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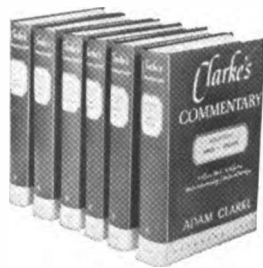
Bishop Hines receives his degree from Bishop Hallock, while Dean Gulick assists.

The P.B. & D.C.L. at N.H. [see p. 6]

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**The Living Church**

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

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**DEPARTMENTS**

Big Picture	4	Editorials	17
Books	18	Letters	2
Deaths	22	News	5
		People and Places	21

**FEATURES**

A Backward Glance	D. Kirby	14
A Parable of the City	J. W. Blow	16
A Plea for a Critical Catholicism	J. A. Carpenter	10
Toward a Vital Catholic Program	W. D. Stickney	12

**THINGS TO COME**

June

- 12. First Sunday after Trinity
- 14. Basil the Great, B.
- 16. Joseph Butler, B.
- 18. Ephrem of Edessa, Dn.
- 19. Second Sunday after Trinity
- 22. Alban, M.
- 24. Nativity of St. John the Baptist
- 26. Third Sunday after Trinity

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

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

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**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.

**Some Questions About COCU**

There are some questions that I believe many many of the people at the "grass roots" would like to have answered about the Consultation on Church Union.

1. What is the matter with the Holy Catholic Church which our Lord gave for the sure and certain salvation of all who believe in Him, which Church has continued without interruption or break from the apostles' time to the present moment?

2. Has this Church, of which our own Communion is an organic and integral part, lost its "candlestick," and if so, why?

3. If her "candlestick" has been lost, can it be restored, and, if so, how?

4. Have the leaders of COCU been "called, authorized, and empowered" to "build a new Church" to supplant "the faith once delivered to the saints;" and if so, by whom?

5. Would it not be more consonant with the teaching of our Lord should we endeavor to be more faithful to the Church we now have in our preaching, teaching, and living, rather than to attempt to set up a veritable "tower of Babel" to "please men rather than God?" And through such faithfulness would not Christ's "sheep not of this fold hear the voice of the Shepherd," and come back with their own accord to the "one fold" from which they are now separated? More than half of our adult confirmations, and more than half of our present ministry of bishops, priests, and deacons have heard and heeded that "Voice," and have of their own free will come to our altars year after year for catholic sacraments and catholic orders.

6. Could any "new Church," resting upon the sands of man's changing concepts of God be one through which the "Shepherd's voice" can be safely heard, recognized, and followed?

(The Rev.) F. NUGENT COX  
Greensboro, N. C.

**What God Is Dead?**

I thought Fr. Spencer's article "What God Is Dead," [L.C., April 10th] was superlative—convincing, timely, articulate. It would be excellent sermon material for every pulpit in the land. If we could promulgate and disseminate this message, all would realize quite readily that God is truly a Living God.

OSCAR C. CARR, JR.  
President, Laymen of Mississippi  
Clarksdale, Miss.

**Extra-Legal Salvation**

So far this year, the Episcopal Church has kept the feast days of the following outlaws: William Laud, Agnes, Vincent, Timothy, Polycarp, John Chrysostom, Ignatius, Justin, and Jesus the Christ. Twenty-one years ago this week an outlaw by the name of Dietrich Bonhoeffer was put to death in a Nazi concentration camp for attempting to defend, among others, several million outlaw Jews.

worship a Jew who died the

death of a shameful criminal! And this outlaw Jew came to break the good news of acquittal to the rest of us outlaws. And, before he got busted he sat around and drank with a bad bunch of outlaws and punks and identified with a gang of militant protesters. He also had a lot of shocking things to say about lawyers and law-abiding people in general (not to mention priests).

"The Law and the Christian" [L.C., April 17th] is so full of heresy that it makes some of our oft-criticized bishops look like staunch defenders of the faith! For penance, I suggest that the Rev. Mr. Meginniss read a good volume on the lives of the Saints.

(The Rev.) A. LAUD HUMPHREYS  
University City, Mo.

Whilst agreeing in part with Fr. Meginniss's article, "The Law and the Christian" [L.C., April 17th], I cannot, as a former professor of American constitutional law, accept his uncritical reliance on Romans 8: 1, 7; I Peter 2: 13, 14; and Matthew 22: 21, as an answer to the accepted technique of disobeying a law believed to be unconstitutional, thereby inviting prosecution for its violation, for the very purpose of testing, in the courts, its constitutionality. Those texts were written under a government which, like all but a very few today, allowed no judicial test of ordinary legislation or customary law against higher though still secular norms embodied in a written constitution. Such scriptures cannot, therefore, apply to the United States situation. It is a recognized peculiarity of our system of jurisprudence that the only way in which most ordinary laws can be tested for unconstitutionality is for some gallant soul to disobey them, be prosecuted, and defend on that ground. He runs a risk. If the court upholds the law, he goes to jail. If the court agrees with the defendant, it holds the law itself void. By no stretch of the imagination can such law-defiance be called unchristian.

Paul himself was a litigious curmudgeon. He defied public opinion and local laws, and then argued that he had really not violated any law at all, properly interpreted. He obviously did not consider himself in contradiction of his own words in Romans 8: 1, 7, or of our Lord's in Matthew 22: 21. The very question he chose to litigate was which were the things that were Caesar's. One might describe him, without too much exaggeration, as a Roman precursor of the American Civil Liberties Union.

CYRIL C. MEANS, JR.  
Perth, Australia

### Training In Church Music

I must strongly protest one very glaring misstatement of fact which is made *twice* in the article on the College of Church Musicians [L.C., April 24th].

In the second paragraph Mr. Hall says "—nowhere could they satisfy a desire for mature training in sacred music before the advent, three years ago, of the College at the Cathedral." And again, in the third paragraph from the end — "Nowhere else in the United States is there such a laboratory of music — a College that graduates students equipped to assume direction of Church music at all levels, whether in cathedrals, parish churches, colleges, universities, or other schools." This is simply not true. I would mention the School of Sacred Music of Union Theological Seminary in

New York, founded in 1929 by Dr. Clarence Dickinson; the Westminster Choir College at Princeton, N. J., founded by John Finley Williamson; as well as several other universities which offer advanced training and degrees in the field of Church music.

Also, I think a name was omitted. After reference to Dr. Ellinwood, the name of Mr. David Koehring should have been inserted, as he is the assistant organist and choir-master of the cathedral.

WILLIAM O. TUFTS  
Dean, Chapter,  
American Guild of Organists  
Washington, D. C.

### Some Questions

Quintard Joyner speaks the truth [L.C., May 1st]. What are we going to do? A Philadelphia Divinity School student told me the Rev. John E. Skinner, professor of theology, told his students that he did not accept the Virgin Birth and gave arguments. A priest of the seminary told me that another professor at P.D.S. did not accept Easter. At G.T.S. my own seminary, they are glorifying Dr. Pittenger who denies both the Virgin Birth, the bodily Resurrection, and God knows what else. The liberal students we elect bishops. The House of Bishops is liberal in majority. Why support seminaries? Only Nashotah and Seabury-Western seem to teach the faith.

(The Rev.) FRANK WILLIAMSON, JR.  
Philadelphia, Pa.

### Request for Information

I'm gathering material to write a book on the life of the Rev. Hiram Hisanori Kano, for many years an Episcopal priest in Nebraska, now retired and living in Colorado. Fr. Kano received a belated B.D. from Nashotah House in 1946. He was in prison in many parts of the country during World War II. I should like to solicit the aid of THE LIVING CHURCH in locating persons who might contribute information to this book.

A. R. PATTON  
620 Monte Vista  
Fort Collins, Colo. 80521

### God's Professionalism

Mrs. Leever should be congratulated for her bold article, "God is a Professional" [L.C., April 10th]. And I hope many people of all faiths in Christendom read it and gain knowledge from it.

I believe the essence of her thought with the article implies that most of us are Churchmen, few of us are "Christians." Christians are to be, as I believe it, "Christ-livers." Unfortunately I do not find this to be true in our society where we pass the buck (problem) to the professionals (priests), when we, as laymen, enjoy the unique opportunity of "christianizing" the world by our very thoughts, words, and deeds.

DOUGLAS WAYNE PIEPER  
Director, Prayer for Peace Program  
Farmingdale, N. Y.

**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.**



Fabian Bachrach

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**I**f a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

From the Epistle for the  
First Sunday after Trinity



Cleveland Museum of Art Photo

Bassano: *Lazarus and the Rich Man*

**T**here was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

From the Gospel for the  
First Sunday after Trinity

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# The Living Church

June 12, 1966  
First Sunday after Trinity

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

## MISSISSIPPI

### A Sad Installation

The Rt. Rev. John Maury Allin, Bishop Coadjutor of Mississippi, was installed as Bishop of Mississippi on Tuesday, May 31st, in St. Andrew's Cathedral, Jackson. The Rt. Rev. Albert R. Stuart, Bishop of Georgia, installed the new diocesan, and also preached. The Rt. Rev. Girault Jones, Bishop of Louisiana, represented the just retired Bishop of Mississippi, the Rt. Rev. Duncan M. Gray, in transferring jurisdiction.

Although Bishop Allin was installed as planned, the service was affected by the death of Mrs. Gray. She had been in apparent good health, except for high blood pressure, but on May 29th she had a thrombosis. Both Bishop Gray and Mrs. Gray, who was unconscious, were taken to the hospital—he for precautionary reasons.

Mrs. Gray, the former Isabel Denham McCrady, died May 31st, just one hour before the installation service. The Burial Office was read in the cathedral June 1st.

## EPISCOPATE

### Erroneous News Report

A news report in the May 27th issue of *Christianity Today*, stating that "several influential bishops" met with Bishop Pike of California before his resignation to encourage him "to seek a new post" is erroneous, according to the Rt. Rev. John E. Hines, the Presiding Bishop. In a telephone interview with *THE LIVING CHURCH*, Bishop Hines explained that he had called the provincial presidents together for a conference with Bishop Pike concerning the much publicized article in *Look* magazine (see L.C., March 6th). They acted on the premise that Bishop Pike's position had been misrepresented by the *Look* article, and they urged him to write to *Look* to make the necessary corrections. But as for their urging Bishop Pike to seek a new post, "there is nothing to it at all," the Presiding Bishop said.

## MILWAUKEE

### The P. B. Visits

By KARL G. LAYER

While in Wisconsin to attend the commencement exercises at Nashotah House (see SEMINARIES) the Rt. Rev. John



Bishop Allin

E. Hines, the Presiding Bishop, made an official visit to the Diocese of Milwaukee. At that time he was interviewed by this reporter, and following are some of his comments:

Q.: Do you have anything to say on the subject of Bishop Pike's resignation as Diocesan of California?

A.: This action brings up the question of the role of a bishop in the Church of today. Study is needed on this topic. Modern times have brought new complexity to the episcopal office and some re-evaluation must take place.

Q.: What about the Church's stand on more liberal abortion laws?

A.: The Church as a whole must study this problem thoroughly before taking a stand. The question is more complicated than the Roman Catholic position would see it to be.

Q.: What will be some of the major issues facing General Convention next year?

A.: 1: Socio-political problems as they face us then. The problems won't necessarily be the same ones we are facing now; 2: The Consultation on Church Union and the recommendation of our commission (Bishop Hines is in favor of negotiations on the bases established in Dallas [L.C., May 15th]); 3: The Pusey Report on Theological Education; 4: Restructuring of the Executive Council and related agencies, (including the office of P.B.) in relation to the mission of the Church. This comes from the implications of MRI.

Q.: Are Churchmanship differences now healing in the Church?

A.: These differences are less a factor today than they once were. They are no longer so important, and this is especially

true in the House of Bishops. The great concerns in the Church now are social, and on these the Church is united. Social concerns phase out other problems. This fact is having an effect on ecumenical ventures such as COCU.

Q.: Do you have any comments on the California clergy union?

A.: The nature of the Church excludes bargaining agents such as this. The Church is in a bad way if such a union is necessary, and I don't think it is in this bad state. I think the union won't turn out to be an acceptable means toward the end for which it is designed.

The Presiding Bishop was the guest of honor at Evensong in All Saints' Cathedral, Milwaukee, and at a diocesan banquet which followed. In his talk at the dinner he emphasized the relevancy and meaning of the Church in the community.

The Hon. Henry Maier, mayor of Milwaukee, the Rt. Rev. William Horstick, Bishop of Eau Claire, and the Rt. Rev. William Lickfield, Bishop of Quincy, were among the special guests.

The Bishop of Milwaukee, the Rt. Rev. Donald H. V. Hallock, presided at both Evensong and the dinner. In the process of going from the cathedral to the banquet Bishop Hallock misplaced his glasses. Fortunately the Presiding Bishop had a spare pair and offered them to his host who was delighted with the results. Bishop Hines was heard to remark that he was pleased to know that there was one bishop who could see matters through his eyes.

## SEMINARIES

### Wylie to Go to General

The Rt. Rev. Horace W. B. Donegan, Bishop of New York and chairman of the board of trustees of General Seminary,



Fr. Wylie:  
from rector  
to dean

has announced the election of the Rev. Samuel Joseph Wylie as dean of the seminary.

Fr. Wylie who has been rector of the Church of the Advent, Boston, since 1960, will begin his duties as dean, in the fall.

## P D S

Some of the 21 seminarians who received degrees at the commencement ceremonies of the Philadelphia Divinity School on May 18th, have already been ordained to the diaconate. In addition to the seniors there were two special students who received certificates for work accomplished.

The Very Rev. David James Parsons, dean of Nashotah House, and the Rev. Benjamin Russell Priest, director of the consultation service of Trinity Parish, New York, received the honorary D.D. degree.

The Rt. Rev. Allen W. Brown, Bishop of Albany, was the preacher at the Baccalaureate service. His third son to be in the ministry was in the class of 1966. He himself was in the class of 1934.

The Very Rev. Edward G. Harris, dean of the seminary, presented each man to the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem and president of the board of trustees, who then conferred the degrees, diplomas, and certificates.

## Seabury-Western

The Very Rev. Robert Farrar Capon, dean of the George Mercer, Jr., Memorial School of Theology, gave the address for the Seabury-Western Seminary commencement held in the Alice Millar chapel of Northwestern University, on May 26th. Dean Capon also received the honorary S.T.D. degree.

Thirty students received degrees in course. The honorary D.D. degree was presented to the Rev. Robert B. Hall, rector of St. Chrysostom's, Chicago; the Rev. Robert Munro Wolterstorff, rector of St. James'-by-the-Sea, La Jolla, Calif.;

the Rev. William James Spicer, rector of Trinity Church, Oshkosh, Wis.; the Rev. George B. Gilbert, Jr., rector of St. Andrew's, Minneapolis; and the Rev. Edward R. A. Green, rector of Christ Church, Dearborn, Mich. They received their degrees from the Very Rev. Charles U. Harris, dean of Seabury-Western.

The Rev. Reginald H. Fuller, professor of New Testament literature and languages at the seminary, addressed the alumni at their dinner, on May 25th.

## General

Forty-eight seniors and graduate students at the General Seminary received the S.T.B. degree at commencement on May 25th, and the S.T.M. degree was conferred on seven graduate students.

Mr. Clifford P. Morehouse, president of Morehouse-Barlow Co., and former editor and publisher of *THE LIVING CHURCH*, gave the commencement address. Mr. Morehouse is also president of the House of Deputies of the General Convention.

The honorary S.T.D. degree was conferred on the Rev. Stanley P. Gasek, rector of Grace Church, Utica, N. Y., who gave the Baccalaureate sermon.

The Rt. Rev. Albert W. Van Duzer, Suffragan Bishop of New Jersey; the Rev. John Knox, professor at Union Seminary; the Rev. Martin S. F. Thornton, St. Deiniol's Library, Hawarden, England; and the Rev. W. Norman Pittenger, who is leaving the seminary after thirty years, to teach at King's College, Cambridge, also received honorary degrees.

The Rt. Rev. Horace W. B. Donegan, Bishop of New York, presided over the commencement ceremonies. The degrees were presented by the Very Rev. Law-

rence Rose, dean of the seminary, who is retiring after nineteen years as dean.

The alumni essay was presented by the Rev. Canon Edward N. West, canon residentiary of the Cathedral of St. John the Divine, New York, (class of 1934), at the annual meeting of the associate alumni, which is held the evening preceding commencement.

## An Ecumenical Degree

The Most Rev. Andrea Rinkel, Archbishop of Utrecht (Old Catholic), said in an address given at General Seminary on May 2d, that he was convinced that pure Catholicity is and has to be forever the standard of the Church of Christ, as including its apostolicity, as the basis of its unity, and as the guarantee of its holiness. He added "that the same applies to the Churches of the Anglican Communion who in their Lambeth Quadrilateral set forth the heart of their creed and thus could declare themselves to be in full communion with our Churches (Old Catholic). They can, like us, stretch out their hand to Orthodoxy as well as to the Roman Catholic Church, and can only on this basis enter into discussion and negotiations with the Churches of Reformation origin. And so as I see it, this has to be the way of ecumenism."

The Archbishop also said, "Sound doctrine, sound ministry, sound sacraments can only be the true and unaltering basis of unity. It may be that love—love in its highest divine meaning and not as all kinds of human sentiment or sentimentality—is the heart of Christianity; but it may never be forgotten that truth must be the ground for it and that holiness is its aim."

The Archbishop received an honorary doctor's degree from the seminary. He said that he was "very, very thankful, not only for my humble and small person, but because it (the degree) honors my Church as well as all the Old Catholics, and because this institution (the seminary) itself therewith testifies to its strong belief in the Church Universal, One, Holy, Catholic, and Apostolic."

## Nashotah House

The conferral of honorary degrees on the Presiding Bishop and three priests marked the annual commencement at Nashotah House on May 26th.

The Rt. Rev. John E. Hines, who gave the commencement address at the seminary, received the D.C.L. degree from the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee, who is president of the board of trustees of the House. The Rev. Henry L. Ewan, chaplain of the Episcopal Home for the Aged, Alhambra, Calif., the Very Rev. Harold M. Keyes, vicar of the Church of the Blessed Sacrament, Green Bay, Wis., for the past thirty years, (both of the class of 1930) and the Rev. William C. R. Sheridan,



U. S. Army Photo

Navy Chaplain Peter D. MacLean stands by the tent chapel at the Third Marine Division command post near Da Nang, South Vietnam, following Sunday services. Fr. MacLean is the Episcopal chaplain for the Third Marine Amphibious Force in Vietnam, and serves as Protestant chaplain for the Third Marine Division. [L.C., January 2d]



rector of St. Thomas', Plymouth, Ind. (class of 1942), received the D.D. degree.

The Presiding Bishop spoke on obedience to the will of God as interpreted in the light of the Gethsemane story.

The dean of the seminary, the Very Rev. Donald J. Parsons, was celebrant of the Eucharist, which followed the awarding of the B.D. degree to 32 men representing 17 dioceses.

## ETS-SW.

The thirteenth commencement ceremony for the Episcopal Theological Seminary of the Southwest, Austin, Texas, was held in the seminary's Christ Chapel. It was the first commencement in the chapel which was consecrated on January 16th, by the Rt. Rev. Everett H. Jones, Bishop of West Texas and chairman of the board of trustees [L.C., January 30th].

Frederick J. Howard, Jr., and Arthur P. Nazro, Jr., received the faculty awards. There were ten members in the graduating class.

The commencement address was given by the Rev. John L. Denson III, rector of Christ Church, Nashville, Tenn.

## NEWS FEATURE

### The 250th for St. Peter's

Ecclesiastical and civic events have marked the 250th anniversary year of St. Peter's, Albany, N. Y. The Rt. Rev. John E. Hines, the Presiding Bishop, preached at the service of thanksgiving on May 22d. Earlier the Rt. Rev. Robert W. Stopford, Bishop of London, extended greetings to the parish and renewed the historic ties of St. Peter's to the Diocese of London.

It was during the years of the Rt. Rev. Henry Compton and the Rt. Rev. John Robinson, that St. Peter's was founded as a mission by Queen Ann, early in the 18th century.

The Society for the Propagation of the Gospel in Foreign Parts and the Society for Promoting Christian Knowledge were founded by Dr. Thomas Bray during the years that Dr. Compton was Bishop of London.

According to Bishop Stopford, early annals have mention of Albany, and of the thought that preceded the establishment of the first church there. In 1700 there seemed to have been only three Episcopal Churches in the northern colonies, and because of the condition of the Anglican Church in the colonies S.P.G. sent the Rev. George Kieth to report on the needs of the Church in North America. He traveled on H.M.S. Centurion, and so influenced the chaplain, the Rt. Rev. John Talbot, that he, too, joined the survey of the colonies and the Church situation. Bishop Talbot reported to the Bishop of London, that at Albany even the Indians themselves had promised obedience to the Christian faith. He hinted that all the settlers at Albany, who were



The colonial Albany congress of 1754 held some of its sessions in the first St. Peter's Church building begun in 1715 and completed in 1716. The delegates from the colonies, trading companies, and colonial societies contributed the flags of their respective organizations and commonwealths, which presently hang in the nave of the church.

almost all Dutch, showed very little enthusiasm for the Church of England.

In 1704 the same society sent the Rev. Thoroughgood Moor to Albany to work primarily with the Indians. Dr. Bray, who was sending libraries to various areas, sent one to Albany. Even with this assistance, the Rev. Mr. Moor met with little response. He wrote to the Bishop of London: "It's from the behaviour of the Christians here that the Indians had and still have their notions of Christianity, which God knows has been and is generally such that I can't but think has made the Indians even hate Christianity."

The work went on, and in 1708, the Rev. Thomas Barclay was sent to be chaplain at Fort Albany, and a little later was named the society's missionary to the Mohawks. Then still a little later, because of the inspiration of Queen Ann who sent silver Communion vessels, the first church of St. Peter's was built under Dr. Barclay's direction, and the foundations of the present congregation of St. Peter's, Albany, were laid.

In 1738, the first Anglican priest from Albany, Henry Barclay, son of the first rector of St. Peter's, was ordained by the Rt. Rev. Edmund Gibson, then Bishop of London, to be a full time missionary to the Indians, chaplain to Fort Albany, and rector of St. Peter's.

In time, some of the sessions of the Albany Congress of 1754 met in St. Peter's. The Queen Ann bell was placed in the steeple in 1751. The church records carry under the date, September 5, 1758, the expenses of the burial of Lord Howe who was killed in the march on Fort Ticonderoga. His body lies beneath the vestibule of the present St. Peter's.

Twenty-two governors of New York have served on the vestry of the parish. Each has worshipped in the governor's pew and has received the traditional governor's Prayer Book.

## ASSOCIATED PARISHES

### Liturgy and Mission

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forces, one concerned with the broad implications of liturgy and mission, and the other with promoting these ideas through publications, conferences, and other means, was one of the achievements of the Council of the Associated Parishes, Inc., a liturgical renewal group of the Episcopal Church, which met April 25th - 29th, at Orleton Farms, London, Ohio.

A new policy was adopted by which the annual spring meeting will be open to all Associated Parishes members, and the fall meeting will be for the specific work of the council.

One feature of the meeting was a new musical setting used for a celebration of Holy Communion. It was composed and dedicated to Associated Parishes by Miss Susan Calvin, a young composer from San Antonio, Texas.

The Rev. Ritchie McMurray, rector of St. Alban's, Acton, Ontario, Canada, was a special guest. Fr. McMurray represented the Associated Parishes for Renewal in Canada.

A paper on the relationship of music to the worship of the Church was given by Mr. Richard F. Woods, lecturer in Church music at the Episcopal Seminary of the Southwest, and choirmaster and organist at St. David's, Austin, Texas.

The Rev. Samuel E. West, rector of Trinity Church, Marshall, Mich., a charter member of the group, presided at the meetings. He was elected president last fall. The Rev. Lawrence Rouillard, chaplain at the Claremont campuses, Calif., is vice-president; the Rev. Paul Hoornstra, rector of Grace Church, Madison, Wis., and a reviewer for THE LIVING CHURCH, is secretary; and Mr. Francis Bowman, also of Grace Church, is treasurer.

## **CONVENTIONS**

### **Long Island**

In the opening address to the annual convention at the Cathedral of the Incarnation, Garden City, Long Island, New York, the Rt. Rev. Jonathan G. Sherman, Bishop of Rhode Island, said that as a framework for deliberations at convention, he called attention to the first verses of the Fiftieth Psalm: "The Lord, even the Most Mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. Out of Sion hath God appeared in perfect beauty."

The bishop paid special tribute to the late Rt. Rev. James Pernette DeWolfe, fourth Bishop of Long Island, and the late Ven. Harry Jerome Stretch, archdeacon of Queens, Nassau, and Suffolk. Bishop Sherman also discussed the program to erect an Episcopal high school on a tract of land at Mitchell Field, which had been offered by the federal government at roughly one-third the prevailing market price in real estate.

In action taken at the business session,

delegates approved the bishop's request for a second suffragan bishop. They also passed a resolution dealing with MRI that incorporates suggestions made at the April conference of the commission on MRI.

An amendment allowing women with the necessary qualifications, to vote in parish elections, to be eligible for election as vestrymen or churchwarden, and to serve as delegates to convention was passed.

The budget of \$999,320, with \$779,848 designated to go to missions within and without the diocese, was adopted.

### **Fond du Lac**

The Rt. Rev. John E. Hines, the Presiding Bishop, was the guest of honor and speaker at the council dinner for the Diocese of Fond du Lac that met in sessions May 6th-7th, at St. Paul's Cathedral, Fond du Lac, Wis.

The council was divided into study groups for the purpose of re-examining the work of the Church. The Rt. Rev. William Brady, Diocesan, put the groups to work on such subjects as: vocation; Church and family life; diocesan missions; relations with civil agencies and specialized ministries; the Church work at Oneida; and devotional life.

The Rev. Herman Page of the Town and Country division of the Executive Council led a discussion on the Church's work among the Oneida Indians. Previous to the council sessions, he had spent a week studying the situation.

Bishop Brady praised the delegates for enthusiastic support from all parishes and missions. The council closed with a Solemn Mass of Thanksgiving on Saturday morning.

### **Northern Michigan**

The Rt. Rev. James W. Montgomery, Bishop Coadjutor of Chicago, preached at the opening service of the annual convention held at Grace Cathedral, Menominee, Mich.

In action taken during the sessions: the budget of \$75,000 was adopted for the following year, and missionary clergy salaries were raised to a ceiling of \$4,500. The salary increase will be granted only to those missions in which the Church assessment is paid in full for 1966, and the full quota is assumed and paid regularly in 1967.

### **Lexington**

Delegates attending the annual convention of the Diocese of Lexington May 10th-11th, at Christ Church, Lexington, Ky., adopted the proposed change of insurance for clergy, and also the change raising the minimum salary for full time employed clergy from \$3,600 to \$4,200 in addition to housing and pension payments.

St. Barnabas' Mission, Nicholasville,

was given status as an organized mission.

A resolution was adopted honoring the Rt. Rev. William R. Moody, Diocesan, by establishing the Bishop Moody Fund to be used for the Episcopal Theological Seminary in Kentucky.

The Rt. Rev. John E. Hines, the Presiding Bishop, and Mrs. Hines were guests at the convention, and were presented Kentucky Colonel commissions by Bishop Moody, acting for the governor of Kentucky, the Hon. Edward Breathitt. Bishop Hines addressed the evening session of the convention, and said that "there are three phases of religious opportunity facing the Church; theology, Church union, and the Church as a service institution." The bishop also said that the opportunity for unity that faces the Christian Church today is the greatest that it has ever known, and if it fails it may never again have the opportunity.

### **West Missouri**

In his charge to delegates attending the annual convention, May 1st - 2d, the Rt. Rev. Edward R. Welles, Bishop of West Missouri, made a request for a suffragan bishop. He spoke of the growth of the diocese during the past fifteen years. After much discussion, delegates approved the request for a suffragan.

The bishop announced that the diocesan advance fund goal of \$425,000, was oversubscribed. The pledges totaled \$606,000.

The convention which met at St. Paul's, Kansas City, Mo., passed the change that permits women delegates to the convention. Mrs. Ellen Yates of St. Augustine's, Kansas City, was then seated as the first woman delegate to a convention of the diocese.

Budgets totaling \$334,820 were adopted for the year.

## **ANGLICAN COMMUNION**

### **Half the World**

by the Rt. Rev. R. S. DEAN  
Executive Officer, Anglican Communion

That is what the people of Isfahan, in Iran, proudly call their city, partly because it once was just that, and partly because the Persian's love of poetry couldn't resist the temptation, since the Persian for "half the world" (Nesf-i-jahan) rhymes so nicely with Isfahan! Half the world it is not, but a wonderful city it certainly is, as I discovered when I toured it with the Rt. Rev. Hassan Deqhani Tafti, the Bishop in Iran. Incredibly beautiful mosques with their graceful, tapering minarets; people of the utmost gentleness and charm; the inexhaustible treasures of the Bazaar; the busy industry of everyone as they prepared for the Persian New Year (which so aptly coincides with the Spring equinox), all combined to make indelible impressions on my mind. I spent ten days in Iran, seeing some-



thing of its capital, Teheran, the lovely city of Shiraz (which the people claim to be the home of roses and nightingales), the oil field territory of Ahwaz in Khuzistan, and Abadan, the largest oil distribution center in the world, to say nothing of side trips to the tombs of Cyrus and Darius, and the ruins of Persepolis.

Thanks in no small measure to the energetic efforts of the Shah, justly loved for his concern for his country—witness particularly the use of military service lads in his attack on illiteracy in the villages—Iran is on the march. And the Church is on the march too.

Iran is a Muslim country, yet I sensed there a greater feeling of liberality than I have felt in other Muslim lands. Partly this may be due to the fact that the Shia Islam of Iran is more liberal than the orthodox Sunnite Islam of other Muslim countries, and undoubtedly is partly due to the innate gentleness and courtesy of the Persian people. Whatever the reason, I saw the Church making headway in its witness to our Lord and in winning disciples to Him.

Of the two thousand Anglicans in Iran, one-half are Persians and most of them are converts from Islam, Judaism, or Zoroastrianism. Nor is this the result of proselytism. It is due to the fact that in the Christian community the people of Iran see a compassion and a concern for people which in the religious sphere is a new concept to them. The bishop is a Persian and so are half of his twelve clergy, and they too are converts.

I saw the concern of Christ for the sick and needy as I watched doctors and nurses at work in hospitals in Isfahan and Shiraz—and of course there are others. Actions speak louder than words, especially when the actions spring out of devotion to Christ, nurtured by the prayer meeting that takes place at the beginning of the day in each hospital.

I saw the same thing in the Noor School (which means School of Light) in Teheran, under the leadership of a wonderful Jewish Christian lady, Miss Gertrude Norullah, soon to retire. Like the sick people in the hospitals and their families, here in school Muslim and Jewish girls are exposed to the quality of Christian witness and radiance which needs few if any words.

Let no one think though that it is easy for a Muslim to become a Christian even in liberal Iran. There is almost certain to be persecution, even if it is social and economic rather than directly physical. And in one place I heard of organized and vocal opposition by the Mullah at the weekly evangelistic service held in one church. Some members of the church thought that police protection should be sought, but the young Persian priest would have none of it. The bishop supported him and said, with a glint in his eye, "Wherever there is trouble there is always fruit." I was reminded of St.

Paul's words: "A great door and an effectual is opened unto me, *and* there are many adversaries." (Most of us would have said *but* instead of *and*, but St. Paul knew better and so does Bishop Tafti.)

The Anglican Church and the Presbyterian Church are the strongest Christian communities in Iran, even though together they constitute only a tiny fraction of the total population. It was good to see the measure of coöperation and of joint action between them, and good to see that it is steadily growing.

After an exciting drive through a minor sandstorm from Abadan on the Persian Gulf to Ahwaz in the oil fields, I met with the Khuzistan Christian Council formed jointly by Presbyterians and Anglicans,

## AROUND THE CHURCH

Mr. Edgar A. Grunwald, editor of *Purchasing Week* and a vice president of McGraw-Hill Publishing Co., has been appointed chairman of the Bard College President's Council.

The Rt. Rev. Trevor Huddleston, C.R., was the guest speaker at an ecumenical meeting in Tulsa, Okla., on May 8th. He also visited the International Petroleum Exposition held in Tulsa May 12th-21st.

The religious radio program, "At Your Service," heard weekly in the St. Louis, Mo., marketing area, has received a citation from the Religious Public Relations Council, for "distinguished program achievement of consistent excellence and community impact." The Rev. W. Murray Kenney, rector of St. Mark's, the Very Rev. Msgr. Patrick J. Malloy, pastor of Most Blessed Sacrament Roman Catholic Church, and the Rev. Sterling Price, pastor of Third Baptist Church, appear on the program, which is moderated by Mr. J. Roy McCarthy of the station staff.

The South Pacific Anglican Council met in Suva, Fiji Islands, May 7th-8th. It is one of two councils established in 1948 by the Lambeth Conference, each of which is quasi-provincial in structure. The Rt. Rev. John Vockler, Bishop of Polynesia, was chairman of the council sessions.

A check for \$100 has been presented to the Most Rev. Oliver Green-Wilkinson, Archbishop of Central Africa and Bishop of Zambia, by the Episcopal student group at Pennsylvania State University, Diocese of Harrisburg. That diocese and the Diocese of Zambia are in companion relationship under MRI.

The Samuel Marshall Beattie lectures at the School of Theology of the University of the South, Sewanee, Tenn., were delivered by the Rev. Dr. Norman Pittenger, professor of Christian apologetics at General Seminary. He spoke on "Process-Thought and Christian Faith."

and entirely indigenous. The local church has a Persian Anglican priest as its pastor at the moment, and there was no doubt that merely denominational affairs have a very secondary place. Indeed, the younger members of the council want to know why in Persia there had to be denominations at all.

Why indeed! Alas, four hundred years of history cannot be written off that easily, but it is time we realized what an irritation its burden is to the so-called "younger Churches," and what an obvious hindrance to the Church work it is.

Doors are open in the Muslim land of Iran. It is time we opened some of our's too, or the more important ones in the world will swing slowly shut.

The Rev. Canon Trevor Hoy of the Diocese of California had his visa marked "canceled-invalid" by the Rhodesian immigration officials when he sought to spend five months in work with the Rt. Rev. Kenneth J. F. Skelton, Bishop of Matabeleland, in the Province of Central Africa. Bishop Skelton is an outspoken critic of the social policies of Prime Minister Ian Smith of Rhodesia. [RNS]

Possible work with paroled and released prisoners in New York state was the subject of much discussion at a recent meeting of diocesan men of the Diocese of Albany. Two men with the state parole department presented the needs and reasons for such work. Also discussed was the possibility of undertaking a program of recruiting and training lay readers for the diocese.

The Most Rev. Andreas Rinkel, Archbishop of Utrecht of the Old Catholic Church, was awarded the honorary S.T.D. degree, by General Seminary, after Even-song on May 2d. Archbishop Rinkel was a member of the 1931 commission which produced the Agreement of Bonn, the concordat with the Church of England which ultimately led to the status of full communion now enjoyed by the Anglican and Old Catholic Churches.

In April, 175 needlepoint kneelers for St. John's Chapel, Washington Cathedral, were accepted by the Very Rev. Francis B. Sayre at dedication ceremonies held during the three day annual meeting of the National Cathedral Association. Each cushion commemorates an American who served his country through the arts, science, government, medicine, or business. Each president is included in the work.

Bartlett Hall, a new wing of St. Margaret's Home and Hospital for Babies, at the diocesan Good Samaritan Center, Albany, N. Y., was dedicated by the Rt. Rev. Allen W. Brown, Bishop of Albany,

*Presenting*

*Four Views*

*on*

# Agenda for the Church

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## *A Plea for a Critical Catholicism*

**D**espite all disclaimers (and we have of late had more than a few of them by bishops, priests, and lay people, many of whom should know better), there is a reluctance on the part of our clergy and laity, particularly among the younger, more Catholic-conscious ones, to engage in creative criticism of the Church. While the critical spirit can be pressed too far and can become picky, annoying, and destructive, nothing really constructive can be accomplished without it. This is so because the critical spirit is indissolubly linked with the voice of prophecy.

But not only is there an apparent re-

luctance to criticize ecclesiastical structures and forms among a vast number of our people, there is often a resistance to criticism itself and a resentment towards those who feel its necessity and do in fact practise it.

At a clergy gathering which I attended some time ago a group of young priests were exulting in the glories of Anglicanism and at the same time vigorously denouncing the "enormous iniquities" of the Church of Rome. One of their number ventured to remind the group that the Roman Church probably does more good, practically speaking, in a day, with her vast, universal network of charitable en-

terprises, schools, orphanages, and missions, than the Episcopal Church does in a decade, to say the least. This was received by the group with relative equanimity, but it was far otherwise when he went on to say, a little too vehemently perhaps, that the history of the Episcopal Church, both here and in England, filled him with something close to utter dismay. Mentioning the Church's worldliness (and *not* the "holy" variety), smugness, complacent acquiescence in the *status quo*, and eager support of the bastions of privilege in the eighteenth and nineteenth centuries, he asked whether there were not areas in our history equally dark as some

by the Rev. James A. Carpenter, Ph.D.

Professor of Theology, General Seminary

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of those in Rome's. By this time more than a few of his listeners were fairly bristling with indignation; and when the dissenting priest "had the temerity" to indicate what he felt to be serious defects in our liturgy, common life, and teaching, he was roundly denounced as a turncoat and a traitor to the cause.

The denunciation in itself caused me no disturbance, but the self-congratulatory conceit and uncritical exultation in the splendors of Anglicanism, so clearly evinced by certain members of the group, did disturb me. Beyond this, there was the matter of what it meant to be loyal to the Church. It was painfully evident to me that they considered loyalty inconsistent with criticism. One may and must ask whether the notion that loyalty consists in beating the drums so constantly and loudly that the din drowns out the voice of critical appraisal, and whether, indeed, this is not a very mean idea of loyalty and a sign of ill-boding for the Church.

I recall having attended a service in a small but quite attractive church in Texas a few years ago with an intelligent young Methodist who was sympathetic to the Anglican position. The priest conducted the service expertly, sincerely, and with manifest fervour. My young friend, to my great pleasure, was visibly impressed. The sermon, however, was given over entirely to a vigorous pat on the back for Anglicanism, with more than due note taken of our "forty millions" throughout the world, our magnificent English cathedrals, the rich treasures of our Prayer Book, and so on. This went on for fully thirty minutes.

I could see that my companion was becoming increasingly pained and annoyed with each passing minute. After service he promptly confessed that such was the case. "What a hell of a sermon," he said. "I never heard such arrogance so beautifully mouthed. That guy ought to realize that that kind of stuff puts people off." I suspected then that this man was himself permanently put off, and so he proved to be.

What prompted such a sermon must of course remain a mystery. Perhaps the priest had been only recently confronted with some bit of Roman arrogance and was seeking psychological release by vaunting the Anglican variety of the same virus. But whatever its impetus, the ser-

mon served no good purpose. It humiliated me, disgusted my friend, and ministered in no significant way (unless the ways of grace are stranger than I suppose them to be) to the spiritual life of his congregation. Pride of this sort, too often seen among our priests and people, may be a tonic for drooping ecclesiastical spirits, but it is singularly ineffective as a weapon of evangelism.

To be sure, the relative purity of the Catholic doctrine we teach, our sacramental system, and our reasonable balance between Gospel and Tradition, constitute indeed a priceless heritage, and if we cannot be proud of them, we must be grateful for them. When, however, we inquire into the use, practical and redemptive, to which they have been put, we may well be led to wonder whether they have not, more than we are wont to admit, been buried in the sand; kept intact, but all too insufficiently used to minister to the world's needs. The basis of the pride in our Communion we are talking about lies rather more in our inheritance than in our performance. But if pride there must be, I for one should prefer to see it derive from a fruitful record than in a tradition handed down.

If it is true that a Church, no less than the Christian, is judged by its fruits, I wonder how we stand in relation to other Communion, especially those less fortunately circumstanced than our own. Although there *are* bright patches of fruit in our history, there are many gaps between the patches. These gaps should fill us with humiliation, and when we are tempted to boast of our Communion, we should recall them, and in humility before the Lord of the humble we should confess just how unprofitable our service and witness have been, and how poorly we have used what has been given to us.

A real dose of realism would be good for us. Perhaps our seminaries could profitably spend more time drilling our future clergy on the inadequacies of the Church, pointing to its lack of fruit, its minute size, and to the fact that the Christian cause does not rest solely in our keeping. It might be a good thing also to try to train seminarians to look upon the Episcopal Church as some others see it—as a mere ripple in the great sea of Christendom in the eyes of many a Roman Catholic; as a quaint, ineffectual, tradition-bound, and stuffy little Church, filled with self-importance, in the eyes of more than a few Protestants. While there is much that can and *should* be said on the other side, it may be that realism of this sort would produce a greater measure of *constructive* criticism of the Church, and place loyalty to it on a higher level than it too often appears to be.

The chief contribution of Anglicanism to the Christian world, a contribution yet to make its full impact, is to be found in its historical maintenance and continual development of a *critical Catholicism*, its *raison d'être*.



Catholicism kept reasonably free from accretions and aberrations by sound learning and a searchingly critical spirit in regard *both* to tradition and contemporary thought forms. Through its willingness, stronger at various periods in its history than others but more or less evident throughout, to welcome light from every quarter—from historical and biblical criticism, philosophical and social movements and the scientific enterprise as a whole, together with its persistent endeavor to adhere to the hard and indispensable core of Catholic faith and order—the Anglican Church is perhaps better prepared than any other to meet the challenge of modern thought and the modern situation. It *has* the vast treasures of the Gospel to offer to the contemporary world and the possibility at least of establishing a sufficient degree of rapport with the world to make its offering effective.

If this critical Catholicism is, or is to be, the prime contribution of our Communion to the Christian world, as I believe, then it is essential to hold on to the critical spirit that has produced it. This means that we must look critically not only on tradition and the world, but on our own history and internal life.

Archbishop Laud's prayer for the Church, which wonderfully enshrines the spirit of Anglicanism, breathes throughout the healthy atmosphere of critical self-appraisal. Where the Church is "corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it." This prayer bespeaks the realism necessary for a critical Catholicism, and surely no one would impugn Laud's loyalty to the Church or adherence to the doctrines of its holiness or essential catholicity.

The greater one's insight into the divine foundation of the Church, the deeper his criticism of its empirical life is likely to be, and the more its defects are likely to pain him. The creeping paralysis of a conservatism such as is rampant in many a political or quasi-political organization in America today and which sanctions the suppression of all critical appraisal of our institutions, must not be allowed to undermine the critical spirit in the Church; for if that spirit is drowned out by mere panegyrics over the glories of the Communion, *Ecclesia Anglicana* (and its daughter Churches) would cease to exercise its historic mission to embody and represent to the world the critical Catholicism which, together with but subservient to the dominical command to redeem the lost, is its *raison d'être*.





# Toward a **VITAL CATHOLIC PROGRAM**

**A**s a visitor to the 1964 General Convention in St. Louis, I, like many Churchmen, went away with a nauseous heaviness in the pit of my stomach. Many opportunities for distinction presented themselves to that body and most of them were ignored, fumbled, or misused. Catholics especially were terribly disappointed. On second look, however, one gets the feeling that the Anglican Catholic dissatisfaction is centered not on General Convention or the National Church in general, but that there is a deep sense of frustration within the Catholic movement itself.

In recent years the battle for the Eucharist, which is far from being won in Podunk, has been taken up by other than explicit exponents of the Catholic movement. Christian social doctrine is made to appear the sole property of the ultra-neo-liberal clergy—that is, if one believes their declarations. Theological dialogue is alive among the contenders for a radical New Theology. In my more bitter moments I sometimes muse that Catholics in this Church are involved in a last-ditch effort to preserve a *status-quo*

that never was. Rome has stolen so much of our thunder, and her vitality and enthusiasm are embarrassing to us if we are honest with ourselves.

In many a comfortable parish in which all the trappings of Catholic faith and Catholic worship are commonplace, many of them for generations, one often finds a profound ignorance of the faith and its implications. Much that is done in such a place is obsolete. There is little missionary zeal or evangelistic concern. Catholic social doctrine is all but completely absent, except in platitudinous generalities. So many parishioners do not even have the vaguest notion about the shape of the Eucharist. These things are pointed out only because I am firmly convinced that they are more typical than we sometimes like to admit. On the other hand, one does find at least a few striking manifestations of a deep and broad Catholic piety in small pockets of the most smug and ingrown congregation. Given the opportunity and the right leadership these souls have the potentiality of breaking out of the recesses in revolutionary fervor.

I am convinced that the Catholic faith

is the only way of life that makes sense in this turbulent age. That faith provides the thrust that is necessary to confront our world in the 60s, as it has and will in other times. The right leadership can only be provided if convinced Catholics shed romantic ideas and somnolent inertia. The Catholic image unfortunately is still marred by the intransigent negative attitudes of those who would prefer to defend the non-essential accidents of catholicity with little regard to the substance as it relates to our own historically contingent times. Catholicism is a fortress, but it is also a task force sent out into all the areas of contemporary life. A task force that is confused about the nature of its mission is wracked by division and weakness. Would it be unfair to suggest that the Catholic movement in the Episcopal Church today suffers from such a malady? How can such an image be overcome and Catholics once again be sent to the front lines of the battle?

The *creeds* stand out as the great central nervous system of Catholicism. Today they are being attacked by men in high ecclesiastical places more than by skeptics

by the Rev. William D. Stickney

Missionary, Pine Ridge Reservation, South Dakota



outside the Church, who no longer take such things seriously anyway. The natural Catholic reaction to this attack is to adopt the role of *Defender of the Faith*. This is important. As Anglicans we cannot compromise with the historic faith of the Church as summarized in the Catholic creeds. On the other hand, is our defense creative and is it sensitive to the honest questions our world asks of the Church? Is questioning in itself heresy? We must come to terms with the fact that people today do not understand the language of the creeds. Once again, like St. Thomas Aquinas in his day, we must begin with the creeds as the given guideposts of the Catholic faith and seek to state that faith in language that is capable of being communicated to our age. The word "salvation," for example, might be burdened with a connotation poisoned by the fundamentalist street purveyors of an instantaneous extrication from concerns of this world into a womb of isolation. "Fullness of living," on the other hand, which is a tolerably good translation of "salvation," does not carry a negative anti-contemporary meaning. The heresy of much of the New Theology is not that it attempts to speak today's lingo, answer today's questions, and address itself to the age of technology and automation. All of this is of a high purpose. The heresy lies in the *transformation* of the substance of the faith into what very much resembles the old heterodoxies rather than an honest *translation* of the faith into the language of today. If the deviates of the substance of the faith are "relevant," then Catholics—all orthodox Anglicans—must show that they are more relevant. We must not give up the task of agonizing theological thinking. Apologetics is vitally important and absolutely necessary if dogmatics is to make sense once again in the market place. In short, we must address ourselves in dialogue with all honest seekers, showing that we too are concerned to find more meaningful ways of understanding our faith. "Behold, I make all things new,"

is a dictum that originates from a very kosher source.

"The Mass is the thing," was the Catholic slogan of the last generation. *Liturgical reform* is a Catholic phenomenon. Let us not fear it, resist it, or turn our backs on it. This is not to suggest that we should swallow every new fad that comes out of some liturgical conference. But it does behoove us to seek fresh ways to let the Eucharist speak out in its own bold, clear tones, uncluttered by sentimental pietism. We must come to grips with the disturbing fact that ours is an age of nouns and verbs with little time for adjectives. Catholics should be unfailingly involved in liturgical dialogue and experimentation. After all, that is no new role for them.

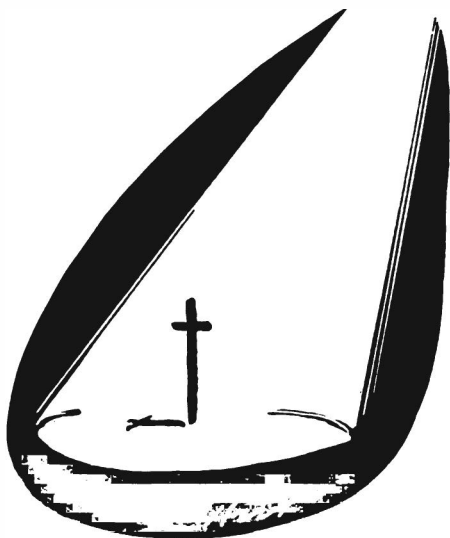
*Christian social doctrine* is one area in which Catholics appear most confused. Conservatism in essential theology does not combine in a one-to-one equation with social, economic, and political conservatism. Anglicans of a definite Catholic persuasion belong ahead of the march for human rights as much as they do in the sanctuary and at the rail if what they do around the altar is to be a real offering up of this world's concerns and needs. The processional crucifix belongs at the head of legitimate freedom marches, picket lines, and in the halls of the United Nations, disarmament conferences, and anti-poverty sessions. By the same token, these social phenomena should have their expression at the altar and in the guild hall. What are the implications of the almost forgotten biblical and Catholic position on usury in the commercial world of today? Our Lord is Prophet as well as Priest and King. Catholic *wholeness* demands an incarnational involvement in this world's affairs. Ivory tower Catholicism is a contradiction in terms. The separation of spirit from body, faith from living, God from the affairs of men, are sectarian heresies which must not be entertained among us.

Underlying all of this is the necessity



of *openness*. While firmly rooted in the historic faith of the Church, Catholics must approach their brethren everywhere with an openness along with a concern for wholeness. This is especially relevant to the ecumenical movement where one should show his deep love for his brother in Christ and his profound sorrow for his own part in perpetuating intransigent schism. We must be open to our brother, both Catholic and Protestant, Jew and other. Let no one mistake this for vague, sentimental, "togetherness theology." The sort of spirit advocated here can do much more for a truly Catholic unity than all manner of contrived programs, union services, and across the board concelebrations of the Holy Eucharist. The Catholic faith can win others when its love and true piety penetrate into the lives of all men, but not when it is held aloof from those who through invincible ignorance resist "the better ways of Zion." As Israel was chosen not for special privilege but for a unique mission, so the New Israel, God's One, Holy, Catholic, and Apostolic Church, is chosen to witness, serve, and redeem in every corner of the world and of existence. Phariseeism and separatism repel both the earnest seeker for the truth and Him who is Lord of the truth. This is a blunt plea for wholehearted Catholic leadership in the ecumenical movement, even when it is so very painful to be so involved.

No one could be so naïve as to suggest that any sort of Catholic program, however outgoing and relevant, is going to meet with docile acceptance. Whenever Christians involve themselves in the world about them, there is the Cross. It would be worse than utopian to suppose that a new image will cause the world to fall to penitent knees and beg for a universal baptism of the Catholic faith anytime this side of the Parousia. History teaches us otherwise. But we do not give up making the preparation for the coming of the Kingdom in its fullness. We do not turn away from those who truly seek or who will be brought to seek the fullness of the Gospel of Jesus Christ. Every man is a potential Catholic, for otherwise the Holy Spirit is a mocker. Every corner of life is a potential sanctuary where the altar of God might show forth its grace in plentitude. Every human sigh, longing, hope, fear, or joy is a potential content of the Holy Sacrifice. Let Catholics get involved and lead and seek and find Christ in His world and in His brethren. In that sense, let us all dare to be completely and wholeheartedly the Catholics that we were made



*a*  
*backward*  
*glance*



*at a*  
*forward*  
*movement*

**W**e have all come with enthusiasm and exuberance into this era of liturgical reform and renewal. Many enlightened Roman Catholics have been denouncing "ghetto Catholicism" or "fortress Catholicism," — the Catholic ghetto being an attempt to pretend that the Middle Ages has continued to exist up to the twentieth century. Thomas Merton, in his *Seasons of Celebration*, has written about the new worship. Not wholly in accord with all developments, he is unhappy about the presence of a lay commentator who tells people when to stand and sit, and so on. "This is not to be regarded as an unmixed blessing, and, the sooner everyone is able to get along without it, the better." "And," he says, "our Bible readings are now in English, but what English! . . . Attempts at bright colloquialism do not stand up well under the exigencies of public and solemn celebration." Bishop Pike has spoken slightly of our own Tudor English. Thank God for it! It may well be that, if there is an Anglican archangel, he flutters the pages of the Prayer Book instead of swinging a censer. Thomas Merton continues: "A certain sacred and timeless seriousness is required in our vernacular liturgical texts or they will rapidly become unbearably trite."

Transition is everywhere, but neither misplaced enthusiasm nor resentful non-participation will help us. We accept the opportunity of sober and reasonable experiment, and must face the hazards of trial and error. "Progressives" in the liturgy, and in the whole field of Catholic renewal, may find themselves pushing forward recklessly and defying what seems to them an unfair spirit of resistance and inertia on the part of others; "the conservatives" may, at times, seem rebellious to all change. The new liturgy may be, in many ways, a relief—but it is not necessarily going to attain at once to perfect harmony, order, and beauty. Fr. Merton's remarks are attested to by those who, visiting here and abroad, have seen the new Mass. It is particularly striking when you visit such a place as Chartres, or one of the great cathedrals on the continent, and confront a rather miserable temporary altar with its stubby candlesticks. One wonders why, in these great shrines of Christendom, in the midst of so much architectural greatness and beauty, the offering of the liturgy should so often be casual and slovenly, and the appointments so unattractive? A letter from a former professor at the General Seminary echoes this: he writes, "This last summer, contacts with Roman Catholic services were

disappointing. I do not like, as a visitor, the loss of all the color and drama of what I knew in the older days. Though I can approve theologically, the stark simplicity of the new liturgical ways leaves me cold."

Even though we may agree with such comments, we must in our time sketch out the creative and original forms for the liturgy of the future. In so doing, we may seriously question whether the Roman Church is going to be long satisfied with many of its present changes. Twenty-five years from now, the Roman Catholic liturgy may be rather different. Sometimes, we admit, liturgical reforms seem to have got off on the wrong foot; and some of it is rather like stunt religion, aimed more at personal expression than the glory of God. The great liturgist, Karl Rahner, has said this himself—as if in our effort to avoid being archaic, *démodé* and a back number, we must see how liturgically up-to-date we can be. Any form can become a fetish, and, as Rahner has said, liturgical changes must be in response to a lived faith.

There is often today a "historic romanticism" about the liturgy which betrays little appreciation of history and development through the ages. God forbid we should adopt the attitude or the slogan of the Conservative Party in Canada—

by the Rev. Darwin Kirby, Jr.

Rector, St. George's Church, Schenectady, N. Y.

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"No change, not even for the better"—or give the impression that we have only two speeds—slow and stop! Change must come, and be gladly welcomed. The liturgy is growing and alive. We will see many liturgies in the years ahead, and liturgical experiment will be good and helpful. But even this can become another fad, and changes in the liturgy which may look very appealing at one moment may become as routine and mechanical as any other form. C. S. Lewis makes the point:

"Novelty may fix our attention not even on the Service, but on the celebrant. You know what I mean. Try as one may to exclude it, the question 'What on earth is he up to now?' will intrude. It lays one's devotion to waste. There is really some excuse for the man who said, 'I wish they'd remember that the charge to Peter was 'Feed my sheep;' not 'Teach my performing dogs new tricks!' Thus my whole liturgical position really boils down to an entreaty for permanence and uniformity. I can make do with almost any kind of service whatever, if only it will stay put. But if each form is snatched away just when I am beginning to feel at home in it, then I can never make any progress in the art of worship. You give me no chance to acquire the trained habit—*habito dell'arte*. The Liturgical Fidget is not a purely Anglican phenomenon; Roman Catholics complain of it, too." [C. S. Lewis, *Letters to Malcolm*, p. 5. Harcourt, Brace and World.]

I am afraid C. S. Lewis could never have his wish.

To speak personally, I have celebrated without the Preparation or the Last Gospel, have taken the westward position, gone to concelebrations, and attended liturgical conferences, and have enjoyed it all enormously. Yes, the liturgy must change so as to be "vital," "significant," "relevant," and "meaningful," as it should be in this day of uncertain prospects and nuclear anxiety.

On the other side, a great priest of our Communion has said, "Why, since we have done what Rome could not do, namely, bring the Mass to the people, should we then follow her every lead when she revises her own liturgy, and change our own Eucharist?" When large numbers in a parish have come to the point where they happily genuflect at the Incarnatus in the Creed, shall we tell them that a bow is now all they need to do? Shall we yield a single genuflection? Shall we frown on Corpus Christi processions and Benediction of the Blessed Sacrament? Well, when we get too much Eucharistic adoration, that will be the time to worry about it.

An eighteenth century bishop once observed that Confirmation was a "completely unobjectionable ceremony." Though it may seem absurdly simple, perhaps, we can find some sympathy with those who do not find the Preparation before the altar a very objectionable ceremony. The Last Gospel could be dropped, and is, almost everywhere. No tears are

shed; and we can see it go without missing. But, if you want a bit more scripture around, you not only have the great prologue of St. John, but all sorts of treasures, as, for instance, this year when St. James' Day fell on a Sunday, and on the Feast of Christ the King, and Palm Sunday, and so on. It can be exciting and stimulating for the faithful to have this variety of scripture at the end of the Mass. Many look forward to it and do not feel that the Eucharist is too long or that the conclusion is anticlimactic—frightful ex-crescence and medieval corruption that it is!

The heart of our priesthood certainly is the cure of souls, and in bringing in souls to the Eucharist and confession and retreats. And our great joy is seeing people blossom like the rose, and begin to learn about the Catholic religion. One can be very excited about liturgical changes; yet as long as you have many hundreds receiving the Bread of Life; whether you celebrate facing the people or not; have genuflections, bells, elevations, or not; the Preparation, the Last Gospel or not; may



be insignificant. It is hardly gain to take away expressions of devotion which have come to mean much to souls, and put nothing in place of these devotions; or to make it possible for those who know nothing to come in and do nothing; or to mistake innovation for progress. I am all for updating—and not downgrading. Saying it in verse, a friend has written (apologies to W. S. Gilbert):

If for you there is attraction  
In liturgical subtraction  
Then the New Wave is for you!  
Give the faith the common touch  
So that those who don't know much  
May have nothing much to do.  
Root the Secrets from the service;  
Elevation makes folks nervous;  
Mark the Presence with no bell.  
Corpus Christi; Benediction;  
Genuflection—these cause friction,  
So pack them off as well!

Then in new-found rite austere—  
So simple, chaste and clear—  
At a makeshift altar concelebrate, with all  
and sundry creeds;  
Serene in a service of Eternal Truth, well  
tailored to man's needs.

Those who go on happily in their ancient rut, and are unenthralled, unenamored and unreconstructed can, perhaps, at least look forward to becoming an interesting survival and, in the future, we can imagine people visiting such places to see this strange and curious rite, as today one goes to see the Mozarabic rite at Toledo in Spain.

Here at St. George's, we have had at times the Scottish rite, the Mozarabic rite (when Bishop Molina visited), the South Indian rite, Mass said in Chinese, and have enjoyed all and sundry. And in our own rite we have had all variations, sometimes surplice and stole. The late Fr. Gavin once remarked, "There I was, half naked, with a strange book in my hand." And we have had Solemn Eucharists, Offertory processions, incense. Once, the late Fr. Miles Yates said that what he needed was a "guided Missal." So it is true that you can find—Dom Gregory said it—a reason for anything you want to do in liturgies. Even this article is a case in point. Much liturgical exploration is as exciting as it can be; and we hope it will be true that revisions in the liturgy will increase reverence, devotion, and spirituality.

To return to Thomas Merton, he remarks that there is much hope for liturgical renewal if it can somehow be carried out in a spirit of *play*. Play is not flippant or inconsequential, but joyful, serious, and self-forgetful. Once seen, who can forget the dance of the Seises during the octave of Corpus Christi before the high altar at Seville? It is like a stately minuet with the gay clicking of castanets. David danced before the ark, the leaves dance on the trees, the atoms dance in the walls, and here are the children of God dancing in their joy before the presence of Emmanuel. But if not our own children perhaps the new nations, the more primitive societies which are the children in the family of nations, will lead us into the world of renewal. The African monasteries of Cistercians and Benedictines have already asked for permission to use native instruments in their worship. Worship must be every dynamic, colorful, rhythmic, and full of disciplined and expressive movement. This is the direction of liturgical success.

What we do not want to find missing in the liturgy of the future is the sense of majesty and mystery. A great Norman, Gothic, Baroque, Renaissance Church thunders to us of the majesty of God. The fabric of the Church and its decorations are wholly non-natural, and vestments and ordered ceremonial, intoned chants, formalized motions and movement all work to this end of majesty and mystery. It is what Spengler calls "Magian" religion and art. The drama of the sublime liturgies and ceremonials have grown up over a thousand years of strife and expression. A great architect has written that "a great religious service in a Byzantine Church in the Seventh Century, or in Russia before the Revolution, or in a Gothic Church during the Middle Ages, was the most comprehensive expression of beauty the world has known." Beauty and mystery and majesty of the liturgy is not art for art's sake, but art for the sake of God's people; and the testimony of weak and fallible man to God's glory.



**A** certain priest once went to one of his older colleagues and said to him: "Father, I am sorely troubled in mind and soul;" and the older priest said, "Say to me what it is that plagues thee and it may be that God will say to us what needs be."

The priest then said, "Among my flock there are many who have not long been

in this wicked world. I became renowned as an apologist and my counseling hours became filled with listening intently unto agnostics, rationalists, unhappy atheists, and disillusioned members of other Churches. I became adept at making them see the futility of a first-century concept of God in a modern world. I expounded with great clarity and diligence that God is in reality the ground of all being and not some angry Jehovah with which they had been frightened in their childhood. Father, great numbers of these poor souls have been brought by God's grace to confirmation and involvement in the community of Christ's body.

"But then, a fortnight ago, a group of the faithful came unto me in great agitation. They were a mixed group—some long in the Church, some recently converted. They spoke unto me a very strange thing. They said, 'We are greatly disturbed because we feel that you are tearing down our faith.' How so? I cried in anguish.

" 'Because,' they said, 'we have accepted the holy scriptures as the word of God, and that which containeth all things necessary to salvation—and you have been teaching that before we can hear the word of God rightly from the pages of the Bible, we must carefully exegete them in accordance with the dictates of the new criticism of Bultmann and Bishop Robinson.

" 'We have accepted with wonder, and a feeling of love, the great concepts of Incarnation, Resurrection, and the Holy Trinity. But you have said unto us that these are only "models" or "types" of revelation which the Church has evolved within its theology to explain mysteries which our poor minds cannot understand. In last Sunday's sermon, you even said that the teachings of Jesus as we read them in holy scripture are really only "faint and inaccurate" reproductions of what He actually taught, and that we will never really know what He really said. When we have, with great struggle and sacrifice, experienced Jesus Christ in our very lives, you have said to us in a deprecating fashion that "the psychological modes of religious conversion take many and varied forms in our benighted culture," and that you suppose that it is "perfectly all right" to feel the way we do.' "

The younger man gazed at the older priest in bewilderment. "I cried out to them; 'But you are being fundamentalistic! You know that we can no longer live in a three-decker universe!' And at that point, Father, one of them in great fury snatched up an old candlelighter from the corner and began to beat at me savagely about the head and shoulders so that I

was forced to flee to the rectory and lock the door behind me. What did I do? Where, Father, am I to turn!"

The old priest sat listening intently to what the other said. The younger man thought he detected a slightly glazed look in the other's eye.

"Let us pray" said the older man, dropping to his knees. "I am only a stupid

# a P a r a b l e of t h e C i t y

in the true faith, and come only recently from various sects and denominations—and indeed, from agnosticism itself. These souls struggle mightily to bend their hearts and minds and bodies to the Way of Righteousness and faith in Jesus Christ as Lord and Saviour. As a priest of the Church, I felt compassion for their torment and strove to preach and minister unto them in such manner that they might see the relevance of true Christianity to the necessities of their day-to-day existence. To this end, I read diligently among the modern theologians and apologists. I pored over Bishop Robinson, and struggled with Harvey Cox and Altizer. I expounded the utterances of the good Bishop Pike. I studied again the heresies of the Greek mystery religions and wept for St. Paul and myself that we had been confronted with the same subtle paganisms



old man and there are many things I do not understand."

After a long while, the old priest raised his eyes and looked steadily at the other. "Do you" he said, "believe that all men who have accepted Christ's Church as the medium of God's activity in this poor world are the children of God?"

"Why yes . . ." answered the younger man, "I suppose I do."

The older priest arose stiffly from his knees and, snatching up his walking stick, began with great energy to belabour the other about the head and shoulders.

"Father, stop!" cried the young man, running rapidly away from the fury of his counsellor. "What are you doing?"

"Thou fool!" cried the old priest. "Go and read again the parable of the Good Samaritan! You have ministered to the one and not to the other!"

by the Rev. John W. Blow

Vicar, Grace Church, Cullman, Ala.

## Humpty-Dumptyism in Woolwich

“‘When I use a word,’ Humpty Dumpty said in rather a scornful tone, ‘it means just what I choose it to mean—neither more nor less.’” Thus it is written in *Through the Looking Glass*. The ingenious and convenient art of the semantic switch may appropriately be called Humpty-Dumptyism.

Now Bishop Robinson of Woolwich is trying his hand at it. In a booklet on marriage published by the British Medical Association he defines chastity as “honesty in sex.” But it may be too late to save the word chastity for any good usage, he fears; it has been ruined because, “like temperance, it has been taken to mean abstinence. It has come to be defined as not having sex. What a ghastly distortion!”

Unfortunately, the bishop does not specify who has done this ghastly defining and distorting. We do not find this definition of chastity as “not having sex” in any dictionary or any Catholic theologian. According to *The Oxford Universal Dictionary*, the first meaning of “chaste” is “pure from unlawful sexual intercourse; continent, virtuous.” None of the derivative or secondary meanings given in this or any other reputable dictionary contains any suggestion that chastity is a synonym for sexual abstinence. It is hard to believe that Bishop Robinson doesn’t know this perfectly well. He knows that no intelligent person has ever identified chastity, simply and completely, with sexual abstinence. He has found it convenient to his purpose to invent this straw dragon for his sword.

For Dr. Robinson the word “chastity” means what he chooses it to mean: “honesty in sex.” It would be helpful if he would tell us precisely what “honesty in sex” consists of, in practice. But his implication is clear enough: a sex relationship outside marriage may be a lot more chaste—or a lot less unchaste—than one inside marriage. Indeed, he ventures, “one could guess that there is as much unchastity within marriage as outside it.”

Others have made this astounding claim, and astounding it is indeed if one looks at it in terms of established morality—or established word usage. The bishop protects himself by making his assertion simply as a guess, and anybody has a right to guess; and about this particular matter only God can do more than guess. But there is a way of expressing one’s guess which combines maximal freedom of utterance with minimal risk of refutation. By expressing his guess, Dr. Robinson has contrived to say that those who think that the presence or absence of the marriage bond has anything really decisive to do with the chastity of a sexual relationship are more to be pitied than censured.

As we understand it, then, the Bishop of Woolwich’s

## A Hymn of Love

Thou art the God of Spring, the God of Summer, the God of Autumn, and the God of Winter; but most of all Thou art the God of Spring. When the bare trees shoot forth their fledgling leaves. Thou art there in them and of them. When the soft tears of worship fall from my eyes, Thou art there in them and of them. When the sun rises in the glory of a new dawn, Thou art there. When the grass changes from brown to green and the tender young shoots emerge from the hallowed earth, Thou art there. When the old snow melts and its ancient waters run into ravines and rivers and man-made drains, Thou art there to receive them into Thy sea. Thou ridest the wings of the first swallow which comes back to San Juan Capistrano and the wings of the first buzzard which arrives at Mission San Xavier to remove and purify all waste in the newness of life that is the essence of Spring. Thou guidest the wings of the first robin to the Northeast and inspirest its first chirp.

Thou art the God of Spring, because Thou art the God of Creation, not the God of death. Death comes soon enough to all of us, but, even then, only in a new and greater Creation!

Thou art my God and my one true Love!

Walter Strong Peake

position is this: Chastity is honesty in sex; it is good to be honest; and so long as one is honest about what he is doing, and with whom, sexually, one is being truly chaste.

If this Humpty-Dumptyism prevails, we can pitch all our dictionaries, all our books on moral theology, all our stuffy taboos, and all our stifling inhibitions.

### A Canticle for Beauty

We thank Thee, Lord, for loveliness—  
For forest places, dim and cool;  
An April sky  
Whose shadows lie  
In each reflective pool.

For flashing stream and mountain height;  
And far in space  
The stars that trace  
The footsteps of the night.

For frothy scented blossomings;  
A field of wheat  
In summer heat;  
The curve of lifted wings.

For tides, moon-called, that ebb and rise;  
And over all  
As shadows fall  
The peace of twilight skies.

Kay Wissinger

# BOOKS

**Divine Service: Liturgy in Perspective.** By Olof Herrlin. Fortress. Pp. 162. \$3.75.

The extremists will disagree with this book. The new theologians, for example, will be shocked to find that the Nicene Creed is "as new today as when it was written." In the liturgical movement's *avant garde*, there will be murmurings about his warning against "estheticizing" the liturgy with empty effects and display. Advocates of churches in the round will be surprised that he even has some nice things to say about Gothic churches.

As a Bishop of the Church of Sweden, Olof Herrlin has written *Divine Service: Liturgy in Perspective* with the purpose of letting the word of Swedish tradition be heard in the international discussion of liturgics. He has little patience with the Eucharist being a mere framework for preaching. It is out of the sacrament and preaching that the needs of people are met and from which they are enabled to meet the needs of the world. On the subject of the diaconate he has ideas as to why the order should be revived in the areas of pastoral care and worship.

The bishop believes that Sunday school should be the preparation of a child for worship. There is stress on the importance



of the individual being able to express his innermost feelings while being a part of the worshipping group.

Attitudes are expressed on everything from vestments to buildings, from the treatment of "original misery" to religious art. The ideas seem to come from the vast experience of an alert man. He gives much advice. Most of it is excellent.

(The Very Rev.) L. SKERRY OLSEN, D.D.

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**The Appearance of Man.** By Pierre Teilhard de Chardin. Harper & Row. Pp. 286. \$5.

Since the publication seven years ago of the English edition of *The Phenomenon of Man*, interest in the thought of Teilhard de Chardin has grown phenomenally in both America and Europe. His passionate representation of evolution as the divine creative process, his insistence on the uniqueness of man which he dramatized by the idea of the conversion of the biosphere into the noosphere, and above all his remarkably expressive and

poetic style have captured the imaginations of a growing number of readers both within and without the Church. He has become the leading spokesman on both continents for a rapport between the scientific world and the Church. His unflinching faithfulness as a Jesuit priest, both to his order and to the Roman Catholic Church, combined with his warm and enthusiastic dedication to science as one of the world's leading paleontologists and anthropologists endears him to both communities. This, along with his vibrant personality, his warm humanity, and his remarkable mastery of language, makes him an especially effective bridge between these two worlds.

This most recent of his books to be published in this country is a collection of articles written between 1913 and 1954 which report to the general public on the progress being made in the search for man's origins. Teilhard had a great flair for popularizing science for the general reader and this collection, though, for the earlier articles particularly, by now very much out of date, show the charm and excitement he could convey so well in reporting his own work and that of others in the fascinating detective work involved in unraveling the story of man from a few scattered clues in archaeological finds. An excellent preface of Robert T. Francoeur covers new discoveries of the last decade, unknown to Teilhard, and brings the whole subject up to date, particularly in its chronology which is now much better known than when he wrote.

The first group of papers begins with three general review articles from his early period and then reports on Teilhard's own work in China and Java in the 1930's. These are followed by a group of articles dealing largely with Africa which reflect Teilhard's primary interest during the war and the decade afterward. One article deals with prehistoric man in North and South America. They are intensely interesting and their chronological arrangement makes it possible to follow the development of Teilhard's own ideas as well as the progress of the whole scientific quest for the origin of man during the forty years of discovery from 1915 to 1955.

The last part of the book entitled "The Singularities of the Human Species" is an excellent summary of Teilhard's whole thought, written a year before his death in 1955. It recapitulates the whole argument of *The Phenomenon of Man* in what to me is a more cogent and persuasive way than the original. It makes exciting reading and gives explicit expression to the religious and theological aspects of the human phenomenon which are hinted at but not developed in the rest of the scientific articles in the book. For this reviewer it is the finest gem of all Teilhard's writing that I have read, and the clearest statement to be had anywhere in his cosmic vision of the noosphere and

its evolutionary development in the future. This chapter alone with its appendix is worth the price of the whole book. But taken together with the scientific articles which lead up to it, and which are certainly supreme examples of the art of popular science writing, the whole book stands out as a really classic contribution to that fascinating subject which is man. (The Rev.) WILLIAM G. POLLARD, Ph.D.

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**Good Morning Forever.** By William H. Littleton. Revell. Pp. 158. \$3.50.

It is a sad truth that sermons, unfortunately, do not always make exciting, or even interesting reading. But *Good Morning Forever* is a collection of sermons that read almost like fiction, capturing the reader's interest at the outset, and what is more important, holding it. In this particular volume the Rev. William H. Littleton takes his listener through the Church calendar year beginning with Advent, in a series of sermons, each pertaining to a special day or season, so beautifully written that one wonders how they manage, at the same time, to be so "down to earth"—no attempt at lofty lectures here. The sermons are offered in language bordering on the poetic and dramatic, without being flowery. The author writes with faith and reassurance of the God who does care, who is unfailing in His love and mercy even when, overcome with grief, or indulging in self-pity, or simply occupied with too much trivia, we shut Him out of our lives. What the author is saying, in essence, is that every Christian has his own personal Good Friday, his own Easter and his own Resurrection—"the dawn has begun . . . Good Morning Forever."

FLORENCE MARQUARDT

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**Suicide and the Soul.** By James Hillman. Harper & Row. Pp. ix, 191. \$3.50.

Is suicide morally wrong? Yes, says traditional Christian ethics, except of course in those cases where illness or emotional instability may have been operating factors.

This view is challenged by James Hillman in *Suicide and the Soul*. Hillman, who is director of studies at the Jung Institute in Zurich, appears to believe that suicide can be a rich and rewarding experience for some individuals who may be deprived of suicide's peculiar quality if they merely await natural death.

Every individual suicide, according to Hillman, has its own peculiar meaning. This meaning can be best unravelled by the "analyst" (by which presumably is meant the psychoanalyst, although the shorter term is consistently used). An "analyst," in Hillman's view, is essentially a practitioner who has himself undergone analysis. Such a one can penetrate to the meaning of a (contemplated) suicide far better than the medically trained psy-



chiatrist — indeed better than the person contemplating the suicide.

This is a difficult book to read, and still more difficult to grasp. The reviewer, schooled in Christian ethical teaching, and finding himself only a step less loyal to orthodox medicine, must confess to some difficulty in adjusting to the author's thesis. And his guess is that this will be the reaction of most L.C. readers.

(The Rev.) FRANCIS C. LIGHTBOURN

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**If God Does Not Die.** By Bernard Martin. Intro. by Paul Tournier. John Knox. Pp. 79, paper. \$1.50.

*If God Does Not Die* is the personal story of one minister's soul-wrenching separation from a collective to a personal religion and ministry. "It is necessary to kill God!" writes Pastor Bernard Martin of a Swiss Protestant Church. "It is necessary to kill the God of my faith . . . otherwise the true God will die for me and I could not stand that." Pastor Martin's little book is an honest, human account of the agony and near despair which comes to us as we separate ourselves from a conventional "God" who has ruled our past in order that the living God, which comes to us from the soul, may live.

Americans who come from a less rigid Church background than Swiss Protestantism may find they have already done some of the soul-searching Pastor Martin undergoes. But the book is recommended reading for its honesty, its humanity, and its good insights into what is the true meaning of religion.

(The Rev.) JOHN A. SANFORD

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**God and Mammon,** by K. F. W. Prior. Westminster. Paper. \$1.25.

The Rev. K. F. W. Prior is vicar of St. Paul's, Onslow Square, London, which is probably as good a vantage point as any for viewing the foibles of men and their substance. In *God and Mammon*, the latest of the Westminster series, the learned and gentle rector has combed his Testaments to seek an astonishing number of references to the evils, the acquisition, the custody, and the spending of money. Happily for us in our prosperous times, he establishes that material wealth is one of these gifts of a God "who giveth us richly all things to enjoy" (I Tim. 6:17). But Timothy also speaks of the love of money as the root of all evil, in that material possessions imperil spiritual life and can make havoc of a man's relationship with God. Proverbs 8 says "Give me neither poverty nor riches; feed me with the food that is needful to me."

Wealth which is duly and lawfully received as an inheritance, through the payment of interest on loans or the payment "worthy of one's hire" is scripturally endorsed. The essence, points out Mr. Prior, is to "seek first His kingdom and

His righteousness, and all these things shall be added unto you."

As to giving to the Church, Mr. Prior criticizes the creation of images that make Church work and money raising synonymous, of catering to the rich and playing on spiritual fears. The subject of giving, he argues, begins long before the campaign. Indeed, he says, it must start with the personal relationship of each member to Jesus Christ. It is patently necessary to acquaint members with church needs and to encourage planned giving throughout the year, considering pledges not as ceilings but as reminders. The wealthy church, he charges, must not live for itself but must look beyond its own walls after tending the needs of its ministers, insuring a clean and well-ordered building, and caring for those in need among the parish family. One might on due reflection wish Mr. Prior could be more specific on the subjects of stewardship, fund raising, and administration, but he has nevertheless created a valuable scriptural reference and commentary for men of all Churches and in particular those who think or preach about wealth. For the Christian wondering about his personal relationship with money, here are some well-organized answers. EDGAR T. MEAD

\* \* \* \*

**Living With Sex: The Student's Dilemma.** By Richard F. Hettlinger. Seabury. \$4.50.

One often quoted fact in the East at the moment is the estimate of the Connecticut medical authorities that one out of six of all teen age girls in Connecticut between the ages of 13 and 19 is illegitimately pregnant in a given year. Three of the largest educational conferences held recently in the East, the American Association of School Administrators, the Child Study Association of America, and the National Association of Independent Schools, all focused their discussion on sex and the single student. The overwhelming response was not that "we must be doing something right."

So instead of moaning, "What? Another book on sex!" the reaction of many people to *Living With Sex: The Student's Dilemma* will be that Richard Hettlinger has addressed himself to a very concrete situation, described it both broadly and deeply, and that he has provided from beginning to end the perspective of a convinced Christian.

The presupposition of the book, that seems to make sense to a growing number of people, is that you cannot talk about sex realistically unless you talk about specific sexual activity. *Living With Sex* does not titillate. It provides an opportunity to understand what living with sex involves for the younger generations. The chapter headings reflect very accurately the well-documented, imaginative interpretation that is offered in them: "Our Double-faced Society," "The Student as Scapegoat," "The Irrelevance of

Religion," "The Playboy Philosophy," "Sex, Lust, and Love," "Doing What Comes Naturally," "Sex — All Alone," "Sex — All Male," "The Girl's Point of View," "Love Makes It Right," "Everything But," and "Who Gets Hurt?" The author has produced a very helpful *livre de circonstance* that really speaks to our present situation. He is, however, too modest. *Living With Sex* is now hardly the student's dilemma alone. Most of us can claim this one for our own.

Some of Hettlinger's concluding remarks make it very clear that, far from being another free love manual, this book strives to relate Christian insights resourcefully to an area of some of man's most profound experiences.

"The Christian Church, by its very nature, has an obligation to proclaim the supremacy of love as revealed in Jesus Christ. By its teaching it must challenge the individual to preserve the final intimacy of intercourse for the final commitment of marriage. It must remind men of the complexity of sexual relationships and warn them of the consequences of selfish private indulgence. But it should affirm these standards without denying the freedom necessary for individual judgment and occasional nonconformity. Without compromising on the principle that intercourse should be the expression and



seal of the commitment of marriage, the church must make it clear that not all failures to attain the ideal are equally reprehensible. It must reassure the young couple that a decision to compromise with the ideal, because of the realities of twentieth-century life, when honestly and sincerely arrived at, does not cut them off from God's love and grace. . . ."

The author is associate professor of religion at Kenyon College and was a fellow at St. Augustine's College, Canterbury, from 1953 to 1959.

(The Rev.) ROBERT L. CLAYTON

\* \* \* \*

**Revolt Against Heaven.** By Kenneth Hamilton. Eerdmans. Pp. 189, paper. \$2.45.

In *Revolt Against Heaven*, Kenneth Hamilton, professor of systematic theology at United College, Winnipeg, Manitoba, gives us an essay in clarification rather than a guide to modern theology. He attempts to inquire into what he calls "anti-supernaturalistic" theologians, discovering in them a resumption of the liberal movement initiated by Schleiermacher in the nineteenth century. Beginning where Barth and Bultmann part company, he draws the contrast between those theologians who find God in revelation and those who begin with man's search for "meaning." He demonstrates convincingly that Barth and Brunner were really interruptions in the generally

liberal trend of modern theology, and that men like Ogden and van Buren are taking up where Ritschl, Hermann, and Harnack left off.

The starting point of modern theology is an immanent God who is known through some spiritual capacity of man. Whatever this capacity is called, it had its first and greatest exponent in Schleiermacher, and all other modern theories are variations on the theme. Twentieth Century, neo-liberal thinking is rooted in the same German philosophical idealism and romanticism, as the thought of Schleiermacher, and, according to the author, is not "modern" at all. Even the attempt to relate Christianity to modern existentialism seems tied to an earth-bound conception of God that cannot lead us beyond ourselves.

Theologians representing the "Death of God" theology think that they are speaking to the modern mind. Not so, says Prof. Hamilton. As a matter of fact, they have failed to serve real understanding of the Christian religion in the attempt to make it "meaningful," because they have begged the question of a criterion of meaning. Fifty years ago, he points out, when liberal theology was a self-confident movement, it was usual for modern theologians to say that Christianity must be freed from its bondage to outworn dogmas. The newer apologetic is less honest, claiming only that Christian doctrine must be stated in new images.

Many who quote Bonhoeffer in support of liberal theories misunderstand him. In contrast to Robinson, Bonhoeffer affirms the supernatural character of the Gospel. Bonhoeffer defines the question sharply in asking whether our beliefs are a response to revelation, or are the product of our own perspective on the universe. Hamilton concludes with a quotation from Bonhoeffer that puts the matter succinctly, "Revelation is its own donor without preconditions, and alone has the power to place in reality. From God to reality, not from reality to God, goes the path of theology."

This book is a summary of theological thought for the last one hundred years. Perhaps its scope is too large. Prof. Hamilton errs when he says in more than one context that Schleiermacher was willing to give up belief in the Resurrection of Christ. Of all the miracles, this was the one which Schleiermacher hesitated to discard. He knew the whole structure of faith rested upon it. But these are small faults in an otherwise excellent work, and any person who enjoys tough theological reading will profit by this book.

(The Rev.) WILLIAM H. BAAR, Ph.D.

\* \* \* \*

**The Quest Through the Centuries: The Search for the Historical Jesus.** By Harvey K. McArthur. Fortress. Pp. xi, 173. \$3.75.

Prof. Harvey K. McArthur begins *The*

*Quest Through the Centuries* by showing that any survey of the ways men have looked at Jesus will be called a "quest," not only because Albert Schweitzer's English publisher used a perfect title, but because there is a real quest. Jesus-filmed-and-tape-recorded, Jesus in the mouths of early Christian preachers and believers, and Jesus in the New Testament are very likely three different things, and those reading the New Testament and the surrounding literature will feel so. At least, they have felt so from the days just after the New Testament. Tatian, Origen, and Augustine were only the most eminent of those who made early contributions to the quest. From the fifth century on, medieval writers and compilers produced *Vitae Christi*.

It is in the area of sixteenth-century Gospel harmonies, both Protestant and Roman Catholic, that the book makes a contribution not easily to be found elsewhere. Dr. McArthur has examined thirty of these harmonies, many of which exist only in manuscript, and has knowledge of a dozen or so more. He types and standardizes them, and finds that Catholic or Protestant, all are attempts to make the figure of Jesus as clear as possible to the historical mind.

Though the material on *Vitae Christi* and the harmonies is technical, the book itself is intended to be read by non-professional Bible students, and the last two chapters summarize to date the researches which writers since Schweitzer have undertaken, and the "principles and persuasions" to which this quest has brought the author.

The usefulness of the book is increased by a calendar of Gospel harmonies examined by the author, a list of others known but not yet seen by him, an index of scripture passages cited, and a name and subject index.

(The Rev.) FRANK L. SHAFFER

## Booknotes

by Karl G. Layer

**The Impact of Vatican II.** Herder. Pp. vi, 88 paper. \$1.95. A series of six essays by Roman Catholic scholars who attempt to ascertain the effects of the Council in the areas they know best. Smith on historical perspective, Ford on the laity, Merton on monasticism, Stuhlmueller on biblical criticism, Herrigan on R. C. higher education, and Kavanagh on liturgy.

**Responsible Government in a Revolutionary Age.** Edit. by Z. K. Matthews. Association Press. Pp. 381. \$5.50. A symposium by an international group of authors associated with the World Council of Churches, on the subjects of government, nations, war, peace, and the Church. General headings include The World Political Situation and the Search for Peace, The Nation-State: Its Values and Limits in the Contemporary World.

The Church and the Christian Citizen in a Secular World, The Revolutionary Character of the Present-Day Society and the Problem of Political Order, and Growth of Government Responsibility and Political Power and the Claims of Human Freedom.

**Protestantism in America** (Revised Edition). By Jerald C. Brauer, Westminster. Pp. 320. \$3.95. This revision of Dr. Brauer's narrative brings his history up to the contemporary. All major events from 1606 to the 1960s are covered. The author does, however, tend to lump and treat all non-Roman Churches together as "The Protestant Church in America," an approach which creates problems even before page 1 is reached.

**Pastoral Counseling.** By Raymond Hostie, S.J. Trans. by Gilbert Barth. Sheed and Ward. Pp. xii, 243. \$5. A psychological approach to the subject which uses the currently-popular vocabulary.

**The Modern Reader's Dictionary of the Bible.** Edit. by Stephen Neill, John Goodwin, and Arthur Dowle. Association Press. Pp. vi, 339. \$5.95. Here is a dictionary designed for clergy and laypeople, which uses concise statements, easily understood language, and which draws upon the latest knowledge of current scholarship. Every major Bible topic is dealt with. Biblical passages are cited for reference, and all current English language versions of the Bible are utilized to clarify interpretations.

**Gallery of Modern Fiction Stories from The Kenyon Review.** Edit. by Robie Macauley. Salem. Pp. xiii, 396. \$6. (Available solely from the publisher.) This is an excellent volume of modern short stories by such authors as Pasternak, Wain, Lessing, and McKinley. The Introduction states that "Very good short stories . . . are made with the kind of intricacy shared by all the arts in miniature. . . . They must do wonders within a brief space—and thus they rest everything on exactitude, intuition, compression, and implication." It is our opinion that the contents of this volume measure up well to such definition and requirements. Brief notes on each of the authors are also included.

**The Secular Meaning of the Gospel.** By Paul M. van Buren. Macmillan. Pp. xvii, 205 paper. \$1.95. A paper version of Dr. van Buren's controversial book.

**Thinking About Genesis.** By Margaret T. Monro. Regnery. Pp. xxiii, 223 paper. \$1.45. An approach to the historical, textual, and theological problems of the first book of the Bible. The volume can be read to advantage and with understanding by the non-specialist in the field.



**What Catholics Believe.** By Josef Pieper and Heinz Raskop. Regnery. Pp. 112 paper. \$1.25. Theology, Church history, and Scripture are discussed. Although "Catholic" here means "Roman Catholic," most of what is said is equally true for Anglicanism.

**Priest and Worker.** By Henri Perrin. Regnery. Pp. 247 paper. \$1.95. The story of the priest-worker in France during the 1940s and 50s, by one who was a member of that group.

**The Dead Sea Scrolls.** By J. R. Brown. Forward Movement. Pp. 16 paper. Those who are familiar with Fr. Brown's other Forward Movement publication, *Christians and Jews*, will need no introduction to this pamphlet, as it is written in his same lucid and direct style. The Dead Sea Scrolls have made a great impact on biblical scholarship and understanding, and yet the average member of the Episcopal Church—the "biblical Church"—seems to know virtually nothing about them. This manual might well be on every tract shelf, and be read by priest and layman alike.

**Difficulties in Mental Prayer.** By Eugene Boylan. Newman. Pp. xiv, 127 paper. \$.95. Dom Eugene discusses the nature and ways of prayer, not with scientific objectivity, but from the point of view of the individual person. The purpose of the book is "not to instruct but to encourage the reader to press on in prayer and to seek further information from more detailed and advanced works."

**Christian Counselling: A Guide to Training and Study.** By Bruce Reed. Eerdmans. Pp. v, 50 paper. \$.75. Designed to show us how to live up to the biblical injunction of bearing one another's burdens. An appendix provides materials for group discussion.

**The Historical Road of Eastern Orthodoxy.** By Alexander Schmemmann. Regnery. Pp. viii, 343 paper. \$1.95. Here is an historical study of Eastern Orthodoxy from its beginnings through the modern Russian Orthodox Church, by one of Orthodoxy's most distinguished theologians and scholars. Fr. Schmemmann has a way of expression which renders the thought and ethos of the Church of the East understandable to Western minds. This is not a "popular" history, but is nevertheless to be recommended to clergy and lay people alike.

**The Living Church Development Program**

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# PEOPLE and places

**Appointments Accepted**

The Rev. Delbert L. Achuff, Jr., vicar of St. John's, Caruthersville, and vicar of St. Luke's, Kennett, Mo., will become rector of the Church of the Advent, Crestwood, St. Louis County, Mo. Address July 15th: 9373 Garber Rd., St. Louis, Mo. 63126.

The Rev. Robert L. Baxter, Jr., former associate rector of Epiphany Parish, Seattle, Wash., is institutional chaplain for the Diocese of Olympia. This is a new position. Address: 5210 S. State St., Tacoma, Wash. 98498.

The Rev. John Q. Beckwith, Jr., rector of St. John's, Marion, N. C., will become rector of Good Shepherd, North Charleston, S. C., on June 12th.

The Rev. John C. Brownfield, former priest in charge of Trinity Church, Sutter Creek, Calif., is now at Our Merciful Saviour, Sacramento, Calif. Address: 4805 Fruitridge Rd. (95820).

The Rev. Warren C. Caffrey, former vicar of St. Paul's, Lamar, Colo., is vicar of St. Luke's, Hot Springs, S. D. Address c/o the church (57747).

The Rev. Charles G. du Bois, former priest in charge of Grace Church, Estherville, Ia., is vicar of St. Andrew's, Rapid City, S. D. Address: 3401 W. South St. (57701).

The Rev. William W. Elrod, vicar of Good Samaritan, Colfax, and Holy Trinity, Palouse, Wash., will become chaplain at St. Paul's School for Girls, assistant at St. Paul's, and student chaplain at Whitman College, all in Walla Walla, Wash. Address June 15th: 343 Catherine St. (99362).

The Rev. Ned J. Heeter, rector of St. Matthew's, Sunbury, Pa., will become rector of St. Paul's, Columbia, Pa., August 1st.

The Rev. Roderick R. Ismay, former rector of St. Andrew's, Princess Anne, Md., is assistant at the Falls Church, Falls Church, Va. Address: 115 E. Fairfax St.

The Rev. William F. Kemper III, vicar of St. Francis', St. Louis County, Mo., will become curate at Emmanuel Church, Rapid City, S. D. Address July 1st: 717 Quincy St.

The Rev. David C. Kennedy, curate at All Saints', Lakeland, Fla., will become vicar of Guardian Angels, Lantana, Fla. Address June 15th: 1325 Cardinal Dr. (33460).

The Rev. W. Murray Kenney, rector of St. Mark's, St. Louis, Mo., will become rector of Christ Church, Cambridge, Mass. Address October 1st: 1 Garden St. (02138).

The Rev. Robert Mayo, a member of the near north side team ministry, St. Louis, Mo., will become assistant at Trinity Church, St. Louis, Mo. Address July 15th: 600 N. Euclid (63108).

The Rev. George O. Nagle is chairman of the department of Christian social relations for the Diocese of Central New York. He continues as priest in charge of Christ Church, Jordan, and part time chaplain to the Syracuse State School. Address: c/o the church, N. Main at Delhi (13080).

The Rev. Nelson B. Skinner, former chaplain with the U. S. Army, is curate at St. John's, Ogdensburg, and priest in charge of Christ Church, Morristown, N. Y. Address: 422 Caroline St., Ogdensburg, N. Y. 13669.

The Rev. Allan J. Stiffear, former curate at St. Michael's, Colonie, N. Y., is vicar of Trinity Church, Ashland, Calvary Church, Cairo, and Gloria Dei, Palenville, N. Y. Address: c/o the church, Cairo, N. Y. 12413.

The Rev. Adam S. Tannous, former rector of Calvary Church, Wilkes-Barre, Pa., is now at St. George's, 980 Juniper St., Hellertown, Pa. 18015.

The Rev. Dennis A. Tippet, former vicar of St. Andrew's, Rapid City, S. D., is rector of St. Mary's, Mitchell, S. D. Address: 212 W. 3d. (57301)

The Rev. George M. E. Udell, former vicar of

St. Michael's, Tucumcari, N. M., is assistant at St. Clement's, 810 N. Campbell, El Paso, Texas 79902.

The Rev. H. John Van Duyn, former assistant at St. Luke's, Brockport, and chaplain to Episcopal students at Brockport State University College for Teachers, Brockport, N. Y., is vicar of St. David's, Kinnelon, N. J. Address: c/o the church.

The Rev. William D. White, former rector of Ascension Church, Westminster, Md., is rector of St. Alban's, Box 743, Wickenburg, Ariz. 85358.

**Restoration**

The Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles, acting under the provisions of Canon 65, Sections 2 and 4, and with the consent of the Standing Committee, and with other consents, remitted and terminated the Sentence of Deposition pronounced on John P. Christian, on October 24, 1961, and restored him to the Order of the Priesthood on May 18th.

**Ordinations**

**Priests**

**Delaware**—The Rev. Richard Crawford Lief, assistant rector of Immanuel Church, Wilmington, Del., address, 2403 W. 16th St. He is the son of the Rev. Canon Richard Lief. The Rev. Frederick Webber Willis, Jr., vicar of All Saints', 301 Grove St., Delmar, Del.

**Louisiana**—The Rev. Kenneth Wayne Paul, on the staff of St. Mark's, and in charge of student work at Centenary College, Shreveport, La., address, 908 Rutherford St. (71104).

**Louisiana**—The Rev. John Douglas Payne, curate at St. James', Alexandria, La.

**Ohio**—The Rev. V. James Jeffrey, curate at St. Paul's, 1361 W. Market St., Akron, Ohio; the Rev. Edward M. Perkinson, curate at Christ Church, 21 Aurora St., Hudson, Ohio.

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I am my Father's child, not His counselor.

Gerhard Tersteegen  
(1697-1769)

**Rochester**—The Rev. **Jeremy Gallaudet Hole**, curate at Christ Church, Pittsford, N. Y., address, 38 Lincoln Ave. (14534).

**San Joaquin**—The Rev. **Robert Edwin Lederer**, curate at St. Columba's, Fresno, Calif., address, 5073 N. Palm Ave. (93704).

**Tennessee**—The Rev. **Stephen Gray Alexander**, son of the Very Rev. George Alexander, dean of the School of Theology of the University of the South.

**Texas**—The Rev. **David W. Erskine**, (June 1965), priest in charge of St. Thomas', Rockdale, Texas 76567.

**Western Massachusetts**—The Rev. **Allan Baldwin**, continues as chaplain intern at Rusk Institute within the New York Medical Center, address, 313 W. 90th St., New York, N. Y. 10024; the Rev. **John Brooks Lawton, Jr.**, continues as curate at St. John's, Williamstown, and assistant at St. Andrew's Chapel, Blackton, address, 23 Park St., Williamstown, Mass. 01267; the Rev. **Michael Hunt Murray**, on the staff of All Saints, 10 Irving St., Worcester, Mass. 01609; the Rev. **Jack Eugene Sanders**, continues as assistant at St. James', 8 Church St., Greenfield, Mass. 01301; and the Rev. **Earl Allen Whepley**, continues as curate at the Church of the Atonement 36 Court St., Westfield, Mass. 01085.

#### Deacons

**Montana**—**Robert Donald Bohyer**, doctor of chiropractic medicine, address, Old Whitefish Rd., Kalispell, Mont.

#### Armed Forces

Chap. **Charles L. Burgreen**, Box 410, APO Seattle, Wash. 98749.

Chap. (Lt. jr) **Bradford Lovejoy**, Green Farms Rd., Green Farms, Conn. He resigned as rector of St. John the Evangelist, Yalesville, Conn., June 1st, and is attending chaplains' school.

#### New Addresses

**Association of Episcopal Colleges, Inc.**, 815 Second Ave., New York, N.Y. 10017. Mr. Arthur Ben Chitty is president.

The Rev. **T. D. Harari**, 170 Earle Ave., Lynbrook, L. I., N. Y. 11563.

The Rev. **James McLeod**, 81 Victoria Dr., Atherton, Calif. 94025.

The **National Council of Nippon Sei Ko Kai** (Anglican-Episcopal), 21-4, Higaski I chome, Shibuya-ku, Tokyo, Japan.

The Rev. **N. J. Thurston**, 127 N. 15th St., Bloomfield, N. J. 07003.

#### Exchange

The Rev. **Peter J. J. Hide**, rector of St. James', Greytown, Natal, S. A., has been named rector of the Cathedral Parish of St. Saviour's, Pietermaritzburg, subleane of the cathedral, and capitial canon of the Diocese of Natal. Since September 1st, he has been an associate rector of Emmanuel Church, Webster Groves, Mo., in an exchange with the Rev. **C. Richard Cadigan**, who will return to Webster Groves at the end of the summer.

#### Retirement

The Rev. **Louis H. Berry**, former rector of St. Philip's, Newark, N. J., retired from the active ministry on May 26th. Address: 17 Willomere Ave., Montclair, N. J. 07042.

The Rev. **Louis S. Luisa**, rector of St. Peter's, Clifton, N. J., will retire from the active ministry on July 31st. He has been elected rector emeritus, and will continue living in Clifton.

The Rev. **Harold R. Onderdonk**, rector of St. Peter's, Essex Fells, N. J., will retire from the active ministry on June 30th. He will continue as chaplain to the Policeman's Benevolent Association, Essex Fells-Caldwell area and will continue living in Essex Fells.

The Rev. **Leonard W. Steele**, former director of the Brookhaven Home for Boys, Chelsea, Vt., retired from the active ministry on June 1st. Address July 1st: 473 Livingston Ave., Albany, N. Y. 12205.

The Rev. **William L. Ziadi**, former vicar of St. Peter's, Mt. Arlington, N. J., retired from the active ministry on May 1st. Address: 6 Devens Rd., Worcester, Mass. 01606.

#### Furlough

The Rev. **Frank J. Terry**, St. Vincent's Mission, Cotabato City, Mindanao, Philippines, is on furlough. Address September 1st to December 15th: 2451 Ridge Rd., Berkeley, Calif. 94709.

#### Marriages

The Rev. **Edwin W. M. Johnson**, M.D., retired, and Miss **Antoinette C. Kronk** were married Janu-

ary 20th, in Phoenix, Ariz. Address: Apt. 209, 3119 N. 7th Ave., Phoenix, Ariz. 85103.

The Rev. **H. Conger Jones**, retired, and mayor of Del Rio, Texas, and Mrs. **Minnie Conger Lambert** were married May 5th, in the Church of the Messiah, Gonzales, Texas.

#### Correction for the 1966 Annual

**Diocese of South Florida**—St. Hilary's, Fort Myers, Fla. The Rev. **Robert G. Browning, Jr.**, is vicar. There is no curate.

## DEATHS

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

Chap. (Lt. Col.) **Thomas Simons Clarkson**, US Army (ret.), of Manassas, Va., died at DeWitt Army Hospital, May 1st, at the age of 62.

Chaplain **Clarkson** was a graduate of the University of North Carolina and the Virginia Theological Seminary, and was ordained to the priesthood in 1931. He served churches in the Dioceses of North Carolina, Texas, Louisiana, Mississippi, Maryland, and Virginia. He volunteered for service with the Army chaplain corps after Pearl Harbor in 1941, and served with the 83rd Division as regimental chaplain, and participated in four major campaigns. During the Korean war he was hospital chaplain on Okinawa. In 1963 he retired.

Interment was in Arlington National Cemetery. He is survived by his wife, **Frances Cole Clarkson**, a daughter, a son, a granddaughter, a sister, and two brothers.

The Rev. **Walter Earl Cook**, retired priest of the Diocese of Rochester, died in St. Petersburg, Fla., April 24th, at the age of 91.

Mr. **Cook** was a graduate of Hobart College, and the General Theological Seminary, and was ordained to the priesthood in 1905. He served churches in the Diocese of Central New York before 1924, at which time he became assistant to the rector of St. Paul's, Rochester, N. Y. He retired in 1938.

The Burial Office was read in St. Petersburg, Fla. He is survived by his wife, **Delia Somers Cook**, a daughter, and two sons.

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**SMALL PARISH** with day school, Tempe, Ariz., wants rector. Conservative theology essential. Small salary at first but parish has excellent future for expansion under right man. Reply **Box E-371.\***

**WANTED: HOUSEMOTHER** for boys' school in the East, next September. Reply **Box G-364.\***

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**WE NEED:** a real live curate, 3-8 years out of Seminary, resume, picture and statement as to interest in urban work. Rector knows of this ad. He wrote it. Reply **Box T-366.\***

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

#### POSITIONS WANTED

**CHOIRMASTER-ORGANIST**, married, Episcopalian, desires Church wanting Cathedral music. Reply **Box B-375.\***

**CITY PARISH PRIEST** desires return to university or campus-related ministry. East or Midwest; moderate Catholic, welcomes "challenge" or "real opportunity." Reply **Box N-367.\***

**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.\***

**PRIEST**, 32, married, experience and interest in counseling, desires position on East Coast. Reply **Box C-372.\***

**PRIEST**, qualified rector for large parish. Communication invited from vestry having, or contemplating, staff. Reply **Box P-374.\***

**VOLUNTEER** desires Church work with youth or elderly people. Eastern United States area. Three-years' experience working with children. Junior college degree. Reply **Box N-368.\***

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

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

#### THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

#### NOTICE TO SUBSCRIBERS

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The Rev. Robert Edward Davis, rector of the Church of the Reconciliation, Webster, Mass., died suddenly of a heart attack on Palm Sunday morning, at the age of 51.

Mr. Davis was a graduate of Kenyon College and the Philadelphia Divinity School, and was ordained to the priesthood in 1943. He served several churches in the Diocese of Western Massachusetts before going to Webster in 1949.

He was a member of the Standing Committee, the board of examining chaplains, and dean of the Worcester convocation; and was on many Church and civic committees. He was also instructor in ethics and public speaking at Nichols College, Dudley, Mass.

The Burial Office was read at the Church of the Reconciliation, and interment was in Mt. Zion Cemetery.

He is survived by his wife, Jean E. Marchant Davis, his father, Llewellyn John Davis, three daughters, one son, and three sisters.

The Rev. Stanley D. Dodge, Ph.D., volunteer assistant at St. Andrew's, Ann Arbor, Mich., died suddenly April 21st, at the age of 68.

He was a graduate of the University of Chicago, and received his Ph.D. degree there in 1937. He taught for 37 years at the University of Michigan, and was named professor emeritus of geography when he retired. He was noted for his contribution in the field of population studies. In 1955 he was ordained to the priesthood after studying under the examining chaplains of the Diocese of Michigan. He served on the faculty of the diocesan

school of theology, and was a member of the diocesan MRI committee.

The Burial Office was read at St. Andrew's. He is survived by his wife, Caroline Wilgus Dodge, a sister, and a brother.

The Rev. Ernest Percival Selby Spencer, retired priest of the Diocese of Connecticut, died at the Church Home in Rochester, N. Y., May 4th, at the age of 89.

Fr. Spencer was born in Canada, and was a graduate of Trinity University, Toronto, and was ordained to the priesthood in 1902. He became chaplain of the House of Mercy, Inwood-on-Hudson, N. Y., after ten years in the Canadian Church, and served churches in the Dioceses of Newark and Connecticut. He was rector, then priest in charge of St. Mark's, Mystic, Conn., from 1928 to 1948, when he retired. He was supply priest in the Diocese of Rochester for thirteen years.

The Burial Office was read at St. Andrew's, Rochester, N. Y.

He is survived by three children. His wife predeceased him by several years.

Marion Elizabeth Page Crosby, wife of the Rev. James P. Crosby, vicar of St. Alban's, Laurel, Mont., died after an illness of three weeks, May 7th, at the age of 37.

Mrs. Crosby was a graduate of Grace-New Haven School of Nursing and served as a flight nurse with the USAF during the Korean conflict, receiving her flight wings.

The Burial Office was read at St. Alban's and interment was in the Laurel Cemetery.

In addition to her husband, she is survived by her mother, two sons, and an infant daughter.

Myrtie Douglas Hobart, widow of the Rev. Claude Monroe Hobart, died at her home in Cheraw, S. C., on May 4th.

Mrs. Hobart had lived in Cheraw for forty years. Her husband, who died in 1956, had been rector of St. David's, Cheraw, from 1927 to 1948.

The Burial Office was read at St. David's and interment was in St. David's Cemetery.

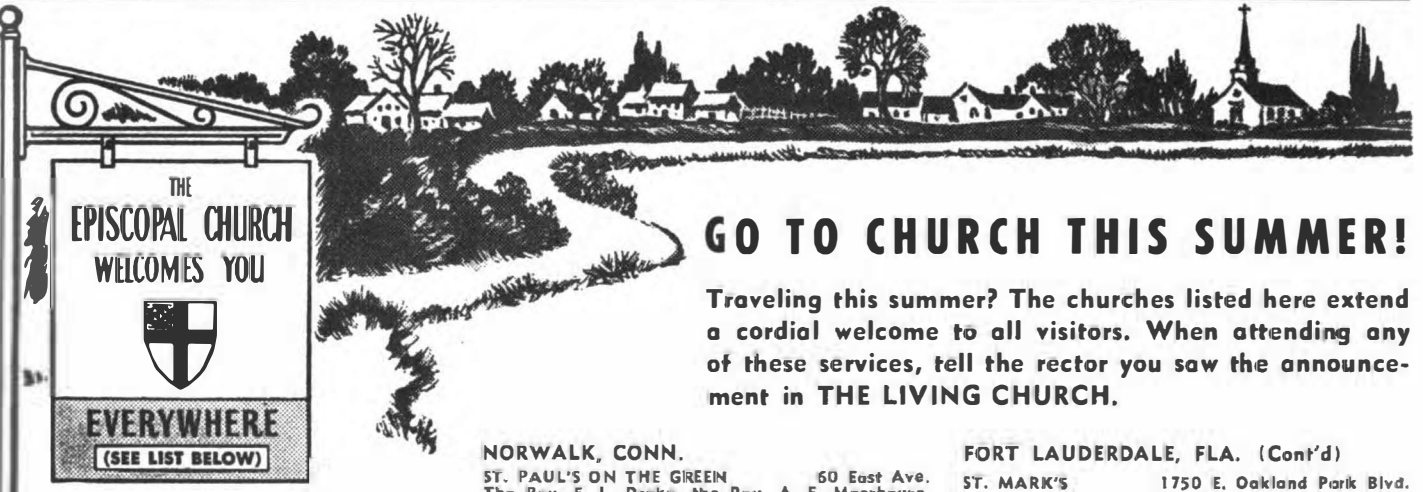
She is survived by two sons, the Rev. Roderick J. Hobart, and the Rev. Duncan M. Hobart.

Mr. Jewell F. Stevens, communicant of the Church of the Ascension, Chicago, Ill., licensed lay reader, and one of the founders of the Brotherhood of St. Andrew, died April 24th.

He was president of the Jewell F. Stevens advertising agency which he founded in 1922, and became a pioneer in religious, school, and book advertising. He was a member of many patriotic groups and had been president of the Illinois State Historical Society for two terms. He was responsible for the school children of Illinois purchasing an original copy of the Gettysburg address in Lincoln's writing. His noteworthy collection of Lincolniana is housed in the Jewell F. Stevens room at Michigan State University.

The Burial Office was read at the Church of the Ascension, and interment was in Chicago.

Mrs. Stevens predeceased her husband by a month.



## GO TO CHURCH THIS SUMMER!

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

### NORWALK, CONN.

ST. PAUL'S ON THE GREEN 60 East Ave.  
The Rev. F. L. Drake, the Rev. A. E. Moorhouse,  
the Rev. R. I. Walkden  
Sun 8 & 10; Daily as posted; C Sat 12:15

### WASHINGTON, D. C.

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

### ST. PAUL'S

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

### 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

### DAYTONA BEACH, FLA.

HOLY TRINITY BY-THE-SEA Grandview & Ora  
The Rev. David J. Dillon, Jr., r  
Sun 8 HC, 10 MP & Ser (HC 15)

### FORT LAUDERDALE, FLA.

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

### FORT LAUDERDALE, FLA. (Cont'd)

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

### FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford  
The Rev. E. Paul Haynes, r  
Sun 8, 9, 11; Daily 7, ex Wed 10; HD 10 & 6;  
C Sat 4:30

### HOLLY HILL (DAYTONA BEACH), FLA.

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

### INDIAN ROCKS BEACH, FLA.

CALVARY-IN-HOLIDAY-ISLES 1615 1st Ave.  
The Rev. Frank L. Titus, r  
Sun 8:30, 10:30; HD 10

### 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

### ORMOND BEACH, FLA.

ST. JAMES 44 S. Halifax Dr.  
The Rev. Robert G. Tharp, r  
Sun 7:30 & 10

### 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, (v) 7:30, C Sat 5

### 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 Waiwaka Ave.  
The Rev. R. Wörster; the Rev. H. Weitzel  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
WKdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD  
7 & 6:30

### 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

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.f.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hoi, 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.

# GO TO CHURCH THIS SUMMER!

(Continued from previous page)

## CHICAGO, ILL.

### CATHEDRAL OF ST. JAMES Huron & Wabash

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

### ASCENSION 1133 N. LaSalle Street The Rev. F. William Orrick

Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 & 9:30; C Sat 4:30-5:30 & 7:30-8:30

### ST. MARGARET'S 2555 E. 73d (cor. Coles) One block west of South Shore Drive Sun HC 8, 9, 11

## PLYMOUTH, IND.

### ST. THOMAS' N. Center & W. Adams The Rev. William C. R. Sheridan, r Sun H Eu 7 & 9

## PORTLAND, MAINE

### CATHEDRAL CHURCH OF ST. LUKE 143 State St. Sun HC 7:30, 9, 11; EP 5:30; Daily MP & HC 7:30 ex Mon 10:30, Tues 7, Thurs 9:30; Daily EP 5:30

## BALTIMORE, MD.

### Mount Calvary N. Eutaw & Madison Sts. The Rev. R. L. Ranieri, r Sun Masses 8 & 10; Daily 7; Tues & Thurs 9:30; C as posted

### ST. MICHAEL & ALL ANGELS' 2001 St. Paul St. The Rev. Osborne R. Littleford, D.D., r Sun H Eu 7:30, 9, 11, 4; Daily Eu

## 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

## FLINT, MICH.

### CHRIST CHURCH East Hamilton at Bonbright Sun 8 HC, 10; Wed HC 6:30, 10; Thurs HC 6; HD HC 6; Daily MP 7, EP 7

## HOLLAND, MICH.

### GRACE CHURCH 555 Michigan Ave. The Rev. Wm. C. Warner, r; the Rev. D. L. Clark, c Sun HC 7:30, 9 & 15 11; MP 11 ex 15

## ST. LOUIS, MO.

### HOLY COMMUNION 7401 Delmar Blvd. The Rev. E. John Langlitz, r The Rev. W. W. S. Hohenschild, S.T.D., r-em Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

## LIVINGSTON, MONT.

### ST. ANDREW'S Third and Lewis The Rev. C. Jack Faas, r Sun 7:30 HC; 9 HC (15 & 3S); MP (2S & 4S); Wed 7:30, 9 HC

## 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

## NEWARK, N. J.

### GRACE CHURCH Cor Broad & Walnut Sts. The Rev. Herbert S. Brown, S.T.D., r Sun 7:30, 9:15, 11; Daily 7:30 ex Fri 9:30

## TRENTON, N. J.

### TRINITY CATHEDRAL W. State St. & Overbrook Ave. Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10; HD 6:30

## BINGHAMTON, N. Y.

### CHRIST CHURCH 187 Washington St. The Rev. F. W. Dorst, r; the Rev. J. H. Ineson, c Sun HC 7:30, 10; Thurs HC 10:30; HD 12:05

The Living Church

## 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

## GENEVA, N. Y.

### ST. PETER'S Genesee at Lewis The Rev. Norman A. Rimmel, D.D., r Sun HC 8, 9:30, 11

## NEW YORK, N. Y.

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

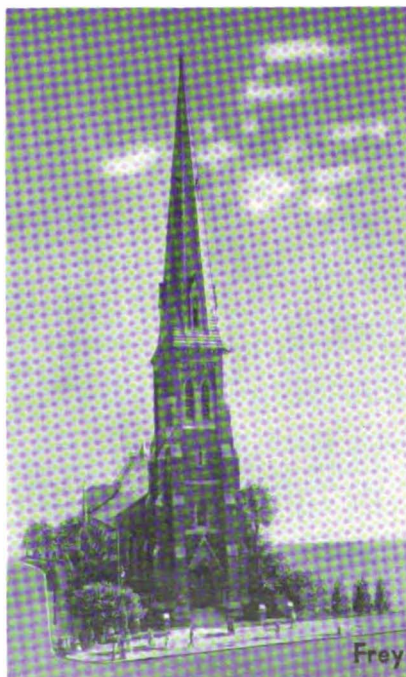
### HEAVENLY REST 5th Ave. at 90th Street The Rev. J. Burton Thomas, D.D., r Sun HC 8 & 9, 11 MP Ser 11 ex 15; Wed HC 7:30; Thurs HC & LOH 12; HD HC 12

### ST. JOHN'S IN THE VILLAGE 218 W. 11th St. 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

### ST. THOMAS 5th Avenue & 53rd Street The Rev. Frederick M. Morris, D.D., r Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC 8:15; Tues 12:10; Wed 5:30



GRACE CHURCH  
Utica, N. Y.

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

### THE PARISH OF TRINITY CHURCH

**TRINITY** Broadway & Wall St.  
The Rev. Bernard C. Newman, S.T.D., acting r  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; 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

## SCHENECTADY, N. Y.

**St. George's** No. Ferry St.  
The Rev. Darwin Kirby, Jr., r  
Sun HC 8, 9; MP 11 ex 15 HC; HC daily 8, ex  
Mon & Thurs 10

## UTICA, N. Y.

**GRACE CHURCH** Genesee & Elizabeth St.  
The Rev. Stanley P. Gasek, S.T.D., r  
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

## TULSA, OKLA.

**TRINITY** Downtown 5th & Cincinnati  
Pilgrimage Church of the Southwest  
The Rev. Curtis Junker, r  
Sun HC 7, 8, 9 & 11 (1S & 3S); Daily Eu

## PHILADELPHIA, PA.

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

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 9, 11; Weekdays 7:30 (ex. Sat); Wed.  
12:10; Sat 9:30; C Sat 12-12:30

## NEWPORT, R. I.

**EMMANUEL** Spring & Perry Sts.  
The Rev. Daniel Quinby Williams, r  
Sun HC 7:45; MP & Ser 11 (HC 1S); Thurs & PB  
Holy Days HC 10:30

## WESTERLY, R. I.

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

## DALLAS, TEXAS

**ST. MATTHEW'S CATHEDRAL** 5100 Ross Ave.  
The Very Rev. C. Preston Wiles, Ph.D., dean  
Sun 7:30 H Eu, 9 Family Eu, 11 MP & H Eu;  
Daily H Eu 6:30, Wed & HD 10; C Sat 5

## FORT WORTH, TEXAS

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

## RICHMOND, VA.

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

## KAILUA, OAHU, HAWAII

**EMMANUEL** Keolu Dr. at Wanao  
The Rev. Fredrick A. Barnhill, 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.