

# the living church

February 6, 1966

30 cents



U.S. Army Photo

Responsible action: flaming draft cards and the new morality

***a Letter to Fred***

[page 11]

## News Book

### LENT WITH WILLIAM TEMPLE

Edited by G. P. Mellick Belsbaw

Selections from the writings of William Temple, chosen for their appropriateness to the present day and for easy reading during the Lenten season. The late Archbishop of Canterbury, William Temple, is one of the best known religious leaders of this century. Probably, \$1.95

### GOD IS NOT DEAD

by Austin Farrer

"God-is-dead" is the label recently given to a new school of theological thought identified with a group of serious clergymen and laymen. Austin Farrer firmly states that not only is God evident in the world around us, but most surely in our humanity and common life. Probably, \$3.50

### THE OFFICE OF A WALL

by Jonathan Graham

This is the Archbishop of Canterbury's Lent Book for 1966! The story of how the Hebrew people changed from a nomadic race to a settled nation which loved and extolled the virtues of the walled city of Jerusalem. Probably, \$1.75

### CRISIS FOR BAPTISM

Edited by Basil S. Moss

Both within and without the Church there is great ferment on the theological, liturgical, and pastoral aspects of Christian Initiation. This volume is the result of a recent ecumenical conference on the whole subject planned and addressed by Baptist, Methodist, Presbyterian, Congregational, Roman Catholic, Orthodox, Quaker, and Anglican leaders. Probably, \$3.00

### THE MEANING OF PRAYER

by A. Michael Ramsey,  
Archbishop of Canterbury

"Prayer is not a kind of pious chatter—indeed it is neither pious nor chatter—but a realizing of ourselves and God in right relation." For people interested in Prayer: Prayer groups, devotional groups, and individuals. Probably, 45 cents

### MIRACLES

Edited by C. F. D. Moule,  
Professor of Divinity,  
University of Cambridge

In most of the recent books on miracle, little or no attention is paid to the comparative study of ancient writers on the subject outside the Bible, or even to a comparative study of the Old Testament alongside the New. This book is a step in such a direction. The papers are philosophical, biblical (both Old and New Testament sources and viewpoints explored), historical (especially in the writings of the early Church), and literary (especially ancient literature—Herodotus, Plutarch, Josephus).

Contributors: C. F. D. Moule, G. F. Woods, M. Hesse, J. P. Ross, Barnabas Linders, A. H. McDonald, B. S. Mackay, J. P. M. Sweer, G. MacRae, M. E. Glasswell, G. W. H. Lampe, E. Bammel, M. F. Wiles. Probably, \$6.95

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

by Carroll E. Simcox

In a recent article on the Mormons it is stated that Mormons regard Negroes as "theologically inferior" because they are descended from Ham, a son of Noah; Ham married Egyptus, a Negro, thus perpetuating a race "marked" by God because of Cain's killing his brother Abel. It all sounds fantastic to me, but I'm no expert on the Bible. And it isn't only the Mormons who bring up this argument that the Negro is "marked" with an ancient curse, and should therefore be held inferior. What is the answer to this argument?

The argument itself is indeed most literally fantastic — the product of fantasy.

It is not biblical at all, on any conceivable reading. In the Bible there is no connection whatever between Cain and Ham, except of course that they are both descended from Adam. No "Egyptus" is mentioned in the Bible. In Genesis 9:18-27 we read the not very pretty story of Noah's getting drunk and lying naked in his tent, and his son Ham's failure to cover his father's nakedness, for which oversight Ham's son Canaan (not Ham himself) is solemnly cursed. The curse upon Canaan is that he (in all his descendants) will be forever a slave to his brethren, the descendants of Noah's other two sons Shem and Japheth. The offspring of Ham (through Canaan) who are the objects of this curse are the Canaanites, the inhabitants of the promised land whom the Israelites encountered there and whom they had to dispossess. Naturally God's people found it easier to

drive out a people on whom lay an everlasting curse. But the accursed people were Canaanites in Palestine, not Negroes in Africa. There is no historical or biblical way of plausibly linking the accursed sons of Ham with the Negro race. Only inspired bigotry can accomplish this feat of fantasy. In sum: the answer to this "biblical" argument for Negro inferiority is that there is no trace of it in the Bible.

? ? ?

Is "British-Israel" a definite cult? What status does it have in the Church? And what is the basis of its claims?

"British-Israel" is really a belief, a theory, rather than a cult or sect. It has absolutely no status in the Episcopal Church. A person could hold this belief, however, without thereby involving himself in heresy. In other words, it's like all sorts of odd opinions — a Christian can take or leave any of them without being any less or more a Christian for doing so. I must say that this theory strikes me as being among the very oddest. The essence of it is that the peoples of the British Commonwealth and of the United States are descendants of the ten lost tribes of Israel and that they are heirs today of the promises of God to ancient Israel. If this be true, we are God's chosen people not because we are Christians (or Jews) but because we are British (or Americans). I suggested a moment ago that the theory is harmless. Any such theory of divine election can become, however, very harmful indeed, if those who hold it use it as a pretext for pushing other people around as God's rejects.

How do the British-Israelites get that way? Space forbids a full statement of their case, even in synopsis. But a sampling of their philological apologetics will give you some idea of their prevailing standard of reasoning. According to one of their pundits, "Saxon" means "Saac's sons" — i.e. Isaac's sons, of whom it is written in Genesis 21:12: "In Isaac shall thy seed be called." And "John Bull" was so named because Isaac's British sons offered the bullock in sacrifice; and in Hebrew the word for bullock is *engle*, whence comes, of course, "England."

Never argue with one who reasons thus. You can't win.

# The Living Church

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## THINGS TO COME

### February

6. Septuagesima Sunday (St. Titus)
13. Sexagesima Sunday
15. Thomas Bray, P.
20. Quinquagesima Sunday
23. Ash Wednesday
24. St. Matthias, Ap.
25. Friday after Ash Wednesday
27. First Sunday in Lent (George Herbert, P.)

### March

1. David, B.
2. Ember Day (Chad, B.)
3. John and Charles Wesley, PP.

**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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February 6, 1966

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The Every Parish Plan provides an effective and inexpensive way of bringing the magazine to your people. A bundle of five copies costs the parish only \$4.20 a month for a four-week month and \$5.25 a month for a five-week month (21 cents a copy), but the purchaser pays 30 cents a copy. Additional copies cost you only 21 cents each.

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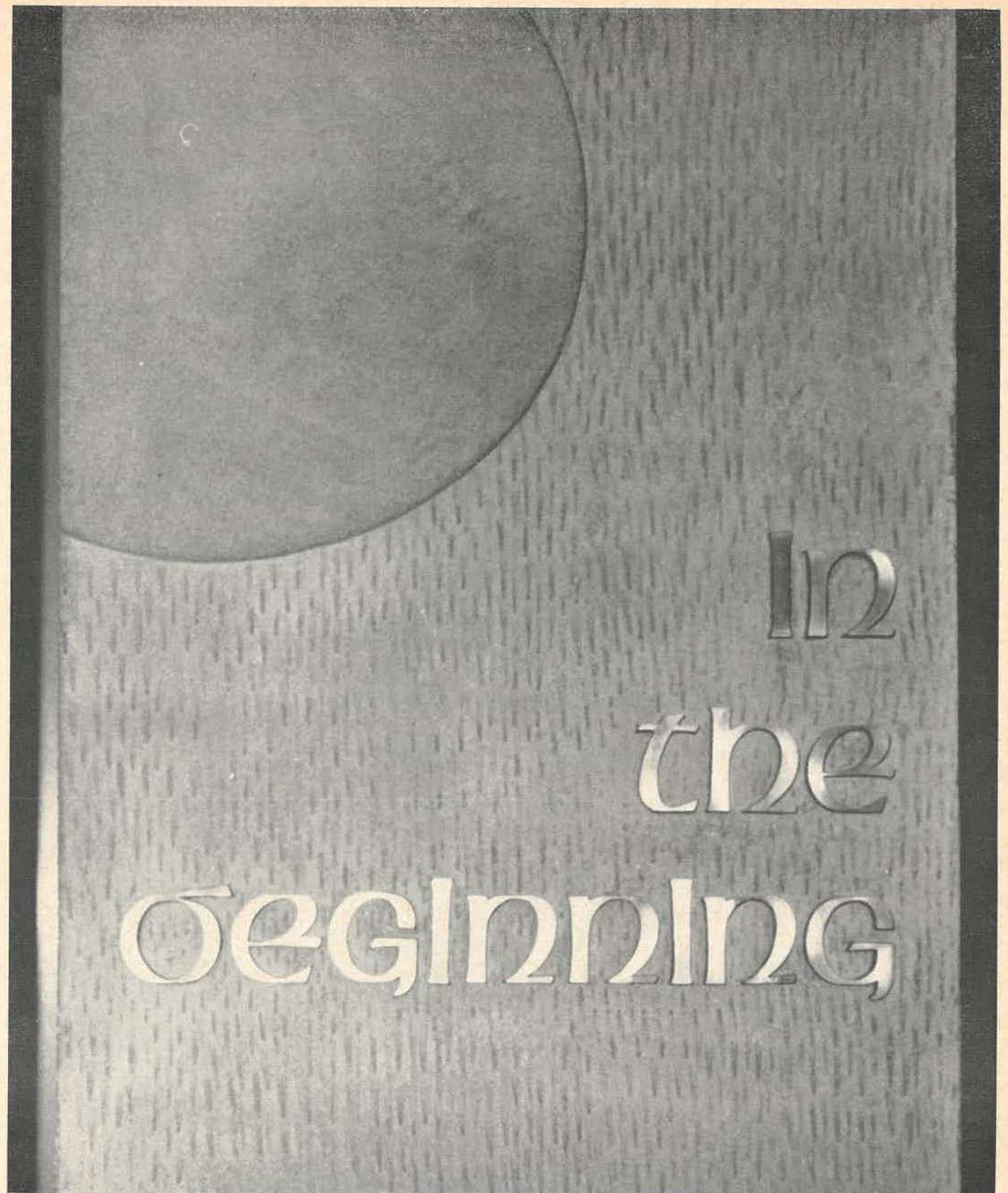
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Sandcast Panel at St. Barnabas' Church, Portland, Ore.

For 70 days,  
remembrance with thanksgiving

# the living church

February 6, 1966  
Septuagesima Sunday

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

## EPISCOPATE

### Bishop Van Duzer

The Rev. Canon Albert W. Van Duzer was consecrated suffragan bishop of the diocese of New Jersey on January 24th at Trinity Cathedral, Trenton. The consecrator was the Rt. Rev. John E. Hines, the Presiding Bishop. Co-consecrators were the Rt. Rev. Alfred L. Banyard, Bishop of New Jersey, and the Rt. Rev. Jonathan G. Sherman, senior Suffragan Bishop of Long Island. A full report of the event will appear in next week's issue of THE LIVING CHURCH.

## ECUMENICAL RELATIONS

### A Week of Prayer

#### Bethlehem

The Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, and the Most Rev. Joseph McShea, Roman Catholic Bishop of Allentown, led approximately two hundred priests in a prayer service which consisted of procession, reading of Scripture lessons, hymns, prayers in unison, sermon, and a blessing by both bishops. The service was held in the Cathedral of the Holy Nativity, Bethlehem, Pa., on January 18th. Members of both bodies participated in the service, which was based on the booklet, "Week of Prayer for Christian Unity."

#### Atlanta

For the first time in the area, the observance of the week of prayer for Christian unity was a joint endeavor of Christian Churches of different traditions. During the week of January 18th-25th, a different church was host to a service each evening. The congregations and all Christians were urged to attend the service in their areas without regard to affiliations. The Roman Catholic Archbishop Paul J. Hallinan said that the plan of prayer for "eight of our churches is a breakthrough that marks Atlanta as bold and venturesome in her spiritual quests as it is in civic progress. But a breakthrough counts for little unless it is filled up with the presence and witness of Christian people. . . . It [religious unity] is modern Christianity's only proper answer to those who would divide God into denominations or who would bury Him as no longer relevant to our daily concern."

#### California

An ecumenical service was held in Grace Cathedral, San Francisco, on January 23d, as the highlight of the week of prayer. The procession included representatives of the Salvation Army, whose brass band joined with massed choirs from Roman Catholic and Protestant Churches for the service. Executives and clergy leaders of the several denominations occupied positions of honor.

#### Pittsburgh

The 2d annual interreligious Scripture and prayer service sponsored by Episcopalians, Eastern Rite Catholics, Protestants, and Orthodox, was held in Trinity Cathedral, Pittsburgh on January 23d. The theme of the service was "Thy Kingdom Come." The combined choirs of the St. George Syrian Orthodox Church and the cathedral presented the music for the service.

#### Missouri

For the first time in St. Louis, a formal schedule of prayer services for unity was held during Christian unity week. In former years Roman Catholic and non-Roman Catholic groups had held their own church services for unity. The Rt. Rev. George L. Cadigan, Bishop of Missouri, and the Rt. Rev. George J. Gottwald, Auxiliary Bishop of the Roman Catholic archdiocese of St. Louis were the preachers at the final service. In addition to the formal plan of services,

neighborhood prayer services for unity were held.

#### New York

On Sunday, January 23d, St. James' Church, Manhattan, and St. Ignatius Loyola Roman Catholic Church, Manhattan, co-sponsored an ecumenical service of intercession and witness at St. Ignatius' Church. The event was attended by parishioners of 26 Episcopal, Roman Catholic, and Protestant Churches, for a total of over 800 participants.

The service featured hymns of non-Roman origin including the Doxology. The congregation recited the Lord's Prayer together and joined in the prayers and responses in the 1966 unity pamphlet issued by the World Council of Churches and the Roman Catholic Bishops' Commission for Ecumenical Affairs.

The principal address was given by the Rev. Dr. Arthur Kinsolving, rector of St. James'. The Very Rev. William Wood, rector of St. Ignatius', welcomed the guests as "brethren."

## RELIGIOUS ORDERS

### Dedications at Holy Cross

The new monastery and refectory buildings of the Order of the Holy Cross, West Park, N. Y., were blessed and dedicated in ceremonies January 8th by the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

Participating with Bishop Donegan



New buildings in West Park

were one of his suffragans, the Rt. Rev. Charles F. Boynton; the Rt. Rev. J. Warren Hutchens, Suffragan Bishop of Connecticut, and bishops from several other dioceses.

Before departing, Bishop Donegan set the monastery facilities apart as an enclosure, to which women are not admitted.

Unusual about the new buildings are their shapes. They include an eight-sided monastery, each side of which projects from a central core surmounted by a towering shingled dome. The refectory also has eight sides. An arched ambulatory connects the old and new buildings, and features seven stained glass windows depicting the seven days of creation.

The Order for men originated in Westminster, Md., in the 1890's, and its monks have branch houses in Africa, Tennessee, and California. Their preaching and conference work takes them all over this continent, the Hawaiian Islands, the Philippines, and New Zealand.

The buildings at West Park include 16 cells for professed monks and a novitiate with facilities for 21 novices. The new dining facility seats 80 persons.

Dedicatory ceremonies actually got under way December 14th when the Rt. Rev. Albert R. Stuart, Bishop of Georgia, re-dedicated the monastery cornerstone at a morning Eucharist attended by Episcopal and Roman Catholic members of religious orders.

## ATLANTA

### A New Dean

The Rev. David Browning Collins, chaplain of the University of the South, has accepted a call to become the new

dean of the Cathedral of St. Philip, Atlanta, Ga., succeeding the late Very Rev. Alfred Hardman, the cathedral wardens have announced.

Mr. Collins was born in 1922, the son of an Episcopal clergyman, the Rev. Charles F. Collins. He holds the B.A., B.D., and S.T.M. degrees from the University of the South. He also has studied at St. Augustine's College, Canterbury, and Columbia University. He is married and has four children.

Because Mr. Collins serves not only as chaplain but also on the faculty at Sewanee, he has not yet been able to set a date for his arrival in Atlanta. This is to be announced as soon as it is confirmed.

## NEW MEXICO AND S.W. TEXAS

### Indian Work

In mid-January a conference on the Church's work with the Navaho was held at San Juan Mission, Farmington, N. M. Chairman of the conference was the Rt. Rev. Charles J. Kinsolving, Bishop of New Mexico and Southwest Texas. Also in attendance were the Rt. Rev. Joseph M. Harte, Bishop of Arizona, the Rt. Rev. Richard S. Watson, Bishop of Utah, the Rev. Messrs. John Davis of Good Shepherd, Fort Defiance, Ariz., Wayne Pontius and Ian Mitchell of St. Christopher's, Bluff, Utah, William Brown, of Crownpoint-Carson's Post, N. M., Benjamin P. Ford and Judd H. Blain of the host mission.

Statements of the future of the work were concerned with the pooling of the work wherever possible; the enlisting and training of the Navaho as leaders of the congregations; the bringing of Navaho

men into the priesthood; the training of missionaries in the Navaho language; the including of the Navaho in the advising of mission policy and program; and the participating of a spokesman for the Navaho Tribal Council in the Church's ministry in special Navaho problems.

## ARMED FORCES

### Ecumenical Chaplains' Discussion

The Rev. William A. Norgren, an Episcopal priest, and director of the faith and order studies of the NCC, and Msgr. William W. Baum, executive director of the U.S. [Roman] Catholic Bishops' Commission for Ecumenical Affairs, set the tone for panel discussions by Naval chaplains on the ecumenical ministry. They were taking part in the 1966 Supervisory Chaplains Conference, along with Eastern Orthodox, Jewish, and Protestant representatives.

"Both the objective of Christian unity and that of co-operation for social purposes are worthy and legitimate for Christians and Christian Churches, but failure to distinguish between these objectives is conducive to religious neutralism, indifferentism, and syncretism," said the Rev. Mr. Norgren. When he set the guidelines for ecumenical relations, he went on to say that Churchmen should "speak not of desire for unity, but about our hunger for immediacy and catholicity . . . that unless hunger is attended, an atrophy sets in and Christendom is weakened." He cautioned that Churchmen speak not first of the fruits of unity, but of the roots which can nourish those fruits, nor first of the objectives of unity, but the methods used to move forward toward unity.

Among other speakers was the Rev. H. Eugene Porter, a member of the Standing Commission on Liturgy, who led discussions on the liturgical ministry.

[RNS]

## THE PHILIPPINES

### Bishop Cabanban Elected

The Rt. Rev. Benito C. Cabanban, senior Suffragan Bishop of the Philippine Episcopal Church and archdeacon of Southern Philippines, was elected chairman of the National Council of Churches in the Philippines at its second general convention, January 12th-13th. Bishop Cabanban, who succeeds the Most Rev. Isabelo de los Reyes, Supreme Bishop of the Philippine Independent Church, was elected to the office on the third ballot.

Bishop Cabanban will become the chairman of the commission on Christian education and literature, succeeding the Rt. Rev. Lyman Ogilby, Bishop of the Philippine Episcopal Church, who has served in the position of chairman for the past two years. The members of the



NEW HEADQUARTERS: The Rt. Rev. Thomas A. Fraser, Bishop of the diocese of North Carolina, stands in front of the newly-dedicated diocesan house headquarters for the diocese which serves 39 Tar Heel counties. The new \$250,000 center at Raleigh was dedicated on January 11th.

Philippine Episcopal Church who will sit on the executive committee of the NCCP are: Bishop Ogilby, the Rev. James L. Bawayan, and Mr. Mauro G. Rodriguez.

## LAITY

### "Friends of God"

The Rt. Rev. Stephen F. Bayne, Jr., director of the Overseas Department of the Executive Council, was one of the speakers at the second North American conference on the ministry of the laity which was held in Chicago, Ill. He said that "rebellious" theologians who proclaim 'religionless Christianity' are correct in rejecting the idea that Christians choose their own God. The essence of religion is to choose God. But the essence of Christianity is to be chosen by God. There is therefore genuine doubt whether Christianity is a religion at all." He added that the American churches "have been motivated by the feeling that if we don't stick with God he won't have any friends left, for He has already been kicked out of Russia and China, and we are trying to build a nest for Him where He can be safe. . . . Our job is to run fast and catch up with God, who is already at work out there in the world. He has chosen us, not we Him; He doesn't need religion. . . . The ministry of the laity in the world is not a question of how laymen can best serve the Church. . . . It is a question of what God is doing in the world and how we can identify with His purpose and serve it here and now, wherever we may be." [RNS]

## IRELAND

### Red Letter Day

Two hundred Anglicans, Roman Catholics and Presbyterians joined in a common recitation of the Lord's Prayer at a lecture in the city hall of Dublin. The lecture dealt with the decree on ecumenism promulgated by the Second Vatican Council. Three archbishops sat side by side in the front row — Archbishop Otto Simms (Anglican of Dublin), Archbishop John C. McQuaid (Roman Catholic of Dublin), and Archbishop Giuseppe Sensi (Papal Nuncio to Ireland). Also in the audience were President Eamon de Valera, Prime Minister Sean Lemass, members of the cabinet, and representatives of the diplomatic corps. [RNS]

## ESCRU

### Guidelines for Riot

A detailed plan of action for use by dioceses, in the event of race riots in Northern cities, has been sent to almost 1,000 Church leaders, by the unofficial Episcopal Society for Cultural and Racial Unity. The board of ESCRU had designated a committee of 5 priests, who have

had experience in Northern racially tense areas, to prepare the report "The Church and the Riots: Guidelines for Diocesan Strategy in Northern Urban Areas."

The emergency plan is predicated on the careful pre-planning by diocesan officials. The report states that the placement of clergy "on both sides and in the middle" is necessary for effective Church action in case of a riot. It goes on to say that our bishops and others, should be the men in the middle. . . . An emergency staff of 5 or 6 persons, one of whom would be the bishop, is recommended to deal with 5 major areas: government agencies, communications media, the crisis area itself, ecumenical action, and pastoral care . . . one member of this staff should confer before a crisis is at hand, with various government officials. . . . to determine what plans, if any have been made and who the key persons will be in case of a crisis. The bishop is advised to let governmental officials know of his readiness to act."

ESCRU's report states that should a crisis occur, the bishop should issue a public statement as soon as possible in order to indicate his involvement in the crisis area and with government and police officials. It also advises that contact be established with the Commission on Religion and Race of the National Council of Churches, and with the Executive Council. The report also acknowledges that the Episcopal Church tends to be handicapped in dealing with ghetto racial minorities by "being outsiders looking in."

To overcome this handicap, the report maintained that "clergy must cease to be middle class, or upper class, or lower class, or whatever, and become catholic men, men apart. . . . And the bishop, who is father in God to us all, the pastor of us all, must himself, personally, publicly, austerely be catholic. We invest our bishops with their trappings of high standing — their homes, their automobiles, their offices, their methods of communications,



Boy Scout Week, February 7th-13th: Almost an "official" parish organization.

their social standing. This must no longer be."

Members of the committee are the Rev. Messrs. Malcolm Boyd, James Breen, Morris Samuel, Warner White, and Layton Zimmer. [RNS]

## CANADA

### Pastoral Training

On the job training for clergy working in prisons, hospitals, and clinics will be provided through the Canadian Council for Supervised Pastoral Education. It is to give practical guidance in the application of the social sciences.

The Rev. Pius Riffle, S.J., a psychologist at St. Michael's Hospital, Toronto, Ont., is a member of the board of directors. Anglicans on the board are the Rev. Messrs. Charles Fielding, Toronto, Monroe Peaston, Montreal, and the Ven. Kenneth Bolton, London, Ont.

Dr. Jesse Zeigler, associate director of the American Association of Theological Schools, addressed the 62 clergymen representing many denominations, gathered at the Ecumenical Institute of Toronto, to launch the nation-wide council. [RNS]

## NEW YORK

### Conscience on Vietnam

Formation of an "International Committee of the Conscience on Vietnam" was announced in New York, recently. Together with the American clergymen, ministers and theologians from 11 overseas countries were joined in the global organization.

Albert Hassler, executive secretary of the Fellowship of Reconciliation (FOR), spokesman for the international group, said that the group is thinking "not only of Vietnam but of all our apprehensive world, torn by contending ideologies and ambitions, of which Vietnam is the present symbol."

Anglicans in the group are the Rev. Canon L. John Collins and the Ven. Edward Carpenter of England; the Rev. Canon S. H. Best, Australia; the Very Rev. Colin Winter of Windhoek, South-west Africa. [RNS]

## NEWS FEATURE

### For St. Paul's, the 200th

St. Paul's Chapel of Trinity Parish, where George Washington came with his cabinet and congress for divine services after his inauguration in 1789, began a year-long anniversary celebration January 18th, in New York City.

Before more than 600 worshipers during the noon hour, the Rt. Rev. Horace W. B. Donegan, Bishop of New York, consecrated a new 20-inch-square altar stone and presided and spoke at a Eu-



At St. Paul's: Fr. Hunsicker celebrates, Bishop Donegan presides

Jo-ann Price

charist offered by the Rev. Robert C. Hunsicker, vicar of St. Paul's. In the course of his sermon, Bishop Donegan traced the history of St. Paul's, noting that "by the curious happen chance of fire and fate" the edifice — originally a country mission — had survived as the only church left from the colonial period on Manhattan Island. It is the oldest public building on Manhattan Island. Trinity, the mother church three blocks south on Broadway, "perished by fire" in 1776, the bishop noted, and another Trinity Chapel, St. George's, was destroyed. All the ancient buildings of the Collegiate (Dutch) Church were moved, replaced, or rebuilt as urban life swept northward on Manhattan. Only St. Paul's, constructed of native stone in 1776, remained.

"Perhaps no other ecclesiastical building in the United States has had so many distinguished and important people attend the services held in it," Bishop Donegan said. "But its beauty and its splendor, are only the outward and visible signs of the integrity which has made all of this possible. St. Paul's Chapel, as the

oldest continuing daughter of the mother parish, has ever been loyal to the faith as this Church has received the same."

In attendance at the initial event of St. Paul's anniversary year were clergy from Manhattan's oldest religious denominations and individual churches. They included the Rev. Dr. Ernest P. Palen, senior minister of the Middle Collegiate Church; the Rev. Dr. René G. Vaillant, of the Eglise du St. Esprit (Episcopal); the Rev. Frederick P. Eckhardt, pastor of St. John's Lutheran Church in Greenwich village; the Rev. Richard L. Francis of John Street Methodist Church; and the Rev. Edward J. Reynolds of the staff of St. Peter's Roman Catholic Church on Barclay Street. The Rev. Edward O. Miller of St. George's Church and the Rev. Benjamin Minifie of Grace Church represented two near-by churches which were founded as Chapels of Trinity, which today has six chapels. The Rev. Dr. Leslie J. A. Lang, S.T.D., vicar of the Chapel of the Intercession, and the Rev. Messrs. William W. Reed and Paul C. Weed of the Lower East Side Mission of Trinity Parish participated in the pro-

cession. The Rev. Canon Bernard C. Newman, assistant to the rector, represented Trinity Church.

Major dates on the St. Paul's anniversary roster are April 30th, the actual anniversary of the Washington inaugural, when President Johnson has been invited to attend services; ceremonies in the first part of October, when Mayor John V. Lindsay has been asked to speak on "The Churches and Civic Concern," and October 30th, when the Rt. Rev. John E. Hines, the Presiding Bishop, plus successors to four bishops consecrated in 1832 for U.S. missions, have been asked to participate.

The altar stone consecrated by Bishop Donegan was designed by Trinity's staff artist, Fritz Bruehl, and made from mosaic stones from 13th Century St. Mark's Cathedral in Venice. It was set in the original wooden Holy Table, which was recently moved out from the east wall.

Fr. Hunsicker faced the congregation as he celebrated the Eucharist and offered a special prayer of thanksgiving for St. Paul's spiritual mission, a mission which today includes both prosperous Wall Street brokers and down-and-outers from the Bowery.

#### CHURCH PENSION FUND

### New "Protection Points"

Several Social Security changes and information relative to the participation of clergy in the new Medicare program are discussed in a new issue of Protection Points, a bulletin of the Church Pension Fund, which is sent to all Episcopal clergymen.

Clergymen who have not hitherto elected to be covered by Social Security may do so not later than April 15, 1966. Also, clergymen under age 72 receiving Social Security benefit may return to work and receive earnings up to \$1,500 a year without loss of benefit.

Benefit provisions of the Medicare program become effective July 1, 1966. All persons age 65 or older who are entitled to Social Security benefits are eligible. The Church Pension Fund offers this counsel: "We suggest that all clergy and widows of clergy who are at present age 65 or who are approaching age 65 visit their local Social Security office promptly for full details of enrollment and benefits under Medicare."

#### PANAMA

### More on MRI

The first Episcopal university center in all of Latin America was dedicated by the Rt. Rev. R. Heber Gooden, Bishop of Panama and the Canal Zone. The center which is located across from the campus of Panama University, contains a chapel, rooms for various activities, and a small dormitory for 4 student aides. The center

was financed by a \$37,000 gift from the diocese of North Carolina, and the balance of the \$55,000 original cost came from Churchwomen under the MRI program. The Rev. Anselmo Carral, who has been appointed Episcopal chaplain of the University, said that Latin American universities are strategic these days, because the masses need leadership and most of the leadership comes from the universities.

The Rt. Rev. Thomas A. Fraser, Bishop of North Carolina, said in his dedicatory address, that a university education that is not committed and put to work is nothing more than a museum piece. He added that "we must study and we must achieve with a goal in mind, and that goal must be one for the benefit of all mankind in a world that can easily explode through population or bomb or by fear." [RNS]

#### MASSACHUSETTS

### Complacency about Alcoholism Scored

Anglican, Roman Catholic, and Protestant leaders in Boston have issued a statement deploring "an attitude of complacency and irresponsibility on the part of the general public" in dealing with alcohol-related problems. A committee of the North Conway Institute issued the statement on behalf of the Church leaders. The statement was approved by the Rt. Rev. Anson Phelps Stokes, Bishop of Massachusetts, and by Roman Catholic and Protestant leaders.

In their statement the religious leaders noted that "although differences of conscientious conviction in relation to certain current drinking customs exist among us, the area of our agreement with regard to drunkenness and alcoholism is sufficiently large and significant as to enable us to unite our best efforts for the alleviation and ultimate solution" of these problems.

The statement called for better educational programs in Church and public schools "with regard to the personal and social issues involved in drinking," and proposed that different denominations establish "goals and methods in harmony with their own traditions" relating to the use of alcohol. [RNS]

#### LAYMEN

### A Morehouse Retires

Mr. Linden H. Morehouse II has retired as chairman of the board of Morehouse-Barlow Co. For many years Mr. Morehouse has been associated with the company which has undergone several changes in name and partners, but always with the Morehouse family involved. Mr. Morehouse succeeded his uncle, Frederick Cook Morehouse, as president of the company, when the elder Mr. Morehouse died in 1932. (At that time Mr.

Clifford P. Morehouse became editor of THE LIVING CHURCH.) In addition to presidential duties, Mr. Morehouse also served as production manager in charge of the designing and manufacturing of all materials produced by the company. In October, 1964, he became chairman of the board.

#### SCHOOLS

### "Religious Segregation"

A pupil placement plan that in effect set up four public schools according to the religious beliefs of the children was ordered ended in Celina, Ohio, by Judge Fred Cramer. In ruling on petitions brought by Jesse C. Moore of Fort Recovery, the judge said that the order will take effect on July 1st.

The Mercer County southwest local school district is predominantly (80%) Roman Catholic, and 3 of the 4 schools are attended almost entirely by Roman Catholic children. School enrollment does not follow a geographic pattern at this time. A Protestant family lives across the street from a "Catholic-attended" school, but attends the "Protestant" school several miles away.

Judge Cramer said that "per se (religious) segregation is not in violation of the constitution. . . . I did order a rational pupil-placement based on geographic assignment." In the order, he left untouched the practice of Roman Catholic nuns teaching in habits in the public schools. He said that to deny them the right to wear their religious garb, would be "to deny them the right to freedom of expression in religious matters." The nuns are teaching in 3 of the 4 schools.

The court's ruling directed the school board not to permit nun teachers to conduct or direct pupils to or from reli-

gious instruction; not to let them give sectarian instruction to pupils under their jurisdiction; and not to allow pupils to attend religious instruction or religious services in schools or in buildings next to schools. [RNS]

#### DALLAS

### "The Key Is the Layman"

The Rev. A. Theodore Eastman, executive secretary of the Overseas Mission Society, spoke at the annual meeting of the Society held in Dallas. He said "that approximately 1,850,000 Americans, most of them Christians, live overseas, and are potential agents for the Church." He told of tribes being evangelized in Tanzania, and of how the laymen are moving into villages, talking of what they believe. "The key is the layman — and his own evangelism." He compared this direct type of Christian witness to the spread of Christianity in its earliest days. He added that the professional missionary does a "tremendous job," but is suspect in many foreign countries.

Another speaker, the Rev. Dr. M. Richard Shaull, a former Presbyterian missionary in Brazil, and professor at Princeton Theological Seminary, said that "the emphasis here is not upon preserving the present program of the Church, or making changes in it, but rather upon the conviction that radical changes can be brought about in the structure of the Church, that radical experimentation is possible in this framework, and that this base provides the best opportunity for encouraging this type of involvement. . . . Dialogue of those working in the secular world with those working within the institutional Church is necessary." He suggested that the Church can be the Church in the secular world today only as it dis-



E.B.T.

Three plays based on the visit of the wisemen to Bethlehem were written and performed by the children of Bethany School, Glendale, Ohio, as part of the Epiphany celebration. Twelve charms were hidden in the Epiphany cake, and matching verses told the recipients what was required to do the task assigned.

covers how to exist as a small flexible and dynamic community of witnesses and servants.

## YOUNG PEOPLE

### Youth Employment Program

An "ecumenical benefit" sponsored by Episcopal and Roman Catholic churches was held in New York on January 21st. The benefit will help support the inter-religious and interracial Youth Employment program in the poverty areas of New York City. Behind the program are the Rev. Donald Platt of Trinity Parish, and the Rev. John G. Donahue of the Roman Catholic Chapel of Saints Faith, Hope, and Charity, who with their parishioners have been holding ecumenical talks and suppers since last May.

The Youth Employment program is sponsored by the city-wide co-ordinating committee which in 1964 and 1965 formed an emergency summer program to provide jobs for young people. Last year 144 churches and agencies participated in the program, employing 3,555 youths and 320 staff supervisors. Other activities have included helping churches open coffeehouses, cultural and recreational centers, and giving courses in Negro heritage and in civics and government.

[RNS]

## MRI

### Vermont and Melanesia

Some two years ago a communicant of St. James Church in Woodstock, Vt., William Parke, heard a sermon by his bishop, the Rt. Rev. Harvey Butterfield, on the subject of Moral Responsibility and Interdependence. In March, 1965, Mr. Parke's seven year old son Timothy was taken to Boston for open heart surgery. After undergoing two such operations, Timothy died. His death created a profound impact on all who knew him. His regular attendance at church and his enthusiastic singing (if sometimes differing from the hymn tune) had made him known to all attending. A memorial fund was established.

Mr. and Mrs. Parke, pondering the meaning of MRI as Bishop Butterfield had expounded it in his sermon, came to feel that perhaps the best memorial to Timmy might somehow be achieved through the MRI program. Mr. Parke

### 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 ..... \$320.00  
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\$451.90

If you will here stop, and ask yourselves, why you are not as pious as the primitive Christians were, your own heart will tell you, that it is neither through ignorance nor inability, but purely because you never thoroughly intended it.

William Law, *A Serious Call to a Devout and Holy Life*. 1728.

wrote to the editor of *Far and Near* to ask for suggestions. Bishop Bayne was consulted, and he informed Mr. and Mrs. Parke that the Rt. Rev. Dudley Tuti, Suffragan Bishop of Melanesia, needed \$4,200 for construction of a chapel which would also serve as a retreat center. This sum was the exact amount of the Timothy Parke memorial fund, and the money was sent to Bishop Tuti.

So, in Santa Bsa Bel Island, at Saleo, a chapel honoring St. Timothy and given in memory of Timothy John Parke of Woodstock, Vt., will soon be erected.

## INDIA

### Approval for Union

At a general council held on January 2d, the Church of India, Pakistan, Burma, and Ceylon gave general approval to schemes for Church union in North India and Pakistan, and in Ceylon. The Ceylon scheme was approved unanimously by all



three houses, and the North India and Pakistan by a large majority in the House of Clergy and by a unanimous vote of the House of Bishops and of the House of Laity.

The schemes will be referred to the central legislative body of the Lambeth Conference for approval and advice, and to all the diocesan councils in the province for approval, and then will be given a second reading at the next session of the general council in 1969.

The Ceylon scheme includes Methodist, Baptist and Presbyterian Churches, and the Jaffna diocese of the Church of South India, in addition to the Anglican. In North India and Pakistan the other negotiating Churches are the United Church of Northern India which has already approved of the scheme, the Church of the Brethren, the Disciples of Christ, the Baptist, and two Methodist groups. The Methodist group related to the British and Australian conferences has given approval. [EPS]

## BRIEFS

**THE MOST REV. H. R. GOUGH**, Archbishop of Sydney, and Primate of Australia, said in the *Southern Cross*, the diocesan publication, that though the origin of Christmas was found in the poverty and simplicity of a stable, Christmas of today had become a burden because it is a commercial and social event. He suggested that people set aside time for quiet thought and meditation on the meaning of Christmas.

**AN INTER-CONFESSIONAL BIBLICAL** Institute staffed by Anglicans, Roman Catholics and Protestants, was formally inaugurated in Leopoldville, Congo. One of the major undertakings of the institute would be the publication of Scripture texts in various African dialects. The inauguration was attended by the Congolese Prime Minister Leonard Mulamba, Archbishop Vito Roberti, the Papal Nuncio, and the Rev. John T. Watson, secretary general of the British and Foreign Bible Society. [RNS]

**A CANADIAN ANGLICAN**, THE Rev. James R. Hearne, will teach a course in Protestant theology at Notre Dame University (Roman Catholic) in Nelson, B. C. Fr. Hearne is presently doing graduate work at the Anglican Theological college in Vancouver. [RNS]

**THE MOST REV. LEON GROCHOWSKI**, Prime Bishop of the Polish National Catholic Church, has returned to headquarters in Scranton, Pa., after a three-week inspection visit of Polish National churches in Poland. The Bishop said he found the Polish churches "in a good state" and growing. He announced that a Church synod will meet this summer in Crakow or Warsaw to select two new bishops to serve in Poland. [RNS]

**THE RT. REV. SHERARD FALKNER ALLISON**, Bishop of Winchester, England, president of the Anglican Church's Commission for Relations with other Christian Churches, and one of the Church of England's foremost ecumenical leaders, has met in private with Pope Paul in Vatican City. They reportedly had a "long talk" together. The bishop was accompanied by Canon John Findlow. [RNS]

**ANGLICAN AND PRESBYTERIAN** study groups in South Africa are examining a plan to bring the two Churches together. Seen as the most positive step toward union of the Churches yet taken, the plan lists as prime objectives the admission of members of each Church to sacraments in the other and establishment of a common episcopal ministry. [RNS]

"Thou shall not kill."

Draft card=oppression?

"The just war"

a  
*Letter*  
to  
*Fred*

Fred Beard  
Collegetown, U.S.A.  
Dear Fred:

So you want to burn your draft card! I was talking to your father the other day and he said he could hardly wait for you to come home, go into business, gain 40 pounds, marry Sally, learn how to play golf, and live a respectable life. I don't agree with him. You've always been an independent thinker and a fighter for just causes. It would be a great loss to the world if you surrendered to respectability, but I'd advise you to think a little harder about the value of that draft card.

Fred, you think of that little card as a license to allow the state to make you a killer. You are convinced that war in any form is useless, that man's duty is to love not destroy, and that the commandment "Thou Shalt Not Kill" is explicit and allows no exceptions. You are not alone in those convictions, even though they seem new and rebellious now. Perhaps that's because the protest of pacifism has never before been accompanied by guitars and folk singers. There has been an impressive pacifist witness against war and its preparations throughout Christian history. However, the dominant Christian traditions have opposed this solution to the problem. At times, battle has seemed to be the only alternative to surrender to an oppression which, ultimately, would destroy more than the war. Because churches reflect national culture, there has been a tendency to identify God and country *willy-nilly*, but a real case can be made for the use of force to defend men against tyranny. The question for a Christian is not one-sided at all. Both hawks and doves tend to forget that.

The case for force used to rest on the idea of a "just war" which claims that only a defensive war has any justifiable basis. To decide if a war is just, four

tests must be applied: legitimate authority (for whom are we fighting?), just cause (is it defense or aggression?), right intention (why get into this anyway?), and right use of means (how are we to conduct this war?). The trouble is that our nation is now so involved politically that any conflict can be justified in terms of national defense. Also, these "rules" for Christian consciences were formulated in the days when gentlemen fought gentlemanly wars. It seems as though our enemies are reluctant lately to play according to rules and our forces have thrown away the book too. A "just war" is, presently, pretty hard to define. Those who want to see a conflict as "just" do, the others don't.

But there are two things to consider before you put the Zippo to your dog-eared number. First, actions aren't right just because we think they are at the time. Sally has told me some of your startling ideas about the new morality. I think you expressed them to her at a drive-in movie. Yet your little sister tells me that, when she asked you about the boy she's been dating, your ideas for her were quite different. Both convictions, at the time, were right as far as you were concerned. I think you realize that because you feel a thing is right does not remove you from responsibility for its wrongness. Are you able to bear the responsibility for being wrong?

Second, you weren't born in a bottle. You have a duty to participate in the common task of the human race. You live in a community and you owe it your

*Continued on page 22*



by the Rev. Gary A. Gatza  
Curate, Zion Church, Rome, N. Y.



# SCIENCE

If we consider "science" in its broadest sense, as "knowledge," and especially as "systematized knowledge," "religion" could be regarded as falling within the realm of "science," for no matter how defined, religion is certainly an aspect of man's knowledge. In fact, theology is often said to vie with mathematics in claiming the title "Queen of the Sciences." If science is "systematized knowledge," then theology, the methodical and systematized "knowledge of God," is rightfully a "science." Obviously, I am using some simple dictionary definitions here.

If we think of each in a slightly narrower sense — science as experimentally-arrived-at-knowledge and "religion" as revealed-knowledge, then each has its own separate sphere and that's that. And where's the argument, anyway?

I must confess that for many years this persistent topic, science and religion, held very little interest for me. I was impatient with it, as a matter of fact. For, as disciplines, areas of man's activities, I could see no conflict — or relationship. I still fail to see that cozy intimacy, that happy harmony, that so many people, enthusiasts of both, would have us believe is there — you know, the finding-God-in-the-laboratory sort of thing. I get out of patience with the persistent notion that it is such an awe-inspiring thing when a scientist "believes" — in a Supreme Being, presumably. The implication seems to be that the religionist of course believes, because, after all, isn't that his stock-in-trade? It doesn't seem to occur to these starry-eyed people to wonder why the religionist had a faith in the first place and made it his stock-in-trade. But — it is this way, and I further confess that I, for one, am not above making use of the fact that I am one of those who were trained in science and am still a believer in order to bear witness to my faith—and especially to college students.

In recent years, however, I have come to something else — a possible source of genuine conflict between science and religion. And this has led me to a thesis

which I hold — and expatiate upon whenever I have an opportunity.

If we consider religion first in a very broad sense, and then turn and narrow it to the Christian religion, for me, that "something else" I just mentioned now emerges, and it is from this "something" that I have arrived at my thesis. By "religion in a very broad sense" I am following a not uncommon idea that is particularly well expressed in a book entitled *Is Religion Enough?* by the Rev. George F. Tittmann, an American who writes much in the manner of the better known Englishman, J. B. Phillips. This is the claim that the absolutely non-religious person is practically non-existent, a man's religion being that which is the true center of the real person, that which lays claim upon his life. This is, of course, a widely accepted idea, commonly expressed, as we all know, in such statements as: "Money is his god;" "Communism is a Christian heresy;" and the like. If this is so, then my thesis is this: there is a conflict — a sharp and vital conflict — between the Christian religion and the real religion of our age, which I am being so bold as to claim is scientific humanism.

Mind you, I do not have any quarrel with the advances of science and technology. It does not disturb me in the least that we shall undoubtedly be putting men on the moon in the not too distant future, for instance. On the other hand, I have no quarrel either with the person who refuses to believe in Darwinian evolution; no, nor even with anyone who prefers to believe in a Ptolemaic geocentric universe. However, as a professing Christian, I must have a quarrel with scientific humanism whenever and wherever I see it. And what I mean by "scientific humanism" is a homocentric world view as opposed to a theocentric world view. And my quarrel is the sharper with those who give lip-service to a God-centered universe and life, but think, talk, and act suspiciously as though they really believe in a man-centered universe. To the honest humanist I can only say,

"Brother, I believe you've got it wrong. This is God's world, God's universe. 'It is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture.'" To the professing Christian who is actually a humanist, I must say, "Brother, wake up! The hour is later than you think. Where are your loyalties really? To God or Mammon?" ("Mammon" being freely translated — my own translation — "man's concerns; man's affairs.") If you are beginning to raise your eyebrows a bit, wondering if I do not see the obvious pitfall here — I do — I do indeed — that pitfall into which, alas, many professing Christians have fallen — the pitfall of personal piety with its utter disregard for fellow man. Strait and narrow indeed is the way to salvation — the way between the twin pitfalls of humanism and personal piety. Indeed I do believe in the brotherhood of man, but now, I hope, in the right perspective. The brotherhood of man becomes meaningless out of proper context, namely, the fatherhood of God and redemption of mankind by God the Son. It took a first hand view of Marxist Communism at work — in Red China — to bring me to the orthodox view that puts Man in his proper perspective in relationship to the God who created him, and loves him — and I thought I was a pretty thorough going Christian when I went out to China as a missionary in 1946.

It is also a part of my thesis that this scientific humanism which I am claiming is the real religion of this, our scientific age, is not a product of the 20th century — no, nor even the 19th, nor that fabulous 18th, but is an inheritance straight from the Renaissance. We call the Middle Ages "dark," and hail the Renaissance as a glorious period of liberation of the human spirit — and so it was — a very necessary liberation. But now, after some 500 years, there are those who dare to hold the opinion that something was lost in this process of much needed liberation, and the human spirit entered unwittingly into a new bondage, the bondage to what I am calling scientific humanism, to the limitations of space and time. The superstitious fears of the Middle Ages were done away, it is true, but we have lost the wonder and the awe. Granted that for several centuries even, as science was slowly groping its way, capturing the minds of men, however, even as it groped, there was an attempt to keep the wonder and the awe. Much rhetoric was poured out in praise of the Creator and His works — and much of this survives even unto this day — but it just isn't the same. Slowly but surely a man-centered world view was replacing the one bright light

by Lillian Weidner

Professor of Chemistry, Williams College

The Living Church

of the dark ages — a God-centered world view. Humanism is so deep in the thinking of 20th century man, who is still Renaissance man, that even those who do recognize it as wrong cannot seem to quite accept it as really so very wrong. The Rev. Chad Walsh, for example, comes up with such a phrase as “the Christian humanist,” which, to me, is much more of a contradiction in terms than “Christian communist” (Communist spelled with a capital “C,” and preceded by the adjective Marxist, is a different matter, however.)

If you are doubting that our present day worship of science goes so very far back, just take a look at Francis Bacon’s *New Atlantis*. Bacon, you will recall, was a contemporary of Shakespeare. His Solomon’s House in *New Atlantis* is almost a blueprint for the great research institutes of today. He was wide of the mark in his prophetic vision only in that he had his *scientists* as greatly venerated as their science. About the nearest we have come to this today is the popular acclaim we are giving the astronauts — and Einstein did make the front page of the *New York Times* more than once in his heyday. Furthermore, isn’t there a close relationship between scientific humanism and the utopian dream, newest expression of which is our Anti-poverty Program for the Great Society? Aren’t the advances of science and technology supposed to usher in the millenium? And when do we see the burgeoning of the utopian idea? With the Renaissance, after lying dormant for nearly 2,000 years after Plato’s *Republic*? Thomas More’s *Utopia* may be the most famous, but it certainly was not the only one, and the spate of utopias — positive and negative — has continued right on into our day, Aldous Huxley’s *Island* being one of the most recent. (Incidentally, this is not the Huxley of *Brave New World*.) Something must have happened to Huxley in the intervening years. *Island* is obviously a positive utopia, complete with south sea island setting a mishmash of Mahayana Buddhism and scientific humanism. Man, glorious man, with his glorious science, is to make of this old world another Eden. Granted that as far as man’s material progress is concerned, comfort, life span, freedom from want, etc., science has been remarkably successful, with its so-called scientific method, which is, essentially, a judicious combination of theorizing and experimentation. Experimentation, in turn, is, in a sense, extended, highly refined observation of physical phenomena.

Now that I have drawn up battle lines for a truly God-centered Christianity

# and RELIGION



against so-called scientific humanism wherever it may be lurking, even within the fold of the Christian Church, what of the other side of the picture? Does organized, authoritative religion have the right to throttle the spirit of scientific inquiry? My answer to that would most certainly be NO. And here again I am being bold, this time to say that this answer is on theological grounds. For, isn’t the curbing of the free spirit of inquiry on the part of authoritarian religion just another form of humanism in reverse; that is, once again man playing God? Let us remind ourselves once again that this is God’s world, and God, or His Word (which is one and the same after all) is not to be bound. In his remarkable series of theological books for children in the form of heroic tales of the mythical land of Narnia, C. S. Lewis has his Narnians declaring over and over again that “Aslan,” the great lion who represents the Triune God of Christianity, “is not a tame lion, you know.”

Alas, too often has organized religion become man-centered, and has tried to “tame the Lion” or “cage the Dove.” God did give Man dominion over everything — everything except, in a sense, himself (man’s self), and, of course, over Himself. And so, has not the scientist then the right to go on ferreting out *all* the secrets of the universe? I believe he has that right. There is, perhaps, one forbidden area, and that *not* space exploration, but the area of the occult, which in the old times centered in divination, and today, it seems to me, is cropping out in the use of hallucination-producing drugs such as LSD, and in the misuse of parapsychology. I have the uneasy feeling that this is definitely forbidden territory — as forbidden as that apple in the Garden of Eden, and for the very same reason, which reason itself we are not even permitted to know. We can only love Him, the Love-Bestower, and because we love Him, trust Him.

I believe, too, that you have a right to believe what you want to believe — but, you must then be prepared to take the

consequences. Also, as a rational being, you are more or less expected to believe the weight of rational evidence — you probably expect that of yourself. Again “but” — be very careful as to what you regard as rational evidence, or the truly real may escape you. (If you wish to know what *I* mean by the “truly real,” I recommend a large dose of C. S. Lewis.) We, in science, if we are as humble as we ought to be, are not going to tell you, science says so-and-so; or tell you that you really ought to believe so-and-so because science has proven it; or you really ought *not* believe so-and-so because science has *disproven* it. Science, as a matter of fact, says nothing, does nothing. The scientist, a rational human being, with a certain kind of highly successful method, has ferreted out secrets of nature by painstaking, often very tedious, experimentation, and brain-cracking logical thinking, and the technologist has put much of this knowledge to work for man’s greater comfort and security on this planet. There is no doubt that science and technology are here to stay and progress in both will continue to be phenomenal. But it is arrogant humanistic thinking to suppose that these advances obviate man’s need for his God. This is the sad mistake of Marxist Communism, which is a Christian heresy, and which is — take a good look — scientific humanism carried to its logical conclusion! God, the great God of Judeo-Christian faith, is greater than all of this — “it is He that hath made us and not we ourselves.” As the complexities of life in a scientific age multiply — and how they do multiply! — we need all the more a truly simple, that is to say, deeply profound faith in a God that *has* us and all things in His hand — a God who makes demands upon us precisely *because* He loves us — demands that can be summed up in the two great commandments upon which hang all the Law and the prophets: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,” and, “Thou shalt love thy neighbor as thyself.”

hammer, Ph.D.

arey College, Hattiesburg, Miss.

This article on the Second Vatican Council is the first in a series of four by Dr. Grant which will be published in *The Living Church*. Those remaining will appear in the February 20th, March 6th, and March 27th issues.

# The Second Vatican Council

by the Rev. Frederick C. Grant, Th.D.

Anglican observers at the Second Vatican Council

## I. How to Understand the Council

Miracles are rarely announced in advance. Men look back and say, "This was the Lord's doing, and it is marvellous in our eyes." No one could have predicted the extraordinary change that has taken place within Roman Catholicism since 1962. "Truly," as Pope John whispered to one of the cardinals during the opening service of the first session, "the Holy Spirit is here." Many other persons present at the Council, then or later, were also aware of this. Not that human views and preferences were silenced — the Holy Spirit does not override the minds and wills of men in that fashion. God gave man free-will, and He persuades rather than compels. As an early Church father said, "Compulsion is not an attribute of God." Consequently, the work of the Vatican Council was slow and sometimes ponderous. Swift decisions are usually incompatible with careful deliberation, or with the guaranteed right of every man to be heard, either personally or through his representatives.

Unless one understands, or at least recognizes, this element of mystique in Catholicism, he will not be likely to grasp what was going on at the Vatican Council. For one thing, decisions and decrees were expected to be unanimous, not merely majority actions. If the Holy Spirit is present at a Church council, one can expect divine guidance will lead to the correct decisions. This was assumed at the council of the Apostles in Acts 15:28. The earliest decree began: "It has seemed good to the Holy Spirit and to us. . . ." That is why all members of the Council must sign the decrees before they are finally promulgated — as notably at

Vatican I, where several bishops hesitated and delayed, and one declined to sign.

Moreover, this principle explains Pope Paul's refusal to compel actions even when a majority favored them. He wanted not a majority only but the unanimous support of the Council fathers. Impatient critics called him weak and hesitant, but he was really diplomatic, and followed the only policy feasible under the circumstances, assuming the theory of an ecumenical council held by the Roman Catholic Church. There were to be no surviving minorities, recalcitrant and embittered, after the Council adjourned. We have seen a similar policy followed by secular leaders, and have observed its success. How much more credit should be given to the spiritual leadership of Pope Paul! His great predecessor, Pope John, had swept all before him by the powerful magnetism of his personality. But Paul had to achieve his ends by skilful diplomacy, by patience, and by delay.

Another popular misunderstanding that needs to be cleared away is the view that the Vatican Council was one more "ecumenical conference," like the famous Protestant gatherings from Edinburgh and Lausanne to New Delhi. But this was a legislative and administrative body, assembled to consider almost the whole range of Christian belief and activity, from worship to the theology of the Church, from the collegiality of bishops to the regulation of the religious orders. Time and again we have been asked, "What did the Council accomplish? What are Rome's terms of reunion?" The answer is simply, the Council was not con-



RNS

cerned primarily with terms of reunion, but with the "updating," *aggiornamento*, of the whole world-wide Roman Catholic Church, after which, it was hoped, all Christians everywhere would be more strongly drawn toward a common understanding of their faith, with a central and increasing attraction in the direction of fellowship, coöperation, and eventually, perhaps, visible unity. So far as we know, Rome's "terms" have not been modified. For many generations, they could be summed up in one word, "Submit!" But that word was never heard in the proceedings of the Vatican Council of 1962-65, so far as I am aware. Nor was it heard during the early years of the separation that resulted from Rome's repudiation of the Reformation. For a good many years, the Roman Church — or at least many of its responsible leaders, clerical and lay — hoped for a restoration of unity, and the harsh language of submission was not even whispered. Protestants were still Catholics in revolt, "separated brethren," *fratres seiuncti*. But there came a time when the Reformation was described as the *Protestant Revolt*, and its leaders as arch-heretics and schismatics. That language has been left behind by Pope John's *aggiornamento*. Let us hope the equally harsh retorts of those who were thus accused will also cease to be heard! We are now, all of us, Anglicans, Reformed, Evangelical, Orthodox, and Liberals, the "separated brethren;" but, as St. Augustine pronounced the words, long ago, in referring to a contemporary sect, we are "separated, but still brethren." (The erroneous derivation of the Latin word *seiuncti* is not

*Continued on page 21*

## American Christians and Vietnam

As of now there is no national consensus on Vietnam, nor a consensus of American Christians. Arnold's familiar words describe the national dilemma:

And we are here as on a darkling plain  
Swept with confused alarms of struggle and flight,  
Where ignorant armies clash by night.

There are, to be sure, those to whom the whole thing is very simple. There is the bombs-away school, who argue that, since the free world and the communist world are already at war anyway, to finish the job with guns and bombs is to be logically consistent: it's that simple. To argue thus is to ask for global nuclear war which could be planetary suicide. But it is an admirably simple "solution." Then there are those who ask America to pull out altogether and leave the Vietnamese to themselves to decide their own fate. The revered term "self-determination" is invoked, along with some history sacred to Americans. The American colonials of two centuries ago were allowed to determine their own destiny; why shouldn't the Vietnamese people today be given the same freedom? The answer here should be obvious enough: Vietnam's powerful communist neighbors do not share this devotion to self-determining freedom for all peoples. Once the American troops pull out, the communists pour in.

It is hardly helpful to recall those decisions made by the American government in the past which may now appear as blunders. Years ago, this country chose to enter South Vietnam as a helper and defender against a genuine communist menace; and because that menace has continued the United States has had no alternative to staying there in force — or simply walking out on the obligation it had assumed. There are American Christians who hold that, to begin with, America had no real moral obligation in that faraway part of the world. He who would support this position must take his stand on an isolationist platform. He must maintain that the need of the man or nation far away from home does not make the same moral demand upon the

servant of God as does the need of one near at hand. This is tribalism; or, if a milder term is preferred, parochialism. It contradicts the plain teaching of Christ's story of the Good Samaritan. It is his neighbor's need, rather than his neighbor's proximity or propinquity, which imposes the divine demand upon the Christian of any age or land.

Was the United States government consciously playing the part of a national Good Samaritan when it went into Vietnam? Of course not; certainly not entirely, or even primarily. When France pulled out of that area a power vacuum was created, and this country decided to go in to occupy the void before the Far Eastern communists could. It was in a sense a measure of defense for the free world. But it is often forgotten, in all our national heart-searching over our record in Vietnam, how much this country has done and is doing in every kind of economic, educational, medical, social aid to the people of South Vietnam. Americans may be there to fight Vietcong, a task which unavoidably involves devastation of life and land; but they are also there as doctors, teachers, technical-aid givers, and friends. When American Christians indiscriminately condemn American policy in Vietnam they should look at this side of the picture. Too seldom do we hear these very pertinent facts mentioned.

The military and diplomatic position being what it is, with the enemy demanding the complete withdrawal of American forces as a pre-condition of any negotiation, Christians can only pray for the success of all efforts to break through this impasse. Recently the President has been bombarded by pleas from religious leaders to perpetuate the temporary cessation of the bombing of North Vietnam. To be perfectly frank, we find this gratuitous preaching to the President somewhat offensive. It implies that Mr. Johnson has a personal taste for bombing and needs to be talked out of it. There is no reason to believe that the chief executive has any more appetite for such things as napalm sprays for villages than have his righteous lecturers. The decision about bombing is a military decision, conditioned by political realities; and the enemy will have much to do with the decision the U.S. government will make. In brief: it is not up to Mr. Johnson alone, or to the U.S. government alone, to decide whether there will be escalation or mitigation of the war.

Whatever the ambiguities, complexities, and present impossibilities of any situation, the Christian knows only that God asks him to do the work of love and reconciliation within the limits of his situation. In this fallen world, no man is ever entirely free to serve his neighbor as he wishes and as his neighbor needs. But he can do what he can; he can pray for those whom at the moment he cannot reach; and he can give his unstinting support to every program which aims to save and enhance life, not to destroy it. Such is the American Christian's duty on today's "darkling plain." We wish we could be more specific, and even more that we could be more helpful and optimistic. The world situation may grow much worse before it grows better. But the ultimate destiny of men and nations is not decided in Washington, or Hanoi, or Peking, or Moscow. God is working His purpose out, and He can make even the fierceness of man to turn to His praise. This is our hope for the days, months, and years to come.

### EUCHARIST

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O Living Flame within the cup,  
blaze from my soul  
its dark infirmities;  
O Boundless Word in coin of bread,  
leaven my faith  
by Thy infinity;  
Come, Holy Feast. . . .  
conform my will  
to Love's own mysteries.

JANE CARTER

# Letter from London

For well over a century the Society for Promoting Christian Knowledge has ministered through its port and voyage chaplains to emigrants and other travellers by sea. Thus, for example, the society has organized many clergy who have sailed with ships to Australia preparing people for Confirmation and fulfilling other functions en route. In addition there are the chaplains, such as the Rev. G. C. Rose at Southampton who sees off more than 300 ships and about 150 voyage chaplains in an average year. He also issues about 16,000 commendations of travellers to the churches of their destinations.

Recently SPCK has been taking a very hard look at itself in order to become more efficient for its primary task which is the production, distribution, etc., of Christian literature throughout the world. Accordingly it has handed over this high seas ministry to the Missions to Seamen.

The Missions to Seamen has operated for well over a century and its flying angel flag can be seen in 87 stations in the UK and overseas. From its inception the Missions to Seamen's emphasis has been upon the crew of ships whatever their nationality. Things, however, have changed and as the Missions to Seamen has said: "At a time when the former hard and fast distinction between passengers and crew is tending to be eased, and increasing opportunities are offered for the nomination of chaplains, especially in cruising vessels, it has seemed the right development that one organization, entirely concerned with the sea

should be responsible for ministering to all who travel on it."

The change over has been made with the full approval of the Archbishop of Canterbury and the Executive Officer of the Anglican Communion, the Rt. Rev. Ralph Dean.

Many people have tried over very many years to convey in lucid prose a picture of the Church of England. They have ultimately concluded that anything beyond an impressionistic rendering is impossible. The checks and balances, the notwithstanding and nevertheless which have to qualify almost every phrase give any account a glorious haze.

The problem, of course, arises from the diverse and complex life of this part of the Church Universal. The latest issue of *Facts and Figures about the Church of England* makes it evident that it is no easier to express this Church statistically than it is in prose. Which statement is in no sense a criticism of the statisticians who have compiled the report. This is their third production since 1959. It cost \$12,000 (without allowing for overheads) to produce and it is probably the most complete statistical statement of any Church in the world. (It is clearly the envy of quite a few other Churches. Continental Roman Catholics, for instance, have been to England to ask how it was done.) Nevertheless (and also, if you will, notwithstanding), anyone who seeks to draw out a lucid thread about whether the Church of England is winning or losing is condemned to disappointment. Perhaps it must be accepted as the latest in the long line of proofs that progress towards the Kingdom mocks statistics — as they found early on in the Acts of the Apostles.

"Blinded by science" though I am by this mass of figures and diagrams, perhaps I can give a few extracts — at the risk of leaving an unbalanced picture.

In 1962 there were 27,384,000 baptized Anglicans in England but only 9,842,000 had been confirmed. The number who had bothered to register on the electoral roll was a mere 2,793,191 while only 2,347,201 received Holy Communion at Easter.

Total confirmations declined from 191,042 in 1961 to 156,265 in 1964. Confirmations per 1,000 population aged 12-20 went down from 49.5 in 1911 to 31.3 in 1964.

Ordinations of deacons rose from 455 in 1955 to a peak of 636 in 1963, but declined to 605 in 1964. But the numbers in the full-time ordained ministry showed an average increase of entrants over losses of 109.4 for the years 1959-64.

The average age of all dignitaries

(from archbishops to rural deans) remained constant from 1959 to 1963 at 58½. On average during this period a dignitary's duration of service in his office was 5¼ years.

The average age of parochial incumbents is constant at 53. The average duration of an incumbency has risen slightly in recent years from 6.8 years in 1959 to 7.3 in 1963. The average age of parochial incumbents at their ordination is 29.9, over 3,000 of the total of a little over 10,000 having been ordained when they were 30 or more years old.

When the first issue was produced in 1959 it cost 4/6d. Its successor in 1962 cost 21/-. This year's issue costs 30/- (or, if you want to be posh and have a library copy, 50/-). The increase is not all due to printing costs, however, since the volume of statistics offered has increased enormously.

Bedside reading? The answer must depend entirely on what sort of a bed you like.

The new Primate of Uganda, Rwanda, and Burundi is to be an African, the Rt. Rev. Erica Sabiti, Bishop of Ruwenzori



since 1960. He is 62 and was ordained in 1933. He succeeds Dr. Leslie Brown who has retired and returned to England.

New Superior for the Community of the Resurrection, Mirfield, is Fr. Hugh Bishop who succeeds Fr. Jonathan Graham.

57 year old Fr. Bishop has completed 25 years in the Community. He was installed on Monday, January 3d, by the Archbishop.

The Bishop of Fulham, Dr. Roderic Coote, is the Archbishop of Canterbury's representative at the consecration of the Rev. Joseph Brinkhues as Bishop-Coadjutor of the Old Catholic Church in Germany. Dr. Coote will take part in the laying on of hands.

It is over 30 years since the establishment of full communion between the Old Catholic Churches and the Church of England, and bishops from each Church have assisted mutually at episcopal consecrations from time to time.

DEWI MORGAN

The moment of truth is always a moment of acceptance, never a moment of mastery. . . . We are always wanting self-assertively to make, to do, to get there of our own initiative, under our own steam, by-passing the *givenness* of all that matters importantly to us. Of course we have to work, to strive, to study — but all the working and striving and studying in the long run bring us face to face with the *givenness* of the nourishment by which body and soul and mind are fed. *Here it is. This is it. It has been waiting for me all along.* Such are the responses characteristic of the Christian moment of fulfilment; not — *Now I've got it. At last I've got there. Thank God, I've hammered out the truth at last.*

Harry Blamires, *The Tyranny of Time*. 101. Morehouse-Barlow.

# LETTERS

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

## Frequency of Communion

It seems to me that the Rev. David R. King's letter [L.C., January 2d] reveals a too common lack of appreciation for the way in which Anglicans have usually solved such a problem as this.

1.) Wherever explicit and unambiguous scriptural authority is lacking, Anglicans have generally appealed to antiquity or the tradition of the early Church. It is evident, upon reading ancient authors, that the Eucharist was celebrated every Lord's Day. (Needless to say, it is also the Prayer Book norm.)

2.) We do not receive the Sacrament because it is helpful or spiritually beneficial in a subjective sort of way. We receive it primarily to unite ourselves to Christ, that He may dwell in us and we in Him. We may need the Sacrament most when we least feel like it.

In other words, an appeal to antiquity and a desire to avoid subjectivity would be helpful in our discussion of this problem.

(The Rev.) M. FRED HIMMERICH  
Rector, St. Paul's Church

Watertown, Wis.

Fr. King in his letter [L.C., January 2d] concerning frequency of communion and Communion Services answers his points in his title and his address. In other words, so long as he can persuade *anyone* to be in the room with him a priest is never without the sacraments on land, sea, in air, any time of the day and night. Likewise he is attached to a parish in an official capacity and in a city too. All means for the solution of his spiritual nourishment are at hand. Not so for his parishioners who may only attend and receive *when* a priest will celebrate and *where* he will celebrate whether they work night shifts, odd hours, live at great distances, or depend on others for transportation, have ill people to tend — in short must make an effort to receive.

Morning Prayer is, in fact, a choir office. No altar, no priest required. There are many of us who join the clergy in daily recitation of these offices and are glad of them. They may be said alone, while travelling or in church; they often are said by the parish priest in his church where any parishioner dropping in may join him in the offering. May these opportunities and the spiritual refreshment they bring increase. BUT MEANWHILE FEED THE SHEEP!

MARGARET E. VARTANOFF

Bethesda, Md.

## Altars on Rollers

The news item [L.C., January 2nd] about the new altar at Christ Church, Cambridge,

We have just enough Religion to make us hate, but not enough to make us love one another. — *Jonathan Swift* (1667-1745).

is interesting as an example of what is being done in many churches these days. At least half a dozen churches in this area have done this within the last few years. But this is the first instance I know of in which the altar was mounted on rollers "to facilitate its being moved out from the wall for the services." Most of us, unimaginative folk that we are, just leave our altars in the middle of the sanctuary when they are not in use. I suppose they need the altar out of the way in Cambridge because something else happens there outside of service time. The interesting question is; what is it that happens? The story as you tell it leaves that fascinating question unanswered.

(The Rev.) CHRISTOPHER L. WEBBER  
Rector, Christ Church

Lynbrook, N. Y.

## 13th Century Platform

The letters which appear in most Church periodicals in these times seem to reflect an increasing unrest and divergence of points of view within the Church. The most distressing feature of these divided viewpoints seems to me to lie in the fact that both liberals and conservatives appear to assume that there is only one legitimate direction for the Church to move.

The following quotation has given me, at least, a greater sense of tolerance for ideas and attitudes which seem to me to be antithetical to the course I believe to be the right one for the Church to take.

In Fr. Victor White's book, *God and the Unconscious*, the late C. G. Jung has written in the forward: "I try to impress on my pupils not to treat their patients as if they were all alike: the population consists of historically different layers. There are people who, psychologically, might just as well have lived in the year 5000 B.C. . . . There are countless barbarians and men of antiquity in Europe and in all civilized countries and a great number of medieval Christians. . . . It is therefore psychologically quite 'legitimate' when a medieval man solves his conflict today on a thirteenth-century level and treats his shadow as the incarnate devil. For such a man any other way would be unnatural and wrong, for his belief is that of the thirteenth-century Christian."

I have no quarrel with the man who stands clearly on a 13th-century platform (for example, the charge of the bishop of Long Island to a newly ordained priest, L.C., December 12th) provided he knows that there are other centuries, including the twentieth, in which men live and think and attempt to provide a meaningful rationale for the Church, and the life and ministry of God's people.

(The Rev.) RICHARD H. ASH

St. Louis, Mo.

## Pro Augustus

It may well be that poetic license justifies the references to Augustus Caesar which appear over the signature of Bishop Sterling [L.C., December 19th]. Certainly it is fashionable to compare the Roman power in Palestine in the first century with modern dictatorships.

However, this is unfair to a particularly attractive figure. The ancient Roman republic had died before Augustus became dictator and emperor. Out of chaos and over a long and earnest life he constructed

a system that survived for hundreds of years. The suggestions in Bishop Sterling's poem that Augustus was despotic, a lazy tyrant viewing gladiatorial combats, and a dictator surrounded by cronies making themselves wealthy off the starving provinces — these are sheer nonsense. Even the bitter pens of certain Roman historians have not disguised the general verdict of history that Augustus was a devoted, prudent, frugal and courageous administrator.

Roman rule in Palestine may not have been ideal, but it probably was an improvement on anything the area had known since the rule of Cyrus more than 500 years before our Lord. While our Lord bitterly criticized the conduct of ruling ecclesiastical powers within the Jewish community, he said not one word either expressly or by implication in criticism of the Roman rule which was both orderly and tolerant.

STUART G. OLES

Seattle, Wash.

## Pension Fund

The article in the January 9th issue defending the existing Church Pension Fund struck me as three men protesting too much.

It is my understanding that there are three simple ingredients in any pension plan:

- (a) benefits paid out
- (b) expenses of administering the plan
- (c) investment yield on funds held

The ultimate cost then is (a) plus (b) minus (c).

Obviously (a) is constant regardless of who handles the plan.

However, (b) varies by volume of business over which expenses can be spread — the larger the base, the lower the expense charge as a percent of the fund. I would be far more interested in comparison figures from leading insurance companies than I am in the figures of the systems of the five Communion closest in size to the Episcopal Church.

I personally am not impressed with the trustees' statement, "We have already declared our disbelief that any insurance company can approach the benefits paid by the Church Pension Fund." I would like to see proposals from some insurance companies and not statements of "disbelief."

Then to go on to (c). In this article the trustees failed to mention the most important factor — the investment performance of the trust fund. I cannot believe that insurance companies are not outperforming this fund both in the area of fixed income and equity investments.

I am not selling insurance and I am not a recipient, or ever will be, of the Church Pension Fund, but I would like to see my friends who will be dependent on the handling of this matter get a break.

MARY B. MCMICHAEL

Canton, Ohio

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

# BOOKS

## On the Old Testament

**Introducing Old Testament Theology.** By J. N. Schofield. Westminster. Pp. 126. \$2.75.

**God and Temple.** By R. E. Clements. Fortress Press. Pp. 163. \$3.75.

**The Old Testament Story.** By Carl G. Howie. Harper & Row. Pp. 183. \$4.50.

The gradual restoration of the study of the Old Testament to the status of a theological discipline, rather than a mere branch of comparative philology or history, continues to express itself in the production of books on Old Testament theology. Such books, however, inevitably differ greatly among themselves. To deal with the theology of a body of writings such as those of the Old Testament demands of the author either that he, as Eichrodt in his study of the subject, select some central feature and group the various themes around it, or, as von Rad in his more recent work, deal with the outlook of the various groups of writings. Added to this is the difficulty, that a writer, in order to be concise, will have to be selective at the risk of one-sidedness.

With these limitations in mind, one must judge that Dr. Schofield, who is a lecturer in Hebrew and Old Testament at Cambridge, has done a good job in his book, *Introducing Old Testament Theology*. He deals with his topic under the various headings of the Old Testament doctrine of God, "The God Who Acts," "The God Who Speaks," "God's Kinship with Man," and "The Glory of God." The size of his book, its aim at being an *introduction*, precludes any startling originality. On the other hand, his treatment is generally felicitous. Yet there is one major blemish, his failure to deal with the cultic aspect of the Old Testament, which has come recently to the fore particularly in the study of the Psalter. If for no other reason, it is imperative that the Old Testament student follow the author's advice and proceed to some, at least, of the books which he has indicated under the heading "For Further Reading."

In *God and Temple* Dr. Clements, under the direct inspiration of Dr. Schofield, has dealt with the cultus of Israel. Beginning with the notions about the divine presence in primitive Semitic religion, he points out how that these were embodied in Israel's cultus, and then gradually modified and transformed under the influence of Israel's relationship with Yahweh. Here due weight is given to the prophetic critique of the cultus and the various reform movements, culminating in the priestly work of reinterpretation in the post-exilic period, as well as the eschatologizing of many of the earlier notions.

Dr. Howie's book, *The Old Testament Story* is different from the other two, in that he seeks to present a readable narrative summary of the story of Israel up to the threshold of the New Testament. Generally speaking, he accepts the usual verdicts of literary criticism, such as the ascription of the later chapters of Isaiah to a late exilic writer, and the work of Ezra as the completion of that of Nehemiah, though he seems to accept practically *au pied de lettre* the pentateuchal accounts of the wanderings in the wilderness, and not to allow sufficiently for the attempts of later writers to reconstruct these on the basis of their presuppositions. This book will take its place with others of its kind as a readable, popularizing effort, but of no exceptional merit. (The Rev.) C. J. DE CATANZARO, Ph.D.

## An Attempt to Focus

**The Christian Intellectual.** By Jaroslav Pelikan, (Religious Perspectives. Ed. R. N. Anshen, vol. 14.) Harper and Row. Pp. 151. \$3.75.

*Religious Perspectives*, the series to which Dr. Pelikan's book *The Christian Intellectual* belongs, is a commendable attempt to focus many religious traditions on the perplexities of the hour. His Christian intellectual is primarily a Lutheran intellectual, but this limitation, so far from leading to any show of partisanship, really strengthens the book by confining the discussion to the concerns that the author, placed as he is, can legitimately, sincerely, and *personally* feel. A less disciplined writer might have wearied himself and his readers with a labored and contrived presentation of the Christian intellectual as he ought to be, but, given our situation, cannot be. Dr. Pelikan is more modest and therefore more effective. He sets out "to correlate Reformation thought with contemporary problems without doing violence to either," and that is exactly what he does in a rapid examination of the similar efforts of Luther and Luther's associates and successors.

The book consists of an introduction and two parts treating respectively of "Christian Thought and Natural Philosophy" and "Christian Thought and the Humanities."

In the introduction Schleiermacher's apologetic ministry is used to illustrate the transition from the inherited place occupied by the Reformers, who participated with their opponents in a common world of culture, to the threatened posi-

tion of the modern intellectual, who is "on the defensive."

Part one, taking the Darwinian crisis as its point of departure, demonstrates that Reformation teaching on creation has resources for the present dialogue between science and religion. The antecedents of this doctrine are taken duly into account.

The main value of the book, however — at all events for the Christian intellectual himself — lies in part two. Scarcely more than touching (for lack of space) on such themes as man, sin, free will, grace, justice, and justification, Dr. Pelikan makes the following sound Lutheran statement, to which many extremists, both of the left and of the right, might profitably assent: "The true advancement of social *justitia* came not from the idealist who seeks to establish the Kingdom of God on earth, nor yet from the cynic who signs an armistice with a morally ambiguous *status quo*, but from the faithful realist who seeks to move society from the *status quo* of where it is to the ultimate goal of where it ought to be by taking one step at a time toward the proximate goal of where it can be" (p. 102). He passes on to the Christian role in humanistic scholarship, a fragmented domain that could be unified and made more authentically humane by the broad insights of a Christian who is also an accredited professional. Finally, it is made clear that the standards of Christian intellectuality must be maintained in theological education and in the ministry of the scholar to the Christian fellowship of which he is a member. His distinctive service is to be both loyal and critical. Because he lives creatively, tradition lives again in him.

(The Rt. Rev.) WALTER C. KLEIN, Ph.D., Th.D.

## Common Sense Without Jargon

**New Directions in Anglican Theology.** By Robert J. Page. Seabury. Pp. 208. \$4.95.

Prof. Page of Bexley Hall has produced an extremely well written and useful sequel to Archbishop Ramsey's *An Era in Anglican Theology* (1889-1939). It will be particularly helpful for the priest who needs to catch up on his reading and for the seminarian who needs bibliographical help in the confused situation of theology today. Laymen should find its treatment free of jargon and informed by a basic common sense that well expresses Dr. Page's ideal for Anglican theology.

The title guards against any claim that this is a definitive treatment of all issues or of all that could be said about the issues chosen. The study is largely limited to English writers of the past 25 years. Dr. Page's understanding of Anglican theology is shaped by Bishop Gore's



description: ". . . it is the vocation of the English Church to realize and to offer to mankind a Catholicism which is scriptural, and represents the whole of Scripture; which is historical, and can know itself free in the face of historical and critical science; which is rational and constitutional in its claims of authority, free at once from lawlessness and imperialism."

What gives a new twist to all of this is Dr. Page's own concern: "That reform and renewal on a scale scarcely yet envisioned by its most radical sons and daughters is required one cannot seriously doubt." Later he writes much in the same vein: "Over all, however, one cannot escape the impression that Anglican theology has been too much content to live off its own fat."

There are perceptive chapters on biblical theology, liturgical renewal, the hesitant quest for unity, and the mission and ministry of the laity. A fine analysis of the current ferment sets Bishop Robinson in perspective. There is discussion-provoking treatment of natural theology and the new morality. I look forward to seminar debate on the book.

One comes away from this survey convinced that Alec Vidler was correct in his analysis of the English scene. "Actually, our university faculties of theology, as at present constituted, would provide little or no scope for theologians qualified to show what their subject had to do with the problems and decisions that confront laymen in the public and private life of the work-a-day world." (*Essays in Liberality*) Dr. Page's own epilogue is somewhat more positive as he looks to the future. "It will, in all likelihood, become more difficult to speak of a distinctive Anglican theology. This is cause for rejoicing rather than dismay, for it has always been the claim of Anglicans that there is no Anglican theology in the sense

of a body of doctrine which belongs to that Communion and not to the Church as a whole. Because of their tradition of sound and godly learning, with its insistence on seeking the truth, wherever the quest may lead and whatever the cost to cherished opinions from the past, Anglican theologians are particularly well suited to make their contribution in an age of profound and increasing religious unsettlement."

(The Rev.) WILLIAM J. WOLF, Th.D.

## Scripture and History

**God and World in Early Christian Theology.** By Richard A. Norris, Jr. Seabury. Pp. 177. \$4.95.

**Dictionary of the Bible.** By John L. McKenzie, S.J. Bruce. Pp. 954. \$17.95.

The Rev. John L. McKenzie is undoubtedly the best known of American Roman Catholic Biblical scholars. He has written a number of excellent books, has taught in several Jesuit colleges, and has been active in Roman Catholic scholarly societies. Now he is the first representative of his Church to teach at the Divinity School of the University of Chicago and also the first to be president of the interfaith Society of Biblical Literature.

There are several stages in the evaluation of his *Dictionary*: after an initial reaction of awe that one man could write authoritatively and accurately on 2,000 topics covering the whole range of Biblical literature in over three-quarters of a million words one must go on to (1) assess the work as a product of contemporary Roman Catholic scholarship, (2) appraise it as a Bible dictionary by the canons appropriate to that category, and (3) compare it to similar volumes.

Since Fr. McKenzie has done so much to make Biblical scholarship an ecumenical venture, it is not at all surprising to find his dictionary almost totally free of partisan spirit, polemics, or apologetics. Gone are many critical positions which were associated with Roman Catholic scholarship in the past: to mention but one, Matthew is no longer upheld as the earliest Gospel.

Because of this great objectivity combined with Fr. McKenzie's wide learning and clear expository prose style we have here an excellent reference book on the Bible. The publishers are also to be congratulated for turning out an attractive volume with good pictures and maps and a handsome and durable binding.

This is, then, an excellent book. The only thing that prevents its being recommended for everyone is the existence of several other volumes of similar scope, quality, size, and cost. These include the one-volume edition of Hasting's *Dictionary of the Bible* as revised by F. C. Grant and H. H. Rowley in 1963 and the *Pictorial Biblical Encyclopedia* produced by Gaalyahu Cornfeld and his staff of

Israeli scholars. And, of course, for a not overpoweringly larger price there is the monumental *Interpreter's Dictionary of the Bible*. Yet to compare Fr. McKenzie's *Dictionary of the Bible* with these works is to proclaim that it justifiably stands in a noble company.

Recognizing that "traditional conceptions of the Divine no longer appear to cohere with certain other elements in the world picture generated by modern Western and urban culture," the Rev. Prof. Richard A. Norris of Philadelphia Divinity School sets us to comfort and instruct the Church with the knowledge that "the problem has a background and a history."

The particular background he surveys is that of the Church's first efforts to come to terms with the world-view of an alien culture, that of the Graeco-Roman world. After a short but extraordinarily competent chapter on Greek and Hellenistic cosmology, he proceeds to evaluate the efforts at reconciling Athens and Jerusalem made by four of the most important theologians of the early Church: Justin Martyr, Irenaeus, Tertullian, and Origen.

Justin, writing in the middle of the 2d century, was the first Christian to make any significant efforts to come to terms with pagan thought. His lack of success in the project is not particularly surprising but it is very important indeed that he made the effort. Irenaeus was much more interested in practical problems than theoretical ones, but one of the most severe practical problems he faced was a group of near-Christians with some very mixed-up theory. His efforts to deal with them resulted in a philosophical achievement far more impressive than Justin's. Tertullian transmitted the theology of Greek Christianity to the Latin Church, but he, like it, was more concerned with obedience to God's word in the world than with such philosophical matters. Origen was the first great philosopher the Church produced but his greatness was not an unmixed blessing since he raised as many problems as he solved.

Dr. Norris says in conclusion:

"The early Church in fact failed — or refused — to make a perfect adjustment to the thought forms of the culture in which it existed; and the intellectual imbalance which it thus achieved was salutary in at least one respect. It was a guarantee of flexibility, as well as the seed of future creative development."

This may suggest that belief in "the les-



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sons of history" may not be as outmoded as many think. Prof. Norris has done an excellent piece of work and Seabury Press is to be congratulated on publishing his book.

(The Rev.) O. C. EDWARDS, JR.

## From Shadows To Light

**The Old Testament an Introduction.** By **Otto Eissfeldt.** Thanslated by **P. R. Ackroyd.** Harper and Row. Pp. xxiv, 861. \$9.50.

Someone had to furnish a substantial reservoir of accumulated information that has been the result of concentrated biblical scholarship and make it available to everyone interested in obtaining a clearer understanding of the Old Testament. *The Old Testament an Introduction* by Otto Eissfeldt has accomplished this purpose. What in other books has been a shadowy reflection of pertinent information has been brought out into the light for clear reflection in this one. It is a book about the Old Testament with revealing insights that are explained in detail, and substantiated by sharing with the reader the results of exhaustive documentative research. The quality of scholarship is unmatched for its brilliance. The book's unique characteristic lies in the fact that it will enlighten, and not confuse the casual student of the Bible, and will excite the accomplished scholar. There is a sensible comparison and evaluation of the latest trends in biblical studies together with a respect for previous studies. The book is an interpretation of a religious pilgrimage (purpose) initiated by God.

The chronological arrangement of material coincides with the religious development of Israel as well as the order of biblical accomplishments without the undue confusion of time periods. The fulfillment of religious endeavor and studies concerning the goals of religion are put in their proper perspectives. From early biblical records, the author demonstrates how the contents of our Bible are indebted to this early source and then he goes on to an evaluation and critical analysis of both the sources and the contents together with an appraisal of the evaluation. The footnotes, bibliography, and sources of information relative to the various parts of the book are invaluable.

Of the numerous problems connected with writing an introduction to the Old Testament, two especially deserve mention. One: A reader belonging to a period or environment other than that when a particular writing came into being cannot adequately understand that writing. Two: The Old Testament is an entity which has come into being within the development of a particular political and religious history, and has to be understood and evaluated as such. The structured solution of these problems and others consists of five parts. Part one,

the pre-literary usage, the smallest units and their setting in life; Part two, the literary pre-history of the books of the Old Testament; Part three, the analysis of the books of the Old Testament; Part four, the Canon; Part five, the Text. Part three is the longest section of the book and it covers the study of Pentateuchal criticism to Ezra and Nehemiah including all that lies in between.

A great deal of tension of theological speculation which tends to make people wonder about the validity of God's purpose and existence could be eliminated if more people would take the time to become acquainted with the works such as this one which gives vivid reason to believe that God is and has always been active in the affairs of history. Eissfeldt gives religious faith a biblical dimension of great importance.

(The Rev.) WILLARD A. PAGE, Ph.D.

## Dialogue and Clarity

**Ultimate Concern.** "Tillich in Dialogue." By **D. Mackenzie Brown.** Harper & Row. 1965. Pp. 234. \$3.95. A Living Church Book Club selection.

**The Tyranny of Time.** "A Defense of Dogmatism." By **Harry Blamires.** Morehouse-Barlow. Pp. 131. \$3.

Are you interested in listening in on a seminar composed of University of California students selected from a variety of disciplines? The subject of the seminar is the theology of Paul Tillich and the feature attraction was the presence of Dr. Tillich himself. *Tillich in Dialogue* is a new type of book, the text being an edited transcript of the actual seminar sessions.

The seminar was concerned to discover what light Tillich's thought might throw on such varied issues as the nature of religious faith, communism, nationalism, the creative arts, marriage, providence, etc. For one interested in the current religious situation the questions posed by students to an eminent theologian are of particular interest. The careful student of Tillich's thought will find little to surprise him. At the same time this is vintage Tillich.

What is striking is the vitality of the discussion and the impact of Tillich's thought and personality on students nearly 60 years his younger.

As an introduction to the thought of one of this century's formative theological minds for the clergyman and layman with serious theological interests, this is a volume well worth reading.

Many readers have found those portions of the *Systematic Theology* in which Tillich formulates the "questions" to which he seeks to reply in his theology to be unduly difficult. The questions are not always our questions. In this volume it is American students of the 1960s who put the questions. One cannot but be

impressed with the relevance and power of the theological response.

\* \* \*

Mr. Harry Blamires heartily dislikes the so-called "New Theology." In *The Tyranny of Time* he rightly pleads for greater clarity and rationality in theological discussion, wisely points out that much current theology is so concerned with relevance to the secular that it is in danger of losing all sense of the eternal, notes that much of contemporary literature is far more realistic about the plight of modern man than certain of the theologians, and argues that the Catholic faith is in fact a good deal more relevant than many of its recent restatements.

Unfortunately Mr. Blamires does not rise above the level of emotional polemic when he writes directly of such books as *Soundings* and *Honest to God* in his opening chapter and his discussion fails to achieve the clarity and rationality he advocates. His own discussion is curiously imprisoned in the present in spite of his dislike of the secular. For example, it lacks any real sense of history both as to how the dogmas of the Christian faith came to be formulated and the manner in which they have been reformulated and defended in the last 100 years.

It is helpful to be reminded by Mr. Blamires that there are certain ideas and documents which judge us at the same time we presume to evaluate and interpret them. Regretfully we are never told which ideas and documents the author has in mind: The Scriptures? The historic creeds? The decisions of the ecumenical councils? All of these taken together?

This book has chosen to defend neither the Catholic faith nor the dogmas which preserve and bear witness to that faith. Rather, Mr. Blamires would commend a particular manner of holding that faith, as the sub-title, "A Defense of Dogmatism" indicates. As an admirer of certain of Mr. Blamires' other writings I regret his understanding of the apologetic task. A defense of dogmatism is, in my judgment, more destructive of faith than the writings of the theological radicals Mr. Blamires so deplors.

(The Rev.) ROBERT J. PAGE, Ph.D.

## Books Received

**BULL AT A NEW GATE.** An irreverent Guide to Churchology. By **Vic Jameson** and **Don C. Westfall.** Fortress. Pp. 54. \$2.

**A STAND ON ECUMENISM.** By **Lorenz Cardinal Jaeger.** Kenedy. Pp. 242. \$4.95.

**MY PEOPLE IS THE ENEMY.** An autobiographical Polemic. By **William Stringfellow.** Doubleday: Anchor. Pp. 151. Paper, 95¢.

**PRAYERS FOR PROTESTANTS.** Compiled by **William E. Wegener.** Fortress. Pp. 122. \$1.95.

**10,000 TOM-TOMS.** A Story of Africa. By **Jens Larsen.** Fortress. Paper, \$1.50.

**THE CROSS AND THE CREED.** By **David Belgun.** Augsburg. Pp. 94. Paper, \$1.95.

## VATICAN COUNCIL

Continued from page 14

very complimentary: not separated but "unyoked," turned loose to wander in all directions like oxen loosed from the yoke!) Perhaps some better word can be found — or possibly the passive participle verb, "separated," here used as an adjective, can be simply dropped. "Brethren" ought to be enough. We refer to our "Roman (or Roman Catholic) brethren," though they are just as much "separated" from us as we are from them! Msgr. (now Archbishop) Willebrands, the secretary of the Secretariat for Christian Unity, addressed and referred to us, the observers, as "our brethren in Christ," at the special audience on October 13, 1962, when he presented us to Pope John. The simple term "brother" or "brothers" seems to have been adequate in New Testament days, not only for designating fellow-Christians but also for addressing them. The term runs through the whole New Testament.

There is still one more feature to be noted if we are to grasp the full significance of the enormous change which has come over the Roman Catholic Church. It is often pointed out, these days, that we live in a "pluralist society." The whole world, and not just the United States, is now a "melting pot." But for a long time the Christian Church has been a "pluralist" society. Modern writers on the genius of Catholicism, from Montalembert and Newman to Von Hügel and Friedrich Heiler, have pointed it out, in fact have made it a part of their argument for *de facto* Catholicity. It is a characteristic of the Catholic mystique that the Church embraces all sorts and conditions of men, learned and un-

learned, rich and poor, peasants, even paupers. The Roman Catholic Church still tolerates such superstitions as the liquefaction of the blood of St. Gennario in Naples, or shrines with the Virgin's milk available in Spain, and still fosters indulgences as a kind of "incentive bonus" to devotion, and sends a delegation to Patras in Greece to restore the embalmed and gold-encased head of St. Andrew — an apostolic relic most highly prized in Greece but left for safekeeping in Rome for the past five-hundred years. To the mind of a Protestant, such practices are almost revolting. So are the extremes of Marian theology, e.g. the doctrine of the bodily assumption of the Blessed Virgin into heaven, or the promulgation of such titles as "Queen of Heaven," "Mother of God," "Mother of the Church," "Mediatrice of all Grace." The theology that sponsors and promotes such devotional extravagance surely cannot be based upon the New Testament or the earliest traditions of the Church! Yet the devotions thus enshrined are very dear to Roman Catholics on all levels of ecclesiastical "pluralism" and satisfy the real needs of the most divergent groups. Or, if this statement is exaggerated, it is certainly true that it satisfies the multitudes, and is tolerated by those who — if they were Protestants — would object and protest.

But look at the Protestant scene, where the warmth and splendor of the human appanages to faith are almost unknown. We Anglicans are not wholly exempt from the charge. For over forty years now a rigid continental theology has steadily infiltrated our schools and substituted theology for devotion. Christian ethics begins (and often ends) with the Fall of Man, propped up by appeal to psychoanalysis. Theism has faded into a pale brief chapter in the philosophy of religion, and is even declared defunct by some of the *avant garde*. Popular "Jesulotry" has taken its place, along with an exaggerated sacramentalism which bypasses the specific training in the Christian way of life, and the study of Holy Scripture, and invites all comers to the Altar — something that would have shocked and scandalized the early Christians from the New Testament period forward. The excuse that *this* kind of sacramentalism is "Catholic" is completely unreal. The very things that many in Rome are trying to get free from are the ones we accept and promote on the pragmatic ground that "they work." Yes; but work for *what*? Christian character? Intelligence? Deeper understanding? Genuine experience of the spiritual life? A purer conception of the Christian faith and its central motivations? A richer hope for life to come or for a fuller life here on earth?

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# LETTER TO FRED

Continued on page 11

allegiance. That's the burden of maturity — to discharge your duties to God, family, town, nation and world without falling into total conformity which would destroy the individual contribution you were created to make, or into a self-centered isolationism which destroys you as a responsible person. Never trust your "Me against the World" tendencies too much. We go through life learning and when we are first becoming conscious of our individuality we all go through a period of incoherent revolt. But the wise man is not in revolt. He is independent, seeing all his duties and putting them into the proper perspective.

Your draft card is not a tool of oppression. It is a means of real freedom. It is a symbol of your acceptance of the duty toward our community. It not only acknowledges your willingness to serve your country in war, but it also allows you means to exercise responsibly your conscience by serving in other ways. It gives you true independence which can come only through accepting your responsibilities and discharging them according to your conscience. To destroy this symbol is to destroy your relationship with your nation. You set yourself outside the common responsibility of mere mortals and make yourself your own God. You deny the state its duty to protect you and you your duty to live as a man among men. Far from showing your love for your fellow man, this little gesture cuts you off from them.

Jesus and Socrates, my two greatest heroes, both paid for their independence with their lives. But both were ultimately faithful to their duty to their fellows. Your draft card is an acknowledgment of that duty. It doesn't say you believe war is right, (does anyone, really?) but it does say you accept your responsibility to share in the burden of our necessary choices in trying to serve the greater good and avoid the greater evil.

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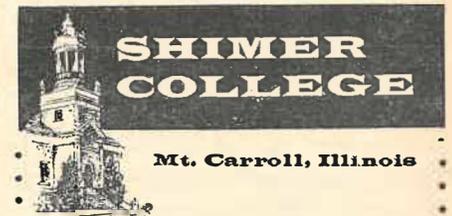
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# PEOPLE and places

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The Rev. Harold L. Batchelor, former vicar of St. Bernard de Clairvaux, North Miami Beach, Fla., is vicar of St. Christopher's, West Palm Beach, Fla. Address: Box 572 (38160).

The Rev. Jack A. Bates, former vicar of St. John's, Raymond-South Bend, and priest in charge of St. Christopher's, Westport, Wash., is rector of St. Michael and All Angels', Issaquah, Wash. Address: 123 Mt. Jupiter Dr.

The Rev. Robert C. Belleville III, former vicar of St. Andrew's, Lambertville, N. J., is vicar of St. Michael and All Angels', Cuernavaca, Mor., Mexico. Address: Vergel #111-P, Col. Chipitlan, Cuernavaca, Mor. Mexico.

The Rev. William O. Boyd, former priest in charge of All Saints', Morristown, Tenn., is vicar of St. James', Cedartown, Ga. Address: 515 Spruce St. (30125).

The Rev. Claud W. Behn, Jr., former vicar of Calvary Church, Osceola, Ark., is rector of St. Matthew's, Covington, Tenn. Address: Box 548.

The Rev. Thomas D. Byrne, former assistant to the rector of St. Thomas', New York, N. Y., is associate to the rector of Holy Trinity, New York, N. Y. Address: 500 E. 77th St. (10021).

The Rev. Alan L. Chisholm, former curate at Christ Church, Bronxville, N. Y., is rector of St. John's, South Salem and St. Paul's, Lewisboro, N. Y. Address: Box 224, South Salem, N. Y. 10590.

The Rev. Clark H. Dorman, former vicar of St. Martin's, Clewiston, Fla., is canon pastor of St. Luke's Cathedral, Orlando, Fla. Address: 130 N. Magnolia Ave. (32801).

The Rev. Walter G. Fields, former priest in charge of St. Francis', Norris, Tenn., is priest in charge of St. Thomas', Elizabethton, Tenn. Address: Box 528.

The Rev. James M. Gilmore, Jr., former vicar of St. James-the-Less, Nashville, Tenn., is rector of Holy Cross, Miami, Fla. Address: 3635 N.E. First Ave. (33137).

The Rev. Donald Henning, former rector of St. John's, Johnson City, Tenn., is rector of St. Michael and All Angels', Dallas, Texas. Address: 8011 Douglas (75225).

The Rev. Arch M. Hewitt, Jr., former rector of Calvary Church, Ashland, Ky., is rector of St. Mark's, Caspar, Wyo. Address: 3423 S. Poplar St. (82601).

The Rev. A. H. McCue, former rector of Holy Spirit, Cincinnati, Ohio, is assistant at St. Peter's, Beverly, Mass.

The Rev. Charles A. Mosby, former rector of St. Andrew's, Harrington Heights, N. J., is rector of St. Peter's, Cazenovia, N. Y. Address: Upper Lincklaen St.

The Rev. George E. Ross, former rector of St. Peter's, Delaware, Ohio, is diocesan canon to the Bishop of Idaho.

The Rev. Ralph Wood Smith, Jr., former rector of St. Timothy's, Kingsport, Tenn., is rector of the Church of the Ascension, Lafayette, La. Address: 1030 Johnston St.

The Rev. Robert H. Steilburg, former rector of Trinity Church, South Boston, Va., is rector of St. Michael's, Bon Air, Va. Address: Box 3175 (23235).

The Rev. Eugene Todd, former rector of St. John's, Green River, Wyo., is rector of St. Mark's, Cheyenne, Wyo. Address: 1908 Central Ave. (82001).

The Rev. Anthony C. Vinton, former vicar of St. James', McLeansboro, and Trinity Church, Mt. Vernon, Ill., is vicar of St. John's, Albion, and St. John the Baptist, Mt. Carmel, Ill. Address: 28 E. Cherry St., Albion, Ill. 62806.

The Rev. Brevard S. Williams, rector of Christ Church, Valdosta, Ga., is also in charge of St. James', Quitman, Ga.

## Ordinations

### Priests

Central New York — The Rev. Robert D. Carlyon, curate at Trinity Church, Binghamton, N. Y. (for the Bishop of Harrisburg.)

Harrisburg — The Rev. Larry Gene Richter, curate at St. John's, Lancaster, Pa., address, 18 S. West End St.

Oregon — The Rev. Jackson R. Hazelett, curate at St. Michael's and All Angels', Portland, Ore., address, 1732 N.E. 43d Ave.; the Rev. David G. Lane, curate at St. George's, Roseburg, Ore.

Wyoming — The Rev. John A. Kinsolving, rector of St. Paul's, Evanston, Wyo., address, Box 316 (82930). He is the son of the Rt. Rev. Charles J. Kinsolving, Bishop of New Mexico and Southwest Texas.

### Deacons

New York — Samuel Rutherford Todd and Richard Huntington Mansfield, Jr.

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South Florida — Paul Garrett Davis, at St. Mark's, Fort Lauderdale, address, 1750 N.E. 31st St. (33308).

### Renunciation

On December 18th, the Rt. Rev. Roger Blanchard, Bishop of Southern Ohio, acting in accordance with Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the Renunciation of the Ministry of this Church, made in writing, by Donald L. Terry.

### Deposition

On December 16th, the Rt. Rev. C. Avery Mason, Bishop of Dallas, acting in accordance with the provisions of Canon 62, and with the advice and consent of the clerical members of the Standing Committee, deposed Frank Locke Carruthers.

## DEATHS

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

The Brother Charles (Charles H. L. Pennington) of the Order of St. Barnabas, died in Gibsonia, Pa., on December 28th, at the age of 79.

The Brother Charles joined with the Brother Gouverneur P. Hance, Founder of the Order, in 1907, to begin the care of indigent and incurable men and boys. The Brother Charles was Superior of the lay Order from 1954 to 1960.

The Holy Eucharist was celebrated in the Chapel of Divine Compassion at St. Barnabas Home, and burial was in Maus Cemetery. Gifts to Compassion, Inc. an orphanage in Korea, have been named in memory of the Brother Charles.

Survivors are two sisters, the Misses Elizabeth and Margaret Pennington, London, Ontario, Canada.

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THE LIVING CHURCH  
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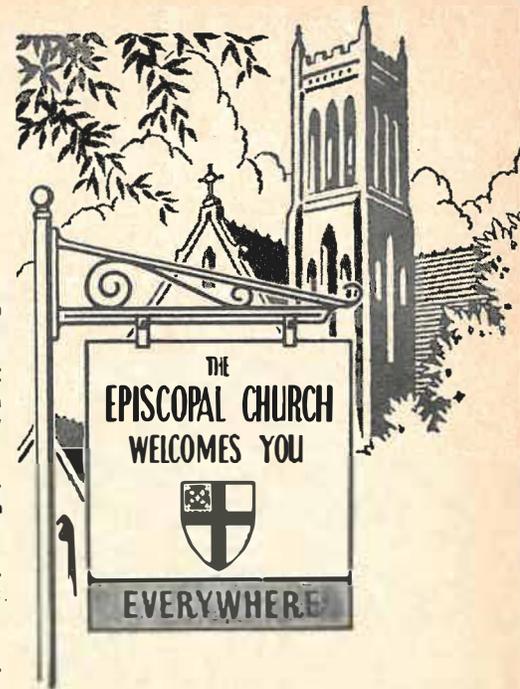
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THE LIVING CHURCH

# 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**.



## PHOENIX, ARIZ.

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

## LOS ANGELES, CALIF.

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

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D. C.

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

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

## COCONUT GROVE, MIAMI, FLA.

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

## CORAL GABLES, FLA.

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

## FORT LAUDERDALE, FLA.

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

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

## FORT MYERS, FLA.

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

## ORLANDO, FLA.

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

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30, Ev 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15 MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

## ASCENSION

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

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

## EVANSTON, ILL.

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

## BALTIMORE, MD.

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

## BOSTON, MASS.

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

## DETROIT, MICH.

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

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

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

## BROOKLYN, N. Y.

**ST. PAUL'S** (Flatbush)  
Church Ave. Sta. Brighton Beach Subway  
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c  
Sun 7:30, 9, 11. HC daily.

## NEW YORK, N. Y.

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

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC; 11 Morning Service & Ser; Ev 4; Weekdays HC Mon, Tues, Thur, & Fri 12:10; Wed 8 & 5:15; Organ Rec Wed 12:10; EP daily 5:45. Church open daily for prayer

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

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

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

**ST. JOHN'S IN THE VILLAGE** 218 W. 111th St.  
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c  
Sun HC 8, Ch S 10:30, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

**ST. MARY THE VIRGIN** 45th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. L. G. Woppler  
Sisters of the Holy Nativity  
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6; Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30, 12:10; EP C Fri 12:40-1, 5-6, Sat 2-3, 5-6, 7:30-8:30

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

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

## THE PARISH OF TRINITY CHURCH

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

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

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

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

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

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

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

## PHILADELPHIA, PA.

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

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

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

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

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

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

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