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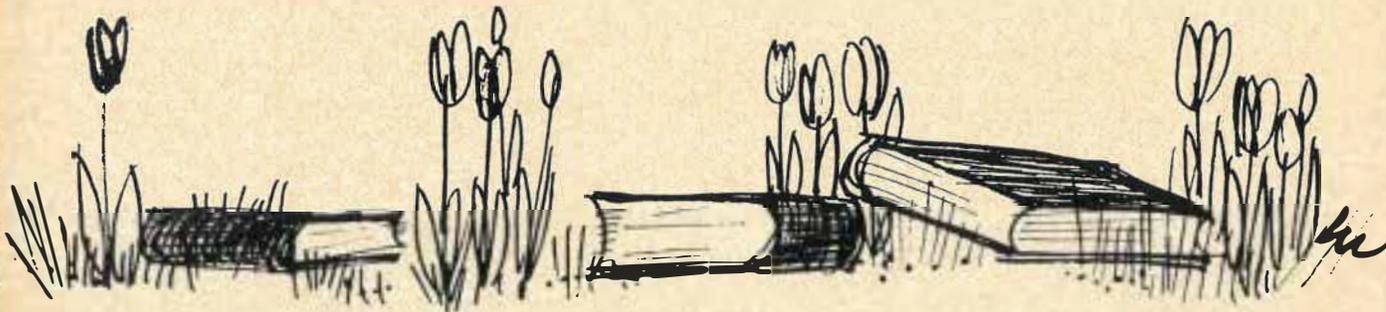
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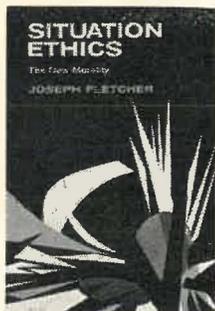
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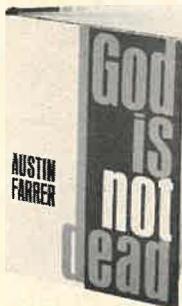
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The Living Church

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and the Thought of the Episcopal Church.*

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THINGS TO COME

May

- 22. Sunday after Ascension
- 24. Jackson Kemper, B.
- 26. Augustine, B.
- 27. Bede, P.
- 29. Whitsunday

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

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BOOKS

Miracles. Edit. by C. F. D. Moule. Morehouse-Barlow. Pp. viii, 245. \$6.95. A Living Church Book Club selection.

When we say "miracle," what do we mean? An event that we cannot explain? Then what seems miraculous to one man, one day, may not seem so to another man, another day. Something that could happen only by God's act? Well, for the ancient Hebrew *everything* was the result of God's act. Hence, in effect, every happening was just as miraculous, and just as natural, as every other. A violation of the laws of nature? Scientists are increasingly saying these days that so-called natural laws are but statistical averages. An exception to a natural law may, then, be highly unlikely, but it can never be quite impossible.

Again, supposing that miracles ever happen, what can be the use of them? Do Jesus' wonder works persuade us that He was divine? If some ancient Christians felt that way, few modern ones do. For most of us today, Jesus Himself comes first. If we do accept His miracles, it is because *on other grounds* we have been convinced of who and what He was. For some, indeed, the very idea of miracle appears as an offense against the concept of a God who is faithful and true to His own creation.

These and scores of like questions are dealt with in *Miracles*, a collection of papers from the Cambridge New Testament Seminar. Of the thirteen writers here represented, most have taught in some branch of theology; but there are also university lecturers in science and in ancient history. The result is a book of astonishing breadth, packed with information, and with insights that will stimulate the technical scholar, the parish clergyman, and the inquiring layman alike.

No attempt need be made here to summarize the individual essays, for Dr. C. F. D. Moule, the editor, has done that elegantly in his introduction. It may be well, however, to warn the reader of some things he will *not* find here. For instance, while the authors agree that a true miracle is more than a marvel, for it must have moral purpose, there is little further consensus as to what the word "miracle" means. Perhaps no agreement was possible here, but the result is a certain impression of disunity or lack of coherence.

Again, this reviewer would like to have seen more on miracle in primitive Jewish Christianity. While our knowledge of that early Christian group is all too scanty, still it is evident that wonder-working was its distinctive, almost its definitive mark. Both friend and foe acknowledged that, as the Talmud makes abundantly plain.

There are excellent chapters on miracles in Mark and in Acts. There is, however, almost no grappling with specific

items in the Gospel narratives. What, in the opinions of these various scholars, are the real meanings of Jesus' resurrection, His transfiguration, His baptism, His nativity? And *what really happened?*

Various other topics are either omitted or touched on lightly: the spate of resurrection gospels, and nativity gospels, that sprang up in early centuries, filled with silly and even revolting tales of pointless marvels; analogies to Christian healings in, say, stories of the temple of Asclapius; Christian healing in later centuries, including our own; eighteenth-century rationalism; twentieth-century demythologizing.

Yet it is these very omissions which, in many cases, contribute to the enormous strength of the present book. Eschewing well-worn paths, it nearly everywhere strikes out along less familiar lines. That is why most New Testament students, and many a parish priest and layman, will want it at his elbow. Not only do the essayists avoid the usual classifications of miracle—"cosmic," "healing," "exorcism," and so on—but the editor, in an appendix, shows why that old arrangement is seriously defective. As another example, the New Testament student ought constantly to refer, as he is here referred, to the materials of the Old Testament and of later Judaism. (I myself profited especially from the articles by Sweet on the Wisdom of Solomon, MacRae on Josephus, and Bammel on John the Baptist.) In essays on the philosophy of miracle, by Moule, Woods, and Hesse, the reader will find the need for much intellectual exercise. Other chapters are mines of information on miracle in the Hebrew scriptures, in Herodotus and Plutarch, and in some of the early Christian literature.

This is no encyclopedia of miracles; but then, it would be hard to find that anywhere. If the reader wants a fresh and stimulating approach, if he is curious as to what scholars other than theologians are thinking, or if he just wants a mass of new information, newly interpreted and exceedingly well presented, this is the best book on the subject that I know.

(The Rev.) PIERSON PARKER, Th.D.

* * * *

Mephistopheles and the Androgyne: Studies in Religious Myth and Symbol. By Mircea Eliade. Trans. by J. M. Cohen. Pp. 223. Sheed and Ward. \$5.

It is impossible to do justice to this remarkable book in a brief review. Prof. Mircea Eliade, of the University of Chicago, is one of the handful of scholars equipped to deal with comparative religion on its most profound (and therefore mythological) level, and he writes as one who finds in religious mythology not the record of outworn superstitions but the permanent aspirations and insights of a mankind haunted by the conviction there is a realm of sacred reality overarching or



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undergirding the familiar world of the daily and visible.

Ranging from worldwide experiences of the "mystic light" to the creative role of Satan in the divine economy and myths of cosmic and eschatological renewal (such as the "cargo cults" of hopeful Pacific islanders) and even treating the Indian rope trick as a serious symbol of the union between heaven and earth. *Mephistopheles and the Androgyne* in effect challenges the reader to decide whether all religious mythologies are equally false, or whether in all of them there are permanent elements of a truth so important that we shrivel and dwindle without it. It is clear that he casts his vote for the second alternative. Discussing the modern tendency to "explain away" myths and rites, Prof. Eliade writes:

"There is, as everyone knows, the convenient but naïve method by which a spiritual phenomenon is reduced to its 'origin,' that is to say to its material basis. This is the famous demystification which is also used by Marxist writers. But this argument of the European scientific spirit is, in itself, the consequence of an existential decision by modern man and, therefore, forms an integral part of the recent history of the Western world. It is not, as was believed in the nineteenth century, the universally valid reasoning of the spirit, the only argument acceptable to *homo sapiens*. The explanation of the world by a series of reductions has an aim in view: to rid the world of extramundane values. It is a systematic banalization of the World undertaken for the purpose of conquering and mastering it. But the conquest of the World is not—in any case was not till half a century ago—the purpose of all human societies. It is an idiosyncrasy of Western man. Other societies pursue different aims: to understand the mystery of the World in order to live as the World 'lives,' that is to say by perpetually renewing itself. It is the meaning of human existence that matters, and this meaning is of a spiritual order."

After reading Eliade, one's thoughts turn, say, to Bultmann the demythologizer and to the various eulogists of secular man. I have long suspected that, for all their genuine moral imperatives, they are denying themselves the very insights with which they could most meaningfully nourish secular man. The human animal is incurably mythological and the task of the good pastor and profound theologian is among other things to help even urbanized secular man to learn how to think mythologically (the myths are still buried in his unconscious) so that rains may fall in his waste land, and he can learn firsthand that God is neither dead nor dying.

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

* * * *

God in the New Testament. By A. W. Argyle. Lippincott. Pp. 224. \$2.95.

God in the New Testament is a volume in a new series, "Knowing Christianity," designed for "thinking laymen," to pro-

vide them with "a solid but non-technical presentation of what the Christian religion is and what it has to say in this atomic age." An admirable aim! But it is difficult to imagine many—at least many American—laymen reading this book with avid interest. And scholars may have trouble with it too. The very opening paragraph is misconceived, or at least misrepresented. "The identity of the God of the New Testament with Yahweh, the God of the Old Testament, is everywhere assumed by New Testament writers, though they never explicitly assign to Him the name Yahweh. From this point of view the God of the New Testament might be described as a nameless God." But the obvious reason for this is the reverence that led the Jewish priests to use a substitute for YHWH and not try to vocalize it, even in the Temple where it was an essential part of the final blessing. (See G. F. Moore, *Judaism*, Vol. I, pp. 423 ff.) Some scholars think the change took place about 200 B.C., since which time *Adonai* has been in use in all synagogue and private services. Accordingly, no one knows how YHWH, the sacred, unspoken tetragrammaton, was originally pronounced, whether as Yahweh, Yahu, Yah, Yeyah, or whatever.

The same foggy writing is found elsewhere. "The Prologue of the Fourth Gospel, describing the only-begotten Son of God as the creative Logos, is profoundly influenced both by the Hebrew and Hellenistic conceptions of the Wisdom of God, and by the Philonic Logos doctrine" (p. 32). Is this really true? And if so, which Hellenistic conception? And where in Philo? The weakness of the theologians is their habit of generalizing. A New Testament scholar should be more precise and accurate. And where in the New Testament is the Victorian apologetic statement of the Trinity to be found (p. 174)? The language is meaningless today! "The Eternal Father, being Love, must have an eternal Object for His eternal love, namely His eternal Son. Thus there is an eternal Triad. . . ." True, no doubt, but where is it found in the New Testament, except by compiling a mosaic of texts? On the whole, the author leans in the direction of a historical interpretation of the Bible (without much exact information on the background), but he leans like a first baseman or a catcher with one foot on the base he guards and either misses the ball or barely succeeds in catching it. His first allegiance is to modern Protestant theology.

The book is very insular. Though written in English and copyrighted in America, the author, A. W. Argyle, mentions only one American New Testament scholar—and only mentions—amid scads of British and Continental writers. The New English Bible New Testament is cited repeatedly, but never once, I believe, the Revised Standard Version.

There are many good things in this

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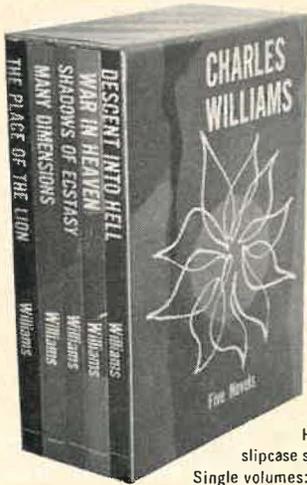
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little book. I have chosen to point out those where revision is needed. But where is the great central affirmation and conviction of God's *present* activity in Christ, in the bringing of His Kingdom, in the groaning revolutions of the massive wheels of time as current events turned into "signs" of the approaching Parousia? The God of the New Testament is alive, is speaking, is moving powerfully in history, is "creating all things new." But there is no suggestion of all this in the book before us, no hint that a new religion was being born, that saints and martyrs were testifying, that God Himself was involved in the struggle as truly in the New as in the Old Testament, and was fighting a life and death battle with the pagan gods with fate and astrology and magic. How *can* the New Testament be read in so dull a fashion?

(The Rev.) FREDERICK C. GRANT, Th.D.



The Heretic. By Alison Macleod. Houghton Mifflin. Pp. 244. \$4.50.

In these days when even bishops may preach or publish statements that may seem out of line, and still be delivered from the charge of heresy, it seems incredible to me that in Henry VIII's time one could be accused of heresy on much simpler grounds, put on the rack to wring out a confession of guilt, and later burned at the stake. But that is what happened to Anne Askew in Alison Macleod's historical novel, *The Heretic*, a book based on a historical booklet telling in main the story, and filled out by the author's fictional fancy.

Anne Askew was condemned as a heretic, because she wanted a divorce from Thomas Kyme whom she has been forced to marry against her will at the age of 15, and because she later succeeded in founding a school where illiterate persons could learn to read. Her efforts carried her before the Bishop of Lincoln, the Bishop of London, and even the king himself—who incidentally refused her because he piously upheld the sanctity of marriage.

The story is told in the first person by Nancy Scarlett, Anne's faithful servant until death. A woman of Anne's position was allowed a personal handmaid even in prison. Nancy's part in the story is interesting in itself.

Mrs. Macleod's style is absorbing, and shows that she spent a great deal of time in libraries before writing her book. In fact, although her book is not so long as Charles Reade's *Cloister and the Hearth*, both the plots and style of the two books seem to go together.

(The Rev.) NORMAN J. THURSTON



The Real God. By Alfred B. Starratt. Westminster. Pp. 120 paper. \$1.45.

There is an old adage: "A sharp knife is much safer than a dull one." This say-

ing has a parallel in the field of religious books and *The Real God* is neither sharp nor safe.

Dr. Alfred B. Starratt seems to feel that on July 16, 1945 at Alamogorda, N. M. a new dispensation was given man in the first nuclear explosion; and that all historic concepts of God, *ipso facto*, are to be ditched. What follows is a hodge-podge of personal theological speculation and rumination which concludes with: "God needs no props of authoritarian dogmatism." This is quite a true statement in itself. But since the days of Nicea (and even before) the Church (which Body I believe to be much more led by the Holy Spirit than this author) has properly believed that *man* needs some authoritarian statements of dogma as his props in accepting, believing, and living the Truth.

The author reconstructs the old boggy of religion with or without science: The modern way to find "The Real God," the Real Christ, is to scuttle all supernatural, miraculous aspects of Christianity and to be scientific about our religion. At times his process seems to consist of bits of modern Gnosticism (Mrs. Eddy's cult) and of the Unity School of Practical Christianity; and near the end of the book a share of Bahaiistic thinking is thrown in for good measure (bottom of p. 117ff.). Of the Creeds he says (p. 107): "I have found, then, that it is good to say creeds and to use prayers that come from a very ancient heritage. The very antiquity of the expression saves us from the foolishness of taking them literally in our day. . . ." If my understanding of the Catholic Faith, as set forth in the Creeds, is correct, the *only* bit of the *Creed* we do not take literally is the phrase, "and sitteth on the right hand of God the Father Almighty."

One of the strangest examples of Dr. Starratt's theological thinking is set forth on Page 109 when he speaks of Holy Baptism: "The 'inward and spiritual grace' mentioned in this definition is not some kind of invisible, impersonal force like electricity, for example. . . . The inward and spiritual grace is the love of all persons present for the child and the conscious intent of these people, and of the congregation they represent, to provide a social environment in which this child will be so nurtured in love that he may learn to live in love." Receptionism *re* the sacrament of Holy Communion we have heard of in the past; but a vicarious receptionistic doctrine of Holy Baptism sounds like something straight out of absurdity-ville!

In his foreword to this book, Dr. Starratt's bishop, the Rt. Rev. Harry Lee Doll, writes: "This present volume which it is my privilege to commend to you . . . will not speak *to* everyone, and certainly not *for* everyone in the Church. I must confess it does not speak for me. . . ." As charitable as Bishop Doll strives to be,

The Living Church

it would have been best if he had sided with Mary and "chosen that good part" of having nothing to do with it at all.

(The Rev.) GERALD L. CLAUDIUS

* * * *

Twelve Foods from the Bible. By Jean and Frank McKibbin. Near East Features. Pp. 48. \$1. (Quantity rates available to churches.)

The subtitle of *Twelve Foods from the Bible* is a clue to the interest found in reading this heavy stock paperback: "Modern Recipes and Fascinating Facts." Frank McKibbin has written in the preface that the conception of this book started over 40 years ago with an interest in the Bible, then there were 20 years in the food business, but that the two subjects did not merge until a few years ago when he and his wife delved into the archaeology of the ancient world where civilization began—Prof. Breasted's "fertile crescent."

Many of the ancient foods were nutritious and so they are today. Twelve of these are presented here with their nutritional, archaeological, and historical facts, and with recipes designed for the modern cook.

The book is a means of raising funds for churches, as it is not sold through book stores. The publishers suggest a Bible dinner series, emphasizing one of the foods at each dinner. A helpful feature of the book is the inclusion of mate-

rial on the several uses of the recipes, which are as tasty as they are readable.

MARGARET BATES ANDERSON

* * * *

Torah and Gospel. Ed. by Philip Scharper. Sheed & Ward. Pp. 305. \$6.

Torah and Gospel contains the writings of fourteen men, seven of whom are Roman Catholics and seven are Rabbis. The symposium addresses itself to the relationship between the Roman Church and the Jews (although much of what is said is true with regard to other Christian Communion as well) as seen in six areas: (1) The history and pattern of Christian-Jewish relations in the past; (2) the bond of worship between the two groups; (3) The position of biblical scholarship (a bond or a barrier?); (4) the question of freedom of conscience; (5) the role of religion in the world and in social action; (6) the concept of Israel. Each subject is considered by two papers, one by a rabbi, one by a priest. This reviewer found each to be a delight to read and ponder, and make no mistake, the reader will ponder many statements, for these are not simplistic restatements of faith or position, but thoughtful, probing, and sometimes disturbing presentations.

A pleasant introduction is provided by the Most Rev. William G. Connare, and, following the papers, a bridge to the post-symposium reality is provided by a particularly excellent paper by Rabbi Arthur

Gilbert, entitled "Next Steps in the Jewish-Catholic Dialogue."

It should be pointed out that this is not, in fact, a dialogue between two religions, as such, but rather between an unofficial group of scholars who come from two religions. The distinction is crucial to the eventual "coming into its own" of Christian-Jewish dialogue as dialogue between Church and Synagogue *qua* Church and Synagogue. It is, however, a big step, and a wonderful one which the symposium represents. May there be many more, and may there be many more books of the calibre of this one!

(The Rev.) ALFRED T. K. ZADIG

* * * *

Rome—Opponent or Partner? By Rudolf J. Ehrlich. Westminster. Pp. 296. \$5.

Dr. Rudolf J. Ehrlich, a learned minister of the Church of Scotland (Presbyterian), deals with the question of *Rome—Opponent or Partner?*—principally in the area of the doctrine of justification. Most Anglicans reading his book will learn things they never knew about the ramifications and complications of what the Thirty-nine Articles refer to as the "most wholesome doctrine" of justification by faith only.

"Can Protestants agree with the statement that 'the faith which justifies is wholly penetrated with charity' or that

Continued on page 27

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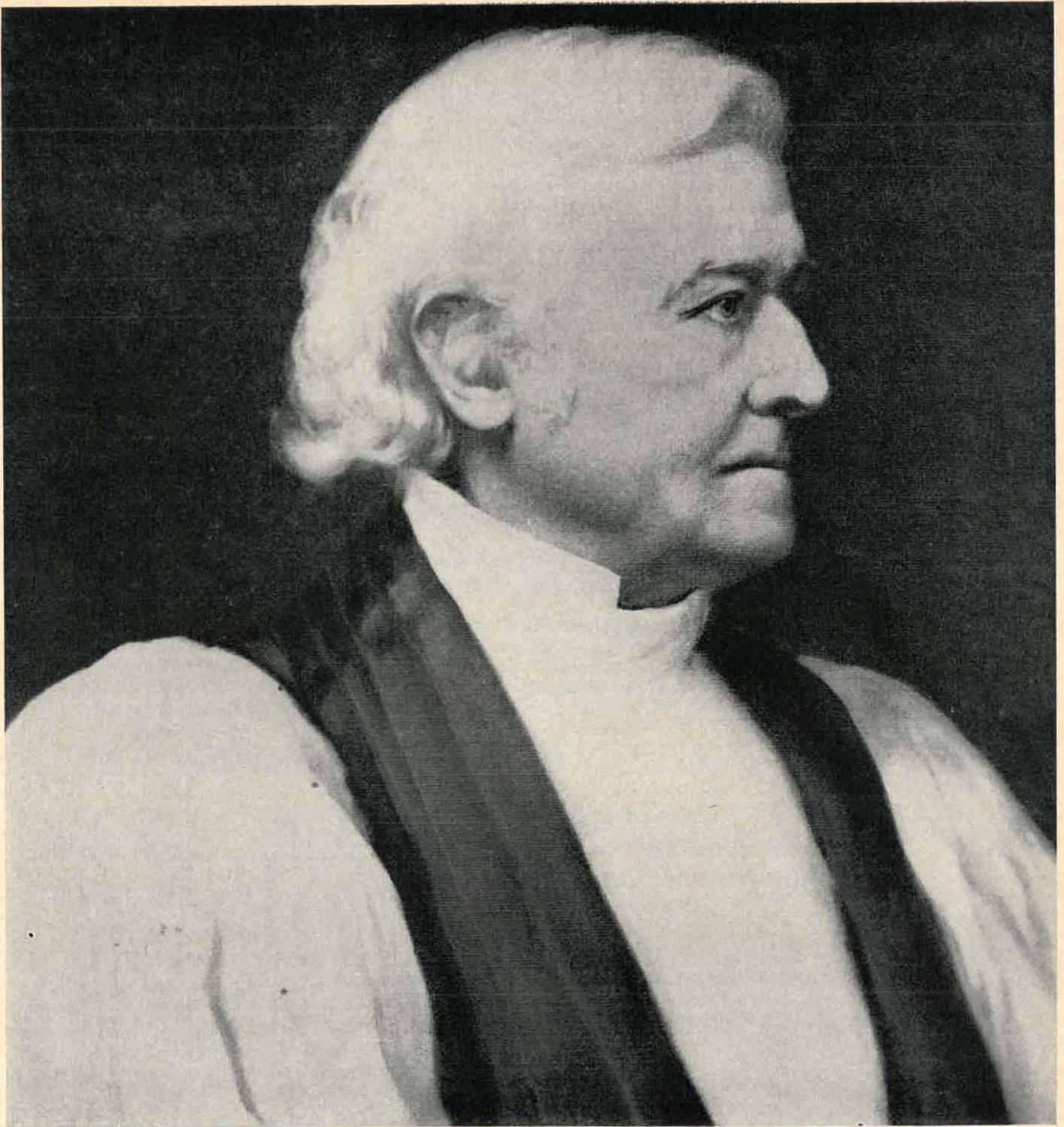
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Curtiss

ALMIGHTY and everlasting God, we thank thee for thy servant Jackson Kemper, whom thou didst call to preach the Gospel in this our land. Raise up, we pray thee, in every land, heralds and evangelists of thy kingdom, that thy Church may make known the unsearchable riches of Christ, and may increase with the increase of God; through the same thy Son Jesus Christ our Lord. *Amen.*

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The Living Church

May 22, 1966
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CALIFORNIA

Pike Resigns His See

On May 6th, the Rt. Rev. James A. Pike, Bishop of California, submitted his resignation as Bishop of California to the diocesan standing committee, effective July 15th. It was accepted. The bishop stated that after eight years as a bishop he became convinced, during his recent sabbatical leave, that his primary vocation is that of teacher-scholar rather than that of administrator-leader, particularly in view of what he described as "the internal bleeding in the Church from the conflict between the concept of the Church as a cause and the concept of the Church as a club."

Bishop Pike, who plans to work at the Center for the Study of Democratic Institutions, Santa Barbara, Calif., with Dr. Robert M. Hutchins, former chancellor of the University of Chicago, said that he would continue to serve in his capacity as a bishop wherever he was needed.

COCU

Faith, Worship, Sacraments, Ministry

Delegates attending the Consultation on Church Union in Dallas adopted an open letter explaining the need for a united Church. It will be sent to the members of the eight Churches of the consultation. They also agreed on six over-all principles which they hope may ultimately form the basis of the large scale Church merger. The principles were contained in an approved preamble which said that the delegates had resolved "to attempt, under God, a more inclusive expression of the oneness of the Church of Christ than any of the participating Churches can suppose itself alone to be."

In addition to the preamble, the delegates approved documents setting forth the principles of the proposed Church's faith, worship, sacraments, and ministry. A document dealing with principles of structure was only "received" by the consultation after committee members suggested it needed more work before it could be approved.

In the section on faith, the scriptures are described as "the norm of the church's life, including worship and witness and teaching and mission." The Apostles' and Nicene creeds are accepted, with the un-

derstanding that the Church from time to time must supplement these historic expressions of the Christian faith with "new formulations as relevant as possible to new times and situations."

The provision for worship states that in the united Church, there will be freedom for "diverse traditions of ceremony, appointment, vesture, music, and the like." Each congregation could continue using its familiar forms and rites, but experimentation with the services of other traditions would be encouraged in the hope there would be "a steady movement toward the creation of new forms of worship expressive of the enriched new tradition of the united church itself."

Both infant baptism and believer's baptism will be acceptable as alternative practices in the united Church, and could be administered by either immersion, pouring, or sprinkling. Those baptized as infants would confirm their baptismal vows and be admitted into full responsibilities of Church membership through confirmation.

The Lord's Supper, the consultation said, could be celebrated with any of the rites now in use by the various uniting Churches. The service could be celebrated only by an ordained minister, but the laity should "assist in appropriate ways." Baptized Christians who are eligible to receive Holy Communion in the Churches in which they are members would be eligible to receive communion in the united Church.

The new Church's ministry would have the historic orders mentioned in the New Testament—bishops, presbyters (or elders), and deacons. Bishops would be the chief pastors of their districts or dioceses, but their administrative acts and decisions generally would be subject to approval by a representative council (similar to a presbytery). The function of bishops stirred a sharp debate. The statement was amended to provide that bishops "together with other agencies and office bearers of the Church" would be responsible "for the education, ordination, and appointment to their tasks of ministers whom God calls." The original explanation had not mentioned any role for the bishops in the appointment of ministers. Methodist Bishop James K. Mathews warned that Methodists would have difficulty accepting a Church union that did not give a role to bishops in appointing ministers. Dr. David G. Colwell of the United Church of Christ, and the

new chairman of the consultation, said that spelling out this function for bishops could endanger the continued participation of his Church in the proposed union. The United Church of Christ is a merger of the Congregational and the Evangelical and Reformed Churches. The statement on orders now includes three functions assigned to bishops: pastoral oversight, liturgical leadership, and administrative responsibility.

The next meeting of the consultation will be May 1st-4th, 1967, in Cambridge, Mass. A budget of \$20,000 was adopted and an invitation for the officers to attend the April world meetings on Church union, was accepted. Sunday, April 23rd, was designated as Consultation on Church Union Sunday, with emphasis on pulpit exchanges.

SOUTH FLORIDA

Abandonment of Communion

The Rev. Peter Tonella, a married former Roman Catholic priest, who has been acting as a diocesan missionary in the Diocese of South Florida, has announced that he would assist the Rev. Anthony Girondola, also a married former Roman Catholic priest in services at St. Petersburg, Fla. He plans to move his family to St. Petersburg in June. He stated publicly that one of the "best things" that he could do would be to aid "other members of the clergy who still want to be instruments of saving in our society. It is wrong for the Church to treat you as a criminal. There is a need within the [Roman] Catholic Church to care for its own because the doctrine of celibacy is in conflict with the natural laws of man. These members of the clergy should be helped and not discarded. Discipline such as the [Roman] Catholic Church now dispenses to priests who marry is not in keeping with the kindness and charity which the Church preaches."

The Rt. Rev. William L. Hargrave, Suffragan Bishop of South Florida, told THE LIVING CHURCH that Fr. Girondola's congregation in St. Petersburg had no status in the Episcopal Church.

In a letter to Fr. Tonella, the Rt. Rev. Henry I. Louttit, Bishop of South Florida, stated: "I have just read two newspaper articles, one from the *St. Petersburg Times*, May 3d, and one from the *St. Petersburg Independent*, April 30, stating that you

have joined forces with the Rev. Fr. Anthony Gironola, an ex-communicant Roman Catholic priest who is endeavoring to establish some sort of a church in St. Petersburg.

"In this of course you are abandoning the Communion of the Episcopal Church under Canon 62, and you are liable to deposition from the ministry of this Church.

"In accordance with the provisions of Canon 59, of ministers of any diocese or missionary district chargeable with an office in another, I must inhibit you from functioning as an Episcopal priest in the Diocese of South Florida.

"Copies of this letter are being sent to the two suffragan bishops of South Florida, and the Bishop of Michigan where you are canonically resident.

"I am truly sorry for this, but I see nothing else that I can do lest the Church be brought to disrepute."

LOUISIANA

Conference to Consider Tensions

The clergy of the Diocese of Louisiana were called into a special conference on April 28th to consider the tensions within the diocese as a result of some years of non-payment of quotas in the diocese, and the general situation arising out of the refusal of some parishes to support the work of the diocese because of the Episcopal Church's membership in the National Council of Churches, and because of some actions of the Executive Council of the Church.

Questions concerning these areas, as well as social concerns of the diocese and the communities within the diocese were put to four or five groups for discussion. This was followed by a general session with the Rt. Rev. Girault M. Jones, Bishop of Louisiana.

The day-long conference enabled the clergy for the first time to have an opportunity to talk with one another concerning general problems, and to express themselves to each other in a way that had not been possible for many years.

CONVENTIONS

Dallas

After the 16th ballot failed to elect the second suffragan bishop for the Diocese of Dallas, the annual convention that met May 4th - 5th at St. Matthew's Cathedral, Dallas, was adjourned by the Rt. Rev. C. Avery Mason, Diocesan, who reminded the delegates that under canon law he could call another convention within thirty days. He had asked for the suffragan bishop in his address to the convention.

In other business matters, the convention passed a resolution calling for an

annual Episcopal responsibility appeal to finance diocesan institutional and agency work. Bishop Mason estimated that between \$150,000 and \$200,000 is needed. The first appeal will be conducted during Lent 1967.

The convention also endorsed a special report on forward planning which called for improved communications within the diocese; a series of manuals on Christian living; further training of the clergy; conversational dialogue meetings for clergy and laity with other Churches; and large ecumenical meetings for the clergy.

Action was delayed on matters considered significant by the bishop: the reduction of the size of the annual convention, and support to the Seminary of the Southwest, Austin, Texas. Both matters were referred to committee.

The 1966 budget was approved, as was the continued support to the Philippine Independent Church for another three year period. The Rt. Rev. Isabelo de los Reyes, Supreme Bishop of the Philippine Independent Church, told the convention dinner guests of the work that is being done with the support from the Diocese of Dallas.

New Mexico and SW Texas

A resolution calling upon parishes in the Diocese of New Mexico and Southwest Texas to assume responsibility for



salaries or part of the salaries of mission clergy, so that diocesan money may be used to augment work in operation, or in "ways which may not even now be imagined," was adopted by delegates attending the annual convention April 26th - 27th, at St. Mark's-on-the-Mesa, Albuquerque, N. M.

The convention failed to adopt a resolution concerning the support for the return of 130,000 acres of land in the vicinity of Blue Lake, Taos county, N. M., to the Indians of Taos Pueblo. The resolutions committee had recommended that the convention adopt the action. A substitute resolution requesting study of the problem was adopted.

In other action, the delegates passed a resolution on fair housing laws for the state, and passed the first reading of changes necessary to seat women in convention. A diocesan budget of \$71,964, and a quota budget of \$237,768 were accepted. The MRI request of \$13,494, which is a 100 percent increase over 1965 was also accepted.

The Most Rev. James P. Davis, Roman Catholic Archbishop of Santa Fe, was the guest speaker at the convention.

In an address to convention, the Rt. Rev. Charles J. Kinsolving III, Diocesan,

reminded delegates and visitors that whatever happened at convention was binding upon every congregation in union with the convention. Even though decisions made were counter to instructions given by parish meetings, "convention action over-rides previous parish action. Convention speaks for the Church in this jurisdiction. We must speak and act as one Church and not as dozens of separate congregations."

Nebraska

A budget of \$70,050 for diocesan operations, and \$147,805 for missions was adopted at the annual convention of the Diocese of Nebraska at All Saints', Omaha, Neb., May 4th - 5th.

The Rt. Rev. Chilton Powell, a former dean of Trinity Cathedral, Omaha, was the convention dinner speaker.

Spokane

The delegates attending the second annual convention for the Diocese of Spokane (the district became a diocese in 1964) voted to accept a budget of \$192,-281, but rejected a resolution to re-examine the tax exemption of church property. An ecumenical commission was set up for the diocese.

The Rt. Rev. Russell S. Hubbard, Diocesan, presided for part of the business session. He is recovering from recent surgery, so delivered his address by proxy. The Most Rev. Joseph P. Daugherty, Roman Catholic Bishop of Yakima, was the guest speaker at the convention dinner.

Colombia

At one point in the annual convocation of the District of Colombia, meeting in Cali, all delegates were guests in the homes of Church members in the host city. The sessions of the convocation were held in Trinity Church, February 5th; they had been preceded by committee meetings on February 4th. The Rt. Rev. Stephen F. Bayne, Jr., director of the Overseas Department of the Executive Council, was a special guest. He had just come from Brazil where he had attended the Anglican Consultation on Latin America [L.C., February 13th; April 3rd].

The convocation approved a budget of 61,500 pesos. The finance committee recommended that a study be made to work out equal compensation for foreign and Colombian clergy, and the Rt. Rev. David B. Reed, Diocesan, was empowered to put the findings of the study into effect by June 1st. Also adopted was a resolution stating that the official language of the convocation be changed to Spanish as soon as possible, and that meanwhile non-English-speaking delegates be provided with simultaneous translation of the proceedings.

Immediately following the convocation,

AROUND THE CHURCH



Elia

Mother Ita of the Sisters of Sion points out the Roman pavement under the Sisters' convent in Jerusalem. This is the site of Fortress Antonia of Herod the Great, and it is also the most probable site of the Pavement (Gabbatha), the place of Pilate's judgment. Looking on (l. to r.) are the Archbishop of Canterbury; the Archbishop in Jerusalem, the Most Rev. Campbell MacInnes; and the Anglican Executive Officer, the Rt. Rev. Ralph Dean.

the clergy attended a three-day retreat, at which the Rt. Rev. Joseph Harte, Bishop of Arizona, was the leader. He had also been present for the convocation sessions.

JERUSALEM

Lambeth Consultation Concludes

In a press interview in Jerusalem, Jordan, Dr. Michael Ramsey, Archbishop of Canterbury, said that it was not the intention of the Lambeth Consultative Body [L.C., May 8th] to issue a statement on the plight of the Palestinian refugees. The story of the interview appeared April 29th, in the *Jerusalem Star*, published in Jerusalem, Jordan.

The archbishop said, "There is no need to say that we sympathize greatly with the refugees and we are aware of the refugee problem in this country and in many other countries, too. The refugee problem is one widely spread in the world, and it should always arouse the sympathy of

Christian people. I myself was not able to visit a refugee camp because of our conference, but my wife visited one of the camps yesterday and told me a great deal about it, so I have got a very good picture in my mind. Wherever refugees exist it is sad that it has happened. I say many prayers for your refugees."

The Archbishop read a statement by the "Archbishops of Canterbury, York, and Central Africa at present in Jerusalem" on the most recent developments in the Rhodesian dispute, at the interview. "We, with other Christian people, are thankful for the exploratory talks on Rhodesia and pray that without conflict there may be a solution which is acceptable to all the people of Rhodesia, and which safeguards the development of social and political responsibilities for the African population."

Commenting on the quest for Christian unity, Dr. Ramsey declared that there will be a Pan-Orthodox and Pan-Anglican theological commission to discuss doctrines now dividing the two Churches.

A portrait of the late Rt. Rev. Shirley Hall Nichols was presented to St. John's Military School, Salina, Kan., by a group of friends of the school and of Bishop Nichols. The portrait of the bishop, who died in 1964, will hang in the school's dining room named in his honor. Bishop Nichols served as president *ex-officio* of the school's board of trustees during his term as Bishop of the Missionary District of Salina (now Western Kansas) from 1941 to 1956.

The Rt. Rev. Philip B. Parmar, Bishop of Bhagalpur for 11 years, was enthroned as Bishop of Delhi at the Cathedral Church of the Redemption, New Delhi, India. The Diocese of Delhi includes New Delhi, the capital of India. Bishop Parmar holds a Master's Degree in Persian from Bombay University, and studied theology at Bishop's College, Calcutta, and later at St. Augustine's, Canterbury.

Sr. José Ausás C., a Spaniard who has been in Colombia the past four years, has been appointed a catechist-lay reader for St. George's Medellin, by the Rt. Rev. David Reed, Bishop of Colombia. Sr. Ausás plans to attend the Episcopal Seminary in Puerto Rico in August.

The parishes and missions of the Diocese of Central New York are being asked to use an existing committee or appoint such, to urge those over 65 who have not signed up for medicare to do so before May 31st, the deadline set by President Johnson. Dr. Charles V. Willie, professor of sociology at Syracuse University and chairman of the diocesan Christian social relations department, said that a survey showed that at least one-third of the older people in a low-income neighborhood in Syracuse had not signed for medicare.

Mr. William Stringfellow speaking at an ecumenical day program at St. Charles Seminary, Carthagenia, Ohio, said that the World Council of Churches is "ecumenically obsolete" and that it has "done what it can do." He is a member of the council's Faith and Order commission. Mr. Stringfellow said that his opinion would be modified if the Roman Catholic Church entered the council. He said that as things stand, "the World Council of Churches is an inadequate substitute for unity, and if it is allowed to survive much longer as an institution, it will become another denomination." [EPS]

The Rt. Rev. Albert A. Chambers, Bishop of Springfield, recently suffered a broken knee cap in a fall, and has undergone surgery. He will be demobilized for many weeks.

The Church—Racial Crisis

a review of recent books

by the Rev. Nathan Wright, Jr., Ed.D.

Executive Director of Urban Work, Diocese of Newark

I: The Current Revolution

Robert Spike in his *The Freedom Revolution and the Churches* has afforded the public a concise and easily readable short history of the role of Christian groups in the current American racial unrest. The book is an objectively written factual outline of what has been happening chiefly over the past ten years. It contains little that is revolutionary; and for those who might wish to be brought up to date or to help others to do so, Dr. Spike's irenic book should be a helpful basic resource. In this sense, the book is a significant addition to the literature of our current racial crisis. It is of interest that the role of the Episcopal Society for Cultural and Racial Unity is referred to, making the book of even greater pertinence to many Episcopalians.

Dr. Spike is former director of the National Council of Churches Commission on Religion and Race. The spirit of the kindly and concerned—and at points, aggressively heroic—involvement of the National Council of Churches is reflected in the author's treatment. The Churches are called upon to apply the Christian faith beyond mere propositional terms in the area of racial relationships. The Christian encounter in the current racial crisis is not seen to bear inherently upon the nature of the Church's inner life. Dr. Spike rather sees Christian encounter as the fulfillment of the fundamentally white Church's call to witness. In this sense, the author's treatment establishes no significant bulwark against the charge of an eager and dynamic paternalistic concern which to some is seen to comprise the offensive and limiting element in the white American Christian's every thrust in terms of race relations.

Another valuable treatment of the issue of Church and race is given in Ralph Moellering's *Christian Conscience and Negro Emancipation*. Dr. Moellering is a Lutheran currently engaged in a college campus ministry in California. He formerly ministered in the racially tense near west side of Chicago. Here is a thoughtful history of the Church and its

relation to the American Negro's plight from slavery times to the present. It affords a splendid background to the Church's present position, and is written with a sense of the theological urgency of the Church to emancipate itself from the sins of its own past.

For adult reading this book should be a worthwhile addition to every parish library. Yet, as with Dr. Spike's book, this volume should not be seen to be more than what it is. It is a thoughtful appraisal within the framework of what may be seen as a contemporary enlightened Christian concern, of what a largely human institution has done, is doing, and might yet do.

II: Two Southern Views

Much of the Church's current focus upon race relations has been upon the south. This has been understandable both historically and psychologically. For largely the same reasons, the south has reacted, and has done so in strikingly different ways.

Peter Carmichael, in *The South and Segregation* has prepared a heavily documented presentation of an ultra conservative southern viewpoint in terms of race. Dr. Carmichael was educated at Johns Hopkins, Columbia, and the University of North Carolina. For 27 years he has been a professor of philosophy at Louisiana State University. For those who might wish to have available a mass of data supporting in a bold and sweeping manner a segregationist point of view, Dr. Carmichael's treatment should be of considerable interest.

Dr. Carmichael sees the United States as being a commonwealth in which the rich tradition of Anglo-Saxon law and culture are imbedded and are to be maintained. Recent decisions of the Supreme Court are seen to give indication that law has given place to sociological theory. History and nature, he claims, cannot be written off by edict. "It is like ordering causes to have no effects." "Law is not, or not for long" writes Dr. Carmichael, "an ethic of visionaries. Except with ty-

rants it is a covenanted policy in which a working balance of interests is struck and maintained. . . . We criticize Russia and other countries for communism and tyranny but do not notice that in presuming to obliterate natural distinctions we are following the communist line. If there is a difference between them and us in this respect, it is that we are voluntarily communizing ourselves, whereas they had communism more or less forced on them." (page 321)

This particular volume serves a good purpose in bringing together in one treatment the feelings and outlook of the conservative southerner along with its echoes or parallels which are often overlooked in the north. The frequently alleged hypocrisy of northern advocates of southern desegregation is thus presented as a defense of at least the integrity of the conservative southern point of view.

Another southern outlook may come as a distinct surprise to many both in the North and South. *The Unsilent South*, edited by Donald W. Shriver, Jr., is ac-

for
change

Some Projects

curately subtitled "Prophetic Preaching in Racial Crisis." The ministers (and one layman) whose sermons and addresses comprise the volume are all members of the Southern Presbyterian Church. Its spokesmen are seen to be representative of the south. Their words are an "unsilent" testimony of the capacity of allegedly dry bones to become surprisingly and vibrantly alive.

Here are voices raised from a tradition holding fast to the centrality of God's Word now at long last unable to restrain the impulse toward prophetic judgment. In sermons which reflect Presbyterianism at its best, with a beauty matched by boldness and candor, and with an evident faith in the compelling majesty of God's Word, conservative white southern Christians seem to approach—at least for a crucial moment—the redemptive destiny which may be uniquely theirs. One might wish that in the northern situation such creative commitment might be given voice.

The sermons speak in the lively context of Old Testament realities and New

Testament hopes. The writers all seem appreciative of their people; and none is angry. Yet they bring to the reader an awareness that only in the doing of God's will may the anger of a righteous God be assuaged.

The spirit which seems, from our frame of reference, to underlie the entire volume of sermons is one of an awareness of the need—in our present-day racial adjustments—for a humble and informed submission to a Will far more substantial than one's own.

III: Two Negro Scholars Speak

Once in a very great while, in simple words, the greatest truths are spoken. Such it is with *The Luminous Darkness* by Howard Thurman. In a book which might be said to give enduring meaning to his long years of fruitful searching after truth, Dr. Thurman provides what he calls "A Personal Interpretation of the Anatomy of Segregation and the Ground of Hope." Roy Wilkins has boldly likened this volume to the late W. E. B. DuBois'



such that I was always at his mercy. He was guaranteed by his society; I was not." (page 3)

The book moves kaleidoscopically, providing in rich and varied colors, an intimate and personal encounter with the great malignancy which infects our way of life with a seemingly devastating thoroughness. Yet the warmly appealing essay is filled both with humor and with hope. The humorous anecdotes reveal to us the comic limitations of our well-nigh destructive ways. The hope lies in the quiet awareness that throughout the movement of man's history it is God and not man who rules. If self-understanding and a cosmic frame of reference are necessary before creative action may take place, Dr. Thurman's book may help us all in some degree toward a more fruitful commitment in the pressing concerns of race relations in our day.

Dr. George D. Kelsey in his *Racism and the Christian Understanding of Man* writes in a different vein. His book is the scholarly work of a Drew University professor of Christian ethics, and is offered as "an analysis and criticism of racism as an idolatrous religion."

The author starts with H. Richard Niebuhr's definition of faith as "trust in that which gives value to the self" and "loyalty to what the self values." (page 26) With sociological data and theory woven into the sense of every line, Dr. Kelsey seeks to illuminate the nature of racism as a faith as it appears in the light of Christian theology.

The book might itself be used as a text for both so-called sacred and secular studies. It deals with such subjects as the nature of racist faith, self-understanding and understanding the other, person and community, equality and inequality, racism and history, and racism and the idea of good and evil. The chapters are divided into four to six sections, each dealing with a distinct sub-heading of the larger subject of the chapter as a whole. For all of its thoroughness, it is yet simple reading and should prove to be a ready resource for those who would speak or

reflect on racial matters whether piecemeal or in a large perspective.

One sub-section is entitled "The Body of Christ in racist society." It is well done in terms of a view of the Church as a human institution. It fails, however, to come to grips with the elementary but crucial truth of I Corinthians 12:12-27, almost universally missed, that the Church can only *be the Church* when wholeness and integration at its deepest level begin to characterize the Church's being. The Church must seek to enter into the divine realities which mark its life on the level of eternity and then live and work each day in the light of both the insights and the graces inherent in its divine life and nature. As long as the Church's inner life assumes the norms of the secular culture, it cannot perceive clearly the divine intent nor receive the power to perform the same. The Church cannot be or act as Christ's Body so long as it is entrapped within the sphere of the prevailing cultural norms of the social order in and into which it is both set and sent.

To the ancient Hebrew mind and in the mind of the Church in the patristic era, faith was not so much an act of the intellect (in terms of credence) as it was an act of being. The Hebrew religion was thus marked by a sense of belonging with all of its loyalties and relationships—rather than by a system of concepts. So also in the ancient Church "being in Christ" rather than "belief about Christ" was the central reality. Perhaps we shall not in our present day experience renewal and regeneration in any aspect of the Church's life—including its coming to terms with the realities of race—so long as commitment is to concepts rather than to a concrete relationship within the Body of which Christ our Lord is Head. In none of the above literature is this issue dealt with in a significant way. Thus while it may be said to be, by and large, excellent material, it does not seem to go to the heart of the matter that the divine life is the only true life (which thus sets the

Continued on page 24

and Possibilities for change

The Veil. It is a classic essay for our time, and should be read by all who are sensitive to the needs and strains of the changing structure of the world in which we live.

Systematically, in one brief passage after another, Howard Thurman leads his readers into and through the darkness of successive realities which one has experienced and not dared perhaps to interpret, and brings those who follow his lines into the presence of light. He writes thus of the limitations of our own peculiar and exclusive worlds: "When I was a boy growing up in Florida, it never occurred to me, nor was I taught either at home or in church, to regard white persons as falling within the magnetic field of my morality. To all white persons, the category of exception applied. . . . It is very difficult to put into words what is at work here. They were tolerated as a vital part of the environment, but they did not count *in*. . . . What was true for me as a boy was true also of any little white boy in my town with an important and crucial difference! The structure of society was

Trouble parking?—

Try planned parenthood.

Few sensible men in these days doubt that we live in a time of particularly confusing ideas about sexual ethics and family stability. A friend of mine reported having seen a bumper sticker just the other day which read "Trouble Parking?—Try Planned Parenthood!" And certainly, to judge by the number of books being published these days about the population explosion and its relationship to poverty and delinquency, there is everywhere a growing concern about the population problems not only of our country but of the world itself. Every 24 hours we add at least 190,000 persons, about 8,000 an hour, 70 million a year—too many to feed and keep healthy, too many to teach and employ. But the increase itself doesn't tell the whole story. In the U.S.A. the birth rate has declined in the last decade, but the number of children on welfare rolls increased by 2 million—or 104 percent—in the same period. Illegitimate births tripled in the 22 years, up to 1960 nationally.

Roughly 1,650,000 youngsters in this land of ours live in families headed by a woman with five children. In this group 92 percent live in poverty. We are told by those who should know that providing contraceptive information and pills for enough low income women of child bearing age could save taxpayers *billions* of dollars.

Prof. Philip Appleman of Indiana University in *The Silent Explosion* has given us a book which deals extensively with these facts and others relating to the problems of excessive population growth. He goes to some lengths to expose what

he calls "the primitive Catholic taboos" and the irrational political dogmas of the Soviet Union. No less an authority than Julian Huxley has written the foreword which concludes, "The special value of . . . (this) book is that it reveals the moral nature of the population problem. Population increase is forcing man as a species to rethink his morality."

All of this leads to larger questions, of course. What are the consequences of affluence to the self-proclaimed Christian and western world? Is the motivation for profit stronger than the will to sacrifice to help adequately the newly-emerging nations of Africa and Asia? These are the questions to which Edward Rogers addresses himself in his book *Poverty on a Small Planet*, which is subtitled, "A Christian looks at Living Standards." After several chapters which present a pithy comment on the facts of our global economy as these relate to poverty and population growth, the author concludes with several chapters which press home his conviction that Christian compassion is now an imperative, that ". . . the awareness of the need, the realization of its critical urgency and the coming of the skills and resources to meet it have coincided in our time." We live in a time when a campaign against poverty, hunger, disease, and illiteracy ought to have the support of all nations. Mr. Rogers affirms that a disproportionately heavy burden of responsibility rests on the so-called Western Christian World because this part of Christendom has not only the wealth but also the technical knowledge to act. He concludes that we have not acted decisively because of a theological contro-

versy between Christians over family limitation. This is a compact, well-written book quite suitable for discussion groups and for general reading by people of the Church.

If over-population is a looming menace, how do we find the morally right solution to deal with it? Despite the widely different approach of some of the books here reviewed, this is the real point of controversy between those who advocate birth control aids and the Roman Catholic theologians who are opposed to "artificial contraception." Probably few Episcopalians realize that the Anglican Communion, for example, shifted its position on contraception in a notable way in the early part of this century. In 1908 and again in 1920 the Lambeth Conference condemned contraception. The American House of Bishops went on record against the practice in 1925. By the year 1930, however, the Lambeth Conference over-rode the opposition of a sizable minority led by Bishop Gore and passed the following resolution by a vote of 193 to 67 (with 46 abstentions):

"Where there is a clearly felt moral obligation to limit or avoid parenthood, the method must be decided on Christian principles. The primary and obvious method is complete abstinence from intercourse (as far as may be necessary) in a life of discipline and self-control lived in the power of the Holy Spirit. Nevertheless in those cases where there is such a clearly-felt moral obligation to limit or avoid parenthood, and where there is a morally sound reason for avoiding complete abstinence, the conference agrees that other methods may be used, provided that this is done in the light of the same Christian principles. The Conference records its strong condemnation of the use of any methods of conception control from motives of selfishness, luxury, or mere convenience." (The Lambeth Conference, 1930, Resolution 15)

The stage was now set for a reaction from the Roman Church and it was not long in coming in the form of Pope Pius XI's famous encyclical *Casti Conubii* which declared that artificial contraception is an "unspeakable crime," and "shameful and intrinsically immoral." Conflict over the theology of marriage has marked our history ever since, and the debate continues to this day.

Most readers of *THE LIVING CHURCH* will be aware that Roman Catholic teaching against birth control devices is based on what that Church teaches about the meaning of natural law. In *Contraception and the Natural Law*, Prof. Germain Grisez, of Georgetown University, attempts to clarify the questions many of his co-religionists and many of us who are not Romans have on this subject. He is himself sharply critical of the arguments usually made by popular writers and elaborates — somewhat rhetorically — an intensely philosophical proposition which is still highly debatable in my mind. If you want to read about marriage from

by the Rev. Frank V. H. Carthy
Rector, All Saints Church, Indianapolis, Ind.

the point of view of a "natural law" philosopher, this is your book.

A more popular exploration of the current furor over the "pill" is contained in *The Popes, the Pill, and the People*. Dr. John R. Cavanagh here presents a documentary study of the present situation as the facts are disclosed by clinical research. The main thrust of his argument revolves around the "pill" in both its therapeutic and contraceptive uses. His presentation is objective, his conclusions of interest mainly to those who would agree with him that "the most convincing arguments against contraception are to be found in the teaching of the Popes."

Dr. Anne Bizenek on the other hand, a 36-year-old Roman Catholic woman with seven children, is the first Roman Catholic in the world to open a family planning clinic, publicly taking her stand against the traditional teaching of her Church. Hers is a different story made particularly eloquent by her own autobiographical account of the way in which in the presence of her children and despite her willingness to follow the guidance of the clergy, she was refused Holy Communion. The book is a kind of "curiosity piece" only because as a physician, a wife, and a mother she maintains that ". . . I have been caught up in a machine that is inhuman in its workings, and seems to care not at all for the welfare of the individual soul. I mean the machinery which governs my own Church." The second half of the book deals with her own suggested solutions which are somewhat curious but none the less sincere. It is hard to imagine that Anglican women will be particularly interested in the book although it precipitated quite a storm when first published in Britain.

By all odds the most important of this group of books is John T. Noonan's *Contraception*. Here in one monumental volume is a completely scholarly yet candid account of the long history of the Roman Catholic Church's teaching on the theology of marriage and childbearing. Mr. Noonan, professor at Notre Dame Law School, is an erudite student of the long and tangled history of moral theology and canon law. He examines the growth of the Church's position and analyzes the conflicts and personal decisions which have affected the teaching of various theologians on the subject, from biblical writings through the development of counter approaches in the Middle Ages, to the latest debates on oral anovulants. Though the book is published without "imprimatur" by the Belknap Press of Harvard, it is significant that Mr. Noonan is currently serving as consultant to the Vatican's commission on birth control. He shows clearly that contraception has been condemned by the Church in almost every era, yet ". . . the recorded statements of Christian doctrine on contraception did not have to be read in a way



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requiring an absolute prohibition," in spite of the fact that "No [Roman] Catholic theologian has ever taught 'Contraception is a good act.'" The author notes that his Church's view on contraception has not been taught ". . . without reasons. It has not been unrelated to other doctrinal propositions."

The book in many ways has lasting historical significance, if only because the historical complexity and intellectual diversities are all completely accounted for up to the present moment. This book belongs in every seminary library for much of its information is not easily available elsewhere; too detailed for the general reader, it is indispensable for serious students of the subject.

Having said all this, the fact remains that the final chapter on a complete theology of marriage and sexuality remains to be written. *Sex, Family, and Society in Theological Focus* and its anticipated companion volume, soon to be published, are edited groups of essays from the pens of various theologians, psychologists, and sociologists, which attempt answers to questions raised by our changing culture. J. C. Wynn of Colgate-Rochester Divinity School is the editor, and among the contributors are Episcopalians (Gibson Winter and Cynthia Wedel). Harvey Cox contributes a chapter

on present day sexual mores and Pieter deJong, professor of theology at St. Andrew's, Saskatoon, one on Christian anthropology. Uneven in quality, the book will make an impact, I believe, on our thinking about the Christian basis for ethical decision making. The contributions by deJong and Winter really break new ground. A concluding guide for study and discussion adds to the book's usefulness in adult and youth discussion groups and, one would hope, in the seminary courses on pastoral theology.

Books mentioned in the article

THE SILENT EXPLOSION. By Philip Appleman. (Foreword by Sir Julian Huxley.) Beacon Press. Pp. 161. \$4.95.

POVERTY ON A SMALL PLANET. By Edward Rogers. The Macmillan Company. Pp. 120. \$2.95.

THE POPES, THE PILL, AND THE PEOPLE. By John R. Cavanagh, M.D. The Bruce Publishing Company. Pp. 128. \$3.75.

ALL THINGS NEW. By Anne Bizenek. Harper and Row, Publishers. Pp. 152. \$3.50.

CONTRACEPTION AND THE NATURAL LAW. By Germain G. Grisez. (Foreword by the Most Reverend John Wright, D.D. Bishop of Pittsburgh.) The Bruce Publishing Company. Pp. 245. \$4.50.

CONTRACEPTION, A History of its Treatment by the Catholic Theologians and Canonists. By John T. Noonan, Jr. The Belknap Press of Harvard University Press. Pp. 561. \$7.95.

SEX, FAMILY AND SOCIETY in Theological Focus. Edited by John Charles Wynn. New York Association Press. Pp. 256. \$4.95.

Our Lord—Scholarship

a review of recent books

by the Rev. O. C. Edwards, Jr.

Assistant Professor of New Testament, Nashotah House

On the walls of most Sunday schools in the country there hangs a picture of Jesus in the temple at the age of twelve. He is shown surrounded by the rabbis, "both hearing them and asking them questions." St. Luke, as translated in the King James Version, tells us that "all that heard him were astonished at his understanding and answers." The seventeenth century translation of the Greek word for rabbi is *doctor*. In the last few centuries our Lord's life and work have been under the scrutiny of a different kind of doctor—doctors of philosophy—using the techniques of their disciplines to reconstruct as well as they can His biography and teaching. Among this new set of doctors it is perhaps sometimes our Lord who would be astonished at their understanding and answers; yet their work is a necessity for contemporary theology. All well-informed Christians need to know what they are saying. The purpose of this article is to survey some of their most recent work.

The unreflective person might assume that the life of Jesus raises few problems. We have, after all, four Gospels and so it is only a matter of sorting out what they have to say. It does not work out that simply though. Albert Schweitzer found out that, in trying to write the life of Jesus, "each successive epoch of theology found its own thoughts in Jesus; that was, indeed, the only way it could make him live." The English title of the book in which Schweitzer made that statement has become the label applied to the efforts to reconstruct the life of Jesus by the methods of scientific historiography—*The Quest of the Historical Jesus*. During most of the time since Schweitzer wrote in 1906 that quest has been virtually abandoned by scholars, the reason being that a group of German scholars, largely gathered around Rudolf Bultmann, had come to have serious doubts about the possibility of such a reconstruction. They pointed out quite correctly that the Gospels were never intended to be biographies of Jesus in the sense that they furnished a complete timetable of the events of His life or a psychological interpretation of the development of His character. The Gospels were not written to satisfy

curiosity about Jesus but were written to proclaim that He brings salvation. Bultmann and his followers also pointed out that we have had passed down to us nothing that Jesus Himself wrote, that all of our information about Him comes from the early Church and was not written down until at least thirty years after His death. This led Bultmann to such scepticism about the possibility of reconstructing the life of Jesus that he said, "I do indeed think that we can know almost nothing concerning the life and personality of Jesus." Yet this doubt caused little problem for Bultmann personally because he did not find such historical information necessary for faith—indeed, he thought that faith which depends on historical research is not faith at all.

For more than a decade now, though, what was enough for Bultmann has not proved enough for his students. The reaction was first expressed in a lecture given by Ernst Kaesemann in 1953 in which he said:

The Gospel itself cannot be anonymous, otherwise it leads to moralism and mysticism. The Gospel is tied to him, who, both before and after Easter, revealed himself to his own as the Lord, by setting them before the God who is near to them and thus translating them into the freedom and responsibility of faith.

But Jesus cannot be dealt with in purely psychological terms or merely by the methods of comparative religion. "If he can be placed at all, it must be in terms of historical particularity. To this extent the problem of the historical Jesus is not our invention, but the riddle which he himself sets us." (This address of Kaesemann's appears in his volume of collected essays, *Essays on New Testament Themes*.) Thus was launched what James M. Robinson called in the title of his excellent little book on the subject, *A New Quest of the Historical Jesus*.

What the new quest could produce may be seen in *Jesus of Nazareth* by Guenther Bornkamm. Although the main outline of what we can learn about the life of Jesus by applying the methods of form criticism takes Bornkamm only two pages to relate, the outline is recognizably that of the life known to Christian devotion,

and the warm spirit of the author's own piety breathes on every page. Whether more may be known about the life of our Lord, though, is a question on which many scholars with credentials equal to Bornkamm's would be willing to debate with him. A very important discussion occurs in a place where it is not likely to receive the notice it deserves—a textbook. R. M. Grant's *A Historical Introduction to the New Testament* contains not only a ninety-page discussion on "The Problem of the Life of Jesus," but also has a significant analysis of the methodology of New Testament study which would bring into question many of the critical presuppositions which make Bornkamm's treatment as sceptical as it is. Yet Bornkamm furnishes much of the inspiration for the best small book about the historical Jesus to put into the hands of an inquiring layman, known to the present writer. It is *The Christ of Faith and the Jesus of History* by one of our English monks, Gabriel Hebert. A better informed person theologically could be brought abreast of the current discussion by reading the sixth of S.P.C.K.'s theological collections, *Historicity and Chronology in the New Testament*, edited by D. E. Nineham. Another recent book is Hugh Anderson's *Jesus and Christian*

Jesus the [

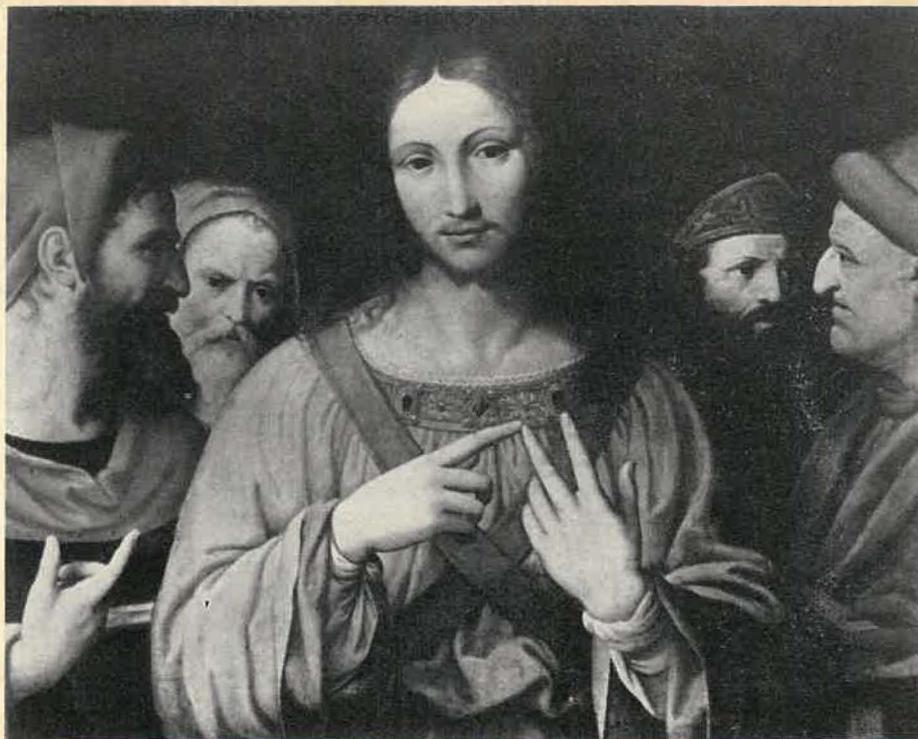
Origins, the intended audience of which is difficult to identify. Instead of encapsulating the theories of the many scholars referred to, as a popular work would have to, Anderson merely alludes to them. Yet his volume cannot be intended for specialists since his treatment of the issues discussed is too cursory. Then too if suffers from a prolixity that one reviewer diagnosed as Scottish homiletics. The charge is unfair to Scottish rhetoric as John MacQuarrie's *The Scope of Demythologizing*, now available in paperback, may be seen as a model of theological lucidity.

The basic theme of the teaching of Jesus is the Kingdom of God. It is incredible, therefore, that this fact was not recognized until the nineteenth century, and that what Jesus meant by the term was not understood until the twentieth, and that there is not complete agreement even yet. The German romantic theologian Schleiermacher was the first to use the phrase extensively and even he did not interpret it in the light of its use by our Lord; he meant by it the fellowship of those who share the God-consciousness of Jesus. Albrecht Ritschl and, following

him, the American Social Gospel movement, did intend to interpret it as Jesus did, but they thought (incorrectly) that he meant by it the establishment of a perfect society on earth. It remained for Johannes Weiss and Albert Schweitzer to demonstrate that in the teaching of Jesus the term is eschatological—that is, that it has to do with not the perfection of the human race, but the decisive breaking into history of God's reign. Since then the discussion has been largely in terms of the time of the coming of the kingdom. The main positions and the scholars advocating them may be tabulated as follows:

- (1) The kingdom was supposed to be inaugurated by Jesus and
 - (a) was not (Schweitzer)
 - (b) was (C. H. Dodd)
- (2) The kingdom was partially inaugurated by Jesus and yet waits for its consummation at the end of the age (numerous).

Another emphasis has been that of Rudolf Bultmann who was not so interested in the time of the coming of the kingdom as in its demand for personal decision. He says that the promise of salvation is made to those who are ready for God's reign and desire it, "hungering and sorrowing, knowing how poor they are." The foregoing historical sketch is



Da Vinci: Christ among the Doctors.

RNS

Among Doctors

based on an excellent book by Norman Perrin called *The Kingdom of God in the Teaching of Jesus*. His conclusion is worth quoting here as a summary of the current status of the question.

The eschatology does not stand at the beginning only, as the basis upon which men must build that better things may be, as would be the case with a purely realized eschatology; nor does it stand at the end only, as the end for which men must strenuously prepare themselves as best they may, as would be the case with a wholly futuristic eschatology and an interim ethic. Rather eschatology stands both at the beginning and the end, as the determining dimension of men's existence as believers, as men who respond to the challenge of the message of Jesus concerning the Kingdom of God; and the ethical teaching indicates the nature of the dynamic response by means of which men move from the beginning toward the end.

A good treatment of the subject by a Roman Catholic scholar is *God's Rule and Kingdom* by Rudolf Schnackenburg. His presentation is neither so historical nor so analytical as Perrin's; he aims rather at giving an exegetical statement of the teaching of the Old Testament, later

Judaism, the New Testament, and the Fathers. In his discussion of the materials he uses the tools of modern scholarship, but sometimes balks on dogmatic grounds at conclusions generally accepted by Protestant scholars (often on equally dogmatic grounds, though the dogma is not always that of the Church). While many may agree with his reservations, they must recognize that no real scholarly dialogue can take place when both sides insist on making *a priori* assumptions.

After *Kingdom of God*, the most important theological term in our Lord's preaching is *Son of Man*. In the Gospels it appears as Jesus' way of referring to Himself. It has been observed that there are three kinds of statements in which Jesus calls Himself Son of Man: (1) statements about the present where "I" might be used as easily, (2) statements in which Jesus predicts His death and resurrection, and (3) statements in which Jesus predicts His second coming at the end of the world. Effort has been made to see if the phrase *Son of Man* is used in the Old Testament in any way that would shed light on Jesus' meaning of it. It has been noticed that in Psalm 8:4 the term appears to be a synonym for *man*. It is the form by which Ezekiel is addressed by God in the oracles which he receives. In Daniel 7:13-14 "one like a son of man" is seen in a vision to come with the clouds before God and to receive from Him "dominion and glory and kingdom" which is everlasting.

How, then, are we to understand Jesus' use of the term? Bultmann says that the sayings which refer to the present in which *Son of Man* = *I* are a mistranslation and that they should read *I* instead

of *Son of Man*. The predictions of suffering and resurrection he regards as not having been made by Jesus but read back into His life by the early Church. The reason he rejects the authenticity of these two groups of sayings is that he thinks *Son of Man* in the sayings of Jesus is to be understood in terms of the heavenly figure in Daniel. This means that the third group of sayings which speaks of the future coming of the Son of Man would be authentic. But he does not think that Jesus is referring to Himself in these statements. Rather it was the early Church which had experienced the resurrection and knew that Jesus brought the salvation He proclaimed, that interpreted Jesus' words as referring to Himself. Having accepted *Son of Man* as Jesus' term for Himself, the early Church then inserted the term in many sayings in the Gospels in which Jesus referred to Himself.

There have been several important recent books which have studied the term *Son of Man* in the Gospels. The most curious of these is A. J. B. Higgins: *Jesus and the Son of Man*. While in many ways a most excellent book, this nevertheless seems a misapplication of the author's considerable scholarship. He spends almost his entire book in demonstrating that Jesus did not refer to Himself as the heavenly Son of Man—which did not need demonstrating since it was already accepted by scholars of the Bultmann school at any rate. Then in the last eight pages he states a theory he does not have the space to document and it is one which would be widely contested, namely that:

The Son of man idea was adapted by
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by the Rev. Wilford O. Cross, Ph.D.

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Situation Ethics: The New Morality. By Joseph Fletcher. Westminster. Pp. 176. Paper \$1.95. Cloth \$3.95.

This is the sort of book that provides a watershed in the history of moral theology and the importance of its appearance cannot be over-stressed. It follows, of course, a great deal of groundwork already accomplished in England by Bishop Robinson and others. Still, it is far more analytical and exploratory than the earlier writings of situationists. What Prof. Fletcher's book really does is to offer a method for the solution of many of the vexing problems of morality brought to crisis by the changing patterns of our culture and our social order. The method, as it appears in this pioneering work, is as yet incomplete and capable of revision, but at least a new approach to

defined, and it turns out that it includes the classic virtues of justice and prudence, so that love is a calculus rather than an emotion. Those familiar with the history of Chinese philosophy will recognize here the classic battle between Mohists and Confucianists in which Mohism claimed an absolute, unqualified love as the basis of ethical motivation, while the followers of Confucius insisted that love must be proportionate, governed by common-sense, and subject to reason. Fletcher is far more a follower of Confucius than of Moh and he incorporates prudence into the ethic of love. He uses the word "calculation" so that his situationist position is not an irrationalism dedicated to the emotional aspect of love. Indeed, love is defined so widely that it incorporates both justice and prudential calculation. In this way Prof. Fletcher preserves much more

would be destructive and therefore is not the creative, fulfilling love that Fletcher is writing about. Does this understanding of love as creative dominate or does a situation of obvious need and sexual hunger dominate? If you are going to deny the validity of all lawful guides, such as the notion of "adultery" and talk only about love-applied-to-situation it seems to me that contradictions between the physical and psychological demands of the situation and the just, prudential following of love-alone do arise. And Fletcher does not allow us to seek guidance from the crystallized experience of moral and civil law, which would be, in his terms, "pre-fabricated morality."

Once you have set aside as irrelevant the guiding structures of law on the objective side and conscience and values on the subjective side, and reduced morality to an issue of love applied to situations, you are navigating in channels which have not been mapped and buoyed. It is quite true and relevant that certain "earthquakes" in our social and intellectual environment have altered the old channels and shoaled them. Situationist ethic is a morality designed to bring men to harbor in channels that have been disturbed and obliterated. It is true that the whole approach to sexual morality has been altered profoundly by the pill and by methods of treating social diseases. No doubt old sexual legalisms were based to some extent on perils of pregnancy and disease and upon a certain marketable value of marriageable chastity. In the knowledge of current changes, pre-marital sexual intercourse and promiscuity need to be re-evaluated. That they should be evaluated in the light of the axiom that persons should treat each other as persons and that every situation should be judged on its own merits rather than by a legalistic, univocal standard, is admissible, certainly, providing that one is willing to admit that any moral generalization or maxim that epitomizes human experience should not be set aside without sufficient reasons.

There is also some doubt as to whether situation ethics, at its present stage of development, is able to handle social questions. It tends to gravitate to personal issues and especially to sexual ones in its illustrations, for here love and situation are determinants. Applied to strikes, the racial issues, Vietnam, it seems at the present to have no firm definition of justice since justice has been swallowed by love. It resorts, apparently, to a pragmatism, at least in Fletcher's analysis, that makes it vulnerable to power politics, though perhaps Fletcher's affirmation of the utilitarian good of the greatest number might serve for a definition of justice. Situation ethic can deal with the sexual revolution but can it deal, in social context, with the cybernetic organizational revolution of modern industrial society?

Continued on page 24

a look at SITUATION ETHICS

problems of conscience and casuistry has appeared.

One objects, at times, to the polemical character of much of the writing, and its prophetic but sometimes rather tedious attack upon "legalism," especially since no effort is made, really, to distinguish between the uses of law as guidelines and the imposition of legalistic requirements in morality. One objects also to the radical over-simplification of human personality that is present in the method in that it largely disregards values, virtues and conscience, and the human structures by which we usually make our moral decisions. Indeed, the method tends to reduce moral problem-solving to an application of love, as "the most loving thing to do," to a situation. This is indeed a reductionism of the complex mechanisms of psychological decision. It results in an over-simplification of moral problems by scaling down to two elements: love and the situation. Love is rather carefully

of the classical structure of moral theology than his own innovating genius might be willing to recognize.

At times, in situationist ethic, one is never quite sure what ought to dominate, the sheer determinism of the situation or the cognitive-affective attitude of love. There seems to be an ambivalent shift between the pressures of the situation and the motivations of love. For instance, in the case of a wife who is most unhappy with a husband with whom she cannot make any sort of emotional or personal accord, and who is hungry for companionship and love, does the situation of lovelessness become the determining answer to whether one should respond to her need, or does prudential love, concerned with justice, dictate the answer? Situationist ethics, as it is so far developed, does not provide a precise answer. Clearly in this case a love that destroys the relationship between wife and husband, or the possibility of relationship,

No Episcopal bookshelf is complete without *The Pope's Visit* (glossy stiff card back, magnificent color and black and white pictures, page size 11" by 9", and four excellent articles by *Time-Life* editors, with epilogue, the full text of the Pope's U.N. speech, and papal chronology added). This life of Paul VI pulls no punches and frankly attempts analysis of the character of the godly, enigmatic "apostle on the move" as he grapples with pros and cons of the current Roman Catholic revolution. There are crisp summaries in the articles of some major inner tensions among Roman Catholic bishops as they take a new view of man. I recommend this book.

Since Bishop Robinson crashed the staid columns of the London *Observer* with his shock article "Our Image of God Must Go" (in 1963), I have been expecting a spate of image-books. *The Image of God* by Dr. Theodore Ferris (rector, Trinity Church, Boston) is a simply-written series of sermons or addresses circling around the theme of the images of God in the minds of Jesus Christ, Old Testament Jews, New Testament Christians, Theodore Ferris, and you. There are thoughtful side glances at modern immorality, "religionless" Christianity (he lays the blame for that on Bonhoeffer's doorstep), the new slavery of modern man, and Negro housing. At first glance casually written, the chapters reveal deep concern for the theme and for the reader, while six central chapters (Part II) on the image of God in Christ are outstanding.

The saltiest account of American Protestantism to come out in years, *The Deacon Wore Spats* covers the period 1900-1965; in it John T. Stewart "tells all"—all he knows at first-hand about Protestant Churches in the good old days of jackleg preachers with spittoons in the sanctuaries, vulgarity in the pulpit designed to lay the congregation in the aisles, the Social Gospel, sawdust trail revivals, God-defying Robert G. Ingersoll, William Jennings Bryan. Ordained a Methodist minister, Mr. Stewart held both Methodist and Congregational pastorates, then turned to the profession of religious news editor in which capacity he rubbed shoulders with practically every Protestant preacher from Brother Finer, whose sermon was so strenuous that his upper and lower dentures flew out and landed under the second row of pews, to Billy Graham and Martin Luther King. He was initiated into the Ku Klux Klan at night before 30,000 men in a Massachusetts field, obtained from Sherwood Eddy the inside story of Eddy's pleading with Chiang-Kai Shek for an end to corruption in the mainland Nationalist Chinese regime, knew Fosdick in the days when "during the Depression he kept his own income to 5,000 dollars a year out of compassion for his fellow countrymen in the breadlines." Mr. Stewart tries his

by the Rev. Harry Leigh-Pink

Vicar, St. Stephen's Church, Stockton, Calif.

hand as commentator and prophet on everything from Church unity ("the Blake-Pike proposal is in deep trouble today") to whites and Negroes (there are "enormous roadblocks still in the way of natural, cordial, fruitful race relations in religion"), homiletics ("Preaching is no longer an art . . . it isn't interesting"), new theology, campus ministry, and a score of other subjects. He writes with gusto as a veteran onlooker who has seen most of the scene, and has a kind word for the humble, shabby, shockingly ill-paid, black-coated "Old Guard," the local ministers of all Christian Communion, who as the backbone of the Church have kept the flame of faith alight and warms the hearts of others down 65 years of upheaval and change—and still do.

Unicef And The World is Jean Speiser's picture story of how the United Nation's Children's Fund does its work of caring for children around the globe. Comment: the cameras caught no glimpses of emaciated, near-starvation cases, and in general the hundreds of children in these 135 photographs appear to be quite well fed, clothed, housed. This book needs to show the other side of the coin, children who still need UNICEF care.

Fifty-seven addresses on aspects of fundamentals of Christian living, Chris-

this ministry" given us by Christ Himself, and shows how it can be exercised by priests through Unction, Laying-on-of-hands, in the context of Holy Communion, and associated with the sacrament of Penance. He gives many case histories and deflates optimists who expect cures every time ("Christ did not automatically heal everybody; we don't say he couldn't, we simply say he didn't. There are worse things to be endured than an inadequate body. And few heresies are worse than the one which makes the temple of the spirit more important than the spirit itself").

Two miniature books by two Theodores are well worth reading. Theodore Wedel, theologian and "Mister Episcopalian" himself to many of us, has a most confiding style. He takes the reader by the arm, coaxes him into an easy chair, and says "now look," and fills him to the brim with food for thought about God. Rich fare indeed is *The Drama of the Bible*, which rings up the curtain on the greatest play ever staged, the astounding "story of a people who became the victims of their own vocation in history." The other Theodore (Theodore P. Ferris) writes for modern men and women baffled by a gap between religion and education-as-they-know-it "as far apart as the poles." Solid theology here, in words lay-

SUMMING UP

tian virtues, sin and forgiveness, and means of grace, given in place of sermons at Sunday Masses in the author's parish, have been printed in book form under title *Christian Living* by the Rev. Roy Pettway. Straight teaching on Christian conduct in almost every conceivable circumstance, written by a Churchman for Churchmen.

Toward Belief by Hoxie Neale Fairchild is easily the best of the five new pocketbooks just published by the Forward Movement. A layman, and for 41 years teacher of English at Columbia and Hunter Colleges, Prof. Fairchild has penned an enchanting little book which modestly he subtitles "One Man's Quest" but which could have been dubbed "An Intelligent Man's (or Woman's) Guide to Christianity." Each time I read it (three readings already) it delights me more and more.

The Church And Healing by John Ellis Large (rector, St. Boniface's Church, Sarasota, Fla.) is a first-rate treatment of a controversial subject, spiritual healing—controversial because misunderstood by many. Fr. Large points out that "We have

folk can understand, in *For Adults Only*.

Lastly, John Hadham wrote a book. He titled it *Good God*. Let us leave it at that.

Books mentioned in the article

THE POPE'S VISIT. Time-Life Pictorial Report. Pp. 98. \$1.95.

THE IMAGE OF GOD. By Theodore Parker Ferris. Oxford. Pp. 184. \$4.25.

THE DEACON WORE SPATS. By John T. Stewart. Holt, Rinehart, & Winston. Pp. 192. \$4.95.

UNICEF AND THE WORLD. By Jean Speiser. Day. Pp. 94. \$3.96.

CHRISTIAN LIVING. By Roy Pettway. St. Paul's Press. Pp. 188. \$3.50.

TOWARD BELIEF. By Hoxie N. Fairchild.

THE CHURCH AND HEALING. By John Ellis Large.

THE DRAMA OF THE BIBLE. By Theodore O. Wedel.

FOR ADULTS ONLY. By Theodore P. Ferris.

GOOD GOD. By John Hadham.

All five pocketbooks above are published by Forward Movement Publications, 412 Sycamore Street, Cincinnati, Ohio, 45202. Pp. 128 paper. 25 cents. 10 copies to one address at 20 cents each; 100 copies to one address at 15 cents each.

Mary:

Just another woman?

In this month of Mary, some serious thought about the mother of Christ seems timely and fitting as a reasonable tribute. We reject that "solution" of the problem of Mary which consists of ignoring her.

Dr. Theodore Wedel, in a recent review of a Roman Catholic treatise on Mariology [L.C., April 24th], describes his reaction as one of "troubled ambivalence." This phrase describes the thoughtful Anglican's dilemma. On one side he sees what seems to him a virtual deification of Mary, and this he cannot follow. On the other side he sees a studied neglect of her which seems churlish and offensive. This approach, or non-approach, is incongruous with the New Testament testimony which unequivocally proclaims that Mary was God's chosen vessel to bear the world's Redeemer.

They deceive themselves who suppose they can avoid the Scylla of Mariolatry by simply having no-doctrine-at-all. For, in this matter, no-doctrine-at-all is in fact a doctrine, a doctrine which depreciates Mary by two refusals: a refusal to accept the New Testament testi-

mony as it stands, and a refusal to acknowledge the claim to gratitude and honor which Mary makes upon the Christian heart. For she did say *Yes* to God, at great cost and pain to herself; and what followed was that saving Act of God in Christ which is our greatest boon.

To have no doctrine of Mary is to say that she was just another woman. But this cannot be squared with the New Testament, and it cannot be squared with the most elementary Christian sense of the divine fitness of things. To the mind of faith it is inconceivable that when God sent forth His Son to be born of a woman He was content to choose "just another woman" for this august and demanding role.

The New Testament "sketch" of Mary is very sketchy indeed, biographically; and her detractors often brandish this fact as an argument that she must have been in fact a quite insignificant person. Such perverse and spiteful thinking is unworthy of any Christian. If self-effacement is a mark of humility, and humility is a Christ-like virtue, it follows that history's most significant people are those about whom history can often find least to say, because they did their work with no trumpets before them. Mary's attitude toward her Son determined her attitude toward self. It was an attitude she shared with John Baptist, who said "He must increase, but I must decrease."

Mary is the first saint in historical appearance. Also, she is the prototype of Christian sanctity, for sanctity is born in loving, eager, total acceptance of the will of God as one's own will. Mary's self-offering in accepting her mysterious and hard vocation is perfect and complete. In that moment when she said to God "Be it with me as You will it to be" the new order of sanctity was established upon earth.

To know that God called her as He did and that she responded as she did is enough to justify our calling her blessed. But there is another fact that deserves more attention than it usually gets, and that is that we can find no trace or evidence of actual sin in Mary. This cannot be said of any of the blessed Apostles about whom we have a comparable amount of information—Peter, James, John, Thomas, or Paul. It can be said only of Mary. We are not dogmatically affirming that Mary was in fact without sin. That is necessarily a purely speculative opinion. But when we duly consider the "warts-and-all" honesty of the New Testament writings, this fact of no evidence of any sin in her is noteworthy. It means, to say the least, that Mary was eminent in holiness of life.

Bernard Iddings Bell once wrote: "We have sung 'Magnificat' at every evensong, without noticing that rarely has the wildest Communist dared to utter words more contemptuous of our modern world and its standards than those of gentle Lady Mary." Dr. Bell was thinking of such expressions as "He hath filled the hungry with good things, and the rich he hath sent empty away." This is the song of the godly meek, not of the weakly meek; of one whose confidence is in God rather than in self.

Mary is truly the mother of the world's only real revolution, being the mother of Christ. And all generations of women have special cause to call her blessed, because she gave to the world a Son who raises woman from an inferior status to the glorious liberty of the

Heart Disease

To him who loves how can there be
Distinctions made 'twixt me and thee?
Between a friend or enemy?
Employer or an employee?
To him who takes the holy yoke —
Can there be rich or humble folk?
City slick or country bloke?
Can he divide and set apart
Sections of his loving heart?
This, for personal friends of mine;
This, perhaps, for friends of thine?
For acquaintances — this spot,
This small section on this lot!
My business friends will all be here,
With all the boundaries set and clear —
To him who takes the holy vow,
Must not all be — I or Thou?
He who sections off his heart,
Even in the smallest part —
Slicing off his heart so thin —
Won't infection settle in?
Won't it spread to parts nearby?
Till the wounded Body die?

GLORIA MORSE

children of God. "In Christ there is neither male nor female." Chivalry is a Christian phenomenon, created and sustained by Christian veneration of Mary. If and when this veneration ceases, chivalry must cease, with all that it implies and involves for woman.

There is a sound, positive and worthy Mariology, grounded in the Scriptures, expressed liturgically in the Book of Common Prayer and devotionally in much Anglican poetry and hymnody. In this doctrine, Mary's glory is seen in her perfectly offered humanity rather than in some speculative supra-humanity or quasi-divinity. George Herbert expressed it in his anagram on MARY - ARMY:

How well her name an ARMY doth present
In whom the Lord of hosts did pitch His tent.

The lowly Jewish girl was a mighty army in the field against the Prince of Darkness because God was her strength and salvation. There is no need to add anything to her glorious humanity to make her worthy of our gratitude, love, and veneration.

It is not enough to say that she is not a mother-goddess and to let the matter stand there. To dismiss her as just another woman is as intolerable to the Christian mind as to deify her. There is a sound and right way out from our dilemma of "troubled ambivalence" toward Mary. It is to see her, to hail her, and to follow her as the prototype and pattern of the offered life, the life which finds its own eternal dimension and victory in saying to God, "Be it with me as You will it to be."

The Leftward List

One thing troubles us about the conference on extremism at the New York cathedral on May 2nd [L.C., May 14th]. Only one extremism was considered—that of the Far Right. The John Birch Society was given the full treatment, apparently; but not the Communist party.

Now, we are *not* suggesting that the promoters and leaders of this conference are dupes of the world communist conspiracy. They are honest Christian liberals. But can it be that their liberalism is in a process of serious erosion and they know it not?

The liberal Churchman's calling is to maintain the cause of reason, freedom, responsibility, justice and love against *all* destructive fanaticisms and extremisms. This would seem logically to include the left-wingers no less than the right-wingers. In brief, a real liberal must be anti-communist. But we are troubled to note that the term "anti-communist" is becoming a term of abuse on the lips of professed liberals, to be spoken with a sneer. This is confusing. If a Christian liberal is not an anti-communist but he is an anti-Birchite, isn't his liberalism listing rather obviously and dangerously to one side?

Those attending the cathedral conference were warned of a right-wing plot to "take over" the next General Convention of the Church. There may be such a plot. We earnestly hope it fails. But we can't hear the word

"take-over" without being reminded that the Communists intend to take over not only the Church but the whole planet as soon as they can manage it. Do our Church liberals imagine that we can all relax about this threat?

We must say frankly that we think the liberalism of the Episcopal Church's liberals would be more impressive and more effective if it were more valiant for the truth of Christ against the great lie of Marx. And if to this it be objected that the immediate threat at this time comes from the Right rather than from the Left we can only reply that we seem to be reading different signs of the times.

The Episcopal Church fosters in its members a unique and precious blend of liberalism and conservatism. To hold fast that which is good: this is Christian conservatism. To prove, or test, all things, by giving new ideas a fair hearing and new ways a fair trial: this is Christian liberalism. Anglicanism exalts both, and unites them. But this union, though fruitful, is always tense; and when either of these two elements drops out, what is left is an incipient fanaticism of either the Left (detached liberalism) or of the Right (detached conservatism).

We respectfully urge the militant liberal leaders of the Church, clergymen especially, to review their position, and to look at their special calling in its wholeness. They are salt, in real danger of losing their savor; or, to switch metaphors, they are leaders, whose followers are confused and uneasy about what appears to be the blindness of their leaders to the dangers on the Left.

On Going Into Retreat

Enter the silence —
Hand, be still.
Drop plough and hammer,
Wheel and drill;
Needle or ladle,
Brush or quill;
Hand, be still.

Enter the silence —
Mind, be still.
Uncock this passion
Aimed to kill;
Unmoor depression
Heavy, chill;
Mind, be still.

Enter me, silence —
I am still.
Like a great river
Rise, until
You crest and cover
My stony will;
Come and ful-fill.

JANET B. MORGAN

MUSIC AND RECORDS

by the Rev. Lewis M. Kirby, Jr.

DEVOTIONS IN MUSIC FOR THE HOLY COMMUNION—Choir of Saint Mary's Cathedral, Auckland, New Zealand; Peter Godfrey, conductor.

(Import) Kiwi LD-7 \$5.95

(Available on special order from Seminary Book Service, Quaker Lane, Alexandria, Virginia 22304.)

Don't let the title of this recording mislead you. This latest record from New Zealand does not include any musical settings of the Liturgy. What it does contain are anthems, canticles, and motets which express the meaning and mood of each section of the Eucharist. For instance, under the heading *The Commandments* the choir sings Thomas Tallis' "If ye love Me, keep my commandments." Under the heading *The Confession*, we have Henry Purcell's "Remember not, Lord, our offences." Included, in addition, are compositions by C. H. H. Parry, J. Cruger, A. Bennett, G. Cobb, E. Elvey, O. Gibbons, W. Byrd, R. Vaughan Williams, J. D. Bower, J. S. Bach, and C. V. Stanford. Also, the choir sings "I bind unto myself today," set to the famous St. Patrick's Breastplate.

This is the second LP by this choir of 20 women and 10 men (The first was *Music of the Church Year*, LD-4). As I said in my review of the earlier record, this is a fine sounding group. The recording is also fine.

GIBBONS: First Service; MONTEVERDI: Messa A Voci Da Capella. The Old North Singers; John Fesperman, conductor. Cambridge CRM 415, \$4.98; stereo, Cambridge CRS 1415, \$5.98.

Orlando Gibbons (1583-1625) wrote many settings for the liturgical texts of the Anglican Church. Among these were several complete services. The *First* or *Short Service* is sung here. Included are two canticles for Matins—*Te Deum* and *Benedictus*—and two for Evensong—*Magnificat* and *Nunc Dimittis*. They are representative of English polyphony at its best.

Leo Schrade, his 20th-century biographer, calls Monteverdi (1567-1643) the "Creator of Modern Music." The period in which he lived was a time of change from the older Flemish polyphonic style to the new "baroque" style. Monteverdi favored and encouraged the latter, writing profusely for voices and instruments in the "concertato" style.

No doubt due to the reactionary attitudes of the Church toward this "new" music, Monteverdi was more interested in projects outside the Church. He is known to have considered his Church duties a burden and distraction. Never-

theless, he did leave a few examples of his liturgical writing in the old style, one of which is the Mass sung here. It is written for voices with organ continuo. The use of the organ is one sign of the influence of the new musical style.

The Old North Singers of Christ Church, Boston, is a new group, organized in 1960. Considering the excellence of this first recording, I look forward to many more. They sing very, very well and the over-all impression is one of a group of people who enjoy what they are doing. The fine acoustical properties of the famous church add the needed atmosphere for this kind of music. Highly recommended!

SACRED POLYPHONY OF THE XVI CENTURY—Saint Mary of Angels Choir, Wellington, New Zealand; Maxwell Fernie, conductor

Kiwi LD5 \$5.95

(Available on special order from Seminary Book Service, Quaker Lane, Alexandria, Virginia)

This imported disc contains a side each devoted to Giovanni Pierluigi Palestrina (1524-1594) and Tomás Luis de Victoria (1535-1611).

Palestrina's *Missa Aeterna Christi Munera* fills the largest portion of side one. The remaining numbers are two short



motets and excerpts from the *Missa Brevis*. The beautiful Christmas motet *O Magnum Mysterium*, begins the side given to Victoria. There are several shorter works and his settings of the *Good Friday Reproaches*.

This is an excellent choir of 51 voices. The recording, unfortunately, suffers from a fair amount of distortion.

HAYDN: Mass in B flat Major "The Theresa"—Soloists; The Choir of St. John's College, Cambridge, England; The Academy of St. Martin-in-the-Field; George Guest, conductor.

London Argo RG 500 \$5.79
stereo London Argo ZRG 5500 5.79

Without a doubt, this is the best recording made to date by the St. John's College Choir.

This Mass is so-named because it was assumed to have been dedicated to the composer to Empress Marie Thérèse, wife of the Austrian Emperor Francis II. Later studies indicate, however, that Haydn wrote it for his patron's wife, Princess Maria Hermenegild. Whatever the case, it was first performed on Sep-

tember 9, 1799, in the Church on the Hill, Eisenstadt.

This entire production is of high excellence. The soloists, all previously unknown to me, are very good. The orchestra is one of England's finest chamber groups. The choir sings with verve and good ensemble. The fussy diction about which I have complained before is actually helpful here since the miking is more distant than usual. Add to the positive values of the performance the sparkling sound provided by the engineers and you have a superb recording.

SING UNTO THE LORD—The University of Canterbury Madrigal Singers; William R. Hawley, conductor.

(Import) Kiwi LC-9 \$5.95

(Available on special order from Seminary Book Service, Quaker Lane, Alexandria, Virginia)

Contents:

Abide With Me—Eventide
Holy, Holy, Holy—Nicaea
How Sweet the Name of Jesus Sounds
—St. Peter
Immortal, Invisible—St. Denis
O Come, All Ye Faithful—Adeste Fidelis
Our Blest Redeemer—St. Cuthbert
Praise to the Holiest—Gerontius
Rock of Ages—Redhead
The King of Love—Dominus Regit Me
We Love the Place, O God—Quam Dilecta
When I Survey the Wondrous Cross—Rockingham
When Morning Gilds the Skies—Laudes Domini

It is rare that a hymn collection is issued wherein almost all the verses of each hymn are sung. This recording from New Zealand is such, with only a few exceptions. *Adeste Fidelis*, for instance, is sung without the asterisked verses in the *Hymnal, 1940*.

The University of Canterbury Madrigal Singers was formed in 1952. Its membership is drawn from university students and graduates living in the city of Christchurch. There are 24 voices.

Mr. Hawley has developed a professional sounding group. The ensemble's interpretations of the hymns are better than average and straightforward. I do have one reservation. The choir invariably observes commas as if they are signs for pauses in the vocal line (example: *Immortal* — pause — *Invisible* — pause — *God only wise*). This tends to disrupt the musical flow.

On the whole, with the one exception noted, this is one of the better hymn recordings. There are slight variances in the text from the versions in our hymnal, but this is a minor drawback. The sound is on the dry side with little or no reverberation.

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.

Parish House and Altar

It appears from recent issues that the full story regarding the practices of St. Stephen and the Incarnation in Washington, D. C., has never been entirely clarified. This parish has, for many years, been an outstanding witness to the Catholic faith and has ministered effectively to the minds and bodies as well as the souls of the people in the problem-ridden interracial community. It has been a true Christian center in which Christians of all races and all denominations have found a place of meeting and a nucleus for energetic and pioneering community action. In setting itself this kind of goal, this parish has, of course, made itself different from the large number of more conservative parishes which have, in too many cases, been content simply to maintain their old routines.

This parish has also been different in other respects. It is genuinely altar-centered and sacramentally oriented. Fr. Wendt, Fr. Evans, and others on the staff are determined that what goes on in the parish house must, in some way, be presented to God at the altar on Sunday morning, and *vice versa*. They have given serious thought to the means whereby this might be done. Unfortunately, most Episcopalians have scarcely even considered the problem, much less tried to solve it. Until the Church as a whole begins to concern itself with Eucharistic worship as a central act in the Christian community, we can only be grateful that a few exceptional parishes have the courage to face the problems and to undertake experiments which may lead ultimately to much needed solutions.

(The Rev.) H. B. PORTER, JR., D. Phil.
New York, N. Y.

Concelebration

I see [L.C., May 8th] that the members of the Executive Council are at it again. This time it is a concelebration with Protestant clergy in Chicago by the Rt. Rev. Daniel Corrigan.

I was taught and teach that we are a Church under discipline and authority and that our Fathers-in-God are our spiritual guides. Yet, every time I pick up a copy of THE LIVING CHURCH, the *Episcopalian*, or a daily newspaper, I read of at least one of our bishops breaking every canon in the book. We see them advocating not only civil disobedience but spiritual disobedience as well. And then when we complain about it they tell us that we have no respect for authority.

I know of no General Convention which has authorized anyone, including the members of the Executive Council, to concelebrate such a service as took place in Chicago on April 19th, and this includes services for interdenominational conferences. I also notice with dismay that the Ordinary of the Diocese of Chicago knew nothing of what was happening in his own diocese. Since when can any bishop or priest go into another diocese and perform sacramental functions in the

name of the Church without permission of the ordinary? We have recently seen where bishops and other clergy have in the name of the Church exceeded their authority by performing illegal services in Alabama and Mississippi without obtaining permission of the ordinaries. And now we see another example of Executive Council bishops exceeding authority by performing an illegal service in the Diocese of Chicago.

I daily become more and more convinced that the members of the Executive Council in New York believe that they are above and beyond the jurisdiction of the General Conventions and Canon Law of the Episcopal Church. In fact, I have reached the conclusion that said members do not really believe that the Episcopal Church is any different from the Protestant Churches around us. At least their actions do not indicate such belief.

For two thousand years the Holy Eucharist has been a symbol of unity through agreement in doctrine. I did not realize that we are in agreement doctrinally with the Presbyterians and the United Church, but that must be according to the actions of Bishop Corrigan in concelebrating with them.

How much longer do we ordinary priests have to put up with this flaunting of authority by the members of the Executive Council in New York? It is my hope that the next General Convention will have enough guts to put a stop to such nonsense, since it is obvious from the past that we cannot expect the House of Bishops to discipline their fellow members.

(The Rev.) CLAYTON HOLLAND
Vicar, Church of the Holy Family
McKinney, Texas

Clergy Unions

Three cheers for the Barton-Kinsolving article "Labor Unions for the Clergy!" In these days of ecclesiastical centralization to make the Church "more like big business" it is increasingly important that the clergy be organized to resist the "wolves who would devour them" since "the shepherds do NOT feed them." To put "the fear of God" into all mission and aided parish priests in this diocese a most successful vicar, whose people were giving generously, attending church well and working hard, was transferred. The first reason given: He was "abrasive" to nearby clergy—the dean of the convocation and the chairman of the standing committee. When the mission congregation vigorously objected and asked for the chance of proving they could "carry out" what was expected of them and their vicar they were treated like second class Episcopalians with absolutely NO say and told the decision was final. It was made, they were informed, by one who was "tough and stubborn" and could NOT be changed. Actually the canon to the ordinary insisted if the real truth were told it would hinder the future of the priest. To some this suggested immorality. Against all of this the priest had NO protection. In distress he gave up the active ministry, preferring "secular business" to "ecclesiastical business" under the circumstances. The clergy do need a union, and soon.

(The Rev.) W. HAMILTON AULENBACH, D.D.
Rector, Christ Church and St. Michael
Philadelphia, Pa.

Anglicanism

The editorial reference and support given John Cogley in THE LIVING CHURCH [March

6th] "Ecumenicity's Awkward Age," is timely and deserving of serious consideration by its readers. However, Anglicans must go beyond the limits set by the term "Anglicanism" used in the editorial.

Intercommunion between the Anglican and Old Catholic Communions was established on the basis that they are at one in holding "all the essentials of the Christian Faith." According to the late Dr. C. B. Moss, during the effort to arrive at intercommunion, "The Bishop of Deventer asked whether the Anglican Evangelicals hold the Church of England to be identical with the pre-Reformation Church." The Evangelical representative replied, "Certainly." The Convocations of Canterbury and York voted unanimously to accept the Bonn Agreement. These terms of intercommunion have been accepted by every province of the Anglican and Old Catholic Communions, and now extends to the Philippine Independent Catholic Church. According to Dr. Moss, "During the debate in the Upper House of Canterbury . . . the Bishop of Lincoln said that intercommunion was union. . . ."

The faith of the Anglican Communion and its ecclesiastical base is much larger than the term "Anglicanism" can contain or allow. It is a spiritual joy to be a member of the Anglican Communion, but let us have nothing to do with such a limited, anachronistic, unfortunate affair, as suggested by the term "Anglicanism."

(The Rev.) ENOCH JONES, JR.
Los Angeles, Calif.

Postage Meters

When are those who staff the Executive Council and at least some of our diocesan offices going to take a good hard look at their postage meters, in the name of Christian stewardship? For some time I have been increasingly aware of and irritated by the barrage of mail from "headquarters" which travels first class *unnecessarily*; a classic example is the portfolio of printed promotional materials for a radio series from the Executive Council, bearing twenty cents postage. Under a non-profit bulk mailing permit, it could have been sent for about two cents.

The sums of money involved must be rather significant ones. The Anglican Digest recently pointed out that the amount spent on unnecessary postage for *one* mailing (promotional materials sent by air mail) must have been very nearly a year's salary for four Korean priests.

Call it stewardship, call it MRI, call it what you will—the demands of our Lord do not permit us much self-indulgence, individually or corporately. He tells us to feed, heal, teach. When a man heeds His call, he finds that the unessential expenditures of time and money fall away, freeing these resources for God to use as He will. Surely we can seek nothing less in our corporate life.

ELIZABETH M. DOWNIE
Corunna, Mich.

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

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RACIAL CRISIS

Continued from page 13

norms of our life); and in that life—as members of Christ's Body—we all are called to share. In this sense, the Church's joining up with the civil rights' movement is like the tail wagging the dog. The Church is called first, foremost—and perhaps only—to be and live the divine reality which it most truly is.

IV: The Role of Non-Violence

Two current books on the role of non-violence are referred to briefly. Ralph Templin in his *Democracy and Non-Violence* writes of "the role of the individual in world crisis." A. J. Muste, long-time head of the Fellowship of Reconciliation, and James Farmer, formerly national director of the Congress of Racial Equality, have written the foreword and introduction respectively. This fact alone should mark the book as basic and provocative.

If one is interested in a disturbing book about democracy and non-violence, this is basic reading. For the most part well-written, it will not convince the unconvinced. It is written for those who already raise basic questions about the present day manifestations of democracy both in terms of the American Negro and in terms of our relations with other nations. Throughout there is a commitment to non-violence. It may warm an "in-group" heart, but may tend to leave all others cold.

Conquest by Suffering by Harvey Seifert deals with the "process and prospects of non-violent resistance." It provides the reader with a detailed and useful analysis of the dimensions of non-violence as it has emerged in the current civil rights struggle.

The literature of the Church and race grows in volume and serves both to impress upon us the recognition of its centrality in our life and to encourage us in our personal contributions to the restructuring of Christian thought and action in this perhaps most crucial issue of our time.

Books mentioned in the article

THE FREEDOM REVOLUTION AND THE CHURCHES. By Robert Spike. Association. Pp. 128. \$2.95.

CHRISTIAN CONSCIENCE AND NEGRO EMANCIPATION. By Ralph Moellering. Fortress. Pp. 214. \$3.75.

THE SOUTH AND SEGREGATION. By Peter Carmichael. Public Affairs Press. Pp. 344. \$4.50.

THE UNSILENT SOUTH. Edit. by Donald W. Shriver. John Knox. Pp. 169 paper. \$2.25.

THE LUMINOUS DARKNESS. By Howard Thurman. Harper and Row. Pp. 113. \$3.

RACISM AND THE CHRISTIAN UNDERSTANDING OF MAN. By George D. Kelsey. Scribner. Pp. 178. \$4.50.

DEMOCRACY AND NON-VIOLENCE. By Ralph Templin. Porter Sargent. Pp. 334. \$4.

CONQUEST BY SUFFERING. By Harvey Seifert. Westminster. Pp. 207. \$4.50.

ETHICS

Continued from page 18

This side of the ethic calls for far more attention than Prof. Fletcher's book has given to it.

There is perhaps little that is new, save in emphasis, in the current concern that morality be aware of the concrete situations in which it works. In moral theology circumstances have always been regarded as altering cases. There are, however, certain so-called "circumstances" which have always been held by moral theologians to be inherent functions of certain acts, such as the inherent function of a lie to deceive and the inherent function of killing to take life. These inherent functions of certain acts have sometimes been called intrinsic evils. Situationist ethics, however, denies that there are any evil acts or intrinsic immoral deeds. It argues quite rightly that acts of lying and killing can be in certain situations the best acts that can be performed and are therefore relatively good. This attack upon the intrinsic morality or immorality of certain acts, however, is not quite convincing. There are some acts which by nature are so remote from "the most loving thing to do" that one would have to scratch up very far-out cases in which these destructive acts would be the "best that one could do." Rape, murder, adultery, mayhem, sodomy, and other dangerously uncreative actions carry inherent destructive functions. The effort of situationist ethics to declare that no acts are intrinsically wrong seems to contradict common experience.

In any case, a great majority of people are going to have to be guided by pre-fabricated morality for the simple reason that they are not sufficiently mature and their values are insufficiently personalized (in the sense of being conventional and not authentically their own). There arises also a problem of the moral education of children and the moulding of the conscience. Despite the stifling effects of taboos and legalism, man becomes a socially successful creature under the tutelage of law and value.

Despite the necessity of pointing out these dimensions where situationism is inadequate in its pioneering stages, it is obvious that Fletcher's book places its emphasis and discovers the spring of morality precisely where a Christian moral system should discover its first principle. This is the primacy of love in Christian ethics. Its second axiom, the flexibility warranted by the situation, is equally essential. Given these guiding principles, and with a lessening of reductionism and over-simplification, situationism can work out the problems of its inadequacies in time. At any rate, Prof. Fletcher has written a book that cannot be disregarded in all subsequent writing and development of Christian morals.

The Living Church Book Club

offers as its current selection

MIRACLES:

Cambridge Studies in their Philosophy and History

Edited by C. F. D. Moule

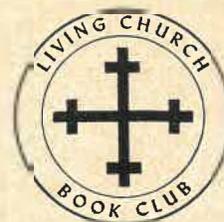
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JESUS

Continued from page 17

Jesus to denote himself as the Son of God he already believed himself to be, reinstated in his heavenly seat. The Son of man is the Son of God exercising his intercessory or judicial functions.

Our point is not that this conclusion is wrong but rather that this is the proposition that needed to be proved rather than the widely-accepted thesis which the body of the book defends.

Probably the most epoch-making of the new books about *Son of Man* is H. E. Toedt's *The Son of Man in the Synoptic Tradition*. Coming from the Bultmannian camp, Toedt makes one important alteration in its customary position: instead of having Jesus derive His content of the term from the concept of the heavenly Son of Man, Toedt says that He meant by it the eschatological guarantor of the promises made by Jesus on earth to those who accepted Him. After the resurrection Jesus Himself was seen to be that guarantor. In this connection must be mentioned a book which is to be warmly commended to Episcopalians: *The Foundations of New Testament Christology* by Reginald H. Fuller. Dr. Fuller, professor of New Testament at Seabury-Western who recently received the academic distinction of being appointed to a chair at the Union Theological Seminary in New York, has written a book remarkable for both its clarity and for its demonstration that the practice of a rigorous form-critical method of New Testament study need not be inconsistent with the aims of the Christology of the councils of the undivided Church. The only imaginable exception one could take would be to query whether that method is as omniscient as its advocates assume.

The study of the literary forms employed in the New Testament which we designate *form criticism* began with an analysis of the individual stories and sayings in the Gospels in an effort to get back to the earliest level of tradition. This concentration on the trees left the forests neglected for a while, but now there is a laudable shift to studying the theology of the individual evangelists who admittedly assembled traditional material but who did it in a way to emphasize their own theological insights. In *Tradition and Interpretation in Matthew* Guenther Bornkamm contributes two essays which indicate the directions pursued by his students Gerhard Barth and Heinz Joachim Held in their articles. The insight that Matthew's Jewish emphasis on law is transfigured by his understanding of love as the ruling principle by which law is interpreted, which Bornkamm enunciates and Barth develops, is generally consonant with the understanding of Matthew's view of law stated by W. D. Davies in his truly magisterial book, *The Setting of the Sermon on the Mount*. In

it he sets the sermon in its contexts in the Gospel itself, in Jewish messianic expectation, in contemporary Judaism, and in the ministry of Jesus. Thus the discussion of the setting of the sermon involves treatment of most of the important issues of present day N.T. scholarship.

Another very important book which deals with a phenomenon important in Matthew but present in all of the New Testament is *New Testament Apologetic* by one of our English Franciscan friars, Fr. Barnabas Lindars. The subtitle of his work states its subject, "the doctrinal significance of the Old Testament quotations" in the New Testament. The general application to the study of early Christianity of new insight into the methods of Jewish biblical interpretation is one of the most fruitful directions now pursued by New Testament scholars and Fr. Lindars' book is one of the best demonstrations that this is so.

After this brief but complex survey the reader may have decided that while contemporary New Testament study is exciting to explore, he needs a better map before venturing on further. Luckily one is available. The Rt. Rev. Stephen Neill has written a very readable and accurate history of *The Interpretation of the New Testament 1861-1961*. Anyone wishing to keep track of Jesus among the doctors would do well to have the bishop's assistance in keeping the doctors spotted.

Books mentioned in the article

JESUS AND CHRISTIAN ORIGINS. By Hugh Anderson. Oxford. Pp. 368. \$7.

JESUS OF NAZARETH. By Guenther Bornkamm. Harper. Pp. 231. \$4.

TRADITION AND INTERPRETATION IN MATTHEW. By Guenther Bornkamm, Gerhard Barth, and Heinz Joachim Held. Westminster. Pp. 307. \$6.50.

THE SETTING OF THE SERMON ON THE MOUNT. By W. D. Davies. Cambridge. Pp. 547. \$12.50.

THE FOUNDATIONS OF NEW TESTAMENT CHRISTOLOGY. By Reginald H. Fuller. Scribners. Pp. 268. \$5.95.

A HISTORICAL INTRODUCTION TO THE NEW TESTAMENT. By R. M. Grant. Harper & Row. Pp. 447. \$5.

THE CHRIST OF FAITH AND THE JESUS OF HISTORY. By Gabriel Hebert. Pp. 127. 8s. 6d. (\$1.18).

JESUS AND THE SON OF MAN. By A. J. B. Higgins. Fortress. Pp. 223. \$4.25.

ESSAYS ON NEW TESTAMENT THEMES. By Ernst Kaesemann. S.C.M. Pp. 200. 18s. (\$2.52).

NEW TESTAMENT APOLOGETIC. By Barnabas Lindars. Westminster. Pp. 303. \$6.

THE SCOPE OF DEMYTHOLOGIZING. By John MacQuarrie. Harper. Pp. 255. \$1.60.

HISTORICITY AND CHRONOLOGY IN THE NEW TESTAMENT. Ed. by D. E. Nineham. S.P.C.K. Pp. 160. 17s. 6d. (\$2.44).

THE KINGDOM OF GOD IN THE TEACHING OF JESUS. By Norman Perrin. Westminster. Pp. 215. \$4.50.

A NEW QUEST OF THE HISTORICAL JESUS. By James M. Robinson. S.C.M. Pp. 128. 10s. 6d. (\$1.46).

GOD'S RULE AND KINGDOM. By Rudolf Schnackenburg. Herder. Pp. 365. \$6.95.

THE SON OF MAN IN THE SYNOPTIC TRADITION. By Heinz Eduard Toedt. Westminster. Pp. 366. \$8.50.

BOOKS

Continued from page 7

it is, in a certain sense, 'the principle of charity (i.e., love) restored in our hearts, both to God and to everything He loves?'" Dr. Ehrlich asks. He is quoting Fr. Louis Bouyer who, in his view, mixes up justification and sanctification. Love is the result not the cause of justification.

Hans Küng, in his interpretation of Karl Barth's doctrine of justification, is very close to Reformation Orthodoxy, says Dr. Ehrlich, but he does not believe that Küng can carry the field in his own Church.

The conclusion is that Rome is today a partner in dialogue but an opponent in doctrine. "What gives us hope and the courage to go on in spite of our disagreements is the fact that in the last resort even the reunion of separated Christians is the work of Christ Himself."

PETER DAY

* * * *

Your Pastor's Problems: A Guide for Ministers and Laymen. By William E. Hulme. Doubleday. Pp. 162. \$3.95.

Dr. William E. Hulme, a Lutheran minister and accepted leader in the field of pastoral psychology, pastoral theology, and counseling, addresses himself in *Your Pastor's Problems* both to the pastor and the layman in dealing with a crisis that confronts both.

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Youth Ask Why Bother About God. By Alvin Rogness. Nelson. Pp. 95. \$1.50.

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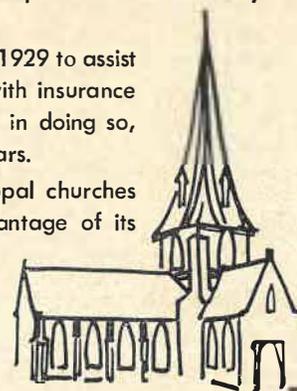


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I take it to be the first task of an apologetic work to take seriously and to handle honestly those questions which are being asked about the Christian faith. It seems to this reviewer that the book fails in this respect when it deals with what kind of book the Bible is, the fact of divisions in the Christian Church, and with miracle.

In the chapter dealing directly with the Bible, the scriptures seem to be referred to as a book to which you go for information about God, as a kind of textbook on theology. We do not find the Bible described as a testimony of men to their experience of God's presence and action in the world and in their own lives. The questions which young people raise concerning the scriptures require that we explain the kinds of literature that are present in the Bible but the young person reading this book is more apt to think of Adam and Eve as historical figures than to see the third chapter of Genesis as a myth which describes the human condition in a powerful way.

The chapter on the division in the Church, an issue which raises many questions for young people, completely avoids mentioning the fact that these divisions are the result of the presence of sin within the Church. It portrays the Churches as regiments in one great army. My objection here is similar to my objection to the chapter on miracles which dodges the real questions being asked by young people by saying that Creation and the Incarnation are the great miracles. This reviewer feels that many young people today would see these chapters as superficial or as the answer of one who was afraid to really deal with their questions.

In many places the book's weaknesses appear not in what is said explicitly but in what seems to be implied. Such as the implication on page 40 that God is to be found in Church buildings. One final illustration of the type of problem I find in this book occurs in one of the last chapters. The author is addressing those who have not completely accepted the Christian message and he says "but if you will fix your eyes on Jesus Christ, if you will live with Him in the gospels—if you will pray to Him as if He were God, then you have a chance to know who He is. At first you may have to *pretend* that He is the answer. And that is enough for a start." To speak of pretending rather

than praying for help with one's doubts or unbeliefs seems to reflect an attitude which has not taken these doubts seriously in the first place, and which does not realize that to speak of pretending to young people in this context may stamp the whole enterprise with the seal of phoniness.

(The Rev.) RICHARD J. KIRK

Booknotes

by Karl G. Layer

About Loving. By David P. O'Neill. Pfaum. Pp. 123 paper. \$.75. This little volume, number 2 in the Christian Experience Series, is intended to be a manual for a discussion group on the title subject. The 8 sections cover such subjects as "Loving is Trusting and Daring," "Loving is Caring," and "Loving is Creative Generosity." Although designed primarily for Roman Catholics, this manual might well be used with little adaptation by Anglicans also.

The Morning Watch. By James Agee. Ballantine. Pp. 156 paper. \$.75. This is an account of a few hours in the life of a sensitive boy at a Church school in Tennessee. Two encounters, one spiritual, the other physical, in the early morning of Good Friday form the basis of the story. A study of good and evil, of the simple and the unfathomable.

The Problem of Population, Vol. III: Educational Considerations. Notre Dame Press. Pp. 198 paper. \$1.25. A group of theologians, sociologists, and philosophers combine the insights of science, faith, and human experience in search of a practical solution for today's critical population problem. The volume includes papers and discussion comments from a Notre Dame-Cana conference.

Let Us Now Praise Famous Men. By James Agee and Walker Evans. Ballantine. Pp. xx, 428 paper. Illus. \$1.25. The current volume is a reprint of the 1941 original. This is the story of the daily life of tenant farmers in the deep south as seen through three specific families with whom the authors lived for six weeks. But rather than serving merely as illustrations of a "social problem," the Ricketts, Gudgers, and Woods emerge as the human beings which indeed they must be. The style of the book is somewhat reminiscent of John Dos Passos.

The Documents of Vatican II. Edited by Walter M. Abbott, S.J. and Joseph Gallagher. America Press. Pp. xxi, 794 paper. \$.95. All 16 documents of Vatican II are here presented in a new and readable translation. Comments and appraisals by Roman Catholics and non-Romans are also included. In order to thoroughly understand the actions of the Council one must read the documents; and if one is

interested in a translation, this one is to be recommended from every point of view.



The Needs of the Church Today. London, Mowbray; New York, Morehouse-Barlow. Pp. ix, 55 paper. \$1.50. This is a volume of seven sermons preached during the Michaelmas Term, 1964, in the Chapel of Pusey House, Oxford. Included are such names as W. G. H. Simon, Bishop of Llandaff, Henry Chadwick, Regius Professor of Divinity at Oxford, and Hugh Bishop, C.R.; and such topics as "Recovery of Unity," "Gospel Morality," and "Militant Laity." Good to read as well as to hear.



Why I am a Unitarian Universalist, by Jack Mendelsohn, and **Why I am a Christian Scientist,** by Thomas L. Leishman. Beacon Press. Paper. Each \$1.25. These are the two most recent additions to a uniform series of "Why I am . . ." books; excellently done, by thoroughly competent writers. The prevailing purpose seems to be to inform rather than to win converts or to score controversial points.



A Pattern for Life — an exposition of the Sermon on the Mount. By Archibald M. Hunter. Westminster. Pp. 127. Paper, \$1.65. Dr. Hunter, a New Testament professor at the University of Aberdeen, interprets the Sermon on the Mount as a real design for living for the Christian — not as a blue-print for Utopia. This is a revised and updated revision.



Brief Outline of the Study of Theology. By Friedrich Schleiermacher. Trans. by Terrence N. Tice. John Knox. Pp. 132 paper. \$2.50. A standard work in a new edition. Schleiermacher's *Outline* is built in numbered sections of a few paragraphs each, and, after a general introduction, covers philosophical theology, historical theology, and practical theology.



My Comforters. By Helen Good Breneman. Herald Press. Pp. 80 paper. \$1.50. This booklet is subtitled "A Book of Daily Inspiration for Those Who Are Ill." The author, a victim of multiple sclerosis, has based her work on the inspiration she received from her friends while she was hospitalized for her disease. There are words, phrases, texts, and pictures, all intended to be of comfort to those who suffer. Most of the texts are from the Bible, although some are "secular" in nature. The world of permanent sickness is vastly different from that of health, and this book is a testimony to one person's ability to bridge and overcome the gap. It should be of comfort to many.

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 Milwaukee, Wis. 53202

PEOPLE and places

Schools and Universities

The Rev. Ellwood Hannum, former director of the department of Christian social relations, Diocese of Dallas, is headmaster of the Episcopal School of Oak Cliff, Inc., 1729 S. Beckley, Dallas, Texas.

The Rev. Leopold H. Hoppe, rector of Grace Church, Ottawa, Kan., is also assistant professor of Church history at Ottawa University, a Baptist college.

The Rev. Donald E. Overton is full-time chaplain at St. John's Military School, Salina, Kan. He had been vicar of Incarnation, Salina, and Transfiguration, Bennington, Kan., and chaplain at the school. Address: 723 Albert St. (67401).

The Rev. W. Scott Root, former chaplain and teacher at St. Mary's, Peekskill, N. Y., is in the counseling and guidance department of Guilford College, Greensboro, N. C., a Quaker college. He is also studying at the state university in Greensboro.

The Rev. Joseph M. Stoudenmire, former priest in charge of Holy Trinity, Grahamville, and Church of the Cross, Bluffton, S. C., is chaplain at Porter-Gaud School, Albemarle Point, Charleston, S. C.

The Rev. John M. Wilcox, former associate rector of St. Paul's, Visalia, Calif., and chaplain for Episcopal students at College of the Sequoias, is Episcopal chaplain at Fresno State College and Fresno City College. This is the first full-time college chaplaincy in the Diocese of San Joaquin. Address: 776 E. Wrenwood Lane, Fresno, Calif. 93726.

Mr. Donn D. Wright, former administrative officer of Blair Academy, Blairstown, N. J., is headmaster of Hoosac School, Hoosick, N. Y. He has also been a lay reader in the Diocese of Newark.

New Addresses

The Rev. Clinton H. Blake, Jr., Sugar Hill, N. H.
The Rev. Michael W. Adams, 3682 Seventh Ave., San Diego, Calif. 92103.

The Rev. William K. Hart, 3682 Seventh Ave., San Diego, Calif.

The Rev. William A. McGuirt, 2290 Tarian Dr., Decatur, Ga. 30032.

St. Timothy's Church, 2780 Clifton Church Rd., Atlanta, Ga. 30316. Fr. McGuirt is rector, but the postal areas divide the above locations.

St. Stephen's, 5500 N. Adams Rd., Troy, Mich. 48084. Formerly listed in Birmingham, Mich.

Change of Name

Episcopal Pacifist Fellowship is now known as Episcopal Peace Fellowship. The Rev. Thomas Lee Hayes is executive director [L.C., March 13th]. Address: All Saints' Parish House, 229 E. 59th St., New York, N. Y. 10022.

Resignations

The Rev. Elwood C. Boggess, former chaplain of St. Helena's Convent, Newburgh, N. Y., resigned May 1st. Address: R.D. 1, North Bennington, Vt.

The Rev. Donald E. Bodley, former rector of Christ Church, Adrian, Mich., resigned April 15th. He has taken a position outside the Church. Address: Thurber Towers, Apt. 216, 645 Neil Ave., Columbus, Ohio 43215.

The Rev. A. R. D'Onofrio, former rector of St. Paul's, Saginaw, Mich., resigned April 1st, to devote all of his time to the Fr. D'Onofrio Home for Boys. Address: 608 N. Warren, Saginaw, Mich. 48607.

Evangelical Education Society

In an essay contest "Open Communion—A Help or a Hindrance to Church Unity?", Peter J. Lee, Pensacola, Fla., and a student at Virginia Seminary, won first prize of \$300; Robert W. Ihloff, Tariffville, Conn., and Charles Jackson Miniñe, New York, shared the second prize, each receiving \$150. The contest, which was open to all middlers and seniors in seminary, was sponsored by the Evangelical Education Society.

Ordinations

Priests

Connecticut—The Rev. John Martiner, curate at St. Paul's, 65 N. Main St., Wallingford, Conn.

Michigan—The Rev. W. Douglas Lowery, continues as vicar of St. John's, Bedford Twp., Mich., address, 8245 E. Apartment Dr., Lambertville, Mich. 48144.

South Florida—The Rev. Isaac Mitsuru Kikawada, teaches at St. Ann's School, Boca Raton, address, 3300 S. Ocean Blvd. (33432).

Virginia The Rev. Theodore A. McConnell, assistant at St. Peter's, Arlington, address, 3890 N. Stafford St., Arlington, Va. 22207.

Retirement

The Rev. Morris W. Derr, who has been rector of St. Stephen's, Covington, Ky., since 1958, has resigned from the active ministry effective June 1st. He was ordained to the priesthood in 1925. Address: 530 Sayre Ave., Lexington, Ky. 40508.

Deaconess

Mrs. Helen Chadwick was made a deaconess at St. James', Dexter, in the Diocese of Michigan. She was presented by the rector of St. James'.

Armed Forces

Chap. (Lt.) Donald C. Latham, USNR, Destroyer Div 162, FPO New York, N. Y. 09501. He is on leave of absence as vicar of All Souls', Stony Brook, L. I., N. Y.

CLASSIFIED

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

LINENS AND VESTMENTS

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

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.

FOR RENT

COTTAGE, July and August, six rooms, porch and garage. Conveniently located on Long Lake, Adirondack Mts., New York. Cooking, refrigeration, etc., by gas. Water supply from Long Lake reservoir. Kerosene lamps. Sandy beach. Rowboat and canoe available. Private road. \$250.00 per month. Reply Box B-359.*

SUMMER COTTAGE for rent on Lake Champlain by week or month, June through September. Heated, four bedrooms, fireplace, tennis, beach. Write Rcv. Russell Stevenson, Tupper Lake, N. Y.

FOR SALE

USED TRACKER-ACTION church organ, excellent condition. Reply Box L-360.*

POSITIONS OFFERED

CHOIRMASTER-ORGANIST. St. Luke's Church, Germantown, 5421 Germantown Ave., Philadelphia, Pa., 19144, seeks qualified man experienced in Liturgical Music to assume responsibilities in late June. Outstanding organ and extensive music library. Male choir of thirty. Salary subject to negotiation. Send complete resumé and photograph.

CURATE: medium-sized, midwestern parish. University adjacent. Shared ministry in growing and congenial city. Reply Box A-355.*

D.C.E. NEEDED: St. Luke's Episcopal Church, Rochester, Minnesota, seeking replacement Director of Christian Education for July 1. New parish, young congregation, vibrant community-oriented approach to Christian Education. Full-time position for mature person, experience desired. Contact Rev. Robert D. Fenwick; give full background.

HOUSEMOTHER for girls' home; 35 through 55 years of age. References. Love of children. Jackson-Feild Home, Route 1, Jarratt, Virginia.

MATURE PRIEST to assume charge of Church school (experience desirable) and assist with all phases of parish work. Eastern sea-coast city. Moderate Churchmanship. Medium sized parish. Reply Box E-361.*

PRIEST to supply July 31 through September 4 for use of South Florida rectory. Those with pets or children need not apply. Reply Box C-348.*

RNs for The Child's Hospital, 25 Hackett Blvd., Albany, N. Y. Join the staff of a small general hospital, specializing in ear, eye, plastic and dental surgery. Supervisor, general nursing staff positions available. Write, or call 462-4211, extension 20.

WANTED: Director of Religious Education. Parish in large Southern city. State qualifications, experience, references, and salary expectation. Reply Box G-349.*

WOMEN TEACHERS WANTED: Biology, History, Physical Education, Home Economics and Religion. Episcopal girls' boarding school in mid-west. Reply Box M-346.*

POSITIONS WANTED

HOUSING for four near Ft. Hamilton, N. Y., in exchange for Sunday services, July 29-August 28. Our rectory free. Fr. E. C. Smith, 7990-55th St. N., Pinellas Park, Fla.

ORGANIST-CHOIRMASTER at Southern parish desires change to Low Church parish within commuting distance New York City. Churchman. Twenty years' experience. Reply Box S-357.*

ORGANIST-CHOIRMASTER desires full-time position in Liturgical Church. Excellent training (European and American) and experience. Very interested in work with young people. Reply Box S-345.*

PRIEST, middle-aged, married; background in business and teaching; good preacher, moderate Catholic, excellent references, desires small or medium sized parish in mid-west. Reply Box B-362.*

SUMMER SUPPLY

PRIEST available for June and July; desires rectory, small stipend. Connecticut or New York preferred. Rev. Gerald Robertson, Nashotah House Seminary, Nashotah, Wis. 43058.

RETREATS

LONG WEEKEND RETREATS at House of St. Joseph of Nazareth. Memorial Day, May 27-30; Fourth of July, July 1-4; Labor Day, September 2-5. For reservations write or call: The Poor Clares, Maryhill, Mount Sinai, L.I., N.Y. Tel. 516 473-0659.

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

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407 E. Michigan Street Milwaukee, Wis. 53202

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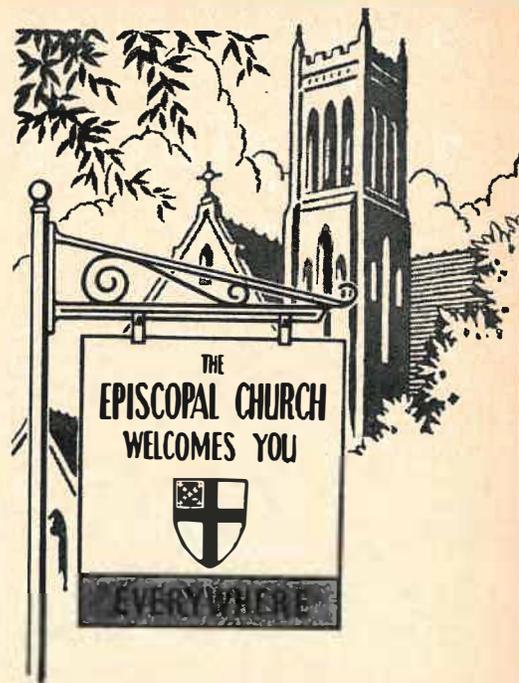
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THE LIVING CHURCH

CHURCH DIRECTORY

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



LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watsoka 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, 8, 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

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

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. J. Valdes, asst
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

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

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road
Rev. John F. Hamblin, Jr.
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

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

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

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

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 & Madison Srs.
The Rev. R. L. Ranieri, r
Sun Masses 8 & 10; Daily 7; Tues & Thurs 9:30;
C as posted

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. Hohenschield, 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 (G 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; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
EP Tues & Thurs 5:45 Church open daily for prayer

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

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

HEAVENLY REST 5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12; HD HC 12

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

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

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

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

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

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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. 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

PHILADELPHIA, PA.

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

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

KAILUA, OAHU, HAWAII

EMMANUEL Keolu Dr. at Wanaoa
The Rev. Frederick A. Burnhill, D.D., v
Sun 7:30 & 9:30; Wed 10

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.