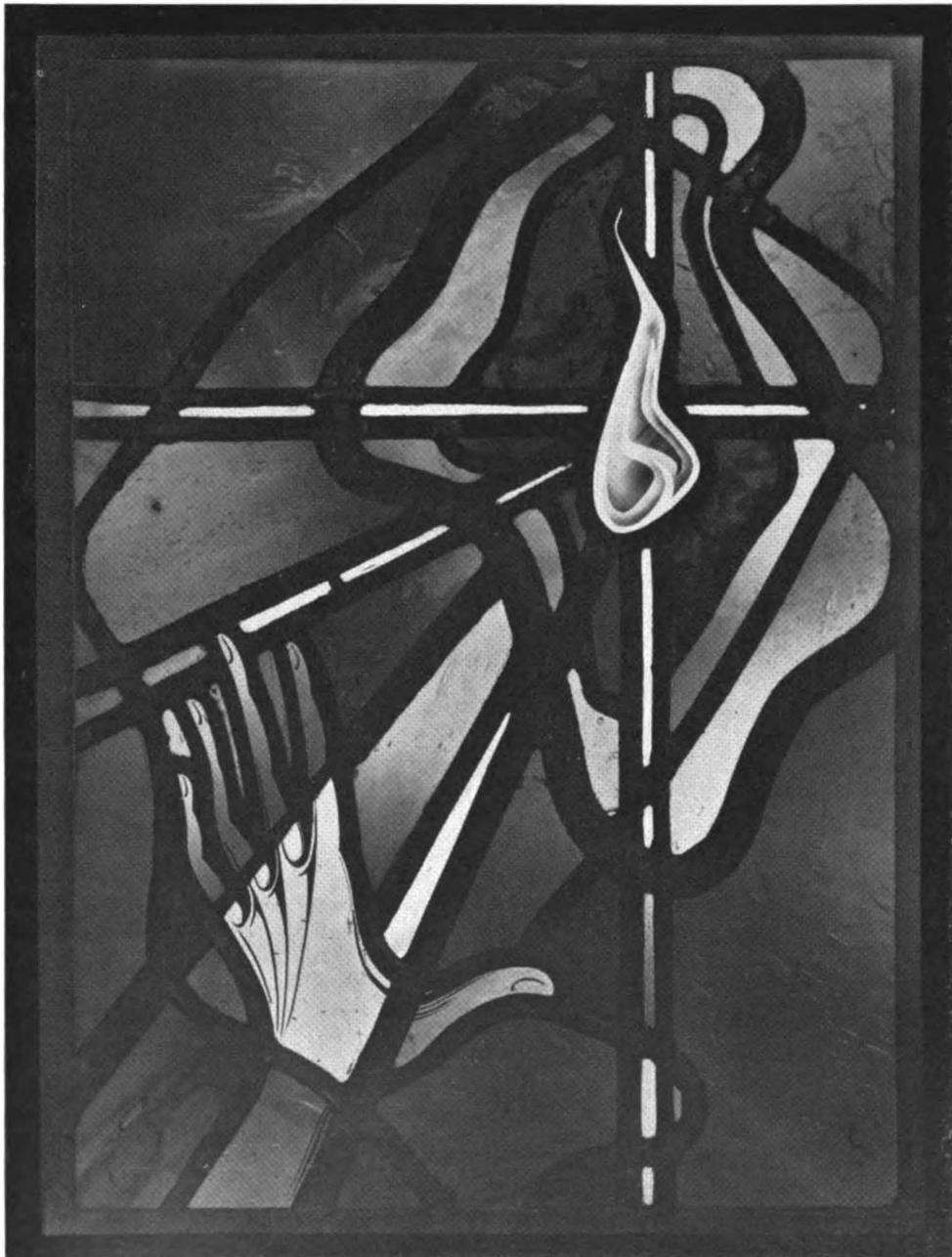


the living church

March 6, 1966

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BOOKS

Wandering in Christ

The Way of a Pilgrim and The Pilgrim Continues His Way Tr. from the Russian by R. M. French. Seabury. Pp. 242, Paper. \$1.95.

The Way of a Pilgrim and its sequel, *The Pilgrim Continues his Way*, now reprinted as a paperback, is a book widely appreciated and considered by many as one of the classics of spiritual writings. Simple and direct in expression, it is reminiscent of *The Cloud of Unknowing* and Brother Lawrence's *Practice of the Presence of God*.

The origin of the book is obscure and the identity of the author unknown. Set in mid-19th century Russia and written in narrative form, the story recounts the life and adventures of a homeless wanderer in Christ as he journeys throughout Russia and Siberia, visiting the monasteries and shrines of the saints. The pilgrim is a devout and earnest Christian and he relates for us how he came to learn and later teach others the *hesychast* method of prayer known as the "Jesus Prayer." Readers will find particularly charming the scenes of Russian peasant life which are interwoven with the discourses on spiritual matters. Many will also appreciate how the book brings to light the traditions and interior life of Eastern Christians.

Travelling with this pilgrim is an experience which lingers long after the journey is completed.

A MONK OF ST. GREGORY'S PRIORY

Banquet

Ultimate Questions: An Anthology of Modern Russian Religious Thought. Edited and introduced by Alexander Schmemmann. Holt, Rinehart and Winston. Pp. viii, 311. \$6.95.

What Russians call "religious philosophy" is an area of discourse intermediate between formal theology on the one hand and general philosophy on the other; literature of this type is of value for those who wish to know what the Russian religious tradition may have to say to the modern world, as well as to observe the diverse manners in which educated Russian Orthodox approach their inheritance.

Readers who have heard of such matters will doubtless be murmuring "Berdyayev" while those of more specifically theological interests will be saying "Khomyakov." Both of these fairly well known writers are represented in Fr. Alexander Schmemmann's anthology, *Ultimate Questions*. There is a discussion of "The Ethics of Creativity" from Berdyayev's *Destiny of Man*, and a paper by Khomyakov on "The Western Confessions of

Faith." But a special merit of this collection is that we see them in an appropriate context — the lay theologian Khomyakov, for instance, together with the important work of Fr. Florensky "On the Holy Spirit," the more free-ranging speculations of Berdyayev with the now somewhat neglected Solovoyov on "Beauty, Sexuality (I don't think he would have liked that currently popular word, somehow) and Love" and others.

Finally the group connected with the Parish Seminary is represented by two very different items which show the breadth of interests that it has contained — the Church historian and Christian Socialist Fedotov on "The Christian Origins of Freedom," and an Easter meditation by the economist-turned-mystic Bulgakov.

Except for the chapters by Solovoyov and Berdyayev, the items included are all previously untranslated, several from authors previously not available in English at all; one is pleased to note the collaboration of a priest of our Church as translator with the Orthodox editor.

The result is a rich banquet of selections from writers who have a more permanent if less obvious message for the modern world than those who anxiously follow the latest intellectual fashions; as many of us are obliged to in the line of duty.

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

No Over-simplification

Conflicting Images of Man. Edited by William Nicholls. Pp. 231. Seabury. \$4.95.

Whenever a literate Christian wishes to tilt a lance against modern secularism, the most convenient target is the secularist's "image of man." It is easy enough to select and distort secular utterances, so that it sounds as though the unbaptized believe man to be nothing more than an ape with an Oedipus complex. Then the Christian crusader can launch forth into the familiar litany of how, to the Christian, man is made in the image of God, and is more akin to Hamlet than to Willi Loman.

Such is the Christian party line, and there is much truth in it. But it's been done so often. For that reason, I began reading *Conflicting Images of Man*, edited by William Nicholls, with foreboding. Soon my anxiety departed. This is an excellent book. The most excellent thing about it is that it doesn't oversimplify. It explores the nuances of both Christian and secular doctrines of man, and demonstrates more than once that the Christian can sometimes learn from the secularist, can even arrive at a profounder Christian understanding of the human condition by listening to what the undevout have to say. One secularist is even brought between the covers of the

Continued on page 16

The Living Church

Volume 152 Established 1878 Number 10

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

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THINGS TO COME

March

6. Second Sunday in Lent
7. Perpetua and Companions, MM.
8. Thomas Aquinas, F.
9. Wednesday in the Second Week of Lent
Gregory of Nyssa, B.
11. Friday in the Second Week of Lent
12. Gregory the Great, B.
13. Third Sunday in Lent
16. Wednesday in the Third Week of Lent
17. Patrick, B.
18. Friday in the Third Week in Lent
Cyril of Jerusalem, B.
19. St. Joseph
20. Fourth Sunday in Lent
(Cuthbert, B.)

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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March 6, 1966

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.

New Year Celebration

I was particularly interested in the letter of Dr. Roger White concerning the small number of parishes that have a midnight celebration of the Holy Eucharist on New Year's Eve. I had the same experience about 12 years ago in Philadelphia, when only one church here advertised a New Year's Eve service. The percentage in New York City is somewhat better.

It is strange that this is so even in parishes which have a Catholic tradition and are accustomed to announcing the Feast of the Circumcision as a Prayer Book day of major importance.

Dr. White's suggestion is one we should seriously consider. In view of the nature of New Year's Day customs in our society, it is not likely that we will ever have any better observance of the octave day of Christmas by whatever name we designate that day unless we provide more realistic and meaningful hours for the celebration of the Eucharist in our parish churches.

While I was rector of St. Alban the Martyr in Long Island, I instituted a midnight Eucharist beginning at 11:30 on New Year's Eve, and we had an attendance of 100-150. I have done the same at St. Barnabas, Haddington, which is a small parish in a city where many means of entertainment are readily available, and this year, our second year, had 50 people. Neighborhood horns mingled with the bells of the consecration, as we ushered in the new year at the Lord's Table, and renewed our Christian vows as part of the service. The latter provides a real basis of Christian resolutions for the New Year, and I pray that this practice will grow in the Church.

(The Rev.) ARTHUR E. WOOLLEY, JR.

Rector, St. Barnabas Church
Haddington, Phila., Pa.

Are you sure that Watch Night services were not developed by some of the "dry" denominations simply to encourage abstinence from alcoholic beverages and a reversion to Puritanism? Should we abandon our Corporate Communion for Men and Boys on the First Sunday in Advent? Should we scrap the collect, epistle and Gospel already provided by the Church for January 1st?

JOHN F. ELSBREE

Brighton, Mass.

Too Much Agreement?

The draft of the Holy Communion service as mentioned in the *Letter from London* [January 16th] vividly points up what seems to me a too-seldom recognized peril inherent in the ecumenical movement: namely, that so long as we all agree, it doesn't really matter what we agree on. In my opinion, to "deliberately produce forms of words which are capable of various interpretations" (so as to facilitate union with other branches of the Church) indicates a shocking lack of integrity. Is there *nothing*, not

Continued on page 15

New Books

LENT WITH WILLIAM TEMPLE

Edited by G. P. Mellick Belshaw

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.

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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.

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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.

\$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.

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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.

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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 Lindars, A. H. McDonald, B. S. Mackay, J. P. M. Sweet, G. MacRae, M. E. Glasswell, G. W. H. Lampe, E. Bammel, M. F. Wiles.

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RNS

Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

From the Gospel for the
Wednesday in the Second Week of Lent
in the Lesser Feasts and Fasts.

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the living church

March 6, 1966
Second Sunday in Lent

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

EXECUTIVE COUNCIL

Hines on Pike

Here is the full text of a letter from the Rt. Rev. John E. Hines, the Presiding Bishop, to the editor of *Look Magazine* with reference to the article on Bishop Pike's "Search for a Space-age God" in the February 27th issue.

February 11, 1966

The Editor
Look Magazine
488 Madison Avenue
New York, N. Y. 10022

My dear Sir:

Mr. Wren's article on Bishop Pike's "Search for a space-age God" deals with an issue of great significance to all concerned with the communication of the Christian faith. In fairness to them as well as Bishop Pike and his colleagues in the episcopate — perhaps supremely in fairness to the issue itself — one point of major importance should be clarified.

Bishop Pike has never been "cleared" of heresy charges, by his fellow bishops. The procedure for the trial of a bishop for "holding and teaching publicly or privately and advisedly, any doctrine contrary to that held by this Church" is established by the Church's canons; it is carefully structured and guarded, as any such legal procedure must be; it has not been invoked at any time with respect to Bishop Pike.

At the last meeting of the House of Bishops, a committee of that House dealt with an informal accusation circulated by private individuals against Bishop Pike. The committee reported, in words which the House affirmed as its own, that he "is not on trial in this House, nor does the present accusation . . . have standing among us." The statement further spoke of the freedom of an individual Christian "to think aloud, to discuss, to explore." It also re-affirmed that only the whole Body of the Church "can officially define the Faith it confesses before its Lord," and concluded "individual speculation or opinions are just that."

In responding to this statement, Bishop Pike spoke of his concern for better communication of truth and his regret at any misunderstandings of his position; and closed by saying "no man has authority who is not

under it, and I reaffirm my loyalty to the Doctrine, Discipline, and Worship of the Episcopal Church."

I summarize all this to make it clear that to use the word "acquitted" of Bishop Pike is meaningless, since he was not on trial. "Flexible tolerance" may be a characteristic of the Episcopal Church, as Mr. Wren claims; but the use of the phrase to describe something which did not happen is inaccurate.

Faithfully yours,
JOHN E. HINES
PRESIDING BISHOP

ESCRU

"Rat Finks"

In a special report to the *New York Times*, dated February 11th, Trenton, N. J., Mr. Ronald Sullivan wrote that Episcopalians who took part in an allegedly racist and anti-Semitic songfest by Young Republicans, face possible excommunication. The warning came from ESCRU in the Diocese of Newark, and was sent to top Republican leaders and to Senator Clifford P. Case.

The songs, which were mimeographed, were distributed and sung at Rat Fink "hospitality" parties at the state convention in Wildwood, N. J., in May 1965, and a month later at the national convention in Miami.

Reports of the songfest have stirred an angry controversy among Young Republicans and the party's state and national leaders. A formal party inquiry and public hearing of the charges against the Rat Finks, an ultraconservative group, was set for February 26th. Republican leaders promised to purge any Rat Fink connected with any racist or anti-Semitic activity.

The Rev. Ivan A. Backer of Grace Chapel, East Rutherford, is ESCRU chairman in New Jersey. He said in a letter to Mr. Webster B. Todd, New Jersey state chairman of the Republican party, "It was a matter of deep concern to both the clergy and lay people of ESCRU that communicants in good standing belonging to churches in New Jersey had been subject to this kind of influence." He added: "It is also regrettable possible that members of the Episcopal Church may have been misled into activities which can result both in their being disciplined by your organization as well as being subject to Church discipline thereafter."

The original charges against the Rat Finks came from Mrs. Hope Kading, of Boise, Idaho, who attended the Wild-

wood convention, as a candidate for national Young Republicans co-chairman. She reported the songs to Republican leaders in Idaho, who passed them on to the Anti-Defamation League of B'nai



B'rith. Mr. Backer said that Mrs. Kading is a communicant of the Episcopal Church. He said that because of this his organization plans to have an Episcopal priest at the hearing, at which Mrs. Kading is scheduled to testify.

ECUMENICAL RELATIONS

Questions on Eucharist

In keeping with the modern ecumenical movement, a dialogue group meeting was held in St. Louis under Roman Catholic auspices. An Episcopal priest, the Rev. Anthony Morley (diocesan, coördinator for Missouri and Springfield) spoke on the changing views of the Eucharist and renewal in the Church through "the rediscovery of the Bible."

During the series of lectures sponsored by the St. Louis Roman Catholic Archdiocesan Commission on Ecumenism, Fr. Morley said he agreed with some Roman Catholics that the question of intercommunion centers on whether Christians are sufficiently united to share communion or whether a common Eucharist should be a "final goal."

Fr. Morley suggested that the laity might solve the question of "intercommunion" through dialogue and common social unity. [RNS]

Colorado

The Rt. Rev. Joseph S. Minnis, Bishop of Colorado, spoke at a service which was sponsored by the Roman Catholic Diocese of Pueblo and the Council of Churches, and held at the Immaculate Heart of Mary Roman Catholic Church, Grand Junction, Colo., on January 20th. It is believed that it was the first such ecumenical gathering on the Western Slope of Colorado.

On the following day, Bishop Minnis addressed the Knights of Columbus at a luncheon meeting in the Roman Catholic Archdiocese of Denver. It was not the first time that the bishop had spoken to a Knights of Columbus group, as he had preached following a K. of C. Mass in Pueblo, in 1963.



Canada

Ecumenicity in a new form appeared in Victoria, B. C., when the Rev. Canon Hilary Butler, Anglican, and the Rev. Edward Bader, of the Paulist Order, conducted a three day retreat for student nurses. The idea for the retreat came from Sister Mary Doris, director of the school of nursing of St. Joseph's Hospital.

The comments heard from the nurses indicated that they felt freer now to discuss religious topics, and they were realizing the extent of agreement between the Communions. The two priests felt that a sense of community had been developed. Another retreat will be held in April. [RNS]

Central New York

Eight Christian Churches in Utica, N. Y., gave a striking demonstration of ecumenical worship during the series of identical services, held in a different church each evening from January 18th-25th. Clergy and laymen took part in the services. No offering was taken.

A group of anonymous laymen paid for a full page advertisement in the *Utica Daily Press*. It carried the texts of eight prayers, order of services, and the names of those taking part. The eight-column headline read "That They May Be One."

Singapore

More than 3,000 persons attended the third annual Christian prayer service which was held in the National Theater, Singapore. The Anglican, Mar Thoma, Roman Catholic, Presbyterian, Methodist, Baptist, and Lutheran Churches, and the Salvation Army took part in the service.

The first service was held in a suburban theater in 1964, and the second in the school auditorium of the Convent of the Holy Infant Jesus, in the heart of Singapore. [RNS]

Kansas

The Rev. Frank N. Cohoon, rector of St. David's, Topeka, Kan., was the preacher at the Christian Unity service held at the Most Pure Heart of Mary Roman Catholic Church, on February 6th. Clergy of the Baptist, Presbyterian, Christian, and Methodist Churches were also participants, as well as the Rev. John Quinlan, rector of the host parish. Choir members from the various churches were under the direction of Mr. Ruben Corona.

Easton

Representatives of the Diocese of Easton took part in the Hour of Prayer held in the William Henry High School, Dover, Del., on January 23rd. It was attended by members of the Episcopal, Roman Catholic, Lutheran, Methodist, Baptist, Presbyterian, and Greek Ortho-

dox Communions. The Very Rev. Henry T. Gruber, dean of Trinity Cathedral, represented the Greek Orthodox Church as well as the Episcopal Church.

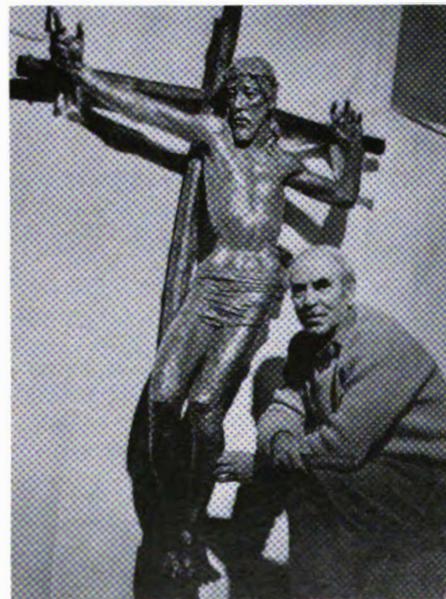
The Rt. Rev. J. Brooke Mosley, Bishop of Delaware, led the second section of the service: "Love, the Bond of Unity."

ALBANY

Opposition to Lottery

The Rt. Rev. Allen W. Brown, Bishop of Albany, issued a signed editorial for *The Albany Churchman*, diocesan publication, and sent a similarly vigorous appeal to Governor Nelson Rockefeller, protesting officially, the passage of a bill to legalize a lottery in New York state to aid the state's educational system. As the statement was issued, the state assembly passed the bill overwhelmingly on February 7th, and it was sent to the state senate for concurrence.

The editorial avoided any political overtones, but suggested that the attempt to amend section one, article nine of the state Constitution, would find "most Episcopalians in the diocese, aligned with the forces opposed to nefarious legislation." The editorial stated "that the proceeds should be used for education is undeserving of responsible support . . . that there is an easy way to maintain education, which is the bulwark of democracy, and therefore that democracy itself is a cheap thing." In closing the editorial, the bishop said that the governor, "whom normally we do not presume to advise," should veto the action of the legislature for the common good, and failing this, that the proposed amendment should be defeated by the electorate next November.



RNS

"THE COMPASSIONATE CHRIST," a depiction of Christ on the Cross, has caused controversy in Anglican circles following the sculpture's installation in the Church of St. Mary the Virgin, Sunderland, England. Shown with the glass fibre and bronze work is its creator, E. Bainbridge Copnall, president of the Royal Society of British Sculptors.

LOUISIANA

Young People and M.R.I.

MRI was the theme of a recent Youth Convention of the Diocese of Louisiana, held in New Orleans. Talks were given on the Church's work at home, as well as elsewhere. The Rt. Rev. Iveson B. Noland, Suffragan, spoke of his month's visit in the Diocese of Tohoku, of the Holy Catholic Church in Japan, and showed slides of the work that is being done through the Churches. Five hundred teen-aged delegates and visitors attended Holy Communion at the cathedral, at the last session of the convention.

CANADA

On Capital Punishment

If state officials who believe that hanging is a deterrent to crime are really serious they should insist that all hangings be televised, says the Rev. S. G. West, Anglican prison chaplain in Canada. Fr. West is president of the Canadian Correctional Chaplains' Association and vice-president of the Ontario Association of Correction and Criminology. His views were published in the *Canadian Register*, a Roman Catholic weekly. It followed by a week the anti-execution speech of the Rev. John Kelly, C.S.B., president of St. Michael's College, University of Toronto.

Fr. Kelly, who walked the last mile with the murderers of a Toronto policeman, had said that there is no theological or moral basis for retaining capital punishment.

Fr. West said in his article that the death penalty is wrong because man has only the right to join God, the Father of all mankind, in the process of redeeming a fallen and broken creation. He added that in the Christian view incarceration may be necessary to protect, but alone it is not enough, for "we must find out what ails the murderer and ourselves. . . . To destroy him and get him out of the way is the easy and cheap answer, but it doesn't really tell the price of the rope."

The Canadian House of Commons will start its debate shortly on a bill aimed at abolishing capital punishment. It will end in a "free vote" — one shorn of party disciplines — in which each member will vote according to his conscience.

IOWA

The Amish Situation

An investigation into the Amish school-Iowa public school controversy has been completed. The Rev. Dean Kelley, a Methodist minister and director of the committee on religious liberty of the NCC, went to Iowa to offer "help and support" to the Amish, and to determine whether their religious liberties were being violated.

The Iowa Council of Churches, at its

annual meeting in Des Moines, adopted a resolution introduced by the Rt. Rev. Gordon V. Smith, Bishop of Iowa, "disassociating itself" from the action by the NCC's committee. Bishop Smith said, "We are not condemning the NCC, but only one committee and its director. We are not arguing the Amish situation." No overture was made to the ICC, before the announcement of the visit by Mr. Kelley, that he was coming. The president of the ICC, the Rev. Dr. Raymond L. Lingwell, said that he had not been informed of the committee's proposal. The council resolution advised Mr. Kelley that "it is our opinion that the situation does not warrant the investigation that he and others from the committee propose to make."

Mr. Kelley said that the NCC would not be asked to take any direct action. "I wouldn't say religious freedoms are being involved, but certainly the Amish are convinced that the integrity of their religious community is at stake," he said.

Upon completion of the investigation, Bishop Smith commented that it "didn't do any harm, fortunately."

WASHINGTON

Weigel Society

The Gustave Weigel Society held its charter meeting at St. Paul's Church, Washington, D. C., with 47 clergy and lay members in attendance. The new society, named for the late Fr. Weigel, a Roman Catholic theologian, said its members will be Christians "committed to Christian unity" who will develop this commitment through prayer, study, and action. The work and unity goals of the society include "inner city rehabilitation; assistance to released penal and mental inmates, and foster homes for children."

Group activities will include retreats, unity services, lectures, and discussions.

Speakers at the meeting were the Rev. Leon N. Laylor, rector of St. Paul's; the Rev. David Colwell, First Congregational Church; and the Rev. Thomas Ambrogio, S.J., Woodstock College. [RNS]

CONVENTIONS

California

The annual convention of the Diocese of California met in Grace Cathedral, San Francisco, February 4th-5th.

The Rt. Rev. James A. Pike addressed the opening session, then withdrew. The Rt. Rev. Richard Millard, Suffragan, presided, and also addressed the convention. He said that while 85% of the churches have contributed their share or more, 15% of the churches are permitting others to do their share. He proposed the return to an assessment system.

St. James', Monterey, and St. Francis, Novato, were accepted as parishes; and the church in Ignacio, Novato, was accepted as a new mission. The latter is a

shopping center church. The convention also accepted a 1966 budget with 13 amendments, of \$894,277; a \$1500 gift from the diocesan young people, for the diocese of Matabeleland; and an \$8,500 offering from diocesan churches for emergency relief in Matabeleland where retaliatory cuts have caused economic deprivation to clergy and churches. Dr. Philip Rhinelandt withdrew the resolution proposing the establishment of a "Faith and Order Commission." A subscription of \$8,500 for the James A. Pike, Jr., Memorial Fund was also made during the convention.

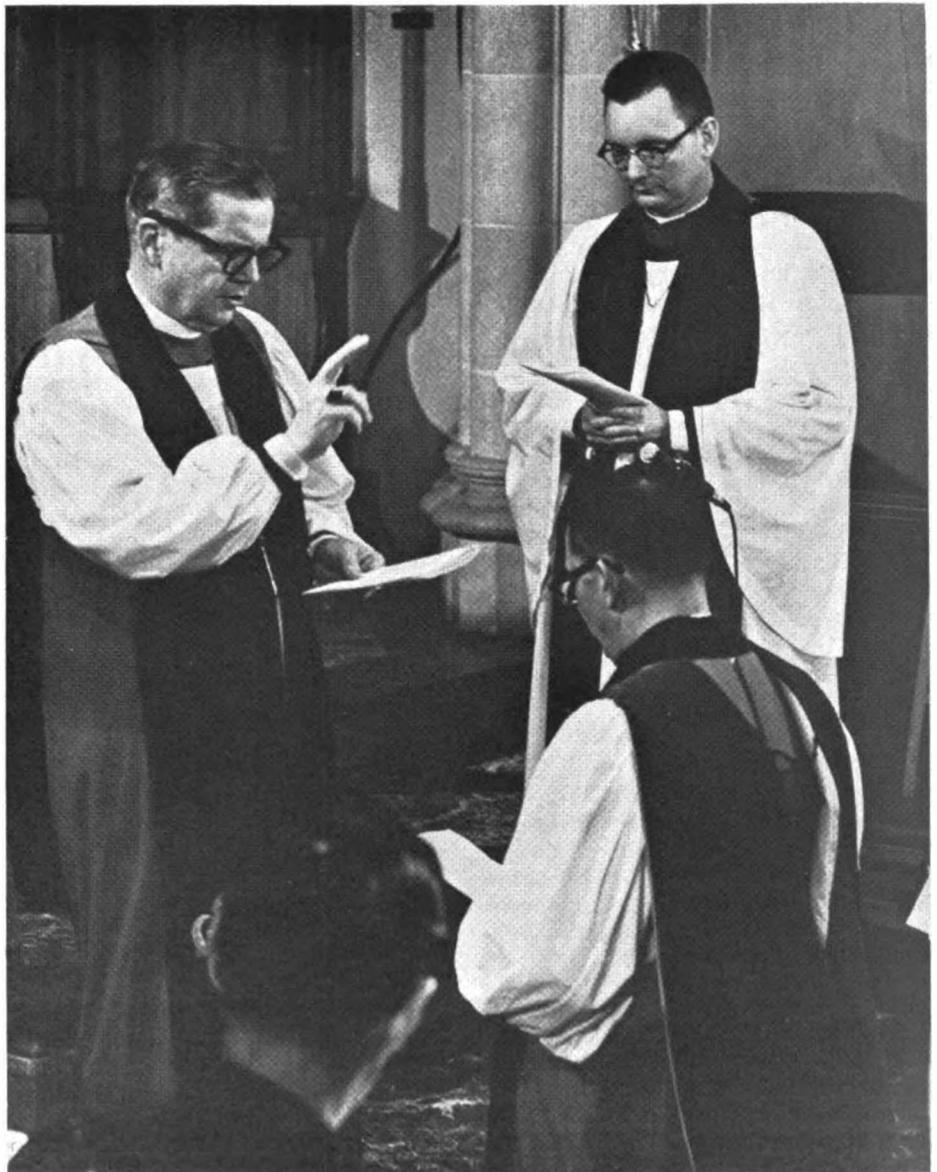
Washington

The Rt. Rev. William Creighton, Bishop of Washington, and the Rt. Rev. Paul Moore, Jr., Suffragan, addressed the convention of the Diocese of Washington, on the diocesan failure to meet the challenges set in the tenets of MRI. Bishop

Creighton asked that attitudes be changed by examining social vs individual needs; using financial resources more wisely; advancing missions; continuing vigorous ecumenical dialogue; and training laity more thoroughly.

Mr. W. C. Dutton, Jr., chairman of the committee on the state of the Church, reported that the replies to a questionnaire returned by 71 of 101 churches, showed that too many relied on the clergy to do the evangelizing, and that giving kept the *status quo* only, allowing little for diocesan mission. Because of this situation, the relative strength of the Church in the metropolitan area has decreased.

Resolutions adopted by the convention, meeting at the cathedral, January 28th-29th, concerned: 1) the diocese recognizing ability where it may be found; 2) family planning agencies being expanded to aid needy persons, and those seeking aid:



Tom Walters

On February 1st, the Rt. Rev. Thomas A. Fraser, Jr., was installed as Bishop of the Diocese of North Carolina, by the Rt. Rev. John E. Hines, the Presiding Bishop. The service, which was televised by WBTV, was held at Grace Covenant Presbyterian Church, Charlotte, N. C.

AROUND THE CHURCH

Three trust funds have been established for theological education, in the Diocese of Kansas. The Honeycutt Memorial Fund has reached \$1,002; the Fr. Tocher Fund, \$25,433.26; and the Fr. Joseph Young Fund, \$77,438. The income from these funds will augment the diocesan budget item of \$2,000 for theological education.

Dr. Lee H. Bristol, Jr., president of Westminster Choir College, Princeton, N. J., and communicant of Trinity Parish, was awarded the Bishop's Medal of Honor, by the Rt. Rev. Alfred L. Banyard, Diocesan of New Jersey. The citation which accompanied the award, saluted Dr. Bristol as a businessman, writer, speaker, composer, educator, civic, and religious leader, and described him as "one of the foremost laymen, not only of our diocese, but also of the entire Episcopal Church."

The Rt. Rev. Jonathan G. Sherman, Suffragan Bishop of Long Island, celebrated the 17th anniversary of his consecration, on January 6th.

The board of governors for the home for the aged, on the Good Samaritan complex, Albany, N. Y., has been appointed. Construction has not yet begun, but the financial arrangements have progressed to the point where work can begin shortly.

"Is there a better place for the Saints to go marching in?" So spoke the Rev. Hugh C. Laughlin, curate at Trinity Cathedral, Cleveland, Ohio, following the jazz concert at the Cathedral on a recent Sunday afternoon. The service of Evening Prayer featured Dick Lurie and a quartet of classical guitarists. The Dukes of Dixieland belted out "Muskrat Ramble," reverentially but not churchly, the leader, Frank Assunto, explained. The Dukes were joined on Hymn 263 and on two piano selections by the Rev. Robert Owen, Chicago's "pastor to night people." [RNS]

The Rt. Rev. John E. Hines received an honorary S.T.D. degree, from the General Theological Seminary, during Evensong in the seminary chapel, on January 12th. Later Bishop Hines addressed those who had attended the annual alumni mid-winter reunion dinner.

Mr. Clifford P. Morehouse, President of the House of Deputies and former editor of THE LIVING CHURCH, was one of 14 people inducted into the Most Venerable Order of the Hospital of St. John of Jerusalem. Lord Wakehurst, K. G., Lord Prior of the Order, came from London for the induction service which was held at the Cathedral of St. John the Divine, New York.

On the 80th anniversary of the landing of the Scots in Sarasota, Fla., a service of Thanksgiving was held on December 23rd, at the Church of the Redeemer. One of those early settlers was John Hamilton Gillespie, Jr., a lay reader. It was in his home that the first communicants of Redeemer met for services.

The Rev. George F. Tittmann, rector of St. Mark's, Berkeley, Calif., and president of the Overseas Mission Society, gave the opening address at the annual meeting of the society, held in Dallas, Texas.

The Rt. Rev. William Crittenden, Bishop of Erie, and vice-president of the NCC, spoke on the subject of "Christian Responsibility in World Affairs: a Report on Vietnam and its Implications for Concerned Christians," at the World Affairs dinner in New York, on January 20th. Bishop Crittenden is chairman of the International Peace Advisory Committee of the Executive Council.

The Rev. Jerry Wallace, rector of Grace Church, Tucson, Ariz., gave the invocation at a luncheon honoring Col. Frank Borman, on January 11th. Col. Borman was an acolyte at Grace Church, and was confirmed there in 1941.

A campaign to raise \$300,000 for the erection of a classroom and gymnasium building on the grounds of Rock Point School for Girls, Burlington, Vt., is being undertaken under the direction of Bishop Butterfield. The school which has had a gradual development under the leadership of Miss Doris Wright, has recently, as the result of bequests, been placed on a sounder financial basis. All of its activities have been carried on within one old building, the Bishop Hopkins School, and the need for more adequate teaching facilities has long been evident.

The Ven. Kenneth E. Nelson, archdeacon of Albany, and secretary of the board of the Church Counseling Service, has said that over 80% of the 256 cases of all types handled by the agency in the past two years, have come from diocesan clergy referrals. Of these cases, 143 were in 11 months of 1965, and they represented a one-time interview with referral to the full handling of cases.

Brother Gerard of the Protestant Communauté has been a visitor at the Bethany School, Glendale, Ohio. He spoke on the work and the way of life, of the Taizé Community in France.

At Evensong on January 2nd, a group of laymen were commissioned as lay readers, for the Diocese of Easton. Five of the men read the service, which was held at Trinity Cathedral, Easton, Md.

3) the support of additional measures as may be necessary to assure the safety of those seeking to secure Constitutional guarantees; and 4) re-examining of welfare payments, standards of eligibility, and promoting the maximum development of self-support by those to whom public assistance is being supplied.

West Texas

With the challenges from the Rt. Rev. Everett H. Jones, Bishop of West Texas, in mind, delegates attending the annual council meeting in Brownsville, February 3d-5th, voted to establish an intercultural mission to reach the Mexican-Americans



who account for approximately 45 per cent of the population within the diocese. The council appropriated \$32,869 for work with these people in Brownsville and San Antonio. Negotiations are under way to secure approval of West Texas as a pilot diocese.

In other action at the convention, the council adopted a proposal to establish a companion diocese relationship with the Diocese of Kyushu, and the MRI committee hopes to secure a missionary from Japan, who will live in West Texas for six months to a year. Tentative approval was given to conducting a capital funds drive for \$1,000,000 in 1967. A committee will report recommendations at the next council meeting. A budget of \$338,992 was adopted; of this \$103,645 is marked for the national Church mission program.

Church of the Holy Spirit, San Antonio, was admitted as a mission, and St. Francis', San Antonio, was admitted as a parish.

Three attempts were made to get West Texas to petition the Executive Council to remove the Episcopal Church from the NCC. All lost. Action was favorable to the motion setting time for discussion of the NCC at the next annual council meeting.

For the first time there were women delegates attending the council. Also for the first time, council elected a woman to the executive board. This election is not to be confused with the woman member recommended by the diocesan Churchwomen.

Ohio

Action of the Diocese of Ohio at its convention in Cleveland, January 28th-

29th, was the subject of an editorial in the *Cleveland Plain Dealer*, which read, "The Episcopal Diocese of Ohio, with several million dollars invested in non-Church real estate, has set an example for landlords. It has forbidden discrimination based on race, color, creed, or national origin, in sale or rental of its properties. Such standards taken by Church and other groups can be highly effective in the war against bias. They greatly strengthen the cause of freedom." The convention had added non-discriminatory provisions to the diocesan Canons. Ohio's new fair housing law specifically exempts religious organizations, so this action is the first of its kind in the state by a religious denomination.

Other action of the delegates included creating a new department for institutional chaplaincy and special ministry; changing the Canons to permit women to serve as delegates to convention; establishing a minimum clergy salary of \$5,250, with housing allowance, car allowance, and business expenses; considering a capital funds drive; pledging \$360,000 to the Executive Council; and authorizing the bishop to call a special convention to elect a bishop coadjutor.

The Rt. Rev. Plinio Lauer Simoes, Bishop of Southwestern Brazil, spoke at the convention dinner. He is spending two months in the companion Diocese of Ohio, assisting the Rt. Rev. Nelson M. Burroughs, Bishop of Ohio.

LAYMEN

Brotherhood Convention

The National Council of the Brotherhood of St. Andrew met, on January 22nd and 23rd, at the University of Chicago's Center for Continuing Education. Accomplishments and future plans were announced along with a Brotherhood project to be known as KIT (Keep-In-Touch). This joint project of the Brotherhood of St. Andrew and the General Division of Laymen's Work of the Executive Council will assist the Church in keeping in touch with members who move from one area to another, and will also encourage new members of the organization.

A budget of \$94,000 was approved for the current year's fiscal operation; and Mr. Fred C. Gore, Hockessin, Del., was re-elected president of the Brotherhood.

Humility which does not engender fortitude is unquestionably false humility. True humility indeed declares: I can do nothing, for I myself am nothing. But then it at once gives way to fortitude which says: There is nothing, and there cannot be anything I may not do if I place my trust in Almighty God.

Francis de Sales (1567-1622)

Letter from London

When unity demonstrations create their own anti-demonstrations, I suppose it is a sign that they are getting somewhere. We have two recent examples.

When the Rev. Thomas Corbishley, S.J., preached in Westminster Abbey during the Octave of Prayer for Christian Unity, some 50 people with placards ("Protestants awake" and all that sort of thing) paraded outside the Abbey. Fr. Corbishley is one of London's most distinguished Roman priests and was formerly superior of the Church of the Jesuit Fathers in London. He was among representatives of different denominations who preached in the Abbey during the week.

Vergers had to take action and escorted Mr. Matthew Arnold Perkins, general director of the National Union of Protestants, out of the area. Mr. Perkins, it seems, felt assured that he had performed a noble task: "I tackled the Jesuit himself in person and asked him was it not a fact that his Church had dechristianized all other Christians." Mr. Perkins also claimed to have torn some of the verger's clothes during the struggle. Many of the demonstrators wore dog collars and it is understood that 30 of them had travelled from Northern Ireland under



the leadership of the Moderator of the Free Presbyterian Church of Ulster, the Rev. Ian Paisley, whose particular placard announced, "Betrayal of the Reformation. A Jesuit priest preaches at Westminster Abbey."

Along the same lines (and probably with the same *dramatis personae*) was a picket against the rally for Christian Unity in Trafalgar Square.

But, let it be very firmly asserted, the week of Prayer for Christian Unity was more widely and meaningfully observed this year than it has ever been and perhaps Dr. Eric Abbott, Dean of Westminster, summed it up at a sermon in the Abbey when he said it was, "not a week of dogmatical debate or high ecclesiastical ritual: it is a week of praying for Christian unity."

The new diocesan bishop of St. Edmundsbury and Ipswich is to be 53 year old Dr. L. W. Brown, who was Archbishop of the Province of Uganda, and Rwanda-Burundi. Dr. Brown recently retired from his archbishopric so that an African could be appointed.

A man of great learning and piety, Dr. Brown is distinguished among Anglican bishops in that for some years he was a presbyter of the Church of South India.

The St. Edmundsbury and Ipswich Diocese, which has a population of some 400,000 and 330 parochial clergy, roughly covers the English county of Suffolk.

The Rev. Paul Berg, new vicar of Rainham, is alarmed about the amount of time Christians spend in talking to each other. Writing in the *Essex Churchman*, he says "Once Christians were tortured, burnt and crucified; but very often the more the Church was persecuted the stronger it grew. The enemy's latest weapon is much more effective. Don't destroy Christians — just isolate them. Keep them so busy talking to each other that they have no time to speak to the unbelieving world outside. The keener the Christian, the more he or she should be loaded with committees. If you cannot burn them with fire then burden them with meetings, says the devil." Fr. Berg describes the preoccupation with endless meetings and conferences as "meetingitis" and asks if this is not the devil's latest weapon for disarming the Church. The remedy is not to despise administration; but administration could be improved and speeded up. He declares that most clergy could do a better job if they had secretarial help, more church members could be brought in to organize Church activities, lists of meetings and committees could be pruned. "Finally," Fr. Berg writes, "we must use our saved time to get out among the people of the parish as individuals and as a Church to do the job we are here for — 'You shall be witnesses unto me.'"

For 1,302 years Englishmen have been accustomed to an Easter which can move anywhere between March 22nd and April 25th. The Synod of Whitby fixed it that way and that way it has remained. But these are revolutionary days. At the next Church Assembly the Archbishop of York, Dr. Coggan, is to move that Easter shall in the future be fixed, preferably on the Sunday after the second Saturday in April.

Dr. Coggan's action is in response to a request from the World Council of Churches asking whether the Church of England considers a fixed date desirable. The Vatican Council made its mind clear on the point. As long ago as 1928 the British Parliament passed the Easter Act fixing the date on the Sunday after the second Saturday in April. There was, however, a proviso that the Act should not be put into effect until the Churches had expressed an opinion.



The CROSS—

A father who was aware of a new religious curriculum in his son's school saw the six year old boy coloring an outline drawing with his crayolas. Three symbols decorated the page, an alpha, an omega, and a cross. "What does that mean?" the father asked. "Don't you know, Daddy?" replied the boy. "Maybe I do, but I want you to tell me," was the father's response. "Well," said the boy, pointing to each symbol in turn, "this is the beginning and this is the end, and the cross is the most important thing that happened in between."

Precisely; and the question I want to raise is this: what do you see here on the Cross of Christ? What do you see happening in this brutal execution? Our answer to these questions is one of the touchstones of our Christian faith — not only because the Cross is a large part of the content of the faith itself, but also because to see man's redemption being wrought here on the Cross is itself a supreme act of faith. People see in this episode everything from the highest revelation of God's love to the ultimate futility of trying to help other people. There is nothing about the event itself which compels our judgment in either direction; taken by itself the event is capable of a wide variety of interpretations. To name just a few that might have been represented in the crowd on Calvary: that a trouble-making malefactor was being justly punished, that a meek and harmless preacher was coming to a tragic end, that a hero was being martyred, that a patriot was being silenced, that a fool was crowning his folly, that a madman was being eliminated, that God was doing an awesome and wondrous thing. Varia-

tions of these interpretations could be multiplied, all because nothing in the event of Calvary itself compels our judgment of it.

A small child at a Good Friday service asked his mother, "Why didn't Jesus come down from the cross? Then they would have believed, all those people; then they would have known." His puzzled mother could only answer that Jesus didn't choose to do it that way. The child by intuition had driven to the heart of one critical element in all this drama: that underlying it is man's inviolable freedom. If Jesus had come down from the Cross and called upon the legions of angels for rescue, then not only would the whole point of Calvary have been lost, but the Incarnation itself would have been violated and the entire history of God's dealing with man wasted. The point I want to make here and that the youngster in the Good Friday service had stumbled upon is that God always deals with man ambiguously, that His entry into man's life is always capable of two interpretations, that when God comes He comes in a hidden way. God does this to protect our freedom.

What do you see in the Exodus? The Bible sees God leading His own people out of bondage and into a new destiny; the skeptic sees a tribe of Semitic people following herd-like after an unrealistic visionary. What do you see in the crumbling walls of Jericho? The Bible sees God's hand in a timely response to the pilgrimage of His people; the skeptic sees a fortuitous earthquake exploited by an opportunist. What do you see in the stable at Bethlehem? The Bible sees the coming of God Himself into the very flesh of His creation; the skeptic sees only the birth of another human child, a child destined for prophecy and for failure. You see, God is dealing with us in ways that are susceptible of different interpretations; His interventions are not clear-cut and unmistakable, they are not overwhelming and coercive. Rather, God

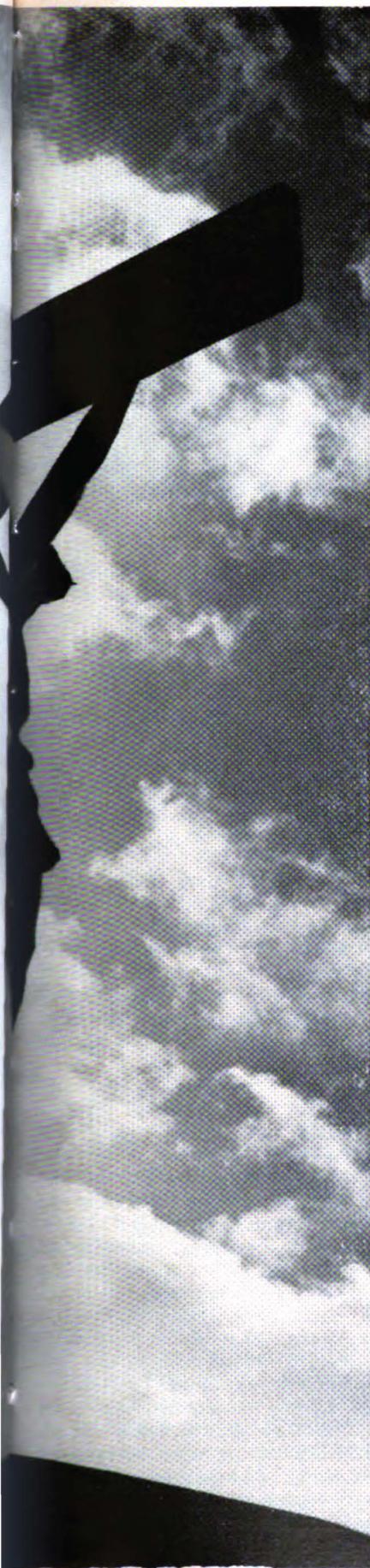
This article is the second of a Lenten series by Fr. Sims, on the Cross. Those remaining will appear throughout the season.



by the Rev

Rector, Church of t

The Living Church



Our FREEDOM

chooses to deal with us at arm's length, as it were, a distance that is measured by our freedom. To violate this distance would be to destroy our freedom, to rob us of our humanity, and to reduce us to the status of squirrels and cattle. The distance that separates us from the rest of the animal kingdom is the distance of our daily life from the ceaseless and pervasive control of instinct. The most descriptive thing about a squirrel — aside from size and coloration and the like — is a detailing of his instincts: what he eats, where he nests, how he mates, and so on. The most descriptive thing about man is his freedom — the fact that he has lifted his head and looked beyond his need for food and shelter, that he has asked the questions of his existence, that he has wondered what lies behind him and above him and beyond his death. This is his distinction among God's creatures, the deep gulf which separates him from the animal and makes him a son — that man has been dissatisfied and restless in the mere fulfilment of his instinctual needs, that he has sought the unknown, reached beyond his grasp, pondered and reflected and brooded over the vastness of his place and the dimness of his vision — that he has asked the questions of his destiny, the why of his being here and the where of his going. All this is his freedom — this large unknown, this mystery, this wonder.

And the very substance of this freedom is the veil God has drawn between Him and us, the veil that makes a mystery of God and His design, and that makes knowing Him an act of perception rather than an act of sight, an act of faith rather than an act of logic. The tradition which forms so colorful and dramatic a part of the story of Moses has it that a man cannot look upon the face of God and live. At one point in the story God covers Moses with His hand so that Moses will not see Him but only the passing of His glory. It is our freedom that God is protecting when He

hides His face from us, our freedom to choose our values, to name our gods, to shape our destinies. Coercion has no place in our relationship with Him. This is why His throne is invisible to us and His sceptre elusive as the wind. "Surely God was in this place," Jacob confesses, but only after God has gone. Jesus' caution against those who shout "Lo here!" and "Lo there!" is but an extension of his teaching that God is a spirit and that He comes to us in ways that escape the notice of those who are not looking for Him. Our hope to stand before God and see Him with the eyes of physical vision is a vain one and doomed to eternal frustration. Always the way to God is by faith; by an act that leaps the limits of sight and touch and finds God in the affirmation of a reality we cannot quite grasp, a reality that eludes every effort to contain it, to comprehend it, to see it whole. And so our freedom draws across our vision this opaque curtain — or rather, God draws this curtain across our vision and establishes our freedom. He will not coerce, He will not overwhelm, He will not manipulate; He will have sons and not merely robots.

So this cross is planted against the horizon of history, and so there soars into the skyline of the world this declaration that man will be free, that he will have choice, that he will be human. And so the legions of angels remain in heaven and the taunts of the crucifiers fall deafly on the Crucified. If ever God would end man's freedom it would be in this monstrous act of defiance, this unthinkable blasphemy. But instead, this high-water mark of sin measures not only man's lostness but more importantly it measures God's love. The Cross is our hope and our deliverance because in it we see not so much the truth about ourselves as the truth about God and His love — the truth that no rebellion of ours will alter God's way with us nor undo the destiny He has chosen for His children: to be questioning, to be choosing, to be free.

This article on the Second Vatican Council is the third in a series of four by Dr. Grant which will be published in *The Living Church*. The one remaining will appear in the March 27th issue.

The Second Vatican Council

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

Anglican observer at the Second Vatican Council

III. *The Debate on the Church*

No one could possibly have known in advance the great change that was to overtake the Council and the Church before the Second Session convened. Pope John XXIII died on June 3, 1963. His successor, Pope Paul VI, was elected and announced "to the City and the World" on June 21st. Pope Paul is a very different kind of leader from Pope John, more cautious, more hesitating, less enthusiastic and impetuous. He "makes haste slowly" and gradually. He is not a commander who advances five miles and retreats one, trusting the net result will justify the operation. Yet he is fully committed, we believe, to the Johannine program for "updating" the Church, and though his methods of diplomacy and maneuvering the Council forces — both progressive and conservative — are his own, it only remains to be seen what the final result will be. There were some, at first, who deplored the election of an "indecisive" leader. And it is true that during the opening months of his reign he seemed sometimes to be over-cautious, and to be over-concerned for the rear-guard, the elderly veterans who could scarcely keep up with the forward march of the younger ranks in the van. But this is part of Paul's technique. He does not lead the advance; he shares in it; and he is determined to maintain the cohesion of his troops. As we have already seen, the point of an ecumenical council is its unanimity. And Pope Paul has had good reason to know what goes on in the minds of the Curia: he has lived among them for many years, and knows each man intimately. In the perspective of history, ten, fifty, a hundred years hence, Pope Paul may stand out shoulder to shoulder with Pope John, and with some

of their noblest predecessors from the very beginning. There was surely nothing hesitating and indecisive about his visit to the United Nations, and his address to that assembly! As I said over NBC that afternoon, Pope Paul is in deadly earnest about world-peace. Unlike the many Popes before him who have waited for men to come to them with their problems and needs, Pope Paul goes to them, and in fact offers to go anywhere at any time on this holy mission. Like Pope John, he is unique, a gift of God to our troubled world.

The great central document of this Council, the *Constitution on the Church*, issued on November 21, 1964, is available in English as a pamphlet of the National Catholic Welfare Conference (1312 Massachusetts Avenue N.W., Washington, D. C. 20005) and also as an appendix to *The Third Session* by Xavier Rynne (Farrar Straus 1965, pp. 297ff.). A complete translation of the sixteen documents promulgated by Vatican II is now in preparation, to be edited by Walter M. Abbott, S.J., and published jointly by America Press and Association Press in New York.

This constitution, which would repay the reader's careful study, is in eight chapters: 1. The Mystery of the Church. 2. On the People of God. 3. On the Hierarchical Structure of the Church and in Particular of the Episcopate. 4. The Laity. 5. The Universal Call to Holiness in the Church. 6. Religious [i.e., religious orders]. 7. The Eschatological Nature of the Pilgrim Church and its Union with the Church in Heaven. 8. The Blessed Virgin Mary, Mother of God, in the Mystery of Christ and the Church.

Students of Church history and



RNS

classical literature of theology will recognize not only many a phrase in this document that echoes the early Church fathers, especially St. Augustine, and the Schoolmen, especially St. Thomas Aquinas, and the Council of Trent, but also the traditional conception of the Church as a supernatural institution, divinely created for man's salvation. But they will also note certain new emphases and conceptions, as the Council has "brought forth from its treasure things new and old." On the Roman Catholic theory these have always been present, implicit if not explicit in the Church's teaching, and now at last brought forth in time of need.

The main *new emphasis* is on the mystical nature of the Church, as opposed to the institutional, juridical, imperialist, "triumphalist" tone that has been sounded ever since the so-called (but fictitious) "triumph" of the Church in the early fourth century. "Alas, O Constantine, what hast thou done!" cried Dante (*Inferno* 19.115ff; see my *Rome and Reunion*, p. 74). The true conception of the Church is the New Testament conception, set in the eschatological framework of first-century biblical thought, the "pilgrim" church of the Epistle to Hebrews and the martyrs of the first four centuries. It is this *mystical* idea of the Church, I believe, for which our generation is groping and hungering. Even the advanced Protestant theologies based on the Old Testament covenant-idea are not as adequate as this one. "Covenantism" is still legalistic, juridical, authoritarian — where the only real authority is God, who pours out His grace, and His rain, upon all alike (Matt. 5:45). The differ-

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Ecumenicity's Awkward Age

In a thoughtful article written at the headquarters of the World Council of Churches in Geneva, John Cogley, who writes religious news for the *New York Times*, suggests that "the ecumenical movement has reached the awkward age." He describes the awkwardness as consisting of a disharmony, if not conflict, between the younger and the older ecumenical leaders. The older men are not really old, but predominantly middle-aged. Their prevailing attitude is that which was manifested in Vatican Council II and is dominant in the WCC itself — the attitude of "working through channels" (our phrase, not Mr. Cogley's). Ecumenists who are of this mind believe that the striving toward unity must be carried on within the established boundaries of each tradition, without by-passing present barriers of doctrine or polity. The Christian holding this view would say, for example, that if a Church maintains apostolic succession in its ministry, this fact must be included, not evaded, in ecumenical discussion. Such is the view of the older ecumenists.

But inevitably the movement has its Young Turks. Although these men are usually younger in years, what characterizes their approach is rather their impatience with the philosophy of the conservatives whose respect for tradition and for that which is established has the effect of slowing the pace of progress toward union. Mr. Cogley calls these Young Turks and their approach "the ecumenical underground." Its members, he notes, "are willing enough to discuss compromise, except that they call it doctrinal redefinition." In their determination to be comprehensive they generalize and minimize. The Church they so redefine that all Christians belong to it unqualifiedly. The sacraments are so redefined as to be not limited to any branch or branches of the Church. The Holy Communion is so redefined that it becomes an instrument toward unity rather than an expression of a unity already existing. Their theology Mr. Cogley describes as "carefully non-sectarian." Traditional denominational loyalties they tend to scorn as tribal.

It is by no means only in Geneva that this tension of "the awkward age" in the ecumenical movement appears. It is manifest wherever Christians are thinking and striving toward that unity which, they believe, Christ wills for His Church. For Episcopalians it is distinctly and emphatically intra-mural; both attitudes are represented in strength within Anglicanism, among leaders and rank-and-file members.

We will declare our position simply; we want every problem, every barrier, to be squarely faced. If the Episcopalian and the Baptist seek ecclesiastical unity one with another but the latter insists upon believer's Baptism as essential, it is wrong to ask him — or the Episcopalian — to compromise that barrier out of exis-

tence by "redefining" Baptism. To propose that the two beliefs and practices of Baptism might properly co-exist within the one Church is not a compromise by redefinition; and for our own part we can see no way to ecclesiastical union which does not involve the acceptance of some such co-existences, as honest agreements to disagree about some things. This evidently places us on the side of the conservative element in the ecumenical movement.

The important truth, however, is that "the awkward age" in this movement is a sign of growth, health, and promise of better things to come, corresponding to the awkwardness of adolescence in the life of a young per-



son; and the ecumenical movement is, after all, very young, and lusty as the eagle. There is nothing to do with some of the awkwardness of the adolescent but to sweat it out; he has to do this, and so do his family, friends, and neighbors. But nobody minds, if he sees what the awkwardness means, and portends.

A Long, Hard Look

The battle over the question of a legal minimum age for the purchase of alcoholic beverages continues to rage in the Middle Atlantic States. New York has for many years allowed young people to purchase such beverages at 18. New Jersey and Connecticut have maintained a minimum age of 21. The problem is, of course, that teenagers from the border areas of the two latter states can easily cross into New York, make their purchases or have a few drinks, and then return home.

The thought now advanced is that the states involved should decide upon a compromise age — 19½ — and then there would be some uniformity. Of course this does not solve the problem, but rather merely shifts it — shifts it to the borders of Pennsylvania, Delaware, Rhode Island, and Massachusetts, where the minimum age is, once again, 21.

We do not pretend to have all the answers to this problem. New Jersey and Connecticut maintain that drinking teenagers tend to become involved in automobile accidents. Indeed they probably do; but so do adults. Raising the minimum age from 18 to 21 solves no problem here.

It seems to us that the legislators of New Jersey and Connecticut — and all other states which have a 21 minimum — ought to take a long, hard look at their position. At age 18 a boy is considered man enough to be drafted to fight in some far off land for his country, and possibly to die in the process. He is not considered sufficiently matured, at that age, however, to vote for the President under whom he is to fight. And he is not considered sufficiently matured at that age to buy himself a drink.

KARL G. LAYER

VATICAN COUNCIL

Continued from page 12

ence is in men's response to it. Or take the traditional Protestant slogan, "Justification by faith only, apart from works of the Law," a phrase torn from its context in Paul's letter to the Romans (3:28) and applied vigorously to Roman "excesses and errors" by Luther and others in the 16th century. But I doubt if even Paul himself would have viewed the text as a summary of the Christian faith, or a sound basis for Christian morals, or the final divine revelation. It too is set in a legalistic, juridical frame of thought, and answers the question, "How, guilty as I am, can I get off?" But the Gospel of Christ means something vastly more vital and transforming than this! Grace is not merely forgiveness, or acquittal, or favor, or being set free: it means power, life, new vitality, enabling one to give up sin and to serve God faithfully, beginning life afresh. It means "the new life in Christ," the "new being," as Paul Tillich translated it. It means, above all, as the Epistle to Hebrews states it, "the power of an indestructible life" (7:16). Here the authentic, historical emphasis of Catholic Christianity comes out strong and clear, and appeals to all of us, "separated" brethren or unseparated, already united *in esse* and one in Christ. If one can bow down and reverence the spiritual magnitude, the utter devotion and consecration and sheer goodness shining forth

in the life, let us say, of a Quaker, or a Jew, or a Unitarian, not to mention the distinguished piety found in other groups, then he will be more likely to catch the powerful radiance that glows in the heart of the Church as a whole. It is all the work of God, in His strange, mysterious, all-embracing ways of dealing with His children. Does that threaten the organized Church? How can it possibly do so, if God Himself, the giver of all good, natural and supernatural, life and grace, and life to come; if the Lord Christ who is the Church's life; if the Holy Spirit, the Lord and the Giver of Life, the source of this "new being" — if the Eternal Triune God is really present in the Church?

This is what the Council fathers were talking about, and it is the most powerful and persuasive contribution they could possibly have made to the ecumenical "debate" of our time. If the Christian world will only take note, and it will; if the Christian leaders all over the world will take seriously this fundamental conception of the Christian Church, freed from the rigid limitations often set in theological definitions since 1500; then there will be vastly more hope of a genuine reunion of Christendom, someday, sooner or later.

But the main *new idea* in this Constitution is one that not only seems novel and strange to most Protestants, but also without religious significance, and incompatible with the faith of the New Testament. True, some of its support is de-

rived from the New Testament, chiefly by inference and analogy and a kind of congruity based on appropriateness and affiliation with terms used therein. For example, if Christ's body ascended literally to heaven, must not also the sacred body that bare Him be likewise assumed to heaven? Many Catholics feel that the argument — or the evidence — for the Assumption of the Blessed Virgin is just as probable, cogent, and conclusive as that for Christ's heavenly ascent and session at God's right hand. In my book, *Rome and Reunion*, writing from the point of view of the history of religions, I pointed out some of these parallels, and tried to show that the faith in Mary has had similar growth and development to that in Christ, based on a similar religious experience, and arguing that Protestants should try to understand this element in [Roman] Catholicism — not necessarily to accept it, but to understand it. From what some of my Protestant friends have said, it is a wonder that I was not excommunicated — or worse! Very few Protestants have the faintest idea how many millions of their fellow Christians include St. Mary in their daily devotions, and entrust their lives, their welfare, and their hopes of life to come in her gracious hands. And the Council is quite right in saying (in § 69) that "even among the separated brethren there are some who give due honor to the Mother of our Lord and Saviour, especially among the Orientals [i.e. the Eastern Churches], who with devout mind and fervent impulse give honor to the Mother of God, ever virgin."

To me as one, and I believe to the overwhelming majority of Anglicans throughout the world, this is still a strange doctrine, an unnecessary addition to the teaching of Holy Writ, and an impediment to reunion. I am sure that there are Roman Catholics who feel that the emphasis upon Mariology has gone too far, and that the ideas or doctrines developed in support of the cultus are fragile and inadequate. But let us not divide the Church over it! If there are those who find the doctrines comforting and supporting, even inspiring, for life and death, I would not deny them their right to hold such beliefs. And those of us who cannot accept them must recognize the *plurality* of the Christian religion and Church, and allow for diversity within the total unity of the one Body.

I realize that there have been complaints that the Protestant observers have been too polite, urbane, agreeable, and went nine-tenths of the mile to agree with our Roman brethren. Perhaps this was because we observers really were welcome guests, and not a military deputation sent to obtain terms of truce from the defenders within the papal walls! We must all realize that courtesy did come first — their courtesy to us. And if we responded appropriately (I believe we all



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did so) it was, to say the least, the proper time for it. Someday, when Pope John's great vision of an *aggiornamento* is fully realized, on both sides, there will be a time for sitting down at the long table and working out details of agreement, disagreement, or a *modus vivendi*, not as enemies, not as rivals, not even as friends, but as brothers. May that time come soon, in our days, or in the days of our children!

As Cardinal Cushing of Boston has insisted, the real work of the Council has just begun. Its full and final result will mean a transformation in the Roman Catholic Church, and, we might add, throughout Christendom.

LETTERS

Continued from page 3

even the Church's central act of worship, on which she dares to speak in loud, clear, and unequivocal tones — or must the sound of the trumpet in the Anglican Communion be forever uncertain?

I am fully aware of the validity of the argument that the glorious freedom of the Anglican Church constitutes one of her greatest strengths. But it also seems to me that it constitutes, at the same time, one of her greatest weaknesses. The "appeal" of her freedom is dubious — for strive as we may to be all things to all people, the result of our striving both in terms of individual giving and growth of membership, seems to indicate the possibility that our Church is in danger of meaning less and less to more and more.

EMILY G. NEAL

Pittsburgh, Pa.

Thanks

Please allow me to thank you for your issue of January 23d. Three articles in it are excellent and helpful: Education for Pastoral Care; Why Not Worker Priests?; Clergy Tenure — Obsolete? Give us more like these, please.

(The Rev.) HENRY D. GASSON
Rector, Church of St. John the Baptist
Sanbornville, N. H.

Wafer-Worship, Etc.

The architecture of St. Dunstan's, Madison [L.C., January 16th], is beautiful, but I question the advisability of the basilical plan nowadays for a people-centered church. As for the rood, I think that it is better placed on its traditional loft or on a beam above a screen than to occupy the entire east wall and dominate the altar. St. Dunstan's rood is so overpowering that I feel it would be better were the corpus removed. If corpus there must be, let it be a much smaller one of Christ in majesty — emphasizing the Resurrection, rather than the agony — emphasizing the period of the crusades.

The six tall candlesticks on the altar, in conformity with the Roman use, and the proximity of the altar to the east wall would seem to indicate that the priest celebrates the Eucharist to the wall with his back to the people. This is confirmed by the fact that the altar appears to have a tabernacle in the illustration on page 16. Tabernacles are an unfortunate late development result-

ing in wafer-worship. They are not in conformity with the Ornaments Rubric and I am thankful to see that they are being dispensed with as the free-standing altars multiply. This does not rule out aumbries, or Sacrament-houses.

St. Dunstan's altar is illustrated without a frontal which may be only due to the fact that it is not service time. It is interesting to note here that the Canons of 1603 of the Church of England are silent as to cross and candlesticks but, in addition to a fair linen cloth, do require "a carpet of silk or other decent stuff" by which is meant a frontal (which should cover all four sides on a free-standing altar). As anyone knows who has read Percy Dearmer's *The Parson's Handbook* (Oxford University Press), there is an Anglican use as determined by tradition, the Ornaments Rubric, the rubrics and canons. Now that Vatican II has reformed the Roman use to much more closely resemble ours, the Anglo-Catholic party must find itself in an awkward position.

EDWIN D. JOHNSON

Washington, D. C.

Concerning Dr. Schweitzer

In Mark Antony's speech, as reported by Wm. Shakespeare, Esq., over the bier of Julius Caesar, he said: "The evil that men do lives after them; the good is oft interred with their bones."

This seems to be the case with Dr. Schweitzer and it makes one wonder how a Christian can be so arrogant as to place him-



self in judgment over a man whose admitted greatness in many diverse fields is a marvel to all who know anything about him. What if God had said to him "Well done, thou good and faithful servant?" What then would He say to those who, after Dr. Schweitzer's death, had made such derogatory remarks about him? It is worth pondering.

Even on the strictly human plane it is unfair to adversely criticize the dead since they cannot reply for themselves. It would seem that if we cannot praise, it is best to keep quiet and not lay ourselves open to a charge of attacking one who is defenseless.

We can also remind ourselves that the conditions under which Dr. Schweitzer labored in Africa are so far different from anything that prevails in North America or Europe, that comparisons are futile. It just may be possible that God sees things in a different light than, for instance, well fed, healthy, wealthy and comfortable American visitors to Africa.

Let us not forget that the same God that judges Albert Schweitzer, judges us all.

(The Rev.) GEORGE R. CLARK
Vicar, Church of the Good Shepherd
Hansford, W. Va.

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

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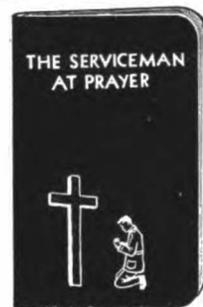
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BOOKS

Continued from page 2

book to speak for his ilk — Prof. D. G. Brown, a philosopher from the University of British Columbia. In his essay, "The Secular Challenge to the Christian View," he urbanely but unrelentingly poses a series of challenges sufficient to occupy the jousting time of a platoon of Christian crusaders.

It is not possible to single out all the essays for discussion, though none of them is without substance and interest. Nathan A. Scott, Jr., in "The Christian Understanding of Man," provides an excellent setting of the stage. Pieter de Jong's "Teilhard's Vision of Hope" and Reginald H. Fuller's "The World Come of Age: A Second Look at Bonhoeffer" are extremely valuable in their treatment of two thinkers whose posthumous impact continues to grow and create whole schools of Christian thought. The treatment of Bonhoeffer is particularly valuable, as flashing a warning light in the path of some of the German martyr's more ardent disciples. It demonstrates that any attempt to annex Bonhoeffer as an outright "God is dead" theologian is very shaky; the God Bonhoeffer was ready to bury was the "stop-gap God," the God of subjective piety and last-minute fire-insurance, which was more the creation of humanity than the God of Abraham, Isaac, and Jacob.

Finally, William Nicholls' chapter, "Christ and Man," does not tie everything into a neat and convincing bundle, but does suggest — in closely reasoned arguments — certain lines of approach that may help Christian thinkers get off the various hooks on which they have hung themselves.

The book as a whole strongly suggests that Christian thought needs to come to terms with what the social and behavioral scientists are thinking. This does not mean an unquestioning acceptance. It does mean a *bona fide* rather than a *pro forma* attempt actually to listen and to understand; it means also an effort to take a second look at Christian doctrine in the light of whatever truth seems to be available from these sciences. The result may be not an abandoned or watered-down Christianity, but the discovery of new depths and nuances latent all the while in the faith, but not perceived until independently discovered by "outsiders" — a word that shouldn't be used, since to God there are no outsiders.

(The Rev.) CHAD WALSH, Ph.D.

An Instructional Guide

A Manual for Holy Communion. By the Rt. Rev. Herman Page. Pp. 80. \$50. Available from Bishop Page Publications, 1505 First St., Menominee, Mich. 49858.

Bishop Page has given us in his *Manual for Holy Communion* an instructional

guide which may be used effectively by all except, perhaps, the most spiritually advanced. Here is a booklet which emphasizes first of all the centrality of the Holy Communion in Christian worship, and therefore, secondly, the necessity of proper preparation and thanksgiving for receiving.

The bishop stresses meditation as a form of prayer. This is not an easy subject to introduce to young people, but it is done very successfully here. The meditations are set out in helpful steps which guide one's thoughts but which do not become an end in themselves. All meditations are biblically-centered, dwelling, for the most part, on Gospel events and narratives.

The Holy Communion service is printed out in full with a devotional commentary on the facing pages. This small factor saves one from the necessity of bothering with two books at the same time. The commentary has as its object instruction in how to pray the Mass, and this it accomplishes effectively. Various methods of prayer and meditation follow this section.

This manual would be helpful to the priest when used in conjunction with Confirmation instructions, to supplement what is taught in class. The type of material that Bishop Page deals with may, and should be introduced in the classroom but must be thought about in private and in prayer. And no unnecessary roadblocks are placed in the Churchman's way, since to use *A Manual for Holy Communion* fully one need have no other volume save the Book of Common Prayer.

(The Rev.) KARL G. LAYER

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Mary: A History of Doctrine and Devotion. Vol. II, From the Reformation to the Present Day. By Hilda Graef. Sheed & Ward. Pp. 160. \$4.

Mary: A History of Doctrine and Devotion, Vol. II by Hilda Graef completes an excellent two-volume historical survey of Mariology. The first volume, more than twice the size of the present one, costs \$5.95, and the reader should have both. The chapter on Mary in the early tradition of the Church, in the first volume, is the most important chapter in the whole work, by the very nature of the case. The second volume brings the whole Marian matter strictly up to date. As one reads here some of the opinions about Mary which have been not only tolerated but vigorously propagated within the Roman Church in modern times, one must be almost incredulous. Thus one reads Alphonsus Liguori, writing in the *Glories of Mary* (1786) that "if God is angry with a sinner, and Mary takes him under her protection, she withholds the avenging arm of her Son, and saves him." *Mary is there to save the sinner from*

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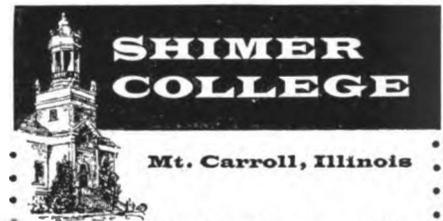
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(The Rev.) CARROLL E. SIMCOX, Ph.D.

Jewish Literature

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For any church, organist, clergyman or layman, desiring to establish a children's choir, *The Children's Choir* by Nancy Poore Tufts should prove valuable. It is really a compilation of articles dealing with every aspect of organizing, instructing, and entertaining children, whether it be a primary or junior high group, a boys' or girls' choir, a handbell

choir or any other group of young musically-inclined people. There are articles giving instruction for the performance of music in the services of the Church and long lists of compositions suitable and available for the choirs.

Material has been chosen from every section of the Church. Much of it has been previously published either in organization bulletins, in church papers, or in musical magazines. This somewhat precludes the reviewing of the material itself; but we could wish that many organists would study the article on playing hymn tunes.

In addition to the material dealing with choirs and choir work there are sections devoted to religious drama and choral speaking, special services and festivals, and one devoted to the Christmas season.

This is the second volume to bear this title. The first was compiled by the late Ruth K. Jacobs and was the inspiration for Mrs. Tufts' work. Mrs. Tufts holds a master's degree in Sacred Music from Union Theological seminary and has served as organist and choir director in several churches in the national capital.

(The Rev.) JOHN W. NORRIS, S.T.D.

Booknotes

Personal Religious Disciplines. By John E. Gardner. Eerdmans. Pp. 134. \$3. A thoughtful study by a southern Presbyterian of Christ's teachings about prayer, almsgiving, and fasting.

Wildfire: Church Growth in Korea. By Roy E. Shearer. Eerdmans. Pp. 242. Paper, \$2.95. A study of "how the Church grows."

Miracles, Yesterday and Today. By Benjamin B. Warfield. Eerdmans. Pp. 327. Paper, \$2.25. Originally published in 1918 under title, *Counterfeit Miracles.*

God Speaks to Man. By J. I. Packer. An Anglican Evangelical study of Revelation. Westminster. Pp. 95. Paper, \$1.25.

Nature and God. By L. Charles Birch. A study of Creation, by a Christian biologist. Westminster. Pp. 128. Paper, \$1.45.

Creative Brooding. By Robert Raines. Macmillan. Pp. 126. \$2.95. The title admirably describes what the readings in this devotional anthology are meant to induce in the reader. Good meditative material.

Nothing to Win — but the World. By Clay Cooper; foreword by Mark O. Hatfield, Governor of Oregon. Zondervan. Pp. 152. \$2.95. There is a strong flavor of old-fashioned Evangelical missionary zeal in this book. Episcopalians could stand a hefty booster shot of it.

PEOPLE and places

Appointments Accepted

The Rev. Paul E. Cosby, former curate at Grace Church, Ocala, Fla., is curate at Bethesda-by-the-Sea, Palm Beach, Fla. Address: Box 1057 (38481).

The Rev. Harold G. F. Courtney, former rector of St. Luke and St. Matthew, Brooklyn, N. Y., is rector of Emmanuel Church, Great River Rd., Great River, N. Y. 11789.

The Rev. Brice G. Cox, former priest in charge of St. Mark's, Gladewater, and St. Michael and All Angels', Longview, Texas, is assistant rector of Christ Church, San Antonio, Texas. Address: 301 W. Russell (78212).

The Rev. W. Gedge Gayle, chairman of the division of youth, for the Diocese of Louisiana, is chairman of the Province IV division of youth.

The Rev. Richard B. Harms, former canon at the Cathedral of St. John Baptist, and rector of the English speaking congregation, Santurce, P.R., is rector of the Church of the Redeemer, Eagle Pass, and priest in charge of Holy Trinity, Carrizo Springs, Texas. Address: 648 Madison St., Eagle Pass.

The Rev. Joseph C. Harrison, former vicar of St. John's, Silsbee, and St. Paul's, Woodville, Texas, is rector of Trinity Church, Tallulah, La. Address: Box 208 (71282).

The Rev. Edward L. Hook, former assistant at All Saints, Worcester, Mass., and then priest in charge of the parish, is now rector.

The Rev. Walter P. Hurley, former rector of St. Paul's, Muskegon, Mich., and rural dean of the Lakeshore deanery, will be vicar of Christ Church, Harwich Port, Mass., on March 15th.

The Rev. Andrew S. Krumhaar, former rector of Grace Church, Cuero, and priest in charge of Holy Communion, Yoakum, Texas, is curate at Emmanuel, San Angelo, Texas. Address: 3 S. Randolph (76901).

The Rev. Albert E. Line, former rector of St. John's, Camden, Ark., is vicar of St. James', Monahans, and St. Peter's, Kermit, Texas. Address: 1000 S. Kenneth, Monahans (79756).

The Rev. LaVerne B. Morgan, former assistant at Grace Church, Mt. Clemens, Mich., is rector of the parish. Address: c/o the church, Gratiot and Church Sts.

The Rev. Oliver Nixon, former rector of St. Peter's, and rural dean of San Francisco, Calif., is the founding vicar of St. George's, Carmichael, Calif. It is hoped that the building now under construction will be ready for Easter services.

The Rev. Walter P. H. Parker, rector of Holy Cross, Pittsburgh, Pa., will be rector of St. Philip's, Brooklyn, N. Y., on May 1st.

The Rev. J. Ralph Patston, former vicar of Christ the King, Huntington, Ind., is assistant at Cathedral Shelter, Chicago, Ill. Address: 207 S. Ashland Blvd. (60607).

Resignation

The Rev. George A. Merifield resigned as rector of Grace Church, Mt. Clemens, Mich., December 31st. He is rector emeritus of the parish, and will be assisting occasionally with work there.

Laymen

Mr. Herbert A. Birks, New York, was on the Queen's New Year's Honors list and received the award of the Order of the British Empire (O.B.E.). He has served on the board of trustees of the Church Army for 23 years, as member, vice-president, and president.

Mr. Christopher Kraft, communicant of the Church of the Good Shepherd, Friendswood, Texas, and Gemini control director, is a new member of the executive board of the Diocese of Texas.

Ordinations

Priests

Michigan — The Rev. Phillip J. Johnson, assistant at St. Paul's, Lansing, address, 615 Westmoreland Ave. (48915); the Rev. C. Douglas Simmons, assistant at St. Mary's, Lake Orion, and vicar of St. Alfred's, Oxford-Lake Orion, address, 391 Converse Court (Lower), Lake Orion, Mich. 48035; the Rev. Richard W. Smith, assistant at St. Paul's, Flint, address, 711 S. Saginaw St., Flint, Mich. 48502.

Perpetual Deacons

Michigan — Harold Rea Fitch, assistant at St. Andrew's, Clawson, address, c/o the church, 340 N. Main St.

DEATHS

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

The Rev. De Vere L. Shelmandine, rector of Calvary Church, Cairo, vicar of Trinity Church, Ashland, and Gloria Dei, Palenville, N. Y., died February 5th, at the age of 57.

He attended Du Bose School, and was ordained to the priesthood in 1929. He served churches in New York, Iowa, and Pennsylvania, and was professor of ecclesiastical history at Savonarola Theological Seminary from 1952-1956. He had been in the Cairo complex of churches since 1956. He was the author of "A History of Christ Episcopal Church in Duanesburg, N. Y."

Services were held at Calvary Church, Cairo. He is survived by his wife, Amy Mary Mack Shelmandine.

M. Althea Bremer, communicant of Emmanuel-on-the-Green, New Castle, Del., and retired missionary to China, died February 7th, at the age of 79.

She went to China in 1918, and founded St. Faith's School for Girls, Yangchow, Kiangsu, which she was forced to leave when the Communists took over in 1949.

Interment was in Greenwood Cemetery, Brooklyn. She is survived by her sister, Mrs. George F. Dunning, a nephew and two nieces.

Katherine Hawkins Flisher, mother of the Rev. Leonard Flisher, Wallingford, Conn., died February 13th, at the age of 83.

The Burial Office was read at All Saints', Oakville, Conn., and interment was in Watertown. She is survived by her husband, William Flisher, two sons, two daughters, and others.

GO TO CHURCH DURING LENT

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

PHOENIX, ARIZ.

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

LA JOLLA, CALIF.

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

LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

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

NORWALK, CONN.

ST. PAUL'S ON THE GREEN
The Rev. F. L. Drake, r; the Rev. A. E. Moorhouse;
the Rev. R. I. Walkden
Sun 8, 9:15 (Sol); Daily posted; C Sat 12:15

WASHINGTON, D. C.

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

ST. PAUL'S

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

WASHINGTON, D. C. (Con't)

ROCK CREEK PARISH Rock Creek Church Rd.
Washington's Oldest Church
The Rev. E. Pinkney Wroth, Jr., r
Sun 8, 9:30 (Ch 5), 11; Wed 11

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

Continued on next page



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

GO TO CHURCH DURING LENT

(Continued from previous page)

FORT LAUDERDALE, FLA.

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

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

FORT MYERS, FLA.

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

HOLLY HILL (DAYTONA BEACH), FLA.

HOLY HILL 1445 Flomich Ave.
The Rev. Frederick R. Trumbore, v
Sun 7:30, 9 HC; Tues 7:30 EP; Wed 9:30 HC

MIAMI, FLA.

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

ASCENSION

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

EVANSTON, ILL.

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

BALTIMORE, MD.

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

BOSTON, MASS.

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

ST. JOHN THE EVANGELIST;

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

DETROIT, MICH.

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

ST. LOUIS, MO.

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

LINCOLN, NEBR.

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

LAS VEGAS, NEV.

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

BINGHAMTON, N. Y.

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

TRINITY CATHEDRAL

PHOENIX, ARIZONA

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 & holl); 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. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
Sun HC 8, Ch 5 10:30, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler
Sisters of the Holy Nativity
Daily Mass 7:30, Wed & HD 9:30, Mon-Fri 12:10; EP 6

RESURRECTION

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

ST. THOMAS

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

THE PARISH OF TRINITY CHURCH

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

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

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 5 11:15; Mass daily 7 ex Tues & Thurs 10; C Sat 4-5

PARIS, FRANCE

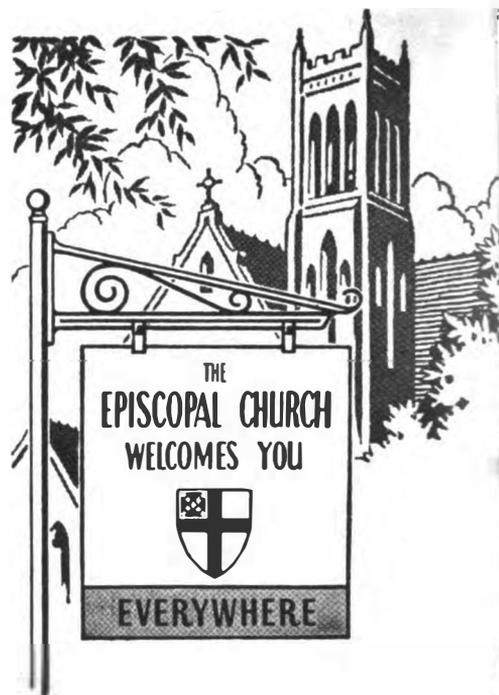
HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D., dean;
The Rev. R. D. Wesner, canon
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

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 5 (HC 1S)
by Dr. Alfred Vincent (off Qual Mont Blanc)

THE LIVING CHURCH

March 6, 1966



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

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. Caffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat 9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low Mass

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

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

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

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

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

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

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

PARIS, FRANCE
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