

The Living Church

April 17, 1966

30 cents

the Law...

*Benjamin A.
Meginniss*

and the Christian

[page 12]

Labor Unions

*Lane Barton, Jr.
and
Lester Kinsolving*

for Clergy?

[page 10]

JAMES A. PIKE

"clarifies and develops his previous reservations about doctrines . . ." — *N. Y. Times*



What Is This Treasure

THE ESSENTIALS OF THE CHRISTIAN FAITH

"The church keeps giving away elaborate answers to questions no longer asked," James A. Pike was recently quoted in a *LOOK Magazine* feature profile. "Tradition should be deabsolutized, but not scrapped."

Bishop Pike's outspoken views are presented in detail in his trenchant new book. The treasure of Christian faith, he tells us, is God. "No one or nothing else is final or ultimate." And for the modern human being seeking God nothing or no one is more essential than Jesus Christ. "In Jesus as man there is all — and more — that anyone needs of a model as to what man is to be like."

WHAT IS THIS TREASURE opens wide the door left ajar by Bishop Pike's controversial bestseller, *A TIME FOR CHRISTIAN CANDOR*. He wrote this book, he explains, for all who are no longer sure what they should believe — people who, even while they want to have complete faith, find themselves vacillating in our bewilderingly complex age.

"Now that the obituaries of God are being circulated, this is a fortunate book because it tries to seriously cope with acculturated and mundane conceptions of the Gospel . . . Bishop Pike seeks to articulate an understanding of Christ which is at once Biblically responsible, comprehensible to modern men, and worthy of their belief." — William Stringfellow **\$3.00**

The much discussed companion book —
(Now in its 4th printing)

A TIME FOR CHRISTIAN CANDOR — "It is provocative, stimulating, and welcome. . . . It says so many things that one wants to say and often doesn't for fear of appearing either ignorant, iconoclastic, or unpleasant." — *The Witness* **\$3.50**

At your bookseller



Harper & Row

The Living Church

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

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

The Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,*† vice president; The Rev. Carroll E. Simcox,*† secretary; Robert Hall,*† treasurer; Warren J. Debus,* assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac, The Rt. Rev. John P. Craine,† Bishop of Indianapolis, The Rt. Rev. John S. Higgins,† Bishop of Rhode Island. The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† Messrs. Jackson Bruce, Jr.,*† Arthur Ben Chitty,† Charles M. Crump,† Peter Day,† Neal Kaye,*† Francis J. Starzel.†

*Director

†Member

EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE: 414-276-5420

STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Layer, assistant editor. The Rev. Lewis M. Kirby, Jr., music and records editor. The Rev. William S. Lea, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. The Rev. James Considine, Jo-ann Price, contributing editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Georgiana M. Simcox, People and Places editor. Josephine Carter, editorial assistant. Donald Bruns, circulation manager.

DEPARTMENTS

Big Picture	4	Letter from London	9
Books	3	Letters	17
Deaths	19	News	5
Editorials	13	People and Places	19

FEATURES

Labor Unions for Clergy?	
	L. Barton and L. Kinsolving 10
The Law . . . and the Christian	
	B. A. Meginniss 12

THINGS TO COME

April

- 17. First Sunday after Easter
- 19. Alphege, B.M.
- 21. Anselm, B.
- 24. Second Sunday after Easter
- 25. St. Mark, Ev.
- 30. Catherine of Siena

May

- 1. SS. Philip and James, Aps.
Third Sunday after Easter

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

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

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

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

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

BOOKS

The Mystery of Death. By **Ladislaus Boros S.J.** Herder and Herder. Pp. 201. \$4.50.

The Mystery of Death is an important study by one of Roman Catholicism's ablest "new theologians" in the tradition of Teilhard de Chardin and Karl Rahner, which first appeared in German last year. Its availability in English is a welcome boon.

Ladislaus Boros's thesis is that in the moment of death a person finds himself "suddenly awake, in full knowledge and liberty." Man is never fully alive, never fully himself, until that moment; to die is to come alive. "Death gives man the opportunity of posing his first completely personal act; death is, therefore, by reason of its very being, the moment above all others for the awakening of consciousness, for freedom, for the encounter with God, for the final decision about his eternal destiny."

If death is considered solely as an event in the biological process it is one thing, and modern naturalism tries to deal with it solely in such terms. But "the doctor and the philosopher mean different processes when they speak of death," as Fr. Boros points out; and it is with death as the "metaphysical moment" in which "the spiritual movement of being is liberated from the alien element of non-personal temporality" that Christian thought should be ultimately concerned.

It is contended that it is only at the moment of his death that man is able to elect for or against his eternal salvation. This choice may indeed be the construction and summation of all the specific choices one has made in the course of his temporal life-time; but the final decision is made only in that "metaphysical moment" we call death.

In an age of radical re-thinking of all theology, it is both inevitable and good that the speculative dogmas of the Last Things should be thoroughly re-examined. This book is a product of this healthy impulse. The author's philosophical analysis of death is very rigorous and does not make for easy reading and popular consumption. But it is creative spade-work, and should lead to much more fruitful thinking about, and reformulation of, the mysteries of decision, of death and judgment, and of man's eternal destiny.

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

* * * *

No Greater Love: The James Reeb Story. By **Duncan Howlett.** Harper and Row. Pp. 242. \$4.95.

No Greater Love is the life of a man who suffered intensely the agonies of a spiritual and intellectual pilgrimage. From the standpoint of the man himself the story does not have a "happy ending." James Reeb died following a vicious club-

bing received on a side street in Selma, Ala., in March 1965.

Reeb attended Christian, Baptist, and Presbyterian churches as a boy and a young man. He attended St. Olaf's, a Lutheran College, and Princeton, a Presbyterian Seminary. He was ordained to the Presbyterian ministry, reluctantly abandoned it, and became a youth worker at a Philadelphia YMCA. His pilgrimage which led him to reject biblical fundamentalism and what he considered the confessional fundamentalism of Presbyterianism, brought him finally to the almost terrifying freedom of the Universalist-Unitarian ministry. For four years he was an assistant to the Rev. Dr. Duncan Howlett, minister of All Souls Church, Washington, and author of *No Greater Love*. At the time of his death, Reeb was on the Boston staff of the American Friends Service committee.

Dr. Howlett writes sympathetically from his background as the first chairman of the United States Civil Rights Commission. It is too bad that he comes very close to idealizing Reeb's tragic death. But perhaps this is the inescapable temptation of the biographer whose subject is a martyr and his martyrdom.

(The Very Rev.) C. U. HARRIS, D.D.

* * * *

The Theology of Jewish Christianity. By **Jean Daniélou, S.J.** Regnery. Pp. 446. \$8.50.

Three worlds went into the making of the Christian Church, three cultures, three visions and expressions of truth—the Jewish, the Hellenistic and the Latin; and each of them produced its own distinctive theology.

With these words the great Jesuit scholar of early Christianity and Dean of Studies at the Institute Catholique in Paris, Jean Daniélou, begins the first volume of the English edition of his survey of "The Development of Christian Doctrine Before the Council of Nicaea." It is the theology of the first of these three worlds, the Jewish, to which *The Theology of Jewish Christianity* is devoted, and it is a sign of the times that such a book is possible. The triumph of Greek thought forms in the Church left the theology of Jewish Christianity hidden until the present century. Its rediscovery began with the unearthing of previously unknown documents of Jewish and primitive Christian apocalyptic thought. In spite of some important studies the significance of these documents was not fully appreciated until an even greater discovery—that of the Dead Sea Scrolls—which revealed to us the diversity of Judaism at the time of our Lord. All of this material has made us aware of a whole tradition of Christian thought, earlier than the Greek, which had passed from our ken.

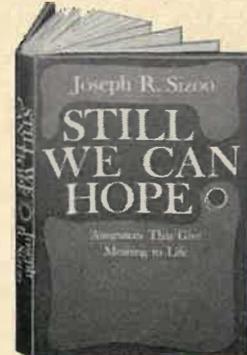
By Jewish Christian theology Daniélou does not mean the theology of Jews who

Continued on page 14

STILL WE CAN HOPE

By **JOSEPH R. SIZOO**

For believers and nonbelievers alike — convictions that stimulate intelligent understanding of reality. Man puts himself in the center of the universe; what happens when the bottom drops out? 160 pages. \$3



At your local bookstore
ABINGDON PRESS

THE GUILD OF ALL SOULS Annual Mass and Meeting

SATURDAY, APRIL 23RD

Church of Our Saviour
Broadway and Viola Street
Camden, New Jersey 08104
Solemn High Mass at 11 A.M.

Preacher — The Rev. Ralph T. Wolfgang,
Retired Priest of the Diocese of Harrisburg

Luncheon, at \$1.50, in the Parish Hall.
Reservations are necessary and should be sent to the Rector, the Rev. Wm. R. N. Haire, not later than April 20th.

Address by the Warden, the Rev. Richard L. Kunkel, will follow the luncheon.

EVERYONE WELCOME

THE BISHOP WHITE
PRAYER BOOK SOCIETY
affiliated with
THE FEMALE PROTESTANT
EPISCOPAL PRAYER BOOK
SOCIETY OF PENNSYLVANIA

Donates to those Parishes, Missions and Institutions at home and abroad, which are unable to purchase them:

The Book of Common Prayer — Pew Size
The Church Hymnal — Melody Edition

Each request must be endorsed by the Bishop of the Diocese.

Apply: The Rev. W. Roulston McKean, D.D.
Secretary, P.O. Box 81,
Philadelphia 5, Pa.



RNS

ALMIGHTY Father, who hast given thine only Son to die
for our sins, and to rise again for our justification;
Grant us so to put away the leaven of malice and wickedness,
that we may always serve thee in pureness of living and truth;
through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Collect for the
First Sunday after Easter.

The Living Church

For 87 Years:

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

April 17, 1966
First Sunday after Easter

SOUTH FLORIDA

Some Storm Damage

Extensive tree damage and some structural damage to St. Matthew's Church, St. Petersburg, Fla., was a result of one of the violent storms that struck areas of Florida on April 4th. It has been reported to the L.C. that some Church people in the Lakeland area were injured but were discharged after treatment in the local hospitals. If any further damage is discovered in the cleaning up operation now ensuing, it will be reported in these pages in a later issue.

ALBANY

Laymen and the Church's Mission

Wardens and vestrymen of 14 parishes in the Diocese of Albany attended a two-day conference on their duties in the mission of the Church in their parishes and beyond. The diocesan center at Brant Lake, N. Y., and that of the Diocese of Central New York, at Canandaigua, were both used so that travel could be held to a minimum. The Diocese of Albany encompasses 19 counties of some 19,656 square miles.

The conferences were conducted by teams of priests trained by members of the Department of Christian Education of the Executive Council. One requisite for the meetings was the attendance of a majority of the vestry of each participating parish.

ECUMENICAL RELATIONS

Plans for United Church

The possibility of a united Church comprised of at least seven major communions, within the next 10 to 20 years, is seen by the leaders of the Consultation on Church Union. The timetable is part of the outline of a possible plan which has been prepared by a commission set up last year by the fourth plenary session of the Consultation. The fluctuation of the timetable depends largely on what the fifth plenary session scheduled for May 2nd-5th in Dallas decides to do with the outline.

The Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia and chairman of the Consultation executive committee, and Dr. Eugene Carson Blake, vice-chairman of the committee, do not consider the out-

line a final draft on possible Church union, but a working position paper up for consideration on its merits. It also gives the Consultation a concert basis for discussion.

This year the African Methodist Episcopal Church accepted the Consultation's invitation to join in the union talks with the original group of Episcopal, United Presbyterian, Methodist, United Church of Christ, Evangelical United Brethren, and the Christian Churches.

The outline for a possible union listed five steps:

- ✓ Establishment of the Consultation. (This has been done.)
- ✓ Acceptance by the Consultation of an outline of a possible union plan; the present outline could be accepted, amended, accepted in part, rejected, or required to have another approach to the subject; also considered is the fact that the Consultation could dissolve itself.
- ✓ Adoption of the plan by the Churches. The outline says that the adopting stage cannot be less than four years, or more than ten.
- ✓ Preparation for unification. This should take from one to three years, depending largely on how well the groundwork has been laid in the previous stages.
- ✓ Preparation of a Constitution for the new Church. This is considered less crucial than the steps that intervene.

As the commission envisions it, the writing stage of the proposed Church's development would be safeguarded by an earlier acceptance of a "provisional" government where each of the participating Churches accedes on the major points and does not take "any significant action separately."

The outline says in effect that a long period of growth together would be desirable in formulating the final constitution. The adoption of a final Constitution might be deferred a generation or more—whatever length of time seems necessary to the provisional council to provide the experience and confidence required to make the Constitution "what it should be rather than merely what can be improvised out of our ignorances, timidities, and differences in tradition." It was pointed out that even after the writing of the Constitution, there would be a somewhat "open end" to it, reflecting the changes of time and the "unfinished character even of the finally-constituted united Church itself."

Bishop Gibson said that the commission was "by no means settled in their

minds" on just what form the structure of the new Church should take or altogether how it should be ruled and administered, but a "hypothetical scheme" coming to grips with major matters was proposed as a framework for conversation and planning.

The proposed Church would be divided into four sections under the outline proposals: local—includes not only the acknowledged places of worship, but specialized functional units or ministries; district—roughly parallel to a diocese, presbytery, and the like; regional—parallel to provinces, synods, or conferences; and national. A national convention, for example, would consist of representatives of each regional council, including all bishops of the Church exercising jurisdiction. It would be equal in number between ordained ministers and laity. This group would be organized to perform legislative, judicial, and executive functions. All bishops collectively would have certain reserved legislative functions, "consisting generally of faith and order."

The outline is specific in that the governing assembly should be ecumenical in its outside relations, saying: "The convention will be obligated to do its work in ecumenical coöperation insofar as possible, rather than separately."

Before the Constitution is written and adopted under the commission outline, a provisional council would be set up. This is considered vital. "This step would create the bones of a united Church with universally-accepted ministry and sacraments, a single standard of membership, and a central planning and administrative authority competent to assume responsibility in behalf of the now-united ministers and members for all their significant corporate activity from that point on." Until the Constitution was final in all ways, each of the participating Churches would retain a residual identity "and such continuing autonomy" in various areas as might be agreed upon by the approving plenary session. Representation on the provisional council was suggested to be made according to size with a uniform minimum delegation from each Church. In matters involving key issues such as faith and order, it was suggested that unanimous votes be required, with each Church casting one vote.

The Rt. Rev. Stephen F. Bayne, Jr., vice president of the Executive Council, is a member of the drafting commission

for the outline of a possible plan for Church union.

WASHINGTON

Conference on Genetics

More than 35 religious leaders from six Christian Churches expressed confidence that new discoveries and capabilities in human genetics and biochemistry offer a rich potential for increasing the dignity and integrity of man.

The four day conference on human genetics and biochemistry at the Washington National Cathedral was sponsored by the cathedral, the Roman Catholic Archdiocese of Washington, the National Presbyterian Center, and the Methodist Board of Christian Social Concerns. The various seminars included, among others, Christian ethics and moral theology of bio-engineering, organ transplantation, human genetics, brain physiology, and theological contexts wherein experimentation might be appraised. The Rev. Joseph Fletcher, professor of social ethics, Episcopal Theological School was one of the lecturers. Excerpts from the prepared statement issued by the conference follow:

"New biochemical and genetic developments have brought about new methods of influencing conception, genetic potential, fetal growth and development. Also, potential for corrective intervention at every stage of embryonic development is rapidly becoming a reality.

"The capability and knowledge of biomedical science in its quest for and discovery of truth has been anxiety-provoking at times for the general public which includes the scientist. . . . To avoid reactions of anxiety and hostility on the part of the general public Churchmen must join their ministry with that of those who are themselves involved in the new technology.

"The biomedical scientists are frank to say that specific philosophic, moral, and legal problems arise as dimensions of all of these new developments. . . . Thus the usual codes which guide the therapist in relationship to his patient are inadequate. Laws and public policies, as well as traditional legal precedents, may be anachronistic and grossly inadequate in coping with these scientific breakthroughs.

"While not discounting the attendant problems, it was the conviction of those attending this conference that the new scientific discoveries and capabilities offer a rich potential for increasing the dignity and integrity of man. Thus, we view with dynamic expectancy the positive increase in man's fulfillment which can come with each new scientific breakthrough."

SEMINARIES

Joint Studies Program

Four Chicago area schools have joined together in an historic ecumenical venture to strengthen theological education at the



Residents of the Episcopal Church Home, Troy, N. Y., watched with clergy and others, the laying of the corner stone for the new Home, which will be finished in July. The Rt. Rev. Allen W. Brown, Bishop of Albany, officiated at the ceremony in which pictures, clippings, reports, and the Book of Common Prayer were placed within the stone. The Rev. Leland L. Harrison is chaplain of the Home which dates back to 1854.

graduate level through the establishment of the Chicago Institute for Advanced Theological Studies. Participating in the program open to graduate students this fall are Seabury-Western, Garrett, McCormick, and Chicago Theological Seminaries, representing the Episcopal, Methodist, United Presbyterian, and United Church of Christ Churches respectively. Though these are the schools presently participating in the Institute, CIATS is open ended in the event that other schools offering graduate studies might wish to become members of the Institute.

The pooling of faculty and library sources of the four schools will permit students enrolled in each of these schools to have access to outstanding authorities in particular areas of interest. There are more than 60 men from the four faculties, who will be teaching in the New and Old Testament areas, historical studies, theology, moral theology, parish ministry, pastoral care and counseling, and Christian education. Nine of the teachers are on the Seabury-Western faculty.

Serving as a governing board are the presidents of the schools and the deans of the institutions. The Very Rev. Charles U. Harris, dean of Seabury-Western is vice-chairman, and the Rev. Reginald Fuller, also of Seabury-Western, is a member of the board.

A survey of the American Association of Theological Schools for 1965, reported that Chicago area had a total enrollment of 1,666 with 162 full time faculty members and 77 part time instructors. Currently the schools have 904,864 books and subscribes to 2,752 periodicals. Officials of the Chicago Institute for Ad-

vanced Theological Studies emphasize that the formation of the Institute is not for the purpose of enhancing their standing in a "numbers" game. The preceding figures are presented by them for the purposes of showing the facilities available to the prospective student in a graduate program leading toward the M.A. in Christian education, S.T.M., S.T.D., D.Rel., M.A., or Th.D. degree.

NEWS FEATURE

Observations on the Consultations

by the Rev. WILBUR CHARLES WOODHAMS

Rector of St. Paul's Within-the-Walls, the American Episcopal Church in Rome

On March 23rd, Dr. Ramsey was greeted at the airport by a great throng of Roman dignitaries, headed by Bishop Willebrands. . . . I had the pleasure of handing the Archbishop a letter of welcome from Bishop Bayne. After speaking for press and television, Dr. Ramsey was taken to the English College (Roman Catholic), where there is a group of seminarians any school would be proud to claim. There he received Cardinal Bea, noted Biblical scholar and head of the Secretariat for Unity. Still later in the day, the visitor went to the Anglican Center in Palazzo Doria [L.C., March 27th], which he blessed, and where he addressed a group of Anglicans and Roman Catholics.

At the British Embassy he greeted well over 1,000 guests who are particularly interested in the ecumenical movement. The ambassador, Sir John Ward, and Dr. Ramsey had dinner at the Vatican. The committee members rested.

On March 24th, the Archbishop celebrated at All Saints' (Church of England) before proceeding to the Sistine Chapel. Few people were allowed in the Chapel—less than 20 from each Anglican congregation, a handful of observers (no women allowed), and 20 Roman Catholic laymen. The two golden chairs before the altar were on the same level—the first time that the Pope has received that way. I was seated a few feet from the chairs, where, ranked on either side, were the immediate entourages of Canterbury and Rome. (Archdeacon Wanstall, rector of All Saints' was also present.)

By ancient protocol, the visitor spoke first, the Pope responded. We all clapped and one can get used to clapping in Church. Everyone in procession went to the tapestry room of the Borgia apartments for the exchange of gifts. . . . The Pope left, and we followed the Archbishop and Cardinal Tisserant to see the treasures of the Vatican museum, especially those relating to English history. We turned the pages of the "Codex B" Bible, saw Thomas Aquinas' manuscript of the "Summa" in his own hand . . . a rare feast. The cardinal opened a locked

AROUND THE CHURCH

book lined room, where, he said, he worked three days a week. Dr. Ramsey, scholar, was heard to say, "Oh, lucky, lucky man!" and clasped his hands at the wonder of this private scholar's world. We all lunched at the English College where there was a grand break in Lenten disciplines. One was described it as a "luncheon of seven courses and four cardinals."

Dr. Ramsey went off for a private hour with the Pope, and we retired to rest. Only Bishop Willebrands and Canon Findlow, the Archbishop's representative in Rome, were present for that hour's visit, and they aren't talking. . . . Later the tireless Archbishop was received by Cardinal Bea in the Borgia apartments in the Vatican—and again two great Christian scholars had a meeting of the minds. Dr. Ramsey gave a superb sermon on the nature and the hope of the Church, and the cardinal replied in French. We looked at rooms that we can't usually see, and talked with many people. Someone asked a monsignor why the Archbishop was not staying at the Vatican. He replied, "Why would he want to stay here? I have to sign four books to get out at night and sign four more to come in." Dr. Ramsey stayed at the English College, where he could be called upon.

On March 25th, the Archbishop celebrated at St. Paul's Within-the-Walls—the first time for one of such office. In the chancel were a Roman Catholic bishop and assorted priests as well as our own. We sang hymns. We then went to the reception room of St. Paul's Without-the-Walls for the next meeting with the Pope. Before his arrival more gifts were presented to Canterbury, one of which moved him to tears. It was the white leather breviary used by John XXIII, which had been on his bedside table when he died. When the Pope arrived, he seemed more relaxed than he had in the Chapel. The two men led the way into the Basilica to face an estimated 10,000 people, about 1,000 were "ours." The American ambassador, Dr. Reinhardt, who attended the early Eucharist, was in the first row of the nave as honorary senior warden of St. Paul's Within-the-Walls as invitations had been issued only to the faithful and not to diplomats as such. I stood next to the rector of the English College and joined lustily in singing the Latin *Veni Creator*. The service was printed in Latin and in English. The Pope ended the service by bidding the Lord's Prayer, which we said, each in his own tongue. Then to the cheers and clapping of the 10,000, the Archbishop and the Pope walked down the long nave. We found the fore court jammed with people. The leaders embraced again at the gate. One sensed in these two great men the longing of all Christians to be one in Christ coming to focus with tremendous power. It was not Montini and Ramsey facing one another, but two Communion

A modern smoke and fire alarm system, particularly adapted for buildings with large open spaces and high ceilings, **has been installed in St. Martin's, New York.** The adjoining buildings are also protected. The church, devastated by fires in 1926 and 1939, was erected in 1888.

A Liturgical Conference for Laity, sponsored by Associated Parishes and originally scheduled for November 1966 is being **rescheduled** for the week of May 22, 1967, because the original convention site became unavailable. It will be held in San Antonio, Texas. The Rev. **James Joseph**, Rector of St. Paul's Church in San Antonio, **is in charge** of arrangements.

A venture in **inter-church coöperation in Colombia** reached a milestone, on March 27th, **with the dedication of a church building for St. Alban's, Bogotá and the Union Church of Bogotá.** Under terms of agreement adopted in 1954, the two churches, each with its own clergy, governing body and congregation, agreed to the construction of one church and parish hall complex to serve the English speaking community in Bogotá. Some activities are sponsored jointly, and there is a monthly healing service in which both ministers share.

The Rt. Rev. **Russell Sturgis Hubbard**, **Bishop of Spokane**, **underwent major surgery** on March 28th. He is progressing normally, and expects to preside at the diocesan convention April 22nd. The Diocesans of Montana and Idaho are taking his appointments during this period.

Three students from the School of Theology of the University of the South took part in a **seminarians' training program** in connection with the Billy Graham Piedmont Crusade in Greenville, S. C., in March. At the conclusion of the training period, the students served as counselors to those who came forward in response to Dr. Graham's invitation issued at the crusade. There were 600 seminarians of six Churches in the program.

The Congregation of St. Augustine, a teaching order for clergy and laymen of the Episcopal Church, **began its corporate life on April 1st.** It will begin its corporate work in the fall, at All Saints' School, San Diego, Calif.

The Rt. Rev. **William L. Hargrave**, Suffragan Bishop of South Florida, **has recovered most of the silverware which was stolen** from his St. Petersburg home in March [L.C., March 27th]. The stolen articles were found by the Miami police and have been identified by the bishop and his wife.

Each Sunday evening in March **over 200 clergy and laity** from the Episcopal, United Presbyterian, United Church of Christ, and Methodist Churches **met in Utica, N. Y., to consider the Consultation on Church Union.** The speaker for each session was a member of the official Consultation representing his own Communion. Roman Catholic, Lutheran, and Baptist observers attended the meetings, which also included discussion groups, and the questioning of the speaker.

In Manchester, N. H., the **clergy of the predominantly French Canadian St. Edmund's Roman Catholic Church** assisted in the **Episcopal service of Holy Communion** held in West High gym on March 4th. **The celebrant was the Rev. William S. Gannon, rector of St. Andrew's**, which was considered too small to hold the expected large congregation of Episcopalians and visitors at the special service. **The Rev. Napoleon Bouley of St. Edmund's read the Gospel and preached.** The Roman Catholics did not receive. Following the service, the Episcopalians were hosts at St. Andrew's for an open house.

Dr. Charles L. Taylor, executive director of the American Association of Theological Schools has been **named director of a two year comprehensive study of all aspects of theological education in the Episcopal Church.** He will be working in Dayton, Ohio, though consulting frequently with the study's advisory committee whose chairman is Dr. Nathan Pusey, president of Harvard University. The Church Foundation will finance the project. [RNS]

At a recent service at St. Paul's, Waterloo, N. Y., **Mr. and Mrs. John Taylor** took active part in the **Baptism of their son, James Ralph.** Mrs. Taylor read the lesson, and Mr. Taylor performed the actual baptizing. The rector of the parish, the Rev. Hubert S. Wood, Jr., said that this pointed out that women were taking more active parts in the life of the Church, and that a baptized Christian may, in unusual circumstances, perform the Baptism.

The Rt. Rev. **Gerald Francis Burrill**, **Bishop of Chicago** and 100 of his clergy **entertained the Most Rev. John Patrick Cody, Archbishop of the Roman Catholic Archdiocese of Chicago**, and 100 of his clergy at an ecumenical dinner on March 20th. The dinner, which was entirely social, was sponsored by the diocesan commission on ecumenical affairs. Each of the Episcopal clergy had as his guest, his Roman Catholic clerical neighbor, or if he were non-parochial, his counterpart in the archdiocese.

of the broken Body of Christ—and His Healing Presence was there. As I watched from six feet away, I saw the Pope's face working with emotion. He removed his ring and gestured to Dr. Ramsey. With some fumbling he placed it on the Archbishop's fourth finger next to his ring of Canterbury. How fitting it was that the hopes of understanding should be so sealed, as the Pope was wearing the gold pectoral cross given him the day before by Dr. Ramsey. We each took the Pope's hand and said good-bye. The Pope and the Archbishop left each with his own entourage amid tremendous cheering.

At the airport the Archbishop let me photograph the ring, which had been given to Cardinal Montini by his people in Milan when he left them to be made Pope. A great crowd of Church and diplomatic dignitaries were at the plane to say good-bye, including this "lesser church dignitary," as the local press put it. We knew that these three days had brought the Holy Church Catholic into a new era, that we would never be the same complaisant people, that already the Spirit had taken us beyond the promised dialogue and that we could now begin to face the world as the Church, even while our true unity was being realized in mutual concern and common action.

CHICAGO

Seminars for Professional People

"What is each man's function in the life of the Church?" "What is 'lay ministry'?" "What is man's real Christian vocation?"

The search for the answers to these questions was the basis for a series of seminars for professional people, sponsored by the Churchmen of the Diocese of Chicago. The series started last December with a meeting of members of the medical profession who pulled no punches. They spoke of the weakness of the Church in their lives, and in turn the Church made it clear that the men had responsibilities that went beyond Sunday Church attendance.

The second seminar—a meeting of salesmen and clergy—was held at St. Chrysostom's, Chicago, in February. From this session came the thought that no professional wants to short-change himself by being a Christian on Sunday and a dog-eat-dog participant the other six days of the week.

Mr. Jim Phillips, communicant of St.



Mary's, Park Ridge, Ill., and editor of *Full Circle*, sales magazine of All State Insurance Co., said of the meeting, "The Rt. Rev. Gerald F. Burrill, Diocesan, and the Rt. Rev. James W. Montgomery, Coadjutor Bishop of Chicago, have launched what could be a strong motivating force in bringing the entire Christian Church closer to the professional world. And judging by the response issued by the business pros, they're ready to consider anything and everything that will clarify their roles as Christians."

Evaluation forms completed at the end of each seminar showed great interest in the program, with such comments as: "Too short a meeting; more are needed for specific problems." "This is bothering me: What's Christian living got to do with the specific things that I have to contend with in my business life?"

Bishop Burrill made it evident that professional people do have a function under God, and the Church's responsibility is to help them understand that function in the lay ministry of the Church.

EPISCOPATE

Christ's True Glory

The Rt. Rev. James A. Pike expressed dissent from the "death-of-God" theology and from traditional views of petitionary prayer and the Incarnation in an interview with Louis Cassels, of UPI, published in the New York *World-Telegram and Sun* of March 26th.

Concerning Thomas J. Altizer's "death-of-God" theology, Bishop Pike said "I don't dig it. If Altizer means what he seems to be saying—that there once was a God and now there isn't any more—that is nonsense, in the strict meaning of the term. It just doesn't make any sense. Either God has never existed or He is eternally existent." He went on to declare emphatically his own belief in God's existence.

In reply to the question, "Do you believe that God answers prayers?" Bishop Pike answered, "Yes—but not in the sense of granting special favors to particular people. I don't believe in a God who tinkers with the universe, sometimes intervening to set aside natural laws and at other times permitting them to operate in the usual way." Such behavior on God's part would be "capricious and unfair," he said.

When asked if he subscribed to "the traditional doctrine of the Incarnation," the bishop answered: "I don't believe in the Incarnation, in the sense that it was 'laid on' at His birth." Actually, Mr. Cassels in the published interview had neglected to include the latter half of this statement. Bishop Pike explained to *THE LIVING CHURCH* that by the English slang phrase "laid on" he meant "pre-arranged"—so the point of his qualifying statement is that the Incarnation was not something



that followed an eternal plan. He explained further: "Jesus was not simply going along with a pre-ordained destiny when He chose a life of self-denial, service, and suffering. His glory lies precisely in the fact that, being fully human, He voluntarily emptied Himself of selfish concern so that He became an open channel for God." He added that he believed in Christ's divinity, in that "in Him we see all we need to know about what God is like, and what human beings are supposed to be like."

MISSOURI

Radical Restructuring

It may have been the shortest diocesan convention on record (20 minutes). Clerical and lay delegates attending a special convention of the Diocese of Missouri on March 26th and approved on first reading several proposed constitutional amendments which will make it possible to set up a new and somewhat radical administrative structure for the diocese. Delegates had spent more than two hours in informal session studying reports before voting.

The proposed amendments for the diocese will resemble the strong executive plan often found in industry and institutions. Under the plan the existing departments, commissions, and the council will be abolished. There will be developed what some already call a cabinet, composed of five persons appointed by the bishop and answerable to him. Each of the five directors will have charge of research and planning, administration, program and operations, communications, or fiscal matters. Each director, who will serve full time, will have the assistance of a number of advisory committees, but will be expected to execute the program himself, or to be responsible for its execution.

In place of the council, there will be an enlarged standing committee, charged not only with the duties assigned by General Convention, but required in the diocese to act as a council of advise to the bishop and his cabinet on the program of the diocese. It will also act as consultant on finance, and all budgetary matters must have its advice and consent. The standing committee will also consist of six priests and six laymen, all elected by

the annual convention for terms of four years each, and on a rotating basis. For the first time women will be eligible for election.

Under the proposed changes all elections, except that of a bishop, will take place by preferential ballot. Heretofore, certain elections were required by Orders, and others by majority. All voting will now be uniform.

The first draft of the plan was presented to the council in February. After some revision, it was presented to the annual conference of clergy and wives. After further revision it was approved unanimously by the council before it was presented to the special convention. Upon ratification at the annual convention, the new structure will be in operation.

CANADA

Churches Must File

Canadian Churches and charitable organizations will have to file financial statements every year, beginning January 1, 1967, according to Canada's Minister of Finance, Mitchell Sharp. He told the House of Commons that the new rule is aimed at those organizations which are not using their income for charitable purposes. He also plans a watchdog program involving organizations which repeatedly issue receipts for money that has never been donated.

Five years ago Roman Catholic clergy of Québec condemned attempts by income tax agents to check parish books against the charity receipts presented by individuals in filing tax returns. Three years ago, a Montreal priest testified during a trial that he had given receipts totalling \$3,025 to seven men, although they had given a total of \$7 to parish funds in 1960.

Mr. Sharp ruled that registration of tax deductible organizations must be filed locally or by the national organization, if funds are handled on a national basis. Beginning January 1st, only donations to registered organizations will be deductible from individual income taxes. A taxpayer will still be allowed to deduct a standard \$100 for charitable donations without submitting receipts.

In Toronto, United Church of Canada officials and others from the United Appeal welcomed Mr. Sharp's announcement. However, the Rev. George M. Morrison, secretary of the United Church's board wondered how the administration would work. The UC has 2,600 parishes, and "to pull all that together will be quite a problem."

The Rt. Rev. Frederick H. Wilkinson, [Anglican] Bishop of Toronto, said that he did not understand the reason for Churches being required to file financial statements. The revenue sources of his Church "are perfectly obvious," he said, "and are published every year." [RNS]

April 17, 1966

Letter from London

The Towards Anglican-Methodist Unity Movement which began life early in 1963 feels it is no longer necessary and has decided to cease operations.

An unofficial movement, TAMU has included a number of top names in the Church of England and Methodist Church in the UK. Formed at the time of the publication of the 1963 Anglican-Methodist Conversations Report, its aim was to stimulate prayer and discussion. Now that major decisions in principle have been reached by the Church of England and the Methodist Church, the Movement feels that its objectives have been achieved. Throughout its short but active life it was concerned not to become a pressure group but only to maintain public interest.

Marijuana should be legal. That is what an Anglican priest, the Rev. Kenneth Leech, assistant curate of the Most Holy Trinity, Hoxton, said in a lecture at the London School of Hygiene and Tropical Medicine.

Speaking to a high level scientific audience, Fr. Leech drew on his experience in London's East End and said that as



long as marijuana users were forced to go to illicit sources the danger of involvement in a highly dangerous underworld and the use of addictive drugs would remain and probably increase. Legalization of marijuana would help to cut the link which often leads to heroin and incalculable human misery.

Fr. Leech is convinced that when teenagers move from "pot" to hard drugs like heroin it is for social rather than medical or psychological reasons. He asserted that exaggeration about the effects of drugs in this country is no way to solve a problem. The spread of accurate knowledge on the subject cannot be helped by ignorant outbursts.

Fr. Leech suggested that some forms of religion could be used as a substitute for drug addiction. He suggested that certain "crusaders" out to save drug addicts have offered religion as an alternative form of addiction. He feared the "dreadful consequences" when an addict finds that escapist religion offers a less adequate form of illusion than heroin. As with the man in the Gospel possessed with devils, his last state was worse than his first.

The evangelical witness of the Church of England has as many organizations as

there are English missionary societies. Perhaps it has even more. A group of 200 of the younger evangelical clergy at a recent conference came up with the resolution: "This conference requests the Church of England Evangelical Council to enquire into the organization of the evangelical associations, societies, institutions, etc., in the Church of England and to recommend where necessary the restructuring of evangelical effort and research, particularly in order to eliminate duplications and omissions in our strategy with a view to facing the future more effectively."

Among the factors which are disturbing the minds of the Evangelicals is the mode of liturgical reform with all its theological implications. Speaking at the conference the Rev. Peter Johnston, Vicar of Islington, one of London's most famous evangelical parishes said, "that all the old evangelical defensive lines had gone. Reliance on 'legality' had met with no success over the vestment question. 'Loyalty to the Prayer Book' was no longer an easy position to take in view of revised services and trust in the innate Protestantism of the nation had been shaken by recent parliamentary dealings with Church matters. We must find out God's purpose for Evangelicals in the future."

Quite clearly the old party lines on ritual matters are becoming blurred.

The new dean of King's College, Cambridge, famous for its architectural beauty as well as a host of other things, is to be the Rev. David Edwards, who, as editor and managing director of the Student Christian Press since 1959, has had a vast influence over theological thinking. He was the publisher of *Honest to God*.

Fr. Edwards, 37, has held one of the most distinguished of all English intellectual titles—"Fellow of All Souls College, Oxford." He succeeds the Rev. Dr. Alec Vidler.

DEWI MORGAN

That theological liberalism should attract political "progressives" who assume the perfectibility of man and anticipate the establishment in time of a wholly satisfying, just, and happy social order, is natural. All heresies in the long run derive from the same root, the same rejection of the creaturely human status. This rejection involves saying No to freedom, to dependence, and to suffering.

Harry Blamires, *The Tyranny of Time*. 100. Morehouse-Barlow.

Iwould propose that canonically established unions or associations be allowed for the secular clergy. . . . Just as labor unions serve to check industrial tyranny, so clerical unions would help to check episcopal tyranny.

This suggestion was heard 'round the world, courtesy of *Ramparts* magazine and United Press International. Who is its author? Not an ordained neophyte, or ecclesiastical beatnik, or *avant garde* sectarian. He is the Rev. Paul Zeller, who has been ordained for 24 years and is a Roman Catholic priest. He has served as assistant pastor, pastor, and institutional chaplain. Fr. Zeller intentionally bypassed his Church's canon law in making public his convictions. *Ramparts*, in a prologue to his article, stated that "in so doing he merely invokes another Church law which says that any Church law ceases to exist when it ceases to be reasonable. He believes, therefore, that the Church's censorship system is unreasonable."

His article set thousands of people to pondering the hypothetical question, "Can you imagine the clergy going on strike?" But the question didn't remain purely hypothetical for long. A concrete answer was provided at St. John's University in Brooklyn, the largest Roman Catholic university in the country. Roman Catholic clergy were not only officers of the AFL-CIO United Federation of Teachers, but they took the lead in striking against ecclesiastical superiors. This took place, be it noted, within the largest and most disciplined Christian body in the world—one whose managerial ability was recently estimated as being on a par with General Motors. Admittedly, however, this was a rare instance, and these clergy belonged to a union because they were teachers, not because they were priests.

But, we ask: Why would it be scandalous for clergy to unionize like teachers? If there can be unions within so noble a profession as teaching, why not among the clergy? Certainly, the AFL-CIO United Federation of Teachers has helped teachers attain a living wage. By contrast, these writers recall an Episcopal diocesan convention in 1963 where debate raged for an hour over raising minimum clergy salaries to \$4,000 per year—which had recently been designated by the Federal government as poverty level! To be sure, such perquisites as automobile allowance, house, and pension were discussed. The cost of operating a car for pastoral calling alone is far more than most such allowances. Most clergymen are provided a house with no equity. The pension requires death or disability to provide benefits which are usually sub-subsistence. By contrast, unionized truck drivers in New York City currently receive \$5.25 per hour. This comes to \$10,920 per year—for a 40 hour week—altogether apart from fringe benefits, or time-and-a-half

or double-time for overtime. The average salary and perquisites for Episcopal clergy working 70 or 80 hour weeks is, by contrast, 7 or 8 thousand dollars.

Another advantage of teachers over clergy should be noted. In higher education, if a teacher is dismissed or otherwise harassed in violation of academic freedom, the American Association of University Professors will send in an investigative team, and the result could be censure of the offending institution. This can lead to withdrawal of accreditation. Perhaps it is such organized and mutual protection of the right to seek and speak the truth which has drawn very many clergy from pulpits to classrooms.

In the Episcopal Church, with its generally higher salaries and comparatively protective (but actually idealistic) laws on clergy tenure, more than 25 percent of the clergy are at present nonparochial. A very ominous report has been provided by the Lilly Foundation. In a recent survey of all Protestant and Anglican seminaries it was discovered that 75 per cent of the dwindling student bodies have no intention of entering the parochial ministry.

A strong element in the deep anxiety of all except the most successfully entrenched parochial clergy (and these often become bishops or stated clerks) is the realization that there is no other occupation in which a man is more vulnerable than the parochial clergyman. For if the minister loses his job, what does he face? He has no unemployment insurance. He rarely owns his home. He very rarely has independent means, or accumulated savings. He isn't equipped for most secular employment. He is commonly reduced to begging from friends or relatives, or depending on what the bishop can give him from a very limited discretionary fund.

While the episcopal polity has definite advantages, it offers no panaceas in practice. In some cases the bishop has been the key factor in the sub-moral ouster of a rector or vicar. As new bishops "either grow or swell" in office they sometimes become trapped by the cult of the modern Moloch of big budgets. More than one clergyman has been allowed to slide into the fire as a sacrifice to financial expediency. And those bishops who really do back up their clergy are confronted with severe problems. One of these says that he knows of only three other bishops, besides himself, who have ever gone through a disastrous crisis or serious failure or catastrophe in their parochial ministries. Although the physician need not necessarily have had the disease to treat it, there is much more rapport in a patient-doctor relationship where the suffering has been a mutual experience.

Often the bishop simply doesn't know how to be a shepherd, in dealing with a man afflicted with such a trouble as alcoholism or homosexuality. And there is always a basic dilemma of rapport be-

Labor

tween bishops and their troubled clergy. A priest in serious trouble going to his bishop for help could be compared to the layman seeking help from his parish priest—who just happens to double as his employer and as Judge of the Superior Court!

It is well known that the Roman Catholic Church has a way of handling the priest's problems as the Church's problems. *Via Coeli*, in New Mexico, was recently written up in *The Saturday Evening*

CLE

Post as a Roman Catholic home for "fallen" priests. *Newsweek* recently described "Guest House," a similar institution in Michigan.

What about the Episcopal Church? This Church deposed 154 clergy between 1957 and 1962. Every one of these depositions must be seen as a tragedy, and a failure. Economically the cost is staggering. The cost of training each man in seminary is about \$3500. So, in those depositions the Church suffered a basic loss of about \$539,000, which sum could

The Rev. Lane Barton, Jr.

**Chaplain to Episcopal Students,
Stanford University, Palo Alto, Calif.**

Unions

probably be doubled by the losses, financial and emotional, sustained by the congregations committed to the charge of these men.

Clergy failures are pawned off (if lucky) to other bishops, or abandoned in deposition if the fault is particularly embarrassing. As this goes on, most parochial clergy realize that *this could in certain circumstances happen to any one of them*, and they react with a shudder. But the individual clergyman beholding

—the cardinal pastorates—and a vast number of parochial or missionary “opportunities” for genteel semi- or actual poverty.

What shall we say, then, to these things? That there are some clergy so lazy as not to deserve even the minimal stipends they receive? Perhaps. That some clergy fail through their own ineptitude? Undoubtedly. But we believe that anxiety resulting from financial and other causes accounts for much of this ineptitude. We believe that there is abundant evidence of perfectly good, able, and devout clergy who have been subjected to or threatened with poverty or ostracism—simply because they took seriously the ministry of One who was crucified. Christian clergymen are supposed to follow the examples of our Lord and St. Paul, without having the caliber of either. While St. Paul may have been frequently stoned and eventually beheaded, it is clear from the evidence that the earliest Christian community was far more concerned as a brotherhood with its troubled ministers than is the Church today. If you were stoned in Ephesus you could find refuge in Philippi. Today, if you become an alcoholic Roman Catholic priest in Boston you can find refuge in New Mexico or Michigan. But would such institutionalization be the best solution for troubled non-Roman clergymen—especially married ones? We have doubts about this. Modern social work recognizes the psychological and spiritual need for somehow earning the help one gets (as with unemployment insurance), rather than receiving it on dole.

This points toward the possible advantage of a clergy union. Such a union need not consider any such tactics as a strike involving refusal to administer sacraments or to preach or to give pastoral service. We are proposing no such procedure, or threat to the Church, as that. As we see it a clergy union, by the simple and legal process of organizing the clergy at the grass roots, could effect the following improvements.

1. It could thoroughly examine the immense total assets (real estate, invested securities, pension funds—above actuarial reserve) of the various churches, and from this devise a clergy unemployment insurance plan and a universal major medical plan which would include psychotherapy.

2. With competent legal counsel it could draw up standard denominational contracts between clergy and church boards and/or bishops. These contracts would be such as would stand up in court and enable the clergyman, aided by his union's legal counsel, to bring suit for either defamation of character or violation of contract.

3. The scandal of clergy salaries would not be left to an occasional lofty resolution. Church boards, or bishops, visited by representatives of a clergy union for collective bargaining, would be seriously impressed. Widespread publication of their own salaries, and total church assets, would normally be enough, because this kind of officialdom

usually lives in dread of such controversial exposure.

4. There are flagrant examples of clergy being unfrocked or ousted for patently unjust reasons, or because of failings familiar to the human coefficient and by no means confined to the clergy. Sometimes it is the conglomerate guilt of an entire congregation or church board. How many church boards have been restrained, disciplined, or deposed for conduct toward their pastor which shrieks for excommunication? Many ecclesiastical authorities will sacrifice the clergyman in preference to disrupting the revenue. Would such expediency be the rule if, in such a case, the offending church was surrounded by a picket line of clergy from all over the diocese? If the clergyman could only be sure that in any clash between himself and church board or hierarchy he would have the effective aid and support of his brother clergy he would be much more able to be the leader he is called to be. In most cases of conflict there would be no need for picketing, litigation, or public exposure. The mere possibility of such would most often resolve the issue quietly—provided that the clergyman under fire had the backing and strength of a strong national organization.

An equally valuable function of such a union would be to investigate those cases where a bishop or church board is unjustly maligned by the occasional clergyman who hides a staggering ineptitude, laziness, or dishonesty behind the mask of free speech. Any bishop or board in good faith should welcome investigation by a national union of the clergyman's peers, together with the help (including placement) they could provide him. Most clergy in conflict or trouble ask only for a fair and objective hearing, which they can hardly expect from a bishop or board directly involved.

The right of clergy to organize is established by the Wagner Act, if not by the laws of most Churches. The attempt of one Episcopal bishop to break up clergy organization at the time of the election of a suffragan bishop drew protests from throughout the Church. Such a clergy union would be ill advised to demand a union shop. It could function effectively without such power. The American Civil Liberties Union has only 75,000 members and a small budget; but its dedication to constitutional freedom has been so assiduous and effective that often a mere letter or call from the ACLU can avert a signal injustice.

The organization of a clergy union would be difficult, due to the inertia, fear, and divided condition of the clergy. There would be opposition from some bishops, cardinal pastors, and church boards who would view it as a challenge to their authority rather than as a reasonable check upon unlimited power. But the writers of this article believe that some clergy would like to explore further the possibility of a clergy liberties union, and we should welcome correspondence from such as share our hopes for the future of the ministry.

the misfortunes of his brother in distress has to carry on his own struggle for the affluent parish which can pay him enough so that he can send his children to college; and in his own struggle he can somehow look away from the plight of the children of those fellow clergy who are earning perhaps one-third, or even one-eighth, of his own emolument. The almost unbelievable divergences in clergy salaries continue to make the ministry far less a brotherhood than a business in which are to be found a few choice franchises

The Rev. Lester Kinsolving
Vicar, Church of the Holy Spirit
Salinas, Calif.

There have always been individuals "outside the law," criminals and chisellers, hoodlums and punks. But until quite recently, most Americans exhibited some respect for law and duly-constituted authority.

Now, however, a new "philosophy" has arisen, and it is considered proper to protest and even defy laws of which one disapproves. This new concept seems to have emerged with the consent, and sometimes apparently the encouragement of those in authority. "If the state or the Federal government does not give you what you want," some government officials seem to say, "take to the streets, take action yourselves. Government moves too slowly, so in those causes you consider just, take matters into your own hands." Protests of grievances expressed extralegally, the burning of draft cards, public demonstrations, inflammatory speeches and actions, all point to a growing impatience with the normal operations of the legal process.

In a more innocent era, Sir William S. Gilbert wrote, in *Pirates of Penzance*, "A policeman's lot is not a happy one." The policeman's lot is far less happy today. Even when he conscientiously does his job and brings in a lawbreaker, he has no assurance that he is bringing a culprit to justice. "Police brutality" is a frequent cry, and often cases are thrown out as a result. Sometimes the offender has been found guilty and the judgment has been set aside. And more and more, the lawbreaker will attempt to use the law and the liberty it insures as a "cloak of maliciousness." Consider the number of times the Ku Klux Klan Imperial Wizard invoked the fifth amendment before the Congressional Committee on Un-American Activities.

Nor is the Church exempt from this new attitude. Within the Church are advocates of a New Morality, whereby, in the name of love, acts once considered immoral or unchristian are condoned. Extra-marital sex, homosexuality, violence, are not necessarily wrong, says the New Morality, if they are motivated by love. New Morality proponents find what they consider scriptural authority for their position, particularly in the Pauline Epistles. But all too often they cite verses out of context: "Sin shall not have dominion over you: for ye are not under the law, but under grace." (Romans 6:14) "But now are we delivered from the law, that being dead wherein we were held." (Romans 7:6) "The just shall live by faith. And the law is not of faith." (Galatians 3:11, 12) Overlooked or neglected is the burden of the Apostle's argument that "the law was our schoolmaster to bring us to Christ." (Galatians 3:24) Love, for St. Paul, was not to be found in indifference to the

demands of the law. "Owe no man anything, but to love one another," he wrote, "for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet: and if there be any other commandment, it is briefly

the Law

comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." (Romans 13:8-10)

To say that the law is comprehended in love is not to say the law is set aside by love. The piano virtuoso is so steeped in the rules of his craft that they have become second nature. He does not think consciously of the one-two-three-four of the time signature nor just how long he should hold a note over which a corona appears. He does not ponder which fingers should strike which notes. He is

and the Christian

free of the laws of music because he does not have to think of them. But he is not free to disobey them. He must work under the discipline of the rules, and his freedom consists in interpreting the music as he wills, within the limits set by the rules. This principle holds in any art or skill. The typist does not have to stop and think where each letter appears on the keyboard. He might not even be able to tell offhand where a certain key is to be found—but he can type correctly without looking at the keys. He obeys all the rules—but they have become automatic, a part of him. So he is free of them.

And this is the way the Christian can be free of the law—by becoming so schooled in obedience to it that he need not pause to consider what the law requires. Then can he be motivated by love. For love is the law—with a divine plus. Priest, Levite, Samaritan, in one of Christ's familiar parables, all obeyed the law. But two of them fell short of the demands of love. In the Temple, many were obedient to the law when they cast

their offerings into the treasury. But one was singled out for recognition by Jesus. The poor widow who gave her all was motivated by love.

It might be argued that all this may be true of God's law, but what of men's laws, particularly those which seem harsh or inequitable? Dr. Martin Luther King, Jr., declares in his book, *Why We Can't Wait*, "There are just laws and there are unjust laws. I submit that an individual who breaks a law that conscience tells him is unjust and willingly accepts the penalty . . . is in reality expressing the highest respect for the law." This might be a good guide if the individual possessed an infallible conscience. But what mortal can boast that his conscience is always right?

The New Testament deals unequivocally with man-made laws, laws of a pagan dictatorial government whose subjects had no legal means of changing unjust laws: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God . . . Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." (Romans 13:1,7) "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him." (I Peter 2:13,14). And Jesus Himself said, "Render therefore unto Caesar the things which are Caesar's." (St. Matthew 22:21).

There are laws which are unjust, discriminatory. And every effort within the law should be made to correct them. The Christian has every right to criticize and to express his disagreement with any law; but he has not the right flagrantly to disobey it, however willing he may be to accept punishment therefore, however sincerely he may believe his motives to be pure and lofty.

True, salvation is given by the grace of God, not through obedience to law. St. Paul declared that "a man is justified by faith without the deeds of the law." (Romans 3:28) But he foresaw that there might be misunderstanding, and someone might conclude that the law therefore did not apply to Christians. So he added: "Do we then make void the law through faith? God forbid: yea, we establish the law." (Romans 3:31)

The law is the coat exacted of a defendant in a lawsuit. Love is that coat and the cloak freely given. The law is the required first mile. Love is the first mile plus the second mile. (St. Matthew 5:40-42) Christianity is not love without the law. It is the way of love that includes the law, establishes the law, fulfills the law, as it goes "above and beyond the call of duty."

by the Rev. Benjamin A. Meginniss, Jr.

Rector, Trinity Church, Mobile, Ala.

Reflections upon John Heuss's Proposals for Anglicanism

I

The death of Dr. John Heuss on March 20th deprived the Church Militant of a leader of bold vision and tremendous vital energy. He was the kind of man whose friends and followers must find comfort in the Pauline rule that the God who begins great and good works in His servants will Himself perform the same. One such good work, as we see it, which God began in John Heuss and in some others is the drive toward the unification of Anglicanism into one living and functioning body in fact as well as in principle. Dr. Heuss voiced his vision in the Hale Memorial Sermon given at Seabury-Western Seminary last October. His essay is now available under the title, "The Implications of the Toronto Manifesto."* We here begin an editorial comment upon it which may run to several instalments. Our hope is to stimulate wide-spread and serious thinking about the primary assertions Dr. Heuss made. Our further hope is that many others will take up the cause which he pleaded so earnestly and served so well. All direct quotes in what follows will be from Dr. Heuss's essay unless otherwise indicated.

(1) "It has always struck me as odd that in this so-called age of ecumenicity, individual national sections of the Anglican Communion are looking at the ecumenical opportunity primarily in terms of dialogue with selected Protestant Churches in their own country. I think this is getting the ecumenical cart before the horse. We should start, I believe, by Anglicans around the world getting ecumenical with each other."

A simple but fervent *Amen* is our only comment on this point.

(2) "I feel the need for the whole of Christ's Church to be one as strongly as any modern man. The point at which I differ is that I believe we should enter into ecumenical dialogue with Protestants, Roman Catholics, and Orthodox Churches as 'the Anglican Communion,' and not as national provinces."

The obstacle to such a policy is the stubborn fact that "there is a fierce, yet often silent pride of independence in every province of the Anglican Communion." Consequently, any single Anglican province is only too capable of saying that it will not allow the rest of the

body to tell it what it may or may not do. If, for example, American Episcopalians choose to unite with American Presbyterians, who are the Anglicans of England, Japan, or Australia to object? Unfortunately, and unquestionably, there is in Anglicanism past and present this provincial independency which often nullifies in effect the deeper unity of the whole body. Some way must be found to transcend this.

(3) "If the Anglican Communion has at last 'come of age' . . . it must create a truly central government. A beginning has been made toward this by the decision that the Archbishops will meet at least every two years. It is my conviction that this small beginning is not enough."

In developing this point, Dr. Heuss offers a rather specific plan of organization at the top. He would have the Archbishops (all Anglican primates) organized by Canon Law into an International Council which would



meet twice each year in London. To this council would be added one priest and one layman from each of the nineteen provinces. Moreover, the resources of talent and money of all provinces would be pooled into one missionary organization, to be administered by a single Department of Anglican Mission with headquarters in London.

Here we must register our first dissent. Dr. Heuss, along with almost everyone else, assumed that the headquarters of world Anglicanism must be London. If history and tradition alone dictate this decision, London is indeed the logical choice. But we think there is much more to be considered. Anglicanism has no sacred city. And Anglicanism is *not*, in itself, a peculiarly British phenomenon. Let's say that the God of history chose to get this movement within His Church started and launched on its universal course through His English people in particular; quite obviously He did. But Anglicanism as a movement of the Spirit is catholic and universal. We suggest therefore that the Anglican Communion can better fulfill its mission if it has a kind of floating headquarters, making temporary stops in such cities as Tokyo, New York, Jerusalem, Buenos Aires—in a word, anywhere. One of the marks of Anglicanism's "coming of age" is its multicultural, polyglot membership and appeal. We submit that to establish its headquarters in London in any fixed and final way would frustrate its movement toward a more comprehensive catholicism.

(To be continued.)

(*) Copies are available, at 35 cents each, from The Seminary Book Store, Seabury-Western Theological Seminary, 600 Haven Street, Evanston, Ill. 60201.

BOOKS

Continued from page 3

became Christians but rather "Christian thought expressing itself in forms borrowed from Judaism," especially late, apocalyptic Judaism. While he makes this quite explicit within the book, a title such as *Jewish Motifs in Early Christian Theology* would be less liable to mislead than the present one. The careless reader might overlook the author's explicit caveat that no early Christian writer will be found to represent the Jewish or Greek tradition exclusively and conclude that some early Christianity is thought to be Hebraic while other is labelled Hellenic. Yet many of the writers who are discussed in this volume will also appear in the next, the French title of which means "the gospel message and Hellenistic culture." As Dr. Lampe has pointed out, "In one sense, all Christianity is Jewish." It is this that permits such diverse writings as the *Ascension of Isaiah* and the epistles of Ignatius to be treated under the same rubric.

The material presented has a richness of imagery and a theological suppleness that is unexpected by anyone unfamiliar with the literature. Discussion of our Lord's mission in terms of ascent and descent, an angel Christology, the description of our Lord as the Name of God, and so forth, make fascinating reading. Daniélou's claim is that an entire idiom of theology existed within Jewish Christianity and it is this thesis which serves the apologetic aim of the work—to show that orthodox Christianity was not a development within the early Church, but the result of an evolutionary process, not rather that even in its earliest Jewish theological phase the Christian faith had all the major features of "what it has always been."

One hesitates to admit reservations in his admiration for such a monumental work, but at least one such admission is necessary. Daniélou resolves all ambiguities of evidence in favor of his thesis so that with him the passage from possible to probable to certain is fast and easy. Most of the rest of us are not convinced that what could be always so certainly is.

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

* * * *

The Generosity of Americans. By **Arnaud C. Marts.** Prentice-Hall. Pp. 240. Ill. \$5.95.

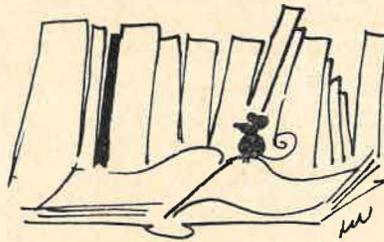
Dr. Arnaud C. Marts, a noted organizer of fund raising projects, undertakes in *The Generosity of Americans* to trace the origin of motivation for giving by Western society, particularly Americans, and finds it stemming from the teachings of Jesus Christ and implemented from the earliest days of Christianity.

In the process, he has developed an interesting history of philanthropy starting in Rome, spreading through Europe to England, and thence to the United

States. His thesis that philanthropy in this country stems from acceptance of Jesus' teaching "to love thy neighbor" is based chiefly on his finding that the Church was the main "conduit" of philanthropy for centuries, and that the practice thus carried over into this country for non-religious projects.

Dr. Marts' research shows that private generosity in the United States increased from \$536 million in 1910, to \$4 billion in 1950, to \$10.6 billion in 1964 and an estimated \$11 billion in 1965. Approximately 975,550 national, regional, state, and local units received these funds, currently, and nearly half the total goes to approximately 353,000 religious organizations.

These figures are impressive even taking into account that total and expendable personal income since 1950 has also more than doubled, the population has increased substantially, tax incentives have encouraged giving by those with



large incomes, and the needs of private philanthropic organizations have also increased proportionately.

Dr. Marts' experiences might encourage some of the diffident to "think big" about raising money hereafter.

FRANK J. STARZEL

* * * *

The Creatures' Choir. By **Carmen Bernos de Gasztold.** Tr. by **Rumer Godden.** Ill. by **Jean Primrose.** Viking. Pp. 69. \$3.50.

The Creature's Choir is a collection of poems which is a companion volume to *Prayers from the Ark*. In that book, which has become well known since its publication in 1962, each prayer is as if spoken by a particular animal. The present book is a little different, in that most of the poems are not prayers in the sense of a plea. As Rumer Godden writes in her introduction: "Each animal, bird, fish, reptile, or insect voice makes, as it were, a statement of its situation, its circumstances, what, perhaps, we humans would call its problem."

The 25 creatures in the choir include the lion and the lamb, the snail, the swallow, the starfish, the whale, and the camel. The author, Carmen Bernos de Gasztold, and the translator as well, manage in a few words to present the essence of a creature without sentimentality. The centipede goes through life "with innumerable little footsteps;" the starfish asks "am I some small Lucifer fallen from heaven?"; the camel claims that "there is something to be said for

pride against thirst, mirages, and sandstorms;" the beaver speaks "of my passion, architecture." The poems are all very short and would appeal to children as well as to adults.

MARTHA PRINCE

* * * *

Exploring Faith and Life—A Journey in Faith for Junior High. By **Frederick and Barbara Wolf.** *Student's Reader*, Pp. 160; *Manual for Sponsors*, Pp. 32; *Manual for Clergy and Leaders*, Pp. 72. Seabury. \$6.25.

The Rev. Frederick Wolf is a priest at Bennington Vermont. He and his wife, Barbara, have produced *Exploring Faith and Life* as a companion to their adult Confirmation manual *Journey in Faith* published a few years ago.

Those who have used the adult materials will no doubt welcome this new series and will find them easy to use. Others may discover difficulties and frustrations unless they are able and willing to be flexible and imaginative in their adaptations of the materials in this set.

The three booklets are built on the sound principle that more is involved in Confirmation study than just a series of lectures by the priest to a group of vigorous "subject to change" junior high-aged children. The course demands 22 sessions, each to be well prepared, and each supplemented by assigned reading plus bi-weekly conferences between sponsor and candidate. The authors wisely insist that being confirmed ought to be a decision made by the candidate without pressure, but with considerable help and support. They suggest some person outside the parents be sponsor to assume this responsibility of help.

The *Manual for Clergy and Leaders* gives some elementary although exacting procedural suggestions, including the need for training the sponsors. There is an excellent chapter on the age characteristics of these children. This should be read by all persons who teach junior high-aged children. Most of the book is a series of actual sample sessions. There are 22. This reviewer has doubts as to their value. For the inexperienced leader these sample sessions will no doubt create frustrations and anxieties. Despite the warning that they are merely samples, and that the leader must be flexible in conducting his own sessions, the mere presence of rather detailed sample sessions for the 22 meetings will trap the unwary into endeavoring to pattern his plan after them. A further complexity will be added to the planning through the pressures of the organizational pattern of the pupil's reader. To the experienced and well trained leader, the sample session material will be annoying and without merit.

In general, the structure of the manual follows the earlier Seabury type manual rather than the more recently revised ones in which the leader is offered many

resources coupled with suggestions that allow freedom and flexibility in use.

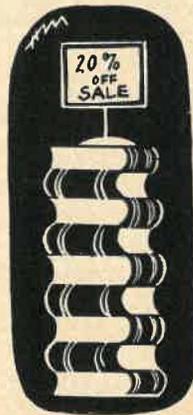
The *Manual for Sponsors*, for the most part, is a reprint of the first part of the leader's manual. While the concept of sponsorship is a valuable one, this reviewer wonders if the suggested standards would not further fragment the family unit (which is a serious problem that our parish programs already create). It is true that a responsible sponsor could do much to help the child. The authors mention the problems of mobility today, and parish priests know what this does when parents try to find baptismal sponsors within travel proximity. The creating of deep friendships is discouraged by the fact of frequent moves. Finding Confirmation sponsors faces this same handicap. Perhaps a possible solution could be the creation and training of a corps of parish members who could take over the bi-weekly instruction meetings of children in the annual Confirmation class. I wonder, too, what suggestions could have been made towards involving the child's baptismal sponsors wherever they may be living. Finally, in this day and age we seem to allow too many loopholes for parents to avoid their responsibilities as sponsors for their children. The concept of Godparents has value, but the parents are also sponsors in a very real way. Certainly their influence upon their children is greater. One weakness evident in *Exploring Faith and Life* seems to be the lack of giving parents some definite directives and responsibilities in the instructional program.

The *Student's Reader* is of very uneven quality. In general it is over-graded. The junior high age will find difficulty with both the vocabulary and the abstract thinking necessary in the first chapters. The suggestion that it be used for the basis of the bi-weekly meetings with the sponsor has merit, but this will require that the sponsor also own a copy. Most sponsors will also need to do additional study in the subject matter and for this they would need specific suggestions and help from the priest. Nor does the sponsor's manual give any methods in terms of how the pupil might be aided in going into the subject matter in depth. We are only told these things should be talked about. The sponsor will certainly need specifics to help him, and this must again come from the priest.

The *Student's Reader* contains a good section about the Bible, but Bible citations and references are scarce. The leader's manual suggests using the Bible in the class period, but it would seem that a carry-through into the reading assignments would be useful. The general theological teachings of the Church are dealt with in the pupil's manual, but in a language generally above their level of comprehension and also unfortunately on a seeming assumption that their earlier training had been rather thorough. The

attempt to relate theology with experience is commendable, yet somehow the specific experience in relationship to the Church's two most common "tools," the Prayer Book and Hymnal, seem to be generally ignored. The sections in the manual on history, the creeds, the Prayer Book are all inadequate. Those who look for any help in the using of the Offices of Instruction for direction or reinforcement will be disappointed. And somehow in the whole reader we miss the doctrine of the Holy Spirit.

Perhaps there will never be the perfect Confirmation manual. Each priest must deal with his own capabilities as well as with the subject matter, and the need for personal commitment to Christ Jesus on the part of the candidate. The Wolfs need our commendation for en-



deavoring to respond to those who having used their adult course have sought one for youth. This request has certainly been met. As was expressed earlier, in the hands of an imaginative and flexible leader, this material will provide a good teaching resource.

(The Rev.) L. MAXWELL BROWN

* * * *

Theological Wordbook of the New Testament: Vol. II (delta-eta). Edit. by **Gerhard Kittel**. Translator and editor: **Geoffrey W. Bromiley**. Eerdmans. \$20.50.

Bible Key Words Vol. V. (A one-volume edition containing two books: I: Hope, II: Life and Death.) Harper and Row, \$4.50.

Volume II of Kittel's *Theologisches Wörterbuch zum Neuen Testament (Theological Wordbook of the New Testament)* has appeared, and readers of English only, who have watched the progress of the German original with admiration mixed with despair, may now take hope not only from the steady appearance of Dr. Geoffrey W. Bromiley's translation but also by the publication of Volume V in the *Bible Key Words* series.

One can compare the two projects by noting the treatment of "hope" and "life" in each, although the *Key Word* series plainly informs the reader concerning the relationship of its translation to the original. For the general reader, the transla-

tion of much of the Greek in *Key Words* will make that series preferable to Bromiley, but *Key Words* wisely retains Greek words (while transliterating the Hebrew) and its usefulness for study purposes is not measurably less than Bromiley for the words it selects.

But there are many more words than the *Key Words* series can cover, and for the serious New Testament student, Bromiley's translation of *TWNT* is indispensable. (Cost? It might be noted that *TWNT* is the cheaper book, per page!)

As a rough and ready guide: give a Church school class teacher *Bible Key Words* and have Bromiley's *TWNT* ready for the further explorations that *Key Words* will stimulate.

(The Rev.) CLEMENT W. WELSH, Ph.D.

* * * *

The New World of Urban Man. By **Constantinos A. Doxiadis** and **Truman B. Douglas**, United Church Press. \$1.60.

Making the cities human is the theme of *The New World of Urban Man*, a series of lectures and discussions. The authors Constantinos A. Doxiadis, renowned architect and city planner, and Truman B. Douglas, executive vice-president of the United Church Board for Homeland Ministries, recognize that cities are a threat to human existence and yet they see the great promise that the cities hold for the developing of mankind. Mr. Doxiadis appeals for an end of "letting evolution happen by the multiple uncoordinated decision making that builds our cosmos. . . ." He calls for us to "guide it in its broad lines, for this will then give man the greatest freedom of choice and will free him maximally to live, think, and create." Dr. Douglas congratulates Mr. Doxiadis, in the section devoted to a dialogue between them, for being an advocate of man when most scientists seem to care most for machines.

Dr. Douglas, in a chapter called "Man as the Measure of the City," weaves together the characteristics of urbanism—boundness, liberty, alienation, community and meaning—with the theological and doctrinal counterparts—bondage, freedom, sin, communion and humanity. The chapter gives the reader the opportunity to appreciate the city and to see it as the arena of God's activity.

This book stretches our imagination about the world in which we live. It presents the Church with its environment, and teaches the body of Christ how to use the tools of theology that it has to proclaim the Gospel to the urban, metropolitan, yea cosmological community in which it is set.

(The Rev.) ROBERT WARREN CROMEY

* * * *

Crisis for Baptism. Edit. by **Basil S. Moss**. Morehouse-Barlow. \$3.

Mr. Average Layman and Fr. Average Parish Priest cannot go dashing off to all

BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Book Shops

14 E. 41st Street, New York, N. Y. 10017
29 E. Madison Street, Chicago, Ill. 60602
276 Golden Gate Ave., San Francisco, Calif. 94102
4400 Melrose Ave., Los Angeles, Calif. 90029



RUSTIC WOODEN CROSSES

Black, 4" high with ribbon
15 CENTS EACH

Please add 30¢ for postage
and handling.
Minimum order \$1.50

DEN BOER PRODUCTS

303 Park Blvd. Sheffield, Alabama

KNEELING HASSOCKS



Oval or oblong style.
Vinyl leather or velour
cover — cork or long
stapled fiber filling.
Foam rubber top. *Free
samples and prices on
request.*

**BERNARD-
SMITHLINE CO.**
252-17 Northern Blvd.
Little Neck, N.Y. 11363

RAISE FUNDS FOR YOUR GROUP

Liberal commissions paid to Church
organizations for taking subscriptions to
THE LIVING CHURCH.

Write for full details to:

The Living Church

407 E. Michigan Street, Dept. A
Milwaukee, Wis. 53202

THIS SPACE CONTRIBUTED BY THE PUBLISHER

"I don't want to talk about it."

We don't want to talk about it if
we don't have it. Or if we do have
it. Or if someone close died of it.

Cancer exists. You can't afford to
say you don't want to talk about it.
Cancer is not necessarily a death
sentence. Because many cancers
can be cured if detected early and
treated promptly. A health check-
up once a year, every year, is your
best protection.

Science today is able to save 1 in
3 cancer patients. It could save 1
in 2. If people went to their doctors
in time.

"I don't want to talk about it" is
not enough of an answer to the
challenge of cancer. Do something
about it. Fight cancer. With
a checkup. And a check to
your local Unit of the



American Cancer Society

the conferences; nor can they read all the
"white papers" or digest all the "Pilot
Studies" now pouring forth from learned
commissions and committees.

We would indeed be in luck if the
more productive conferences were all to
summarize their findings as succinctly and
compactly as the "Conference on the
Baptismal Life," held at Swanwick, Eng-
land, January 4-7, 1965. Basil S. Moss,
the editor of this very readable report,
Crisis for Baptism, has included all thir-
teen of the papers delivered at the con-
ference, eight of which are by non-
Anglicans, dealing with such subjects as
"Baptism and Creation," "Baptism and
Redemption," "Baptism," "Confirmation
and the Eucharist," and "The Symbolism
and Architectural Setting of Christian
Initiation."

Crisis for Baptism is made an even
more valuable tool for the parish that is
concerned about re-emphasizing the sig-
nificance and meaning of Holy Baptism
by the inclusion of four most interesting
appendices: I—Preparation for Initiation
(a survey conducted in Sheffield); II—
Lapses after Confirmation (a survey of
Confirmations at St. Martin's, Hull, 1954-
1960); III—A Simple Service of Public
Baptism of Infants (now in use in the
Diocese of Southwark); IV—A Service of
Naming and Blessing a Child (without
Baptism).

Indications are that Holy Baptism will
be getting more and more attention by
the revisers of liturgy and those who re-
state theology. This little book asks all
the more important questions and starts
us down the road toward some of the
answers.

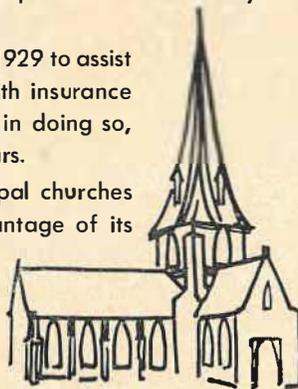
(The Rev.) ALBERT H. HATCH

What Does FIRE Insurance Cost You?

■ Most Episcopalians are familiar with The Church Insurance Company. Some, however, are not aware of its low cost complete fire and casualty insurance facilities.

■ Briefly, the church company was founded in 1929 to assist the Protestant Episcopal Church of America with insurance problems. Since then it has grown in size and, in doing so, has saved the Church millions of premium dollars.

■ It presently insures over 60% of the Episcopal churches in America. If your church is not taking advantage of its low rates and broad coverage, write today for an appraisal of your insurance. You'll be pleased with the saving.



THE CHURCH INSURANCE COMPANY

Affiliate of THE CHURCH PENSION FUND
20 Exchange Place, New York, N.Y. 10005

NAME _____

Please Print

ADDRESS _____

City and State _____

Booknotes

*The Language of the New Testa-
ment.* By Eugene Van Ness Goetchius.
Charles Scribner's Sons. Pp. 349. \$5.95.
Workbook \$2.95. Dr. Goetchius teaches
New Testament Greek at ETS, and this
thoroughly practical and somehow invit-
ing introductory textbook of N.T. Greek,
with a student's workbook, should be wel-
comed by teachers, students, and those
whose Greek has grown rusty and who
would like to re-activate it.

Fear, Love, and Worship. By C. Fitz-
Simons Allison. Seabury. Pp. 144.
Paper, \$1.45. A paper edition of an ex-
cellent study of the widely neglected sub-
ject of fear in religion.

*The Illustrated Bible and Church
Handbook,* edited by Stanley L. Stuber.
Association Press. Pp. 532. \$5.95. There
is "a lot of book" here for the price, with
encyclopedic entries on 3,733 topics of
general religious interest. A fine hand-
book for locating sound and valuable in-
formation in a hurry.

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.

Mixed Marriages

I have just renewed my subscription. The Bishop of Rhode Island [L.C., March 27th] has given me renewed faith in the Holy Catholic Church. The apathy of Anglicans on mixed marriage has always amazed me. I had come to the conclusion that no one bothered to read the Canons of our Church.

ELEANORE M. NIELSEN

Racine, Wis.

What Is Lawless?

I was amused at a sentence in the L.C.'s account of the February meeting of the Executive Council: "If this was a lawless act," commented Charles F. Bound of Mount Kisco, N. Y., "it is up to the Attorney General to act as though it were a lawless act." (He was referring to the Negro mob who invaded and took over a U. S. Air Force base in Mississippi.) [L.C., March 13th]

Doesn't Mr. Bound know that the Attorney General—and the Executive Council, for that matter—only acts in racial matters against white segregationists, never against Negroes or white integrationists?

I also note in the same article that the Episcopal Society for Cultural and Racial Unity urgently asked the Council for some "emergency funds" (quickly given, of course), since there is "serious danger of explosion" on racial frontiers in northern cities." Since ESCRU itself is one of the agitating organizations that produce the "serious dangers of explosion," one can see a variation of Parkinson's Law operating here, which might be stated as: "Racial crises proliferate and expand to meet the funds available for their solution."

CHARLES BARRETT

Pleasantville, N. Y.

The Church's Center

My attention has been caught by a phrase on page 15 of the March 6th issue of The L.C.: "a people-centered church." Isn't the Church God-centered? If it is people-centered, I can see why compromises are made in the interest of popularity. It also explains an occasional vulgarizing which has puzzled me.

JEAN S. DAVIS

Aurora, N. Y.

You printed a rather silly letter in your issue of March 6th from a man named Johnson, of Washington, D. C.

The Church is not properly people-centered, but God-centered. When God is not at the center of things, the Church is untrue to its nature. There is no reasonable objection that can be made to the realistic crucifix, with the crucifixion depicted as it really happened, our Lord suffering for our redemption; nor is there any reasonable objection to a Church having six candlesticks on the altar, or for the altar to be near the east wall, nor for a tabernacle to be on the

altar. Such usages have the authority of long and customary usage throughout the Church, and really do not need to be defended.

It does not matter whether or not an altar has a frontal. When the altar itself is a handsome thing, it is often left exposed, and there is no sensible reason for anyone to object to this.

Finally, the smart-aleck phrase "wafer-worship" is simply a lie. There really is no such thing as "wafer-worship" in the Church, although it is customary for those who believe in the Real Presence of our Lord in His sacramental Body to give Him the adoration which is His due. Such wise-cracks as this are not only unseemly and uncharitable, but they are also a bearing of false witness against fellow members of the Body of Christ.

(The Rev.) ROY PETTWAY
Rector, Church of Our Saviour

Atlanta, Ga.

The Clergy Problem

THE LIVING CHURCH is to be enthusiastically congratulated for continuing to put before its readers the necessity of adopting new methods for the selection, training, and deployment of clergy. Fr. Stickney's article, "Why Not Worker Priests?" [L.C., January 23rd], and Deacon Thompson's article "The 2½ Fold Ministry" [L.C., February 27th] were both outstanding discussions. I hope you may encourage these and other authors to continue to make these realistic and constructive statements on these questions. It is going to take a great deal of prodding before the rank and file of American Christians recognize the fact that in the decades ahead large numbers of clergy, both in our Church and in other Christian bodies, must be men who live and work within the context of various secular professions and occupations. Keep prodding us.

(The Rev.) H. B. PORTER, JR., D. Phil.
Professor, General Seminary
New York City

In the article entitled "The 2½ Fold Ministry" by the Rev. Kenneth Thompson [L.C., February 27th], there is a curious statistic. According to Mr. Thompson "There still exists a shortage of nearly 900 Episcopal Clergymen!" As a priest who has been unable to find a cure for over a year I am obviously interested in where these 900 positions are located.

In many months of writing and personal contact I have received replies from almost two-thirds of the dioceses within the Church, including placement services and the Overseas Department, and in every case the information given me has been either that there are no vacancies or that those in existence have several clergy already under consideration. Several bishops wrote that they have been "richly blessed with vocations." Others, not a few, stated that the list of clergy waiting to be considered for their diocese, was at least 100! (One diocese alone has a waiting list of over 300!)

I myself am familiar with at least four cases similar to my own in which competent, capable priests have been reduced to secular work and prevented from their priestly vocation because they cannot locate either a pastoral cure or a "specialty" for which they are qualified.

Each edition of THE LIVING CHURCH



CUSHIONS for
ALL
Church PURPOSES

For twenty years we have specialized in PEW SEATING AND KNEELING CUSHIONS. All sizes, fabrics, colors, free samples.

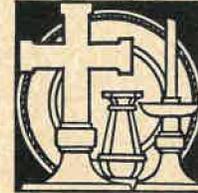


Collins Cushions
by Samuel Collins

3 SEARINGTOWN RD.
ALBERTSON, L.I., NEW YORK 11507

OSBORNE

117 Gower St. London, W.C. 1, England



CHALICES and
ALL CHURCH
SILVER AND
METALWARE

Illustrated books
sent free surface mail

Jm
HALL

INCORPORATED
16 EAST 52nd STREET
NEW YORK, N.Y. 10022
(212) 753-3400

VESTMENTS
ALTAR LINENS
CHURCH APPOINTMENTS

ATTENTION: CHURCHES, SCHOOLS,
ALL ORGANIZATIONS

- Excellent Profits
 - Little Effort
 - Effective Results
 - Does Usual Tasks Better
- SELL SUNFLOWER DISH-CLOTHS to Build Clubs, Churches, Help Needy, Etc.



Write
SANGAMON MILLS, Inc.
COHOES, NEW YORK 12047



R. GEISLER, INC.
252-17 Northern Boulevard
Little Neck 63, N. Y.

Church Furnishings
IN CARVED WOOD AND
MARBLE • BRASS • SILVER
FABRICS + WINDOWS

NEW CATALOG AVAILABLE

CHURCH CANDLES

Beeswax
Candles
Vesper Lights
Sanctuary Lights
and Lamps
Votive Lights



Write for
price list and
illustrated folder

WILL & BAUMER
CANDLE CO., INC.
Syracuse, N. Y.

The Premier Church Candle Manufacturers of America

When writing to Advertisers please
tell them you saw their advertise-
ment in THE LIVING CHURCH.

contains a growing list of "positions wanted" by clergy, and often no "positions offered" at all. According to the figure given by Mr. Thompson each bishop has an average of ten positions for which he is desperately seeking a priest! Obviously this is not in keeping with the facts.

I for one would appreciate an accurate account of the "state of the Church" regarding its clergy and its cures. With one out of three priests already in non-parochial work it is obviously the cures which are lacking and not the clergy.

(The Rev.) FRANK CARSON KNEBEL
West Covina, Calif.

The Rector's Job

Re, your article [L.C., January 30th], "What is the Rector's Job, Anyway?" by the Rev. William J. Marvin, I wonder, as a result of its presentation to the annual meeting of Christ Church Parish, Towanda, Penn., how many of the parishioners came forward to relieve the good rector of "thumping the handle of the addressing machine 4400 times" or "turning the handle of the mimeograph machine 17,300 times" or "cutting stencils 94 times" or doing a dozen

other chores he lists in his top-heavy schedule? No wonder he had to spend two weeks in the hospital!

A serious question every priest must ask himself is the one Fr. Marvin asks: "What is the rector's job?" The best answer that I ever heard came from the Rt. Rev. Stephen F. Bayne, Jr., in his last address to the Convention of the Diocese of Olympia before becoming Executive Officer of the Anglican Communion: "The clergy are ministers of the ministers of Christ."

Perhaps Fr. Marvin and the rest of us had better find out what this means.

(The Rev.) WALTER W. MCNEIL, JR.
Rector, St. Andrew's Church
Port Angeles, Wash.

Guidelines

How wonderfully refreshing to read Bishop Myers' article [L.C., February 13th]. So often I have wanted to be able to articulate for the people committed to my care those very thoughts.

It appears to many that those who look to the guidelines which the bishop re-affirms are somehow un-Christian or un-American. Here on the local level my dealings with Protestants are excellent, for they are people of great sincerity and faith. But, they do not see the Church as I have come to know her and to love her. Bishop Myers says a great deal to our people here in South Dakota.

(The Rev.) THOMAS RUSSELL
Vicar, St. Mary & Our Blessed Redeemer
Flandreau, S. Dak.

Freedom for Disputation

In all the furor of the "God is Dead" ferment that is going on, we might take a lesson from the history of the Church.

When the University of Leipzig scheduled the debates between Dr. Eck and Martin Luther the Bishop issued a ban on the proceedings. Duke George objected and reminded his bishop:

"Disputations have been allowed from ancient times, even concerning the Holy Trinity. What good is a soldier if he is not allowed to fight, a sheep dog if he may not bark, and a theologian if he may not debate? Better spend money to support old women who can knit than theologians who cannot debate."

True, some of our earthen vessels may be smashed in the process, but God's truth abideth still.

(The Rev.) DOUGLAS R. VAIR
Vicar, St. Barnabas Church
Moberly, Missouri

Passivism, Not Pacifism

The "Fred" to whom Fr. Gatza addresses his letter [L.C., February 6th] apparently is not meant to represent "the impressive pacifist witness . . . throughout Christian history" which Fr. Gatza mentions. Fred is presumably a passivist, not a pacifist, a doormat, not a peacemaker. We discover, moreover, that his sexual morality is suspect and that he employs a double standard which, we are to assume, invalidates his pacifist leanings.

I am sorry that THE LIVING CHURCH treats this sort of material as worthy of representing the anti-pacifist view. I have

been a pacifist for about three years [see LC, February 10, 1963], but I could easily write a far more telling article against this view than you have here printed. In those three years, I have held my draft card and not registered as a conscientious objector. Your article has at least spurred my conscience to do that.

I do not think there is any worthwhile pacifism other than Christian pacifism because I do not think anyone other than Christ can give us peace in our hearts. I do not understand what Christians who support military operations or nuclear deterrence think of Christ, in whose image we are made and whose pattern we are to follow.

(The Rev.) EARLE FOX
Burbank, Calif.

Civil Disobedience

It is very helpful to have the "Summary of the Actions of General Convention" (1964) which was issued by the Secretaries pursuant to a Joint Rule of the two Houses of General Convention. It seems to me, however, that when both Houses are in session this Summary should confine itself to the Joint Actions of General Convention.

The House of Bishops has a perfect right to issue resolutions at any time, but in the case of their resolution of 1964 "On Christian Obedience" or "Civil Disobedience," (Summary, p. 5), the fact that the House of Deputies had already defeated a similar resolution is not mentioned in the aforesaid "Summary" until one gets to page 30. And even then the vote was not set forth. This action in the House of Deputies was very significant and much publicity to this vote should have been given. It is as follows:

"Clerical: Ayes, 64½; Noes, 14¼;
Divided, 6.

Lay: Ayes, 27½; Noes, 42¼; Divided
15.

The vote was declared lost in the lay order."

(Journal of the General Convention,
1964, p. 156)

Justice Charles E. Whittaker, former justice of the U. S. Supreme Court, has said the following about demonstrations of civil disobedience and the leaders thereof: "It can hardly be denied that those trespasses violated at least the criminal-trespass laws of the jurisdictions involved, that those laws imposed penalties for their violation, and, hence, that those trespasses constituted 'crimes.' In the first place, that conduct cannot honestly be termed 'peaceable,' for its avowed purpose was and is to force direct action outside the law, and hence was lawless, and, of course, inherently disturbing to the peace of others. . . . In the second place, that conduct cannot honestly be termed 'civil disobedience,' for the simple reason that willful conduct violative of criminal laws is not 'civil,' but is 'criminal' disobedience." (Kansas City Star July 25, 1965.)

B. ALLSTON MOORE
Charleston, S. C.

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.

SCHOOLS

FOR GIRLS

Saint Ann's of Boca Raton

College preparatory boarding school for girls of all denominations. Episcopal. Grades 7-12. Liberal Arts, Humanities stressed. Beautiful new facilities; ocean-front campus; private beach on Atlantic. Athletics; 7 acres of playing fields. Finishing year abroad.

For information write:
The Rev. James J. English, Mdm.
Dept. C, 3000 South Ocean Blvd.
Boca Raton, Florida 33432

St. John Baptist School

An Episcopal School for Girls, Grades 9-12 Accredited college preparation to meet highest standards. Strong faculty. Individual programs, advanced courses. New gym, all sports, Music and Art. Beautiful 30-acre campus, 35 miles from New York. Established 1880. Sister Superior, Box 756, Mendham, New Jersey

ST. MARY'S SCHOOL

Established 1868 — Episcopal

Grades 9-12. Fully accredited. Small classes. Music, Art, Dramatics, Sports, Pool.

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

FOR BOYS

San Rafael MILITARY ACADEMY

Founded 1890

COLLEGE PREPARATORY FULLY ACCREDITED

Member: California Association of
Independent Schools

Episcopal boarding and day school. Grades 7-12.
Small classes. Exceptional science facilities.

NON-MILITARY SUMMER SESSIONS: Grades 5-12.

For information, write:

Mr. L. W. Robertson, Acting Headmaster
Fifth & Cottage Avenue, San Rafael, Calif. 94901

COMING, NEXT WEEK
The Educational Number

PEOPLE and places

Appointments Accepted

The Rev. William H. Baar, Ph.D., rector of St. Elisabeth's, Glencoe, Ill., will be rector of Emmanuel Church, LaGrange, Ill., July 1st.

The Rev. Robert J. C. Brown, former priest in charge of the Episcopal Campus Rectory, University of Wisconsin-Milwaukee, is rector of St. Peter's, Ripon, Wis. Address: c/o the rectory. (54971).

The Rev. Geoffrey Butcher, former assistant at St. Andrew's, Las Cruces, N. M., is vicar of Holy Trinity, Raton, and priest in charge of St. Paul's, Las Vegas, N. M. Address: Box 1086, Raton, N. M.

The Rev. John D. Cannon, acting chaplain at Columbia University, has been appointed to a three year term as chaplain.

The Rev. Bruce C. Causey, former rector of St. Paul's, Modesto, Calif., is locum tenens at St. Luke's, Prescott, Ariz. Address: 136 S. Mt. Vernon Ave. (86301).

The Rev. M. Esty Denkinger, vicar of St. Stephen-in-the-Field, Elwood, Ind., will be associate rector of Emmanuel Church, Webster Groves, Mo. Address May 1st: 9 S. Rampart (63119).

The Rev. Frederick A. Fenton, former rector of St. Mary's-by-the-Sea, Imperial Beach, Calif., is rector of St. John's, Chula Vista, Calif. Address: 397 Vista Way (92010).

The Rev. Arthur E. Gans, former chaplain in the US Army, is associate missionary in the Elko County Mission Society, and vicar of St. Barnabas' and St. Luke's, Wells, Nev. He shares with the rector of St. Paul's, Elko, the Rev. David Duncombe, the serving of five mission stations and two churches in an area of 17,000 square miles in NE. Nevada. Address: Box 93, Wells, Nev. 89835.

The Rev. William J. Greer II, curate at St. Mark's, Grand Rapids, Mich., will be rector of St. Paul's, Marquette, Mich. Address May 1st: 326 High St.

The Rev. W. E. Howard, former assistant at St. David's, San Antonio, Texas, is at St. Peter's, De Valls Bluff, Ark. Address: RFD #1.

The Rev. James McNamee, former curate at St. Timothy's, Catonsville, Md., is a diocesan college worker in a team ministry to the seven accredited downtown colleges and universities in Baltimore. He will work through St. Paul's. Others in the team are a Roman Catholic, a Presbyterian, and a Lutheran. Address: 211 Mosher St., Baltimore, Md. 21217.

The Rev. Benjamin W. Nevitt, rector of Christ Church, Gilbertsville, N. Y., will be curate at St. Andrew's, Albany, N. Y. Address June 1st: 10 N. Main Ave.

The Rev. John H. Staley, former associate in urban work at St. Mary's, Los Angeles, Calif., is rector of Trinity Parish, Los Angeles. Address: 650 Berendo Ave. (90004).

The Rev. Charles R. Summers, former rector of St. Andrew's, Plainfield, N. J., is rector of Grace Church, Pemberton, N. J. Address: 45 Elizabeth St. (08068).

The Rev. Paul E. Towner, former vicar of Holy Trinity, Fallon, and St. Philip's-in-the-Desert, Hawthorne, Nev., is vicar of St. Paul's, Sparks, Nev. Address: 1942 Richards Pl., Apt. 36 (89431).

The Rev. John T. Walker, faculty member at St. Paul's, Concord, N. H., will be a canon on the staff of the Washington Cathedral, Washington, D. C., in August.

The Rev. Hugh Wright, former assistant at All Saints', Palo Alto, Calif., is vicar of St. Jude's, Cupertino, Calif. Address: Stelling Rd. at McClellan.

DEATHS

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

The Rev. Philip Broburg, retired priest of the Diocese of Rhode Island, and father of the Rev. Anselm Broburg, died in Minneapolis, Minn., February 4th, at the age of 77.

He was a graduate of Seabury, and was ordained to the priesthood in 1914. He served churches in Minneapolis and St. Paul, Minn., and in the Philadelphia, Pa., area. Fr. Broburg was rector of St. Ansgarius', Providence, R. I., when he retired in 1957. He was also associate dean of the foreign born division of the then National Council, from 1920-1933.

A Requiem Mass was sung at St. Alban's, Minneapolis, and interment was in Bolton Rural Cemetery, Bolton, N. Y.

He is survived by his wife, Myrne Nordin, two sons and three daughters. His first wife predeceased him.

Sherrill Hamon Aiken, wife of the Rev. Charles D. Aiken, Jr., of Trinity Church, Lancaster, Va., died February 27th, at the age of 27.

She is survived by her husband, one son, her mother and stepfather.

CLASSIFIED

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

EXCHANGE

CLERGYMAN, exchange homes, July. Cool, large, river frontage, woods, 30 miles west of St. Louis. Will supply. Unnecessary to reciprocate. Rev. Howard Park, Box 145, Glencoe, Mo. 63038.

FOR RENT

AVAILABLE, large rectory in recreation area of Quebec for nominal rental, July or August, to clergy family, older children. No duties. Reply Box A-340.*

FOR SALE

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard for the Altar, dachon and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

COMPLETE "MISSA APPALACHIA," footnotes, "folk mass" commissioned by my Bishop. Single, \$1.00. Quantity rates. The Rev. William M. Hunter, Holy Trinity Church, Logan, West Virginia 25601.

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Palls embroidered in wool. Write for our catalogue. Mary Moore, Box 3394-L, Davenport, Iowa 52808.

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

NOTICE

THE PRAYER BOOK OFFICE, owners of, can obtain missing Psalm verses, etc., by writing: Prayer Book, Box 118, Muncy, Pa. 17756.

April 17, 1966

POSITIONS OFFERED

CASEWORKER-EDUCATOR, background in social work, psychology, education. To direct a residential tutorial program for deprived children. Reply Director, Episcopal Mission Society, 38 Bleecker Street, N. Y. C. 10012.

CURRICULUM EDITOR. State qualifications, experience, references. Editorial Dept., Morehouse-Barlow Co., 14 E. 41st St., New York 10017.

DIRECTRESS, Small summer camp for girls in New England. References required. Reply Box G-338.*

HOUSEMOTHER, boarding and day school for girls in the middlewest. Reply Box K-326.*

SMALL mission on West Coast in inland stream and river fishing area would like to find older or retired priest to minister to them and to the community. Furnished apartment. This ad has Bishop's approval. Reply Box 0-334.*

TEACHERS, of English, Mathematics, and Physical Education. Episcopal boarding and day school in the midwest. Reply Box K-344.*

WANTED: Semi-retired priest who would like to live in delightful Gulfcoast Florida community and help with Sunday services and do limited parish calling in exchange for place to live, utilities, small stipend. Reply Box W-335.*

POSITIONS WANTED

ORGANIST-CHOIRMASTER, B. Mus., age 28, fully experienced recitalist and service playing, adult and youth choirs, excellent liturgical background, seeks position in parish with high musical standards and good pipe organ. Reply Box C-330.*

ORGANIST-CHOIRMASTER, thirteen years at prominent Eastern parish, desires change after Easter to Low Church parish. Churchman. Twenty-three years' experience. Studied with famous teacher. Reply Box S-325.*

PRIEST, 33, A.B., M.A., B.D.; married, presently teaching public school, desires curacy or teaching. Excellent references. Reply Box K-341.*

PRIEST, 34, experienced, married, desires position as rector in small parish or assistant in suburban parish. East coast or Midwest preferred. Reply Box C-339.*

PRIEST, 52, trained, and 20 years' experience in Christian education and secular teaching grade school through college; also experience in public relations, radio and television; seeks school or college chaplaincy, teaching position, or other work where emphasis is put on the Church's educational task. Reply Box L-332.*

PRIEST, rector or assistant, prefer New York City area. Reply Box H-333.*

39 YEAR OLD married Catholic trained priest desires geographical change. West or Mid-west preferred. Reply Box S-337.*

SUMMER SUPPLY

JAMAICA VACATION, rectory, cash, Sunday duty and emergency only. July 17-September 4. Write Father Kemp, Parish Church, Kingston, Jamaica.

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

CLASSIFIED ADVERTISING RATES

(payment with order)

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

THE LIVING CHURCH
407 E. Michigan Street Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

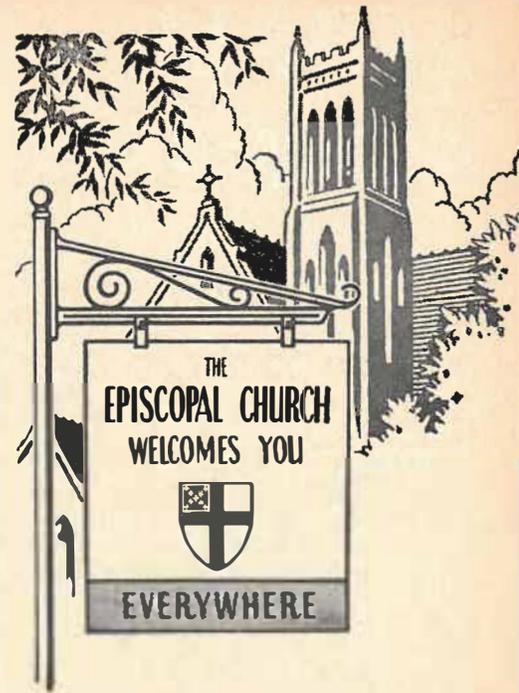
When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

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

THE LIVING CHURCH

CHURCH DIRECTORY

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



LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

ST. MARK'S

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

FORT MYERS, FLA.

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

HOLLY HILL (DAYTONA BEACH), FLA.

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

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; Wkdys
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
9:30; C Sat 4:30-5:30 & 7:30-8:30

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

EVANSTON, ILL.

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

BALTIMORE, MD.

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

BOSTON, MASS.

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

DETROIT, MICH.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

BROOKLYN, N. Y.

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

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Ev 4;
Weekdays HC Mon, Tues, 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 & hal); 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
Sun HC 8, Ch S 10:30, Cho Eu 11; Daily HC 7:30
ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler
Sisters of the Holy Nativity
Sun Moss 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30,
12:10; EP 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6,
7:30-8:30

RESURRECTION

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

ST. THOMAS

5th Avenue & 53d Street
The Rev. Frederick M. Marris, 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

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

THE PARISH OF TRINITY CHURCH

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

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

ST. CHRISTOPHER'S CHAPEL

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

ST. MARK'S

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

WESTERLY, R. I.

CHRIST CHURCH

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

FORT WORTH, TEXAS

ALL SAINTS'

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

RICHMOND, VA.

ST. LUKE'S

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

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.