Perhaps the timing was poor; it was only a few months ago that William Malcomson published his wonderful book *The Preaching Event*. After Malcomson, David Randolph seems to be writing from another era.

(The Rev.) DAVID E. BABIN
Seabury Western Seminary



DO WE NEED THE CHURCH? By Richard P. McBrien. Harper & Row. Pp. 255. \$6.50.

Here is a book, from the pen of the Professor of Systematic Theology at Pope John XXIII National Seminary in Weston, Mass., which contends that Vatican II stopped short of the primary question: "Why should there be a Church at all?" *Do We Need the Church?* is written with a sense of urgency "that Christians (not just Roman Catholics) may understand

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EDITORIALS

Big Daddy's Stroke

A phrase in President Nixon's first message to Congress suggests that he is learning empirically in the White House a truth which he undoubtedly knew before, as a general principle. The phrase is, "the growing impotence of government." As government grows bigger in its claims, pretensions, and promises, it grows more impotent to deliver. "Government" in the USA has been "asking" for this trouble for some 30 years, and quite bipartisanly. It all began when candidates began to tell voters who suffered from such miseries as can be lumped under "insecurity" that if they would elect the right men—namely, those now speaking to them—they would see a diminution of their sorrows, because Big Daddy in Washington would take and bear them for his own that all in him might rest. The cult of tax-financed security for all citizens against all ills, once it was born, grew with monstrous speed and created a new climate in American politics. In this new climate it became impossible as a normal rule for a candidate to be elected to the Presidency or the Congress unless he out-promised his opponent.

It is hard to speak of this development without seeming to condemn all the things that have accompanied it, and this we do not wish to do. But something went wrong as this magnification of national government progressed. The unhappy issue consists of two distinct but inseparable elements: (1) the handing over of self-responsibility to government so that one looks to Washington rather than to himself to do what needs doing; and (2) the constant proliferation in range and quantity of the benefits one expects to get from government.

There are those, of course, who must look to government for help because, for whatever reason, they are otherwise helpless. But it is not with them that the problem lies. We may illustrate with examples from the financially middle-class or affluent. Here is a couple who could be saving money for the college education of their child but do not do so because they expect that when the time comes Uncle Sam will have a student-aid program that will take care of Junior's tuition. They have handed self-responsibility over to government. Here is a citizen whose family has been racked by deaths from cancer. He wants to fight the scourge, but he convinces himself that the government will come up with the cure, through some tax-financed research program, so he need not contribute to the American Cancer Society. He is looking for a medical benefit from a political entity.

So grows and burgeons this popular trust in Big Daddy, along with the prayer that Big Daddy will somehow not turn into Big Brother, because B.D. is democratic and loves us while B.B. is one of those dreadful dictators. More and more citizens demand more and more goodies from Washington, until one day a President shocks the nation by speaking out loud about "the growing impotence of government." He ought to know. He has to try to make everybody

in the nation happy through government channels; and he feels this growing impotence.

Some political commentator recently predicted that we may see a series of one-term presidencies, beginning with the present one, because of the inability of any national administration to give a majority of the citizenry enough of what it demands. It could be. But before it happens, we the people might possibly learn wisdom and discover what we ought to have known all along: that there are some things we must do for ourselves, either individually or in voluntary collaboration with our neighbors. We cannot have a free democratic society for any long time while everybody looks to Big Daddy for everything. One of two things must happen if we persist in trying. Either Big Daddy turns into Big Brother, or we find Big Daddy in bed one morning, not dead but so stricken that he is henceforth impotent and we realize that we have been living for too long by his handouts rather than by our own enterprise and responsibility.

Government doesn't have to be all at the top, and it had better not be. The cure for impotent government at the top is healthy government at the bottom, with personal self-government being the first and absolute *sine qua non*.

But here we go, preaching politics rather than religion. Or is it?

Necessary Revolution?

AT the last meeting of the convention of the Diocese of Pennsylvania there was discussion and debate about "The Report of the Committee on Ministry to Areas of Tension." This report concerned the work of two priests, the Rev. James E. Woodruff and the Rev. David M. Gracie, who have drawn the fire of many Churchmen for their activities in anti-war, anti-draft, and black-militant causes. The report, a 46-page document prepared by five members of the diocesan council, approves the efforts of Frs. Woodruff and Gracie as "dynamic and experimental ministries" that will lead the Church into "new paths." Since we are not resident in the Diocese of Pennsylvania and have had no first-hand observation of these "experimental ministries" we offer no judgment on them. The report triggered a vigorous open discussion in the diocesan convention. Mr. Robert C. Lea, Jr., a lawyer, was one who spoke to it. Mr. Lea's remarks are of a broad, indeed, Church-wide range of relevance, and we present them as a "guest editorial" because we believe that too few Church people appreciate how a *genuinely* Christian, *genuinely* conservative Churchman thinks about the grievous conflict between the socialistic liberalism of the current Church establishment and the conviction of the more conservative that there can be no regeneration of society except as it proceeds from the regeneration of people.

Mr. Lea takes the genuinely Christian-conservative line. He believes also that our American society, with all its faults, is at least Christian in intention and

cardinal principles, and so Christians should want to reform rather than replace it. But why don't we just let him speak? All of what follows is his remarks to the Pennsylvania convention on Jan. 18 last.

• • •

THE REPORT of the Committee on Ministry to Areas of Tension begins with a decision that it could not and should not make any determination as to substantive matters. Having thus avoided the substance of the dispute that divides this diocese and the world, the committee dwells at length on the supposed dichotomy between the "individual gospel" and the "social gospel" and concludes that both have a proper role in the diocese. In this I concur and would add that the social gospel is dependent on the individual gospel and even further would add that not only can the Church not withdraw from the social arena but is in fact the master institution of that form of social arrangement known as Western or Christian and which I call the free society. My objection to the Ministry to Areas of Tension is that both of its present incumbents have declared themselves in favor of revolutionizing bourgeois society and substituting for it some undelineated form of statism or anarchy, it is impossible to tell which.

Now, I am under no illusions about the pretensions of our society which is at all times in need of criticism and reform. However, I see it as founded on Christian principles as its founders certainly intended that it should be; its injustices as stemming from departures from ideals of Christian freedom and the necessary reform called for in almost every instance as the striking of governmental shackles rather than the addition of further compulsions by government.

The report points out that the urban ministers do not ask the parishes to cease ministry to the individual, that the urban ministers have shown themselves willing to talk to parishes when requested, so why should the parishes seek the abolition of the urban ministry? The comparison is inept. The objection is not to a ministry

to the poor but to a ministry which preaches an anti-Christian doctrine of secular revolution to which most parishioners are opposed and for which we are asked to pay. How much, one might ask, have the urban ministers and their supporters contributed to the proponents of the free society and capitalism? There is absolutely no objection to Fr. Woodruff functioning, in the words of the report, "as a bridge between the two worlds of black and white"; nor is there any objection to Fr. Gracie counseling all sorts and conditions of people whether about expressways or draft cards. The objection is that the parishes are asked to give financial support to the work of two self-proclaimed social revolutionaries at a time when many of us opine that the free society is more in need of rescue than of reform. The proposed reconciliation is unsound in that because the urban ministers do not seek to abolish the parishes therefore the parishes should not seek to abolish the urban ministry. The parishes are being asked to give financial support to a secular doctrine that would destroy far more than the parishes. There is no reason why we should support that which we abhor.

I make this little speech as my contribution to the "clash of honest opinion" and the "continuing debate" as recommended by the committee's report. I have not and do not propose to withdraw my support from the Church. I do propose at the parish, diocesan, and national levels to work for, advocate, vote for, and support the free society as informed by Christian principles. I have repeatedly sought, at all levels within this diocese and at the Philadelphia Divinity School, an explanation of the scriptural or theological objection to a society based on the following principles as stated by one of the groups to which I belong:

- (1) The belief in God and a transcendental moral order;
- (2) Freedom and order under law;
- (3) The limitation of the powers of government;
- (4) The justice and efficiency of an economy based on the ownership of property by individuals and directed by the free market.

There are a number in this audience who have heard me expound on these beliefs and at least half a dozen of the clergy here who owe me a letter explaining just wherein a society so conceived is in error. It is not our side that avoids the clash of honest opinion or continuing debate. The answer to my inquiries is always the same; there is no identifiable Christian social position. So be it. Then there should be no missionaries of the Church espousing revolution.

The committee report closes with a plea for democratic procedures and a suggestion that the urban missionaries should have a small advisory board of clerical and lay members. I believe that the heavy majority of Episcopalians in this diocese and elsewhere generally favor the type of social arrangement I have described as the free society, and some call the American way, and that they do not care to have it revolutionized. Therefore, I suggest that you give us representation on this proposed advisory board. We do not ask for control of the urban missionaries or of Church House [headquarters of the Diocese of Pennsylvania]. Give us just one knowledgeable, articulate conservative anywhere at the diocesan level and let us demonstrate for you the clarity of thought we can bring to social issues, and the Christian justice of our proposals.

Linked to Liturgy

Ever the chaliced wine
And the small circular bread
For Gods' Son speak,
And in the grapes' clustering
And in every field of wheat
There is an echoing.

Where sunlight flows on farms,
Grape-bunch and wheat-head
Are linked to liturgy,
Wherein one of their own
Bears Christ by grace
Upon the Altar stone.

Ever the voiceless one—
The seed grains and purpling stems—
Through the single Love,
Triumph in tendril and shoot,
When God utters live bread
And the wine's live fruit.

Elizabeth Randall-Mills

APOCALYPTIC

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is a section called "Newsreel," with photographs of various activities in the country. Under the photographs of wine-growers near Bratislava, capital of Slovakia, there is this caption:

"In vino veritas," says the old proverb. One of the more pleasant ways of learning the truth, its author might have added, for there are more bitter methods (such as the August events). And so it is to be hoped that the wine from this year's harvest will be sweeter than this year's truth.

Then there are two eloquent "Moments of History," a two-page spread reproducing paintings that commemorate historical moments in Bohemian history. There is, for example, Brozik's painting of John Hus facing his accusers at the Council of Constance in 1414. The caption underneath reads: "Jan Hus, Czech reformer and rector of Prague University was condemned to be burned at the stake. Connected with his name is the motto of all whose conviction makes them fight for a just cause: 'Truth will Triumph!'" Opposite it is the picture of the final moments of the Battle of the White Mountain in 1620, which ushered in the Thirty Years' War and brought the Inquisition to the Kingdom of Bohemia. Again, the caption reads: "The lost Battle of the White Mountains was followed by three hundred years of dark national oppression. And yet the life of the nation burst out again like a flame. One of the most significant events was the construction of the National Theater. . . ."

ALL these are but a few of the apocalyptic nuggets gleaned from the November 1968 issue of *Czechoslovakian Life*. The most telling cover picture, however, I find on the September 1968 issue, published one month after the invasion. The general tone of the cover is gray. In the center there are three beautiful butterflies. Upon closer examination one finds that the wings are made out of cutouts from the "Garden of Delights" by Hieronymus Bosch, that strange Dutch painter of apocalyptic allegories who lived in the 15th century. A black frame forms the display case in which the butterflies are kept—an eloquent testimonial to the fragility of life, freedom, and joy. Yet the butterfly, we read somewhere inside the covers, is an old symbol of the Resurrection.

THEOLOGY

Continued from page 15

of Bultmann, and inasmuch as this relates to the whole contemporary tradition of interpretation, there is a relationship to what Cone is doing. But Cone seems so much more alive. I do not wish to be unfair to an obvious labor of schol-

arship; but you almost feel as though you are reading a doctoral thesis, straining through a minute examination to develop relationships about which existentially you really do not care and certainly do not need. This is the problem of white authors discussing black power. They want to give it a meaning, when its real meaning can only be found in being black and oppressed.

The thing that does concern me is that both Hough and Sleeper attempt no dialogue with Black Theology. Is there a possibility that we as white theologians are guilty of a racist overtone? Hough expounds at some length how a radical individualism is the basis for black power, never noting that the exponents of Black Theology repeatedly repudiate such a concept. The ultimate reality of distinct races—white, yellow, black, red—is never allowed in our white authors. Granted, anthropologically they are highly questionable and eschatologically they are non-existent; but this fails at least to acknowledge the radical reaction of Black Theology to post-Civil War preaching of heaven in the face of the "here and now," where the *eschaton* must occur and race is a hard fact of life. Sleeper expressly says that integration must be our ultimate and immediate goal, which completely by-passes black pluralism. Black Theology would consider this a denial of Jesus who either came to free the Black Nation (Cleave) or can only be found in blackness (Cone).

THE emergence of a Black Church and the search for a Black Theology are the result of black men, committed to Jesus, in dialogue with their times. I for one cannot accept many of the tenets of Black Theology: its narrow nationalism, its heavy-handed re-mythologization, its exclusive concern with the present. There is much in what it says, however, that is true and deeply moving: the call to find Christ among the poor and oppressed, the corporate nature of the human person, the fact that we are our body-image. But be this as it may, we must also say this. Whether one agrees with it or not, the Black Church has a right to its own theology. Furthermore, one would be less than responsible to ignore it. For it provides us all with an opportunity to see Christ afresh, perhaps a little less the product of the Western European mind, and thereby to renew our own faith and hope in His power of reconciliation.

Books mentioned in the article

THE BLACK MESSIAH. By Albert B. Cleave, Jr. Sheed & Ward. Pp. 278. \$6.50.

BLACK THEOLOGY AND BLACK POWER. By James H. Cone. Seabury Press. Pp. 192. \$2.95.

BLACK POWER AND WHITE PROTESTANTS. By Joseph C. Hough, Jr. Oxford University Press. Pp. ix, 228. \$5.75.

BLACK POWER AND CHRISTIAN RESPONSIBILITY. By C. Freeman Sleeper. Abingdon. Pp. 221. \$4.50.

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Continued from page 16

theologically the nature and mission of the Church, so that they can accept psychologically, intellectually, and spiritually the radical changes that will inevitably occur at a progressively accelerated pace. A genuinely radical theology of the Church must have an eschatological context. It must insist upon the relativity of the Church's place in history and upon its essential subordination to the Kingdom of God."

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(The Rt. Rev.) J. E. GILLIAM, D.D.
The Bishop of Montana

* * * *

THE CHURCH AND THE SINGLE PERSON.
By Francis M. Bontrager. Herald Press.
Pp. 31. \$50.

The sum of the problem of the single girl within the Church can be frankly stated in this quote: "Society (but mostly the Church) has not learned to accept God's people with different talents and abilities." The great argument lies in what each individual interprets in the word "fulfillment."

Frances Bontrager most certainly has presented many arguments for the single person, but does not come up with the answer to her problem. *The Church and the Single Person* is a most provocative booklet, and will be well worth your time, if only to whet your appetite in trying to solve one of today's most prominent social problems.

BETTE FAAS
St. Andrew's Church
Livingston, Mont.

* * * *

THE PRESENCE AND ABSENCE OF GOD.
Edit. by Christopher F. Mooney. Fordham University Press. Pp. xi, 178. \$6.

Ethics, science, ecclesiology, sociology, epistemology, and culture are all considered in ten lectures given at the Cardinal Bea Institute at Fordham during the past two or three years by Robert Johann, James Gustafson, Christopher Mooney, Langdon Gilkey, Courtney Murray, Leslie Dewart, R. McAfee Brown, Henri Bouillard, J. Coleman Bennett, and Bernard Lonergan, half of whom are not Roman Catholics. Each speaker has notes of hope and gloom as two themes are developed: "Unbelief as a phenomenon in modern life and the problem of God as experienced by contemporary man."

Here are samples more or less profoundly developed by the authors. Modern atheism is pervasive; it penetrates the scene of today's life, more as a mood than as a full ideology; it is a new humanism; yet it is more a challenge and an opportunity than a threat for us.

Modern science has triumphed; indeed, the notion of meaning itself is interpreted in a new way. Man transcends whatever confronts him; therefore the ethic of conformity is inadequate. For the Christian, God is worthy of our trust, and hope, and love. A major concern of the late Teilhard de Chardin is the overcoming of cultural estrangement of the Christian faith. Only faith in Christ can fulfill man's need of a transcendent God.

After great resistance, says Courtney Murray, the recent Vatican Council spoke out on religious freedom, admitting that the Church had been at fault in the past, and accepted the Lutheran dictum that the Church must always be reformed; the shocking disunity of the Church is admitted; no longer may one speak of the Roman Church and those "separated brethren over there." The people of God have not always walked in the way of Christ.

Philosophy has now entered a post-metaphysical stage. Leslie Dewart says "Modern atheistic thought is built upon the premise that metaphysical knowledge is a delusion." Yet it is cheering to realize that "man seems unable to stop himself from making sense out of things." An atheist might consider that God may simply not be perceived; God is not dependent upon our perception of Him. The believer may find Him in personal experience, in nature, and in history; perhaps we have been looking for Him in the wrong places. A common ethic may well be the meeting-place for the secular world and the Christian faith. Let the scientist beware; when he stops speaking of objects in his field and starts to talk of science, at that very moment he is talking "cognitional theory, epistemology, and metaphysics."

Finally, as Bernard Lonergan says, "modern culture involves a reinterpretation of man and his world." But it will take *heroic charity* to show that Christianity is not superfluous. *The Presence and the Absence of God* is a good book to own.

(The Rev.) VICTOR L. DOWDELL, Ph.D.
Canon of Albany

* * * *

GOODBYE, JEHOVAH: A Survey of the New Directions in Christianity. By William R. Miller. Walker and Co. Pp. 206. \$5.95.

This theological potpourri is an effort to survey and summarize new trends in theology which William Miller feels are attempting to develop a Christianity for the here and now. Books reviewed and discussed are those which, according to the author, have made the greatest impact subsequent to the publication of *Honest to God* by Bp. Robinson. The primary emphasis is on American Protestantism, and "New Catholic" writers are not included in any depth. Quoted and interpreted are Harvey Cox's *The Secu-*

lar City, Joseph Fletcher's *Situation Ethics*, Malcolm Boyd's *Are You Running With Me Jesus?*, Robert Short's *The Gospel According to Peanuts*, Stephen Rose's *The Grass Roots Church*, Pierre Berton's *The Comfortable Pew*, Thomas Altizer's *The Gospel of Christian Atheism*, and *Honest to God*.

Conclusion: *Goodbye, Jehovah* is a thought provoking work for those who think they have read a book when they have read a book review of it.

(The Rev.) ROBERT N. PIPER, J.D.
Trinity Church
Hamilton, Ohio

* * * *

THE LIFE OF THE SPIRIT IN THE WORLD OF TODAY. By Gordon S. Wakefield. Macmillan. Pp. 176. \$3.95.

The Life of the Spirit in the World of Today by Gordon S. Wakefield, an English Methodist minister, is an excellent introduction to the title subject. The author shows an extensive knowledge and deep appreciation of the spirituality of other centuries, but he gives us more than a history. He gives us a lively description of contemporary spiritualities but keeps the account in context. For example, he sees St. John of the Cross, Kierkegaard, as well as 19th-century "exemplarism" as having much in common, especially as they perceive their relation to Christ. He calls Pelagius a moral "re-armor" before his time. In speaking of Augustinianism as the Puritans understood it, he says, "The trouble with any spirituality is that it may become legalistic, . . . the soaring curves of its eagles' flights made a chart for sparrows." Increasingly narrow and constricting, Puritanism became a conscience without a heart.

In another context Mr. Wakefield shows how among some of the monastics, the daily offices, to some extent, displaced the Eucharist as the chief act of public worship. Meditation gave a sense of God's presence, the office gave voice to praise. The Eucharist seemed somewhat unnecessary and materialistic.

The author finds a great deal of spirituality in the protest of our time. We have to reckon with the prophetic prayer as well as the serenity of the mystic. Through religion we will not only accept the world but will seek to change it because spirituality comes from human experience. This excellent book cannot fail to help those who are seeking a spirituality in their everyday lives today.

(The Rev.) WILLIAM H. BAAR, Ph.D.
Emmanuel Church
LaGrange, Ill.

* * * *

DAILY READINGS FROM THE WORKS OF LESLIE D. WEATHERHEAD. Selected by Frank Cumbers. Abingdon. Pp. 367. \$3.50.

Having more than 30 books from which to make selections, Dr. Frank Cumber has been able to present the gist of the thought of Leslie Weatherhead,

the distinguished preacher-psychologist who served God and man for the last 24 years of his active ministry as pastor of London's famous City Temple, called "the shrine of Nonconformity."

Dr. Weatherhead has the ability to write clearly and to speak effectively to his fellow clergymen and to the laity. His writings have come out of his individual experience and as counselor for the great numbers who have sought his advice. "The Will of God" was written as a result of the problems of World War II. His ability as a psychologist brought him recognition by doctors and psychiatrists as one able to "minister to a mind diseased." Dr. Weatherhead was one of the early writers on how to handle sex through psychology and religion. His first book on that topic was reluctantly refused by his publishers. His belief in Reincarnation is well expressed in one of his recent books, *The Christian Agnostic*. Because of the wide range of his interests, anyone will find in some of these selections food for thought as well as inspiration.

Beginning with Jan. 1, there is a selection for every day of the year, and an epilogue, in these *Daily Readings*. Leap year is provided for with a fine selection for Feb. 29. This reviewer, who first knew Dr. Weatherhead through his *Psychology in Service of the Soul* published 1930, heartily recommends this book with selections from his writings.

(The Rt. Rev.) ROBERT E. GRIBBIN, D.D.
Bishop of Western North Carolina (ret.)

* * * *

PATH TO FREEDOM. Christian Experience and the Bible. By Jean Corbon. Trans. by Violet Nevile. Sheed & Ward. Pp. 246. \$5.

Jean Corbon states his basic conviction in the first sentence of the foreword. It is this: "The ideas developed in this book are based on the fact that the Old Testament is a pedagogue which leads us to Christ." The purpose of the work is to explicate that "fact." "The fact," of course, is a Christian belief. Corbon immediately limits his task. The book is not "a work of exegetical or biblical theology, but rather an initiation in a spiritual reading . . . of the Bible. . . ." An illustration of what he means by spiritual reading is found on p. 117, when he



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writes: "The Book of Numbers, by describing the journey through the desert as a series of *stages*, is describing our journey in Christ." Having stated his purpose and the limits of his endeavor, the author makes clear that the book is essentially a report of the experiences of Christian laymen who discovered that the Bible is not a closed book.

This reviewer suffered a handicap. He could neither find any information on the author in general books on biography, nor locate a copy of the French original. The inability to check the original raised a number of unanswered questions.

The book breathes the spirit of Christ. Indeed an apt title would have been, "Christ in all the Scriptures," for that is the concept which the author emphasizes. His method, however, is not to proof-text the Old Testament, but to show how the Divine Presence manifests itself to man. The Presence, whether in the call of Abraham or St. Matthew, is Christ. For Corbon, the Bible is the pattern for our Christian life. This means that each of us is Abraham, Moses, Joshua, etc., because in one way or another we respond to the same Presence which confronted them, and which asks us the same essential questions it put to them. Thus the Bible is not merely a book of history but an ever-living reality.

Corbon's three key words are "Presence", "Gratuitousness", and "Pasch." Pasch is an archaic word in English, and it is unfortunate that the translator used it. Gratuitousness is employed in an unfamiliar way (the use is legitimate). Grace is a much better, more widely used, and more precisely theological word. The author uses grace as a synonym for gratuitousness on p. 132. There were a number of instances where this reviewer felt the need to check the original.

Path to Freedom reveals the author's knowledge of contemporary trends in biblical research, an awareness of the conclusions of modern psychology, and an acquaintance with the thought of Chardin. But most of all the work manifests Corbon's personal experience of the Presence, God in Christ. The pastor who is looking for a text for a Bible study group would find this book rewarding both for himself and his people.

(The Rev.) WALTER G. HARDS, Th.D.
St. David's Church
Baltimore, Md.

* * * *

DEATH. By Milton McC. Gatch. Seabury. Pp. 187. \$5.95.

The subtitle: "Meaning and Mortality in Christian Thought and Contemporary Culture" describes exactly the theme and the content of Milton Gatch's *Death*. After some comments on the changed attitudes, rituals, and conventions which now surround the event of death in America and Britain, the author discusses

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the fact of mortality as it is treated in classical Greek philosophy, biblical religion, and the Greek and Latin Fathers of the Church. The contrast and tension between Resurrection and the immortality of the soul are clearly illuminated, as well as the shift of emphasis from the cosmic and corporate hope of the *Parousia* to intense concern with the personal destiny of the individual. The Advent sermons for next year might well be improved by a study of this section of the book.

The theme is continued through the literature of the High Middle Ages to the 20th century. The conclusion will not appeal to every reader. For example: "The mode of resurrection calls upon man . . . to understand that what he does is important in the historical continuum. The mode of immortality calls upon man to concern himself above all with his inner mental or spiritual development and to regard his place in history as of secondary concern. . . ." The solution of the problem "lies in an attitude towards death which makes clear the importance of being involved in the world among men who are trying to fulfil the promise of a vision of the world transformed."

It is interesting to compare Prof. Gatch's book with *Death and Its Mysteries* by the late Dr. Ignace Lepp, priest and psychotherapist, published in 1968.

(*The Very Rev.*) H. N. HANCOCK, D.D.
The Cathedral Church of St. Mark
Minneapolis

PEOPLE and places

Appointments Accepted

The Ven. George E. Ross, archdeacon of Idaho, is dean of St. Michael's Cathedral, Box 1751, Boise, Idaho 83701.

The Rev. P. Kingsley Smith, assistant, Trinity Church, Towson, Md., is to be rector of the parish Oct. 1. Since 1959, he has also served as chaplain of the 4th Engineer Battalion, U.S. Marine Corps Reserve, Baltimore. His rank is Cdr. USNR.

The Rev. Gus Tuttle, former assistant rector of St. Barnabas on the Desert, Scottsdale, Ariz., is rector of St. Alban's, Box 748, Wickenburg, Ariz. 85358.

The Rev. Joseph T. Webb III, formerly on the staff of Christ Church, Macon, Ga., is assistant, Trinity Church, 120 Allegheny Ave., Towson, Md. 21204 and chaplain at Towson State College.

Armed Forces

Chap. (Maj.) R. E. Southwell, c/o Fred B. Southwell, 1147 Pacific Terrace, Klamath Falls, Ore. 97601.

Chap. (LCdr.) Christopher B. Young, USN, Office of the chaplain, USN Hospital, Orlando, Fla. 32813.

Chaplaincy

Chap. (Maj.) David W. Kent has returned from Vietnam and is assigned to Womack Army Hospital, Ft. Bragg, N.C. Address: 27 Normandy Dr., Ft. Bragg (28307).

Chap. (Maj.) Benjamin W. Nevitt, US Air Force Reserve, is Episcopal chaplain at Albany, N.Y., hospitals and part-time chaplain at the Albany V.A. Hospital. Address: 8 Waverly Place, Albany (12203).

New Addresses

The Rev. Vine Deloria, retired, 3815 Fernside Rd., Randallstown, Md. 21133.

The Rt. Rev. James W. Hunter, retired, 240 Bushnell Ave., Apt. 101, San Antonio, Texas 78212.

Retirement

The Rev. Lionel T. DeForest, rector of St. John's, Marlin, Texas, and president of the standing committee of the Diocese of Texas, retired Feb. 1, from the active ministry. He is now associated with Beaufort Academy, Beaufort, S.C. Address: Box 637 (29902).

Laity

Herbert B. Moore, headmaster of Holland School, Tulsa, Okla., is the fifth recipient of the Distinguished Bowdoin Educator Award granted by Bowdoin College, Brunswick, Maine.

Religious Orders

The Community of St. Mary, Kenosha, Wis. The 50th anniversary of the profession of Sr. Hildegard was celebrated on Apr. 30, with the Bishop of Milwaukee as celebrant at the Choral Eucharist held in the chapel. Preacher was the Ven. Stanley Atkins, Bishop-elect of Eau Claire.

DEATHS

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

The Rev. Martin S. Stockett, retired priest of the Diocese of New Jersey, died Mar. 5.

At the time of his retirement in 1945, he had been rector of the Church of Our Saviour, Camden, N.J., since 1906. He was named rector emeritus.

Virginia Newsom Bartlam, 60, wife of the Rev. E. Percy Bartlam, rector of St. Mark's Church, Jonesboro, Ark., died unexpectedly Jan. 12.

Other survivors include two daughters, one son, and a sister. Services were conducted by the Bishop of Arkansas in St. Mark's, and interment was in Rose Hill Cemetery, Fayetteville, Tenn.

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PRIEST will supply during August. Reply Box A-650.*

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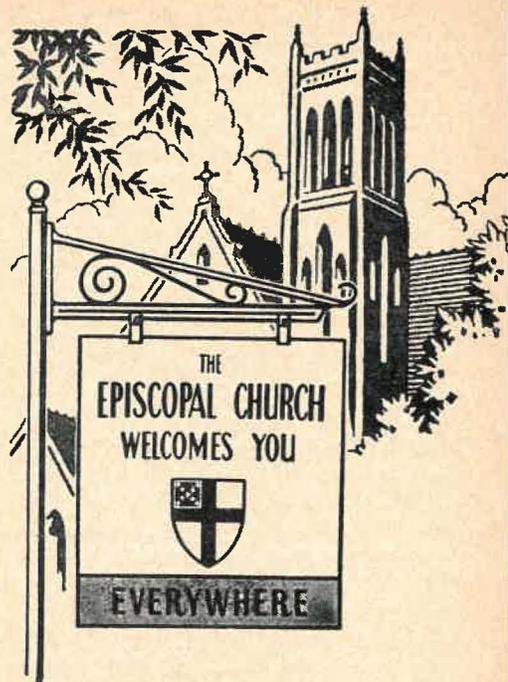
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THE LIVING CHURCH

CHURCH DIRECTORY

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.**



LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

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

LOS ANGELES, CALIF. (Hollywood)

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D.C.

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

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

FORT MYERS, FLA.

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

ORLANDO, FLA.

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

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Road
The Rev. Peter Francis Watterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11, Sol Ev & B 6; Daily
Mass Mon, Tues, Thurs 7, Fri 6, Wed & Sat 9;
Daily MP & EP; Healing Wed 9; 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 7:30
HC ex Wed 10 & 5:30 (Mon thru Fri); Int 12:10,
5:15 EP

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

CHICAGO, ILL. (Cont'd)

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

EVANSTON, ILL.

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

FLOSSMOOR, ILL.

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

LOUISVILLE, KY.

GRACE CHURCH 3319 Bardstown Rd.
Adjacent to three motels on 31E, South of I-264
The Rev. Alfred P. Burkert, r
Sunday Masses 8 & 10; Daily Masses as scheduled.
Call Church office 502-454-6212.

BALTIMORE, MD.

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

BOSTON, MASS.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

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

STONE HARBOR, N.J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
The Rev. William St. John Frederick, r
Sun Masses 8 (Low), 10:15 (Sung); Wed 12:10;
Sat 10:30; HD 9 & 8 (as anno); C by appt

BROOKLYN, N.Y.

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

NEW YORK, N.Y.

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Ev 4;
Weekdays HC Mon, Tues, Thurs, Fri 12:10; Wed 8
& 5:15; EP Daily (ex Wed) 5:15. Church open
daily for prayer.

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

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave & 20th St.
Mon through Fri HC 7, MP 8:30; Mon, Wed, Thurs,
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &
hol MP & HC 7:30; Daily Ev 6

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

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10; Wed & HD 9:30; Fri & HD
6:15. EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6

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

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

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

THE PARISH OF TRINITY CHURCH

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8, 9:30, 11 (1S), MP 11; Weekdays HC with MP 8,
12:05, 1:05; C by appt Organ Recital Wed 12:30

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

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

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

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

PHILADELPHIA, PA.

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

CHARLESTON, S.C.

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

FORT WORTH, TEXAS

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

RICHMOND, VA.

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