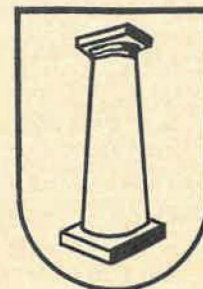



The Living Church



MIGHTY GOD WHO HAST ENRICHED
 THY CHURCH WITH THE SINGULAR 
 LEARNING AND HOLINESS OF THY DEACON
 ST. EPHREM: GRANT US TO HOLD FAST
 THE TRUE DOCTRINE OF THY SON OUR SAVIOUR
 JESUS CHRIST, & TO FASHION OUR LIVES AC-
 CORDING TO THE SAME, TO THE GLORY OF THY
 GREAT NAME AND THE BENEFIT OF THY HOLY
 CHURCH; THROUGH THE SAME JESUS ✠ OUR LORD.
 ✠ AMEN ◊

The Living Church

Volume 164 Established 1878 Number 4

*A Weekly Record of the Worship, Witness,
and Welfare of the Church of God.*

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

The Rt. Rev. Donald H. V. Hallock, [†] Bishop of Milwaukee, president; The Rev. Dudley J. Stroup, [†] vice president; The Rev. Carroll E. Simcox, [†] secretary; Robert Hall, [†] treasurer; Warren J. Debus, [†] assistant treasurer. The Rt. Rev. William H. Brady, [†] Bishop of Fond du Lac; The Rt. Rev. John P. Craine, [†] Bishop of Indianapolis; The Rt. Rev. John S. Higgins, [†] Bishop of Rhode Island; The Rt. Rev. Richard B. Martin, [†] Suffragan of Long Island; The Rt. Rev. Stanley Atkins, [†] Bishop of Eau Claire; The Rt. Rev. A. Donald Davies, [†] Bishop of Dallas; The Rt. Rev. G. Paul Reeves, [†] Bishop Coadjutor of Georgia; The Rev. William E. Craig, [†] The Rev. Curtis W. V. Junker, [†] The Rev. Darwin Kirby, Jr., [†] The Rev. Christopher F. Allison, [†] The Rev. George C. L. Ross, [†] The Rev. John W. Ellison, [†] The Rev. Enrico S. Molnar, [†] The Rev. Kenneth Trueman, [†] The Rev. George B. Wood, [†] The Rev. Sheldon M. Smith, [†] The Rev. H. Boone Porter, Jr., [†] The Rev. Robert E. Gard, [†] Mrs. Cynthia Wedel, [†] Miss Augusta Roddick, [†] Messrs. Jackson Bruce, Jr., [†] Arthur Ben Chitty, [†] Peter Day, [†] Francis J. Starzel, [†] John Reinhardt, [†] Prezell R. Robinson, [†] John C. Pierson, [†] Robert Shoemaker, [†] Walter L. (Red) Barber, [†]

^{*}Director

[†]Member

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor. The Rev. Karl G. Layer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Lila Thurber, advertising manager. Joel K. Diamond, circulation mgr.

DEPARTMENTS

Around and About	2	Conventions	7
Booknotes	13	Deaths	15
Books	12	Editorials	11
Church Directory	16	Letters	3
College Services	14	News in Brief	5
News of the Church	4		

FEATURES

Ephrem: Deacon Saint of Edessa	9
Sonnet for the Epiphany Season (verse)	10

THE CALENDAR

January

- 23. Epiphany III
- 25. The Conversion of St. Paul
- 26. SS. Timothy and Titus
- 27. John Chrysostom, B.
- 28. Thomas Aquinas, Friar
- 30. Epiphany IV

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

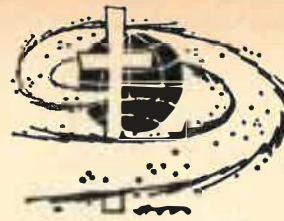
PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

Around



& About

— With the Editor —

WAS Jesus a feminist? Leonard Swidler, a professor of catholic thought at Temple University, maintains that he was, defining a feminist as "a person who promotes the equality of women with men, who treats women primarily as human persons and willingly contravenes social customs in so acting." (*The New York Times*, 12/18/71; also the September *Episcopalian*.)

He cites substantial data from the milieu of Jesus showing how abjectly inferior the position of woman really was — in law, in custom, in religion, in moral repute, in personal dignity; e.g.: "Women could not bear witness. A good man would not speak to a woman in public; a rabbi would not address even his wife or daughter on the street. A menstruous woman was ritually unclean, as was anyone or anything she touched." He then notes: "Jesus, however, publicly, repeatedly rejected these oppressive customs." Any reader of the gospels will recall numerous and convincing instances of this.

In citing his examples the professor comes up with an admirable interpretation of Mary and Martha (Luke 10: 38-42): "Also contrary to the current attitude, Jesus clearly thought that the 'intellectual life' was proper for women, that the role of women was not limited to being 'in the home.' This was made clear during his visit to the home of Martha and Mary. Martha took the typical woman's role; 'Martha was distracted with much serving.' Mary, however, took the supposedly 'male' role: she 'sat at the Lord's feet and listened to his teaching.' Martha apparently thought Mary was out of place in choosing the role of the 'intellectual,' for she complained to Jesus. But Jesus's response was a refusal to force all women into the stereotype; he treated Mary first of all as a person (whose highest faculty is the intellect, the spirit) who was allowed to set her own priorities, and in this instance had 'chosen the better part.' And Jesus applauded her; 'it is not to be taken from her'."

From this and other such data Swidler concludes that "Jesus vigorously promoted the dignity and equality of women in the midst of a very male-dominated society. Jesus was a feminist, and a very radical one. Can his followers attempt to be anything less?"

I entirely agree, as long as it is understood that "equality" between the sexes does not mean identity, or unisex, and does not preclude radical differences. If

what is affirmed is that Jesus valued men and women equally, and that his followers must have this mind in them, that will I affirm. However, it does not follow that the Lord wills the ordination of women to priesthood. Mr. Swidler does not say that it does; ordination is not his subject. But some proponents of women's ordination argue from Christ's equal valuation of men and women to the conclusion that he wills for both sexes equal access to ministerial priesthood. This is wrong, I submit, for two reasons. It implies that the priest has a higher station and greater dignity in the Body of Christ than the layman. This is an error. Admittedly it is an almost universal heresy among Christians, but heresy it is by all Dominical criteria. And it implies that some people should be priests because they have established their right to be priests; that is the second error. "No man taketh this honor to himself" as his right, "but he that is called of God, as was Aaron" (Heb. 5:4).

In the eyes of Jesus, not only is a man no better or higher than a woman, so neither is a priest better or higher than a lay person. A priest may have a different vocation, functionally, from that of the layman, but not a higher one; so there is no question here of arbitrarily excluding some Christians from access to a higher order. After all, the Mother of God is a lay woman. The Saviour of the World is a lay man. Ordained clergymen who "pull rank" within the Body of Christ are upstaging the Head. The highest dignity open to the Christian is not to be a priest but to be a Christian: "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." And women can do as well at that as men, as a shining and innumerable host through the ages have demonstrated.

The church has no right to deny to any member a right that is inherent in membership, but the basic sanction of holy orders is not inherent right, but vocation, and that is what we should be thinking about *re* the sacramental ministry.

The Rev. O. C. Edwards, Jr., Ph.D., associate professor of New Testament at Nashotah House, and a frequent contributor to these pages, is this week's guest editorialist. He describes for readers of TLC, the new look and expanded scope of *The Anglican Theological Review*, now in its 53rd year of service to the Episcopal Church.

Letters to the Editor

Adult Education

I read with interest the letter from Dorothy E. Wynne [TLC, Nov. 21] lamenting the fact that Episcopal churches do not provide adult education. Whatever may be true elsewhere, this is not true of the Church of the Good Shepherd in Austin, Texas. For as long as I can remember it has had an adult class that meets at the same time as the other Sunday school classes. For the last two years this has been taught by the associate rector. During those two years the class, which averages more than 50 persons per week, has been making a very careful study of St. Luke's Gospel. In that time we have only finished the first five chapters of St. Luke but we learned a great deal in the course of that study. Indeed, the thoroughness of the coverage and the careful research that the instructor puts into his weekly lectures would compare very favorably with the average graduate course at a good university.

In addition, during the summer when our regular Sunday school classes do not meet, the period at the morning service that would ordinarily be devoted to the sermon is used for an educational lecture suitable for adults and older children. In recent years the rector has devoted one summer to the Book of Revelation, one to the epistles of St. Paul, one to the prophets, and one to the history of the Episcopal Church in the United States. I have found all of this very valuable and regret that there are other parishes that do not provide similar programs for adults.

CHARLES ALAN WRIGHT

Austin, Texas

What Is a Jackass?

Perhaps I shall be called a jenny ass for raising the question: What is a jackass? The article by the Rev. Dr. Wickersham [TLC, Nov. 21] about the story of Balaam is headed "A Jackass Knows Best"; but in the text (both of the article and of the Book of Numbers) the ass in question is referred to as "she." Do not even jenny asses deserve to be protected from the implication that wisdom is given only to the male of the species?

CHARITY WAYMOUTH, Ph.D.

Bar Harbor, Me.

The asininity was all ours. Jenny the genius was a lady. Ed.

TLC, Nov. 28

You are nigh infallible. I clip your page and send it to friends who need the benefit of my opinions as you so superbly express them. But in TLC for Nov. 28 you err as we all do when we become too neat in excessive generalization.

You say "American whites have generally hated American blacks" because we have hurt them. Doubtless many whites so hate the blacks, but that doesn't add up to "generally." At the outset, we can perhaps exclude three-fourths of the country because the northerner has professed a love for the black since first he arrived as a slave on this continent.

To be sure, there were and are southern whites who hate the Negro, but presumably their hate is more the result of fear of competition from the Negro than of their mistreatment of him, although this is not to deny that since slavery the Negro has suffered injustice and indignities at the hands of some whites. (More than once have I been the sad and helpless witness to such an occurrence.) But those whites were seldom the Negro's employer, but of a class that began to come to power after the war, and a class abetted by the politician who sought office through victimizing the Negro—a prototype, incidentally, of the northern liberal today who victimizes the Negro by the reverse technique of professing for him a love he does not possess and by making him promises he has no expectation of fulfilling.

None of this is to disagree with Tacitus in his provocative statement but only to question the validity of one of the two examples you cite to support him.

QUINTARD JOYNER

Sewanee, Tenn.

O.K. We'll read "many" whites rather than "generally" from now on. But we didn't mention north or south, because we don't see it as a regional issue. Ed.

Prayer Book Revision

I want especially to thank you for the editorial (or perhaps it is better styled, opening comments) which appeared in TLC for Dec. 5. My own membership in the Episcopal Church is quite similar to that which you describe, through the Prayer Book, and I can only applaud your final sentence.

(The Rev.) GEORGE W. BARGER
Assistant at All Saints' Church

Omaha, Neb.

Blackmail or Stewardship?

Whenever we deplore bad taste in church, someone is sure to "confront" us with the question, "Do you worship God or language?" These people are confusing issues. Is there any good reason for not offering God our best in language when we worship him?

Now that in our parish we have a rector who refers to the rectory as his "pad," and also in other ways tries to emulate the few hippies in the parish (disregarding the dozens of sober Christians present), I am "turned off." My former joy at public worship is turned to bitterness. I stay at home and ask myself: Pledge a contribution? What is it going to support? This question is not blackmail; it is prudent stewardship.

NAME WITHHELD

Correction

In TLC for Dec. 19, we erroneously identified the Rev. J. Barrie Shepherd, author of the poem "On Coming in From the Cold," as a minister of the United Church of Christ. He is a minister of the United Presbyterian Church in the USA.

around-the-world artistry!
Gold • Silver • Brass • Bronze

ALTARWARE

Finest domestic and hand wrought metalware. Chalice, crosses, vases and many accessories in traditional and contemporary designs from world's most distinguished craft centers. Ideal gift selections.



36 PAGE CATALOG MAILED UPON REQUEST



J. Theodore Cuthbertson, Inc.

2013 Sansom St. • Phila., Pa. 19103

CHURCH OFFERING ENVELOPES

— SINCE 1900 —

A. M. FARNSWORTH SONS, INC.
CAMDEN, NEW YORK 13316
PHONE (315) 245-1080

"THANKS AND PRAISE"

Music for Eucharist — Rite 2

For Unison Voices & Organ
An easy setting in joyful dignity
by

The REV. BENJAMIN HARRISON
6630 Nall Ave., Mission, Ks. 66202

Send \$1.00 for Examination Packet for Priest,
Organist/Choir and Congregation editions.

POST-EASTER BERMUDA CRUISE

April 8-15, 1972

From \$250

Brand new Ship! Christened by Norwegian royal family, June, 1971. 8 days with 4 days in Bermuda at "illy time." Clergymen: only 1 Sunday away ("Low Sunday"). Easter is April 2.

BERMUDA CRUISE CHAIRMAN

150 Greeves St. Kane, Pa. 16735

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York, N.Y. 10017
Telephone: (212) 532-4350

415 Huron Road, Cleveland, Ohio 44115
Telephone: (216) 241-0848

TRAVELING this winter on your vacation? If so visit some of the churches listed in our Church Directory section and tell the rector you saw the announcement in *The Living Church*. The churches listed extend a cordial welcome to visitors.

CLERGY: If your Church Services are not listed write to the Advertising Manager for the very nominal rates.

The Living Church

January 23, 1972
Epiphany III

For 93 Years,
Its Worship, Witness, and Welfare

NEW MEXICO AND SW TEXAS

R. C. Bishop Takes Part in Consecration

At the recent consecration in Albuquerque, N.M., the Most Rev. James Peter Davis, Roman Catholic Archbishop of Santa Fe, took part in the laying on of hands during the consecration of the Rev. Richard M. Trelease as Bishop Coadjutor of the Diocese of New Mexico and Southwest Texas of the Episcopal Church.

A report of this was made public by the Bishop of Ohio, the Rt. Rev. John Burt, who said the archbishop informally announced his decision to take part in the rite before the ceremony. Bp. Burt said that he himself placed his hand atop Abp. Davis's hand at the moment of consecration.

Bp. Burt said that a Roman Catholic bishop joined in the laying on of hands at the consecration (on May 1, 1969) of the Rev. David Thornberry, now Bishop of Wyoming. "I don't believe he meant to," Bp. Burt said. Later, Episcopal bishops at that consecration agreed the laying on of hands had been inadvertent but nevertheless noted its significance. It also has been learned that after Bp. Thornberry's consecration, the Episcopal hierarchy taking part signed a document testifying to the Roman Catholic prelate's taking part in the service.

In the New Mexico consecration, observers noted, journalists were not "on their toes" during the consecration because Abp. Davis's "breakthrough" in ecumenical participation was not reported in the secular press, Bp. Burt said.

However, the Dec. 16 issue of *The Albuquerque Journal* referred in part to the consecration of the Rev. Richard M. Trelease: "Episcopal bishops and Abp. James Peter Davis of the Roman Catholic Archdiocese of Santa Fe, and Bp. Hines laid their hands on his head. . . ."

RELIGION IN THE NEWS

Top Stories Selected

Ten top religious developments in 1971 have been selected by the editorial staff of Religious News Service. Top-ranking news developments considered were the Jesus movement and the changing relations between churches and communist nations. The stories, in order of selection are:

1. The Jesus movement, represented most directly by fundamentalist youth

groups but also encompassing a surging interest in charismatic and pentecostal faith and a new style of entertainment including the production, "Jesus Christ, Superstar."

2. Rapprochement between Christianity and Communism, manifested in the Vatican-Hungarian agreement leading to Cardinal Mindszenty leaving voluntary confinement in the U.S. Embassy in Budapest; Pope Paul receiving President Tito of Yugoslavia; church backing for admission of China to the United Nations; and renewed interest in religion in China as a result of improved U.S.-Peking relations.

3. Church-state confrontation in the U.S., highlighted by defeat, with church support, of the proposed Prayer Amendment and refusal of the Supreme Court to allow direct public aid to parochial schools.

4. Religious concern for world trouble spots.

5. Plight of Soviet Jewry.

6. Opposition to *apartheid* in South Africa, spurred in part by the conviction of the Very Rev. Gonville A. French-Beytagh, Dean of Johannesburg, for alleged terrorist activities.

7. Continuing debate over celibacy for Roman Catholic clergy.

8. Advances for women in churches.

9. The charging of the Harrisburg Eight.

10. Rift in the Southern Christian Leadership Conference, resulting in resignation of the Rev. Jesse Jackson as director of Operation Breadbasket, the economic agency of the organization founded by Dr. Martin Luther King, Jr.

RNS staff members also ranked the following high on the list of leading actions or events:

Continuing controversy over WCC grants to liberation groups in South Africa; WCC dispute with *Reader's Digest*

over these grants; the death of Reinhold Niebuhr; impact of devaluation of the dollar on mission agencies; attempts of black U.S. Roman Catholics to have a black named Archbishop of Washington, D.C.; *Good News for Modern Man*, the all-time best selling paperback; abortion cases taken to the Supreme Court; conservative-liberal disagreements in the Missouri Synod, the Presbyterian Church, U.S., and the Southern Baptist Convention; Roman Catholic bishops in Spain criticizing the government of Gen. Franco; and the increase in interest in occultism.

ARMED FORCES

Appropriate Alternate Service Considered

The national headquarters of the Selective Service System has notified the Rt. Rev. Scott Bailey, Suffragan Bishop of Texas and secretary of the House of Bishops, that VISTA and the Peace Corps "are considered to be appropriate alternate service" for conscientious objectors.

The notice came in response to a resolution from the House of Bishops, requesting acceptance of the two organizations for alternate service. The two organizations are acceptable for alternate service "on an individual basis, when the registrant has been accepted for employment by the organization," the notice stated.

The bishops also endorsed the action of the Executive Council whereby dioceses, parishes, missions, institutions, agencies, and related organizations of the Episcopal Church are requested to seek approval of the national headquarters of the Selective Service System as alternate service agencies for COs when they apply, and requesting the national headquarters to accept such requests.

Concerning this request, the notice said that the granting of so-called "umbrella" approval of employers of conscientious objectors is under study and that the bishops' resolution "will receive full consideration."

EUROPE

Episcopal Chaplain in Moscow

The Rev. Raymond Oppenheim has been named chaplain to the English-speaking community in Moscow, replacing the Rev. Earle Sanford, a United

Correction

One word was inadvertently omitted from a news story in TLC of Dec. 19, on page 9. The story concerned the newly-organized Association for Creative Theology (ACT). Among the affirmations contained in ACT's statement of purpose is this: "We mean to build up the apostolic faith. We must reassert how open it is, interpreting not only issues within the church but every aspect of life, personal and social." Somehow, the word "open" in the above statement got lost from our report.

Methodist minister. The chaplains usually serve two to three years in Moscow.

The chaplaincy program was begun in 1962 by five churches—United Presbyterian, American Baptist Convention, the Lutheran Church in America, as well as the United Methodist and Episcopal Churches. The general secretary of the National Council of Churches, Dr. Edwin Espy, is chairman of the committee, and Dr. Paul Anderson, associate editor of *Religion in Communist Dominated Areas*, is executive secretary, although the chaplaincy program is not an official NCC function.

The arrangement for U.S. clergymen to serve in Moscow was included in a 1933 agreement with the Soviet Union by President Franklin Roosevelt. Roman Catholics, through the Assumptionist Order, began the practice in 1933.

Fr. Oppenheim will conduct Sunday services twice monthly at the American ambassador's home and twice monthly at the British Embassy. Weekday services and activities are held in the chaplain's home. He will also work with U.S. students in Moscow, American and British diplomats, and other English-speaking persons who are not Soviet citizens.

Dr. Anderson said that couples—rather than the clergyman alone—are named by the U.S. Committee. "The wife plays an important role," he said.

The Oppenheims have been in Allakleet, Alaska, north of Fairbanks, where Fr. Oppenheim was vicar of St. John's in the Wilderness for the past two years.

CHURCH OF ENGLAND

Free Church Leaders Urge Merger

Seven non-Methodist Free Church leaders publicly have suggested that the Church of England should vote for union with the Methodist Church. Their move was made in a letter to *The London Times* as a prelude to the vital vote scheduled for May 3 by the General Synod, supreme body of the Church of England, on the existing plan for union with the Methodist Church. The May 3 ballot has been described as the Anglican Church's final one.

In their letter, the seven protestant leaders linked this decision to one in 1972 on union by the Congregational Church in England and Wales and the Presbyterian Church of England. "We believe," they said, "that affirmative decision on these two schemes in 1972 would most effectively open the way to wider unions, and thus lead forward far more swiftly to achieving that shape of church which could be effective for mission in these testing days."

These church leaders warned that the Church of England vote in May "will in considerable measure determine the shape of the Church of England during

NEWS in BRIEF

■ At a national gathering of homosexuals in Madison, Wis., Charles J. Harbaugh, a first-year student at Chicago Theological Seminary, called for a Gay Manifesto (modeled on the 1969 Black Manifesto), requesting \$500 million in reparations. He said he spoke for "over 10 million gay persons" and for Gay Seminarists Ecumenical—Chicago Affiliate, which he said had 20 to 25 members. The speaker identified himself as a Roman Catholic.

■ Because of an agreement between Patrick Cardinal O'Boyle, Archbishop of Washington, and the Rev. Kenneth F. Innis, rector of Old Trinity, St. Mary's City, Md., Roman Catholic students at St. Mary's College are attending Sunday services held in Old Trinity conducted by their college chaplain. In the earliest years of colonial settlement, Anglicans held services in the Roman Catholic St. Mary's Chapel which has been long gone. The nearest R.C. church is six miles away in Ridge, Md.

■ After months of exploratory talks, the Anglican Church of Canada and the Roman Catholic Church in Canada have launched an ecumenical dialogue to promote Christian unity. Co-Chairmen are the Anglican Bishop of Athabasca, R. J. Pierce, and the Roman Catholic Bishop of Pembroke, J. L. Windle. Because of the current conversations between the Anglican and United Churches, a U.C. observer will be invited to future meetings.

■ Sales totalling \$113 million in religious books were reported in 1970—\$5 million more than in 1969—according to estimates of the Association of American Publishers in New York. Sales of Bibles, hymnals, testaments, and prayer books reached \$56 million in 1970, an increase of \$9 million over the 1969 figure. Sales of "other religious books" dropped by \$4 million. Results of the survey showed all book sales in 1970 totalled \$2,924,340,000—an increase of 5.8%, which was well below an average increase of 8% for the last ten years.

■ Roman Catholic parishes in the 10 dioceses in Minnesota, North and South Dakota may continue to allow first communion before first confession until the U.S. bishops make a final ruling, so said the bishops of the St. Paul-Minneapolis Province at their recent meeting. They also stated that whatever the general policy of the church regarding first confession and first communion, the freedom of the individual Christian (including the child) must be respected. "Similarly, no one (including the child) who legitimately seeks a sacrament may be refused," their statement continued. "Consequently, no child may be forced to approach the sacrament of penance as an absolute prerequisite for the reception of first communion, and the sacrament of penance should be provided before Holy Communion when it is desired."

the coming years, in which the institutional character of the church will continue to be under sharp attack." They went on to say they share with many other Christians a yearning to see the church in England show more clearly the reconciling power of Christ and added:

"Church relations have now so altered from what they were even a quarter of a century ago that it is, we hope, not improper for us to express publicly our hope that the General Synod, in making its decision, will bear carefully in mind the effects of what it does on the Christian scene in this land. We are all members of one another; and we cannot view what happens in any communion with indifferent detachment.

"It would be unwise and indeed impertinent for us to comment at this stage on the reasons for conscience and conviction which will determine the way in which members of the General Synod will vote.

"Some are suggesting that schemes between two churches should be abandoned in favor of a new exploration of a possible scheme involving several denominations. We see no reason to hope that such

a scheme would succeed and every reason to fear that to pursue it at this time would be vain and would frustrate the very real measure of progress towards understanding and agreement that has been achieved."

ECUMENICAL RELATIONS

Major Agreement on Eucharist Cited

"Substantial" Anglican-Roman Catholic agreement on the doctrine of the Eucharist, whereby a major obstacle to unity between the two churches could be cleared, was reported in a series of important joint statements published in London.

The main document, "Agreed Statement on Eucharistic Doctrine," was drafted at the third meeting of the top-level Anglican-Roman Catholic (ARC) International Commission at Windsor last September. Publication of the document was delayed pending its referral to the Archbishop of Canterbury, the Pope, and their respective church authorities. It has now been examined by these authorities

who have agreed to its publication as a basis for continuing study and discussion.

The agreement hinges on two pivots. The first is the agreement to see the Eucharist as a memorial or "anamnesis," of the life, death, and resurrection of Jesus Christ.

The second pivot is the agreement reached that Christ is really present in the Eucharist — independently of what the congregation thinks or believes. The bread and wine "in this mystery become his body and blood." So Christ is present in the celebration of the Eucharist "as an offering to the believer awaiting his welcome. When this offering is met by faith, a life-giving encounter results." The body and blood of Christ are "really present and given in order that, receiving them, believers may be united in communion with Christ the Lord."

The other two items published with this major agreement by the commission are a joint explanatory statement from the Church of England Information Office and the Roman Catholic Information Office, and an introductory statement by the co-chairmen of the commission — Anglican Bishop Henry R. McAdoo and Roman Catholic Auxiliary Bishop Alan Clark.

That the commission's agreement on the Eucharist was not a final conclusion was brought out in a London press conference presided over by Bp. Clark and Dean Henry Chadwick of Christ Church, Oxford, a member of the ARC international commission.

The dean said he certainly expects the statement to be closely scrutinized by conservatives of both churches. Bp. Clark said that it brings personal (Anglican-Roman Catholic) communion nearer but that it raises "a lot of hackles."

Dean Chadwick also said the agreement was not drafted to "paper over cracks" but is a real attempt to overcome controversy over the issue of the Eucharist.

The fourth meeting of the commission will be held in Woodstock, N.Y., in May, when members will discuss the ministry.

GOVERNMENT

Amnesty Asked for Resistors

A bill introduced by U.S. Sen. Robert Taft, Jr., would provide amnesty to draft resistors in exchange for alternate voluntary service. The measure would affect some 500 draft resistors in federal prisons and an estimated 70,000 who have left the country to avoid service in the Vietnam war. The measure specifically excludes military deserters.

Sen. Taft said at a news conference that deserters must be dealt with by the military authorities to avoid destroying "morale and discipline in the armed forces." Under the bill, draft resistors would be allowed to volunteer for alter-

nate service either as non-combatants in the military or in some civilian federal service.

Sources in the American exile community in Canada said such an amnesty plan would not be acceptable to "the more sensitive and articulate." One source said these men have apparently taken the position that they need "no forgiveness from the government who began the Vietnam war, and they have a right to repatriation."

Rep. Edward I. Koch has introduced four amnesty bills, two of which are now in committee in the House of Representatives. Sen. George McGovern has advocated a general amnesty for all resistors and exiles without a requirement of alternate service.

President Nixon has rejected the idea of amnesty.

PENNSYLVANIA

Building Used as Collateral

Episcopal Community Services, an agency of the Diocese of Pennsylvania, has pledged \$25,000 to the Philadelphia People's Bail Fund for indigent persons. It is using its administrative building as collateral.

In 1970, the fund received a \$75,000 pledge from the First Unitarian Church which offered its building as security. The Episcopal property is a converted colonial home known as the Bishop Stevens House.

The bail fund for the poor is headed by Charles J. Schoefer, former editor of *The Selective Service Law Reporter*, headquartered Washington, D.C.

EDUCATION

Evolution a "Theory"

Evolution is not a scientific fact and should be discussed only as a theory, not taught as a fact, a university scientist declared at a meeting in Philadelphia.

Dr. John Moore of the Michigan State University spoke on Darwinism at a meeting of the Society for the Study of Evolution, which took place during the annual sessions of the American Association for the Advancement of Science. He described the theory that man evolved from "amoeba and sea slimes" as an "incredible religion" but not "science." He also said the Darwinian position is too "monophyletic," that is, that all animals arose from a single source that came from an inorganic being.

According to this theory, Dr. Moore continued, all living things evolved from a single cell: many-celled forms developing into animals without backbones; then, backbones emerging, fish changed into amphibia, amphibia into reptiles, reptiles into birds and mammals, early mammals into primates, and finally into primates such as apes, and ultimately man. Such a progression, he contended, has serious gaps in light of modern scientific knowledge. He called it "illogical."

Dr. Moore applied a chromosome number and quality test to the evolutionary theory. Evolution, he holds, fails on two counts. He said that the common monophyletic scheme does not correspond to what is known about chromosome variation in animals. For example, he said, by simple chromosome count, humans have fewer than frogs. "Absolutely no pattern of increase of chromosome number from less complex to most complex is at all detectable," he said.

Furthermore, hereditary material in the genes of chromosomes, Dr. Moore stated, shows great variation, frogs having more genetic material in each chromosome than do humans.

He did not attempt to apply his findings to religious arguments against evolution. But Dr. Moore said that it is reasonable to conjecture that life had "multiple beginnings."

He concluded: "With enthusiasm, evolutionists presented the tree of life to men. It was represented much as a main river and its tributaries . . . Yet such a tree of life, with present forms having common origin, is really not much more than the old chain of being of the Greeks."

NEW YORK

Child-Abuse Charges Being Probed

The charges of child abuse at an Episcopal Church summer camp in the Catskills [TLC, Dec. 26] are being investigated by the district attorney of Sullivan County, N.Y., in which the camp is located. District Attorney Louis B. Scheinman has interviewed some witnesses, and said that the probe may result in third-degree assault and child-neglect charges, both misdemeanors, against the Rev. Clifford S. Lauder, rector of All Souls Church in Harlem and director of the camp, and other camp personnel.

A spokesman for the Diocese of New York said that the New York church leadership "will obviously have no further comment" until the investigation is completed.

In its earlier report, **THE LIVING CHURCH** stated that the charges had been published by the Rev. Lester Kinsolving in his nationally-syndicated news column. This correction is in order: Fr. Kinsolving's report appeared not in his syndicated column but in four New York papers for which he writes.

ORGANIZATIONS

IFCO Has Training Plan

A five-year plan to provide administrative and technical training to black, Chicano, and Indian community leaders and seminarians has been announced by the Interreligious Foundation for Community Organization (IFCO).

Under the proposal, at least three regional facilities for training will be established. On the job training in selected areas will be available; a national Black United Fund will be developed; and communication conferences will be sponsored.

The Rev. Lucius Walker, Jr., IFCO director, said the five-year plan will enable minority groups to become more self-supporting and increase their sense of dignity. Mr. Walker said plans are underway for a training center under the auspices of IFCO and the University of Wisconsin-Milwaukee School of Education. That center, he said, will prepare community leaders and seminarians in the analysis of socio-economic and political systems, principles of community leadership, problem-solving strategies, and community planning.

Lodge Drops Charges Against Priest

The Middleboro, Mass., Elks Lodge has dropped all charges against the Rev. William M. MacKenzie, a Roman Catholic priest who had been threatened with dismissal by the lodge for "violation of his obligations and conduct unbecoming an Elk."

Attorney Robert L. Anderson, presiding justice of the local lodge, informed the priest by phone that the complaint was dismissed because Exalted Ruler Arthur Parent, Jr., had failed to press the charges within the specified time of three days.

Fr. MacKenzie was a leader of a movement against the white-only clause in the Elks' chapter last summer at the fraternal order's national convention. He said that he plans to continue his fight before the Grand Lodge in July.

The Plymouth Vicariate human rights committee, a Roman Catholic agency, said it supports and encourages Fr. MacKenzie. In a published statement it said, "The existence of such a policy is an affront to our fellow citizens not of the white race and is in opposition to the principles of brotherhood which such fraternal and other organizations subscribe to in their constitutions."

BAPTISTS

Officials Charge U.S. Firms in South Africa

The operations of U.S. companies doing business in South Africa generally "strengthen and buttress" the racial-separation system in that country, said two clergy officials of the American Baptist Convention, in Valley Forge, Pa.

The Rev. Richard Ice and the Rev. William T. McKee were part of the touring group arranged by the Executive Council of the Episcopal Church and the Rack Force on Southern Africa of the United Presbyterian Church [TLC, Dec. 19].

A press conference held by the two Baptists came after a conference scheduled by the whole group was cancelled partly because participants were unable to reach full agreement on their support of the tour.

According to the Baptist clergymen, the group was highly displeased with the policies of most of the U.S.-owned companies they visited. The statement, not officially released, said that U.S. firms in South Africa should make an "immediate, total withdrawal from the implicit support of the *apartheid* policy" or must undertake "studied, deliberate, strategic use of corporate resources . . . to bring about a more just society." It also noted that some companies are in the process of changing practices.

Mr. Ice and Mr. McKee had more praise for IBM and Polaroid than other U.S. firms but, they noted, the highly technical work of the two companies means that they hired fewer blacks. Other firms visited included General Motors, Chrysler, Ford, Texaco, Goodyear, Mobile, First National City Bank, and Chase Manhattan Bank.

Mr. Ice feels that the American firms have been "comfortable" with the situation in South Africa and have, therefore, not asserted themselves actively on behalf of the blacks and coloureds.

Both Mr. Ice and Mr. McKee are of the opinion that some of the strides towards justice reported by some companies were "thought up for report to the churchmen." They also said they were told by GM employees that plants were especially cleaned and signs marking segregated facilities removed in preparation for the visit.

The Baptist officials said the whole group will confer with U.S. managements of the companies visited, to make proposals.

JERUSALEM ARCHBISHOPRIC

Canterbury Invited to Visit Projects

The Israeli Minister for Religious Affairs, Zerah Wahrhaftig, has invited the Archbishop of Canterbury to "come and see for himself" that new construction is "not impairing the character of Jerusalem."

The invitation was in response to recent criticism voiced by Dr. Michael Ramsey who said he was "distressed" over an Israeli building program that, in his opinion, is "disfiguring Jerusalem." He was referring to a construction project of new housing for Jewish immigrants on expropriated Arab land around East Jerusalem.

Mr. Wahrhaftig, in speaking of construction in the City of Jerusalem, also spoke of the cleaning of some of the old areas such as the work done at the Wailing Wall in the Old City. Much work has also been done, he said, "to restore and preserve Christian holy places."

CONVENTIONS

Utah

The Park City, Utah, weekend was an official convention of the Diocese of Utah held in conjunction with the more informal annual bishop's weekend.

Using the geographical divisions of deaneries, representatives from these areas met at Park City to work on plans for the life of the church in the diocese. Among programs studied were those involving more laity in the "life and decision-making of the church." In actual work sessions discussions centered on the appropriations budget, leadership and education, expansion of college work, and self-determination for Utah's Indian congregations.

Other priorities were omitted from the \$174,984 appropriations budget finally passed, as financial realities were recognized. Churchmen are still faced with the need to raise an additional \$98,000 to go with the increased diocesan allocation of \$76,000 to the national church.

The appropriations budget is binding only to the extent money will be on hand for approved programs. If the whole amount is available, the church is authorized to spend it.

Western Michigan

The Bishop of Western Michigan opened the 97th annual diocesan convention and the ECW annual meeting with an address given in the Cathedral Church of Christ the King, Kalamazoo.

At the opening business session held in the cathedral hall, the proposed budget for 1972 was presented and approved with little debate, relatively few questions, and no amendments.

A resolution on the revision of state drug laws was passed after much discussion, and resolutions encouraging young people to become members of vestries and on encouraging increased concern for the problems of the aged, were also adopted.

The resolution urging vestries and individuals in the diocese as well as the diocesan trustees to insure that the on-"set-out" Christian factors as well as the going evaluation of investments include factor of profit, was defeated.

The 1972 convention will be held in Traverse City, with Grace Church as the host parish.





The shores of the Tigris

EPHREM:

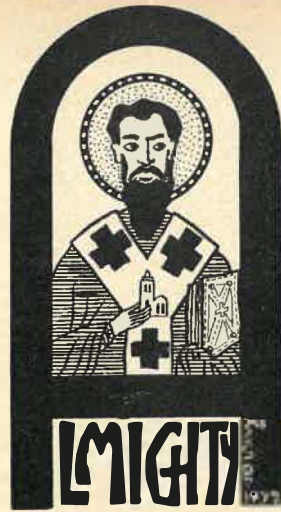
Deacon Saint of Edessa

By ENRICO S. MOLNAR

“HARP of the Holy Spirit,” “Column of the Church,” “Sun of the Syrians,” . . . such are some of the superlative terms with which the eastern churches honor their saint of Edessa who in his lifetime became famous as a poet, teacher, orator, composer of hymns, and defender of the faith. Even if the ruins of Christian antiquities had completely vanished in the sands of time, the name of the city—which today is known as a not-too-significant Iraqi town of Urfa, and which once was a thriving center of great learning nurtured on biblical and apostolic tradition—would continue remaining inseparable from St. Ephrem. This Syrian doctor of the church, in his day an unchallenged master of scholarly wisdom, towers over the tragedies which brought about the almost total destruction to Christians of the Syriac language.

St. Ephrem has been faithfully remembered, and will continue to be honored by all who find inspiration in his “singular learning” and devotion to the study, meditation, and interpretation of the scriptures. Someone has said of him that “he

The Rev. Canon Enrico S. Molnar, Th.D., is warden of Bloy Episcopal School of Theology, at the School of Theology, Claremont, Calif.



**OMNIPOTENT GOD, WHO HAST
ENRICHED
THY CHURCH WITH THE SINGULAR
LEARNING AND HOLINESS OF THY DEACON
ST. EPHREM: GRANT US TO HOLD FAST
THE TRUE DOCTRINE OF THY SON OUR SAVIOUR
JESUS CHRIST, & TO FASHION OUR LIVES AC-
CORDING TO THE SAME, TO THE GLORY OF THY
GREAT NAME AND THE BENEFIT OF THY HOLY
CHURCH; THROUGH THE SAME JESUS ✠ OUR LORD.
✠ AMEN ◊**

has made the Bible his home.” While there have been many learned exegetes and theologians who have made the painstaking study of the Bible into a life vocation, there were few among them who had the ability of the deacon of Edessa to make the Bible sing in poems whose verbal richness and literary beauty match the depth and purity of doctrine. And that is more than can be said of some selections in our 1940 Hymnal! We envy our Syrian Orthodox brethren.

Unfortunately for us, both his work and life are difficult to encompass; there are many missing links that still await the scholar’s research. Not that we don’t have enough material on hand—far from it. There is an enormous number of texts gathered without analysis or closer scrutiny, as published in the monumental 18th-century work of J. S. Assemani. And there are other writings of Ephrem that still wait for publication in our own day. His voluminous exegetical, dogmatic, controversial, and ascetical writings are mostly in Syriac verse. Their inspiration is scriptural throughout, but their style, replete with the accumulation of metaphors—though obviously appreciated by his Syrian contemporaries—is difficult to follow by the modern reader. Apparently he wrote exclusively in Syriac, but his

works were translated into Armenian and Greek at a very early date, and later into Slavonic and Latin.

In our own day, competent scholars, like Dom E. Beck, are fortunately tackling the job of translating and editing St. Ephrem’s work in our own day. Most of the translations are in French. There is, for example, the *Commentary on the Diatessaron* (an edition of the four gospels, arranged in a continuous narrative, originally compiled by Tatian around A.D. 150). This *Diatessaron*, adapted by Ephrem, has been used liturgically in the Syrian Orthodox Church. Known to us primarily in the Armenian version, the Syriac original has recently been discovered almost *in toto* (translated by D. Lenoir in *Sources Chrétiennes*, Paris, 1968).

While the name of Edessa is firmly linked to St. Ephrem, actually he lived there only the last 10 years of his life, from A.D. 363 to 373. He was born in Nisibis near the shores of the Tigris (today Nusaybin, Turkey). After the surrender of Nisibis to the Persians in 363, Ephrem withdrew with other Christians into the Roman Empire and settled in Edessa, where most of his surviving works were written. According to Syriac sources, he was the son of a pagan priest at Nisibis;

but from indications in his own writings, most modern scholars believe that his parents were Christians.

Baptized probably at the age of 18, his early life was profoundly influenced by the Bishop of Nisibis, St. James, or Jacob, the "Moses of Mesopotamia," a man of great learning, holiness, and ability. Ephrem often gratefully remembered his father-in-God, lauding his virtues and sagacity. It was from this impressive ecclesiastic that Ephrem learned to love the austere discipline of ancient Syrian Christianity. And he found the most per-

fect living example of piety among ascetic hermits who lived in caves in a nearby mountain, later known as Tur-Abdin (Mountain of the Servants of God). However tempted he may have been to follow their example, the bishops of Nisibis, St. James and his successor Vologesius—whom Ephrem also held in great admiration—kept the young man busy, entrusting him with confidential matters. It is not impossible that Ephrem accompanied St. James of Nisibis to the Ecumenical Council of Nicaea in 325.

St. Ephrem was already a renowned

biblical interpreter when he left Nisibis. It is during that early period of his ministry that he wrote the *Carmina Nisibina*, or *The Songs of Nisibis*, one of the gems of Syriac literature. After the move to the thriving intellectual center of Edessa he wrote other hymns in which he tried to counteract the subversive influence of Gnostic and astrological hymns composed earlier by the famous heretic Bardesanes (Bar-Daisan, 154-227) with an assist by his son Harmonius. It was in this way that Ephrem composed doctrinal hymns to be sung antiphonally (madresses). These have formed the treasure of the Syrian Orthodox hymnography, which later set the pattern for all Orthodox Byzantine hymnody. As a matter of fact, the great authors of liturgical hymns in Greek, such as Romanos, the Master of Kontakion, and the Damascene scholars John, Andrew, and Cosmas, monks of St. Sabas in Palestine, were all nurtured in Ephrem's tradition.

Thus one can see that all Christian churches of the East are indebted to the perpetual deacon of Edessa. His influence has manifested itself in a roundabout way in the monastic spirituality of the western church through the ascetical writings popularized under his name.

THE Eastern churches began venerating this saint very early, setting apart Jan. 28 for his commemoration. Twenty years after his death (in A.D. 373), Ephrem was listed by St. Jerome in a catalogue of outstanding Christians. In spite of that fact, it took the Roman Catholic Church quite a few centuries to make up its mind; it was not until June 18, 1920, that Pope Benedict XV proclaimed him a doctor of the church. Because of this, our Roman Catholic brethren honor him on June 18. Our own Standing Liturgical Commission included his commemoration in the 1963 edition of *The Calendar and the Collects, Epistles, and Gospels for the Lesser Feasts and Fasts and for Special Occasions*. This edition is also setting June 18 for the observance of St. Ephrem. By contrast, the 1971 edition of the *Services for Trial Use* moves the feast to June 10, in order to accommodate Bernard Mizeki, martyred in Rhodesia in 1896. I do not wish to slight the Rhodesian martyr, but surely we could adapt our liturgical calendar in such a way that we would not get out of step with both Rome and Eastern Orthodoxy. Surely, this is not playing the ecumenical game fairly! Granted the fact that St. Ephrem died on June 9, and that this is the new date in the Roman Calendar (see *Prayer Book Studies* 19, p. 62), why do we then proceed moving Ephrem arbitrarily to June 10, since the ninth is preempted by St. Columba? I sincerely hope that before the General Convention makes final the new church calendar, the Standing Liturgical Commission will agree that the Episcopal Church should remember St. Ephrem, together with our Orthodox brethren, on Jan. 28.



Sonnet for the Epiphany Season

I have not seen the great conjunction span
 Its sudden steady flare across the night;
 Nor have I followed from a sandy height
 The laden camels of the caravan,
 Which, pacing up along the alluvial fan,
 Once found the perfect target of that light,
 The focus and the source of every bright
 And moving witness in the skies of man.
 Yet daily have I watched the present star
 That points the light in every human face,
 And radiates the highway of the quest;
 I reach across the black and know that far
 Is here, in gestures luminous with Grace —
 And loves conjoined are Love made manifest.

Ruth Eller

EDITORIALS

The "With-it" Prejudice

IT may be truer of most of us than we like to think that we habitually let our prejudices decide what we are going to think, then call upon our minds to work out a rationale which is in fact a rationalization.

Proponents of the ordination of women to the priesthood commonly charge that much of the "male chauvinist" opposition stems out of a male prejudice against recognizing the ability of women to do what men can do. A prejudice is a pre-judgment, a conclusion in advance of the test that something can't be done or that somebody can't do something. A judgment that a woman is incapable of being a priest simply because she is a woman clearly implies a *a priori* conclusion and is therefore a quite flagrant example of pure prejudice. An anthropologist years ago studied a tribe in Africa whose practice was to burn the corpses of all people except medicine men. He asked why, and was told that it was because the bodies of medicine men wouldn't burn. "But how do you know? Have you ever tried it?" he asked. The chief replied with the gentleness one reserves for fools: "Why should we try it when we already know they won't burn?" That, and the prejudice which says that a woman *cannot* do the work of a priest, are specimens of what we're talking about.

But are there no prejudices on the other side? We think there are several which commonly crop up in discussion. At present we mention only one: the prejudice against tradition and history. At the recent meeting of the House of Bishops it was decided that a special committee should study the question of women and the priesthood and one bishop insisted that a sociologist be included on the committee. Nobody insisted upon a biblical scholar or an historian or an authority on patristics or dogmatics. Why? Because the popular contemporary idea prevailed that only experts in such modern disciplines as sociology and psychology can enlighten us about the mysteries of man or even about such a thing as the Lord's will and purpose for his church. It is assumed that if we are to learn anything about God we must learn it from the modern study of man. The African tribe's prejudice about the incombustibility of medicine men's corpses is no purer a prejudice than this one.

Another bishop commented upon California Bishop C. Kilmer Myers's thoroughly theological statement against the ordination of women [TLC, Nov. 28] and said simply: "Kim (Bp. Myers) is just not with it." Being "with it" means being astride whatever cultural fad or intellectual fancy is riding high at the moment. To be "with it" is to be against something else: the verdict of ages past. Chesterton called tradition "the democracy of the dead," a respectful heed to the wisdom and experience of those who have gone before us. He who would be "with it" can have no time for that. He is prejudiced utterly against it. And his prejudice is a prejudice.

Vulnerability to prejudice is not confined to one side of this debate. No hide-bound traditionalist can be more purely prejudiced than the purely "with it" person.

The Anglican Theological Review

THE death of the Rev. Prof. Jules L. Moreau of Seabury-Western Theological Seminary last spring was a loss to the church in many ways, not the least of which was in his service as editor of *The Anglican Theological Review*. His passing necessitated the appointment of a new editorial staff: the Rev. Prof. W. Taylor Stevenson of the Department of Theology of Marquette University is the new editor; the Very Rev. Charles U. Harris of Seabury Western and the Rev. William Lea of Christ Church, Winnetka, Ill., are assistant editors; and I am the book review editor.

This occasion of staff changes is an appropriate time to call the attention of the readers of TLC to the ATR. Our journal is now in its 53rd year of publication and service to the Episcopal Church. It is the only theological journal of the Anglican Communion in this country that is not specialized in either its subject matter or theological emphasis. It also has a proud history, especially during the 31 years that it was edited by the Rev. Frederick C. Grant.

As proud as we are of our past, we have no intention of resting on our laurels. We hope to publish a journal in the future which will serve the church in this generation as well as the ATR did in the past. The editorial policy is to have a journal that is broadly theological rather than one that publishes the writing of specialists for other specialists. This means that it will contain articles in all the theological disciplines, but will aim them at those whose competence lies in fields other than the narrow area of technical research. We hope to have specialists explaining the current status of their fields to those whose specialties lie elsewhere. This means that the theologically-concerned parish priest and the theologically-informed layman are an important section of our intended audience.

We expect to continue to deserve the word *Anglican* in our title although we feel that the time for a narrow denominationalism has passed. Instead we want, as Dr. Stevenson has said, to bring "the Anglican heritage and contemporary Anglican scholarship . . . in the fullest and most creative way possible, into the new theology and the larger church." We also are concerned with theology, not as an abstract science, but as it makes a difference in the life and work of the church. We hope especially that we will be able to print articles that draw on secular studies to illuminate theological problems.

The editors believe that the ATR already deserves the attention and the support of the church, and hope to see that it deserves them even more in the future. In a time when very commercial national magazines are having a rough go financially, small journals are having an even harder time. I would like to urge all readers of TLC who are excited about what the ATR intends to do, to send their \$8 for a year's subscription to:

The Anglican Theological Review
600 Haven Street
Evanston, Illinois 60201

O. C. EDWARDS, JR.

Book Reviews

THE SLEEPING GIANT. By Robert K. Hudnut. Harper & Row. Pp. 164. \$5.95.

Subtitle: "Arousing Church Power in America." *The Sleeping Giant* bit threw me. Raw parochialism drove me to think this a new critique of the Episcopal Church, especially remembering Billy Sunday's use of the phrase "sleeping giant." Not so. The subtitle lets it out of the bag.

My first time around with Robert Hudnut was with *A Sensitive Man and the Christ*, a ratta-tat-tat bit of pietism which grabbed me more on nerve level than on gut level—which means it put me more on edge than on target. *The Sleeping Giant* turns it all around. A dedicated practitioner of Sam Johnson's solemn admonition, "people need to be reminded more than they need to be instructed," Hudnut gives it to us with both barrels: buckshot in one and birdshot in the other—buckshot in driving home the permissive, *laissez-faire* character of what passes for commitment to church membership; birdshot in the manner in which he reaches out to touch every potential solution to the problem.

When I speak of reminding, I mean we are reminded just about every three pages. But because of the always pertinent and oftentimes impertinent character of the reminders, they are neither obtrusive nor offensive.

Here's some of the buckshot: "It is time to *refuse* membership to any who are not dead serious about the claims that membership makes upon them. . . . And it is time to *erase* from membership those who treat their membership cavalierly. . . . Most churches could be two-thirds smaller and lose nothing in power. . . . Too long have American churches

seduced people for Christ. . . . It is high time the church got tough." Whewray! An exclamation consisting of wiping the brow embarrassedly at the same time as you cheer.

The tough line doesn't even stop when he gets down to talking about money, which is where most of us show our gentility or cowardice. He reminds us our Lord delivered us 30 parables and 20 of them have to do with the use of money. In dealing with the parables of Dives and Lazarus, he draws this gem of a conclusion: "If you are going to be selfish about your money, then you can go to hell."

I warn you, you will not like this book. It is not comfortable reading. But it is profitable reading. And the fact the author has had the courage to practice what he preaches in his own pastoral charge gives the book an authority the academician could never endow it with.

Hooray for Hudnut, the best kind of a nut!

(The Rev.) M. JOHN BYWATER
St. Paul's, Quincy, Fla.

THE EXORCIST. By William Peter Blatty. Harper & Row. Pp. 340. \$6.95.

Probably most persons who are serious about their disbelief in the God of Theism—and no other god is worth bothering about (since no other god bothers about us)—most such persons do their doubting for reasons of anthropology rather than of theology: that is, they fail to see how God can care for such a wretch as man; belief in demons, however, is not precluded. William Blatty thus hasn't too much difficulty in establishing credibility in *The Exorcist*; he mentions various atrocities and horrors by Communists, Nazis, Americans, and by persons not

aligned with any special cause or institution. We soon come to believe he has a case.

Chris MacNeil is a divorced actress of some ability who happens to be filming sequences for a college-world movie on the campus of Georgetown University; thus the presence of Jesuits is explained. Chris is an unbeliever. Her daughter, Regan, just pre-pubescent, is along with her, as are servants and a tutor, and eventually it becomes clear that the girl is behaving very strangely indeed. Medical care and then psychiatric inquiry determine what her trouble is not, until a priest, Fr. Karras, himself an M.D. and a psychiatrist, is forced to believe it is what till then he could not believe: the girl is possessed—totally, obscenely. Also, a chapel has been desecrated with feces on the altar, obscenities have been molded and painted on a statue of Christ and on one of the Virgin, and a foul-mouthed and talented (but expendable) motion-picture director who is an intimate of Chris's is suddenly hurled to his death, his head horribly twisted backward on his neck.

The detective who investigates these matters is Lt. Kinderman—Jewish, short-of-breath, competent, and a film lover. (Blatty has written screenplays as well as novels.) Together with Karras he contrapuntally proceeds, adding welcome touches of levity in his exchanges with still another priest, Fr. Dyer, leprechaun-in-residence. Meanwhile he checks out possibilities that the Swiss or German-born man-servant Karl might not have something to do with it all. Karl *does* disappear from time to time, and he does not go where he says he goes. When a specially knowledgeable exorcist arrives on the scene (we've met him in the opening pages) we are ready for him, for he has come none too soon. The demon wants the girl's life.

There is obscenity and debasement but without a trace of prurience since this sort of thing is seen to belong in the realm



of the demons. This book is a smooth piece of writing, a sort of Christian *Rosemary's Baby*—Christian because it is told from God's and not from the devil's point-of-view.

JAMES H. BOWDEN
Indiana University Southeast

THE GHOST DANCE: The Origins of Religion. By Weston La Barre. Doubleday. Pp. 677. \$12.50.

As Frank E. Manuel points out in his classic work, *The Eighteenth Century Confronts the Gods*, theories as to the naturalistic origins of religion go back to the pre-Socratics. Naturalistic theories tend to hold that belief in deities goes back to fear, to gratitude, to political expediency, to the apotheosization of heroes or rulers, to allegories of virtues and vices, to embodiments of fallen angels or demons, or to corruptions of sacred history. More recent theories include those of Codrington, who holds that religion begins with a belief in mana, or spiritual force within things; the Marxists, who hold that religion is a reflection of economic and social organization, and the Freudians, who hold that religion is rooted in wish-fulfillment. Weston La Barre tends to fall into the last of these categories, although he borrows from most of the others.

In *The Ghost Dance*, La Barre holds, as did Freud, that religion is a collective neurosis on the part of individuals who cannot face the raw facts of life. He asserts that all religions, like the Indian ghost dance cults of the 1870s and 1890s, "once had their origin in a crisis cult." Every cult has its beginning in the personal psychosis of a founding individual, whose revelations are heeded by persons under stress. The success of a religion is contingent upon the effectiveness of the leader in administering new cultural defense mechanisms to persons and cultures that suffer from great stress. La Barre applies his Freudian-based interpretation to the major religions of the world, as well as to folk religions, and "shows" that Christianity and the Platonistic traditions of western thought essentially are ghost-dance phenomena that are responses to, and furtherances of, emotional disorder. As might be predicted, La Barre holds to the cliché that St. Paul is a sick culprit who turned the message of Jesus into a supernatural cult. Indeed, the extent of St. Paul's sickness is described in such detail that one is struck by La Barre's "ability" to perform psychoanalysis in the face of a temporal distance of two millenia, and utilizing as source materials the very scriptures which he repudiates. In his epilogue, La Barre holds that modern man can now give up ghost dances, as he no longer needs the protection of cosmic parents. "Today, protected by the technical accomplishments of his many brave dead fathers, cannot man now know and accept his nature and his

limitations with equanimity . . . ?" It is as though technology, by itself, is good. But does not technology allow brutal man a much vaster field in which to manifest his brutality?

I am suspicious of all theories which attempt to reduce religion to one determinant, be it economic, psychological, or whatever. Reductionistic theories tend invariably to go beyond the available evidence. La Barre, writing as a man of great conviction in his point of view, undoubtedly discloses to us one of the number of factors which reveal the origins of religion. But religion as a phenomenon goes back to the Neolithic Age, and though one may freely speculate regarding the meanings to Stone Age men of their art works that have come down on cave walls and in scattered other artifacts, the conjectures cannot be confused with facts. Precisely because the origins of religion are so obscure, the field of study of its origins has given rise to immensely suggestive, but empirically unverifiable, speculations.

(The Rev.) ARTHUR W. RUDOLPH, Ph.D.
East Carolina University

Booknotes

By Karl G. Layer

CANONS ON NEW FORMS OF MINISTRY.

Prepared by H. Boone Porter, Jr. Published by the Roanridge Conference Center, 9200 N.W. Skyview Ave., Kansas City, Mo. 64154. Pp. 12 paper. 1-19 copies, 50¢ each; 20 copies or more, 40¢ each. This pamphlet is written to assist bishops, members of standing committees and of commissions on ministry, those who are preparing for new forms of ministry, and those responsible for their training and supervision. It provides the relevant material from the national canons of the church, together with other canons to which cross-referencing is necessary, and commentary. There is also a list of sources and bibliography. A handy tool and reference booklet.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$33,823.24
Receipts Nos. 11,949-11,963, Dec. 28-31	7,159.00
	\$40,982.24

Coming — Feb. 14

LENT
BOOK NUMBER

SCHOOLS

FOR BOYS

THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12

Tuition, room and board \$600.00 per year. Learn to study, work and play on a 1700 acre campus. 25 miles west of Philadelphia.

Write:

Headmaster, Box 5,
Paoli, Pennsylvania 19301

FOR GIRLS

ST. MARY'S SCHOOL

Established 1868—Episcopal

Grades 9-12. Fully Accredited. Small Classes.

Music, Art, Dramatics, Sports, Pool.

Sister Superior, C.S.M., St. Mary's School
Peekskill, N. Y. 10566

HOW ABOUT YOUR WILL?

Have you a will, properly drawn up, assuring that your wishes will be complied with after your estate is settled? Has it been properly prepared, by a lawyer? Does it provide for the causes you cherish most — among them your Church?

Our next question: Do you value *The Living Church* for what it does for you and others as the only independent weekly journal of the news and views of the Church? If so, you may want to do something to perpetuate its service, by leaving a bequest.

We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for Churchmen tomorrow.

Legally, our designation is: **The Living Church Foundation, Inc., 407 E. Michigan St., Milwaukee, Wis. 53202.** This is a non-profit corporation, incorporated under the laws of the State of Wisconsin.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

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

CALIFORNIA

FRESNO STATE & CITY COLLEGES

COLLEGE RELIGIOUS CENTER
2311 E. Shaw Ave.
The Rev. Iver J. Torgerson, chap.
Full college program, plus Epis. Churches in Fresno

CONNECTICUT

U.S. COAST GUARD ACADEMY CONNECTICUT COLLEGE MITCHELL COLLEGE

ST. JAMES' New London
H. Kilworth Maybury, r; John F. Flora, ass't
Sun 8, 9:15, 11; Thurs 9:30

FLORIDA

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
Sun 7:30, 9, 11; Wed 12 noon; Thurs 6:30, 9:15;
C Fri 5

GEORGIA

GEORGIA TECH AND AGNES SCOTT Atlanta
ALL SAINTS' W. Peachtree at North Ave.
The Rev. Frank M. Ross, r; the Rev. P.C. Coto, chap.
Sun 8, 9:15, 11:15, 6:15

IOWA

UNIVERSITY OF IOWA Iowa City
TRINITY 320 E. College
ST. FRANCIS' HOUSE 313 N. Dubuque
Clergy: R. E. Holzhammer, r; R. D. Osborne, chap.;
W. C. T. Hawtrej, hosp chap.; R. L. Blakley, Ph.D.;
T. S. Hulme
Sun 7:30, 9, 11, 5. Wed & HD 9:45, 5:15. Campus
Sun at 11 & weekdays as anno

LOUISIANA

LSU Baton Rouge
ST. ALBAN'S CHAPEL
The Rev. Charles A. Wood, Jr., chap.
Eu Sun 10, 6; Class days 11:40

MARYLAND

**UNIVERSITIES IN METROPOLITAN
BALTIMORE**
The Rev. James J. McNamee, Dir. of Ministries to
Higher Education for the diocese of Maryland
1208 St. Paul St. Baltimore
GROW! (Student Center) 16 W. Franklin St.
CATHEDRAL OF THE INCARNATION
University Pkwy. at St. Paul St.
Experimental Eu, Sun 4

UNIVERSITY OF MARYLAND
College Park Campus
MEMORIAL CHAPEL
Rev. W. K. Smith, chap.; Rev. R. T. Gibbon, ass't
Sun HC & Ser 10; Daily HC 12 noon

MINNESOTA

UNIVERSITY OF MINNESOTA Minneapolis
EPISCOPAL CENTER 317 - 17th Ave., S.E.
The Rev. G. R. Hattan, the Rev. W. J. Teska, chaps.
Sun 10:30; other times as anno

NEW JERSEY

RUTGERS UNIVERSITY New Brunswick
ST. MICHAEL'S CHAPEL
The Rev. Thomas A. Kerr, Jr., chap.
Sun 9, 11; weekdays as anno

NEW YORK

**CORNELL MEDICAL SCHOOL
ROCKEFELLER UNIVERSITY
N.Y. HOSPITAL SCHOOL OF NURSING**
(Studio Club; East End Hotel)
EPIPHANY York & 74th, N. Y. 10021
Clergy: Hugh McCandless, Lee Belford, Carleton
Sweetser, Jeffrey Cave, Charles Patterson
Sun 8, 9:30, 11, 12:15; Thurs 12 noon

CORNELL UNIVERSITY Ithaca
THE EPISCOPAL CHURCH AT CORNELL
Anabel Taylor Hall
The Rev. Gurdon Brewster, chap.
HC Sun 9:30 Full-time active program

SYRACUSE UNIVERSITY Syracuse
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
The Rev. Robert C. Ayers, chap.
Chapel House, 711 Comstock Ave., 13210
Sun Eu 10; Wed 3 HC

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
The Rev. H. Bruce Shepherd, chap.
Sun HC 9:15, 5:15

EAST CAROLINA UNIVERSITY Greenville
CANTERBURY CENTER, ST. PAUL'S CHURCH
The Rev. William J. Hadden, Jr., chap.
Sun HC 7:30, 9:30; 11:15; Wed 5:30 HC—Canter-
bury

PENNSYLVANIA

INDIANA UNIVERSITY OF PENNA.
CHRIST CHURCH 902 Philadelphia St., Indiana
The Rev. Arthur C. Dilg, r
Sun HC 7:45, MP & Ser 11 (HC & Ser 15 & 35)

PENNSYLVANIA STATE UNIVERSITY
EISENHOWER CHAPEL University Park, Pa.
The Rev. Derald W. Stump, chap.
Sun 9, 6:15; Wed 9 Eu; Compline 9:30 weekdays

TENNESSEE

MEMPHIS STATE UNIVERSITY Memphis
BARTH HOUSE, St. Theodore's Chapel 409 Patterson
The Rev. E. L. Hoover, chap.
Sun HC 11, 5:30, EP 6; weekdays as anno

VERMONT

GREEN MOUNTAIN COLLEGE Poultney
TRINITY Church St.
The Rev. A. Stringer, r
Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-
Nov.; Weekdays as anno

VIRGINIA

MADISON COLLEGE Harrisonburg
EMMANUEL CHURCH 660 S. Main St.
The Rev. James P. Lincoln, r
Sun 8, 9:30, 11; Canterbury Club

MARY BALDWIN COLLEGE Staunton
TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

WISCONSIN

MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
The Rev. E. N. Stillings, r
Sun 8, 10:30 HC; Wed 12:10 HC; Thurs 9:30 HC

MILTON COLLEGE Milton
TRINITY 403 East Court, Janesville
The Rev. R. E. Ortmyer, r; Phone 754-3210
The Rev. G. W. Leeson, c; Phone 756-1595
Sun 8, 9:15, 11; weekdays as announced

The Directory is published
in all
January and September issues.
If your Church serves in a College
Community, and your listing is not
included, write to the Advertising
Manager for the nominal rates.

PEOPLE and places

Parochial Appointments

The Rev. Fred G. Coleman, former assistant, St. Paul's, Akron, Ohio, is vicar of St. John the Evangelist, Napoleon, Ohio. Address: 310-1 Maumee Lane (43545).

The Rev. Canon Clarence A. Lambelet, Ph.D., former chaplain, Rutgers University, New Brunswick, N.J., is vicar of Christ Church, 411 W. Eve-sham Ave., Magnolia, N.J. 08049.

The Rev. Frank McClain, associate rector of Christ Church, Winnetka, Ill., is an instructor in church history for the winter and spring quarters at Seabury-Western Seminary.

The Rev. Auguste Pluviose, former assistant, St. James', Baltimore, Md., is vicar of St. Mary's, Pleasantville, N.J. Address: 114 W. Bayview Ave. (08232).

The Rev. H. James Rains, Jr., former vicar of Christ Church, Magnolia, N.J., is rector of Good Shepherd, Rangeley, Me.

The Rev. James C. Hart, former assistant, Christ Church, Dayton, Ohio, is rector of Christ Church, Xenia, Ohio.

The Rev. William L. Lahey, Jr., former rector of Holy Cross, East St. Louis, Ill., is rector of St. Paul's, Winter Haven, Fla. Address: Box 1441 (33880).

The Rev. Robert J. McCloskey, Jr., former rector of St. James', Somerville, Mass., and chaplain, Tufts University, is rector of St. Mark's, Westford, Mass.

The Rev. Richard S. Sheffer, former vicar of Our Saviour, Palm Bay, Fla., is rector of Good Shepherd, Lake Wales, Fla. Address: Box 667 (33853).

The Rev. Peter Stretch, former rector of Christ Church, Moline, Ill., is rector of St. David's, Spokane, Wash. Address: Box 7917, Rosewood Station, Spokane (99208).

The Rev. Roger S. Williams, former assistant, St. Paul's, Walla Walla, Wash., is rector of Holy Trinity, Sunnyside, Wash. Address: Box 456 (98944).

The Rev. J. Saxton Wolfe, Jr., former vicar of Holy Trinity, La Ceiba, Honduras, is rector of St. Gabriel's, 414 Palm Ave., Titusville, Fla. 32780, and in charge of St. Titus', also in Titusville.

Non-Parochial Appointments

The Rev. Thomas A. Kerr, former rector of St. John's, Little Silver, N.J., is chaplain, Rutgers University, New Brunswick, N.J. Address: 5 Mine St. (08901).

The Rev. LeRoy L. Hughes, former vicar of Epiphany, Dallas, Texas, is associate priest (non-stipendiary) with the Mineral Area Regional Ministry, Mo. He is general architect with Southwestern Bell Telephone Co. Address: 1401 Norman, Warson Woods, Mo. 63122.

The Rev. David A. Works, head of North Conway Institute, Boston, Mass., has been named to New Hampshire's advisory council on alcohol problems.

Ordinations

Priests

Central Gulf Coast—The Rev. Clyde K. Shuler, vicar of Epiphany, Enterprise, and St. Michael's, Ozark, Ala., address, Box 1, Enterprise (36330).

Chicago—The Rev. Messrs. John Charles Blaklee, office of development, Nashotah House, Nashotah, Wis.; Malcolm Clark Burson, curate, All Saints', Chicago; John Michael Haas, curate, St. Chrysostom's, Chicago; Thomas Phillip Rosa, curate, Holy Family, Park Forest, Ill.; and James Edward Trapp, curate, Trinity Church, Wheaton, Ill.

Chicago for Los Angeles—The Rev. Edward Stuart Little II, curate, St. Matthew's, Evanston, Ill.; and the Rev. William Avery Thompson, curate, St. Mark's, Barrington Hills, Ill.

Chicago for Western New York—The Rev. Harry Nixon White, Jr., curate, Grace Church, Oak Park, Ill.

Maryland—The Rev. Walter Edward Reuschling, worker-priest attached to St. George's, Manchester, Md.

New York for Southern Ohio—The Rev. Richard L. Tolliver.

Rochester for Southern Ohio—The Rev. Donald H. Smith.

Chicago—The Rev. John William Reishus, vicar of St. Ann's, Morrison, and assistant, Grace Church, Sterling, Ill.

Connecticut—The Rev. Messrs. Laurence James LeSeure, part-time assistant, Christ Church, New Haven; Andrew Craig Mead, Oxford University, England; and Andrew Howard Zeman, curate, Christ Church Cathedral, Hartford, Conn.

Louisiana—The Rev. John Arthur Lawrence, curate, Grace Church, Hammond, and in charge of All Saints', Ponchatoula, La.

Missouri—The Rev. Roy Frederick Brown, curate, Holy Communion, University City, Mo., address, 7401 Delmar Blvd., St. Louis (63130).

New York—The Rev. Messrs. Stephen K. Brown, assistant, St. Stephen's, New York, N.Y.; Whitney Haight Burr, vicar of St. Paul's, Westbrook, Conn.; Francis Taylor Bryant, assistant, St. James', Hyde Park, N.Y.; Thomas Richardson Minifie, assistant, St. Paul's, Stockbridge, Mass.; Jerry Dean Morrow, DCE, Zion Church, Douglaston, N.Y.; Geoffrey Robert Matthias Skrinar, assistant, St. Andrew's, Staten Island, N.Y.; Lloyd Livingstone Springer, assistant, St. Martin's, New York, N.Y.; and William John Trentman, assigned to Puerto Rico.

New York for Oregon—The Rev. Stephen James White.

New York for Pennsylvania—The Rev. William Douglas Galer, Jr.

Pittsburgh—The Rev. Messrs. Glenn Edward Busch, assistant, St. Stephen's, Richmond, Va.; Norman David Drysdale, in charge of Atonement, 618 Washington St., Carnegie, Pa. 15220; Gary Laverne Gillard, chaplain, Maryland School for the Deaf, Jefferson, Md.; William Todd Pickering, in charge of St. Alban's, Murrysville, Pa., address, 3304 North Hills Rd. (15668); and George Somerville Story, in charge of St. John's, Donora, Pa., address, 967 McKean Ave. (15033).

Deacons

Spokane — James Robert Jarboe (a former teacher), on the staff of St. Paul's, Walla Walla, Wash.

Retirement

The Rev. Alex K. Campbell, dean of Campbell Hall Episcopal School, North Hollywood, Calif., since 1944, retired Jan. 1. Address: Kaanapali Plantation, Unit 48, Box 845, Lahaina, Hawaii 96761.

The Rev. John Ellis Large, rector of St. Boniface's, Sarasota, Fla., for 10 years, retired Dec. 31. He will have an office in the parish's healing mission located on the church property, 5615 Midnight Pass Rd., Sarasota (33581).

The Rev. Alfred W. Price, rector of St. Stephen's, Philadelphia, for 30 years and warden of the International Order of St. Luke the Physician for 15 years, has retired. Address Nov.-May: 616 16th Ave. N.E., St. Petersburg, Fla. 33704; May-Nov.: 20 Jaynes Ave., Island Heights, N.J. 08732.

New Addresses

St. Andrew's Parish, 1231 Washington Blvd., Stamford, Conn. 06902.

The Rev. Geoffrey G. Pinnock, 1231 Washington Blvd., Stamford, Conn. 06902.

The Rev. Thomas G. Peterson, 1231 Washington Blvd., Stamford, Conn. 06902.

The Rev. E. Maurice Pearce, 1302 Carr's Mill Rd., Fallston, Md. 21047.

The Diocese of Southwest Florida, 9500 Gandy Blvd. N., St. Petersburg, Fla. 33702; mailing address: Drawer 20827, St. Petersburg (33742).

Deaths

Chester A. Rude, 76, communicant of St. James' Church, Los Angeles, and treasurer and trustee of Good Samaritan Hospital board, former president of the board, and former trustee and vice-president of the board of the Church Divinity School of the Pacific, died Dec. 7. He is survived by his widow, Lorraine, three children, ten grandchildren, three great-grandchildren, and one sister. The Rudes celebrated their golden anniversary Nov. 23. Services were held in St. James'. Memorial gifts may be made to Good Samaritan Hospital, the Church Divinity School of the Pacific, Claremont Men's College, Children's Hospital, or other charities.

CLASSIFIED

advertising in **The Living Church** gets results.

ANNOUNCEMENTS

"THE WAR BEHIND THE COLD WAR." Everyone must know! Stamp appreciated. Write: Methods, Box 1263L, Mountain View, Calif. 94040.

FOR SALE

BIBLE vs. COMMUNISM. Book explains subject which Bible loving people cannot afford to be indifferent or uninformed on. Send \$3.00 to: Bentley House, Dept. T11, Box 34341, Houston, Texas 77034.

THE PEOPLE'S ANGLICAN MISSAL \$10.00.
THE ANGLICAN BREVIARY \$20.00, \$25.00, \$50.00. The Frank Gavin Liturgical Foundation, Box 25, Mount Sinai, N.Y. 11766.

LINENS AND VESTMENTS

CREATED OUT of a Love for Excellence. Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

LITERARY SERVICES

AUTHORS: "Unsalable" book manuscript? Try Author Aid Associates, Dept. LC, 340 E. 52d Street, New York City 10022.

OFFERING ENVELOPES

SUNDAY COLLECTIONS ARE UP 10% or more in churches which use our personalized offering envelope mailing plan. If you have 200 or more contributing members write for details to P.C.S., Dept. L, 8401 Southern Blvd., Youngstown, Ohio 44512.

POSITIONS OFFERED

ORGANIST, part time, northern New Jersey. \$2,500. Reply Box D-858.*

WANTED for small girls boarding school in mid-west—mature, experienced housemother. Reply Box M-850*.

POSITIONS WANTED

EXPERIENCED HEADMASTER and priest desires relocation preferably to a school in West or Pacific. Basic philosophy of education includes modern application of traditional values to meet future shock. Write Box E-857.*

TRAVEL

EPISCOPAL JET FLIGHTS from \$169 to London, Amsterdam, Frankfurt, Copenhagen, etc. Airline Chairman, 150 Greeves, Kane, Pa. 16735.

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$1.00 service charge for first insertion and 50 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

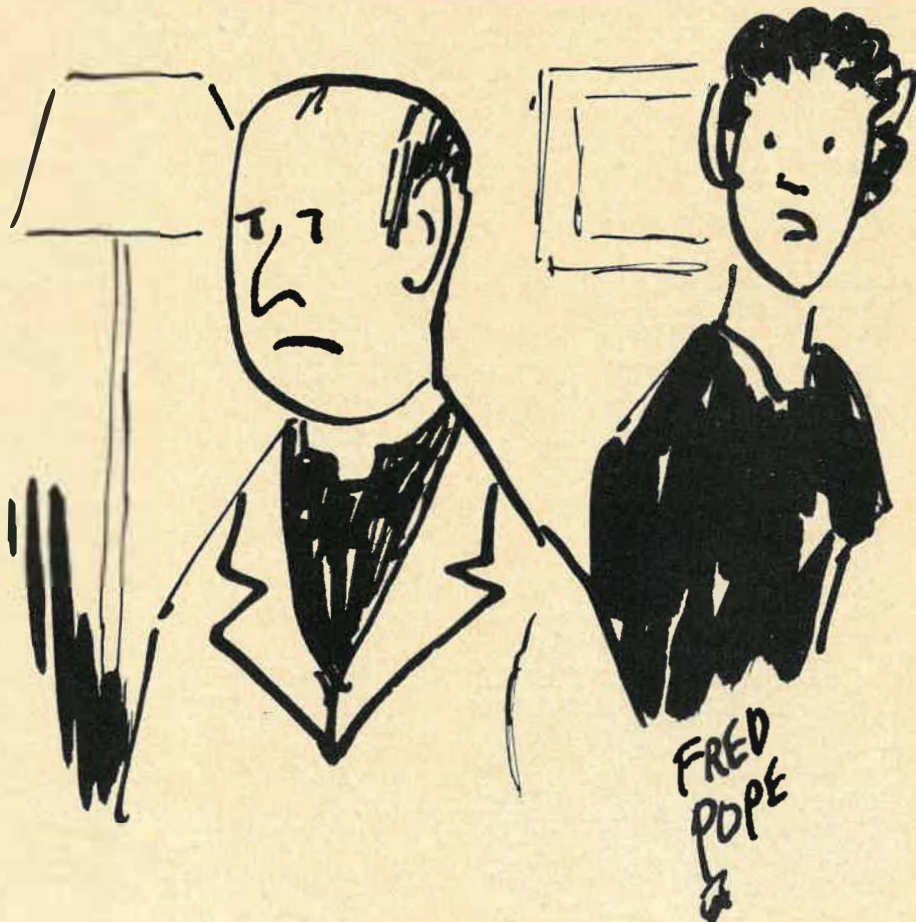
407 E. Michigan Street Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH



"All right, John. Who are you today? John Knox preaching to the Queen — or Francis feeding the birds?"

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.**

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. John D. Barker, r
Sun Masses 8, 9 & 11

SAN FRANCISCO, CALIF.

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

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D.Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11); Daily 10

ST. PAUL'S 2430 K St., N.W.

Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; Sat C 4-6

COCONUT GROVE, MIAMI, FLA.

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

WINTER PARK, FLA.

ALL SAINTS' Interlachen & Lyman Aves.
Sun 7:30, 9, 11; Wed 12; Thurs 6:30 & 9:15; C Fri 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; Fri 7:30 & 10:30; C Sat 5

CHICAGO, ILL.

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

EVANSTON, ILL.

SEABURY-WESTERN THEOLOGICAL SEMINARY CHAPEL OF ST. JOHN THE DIVINE
Sun HC 7:30; Mon thru Fri MP 7:15, HC 7:35, EP 5:30 ex Thurs HC 5:30; Wed HC noon; Sat HC 9

FLOSSMOOR, ILL.

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

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL
Second and Lawrence (Near the Capitol)
The Very Rev. Eckford J. de Kay, Dean
Sun Masses 8 & 10; Daily as announced

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BOSTON, MASS.

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

CHRIST CHURCH 193 Salem St.

The Old North Church of Paul Revere fame
The Rev. Robert W. Gollidge, v
Sun HC or MP 11; noonday intercessions weekdays 12:10; Visitors welcome daily 10 to 4

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway

The Rev. Karl E. Spatz, r
Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush) Church Ave. Sta. Brighton Beach Subway

The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8, 9 & 11; Thurs 10

HIGHLAND FALLS, N.Y.

HOLY INNOCENTS 112 Main St., near South Gate

U.S. Military Academy, West Point
The Rev. William M. Hunter, r
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser, HS, LOH; HD 10, 7 HC, Ser; C by appt

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave.

Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital 3:30; Ev 4; Wklys MP & HC 7:15 (HC 10 Wed); EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.

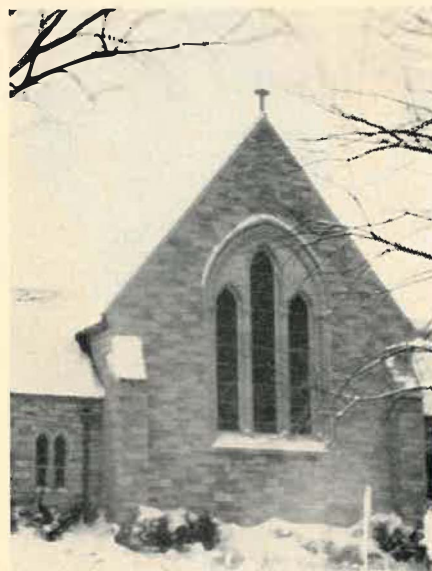
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 8.

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)

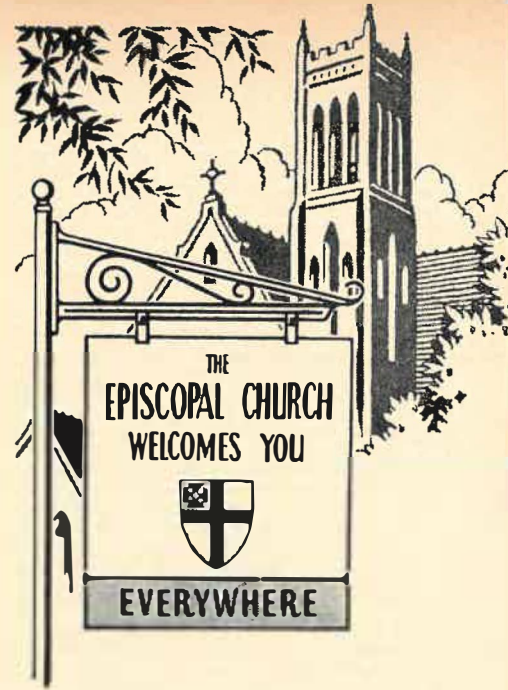
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

ST. IGNATIUS' The Rev. Charles A. Weatherby, r

87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4



ST. PAUL'S CHURCH
K St., N.W.
WASHINGTON, D.C.



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

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

ST. MARY THE VIRGIN

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

THE PROTESTANT CHAPEL Kennedy Airport

The Rev. Marlin L. Bowman, chaplain
Serving Protestant, Anglican, and Orthodox
Sun 12:15 noon, H Eu

RESURRECTION

115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11 Sol Eu; 7:30 Daily ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street

The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10, EP 5:30. Church open daily to 11:30

PHILADELPHIA, PA.

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

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

HOT SPRINGS, VA.

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

RICHMOND, VA.

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

MILWAUKEE, WIS.

ST. LUKE'S 3200 S. Herman St.
Karl G. Loyer, interim r; John L. Goeb, assoc
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7

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