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## CHRISTMAS



### *St. Andrew the Apostle*

November 30

The Collect



*ALMIGHTY God,  
who didst give such grace  
unto thy holy Apostle  
Saint Andrew, that he  
readily obeyed the calling  
of thy Son Jesus Christ,  
and followed him  
without delay;  
Grant unto us all, that we,  
being called  
by thy holy Word,  
may forthwith  
give up ourselves  
obediently to fulfil  
thy holy commandments;  
through the same  
Jesus Christ our Lord.*

*Amen.*

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# The Living Church

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## THINGS TO COME

### November

- 26. Sunday next before Advent
- 30. St. Andrew, Ap.

### December

- 2. Channing Moore Williams, B.
- 3. Advent I

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

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November 26, 1967

## BOOKS

**SALVATION IN HISTORY.** By Oscar Cullmann. Harper & Row. Pp. 352. \$6.50.

As this reviewer has already written a critical treatment of the German original elsewhere, I will confine myself here to a summary of the context of *Salvation In History* in contemporary scholarship, some remarks on the translation, and a brief indication of its importance.

Since Oscar Cullmann wrote his *Christus und die Zeit (Christ and Time, 1951)* the concept of "salvation history" there adumbrated has become both widely influential and highly controversial. Its influence in Roman Catholic scholarship may be gauged by the prominence of "*historia salutis*" (a new coinage in Latin) in the dogmatic constitution on Revelation of Vatican II. "Salvation history" has been welcomed as a deliverance from the abstract, metaphysical, and propositional theology of scholasticism. On the other hand, the pupils of Schweitzer and Bultmann have for different reasons vehemently rejected "salvation history" as blanket category for biblical theology; for the Bultmann school, in particular, Dr. Cullmann seems to read the theology of Luke-Acts (which for them is an "early catholic" corruption) into the central message of the New Testament (which for them is a proclamation of the kerygma as an offer of authentic existence to the believer).

The author's treatment of the Roman Catholic biblical theologians is courteous and appreciative though occasionally corrective. His fire is reserved for the pupils of Schweitzer and especially for those of Bultmann. His case against them is elaborated in three parts: first an examination of the *genesis* of the salvation-historical approach, then a study of its *phenomenological* characteristics, and thirdly an *exegetical* examination of the message of Jesus, earliest Christianity, Paul, and John. A final section explores among other things the implications of salvation history for the canon as the norm of Christian truth, as a clue to understanding current history, and as the focal point of worship, especially of the Eucharist.

The translation was first drafted by Sidney G. Sowers and then completed by the staff of the SCM Press. It is more accurate and readable than many: any difficulty the reader may encounter is due to the inherent difficulty of the subject matter rather than to the translation itself. Since the final stages were done in England there are a few instances where translations of German works quoted by Cullmann have been translated in the U.S. but, being unknown in Britain, are not noted in the text.

Despite the unpopularity of "salvation history" in certain circles (and in the English speaking scene the author would

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have noted yet another class of critics, viz., those who find his theology too "churchly") it is successfully vindicated here. It is the primary clue to the understanding of the Bible, the ground of real ecumenical understanding, and indeed the only sure basis for a theology of the secular.

(The Rev.) REGINALD H. FULLER, S.T.D.  
*Union Theological Seminary*

+ + + +

**BITTER SWEET GRACE: A Treasury of Twentieth Century Religious Satire.** Edit. by Walter D. Wagoner. World Publishing Co. Pp. 181. \$4.95.

When G. K. Chesterton was once reproached for telling a religious joke, he replied that this, far from being irreverent, was putting both to very good use. You can be both serious and funny. To illustrate: He said that both he and Bernard Shaw were serious and funny and that most clergymen are serious and not funny, and that most parliamentarians and congressmen are not serious and not funny. On the authority of sacred scripture, it is authenticated that "he that sitteth in the heavens shall laugh." In the introduc-

tion to *Bitter Sweet Grace* we are reminded quite rightly that the tradition of satire of religion is a long one. Back to the classical period and on into the Christian era there are such noble exemplars as Dante, Chaucer, Rabelais, Erasmus, Pope, Swift, Browning, and Burns. These and so many others help us to "see ourselves as others see us."

In this sprightly collection of essays on clergy and laity there are excerpts from such writers as Mencken, Sinclair Lewis, Betjeman, Osbert Sitwell, C. S. Lewis, and Mascall. There is also included the hilarious report on "God is Dead in Georgia." Each of us will have his favorites; and each of us will regret that some of his favorites are not included here. Personally, I should like to have seen some of T. S. Eliot, Dorothy Sayers, and the urbane, civilized writing of Ronald Knox.

But this book brings forcibly to mind that we should suffer humor in the temple gladly. The Gospel, besides being "good news," is also a lot of fun. Here and there an article may come a bit near the bone, but, like golf, it is good for our humility. I am reminded of the man who was tarred and feathered and remarked he wouldn't have liked it much but for the honor of the thing.

Praise God for the gift of laughter, and, as Bishop Gerald Kennedy of the Methodist Church said, it is the tiresome persons who do more than all the atheists in the world to frighten people away from Christianity.

(The Rev.) DARWIN KIRBY, L.H.D.  
*St. George's Church  
Schenectady, N. Y.*

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**TOWARD AN AMERICAN THEOLOGY.** By Herbert W. Richardson. Harper & Row. Pp. 170. \$3.95.

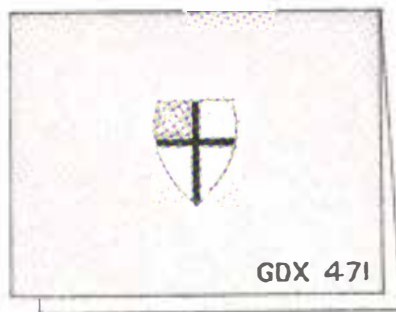
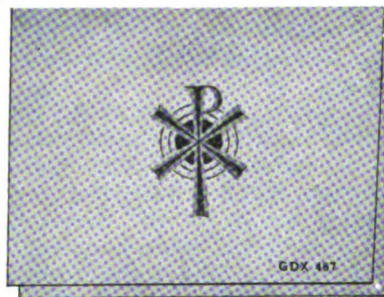
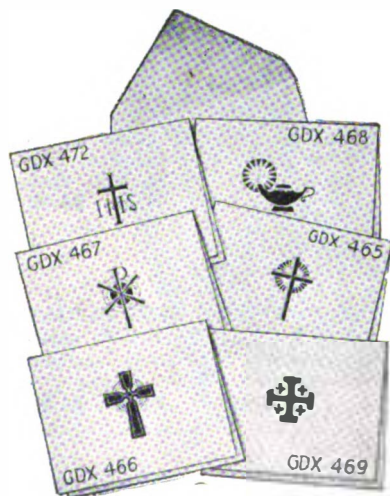
The title of this book—*Toward an American Theology*—is unfortunate. In today's world, we need a theology that transcends any national outlook even if we allow that the United States, as the most technologically advanced nation on earth (though not necessarily the most civilized) has a special responsibility in theology as in other matters.

The American theology which Herbert Richardson has in mind has very little to do with the current secularizing theologies of Cox, van Buren, and others. Dr. Richardson thinks of these men as belonging to the tail end of the age that is coming to an end. He finds Marshall McLuhan a better prophet, and McLuhan's belief that man has turned away from fragmentation to the search for wholes is reflected in this book. The most important chapter is entitled "A Philosophy of Unity," and God is understood as the Unity of unities. This chapter reminds one somewhat of Leibniz' monadology.

The final chapter sketches the shape of the proposed American theology. Some

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features of it seem arbitrary and disappointing. For instance, it is recommended that the sacrament of the Sabbath should become the focus of the Christian life rather than the dominical sacraments of Baptism and the Eucharist. The present reviewer happens to be a Scotsman who preserves childhood memories of systematic gloom at the weekend, and he is not much thrilled at the prospect of a return to Sabbath observance.

But apart from some of its idiosyncracies, this book contains much that is thoughtful and constructive. It is time for American Christianity to become more theological, and Dr. Richardson has thrown down a challenge to those who sit lightly to theology.

(The Rev.) JOHN MACQUARRIE, Ph.D.  
*Union Theological Seminary*

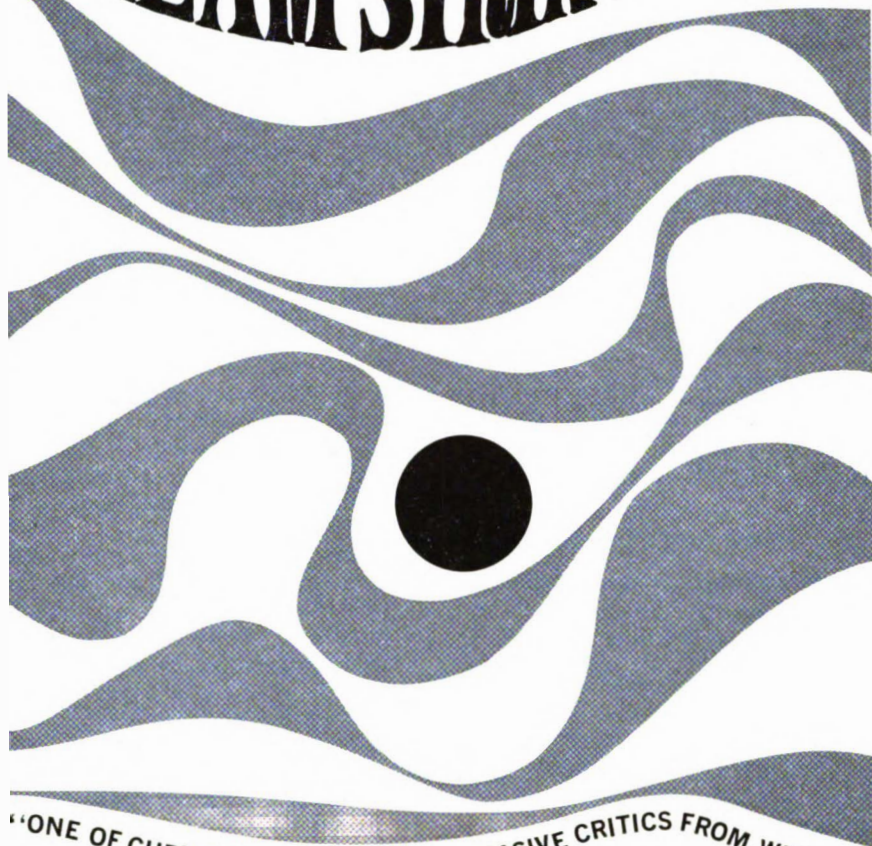
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**A QUESTION OF CONSCIENCE.** By Charles Davis. Harper & Row, Pp. 278. \$6.95.

This frank explanation by England's most distinguished Roman Catholic theologian of his reasons for leaving his Church is far more than a footnote to the contemporary story of the turmoil within institutional Christianity. *A Question of Conscience* is an intimate insight into the strains and stresses affecting a person at the center of the current vortex in theological thought. It is only fair to the author not to conclude, as so many appear to have done, that the emotional state of his love affair and rather quick marriage was solely determinant in his drastic decision. Charles Davis wrestles with this problem in an honest effort to be objective. Whatever weight this emotional element played, consciously or unconsciously, nevertheless, of paramount interest to the reader is the theological and ethical argument for his radical separation from the Roman Church. These reasons may be typified by the statement that the Roman Church is no longer for him a "credible embodiment of Christian faith, hope, and love." Indeed, many passages indicate deep scars of acute disappointment that the electric promise of the first session of the Second Vatican Council was not only unfulfilled in subsequent sessions but also opened windows became curial prison bars. His chapter on the treatment by the Pope of the birth control issue is bitterly written. His general conclusion is that the priestly, papal institution of the Roman Church cannot mediate the Christian Gospel. For him it is a paranoiac institution bent solely on survival in a world that has outlived static authoritarianism.

There is a fascinating parallel between Charles Davis's anti-clerical doctrine of the nature of the Church and that of the Familists of the sixteenth and seventeenth centuries. This familist anti-ecclesiasticism was founded in turn upon Joachim of Fiore's "Eternal Gospel" which proclaimed the withering away of the Catholic Church and the coming of the age of

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the Spirit. Families of Love would replace the institutional, sacramental Church. One element in Davis's approach that I find startlingly analogous with Familism is a note of idealistic perfectionism. There is a failure to distinguish sharply between the Church as the Body of Christ and its enfleshment in a mundane establishment, the institutional Church. For him enfleshment is encapsulation. For an Anglican, upon whom the weight of the establishment is not so heavy a yoke, it is perhaps difficult to realize how pervasive and omnipresent the papal and curial inhibitions can be. One feels that Davis ought to have been able to make distinctions between the cumbersome establishment and the spirit of Christianity which it embodies and perpetuates. Davis does not seem capable of the rugged realism that perceives that lilies have their roots in mud. In the long run he seems to be deficient in the faith and hope he advocates, for he cannot see the Holy Spirit working through many obstacles to accomplish reforming change in the current Roman Church.

None of us can read this work without hearing many echoes of our own impatience with ecclesiastical establishment. Nevertheless, when we try to imagine a Church stripped of all institutionalism, continuity, and structure, and attempt to envisage some new, open, free Christian group emancipated from religiosity and churchiness, the values of liturgy, doctrine, ministry, and corporate organization reappear as necessary, inevitable, historic embodiments of the Christian life. It could be that Charles Davis, by his radical separation from Rome, has contributed more to the emancipation of Romanism than he realizes, for his career and his book both illustrate starkly the price that is paid for obscurantism. That price is the alienation of the modern mind. In this book the sense of alienation reaches a feverish degree. A brilliant and dedicated intellect has stung itself with its own vital, catholic truth.

(The Rev.) WILFORD O. CROSS, Ph.D.  
*Nashotah House*

\*\*\*  
**SEX AND CHRISTIAN FREEDOM: An Enquiry.** By Leonard Hodgson. Seabury. Pp. 123. \$2.95.

Until and unless we find a substitute for sex as the human drive which rivals breathing for the pre-eminence we shall continue to see ingenious and agonizing apologetics for mankind's right to non-marital orgasm. Reminding the reader that the mantle of scholarship rests lightly on his shoulders, the Rev. Leonard Hodgson (who has indeed an impressive background of scholarship) presents a minor variation on the theme of the situational ethic. Billed as an "enquiry," the author is spared the burden of a straightforward conclusion which is nonetheless clearly presented in his *Sex and Christian Freedom*.

To the extent that Dr. Hodgson pleads for understanding on behalf of those who err in matters of sex through yet undeveloped Christian understanding and commitment, he is at least 25 years late. To the extent that he further merges blacks and whites of Christian morality into a maddeningly amorphous gray he is very much in the spirit of the age and does a serious disservice to the very soul for whom he pleads. In no sense a "light-weight," Dr. Hodgson displays consummate skill as an apologist, which is more the pity since his goal is further to erode the underpinnings and obscure the benchmarks in an area fraught with emotional confusion. Though not difficult to fault for half-truth and irrelevant truth, one is reluctant to deny that sex is the well-spring of everything except Vitamin D lest he appear in any combination to be cold, callous, asexual, or hypocritical.

*Sex and Christian Freedom* will be of aid and comfort to those who choose to live in the great Maybeland between yes and no, having staked this out as the private domain of the thinking man and the compassionate soul. For those who see orgasm as something other than an inalienable human right. (the real and root question), the author's encounter with the devil will bear a striking resemblance to the diplomatic encounter between Hitler and Chamberlain: peace in our time.

(The Rev.) W. M. SHERATON  
*Church of the Holy Trinity  
Greenport, N. Y.*

\*\*\*  
**BLACK RELIGION: The Negro and Christianity in the United States.** By Joseph R. Washington, Jr. Beacon Press. Pp. 297. paper. \$2.45.

*Black Religion* is a spiritual history of the black man since his arrival at Jamestown in 1619. It is also a plea to the "white church" to realize the responsibility it has for the separation and segregation that exists today. It thoroughly chronicles the events that have led to the emergence of the militant Negro, from a spiritual point of view. The fact is that the Christian Church has rejected Negroes from the very beginning. The black slave was left almost completely alone to create his own religious institutions. Because of the lack of trained ministers, the Negro Churches developed a high degree of emotionalism that remains even today. The tragedy of this rejection is that the only force holding the black congregations intact today is color and that the black church remains to this day as a whole cut off from the theological dialogue and spiritual renewal of our age.

Although many of Joseph Washington's interpretations and conclusions will be unpopular and controversial, this is a book to be read by every Churchman. I would, however, disagree with the impression throughout the book that the religion of the Negro is meaningless and



devoid of real faith and depth. It is also hard to believe that the Christian witness in this country today is always as vital as he makes it out to be. Certainly those Christians seeking genuine renewal realize that "black" and "white" religions have much to give each other when we truly begin to assimilate the black man into the mainstream of Christianity. There can be no genuine renewal in Christianity in America until the Church comes to terms with the naked fact of long rejection of a large section of our society.

BARBARA HUGHES  
St. Mark's Church  
Milwaukee, Wis.

+ + + +

**THE ANTHROPOLOGY OF SEX.** By Abel Jeannière. Trans. by Julie Kernan. Harper & Row. Pp. 188. \$6.

Abel Jeannière, a priest of the Roman Catholic Church and professor at the Catholic Institute at Paris, has written an interesting book in *The Anthropology of Sex*. Defining a person as one whose being is for the other, he presents a personalistic analysis of sex, viewing it primarily as a means of inter-personal communication rather than as an animalistic drive. Found within the context of personal dialogue sex is not merely a sublimated animal drive; it is a specifically human mode of going beyond oneself towards another.

In this way the author seeks to dispel what he takes to be false biological, psychoanalytical, and sociological analyses of sex. He is especially telling in his criticism of traditional views of femininity: he denounces with Simone de Beauvoir the concept of "the eternal female," disassociating himself also from outdated agrarian imagery and the scholastic view that woman is an imperfect man. Jeannière denies de Beauvoir's final position, however, because he feels it suffers from the same naivete as Marxism: since human nature is defined by work, woman's road to authenticity will come about through her integration into the world of labor. That is too simple.

Asserting that men and women become themselves only under the gaze of the other, Jeannière stresses societal influences in determining the sex role of a person. The important thing is that a person can become himself only through the other; sexuality is the fundamental expression of that truth. Man as a person is in the world to create a history with another person. Establishing a family through marriage is the basic form of such inter-subjectivity. In marriage two people freely create a history together, and the mark of their freedom is their willingness to share their history with another — the child. By accepting the possibility of a child within their history together, a couple shows within their lives that selfishness is not the purpose of their lives. Since physical sex is only one mode of manifesting life for another, Jeannière

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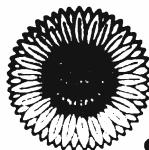
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believes that a celebrate can fulfill the sexual nature of his being while at the same time not expressing himself within the physical marital bond.

While Fr. Jeannière does not break with official Roman Catholic teaching, this is one imprimated book which, in the end, shows considerable acquaintance with the human condition.

(The Rev.) ARTHUR A. VOGEL, Ph.D.  
Nashotah House

✦ ✦ ✦ ✦  
**LUTHER AND THE REFORMATION.** An Illustrated Review. By Hanns Lilje. Fortress. Pp. 223. \$5.95.

Luther is described here as a man involved in his surroundings, urged onward by faith toward, not personal glory, but the Gospel. Christ was his key. The reader of Hanns Lilje's review can grasp a good view of the total drama at a sitting through the large selection of woodcuts, reprints of circulars, paintings and drawings, and step-by-step narrative. Quotations from Luther's sayings help bring it all to life. Included even is a picture of Luther in death.

*Luther and the Reformation* should certainly be in every church library if not in every home. It is a convenient book for reference.

JUDY T. STERNBERGS

Poetry contributor to THE LIVING CHURCH

✦ ✦ ✦ ✦

**PRAYER AS A POLITICAL PROBLEM.** By Jean Daniélou, S.J. Sheed & Ward. Pp. 123. \$3.50.

Jean Daniélou, a competent theologian, makes a penetrating analysis of our technological and political and economic society in *Prayer as a Political Problem*. The subject matter is much more than the title suggests: "The problem is to find a way of expressing sacred things which will correspond to the development of science and theology. . . . It is the problem of prayer for everybody, in the family, at work, in the city, and which, for most men today, is practically impossible. By prayer I mean spiritual experience orientated towards God, . . . by politics, the sphere of the common good, of man in social life. Though a Christian pray morning and night, if he fail in his duty of temporal action, he fails in his duty as a Christian." So also, "it is a false laicism which sees political and economic life as belonging to a profane world apart from God." And further, "to say that this world is not directly subject to the Church's authority, is not to say that it is not subject to the law of God, of which the *magisterium* of the Church is the interpreter." (Cf. William Temple: The Church is not to tell the civil government to obey the Church. The Church is to tell the government it is to obey God.)

Your contention as Christians, Fr. Daniélou maintains, is not only with atheism but also with a secularism that sees the material universe only as a net-

work of physical relations and not in its ontological scope of creation. Another French philosopher has said that we need a metaphysic that incorporates modern technology. Fr. Daniélou says that "through physics we shall come back to (neglected) metaphysics, for the one is not complete without the other." In this contest the Church defends "not only faith, but also reason, nature, and the truth about man."

An interesting reference both to Galileo and Pascal is made by Fr. Daniélou (pp. 73-7), and is a startling parallel with one made by C. S. Lewis in his *Discarded Image* (pp. 76,7). The latter points out that Galileo raised a storm, not because of a new theory of the heavens but because of a new theory of the nature of theory. Fr. Daniélou says that "the general picture of the universe which art gives is a better likeness than the picture given by science."

(The Rev.) EDWARD C. LEWIS  
Church of the Intercession  
Stevens Point, Wis

✦ ✦ ✦ ✦

**REALITY THERAPY: A NEW APPROACH TO PSYCHIATRY.** By William Glasser, M.D. Harper & Row. \$3.95.

I first heard about *Reality Therapy* from a university dean of men who was quietly but intensely enthusiastic. I next heard about it from a professor of child development who was equally enthusiastic. Gradually, by word of mouth, this book is catching on or is being damned. The first part explains reality therapy and the second part is a series of case histories of uneven quality.

The book is courageous, unconventional, and significant. Dr. O. Hobart Mowrer says in his foreword: "As a research psychologist I can attest that there is today much additional supporting data of a thoroughly empirical nature and that the premises of reality therapy are rapidly gaining credence in many quarters."

Some will see in this book a rebirth of Puritanism. At the very least it has put one more nail in the coffin of extreme non-directiveness. Reality therapy could be described as supervised decision making; psychoanalytic procedures sometimes lack supervision and result in no decision. Spiritual directors take heart. You might have a friend in Dr. William Glasser. In a nutshell, reality therapy does not accept the concept of mental illness inherited from Freud; Dr. Glasser is only interested in the here and now daily regimen of the patient.

If he is right, this is an epochal book. Read it, discuss it, and decide for yourself. It will be challenging to psychologists, teachers, social workers, clergies, penologists, and anyone else who is interested in the dynamics of human personality.

(The Rev.) DERALD W. STUMM  
Pennsylvania State University



## Booknotes

By Karl G. Layer

**Christ Church, Cincinnati: 1817-1967.** By J. Wesley Morris. Available from the church. Pp. v, 196. No price given. A thoroughly competent history of a parish which has been one of the most important and influential in the overall history of the Church. It is of such local histories as this that the ultimate and complete story of the Episcopal Church will one day be comprised.

**The Foundation Directory, Third Edition.** Russell Sage Foundation. Prepared by The Foundation Library Center. Edited by Marianna O. Lewis. Pp. 1198. \$12. An essential tool in the foundation field, including pertinent information on 6,803 foundations with combined assets totaling more than \$19.9 billion and grants for the latest year of record of about \$1.2 billion. An extensive introduction tabulates and summarizes the data included. In the field of religion, in last place among the major categories of foundation giving, the new edition shows tremendous increases in dollar total and in number of grants. Three indices are included: foundations classified by fields of interest, a list of trustees and officers, and an alphabetical list of foundations.

**Are You Running With Me Jesus?** By Malcolm Boyd. Avon. Pp. 158. \$.75. A paperback reprint of Fr. Boyd's best-selling book of "mod" prayers. See complete review in L.C., February 20, 1966.

**For All the World.** By John V. Taylor. Westminster. Pp. 92, paper. \$1.45. Subtitled "The Christian Mission in the Modern World," this book asks for an evangelism which is genuinely Christ-centered and which also recognizes the Church's involvement in the total life of the world.

**New Congregations.** By Donald L. Metz. Westminster. Pp. 170. \$3.95. Using the case-history method the author studies two questions which must be faced in the development of a new congregation: How does the character of the congregation compare with its formal goals, and how does the congregation develop its character? The point of view is protestant and the author is a Presbyterian minister.

**Success Planning Manual.** By Alfred Armand Montapert. Prentice-Hall. Pp. xv, 245. \$6.95. "This comprehensive manual applies executive planning methods to increase your success in all areas of your life: financial, personal, business, health, family, and home."

**God and Word.** By Gerhard Ebeling. Fortress. Pp. vii, 53. \$1.50. Prof. Ebeling considers the language which we employ to talk and think about God.

November 26, 1967

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# The Living Church

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## NORTH CAROLINA

### Bishop Opposes C of C's Vietnam Stand

The Bishop of North Carolina has taken issue with a resolution adopted by the Christian Social Action Committee of the North Carolina Council of Churches which, among other items, calls on the United States to halt the bombing of North Vietnam.

The Rt. Rev. Thomas A. Fraser, in a statement addressed to his clergy and laity, said all Christians agree war is evil, "but war is sometimes a Christian's only choice. A statement by a small group of local Church people (Raleigh) on an international problem, the scope of which is confounding and confusing for the best minds of our country, is at best naive," he said. The resolution, adopted by an 8 to 4 vote, was "ill-advised because this commission does not have special knowledge about war and international affairs," he continued. The bishop told the clergy that their congregations "must be told" that the Council of Churches' resolution is not binding on the conscience of members of the Episcopal Church in the diocese.

The Rev. John W. Cobb, pastor of Holy Trinity Lutheran Church of Raleigh, one of three clergymen who voted against the resolution and who requested that their names be publicly disassociated from it, said the resolution will not become the official position of the council unless and until it is approved by both the General Assembly and the full council.

## PENNSYLVANIA

### Gracie, Pro and Con

Some 20 Episcopal clergymen and laymen demonstrated outside the offices of the Diocese of Pennsylvania in Philadelphia in support of the Rev. David Gracie, urban missionary for the diocese. The group presented to the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, a statement endorsing Fr. Gracie's ministry and criticizing the press coverage of his role in an anti-draft rally at which draft cards were burned.

The incident which provoked the controversy was a rally at which Fr. Gracie commended "the courage of the youth who refuse to cooperate with the immoral draft law" [L.C., November 12th]. Local press reports said that the priest had

urged protestors to burn their draft cards.

Another group of Churchmen in Philadelphia took an opposite view of Fr. Gracie. Organized as the Committee for the Preservation of Episcopal Principles, this group has protested Fr. Gracie's appointment as urban missionary. It charges that the appointment was not approved by the diocesan council "in accordance with the canons of the Episcopal Diocese." It charged further that such appointments without the council's approval have been made "for a considerable time." Concerning Fr. Gracie's anti-war



activities, the group said: "We certainly don't want to see our Church hurt, but we are equally determined our contributions are not used to help foster unpatriotic activities."

## WESTERN NEW YORK

### Robinson Elected Coadjutor

The Very Rev. Harold B. Robinson, Dean of St. Paul's Cathedral, Buffalo, N. Y., was elected Bishop Coadjutor of Western New York on November 11th at the second session of a recessed special convention of the diocese.

At the earlier session of the special convention on October 28th, Dean Robinson had declined to allow his name to be placed in nomination. At the October 28th session the convention recessed after 3 ballots. At the time of recess the Rev. A. Darwin Kirby, Jr., rector of St. George's Church, Schenectady, N. Y., had received a majority of lay votes and was within five votes of a clerical majority, far ahead of the 16 other candidates on the ballot. During the two-week recess between sessions Dean Robinson reconsidered his refusal to be a candidate and allowed his name to be placed in nomination at the November 11th meeting.

Earlier balloting at the session on November 11th saw Dean Robinson, Fr. Kirby, and the Rt. Rev. David E. Richards, Bishop of Central America, receiving substantial numbers of clerical and

lay votes. On the eighth ballot of the second session, Dean Robinson received the necessary majority in both orders.

## PITTSBURGH

### Appleyard Elected Coadjutor

At a special convention on November 14th the Diocese of Pittsburgh elected the Rev. Canon Robert Bracewell Appleyard, D.D., as the first bishop coadjutor. Canon Appleyard was chosen from among 14 nominees and was elected on the second ballot. He will succeed the Rt. Rev. Austin Pardue who will retire on August 31, 1968. Continuing on will be the suffragan bishop, William S. Thomas, who was a nominee but who withdrew in favor of a younger man. Bishop Thomas is now 65.

Canon Appleyard is currently rector of Bethesda-by-the-Sea, Palm Beach, Fla. Prior to this tenure he was rector of Christ Church, Greenwich, Conn., 1952-1965. He is a graduate of Union Theological Seminary and Allegheny College. He is married and has four children.

## SEMINARIES

### General's 150th

A brilliantly colorful academic convocation in which world-renowned Churchmen from eight different Christian traditions received honorary degrees highlighted the 150th anniversary celebration of General Theological Seminary.

Following the convocation, which was held at the Cathedral of St. John the Divine, four of the Churchmen so honored participated in a symposium on the theme "Ecumenical Encounter in a Shrinking World." The symposium, moderated by the Rt. Rev. Stephen F. Bayne of the Executive Council, featured Bishop Lakdasas De Mel, Bishop of Calcutta and Metropolitan of India, Pakistan, Burma, and Ceylon; the Most Rev. John J. Wright, Bishop of the Roman Catholic Diocese of Pittsburgh; Dr. Eugene Carson Blake, general secretary of the World Council of Churches; and the Very Rev. Alexander Schmemmann, dean of St. Vladimir's Orthodox Theological Seminary in Tuckahoe, N. Y.

Bishop De Mel stated that the need for Christian unity is far greater in India than in the so-called Christian nations. Christians in India, he said, make up only 2.5 percent of the total population. This

"relative numerical struggle of the Christians in India," he said, "is so great as to place on us pressure for unity of which you have no idea." India's internal problems—racism, caste conflicts, language differences, and the like—create "wonderful opportunity for a ministry of reconciliation" said the Indian Churchman. "But we can do very little in the way of reconciliation if we are unreconciled ourselves. 'Physician, heal thyself' is what we shall be told if we try in our separateness to perform works of reconciliation among caste and linguistic groups." Bishop De Mel also discussed the need for Asian Christians to translate the traditional Greco-Roman background of Christianity into non-Christian cultures.

All of the symposium speakers agreed that the ecumenical movement must be focused on Christ. "We must make clear to all the world—and first of all to one another—our desire to be one in Christ," said Bishop Wright. "Christ is the key to all ecumenical progress and the ground of all ecumenical hope." In their work together for the service of mankind, Christians of differing traditions must be guided by "the values which Christ preached and which Christ served," the Roman Catholic prelate went on. He called for a united witness in such endeavors. He urged that in this realm the Christians make common cause with Jews and secular humanists who may have "hazy ideas of God." It is possible to have dialogue, he said, "even with those who may have forgotten God but who are still within the compass of his providence."

Dr. Blake also underlined the need for Christ-centeredness in the Church's encounter with the world—in problems of racial tensions, pressures of nationalism, poverty, and world peace. "Christians are called to make their contribution to the life of man today because we are Christ's men." He admonished Christians not to base their actions "on typical 'progressive' ideas of the Western world." Dr. Blake said that the World Council of Churches is subject to two quite different types of pressure as far as its treatment of the unity of the Church is concerned. "On the one hand we are told to push forward as rapidly as possible because we have not kept up with all the changes that are taking place. On the other hand we are told: 'Look what's happening and how far we've gone in just the last 10 years. Now is the time to consolidate these gains. Don't move too fast or you'll lose what you've gained.'" While acknowledging the validity and arguments in favor of each point of view, the world Church leader admitted that "my own feeling is that we have to move faster than most ecclesiastical officials seem to believe."

Bishop Bayne raised the question of the effects of rapid change within the Church itself—particularly within the Roman Catholic Church. Bishop Wright, who is

usually numbered among the liberals in the Roman Catholic hierarchy, admitted to some serious doubts and fears about this change. In particular, he said, he is concerned about the motivation for it. He expressed the view that Roman Catholicism is "just now getting hit by the Puritan revolution" that took place in England under Cromwell.

Dean Schmemmann, on the other hand, deplored the lack of change in the Orthodox Churches. "There's no instrument for change; we haven't even started discussing what the changes will be. We haven't even discussed whether we should change."

He spoke with considerable feeling on the subject and explained that he is "sharing with you a deep agony" over what he feels are shortcomings of his own Church. He summed up the state of the Orthodox in a statement which brought sympathetic laughter: "We'll all play guitars in church, but by then you'll be playing something else."

In the convocation which preceded the symposium, Dr. James W. Hester, president of New York University, said that the technicians and other specialists of a seemingly self-sufficient secular world still look to the Church for inspiration and hope. "The scientists, government administrators, professors, social workers, and psychologists who minister to the world are insufficient unto themselves. They have not replaced religion; they have only extended its potential reach," he said.

Churchmen honored at the convocation were Bishop De Mel; Archbishop Iakovos of the Greek Archdiocese of North and South America; Bishop Wright; Dr. Blake; Dr. Franklin Clark Fry, president of the Lutheran Church in America and also chairman of the Central Committee of the World Council of Churches; Msgr. Charles Moeller, professor at the University of Louvain, Belgium; Dr. Albert

Cook Outler, professor at Perkins School of Theology at Southern Methodist University; Dean Schmemmann; Brother Roger Schutz, prior of the Taizé community in France; and Douglas V. Steere, professor emeritus at Haverford College.

The honoring of world-wide Christian leaders broke a 150-year precedent for the seminary which had never before awarded honorary degrees to persons outside the Anglican tradition. Only one of the honorees at the session—Bishop De Mel—is an Anglican.

## CANADA

### Opposition to Union

The Rev. C. J. de Catanzaro served notice in a letter to *The Canadian Churchman* that two groups which he heads within the Anglican Church of Canada are unalterably opposed to union with the United Church of Canada on the basis of the present document, *Principles of Union*.

He wrote that since the General Synod of the Anglican Church has approved continued negotiations with the United Church, he felt that he must state the position of the Council for the Defense of the Faith, of which he is co-chairman, and the Confraternity of the Blessed Sacrament, of which he is superior general for Canada. "... We have no intention whatever of entering such a union if it is achieved. Despite reports to the contrary, it is not our intention either to abate our opposition or to seek refuge in the Church of Rome. For those who believe in catholic authority, it is extremely distasteful to go against our spiritual leaders," the priest wrote. "Yet we shall have no choice but to be 'rebels for conscience sake'."

## REFORMATION

### Minnesota

Eleven churches in Albert Lea, Minnesota, commemorating the 450th anniversary of the Protestant Reformation, have made an offering toward the erection of the Institute for Ecumenical and Cultural Research at St. John's Abbey and University, Collegeville, Minn. Representatives of the 15,000 members of the churches involved in the giving formed a motorcade to the abbey where the offering was presented to the Rev. Kilian McDonnell, OSB, director of the Institute.

Not one Roman Catholic Church in Albert Lea was involved in the initial offering to the institute which will have four buildings when it is completed this fall. President of the board of directors is William P. Thompson, Stated Clerk of the United Presbyterian Church.

### Massachusetts

A Roman Catholic theologian and a Lutheran executive were the principal



Boston's Trinity: Reformation fete

RNS

speakers for an ecumenical service honoring the Protestant Reformation anniversary, held in Trinity Church, Copley Square, Boston. It was sponsored by the Massachusetts Council of Churches.

Liturgy for the service, at which the Rev. Walter J. Burghardt, S.J., of Woodstock College, and the Rev. Dr. Franklin Clark Fry, president of the Lutheran Church in America, spoke, was adopted from a Martin Luther service of 1523.

#### **CHURCH PRESS**

### **L. C. Officers Elected**

At their annual meeting for 1967, the members of the Living Church Foundation re-elected without exception the presently serving board of directors, re-elected six members of the Foundation to serve three-year terms, and elected five new members to the Foundation who have accepted their election.

The board of directors, which meets quarterly and is the governing body of the Corporation, consists of the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee, president; the Rev. Dudley J. Stroup, rector of the Church of St. James the Less, Scarsdale, N. Y., vice-president; the Rev. Carroll E. Simcox, editor and general manager of THE LIVING CHURCH, secretary; Robert Hall, of Milwaukee, treasurer; and Warren Debus, also of Milwaukee and business manager of THE LIVING CHURCH, assistant treasurer. Jackson Bruce, Jr., a Milwaukee attorney, and Neal Kaye, of Milwaukee, are also members of the board.

Former members of the Corporation re-elected to three-year terms are: the Rt. Rev. John S. Higgins, Bishop of Rhode Island; the Rt. Rev. William H. Brady, Bishop of Fond du Lac; Peter Day, Ecumenical Officer of the Episcopal Church; Arthur Ben Chitty, President of the Association of Episcopal Colleges; and Messrs. Kaye and Hall.

New members who have accepted election to the Corporation for three-year terms are: The Rt. Rev. John M. Burgess, Suffragan Bishop of Massachusetts; the Rev. Darwin Kirby, Jr., rector of St. George's Church, Schenectady, N. Y.; the Rev. Christopher FitzSimons Allison, professor of Church History at the Virginia Theological Seminary; the Rev. Nathaniel Wright, Jr., director of urban work of the Diocese of Newark; Marshall Fishwick, layman and educator of Wilmington, Del., and John Reinhardt, church advertising and public relations consultant of Philadelphia.

#### **EXECUTIVE COUNCIL**

### **Liaison Responsibility**

The Presiding Bishop has appointed Mrs. Howard O. Bingley as associate secretary in the Department of Christian Social Relations of the Executive Council with liaison responsibility with the Gen-

eral Division of Women's Work. Mrs. Bingley's new position carries "responsibilities for involving the women of the Church in programs of the department of Christian Social Relations and for interpreting the needs and interests of each group to the other."

She has been associate secretary for supply in the General Division of Women's Work since 1963, serving chiefly as a clearing agent between overseas and domestic mission stations needing supplies and the women of the Church who wished to furnish them. (Supply work assignments will be terminated December 31st.) Moving with her to the new position is the material aid program of world relief, the only remaining part of the supply work program.

Mrs. Bingley's husband is the Rev. Howard O. Bingley, rector of St. John's Church, Staten Island, N. Y.

#### **ALABAMA**

### **Family Counseling Workshop**

Under the sponsorship of the Diocese of Alabama, an opportunity was offered recently to doctors, lawyers, clergy, and social workers in the Mobile area, to take part in a marriage and family counseling workshop at St. Luke's Church.

The staff, all from the American Institute of Family Relations in Los Angeles, presented three lectures on each day of the workshop, and had material for the discussion periods. One evening lecture was open to the public. Donald P. Wilson, Ph.D., clinical psychologist; Mary Jane Hungerford, Ph.D., licensed marriage and family counselor; and Clinton E. Phillips, Ph.D., director of counseling at the AIFR, were the speakers.

#### **QUINCY**

### **A Tri-State Interdependence**

After a summer of meetings with people in East Moline and Silvis, Ill., the Rev. Gary Dalmasso, deacon, held the first service of the new mission, St. Mark's, East Moline, in the student lounge of East Moline High School.

The setup there was convenient—small kitchen, teachers' lounge for the nursery, cafeteria chairs, and wide corridors for the children's classes. That first Sunday service had everything the congregation needed—portable altar made by a member, cafeteria chairs, the Eucharist, Church school, nursery, and coffee hour.

But when it came time for the deacon to be ordained last month, the congregation realized that the facilities would not be adequate, so more properties were substituted. The First Christian Church (Disciples of Christ) offered its building for the service and the luncheon; vestments were borrowed from Trinity Cathedral, Davenport, Ia.; choir and organist

from Trinity Parish, Rock Island, Ill.; and Prayer Books, hymnals, chalice, and more, from Christ Church, Moline, Ill.

Fr. Dalmasso said, "We literally had to borrow everything for the service except the congregation."

Roman Catholic, Greek Orthodox, and Protestant clergy whom he had met during his summer's ground work, honored the Episcopalian by taking part in the procession. The preacher, the Rev. Lewis A. Payne, came from Peru, Ind.

#### **NEW YORK**

### **Urban Community Strategy Plotted**

The Wall Street Ministry, an ecumenical approach to provide men and women of all faiths the opportunity to discuss common problems, sponsored a two-day conference of lay and clerical representatives of industrial missions from major cities, many of them scenes of last summer's riots. The conference was called together by the National Committee for Industrial Mission (NCIM), a multi-religion board with headquarters in Detroit, under the direction of the Rev. Hugh C. White, Jr., former director of the Detroit Industrial Mission.

The board of the Wall Street ministry includes representatives of six Communion and the Jewish Faith, with Roman Catholics participating through the work of the Paulist Fathers. The Ministry is supported by the Episcopal, United Church of Christ, and the United Presbyterian Churches.

Reports on the involvement of industry in the racial and economic crises in Cincinnati, Philadelphia, Chicago, Cicero, and Detroit were followed by discussions of the role and responsibility of the financial-industrial community in America's domestic crisis. Speakers and discussion leaders for the entire conference included Christian Herter, Jr., chairman of the New York Coalition established by Mayor Lindsay; Thomas R. Wilcox, banker and a member of the New York Coalition; the Rev. Jesse Jackson of the Southern Leadership Conference and director of "Breadbasket"; Dr. Gabriel T. Kerekes of Goodbody and Company; and the Rev. Frank Huntington, director of the Wall Street Ministry.

#### **MASSACHUSETTS**

### **Fellowship Meets**

The fall meeting of the Fellowship of St. Alban and St. Sergius was held at the Church of the Advent, Boston, where Episcopalians were hosts to the group. Choral Morning Prayer and a Solemn Eucharist opened the meeting. Celebrant was the Rev. Edward N. West, sub-dean of the Cathedral of St. John the Divine, New York. Assisting him were the Rev. J. R. Wright, instructor in Church history



at the Episcopal Theological School, Cambridge, and Daniel Brigham, a student at ETS. The Most Rev. Bishop John of the Russian Orthodox Church in San Francisco, was seated in the choir. After luncheon and a lecture by Dr. West, the choir of ETS sang the service of Evensong.

Canon West gave a brief history of the Anglican-Orthodox relations and discussed the Orthodox understanding of holy orders and the concept of the Church in the world. At the conclusion of the lecture, Bishop John greeted the assembly and praised Canon West for his understanding of the Holy Orthodox Church.

Several Roman Catholic clergy and laity joined the Greek, Russian, and Syrian Orthodox, and the Anglican clergy and laity of the fellowship, for the meeting and services.

## MICHIGAN

### **Veterans Honored**

Many active, reserve, and retired armed forces officers joined representatives of area patriotic organizations at the annual Veterans Day service held in the Cathedral of St. Paul, Detroit. The Rt. Rev. Richard Emrich, Bishop of Michigan, officiated, assisted by the Rt. Rev. Archie H. Crowley, Suffragan Bishop of Michigan, and the Very Rev. Leslie G. Warren, dean.

Chaplain (Rear Admiral) James W. Kelly, chief of chaplains, USN, preached. Reading the prayers were six Armed Forces chaplains of various faiths. Special guests Albert J. Smith, Robert Simanek, and Dr. Harold A. Furlong, holders of the Congressional Medal of Honor, were seated in the chancel. Also present as a special guest was the Most Rev. Geoffrey F. Fisher, former Archbishop of Canterbury, who had been lecturing at the cathedral.

## MINNESOTA

### **MRI and More MRI**

The Rev. Dean Rowney, a missionary from Australia to All Souls' Parish, Lae, New Guinea, is spending the current academic year based at Holy Trinity Church, Minneapolis. He is also acting as chaplain at the Episcopal University Center at the University of Minnesota and taking courses at the institution.

His film on the life and geography of New Guinea is in constant demand throughout the area and, in the course of commenting on it, he states that the \$80,000 a year contributed by the Diocese of Minnesota to New Guinea as its MRI project is aiding mission work immensely. In turn, the New Guineans who wish to participate in the Mutual Responsibility and Interdependence program have taken the churches in Japan as their project.

## ECUADOR

### **Community Development Classes**

Twenty-seven students in a community development course given at the Episcopal Church Community Center in Guayaquil, Ecuador, traveled 700 miles in October to study community action programs in Bogotá, Colombia. This was the second in a series of four courses all designed to involve responsible citizens in community processes.

In Bogotá, a program of visits to significant community action projects and seminars was planned by the faculty of social sciences of Xavier University and the National University, and dealt primarily with urban problems in the capital of Colombia where the population was 500,000 in 1951 and is now 2,000,000.

The Rev. John Roen, director of the Guayaquil Centro Ximena, who accompanied the group, said that the results of the course and trip have necessitated looking for ways to extend the service to their home community of 750,000.

Other aspects of the Centro program include pre-school adult education particularly in domestic science, and a public health service directed by a nurse recently appointed by the United Society for the Propagation of the Gospel, for service in the Missionary District of Ecuador. Centro Ximena in Guayaquil is one of the principal institutions strengthened by the 1965 Church School Missionary Offering.

## CONVENTIONS

### **Kansas: October 22-23**

The 108th annual convention of the Diocese of Kansas meeting in Topeka heard Dr. Clifford P. Morehouse summarize and interpret the actions of the 62nd General Convention. Making a strong plea for support of the Presiding Bishop's urban crisis fund, he said: "The parishes in rural areas and small towns were often built by churches in urban areas. Now the shoe is on the other foot. The big cities need urgently the help of those who live in the less crowded areas."

Responding to the challenge, the Convention increased the proposed budget item for the support of Turner House, a community project in a depressed area of Kansas City, Kan., by \$6,000, thus bringing the total diocesan budget for 1968 to a record high of \$334,000.

In his address, the Rt. Rev. Edward Turner, Bishop of Kansas, emphasized the role of the Church in contemporary society. "We who are Churchmen have a frightening responsibility," he said. "It is to be alert to the currents and undercurrents of society and to interpret them in the light of Christianity and experience; to hold fast to that which is good and to enter into battle against that which

is evil; while at the same time we make provision for the safe-guarding of our heritage." In its actions the convention affirmed the positions taken by the Church at the General Convention with respect to the great social issues of the day.

The annual meeting of the Churchwomen was held concurrently with the convention.

### **Central New York: October 13-14**

After lengthy and spirited debate the two-day convention came to a close after the overwhelming passage of a resolution urging the rejection of New York's new State constitution. This resolution was passed after deletion of any mention of the so-called Blaine amendment. A similar resolution which objected to the Blaine amendment was narrowly defeated by a vote of 112 to 95 from those attending the 99th annual gathering of the Diocese of Central New York.

In other action from the convention meeting in St. Paul's Church, Syracuse, the partnership plan was accepted and will become effective in January 1968. All giving beyond the parish level will be voluntary. Delegates also voiced approval to continue and intensify work in the urban areas among the poor and underprivileged in the diocese.

In his address to convention, the Rt. Rev. Ned Cole, Bishop Coadjutor of Central New York, said his report as the ecclesiastical authority in the diocese was at Bishop Higley's request, adding that the diocesan is improved, is walking in his neighborhood in good weather, and is able to see visitors for brief periods.

Besides reporting on General Convention and the affairs of the diocese, Bishop Cole asked the delegates to consider: COCU; "building not one more church for our own use, and to share present ones with other Churches"; and congregation's paying to the nearest taxing unit an appropriate service charge in lieu of taxes for basic tax relief.

## AROUND THE CHURCH

Mrs. **Thelma Delmoor Miller**, youth director at St. Stephen's Church, Jamaica, Queens, N. Y., **has been installed as the director of the New York City District of the New York State Congress of Parents and Teachers.** In addition to her volunteer work at St. Stephen's, she is chairman for the 103d precinct community council and co-chairman of the Queens Society for the Prevention of Cruelty to Children.

A bell tower and five bronze bells, erected and hung at the Church of the Redeemer, Sarasota, Fla., have been dedicated by the Rt. Rev. William L. Hargrave, Suffragan Bishop of South Florida. They were given by Mrs. Frank R. Pope in memory of her husband.



# The Ecumenical Movement:

The most active pioneer of the ecumenical movement in this century was my father, the late Sir Henry Lunn. As far back as 1892 he convened at Grindelwald in Switzerland a group of representative Anglican, Methodist, Presbyterian, Congregationalist, and Baptist ecclesiastics to discuss the reunion of the Churches. Many years later, when he and I were returning from a meeting to celebrate the reunion of the different branches of the Methodist Church, he said, "Of course I'm very pleased about this reunion but I'll admit to you, and only to you, that there was more life in Methodism when the Primitive Methodists doubted the salvation of all the others, than there is today." That indeed is the ecumenical dilemma, a dilemma which was brilliantly summed up by an American Episcopal priest, the Rev. H. G. J. Brown, in an article which he contributed to *Herder Correspondence*: "To the extent," he wrote, "that it results from growing indifference as distinguished from tolerance, the ecumenical movement is just as much a product of the modern secular mentality as the peace movement. . . . All too much Christian tolerance today is based not on the biblical principle of love, but upon the anti-biblical principle of indifference to questions of truth. I can really respect and love the Roman Catholic who opposes me much more than the R. C. liberal whose attitude seems to be, 'Really, now, we all believe in some sort of thing don't we?'"

What is undoubtedly and unfortunately true is that the ecumenical movement has coincided with a marked decline of the different Christian Churches, a decline not only of church attendance but also of vocations and conversions. There is a natural tendency on the part of secularists to oversimplify ecumenical motives and to explain away the whole movement as

the inevitable result of Christians losing faith in their own absurd dogmas. And they could quote in support of this conclusion from *The Christian Mind* by Harry Blamires: "It is difficult to do justice in words to the complete loss of intellectual morale in the twentieth century Church"; or from *The Secularization of Christianity* by Prof. E. L. Mascall who comments on "the failure of nerve which has stampeded so many contemporary theologians into a total capitulation to their secular environment." Malcolm Muggeridge who is at the moment the most influential of British television stars, so far at least as religion is concerned, agrees with my diagnosis that whereas at the beginning of the century our country, in the main, still accepted Christianity, at the end of the second world war England was non-Christian and is now becoming anti-Christian. I have known America for over 30 years, taught in Notre Dame and given the Lowell lectures at Harvard, but I would prefer to leave it to my American readers to decide how far the same changes from Christianity through indifference to latent hostility can be traced in the USA.

I often wonder why atheists do not make more frequent and more telling use of an argument to which there is no obvious reply. "You Christians," the atheist might well say, "believe that the Incarnation and the Resurrection are not only the most important, but are *infinitely* the most important events in the history of this planet, but do you treat them as such

in schools which profess to give a Christian education? Or are these basic Christian beliefs treated, in effect, as of very minor importance?" Thirty years ago when I was appointed to teach apologetics at Notre Dame I began by setting my pupils, all of whom had been educated at Roman Catholic schools, a paper to test their ability to defend their basic Christian beliefs in the course of a casual argument with a skeptic. The main question was "How would you defend the Resurrection?". All the answers with one exception were lamentable. When I congratulated the only undergraduate who had proved that he had mastered the case, he replied. "There was an English convert here last year who talked to me about the Resurrection and made it sound very interesting."

In the last 30 years there has been a rapidly growing realization at our Roman Catholic universities that one criterion of success is to produce annually a few graduates who will dedicate part of their time to the militant defense of what is left of our Christian faith, morals, and culture. At my old school, Harrow, we studied the Old Testament for an hour on Sunday afternoon and the New Testament (in Greek) on Monday morning, but I never heard in school any reason why one should believe in the supernatural in general or the Resurrection in particular. My housemaster, however, gave me Salmon's *Introduction to the New Testament*, the influence of which was destined to be far-reaching. Again I think that our schools, *all* Christian schools might do far more than they do to give their pupils a confident intellectual contempt for materialism. I know that it is unfashionable for atheists and materialists to describe themselves as such, but Christians should never acquiesce in calling atheists "humanists," for

By Sir Arnold Lunn

English Roman Catholic Historian

# *Militant or Defeatist?*



this implies that atheists are more concerned for the good of humanity than are Christians. If the word "atheist" is to be taboo let us call them "secularists."

Infinitely, yes infinitely, the most important of all philosophic divisions is the division between those who do and those who do not believe in the supernatural—and those who do not are committed to materialism. But if not only all our actions but also all our thoughts are the inevitable consequence of the movement of atoms over which we have no control, ethical judgments are irrational. The most logical variation of this philosophy was the book *Language, Truth, and Logic* by Prof. A. J. Ayer of London University, which enjoyed a great vogue at Oxford immediately after the war and was also widely read in America. I remember a discussion at a Roman Catholic university shortly after the war at which a Jewish refugee from Hitler's Germany quoted and developed Ayer's statement, "If I now generalize and say 'stealing is wrong' I produce a sentence which has no factual meaning—that expresses no proposition that can be either true or false." I asked if the sentence "It was wrong of Hitler to organize the massacre of tens of thousands of Jews" was a sentence which had no factual meaning. He was obviously startled by this obvious rejoinder, and was still thinking of a reply when I had left. Yet he had been studying at a Roman Catholic university, surrounded by Christians, none of whom however had punctured the most irrational of all creeds, logical positivism. And how many boys and girls leave Christian schools or colleges ready to debate with the first Marxist they meet and ask him to account for the note of moral indignation in his voice? "As a consistent materialist you have no more right to condemn a capitalist for exploit-

ing his workmen than to condemn a volcano for erupting lava. All the actions of both capitalist and volcano are predetermined by material forces."

Many Christians wholly fail to realize the strength of their own case. They have been conditioned to think of Christianity as determined by "Faith" rather than by an objective examination of the available evidence. I admit that I did not know how strong the evidence for the Resurrection is until I agreed to exchange controversial letters, later published in the book *Is Christianity True?* My opponent was one of the most brilliant and widely read skeptics of the day, the late C. S. M. Joad. It was, he told me himself, our exchange of letters which was the principal factor in his reconversion to Christianity. I also exchanged controversial letters with a very distinguished scientist, the late Prof. J. B. S. Haldane, our letters being published in the book *Science and the Supernatural*.

There is evidence both in England and in the United States of a concerted attack on Christian faith and morals, and fortunately the beginning of a concerted counter-attack, but as yet only the beginning. "When bad men combine," wrote Burke, that great 18th-century politician and political philosopher, "the good must associate, else they will fall, one by one, an unpitied sacrifice." No one Church is strong enough to reverse the present strong trend towards secularism. Cooperation is essential. For myself I wish that there would be far more talk of *cooperation* and far less of *reunion*. The secret of success, said Cosimo de Medici, is to aim at finite ends, and though no Christian could subscribe to this dictum without qualification, it is, if not certain, at least extremely probable that reunion is not a finite end for many, many years. But a militant alliance of all authentic Chris-

tians would have an immediate effect. When my Anglican friend, Garth Lean, asked me if I would collaborate with him in a book to be called *The New Morality* (in which we attack what may be described as modernistic views on morals advanced by some Christians), I had expected the book to sell about 4,000 copies. It has already sold over 35,000 copies (Blandford Press), a fact which I mention as evidence that there is a real demand for traditional Christianity and traditional Christian morals. Watered-down variants make no converts for, as J. M. Barrie said in his St. Andrew's Rectorial Address of 1922: "Courage is the thing. If courage goes, all goes."

I have paid 18 long visits to America over a period of more than 30 years, and was impressed on my last visit by the growing realization of the urgent need for Christian cooperation. As evidence of this same mood in England I might quote a comment by Douglas Woodruff in *The London Tablet*: "There cannot," he wrote, "have been many non-Roman Catholic individuals to have six cardinals sending their condolences when he died, but Cardinals Tisserant, Lienart, Rossi, and Gilroy, as well as our own Cardinal Heenan, all sent messages to say in what high regard they held Peter Howard" (the leader of MRA). And I think it more than improbable that 30 years ago the Episcopal Bishop of New Jersey would have invited me to address his parish priests or written me one of the most charming letters that I have ever received after a lecture.

In America, as elsewhere, religious differences are aggravated by racial differences; but I have never been more impressed than on this recent visit by the erosion of prejudices and by the growing realization of the need for active Christian cooperation.

Bishop Pike's latest book, *If This Be Heresy*, is marked by its dangling title as a personal *apologia*—unfortunately, perhaps, because the bulk of the text is concerned with issues of general interest and importance: How do we know anything? What is the relation, if any, between scientific knowledge and religious faith? Can we believe in God without sacrificing our intellectual integrity? If so, what is the nature of the God in whom we can believe? Bishop Pike approaches these questions with the honesty and courage which are characteristic of his writings, and he is to be thanked for a stimulating and informative survey.

The reader is reminded that the author was by profession a lawyer before he ventured professionally into theology. This is a lawyer's brief. In the title "This" refers back to earlier books, notably *A Time for Christian Candor* and *What Is This Treasure*. "Heresy" is defined (a) etymologically and positively as the stand that one chooses to take, and (b) popularly and negatively as views that do not square with the confession of faith of a particular Communion. After a pejorative reflection on authority in general and authorities in particular, the traditional safeguards of belief—the Bible, the ecumenical councils, the creeds, the liturgies, confessions of faith, and "consensus"—are weighed in the balances and found wanting. For the reconstruction of belief we are offered the empirical method: "facts" leading to inferences leading to action based on faith-affirmation. Drawing his "facts" from human experiences (not always verifiable in the laboratory) the author infers that man cannot be adequately portrayed apart from a recognition of his capacity for "transcendence," a "beyond within." In support of this image of man Bishop Pike leans heavily on extrasensory perception and reported



Bishop Pike

instances of alleged communication of the living with the departed. His chapter on "Life After Death" is the longest in the book. Then comes the big inference—a *Unus* (note the personal ending, not *Unum*) as providing the basis for the whole system of scientific thought and as justifying the concept "universe." The transcendent factor in man as person supports the hypothesis that God, too, is personal and transcendent. The argument involves the death of pre-Copernican theology and of crudely anthropomorphic ideas of God but not the "death of God" in the sense of Altizer or Hamilton.

A few comments may be in order. At the start the author appears to take the concept of heresy more seriously than does the report of the Presiding Bishop's Committee on Theological Freedom and Social Responsibility. His acknowledgment that a Church has the right to defend its identity against a member who misrepresents its position by denying its basic tenets pinpoints the issue with regard to his own views. What could be more basic in the ethos of a Church than its doctrine of God? And what is so clear in the teaching of the Episcopal Church—in the Offices of Instruction and the collects of the Book of Common Prayer as well as in the creeds—as the doctrine



Dürer: *The Four Horsemen*

of the Trinity? Yet the author has stated, in italics so that we shall not miss the point, that the doctrine of the Trinity "*is not essential to the Christian Faith*" (*Candor*, p. 124). In line with his second definition of heresy cited above, if this be not heresy, what is?

As to the Incarnation, Bishop Pike is troubled by a false dilemma with which he has wrestled unsuccessfully in his earlier books. The dilemma concerns the given element in biblical history as involving the divine initiative, the priority of God, "the mighty acts of God." In the earlier book (*Candor*) this is dealt with under the question of "particularism"

in relation to "universalism"; in the second instance (*Treasure*) the author affirms that "God is not acting 'specially' at any time" (p. 65). The false dilemma is the assumption that God's direct action in human affairs implies a capricious supernatural or the idea that "God plays favorites." The bishop is entirely correct in claiming that God does not play favorites, and he can call the roll of the Hebrew prophets, our Lord, and St. Peter (Acts 10:34) on this point. But to say that God, or even a human father, plays favorites is one thing and to say that God



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takes the initiative in relation to individuals or even races (cf. "the chosen people" vs "the choosing people") is another. The concept of a capricious supernatural is a familiar fact in the history of religion, but from the standpoint of prophetic biblical theology it represents a counterfeit. To assume that the existence of a counterfeit excludes the reality of the genuine is an old trap which our author has not managed to evade. If God has not specially acted in His choice of Israel, in the prophets, in Christ, and at Pentecost, then the words "Revelation,"

"Incarnation," "Gospel," and "Grace" must be cancelled out of our preaching, our prayers, and our hymns. Here is the key to Bishop Pike's blatant "reductionism"—his acceptance of only that measure of traditional belief that he finds "plausible" (a favorite word). He is confident that by reducing faith to fewer beliefs in this fashion we shall have more belief and that the resulting Church will flourish. He confides that *Fewer Beliefs, More Belief* was to have been the original title of this book. It may be asked whether the history of Unitarianism as a faith lends factual support to this proposition.

Bishop Pike's dismissal of the traditional bases for belief appears to hang on the premise that if any one point is vulnerable, the whole edifice is bound to crumble. "As far as *authority* goes, logic counsels 'all or nothing'." (p. 64). Here the argument fails to take cognizance of the Anglican ethos as distinguishing between central affirmations (e.g., the Trinity and the Incarnation) produced by the tension between history, reason, and spiritual experience (compare "the empirical method") and a fundamentalist view of peripheral statements whether in the Bible or the Creeds or the Thirty-nine Articles. Moreover, the premise itself



15th-Century Byzantine icon

comes under fire both in relation to man and the universe on page 182 where it is asserted that "the total is greater than the sum of the parts." By this time it should be "old hat" to point out that the Episcopal Church has not been tied to the concept of the literal inerrancy of any of the "authorities" which the bishop seeks to demolish. At this point he is beating a dead horse. But to assume on this ground that the Episcopal Church as a whole is not characterized and identified by a central core of beliefs richer than those which he finds compatible with the limitations of his comprehension as an individual, is a cardinal *faux pas*.

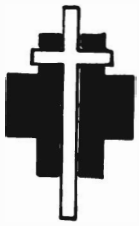
In the realm of epistemology, in assuming that the empirical method begins with "fact," the author begs the question of how "fact" is to be defined (a popular oversimplification). Later there comes into view via a Marxist writer (p. 181) the awareness that some kind of faith is necessary—an unproven premise—before the scientific process itself can get under way. The chapter on this subject is headed "Facts + Faith." St. Paul's phrase "from faith to faith" appears to be philosophically more profound and more "hep" with the firing-line of current thought. In this area the contribution of biblical theology to scientific thought was recognized by Alfred North Whitehead as long ago as 1925 in *Science and the Modern World*, and this insight has been further developed by the late Michael Foster of Oxford.

In his efforts to establish belief in a personal God, Bishop Pike encounters a dilemma of his own making. On page 185 he states that, "To be personal means, among other things, an eagerness to relate to persons, a readiness to reveal oneself." Having already denied the doctrine of the Trinity, however, he is left by implication with an *Unum* until the evolutionary process, either on this planet or some other, in the course of billions of years, produces the persons with whom the *Unum* can carry on relationships and thus become a fully personal *Unus*.

A concluding observation: the author's empirical method leaves the door wide open for the orthodox doctrines which he wishes to reduce. The Incarnation, the Trinity, even the Virgin Birth are possible inferences from the data of the scriptures—inferences which have commended themselves as bases for faith-action to that continuing community which we call the Church. James Pike and countless others may have their reservations about the community's central affirmations. But the community with its transcendent faith—its "beyond within"—will remain more and other than the sum of its component parts.



Bishop Sherman



# CHRISTIANS



**“I**f one wanted to ask for a proof of God, for something visible and tangible, that no one could contest, which is unfolded before the eyes of all men, then we should have to turn to the Jews.” This arresting statement of the theologian, Karl Barth, is just one of many Christian reappraisals being made of the Jews, and of the Church’s relationship to them.

Christians are becoming increasingly aware of Judaism—a subject which was almost a dead issue until a few years ago. The reasons for such a change of heart toward Jews and Judaism are not hard to find. Certainly, the grievous shock caused by the wholesale slaughter of the Jews by the Nazis, in what was regarded as a nominally Christian nation, called immediate attention to the matter. But it is due to the ecumenical movement that this interest has been deepened and sustained. Although this movement towards Christian unity was not initially concerned with the Jews, as Christians of every hue have recently come together and have been challenged to explain to one another their positions and beliefs, the subject of the Jews has come into prominence. The reason for this is that Protestant, Catholic, and Orthodox Christians have had to dig deeply to find the foundations of their forms of worship, and have been compelled to search the history of their relationships with one another and with people of other faiths. In each and every case they have had to take notice of the Jews.

For example, in order to find the roots of Christian belief and worship, it has been necessary to concentrate on biblical studies, and these have led to a rediscovery of the “Jewishness” of Christianity, to the need to understand Hebrew patterns of thought, belief, language, and worship. Divorcing Christianity from its Jewish setting, which happened all too often in the past, has caused violence and distortion to the Christian faith and has contributed to divisions within Christen-

dom. The new emphasis on biblical studies is bringing Catholic, Protestant, and Orthodox scholars together with their Jewish colleagues to work in serious inquiry. Similarly, as Christians have come together to examine their relationship with people of other faiths and their witness to them, they have discovered that the record of the Church’s dealing with the Jews is the darkest and most embarrassing chapter in its history.

These are just two of a long list of reasons why the Church is taking a new look at the Jews and its relationship to them. Ample evidence of the new look is seen in the serious attention this matter is receiving from every quarter of Christian leadership. The World Council of Churches General Assembly made an important statement in 1961, and its Division of Faith and Order—which deals with Christian unity—is now undertaking to include Judaism within its studies and considerations. The Episcopal Church in 1964, the Second Vatican Council in 1965, and the Church of Canada in 1967, made historic pronouncements to try to correct the past, calling for fraternal dialogue between Christians and Jews. The National Council of Churches has placed the subject under its Department of Ecumenical Affairs and is embarking on a venture of dialogue. Harvard University Divinity School, to celebrate its 150th anniversary, recently brought Christian and Jewish scholars together from all over the world to meet in a colloquium which followed on the heels of a similar international conference in Cambridge, England, last year. Indeed, conferences are being called by organization after organization to discuss the relationship of the Church and the Jewish people.

Putting theory into practice, the Anglican Church of Canada has been making no insignificant contribution. In fact, a program in Toronto called “Christian-Jewish Dialogue” has been underway for five years. It has been unique in bringing into practical and concrete terms a rela-

tionship between Christians and Jews which simply has never existed before. For the first time, church and synagogue—rabbis, clergymen, laymen, and young people—have been meeting in a special relationship called “dialogue” to talk, to listen, to understand, to confront one another, to give witness to their beliefs, and to explain how these beliefs affect their daily lives and the world in which they live. This special relationship of dialogue is a path that is narrow, tortuous, and difficult to tread, but it is profoundly rewarding. It requires that one avoid the temptations of argument, debate, manipulation, polemic, or calculated proselytizing, while at the same time equally rejecting the enticement of compromising one’s beliefs. Any compromise of one’s faith in order to find a comfortable accommodation or camaraderie shows respect for neither Christianity nor Judaism.

Hundreds of Anglicans and Jews have been involved in dozens of dialogue encounters. After a dinner, or a service in a church or synagogue, or at a conference center, participants meet one another in small, evenly divided groups. They reveal their feelings and beliefs in discussing a wide variety of subjects such as “The Nature of Man,” “Death and the Hereafter,” “Morality Today,” “Business Ethics,” “Social Action,” and “Prayer.” Participants include members of over 50 Anglican churches and from every major Conservative and Reformed synagogue in Toronto. Recently, “Christian-Jewish Dialogue” has been including a number of Roman Catholic and Protestant churches in its program. In this way, further opportunity for dialogue has evolved among Christians as well as between Christians and Jews.

When participating Christians are asked why they are willing to take part in dialogue, and what, if anything, happens to them through these experiences, they give many answers. For example, they

*Continued on page 26*



# AND JEWS



By The Rev. Roland de Corneille

Director of Christian-Jewish Dialogue  
Diocese of Toronto

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The Living Church

I've just returned from another in a long series of Church union services designed to "bring us closer together." In recent months a great deal of my time has been spent in similar services and meetings held with the intent, however expressed, of seeking to heal the breach that exists between various Christian bodies and always I have come away deeply depressed, distressed by that vague malaise that overcomes one when something is wrong but you can't quite put your finger on it. I know now finally what is wrong and why in fact COCU cannot possibly succeed.

"Church" is family, in a very real sense, and our problem is somehow to undo a family separation that brewed for many years before it finally became an open break 450 years ago. There can be no question that as a Christian family we should feel the pain of separation, and we are committed by our Christian profession to a restoration of visible unity; but as people we must recognize our limitations and be honest with each other and ourselves about the realities of our predicament. No lasting and genuine reunion of people will ever take place based on compromise. This is a hard truth, but one that all of our experience supports.

Consider, for example, the problem in microcosm, as though it were a separation in a small family unit. Over a period of years, tension grew in a family over patriarchal abuse until finally a branch of the family broke away, not in a friendly separation but with considerable animosity and hostility freely expressed and forming the basis of a new and different way of life. Centuries later, the two branches of the family find that they share little in common other than the family name and some customs which show the appearance of common origin. In visits back and forth each finds that the other has not changed in any astounding way, but rather that the cause of the original separation continues in large measure to exist and in fact has become the ineradicable basis for divergent family custom and deeply ingrained belief. At the urging of some who proclaim for family unity, and rightly so, family leaders confer and find themselves divided, on both sides, into several camps. There are, first, those who would move at once into the house of the other which somehow seems more comfortable. Second, there are those resolved, through prejudice, to fight reunion in order not to lose an apartness which they cherish. By far the largest group is the third, which speaks of reunion but in different ways. There are those who would compromise in a helter-skelter bargaining session in which truth and custom are regarded as chips of equal value to be given and taken as necessary. Among the bargainers there is the small core who fight to distinguish between the blue and the white chips—the truth and the tribal custom—and will freely give

up the one but not the other. Between, there are those of all shades of conviction. Among the rank and file who have, over the centuries, developed a taste for the bitter herb of separation, fed to them by these same leaders, the question echoes and reechoes: "Why reunion when separation is so bitter-sweet?" This, then, is our present posture.

Stand outside the Church at the close of a union service and eavesdrop on the comments among groups. There is always an expression that "our way" is better and a resistance to the "error" of the host Church. Question those whose confidence you have and you will learn of the resentment engendered by the word, gesture, attitude of the stiff-necked who are present only to support their own minister, only to "make a showing," and are clearly uncomfortable in the "lesser" Church. Face the truth that nearly all people are present for one of the two extremes of (a) wanting to support their own group

pressing toward a syncretism of lesser truth—a reduction to a least common denominator. They are seeking to create a structure with hands, when the Divine Architect has already prepared one. The hand of man will never fashion an adequate structure but will simply court the wrath of God for the creation of a modern tower of Babel. It has been wisely observed that in labor negotiations a settlement which is not completely satisfactory to either side is probably fairest; but this is not a matter for bargaining. Any suggestion that either side "bargain away" anything is thoroughly irresponsible in that it emphasizes human approval rather than divine pleasure. Consider also that what is suggested is akin to a marriage born of compromise and which will have as little chance for success as any such marriage can have.

Focusing momentarily on marriage, which is analogous, consider the basis on which people can in fact find a per-

# I now know why COCU CANNOT WORK

or (b) a thoroughgoing theological ignorance which makes loyalty to anything impossible. Very few are moved by an overwhelming devotion to our Lord. Very few come to such a service of union with any thought of union other than "Join us—our way is better." They leave persuaded that this is true. If, then, we are following a false trail, what then is the way?

First, we must agree that we cannot go back the way we came. Nothing can erase 450 years of protest, persecution, and polemic so that we might pick up at the place of separation. Neither does anyone wish to give up such prophets of Christendom as Luther, Calvin, Zwingli, and the many other dissident but prophetic voices, nor the saints and scholars whom they inspired. The only choice is to move forward, but to what? The proponents of COCU, broadly speaking, seem to be

manent relationship which is full and joyful for both. Two essential conditions must be present. First, there must be an identification with each other in and through our blessed Lord, which is not, in fact, a reasonable presumption at the moment. Second, both sides must consider the union a step up in life; and here, for all of us, is the rub.

As an Episcopalian I am firmly convinced of the relative rightness of my Church. Not surprisingly, any Lutheran, Methodist, Roman, Presbyterian, etc., would say essentially the same thing of his own Communion or he simply isn't worth his salt. To any man who admits that his own Communion practices the faith in something less than fullness I would say, as would you, "Move, brother, while there is yet time!" As Episcopalians, we believe that our Church comes closer

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By The Rev. William M. Sheraton

Rector of Holy Trinity Parish  
Greenport, N. Y.

Dear Sinner, Taxpayer, Churchman, and Citizen:

I say a seventy-times-sevenfold *Amen* to your "Reconciliation Alinsky Style" [L.C., October 15th]. Heart, hip, and shoulder you hit it on the button. If Alinsky is chosen I will make my contribution to THE LIVING CHURCH.

(The Rev.) R. N. USHER-WILSON  
Bronxville, N. Y.

Interestingly enough, it appears you have bought Mr. Alinsky's message. There are those in and out of our Church who, like yourself, feel that some things are intolerable, who feel they must go against present law or even proposed legislation as a matter of conscience, who use their resources to

may help us all to discern the same Spirit of Jesus the Christ in the process.

(The Rev.) W. B. EASTER  
Assistant at St. Paul's Church  
Lubbock, Texas

At the risk of losing several good friends, let me voice a loud *Amen* to the Alinsky editorial and also to the one regarding the urban crisis program [L.C., October 15th].

It seems that Mr. Alinsky needs a lesson from all the other Sauls who by their own unity and efforts rose from the ghettos, gas chambers, and chains, to carve a courageous nation out of the desert, or help build and maintain the lands they adopted. Of course, their leaders had something "going for them": *God*, not hate.

Church (the people of God) from the city. By and large, members seek something called "the good life." At the same time they have abandoned the city to the people least prepared to run it. Then these same folks refuse to admit their own guilt for what happens in the city. Dr. Alinsky and his staff seek to fill the gap left by these people. They attempt to help the remnant find out how to do the things that are necessary to make the city more habitable, in human terms. Dr. Alinsky is perhaps not a study in gentility but this in no way excuses your attack.

It would seem reasonable to assume that you have made this attack (I cannot find another term) on the basis of a one-time hearing. This is rather a stupid procedure and it seems in order to suggest that you

# Saul Alinsky

Several weeks ago I expressed my views about Mr. Saul Alinsky's kind of "reconciliation," intimating that I'd like to try living without it and I'd rather not be billed for his services by my Church [L.C., October 15th]. The letters I've received, both pro and con, have been more thoughtful, less choleric, than I expected. Some of them appear in this issue. I want to reply to comments by two cherished friends whose sound judgment and Christian integrity merit profoundest respect, and certainly have mine.

One of these friends, a metropolitan cathedral dean, knows Mr. Alinsky personally and sees in him a deep sensitivity concealed by a curmudgeonly public manner. He quotes Jacques Maritain's moving tribute to Alinsky as "a man whose whole life and work are inspired by dedicated love for the humiliated and oppressed." When the dean and M. Maritain, who know him as a man, testify to his admirable and lovable side, I know it's there and I'm glad. I try not to rejoice in iniquity. But if Mr. Alinsky loves anybody else, he conceals it very skillfully.

Saul Alinsky is a prophet for a price. His dedicated love is not exactly on the house. According to my latest

information, he draws a salary of \$25,000 per year from his Industrial Areas Foundation. This is rather more than some of our missionary clergy get, or even rectors of parishes in those wickedly affluent suburbs. (I speak as a fool.) Frankly, this is one big reason why I can't relax about a Saul Alinsky on the Episcopal Church's payroll. I'm not questioning that he may be quite a "resource person." But I question whether a Church which cannot afford to pay many of its most faithful line officers more than \$5,000 per year can afford Mr. Alinsky. He is sometimes numbered by his fans with such workers for God's poor as Amos of Tekoa, John of Transjordan, and Savonarola of Florence; but his take-home pay is somewhat higher.

Mr. Alinsky isn't the only social engineer I'd rather not see on the payroll until the Church provides better for its clergy and lay workers. I earnestly hope that a booming and officious bureaucracy of urban "experts"—often clergy who can't get along with their parishes but are "concerned" and "involved"—is not allowed to develop to administer the Church's urban crisis program. If the money is for the poor, to be spent by them in the carrying out of *their* programs and projects, the fewer the middlemen the better for the beneficiaries.

The other friendly remonstrance I must speak to comes from a lay leader in education, a most sensitive and devoted Churchman. He is troubled by my proposal of withholding my Church offering as a protest against something I don't like. Carried to its logical extreme, he warns, this device would remove much of the Church's support. He's certainly right, and I'm not at all sure of my own ground. I here publicly confess the presently ambiguous state of my conscience. Never in all my life as a Churchman have I seriously thought of

circularize their editorial position, and are willing to sacrifice unity and threaten withdrawal of financial support, who insult other men for not knowing the whole truth, who feel that the spirit of Christ is not discernible unless they carry the day. While I cannot speak for Saul Alinsky, I suspect that he admires your non-violent but abrasive tactics to bring off what you passionately believe, and in so doing found reconciliation. You, and those like you, are living testimonies to the fact that both the Judeo-Christian and American traditions are very much alive. Thank God for you and Saul Alinsky.

THE LIVING CHURCH has come alive for me again. Please renew my subscription and keep up your now lively work. Perhaps this

If this is the kind of leadership that ESCRU and the rest of the "powers that be" espouse, then I'm with you. Only my money is going to the Church's religious orders who are more than willing to help folks themselves *earn* a better life.

ALINE L. JANNENGA  
Medfield, Mass.

Being a reasonable man, I must protest your castigation of Dr. Alinsky which is unfair, unbalanced, and borders on being vicious.

The situation of the urban areas of our nation is such that reason and logic and gentility are not the ingredients of effective change. There has been, over the past 20 years, an effective retreat on the part of the

lack knowledge of the man and the work he attempts. You prejudged Dr. Alinsky by your own admission, it seems. What are your alternatives to the Alinsky style? If community organization is a viable instrument of Christian mission, then what contributions do you have to make to work this out?

Surely the critic has more to say on the matter. Perhaps, one day, we'll read in THE LIVING CHURCH of a plan to help the city become a place where people will be able to live as people. *Perhaps*, but I'll not hold my breath waiting.

(The Rev.) RICHARD H. LEWIS  
Detroit, Mich.

I feel somewhat distressed at the charac



ter of your editorial about Saul Alinsky. He is not one of my favorite people; but on the other hand I have been with him a great many times and I have a great admiration for the kind of sensitivity which I feel is a part of his character and for the solid work his organization does undertake. I know full well that he is at his worst in public and I know full well that he is doing this to stir up in some lethargic people the kind of response which came from you. I do not want to get into a controversy with you about it at all, but I did think you might be interested in the following comment by Jacques Maritain, in *Harpers*, August 1965:

"I wish to tell you how deeply interested I am in these 'Conversations with Saul Alin-

Reflection on one point in your editorial about Saul Alinsky has me alarmed. You imply that others should follow your example in withholding their offering—their support of the Church—if they disagree with the hiring of this man.

The opposite should be recommended by the leadership of the Church. Your suggestion carried to its logical extreme would remove much of the Church's support. Nearly everyone has some pet peeve against the Church. If you advise any member to hold back his tithe unless everything suits him, you invite chaos and extinction. We must support with our sacrificial stewardship the whole thrust of the Church, even when a majority approves of something we find odious. We voice disapproval, we show

personally; and then proceeded to recommend bringing Alinsky's organization in to do the job.

After paying our money we were allowed no further word of direction to the Alinsky work. (They take your money but *you* do not pick the tune!) But we were allowed to have representatives attend the meetings of the CUA (Council for United Action), the locally-formed Alinsky group in Kansas City. I shall always remember attending a Negro church in the inner city one cold winter night to hear Mr. Alinsky speak; he is, I am convinced, a pure secular humanistic atheist who feels that man can build his own path and program toward a perfect society (a personification of 20th-century Pelagianism). Our bishop's strong cry dur-

withholding my offering as a protest against any person or policy. But from the onset of my reactive rash to Saul Alinsky I've had no qualms whatever about saying "Not one nickel of mine." Usually, my conscience and my angry inclination have some kind of a tussle. Not this time. Now, this doesn't make me at all sure that it is because my inclination was and is so incontestably right. Can it be that my conscience took sick and died, so quickly that I never knew what hit me, and that I'm now limping along happily without it—morally dead but unaware of it? It just could be. It has happened to better men.

I ask myself what I'd do if the provocation were something else. Suppose I lived in a diocese whose bishop was a flagrant and militant heretic. (I still believe that heresy is possible and that its benefits to all mankind can be overrated.) Suppose that my bishop set out to "disprove transubstantiation" in the way that the late Bishop Barnes of Birmingham proposed—by consecrating some bread and wine, then getting a chemist to analyze it to determine whether it was bread and wine or Body and Blood. Would I or would I not withhold my offering so long as he remained in office as a bishop? I don't know. But I'm quite sure that I would feel guilty about supporting his episcopate, feeling that it would be wrong to keep such a bishop functional. Maybe the most helpful analogy is that of the conscientious objector. I believe that the c.o. should be given an opportunity to serve his country in time of war without supporting the war effort. He's very different from the draft dodger who should be clapped in jail. I am a conscientious objector to Saul Alinsky on the Church's payroll. It would satisfy my conscience, and I hope fulfill my obligation as a Churchman, if I could

## Prophet for a Price

support something else without supporting the Alinsky effort.

Since making my original charge I have been checking Mr. Alinsky's work record and the reactions of those who have watched him work. From these data I draw several conclusions: He is a very able organizer; he is financially clean; his charges may be heavy, but they are above board. I see no evidence that he works with or for the Communists. But that he does incite and promote class conflict is, I think, entirely clear, and in so doing he does what the Communists want done in this country. I don't believe the Church should aid or abet any such program or that it should ever employ a "good hater" in its ministry of reconciliation. Some Churchmen today have raised a very appropriate question about the investment of Church funds in businesses which prosper by morally dubious enterprises. I submit that the question I have raised about Saul Alinsky is in the same order, and has the same relevance.

*Carroll E. Simcox*

sky.' I have known and loved him for more than 20 years. I consider him to be one of the few really great men in our century. There is in him, I think, much more than he himself is aware of. Is not what is most profound in us often too dear to us and too fundamental to be conceptually known by us? He says that he knows nothing of God or the immortality of the soul. Well, God does know him, and the beloved souls whose graves he visits in cemeteries do know him also. And a man whose whole life and work are inspired by dedicated love for the humiliated and oppressed must be loved by God."

(The Very Rev.) D. R. WOODWARD  
Dean of Grace & Holy Trinity Cathedral  
Kansas City, Mo.

indignation, but we still give our tithe-plus, and still remember that, misguided though it may be at times, this Church is still the best avenue open to us in our efforts for the glory of God.

ARTHUR BEN CHITTY  
President of the  
Association of Episcopal Colleges  
New York City

As some no doubt know, our diocese (West Missouri) was a moving force in bringing Saul Alinsky's organization to Kansas City. It began with the appointment of a committee by our bishop to study what we should do in the inner city. The committee reported that Episcopalians are always ready to contribute but not to involve themselves

ing the consideration of Alinsky's coming was that this group would develop local leadership in the inner-city area that would lead that community into a finer way of life.

At that time I was willing to accept the work of the Alinsky group (and his philosophy of "fight power with power") as a "lesser-of-the-two-evils" catalyst in our inner city area with the hope that the Church would be prepared to step in with some sort of program in the near future. I was disappointed and chagrined that our diocesan committee suggested no follow-up then, nor indeed since then. We have absolutely no work at all in the inner city area and no plans for any, so onward and upward with the Episcopal Church in Kansas City!

Alinsky's philosophy and techniques are

almost totally antithetical to the faith of the catholic Episcopal Church as so splendidly pictured in your account of Alinsky's method of "reconciliation." More power to you for saying what you did in your editorial.

(The Rev.) G. L. CLAUDIUS  
Rector of St. John's Church  
Kansas City, Mo.

As a non-Episcopalian and non-Christian, Alinsky belongs in no periphery of the Episcopal Church. For any bishop of the Church to defend his intrusion seems indefensible. It is more than time that the bishops study the records and techniques of those who subvert our country and who can equally destroy the Church. I am one who is avoiding all pledges to causes which can be misused by people of the Alinsky cult.

The \$3 million in Church funds now proposed seems to me to be rather narrowly directed. I feel that our mission should not be constricted, that there are great areas of

rural poverty and rural lack of education and sanitary facilities to which our concern should be equally directed. Indians, other minority groups, and agricultural white rural groups need much also. Accordingly, I shall continue to focus my giving on these areas of need.

Again, thank you for a forthright summary of a man who deserves no recognition, no support, and no platform.

MARY RODDIS CONNOR  
Wausau, Wis.

Nothing has pleased me so much for a long time as your editorial on Alinsky. I still have a faint hope for the clergy of the Episcopal Church as long as one of them can feel and think and act as you have in this case. If the Executive Council is turned loose with \$3 million with no conditions attached, it will get none of my money in 1968. It will go to the Sisters of St. Mary and the Holy Cross Fathers.

Give us more editorials like the one on Alinsky.

QUINTARD JOYNER  
Camden, S. C.

Let us set up mechanics for our money to go directly into the domestic and overseas mission field as well as the Church Army and Salvation Army. I do not want my money going even to the Alinsky-ites working for our Executive Council. No amount of sugar coating in the reports from our clerical deputies to Seattle could cover the feeling that this was a well promoted and engineered gathering which will hurt us more than we are already hurt when our thinking laymen wake up and try to swallow what has happened.

(The Very Rev.) JOE M. ROUTH  
Dean of the Eastern Convocation  
Diocese of Texas

Palestine, Texas

## LETTERS

Most letters are abridged by the editors.

### Demon of Mid-Day

Thank you for printing the sermon, "The Demon of Mid-Day" by the Very Rev. E. J. M. Nutter, Sometime Dean of Nashotah House [L.C., October 29th].

This sermon was preached by Dean Nutter on the occasion of the fiftieth anniversary of ordination to the priesthood of the Rev. Canon Howard Baldwin St. George, a member of the faculty of the House at the time. As a new student at Nashotah this was the first sermon I had heard there, and I must testify that the impact of these words was tremendous, on myself and the others who listened.

In my estimation you could have chosen no better time to have brought these prophetic words to the attention of your readers. The Demon of Mid-Day in many various guises rages throughout the Church today and should be recognized for what he is.

(The Rev.) FRANK E. BLAIKIE  
Rector of Christ Church

Canaan, Conn.

### Mail from 815

In his letter [L.C., October 29th], the Rev. W. C. Christian of Midlothian, Va., points out that a copy of the Presiding Bishop's keynote address to General Convention on September 17th was mailed first class at a cost of 10¢ each, a total cost for the mailing of about \$1,000. He notes that it could have been mailed for 1¼¢, a total cost of about \$125. The Rev. Mr. Christian is entirely correct in this.

He also makes the point that the difference in delivery time between first-class mail and third-class mail is only about one or two days. On this point we must respectfully disagree. The fact is that there would have been a difference of nine or ten days minimum.

There are two reasons for this: (1) Delivery of third-class mail continues to require approximately six or eight days versus one to three days for first class; (2) third-class mail must be pre-sorted, tied, marked, and bagged by the sender in accordance with rigid instructions from the post office.

This would require from us, on a mailing

of this size, a minimum of 12 man-days, on the basis of four people working on it for three days (assuming that four people could be assigned to it for this length of time). Three days of work here, plus six to eight days delivery time, equals nine to ten days minimum total elapsed time.

There are occasions when timing is not of the greatest importance. That is why so much of the mail from the Executive Council goes third class. Often, however, material must be received promptly if it is to have any value at all. Frequently, and with justification, the Executive Council has been criticized for getting out worthwhile material but getting it out too late. In this particular case, it was felt that there would be nationwide publicity on the Presiding Bishop's crisis in American life program. We also believed that news media could not afford to treat the story in depth and that much misunderstanding could result from incomplete reporting. Therefore, we felt that it was important to provide the Church—especially our clergy—with suitable background material as speedily as possible.

In any event, we would like to assure Mr. Christian, and all your readers, that such decisions are not made lightly. May I say, too, that we are genuinely appreciative of having matters like this—and certainly mistakes—brought to our attention. When people are interested enough to take the time and trouble to write, it can only help us to do a better job.

WILLIAM G. MOORE  
Director of Communication  
The Executive Council

New York City

### Healing

For the 800 or more Episcopal churches that are now using the service of Holy Communion as a basis for their weekday healing services, the new liturgy will be a distinct disappointment. The 24 references to healing in our Prayer Book service are reduced to 12 in the new service. The 17 references to the "body" have been reduced to 5. Thus, Christ's redemptive concern for the whole man, body and soul, is seriously compromised in the new service. Those who are endeavoring to obey Christ's command

to preach, teach, and heal will find little comfort in relegating the Penitential Order to an option, for healing is forgiveness, forgiveness is healing. The substitution of "The Body and Blood of our Lord Jesus Christ keep you unto everlasting life" for "The Body and Blood of our Lord Jesus Christ which was given for thee, preserve (heal) thy body and soul unto everlasting life" is disappointing to say the least. The healing of grief or the Communion of Saints is not helped, it seems to me, by substituting "Grant them mercy, light, and peace" for "Grant them continual growth in Thy love and service."

Our liturgy has always been a healing liturgy. Why should it be changed at this late date? Why must we go back to the Hellenistic soul-body cleavage, the Gnostic and Manichean downgrading of matter which so profoundly influenced early Christian thought? Why must we go back to preaching a truncated Gospel with its message of redemption applied to the forgiveness of sins without the logical extension of that message for the making whole of the mind and body and for the full integration of personality? In Jesus the Christ, God reconciles and restores lost persons, bodies as well as souls, when conditions are met. Renewal of life, the power of the Resurrection, is experienced by the total person, here and now.

For those who use the new liturgy for the weekday healing service, I would suggest that the logical order would be a service for the ministration of the laying-on-of-hands followed by the thanksgiving service, the Eucharist, for the healing received through the laying-on-of-hands.

(The Rev.) ALFRED W. PRICE, D.D.  
Rector of St. Stephen's Church  
Philadelphia, Pa.

### For a Paid-up Reader

Is there any significance in the fact that THE LIVING CHURCH [November 5th] is now decorated in the papal colors?

(The Rev.) D. ALLAN EASTON  
Rector of St. Paul's Church  
Wood Ridge, N. J.

Editor's comment. Well, His Holiness is a steady subscriber and paid up, too.

## What Happened At Seattle:

### IV. Renewal

Everybody is talking these days about Church renewal. To hear the talk, one would imagine that everybody very much wants to be renewed. So it is not surprising that at Seattle the Episcopal Church moved to "re-think, restructure, and renew the Church for the life of the world today," and a Joint Commission was created to lead and to motivate the Church toward renewal. Nobody at Seattle stood up and raised any questions about it, certainly no negative questions. Who would dare? Also, to the best of our knowledge, nobody at Seattle gave very much thought to what the word renewal, as applied to the Church, might mean. Because it is not too late for all concerned to do some thinking about this, we raise the subject here with purely constructive intent. We want to make a little speech about renewal. *Attendez-vous:*

We don't want the Church to get off on a wrong track about renewal. We fear that it might. The consequences could be disastrous. Because of the innovationist culture they live in, Americans are prone to think of renewal as the replacement of something old by something new. They may think of it as analogous to the practice of replacing their automobiles with new ones every two years as their car dealers zealously urge. This may be good auto economics, but like so much "good economics" it is something this poor citizen cannot afford; however, some of his best friends trade their old cars in every two years. But the point we are making is that when you replace your car you are not renewing it.

Renewal is not replacement. Renewal has in fact nothing whatever in common with replacement. Renewal is the restoration, revitalization, reactivation of something old, something already there. When a doctor prescribes a set of exercises, the object is to bring into use some muscles and organs which have been neglected. This—not automobile replacement—is the right analogy for renewal. Nothing is being added to the body, nothing is being replaced in the body by such renewal; something is being done in the direction of functional, living wholeness, by waking up and putting to work some parts, powers, and functions of the body which were dormant and asleep. All renewal in any living body has this essentially restorative character. If the exercises prescribed by the doctor work sensationally well, the patient is likely to say "I feel like a new man!" Properly so. He means that he feels like a renovated, renewed, revived, repristinated man, but you don't expect him to say all that.

The Church is a living body, and it grows old and tired, weak and futile, ready for that decent burial for which arrangements have been made so often in the past. It seems to have reached such an end time in our

day, and so Christians rightly pray and plan for its renewal. (The praying is much more important than the planning, and should precede, penetrate, and underlie all the planning.) The miracle of renewal will come—in God's good time and way. But when it comes it will come as a recovery, not as a discovery. The Church has largely forgotten how to pray, how to believe, how to obey, how to love. Only the Holy Ghost, the Lord and Giver of life and great remembrancer, can restore these vital elements.

If He proceeds as He always has in the past, He will do so by way of restoring forgotten truths and neglected disciplines. With even Roman Catholic theologians now agreeing that Luther's assertion that "the just shall live by faith" was a vitally renewing doctrine, we may consider this a universally acceptable example. It wasn't at all a discovery of something new. It was a renewing recovery of the apostolic Gospel. The medieval Church itself had this truth in its armory—but locked up in storage. Likewise, the Church of today doesn't need a new creed or code or way of life. It needs to be renewed in its walk with God and its obedience of Jesus.

The Bible speaks of "waiting upon" the Lord, and this the Church must do for its renewal. It is not waiting *for* the Lord to do for us what we want Him to do; rather it is opening up to the Spirit by clearing away all the clutter and debris which our sweaty, egotistical concerns and enterprises have deposited (yes, even in the Church) and which block the channels of grace.

In one of the early Eastern liturgies of the Eucharist was this petition: "O Lord, make us living men." This little arrow prayer might well be made the official and unofficial prayer of the Church's renewal program. The Spirit doesn't change things or institutions as such; He changes people. The members of the Church cannot leave this to a commission to do for them—not even a Joint Commission of the General Convention. If the Joint Commission will begin by saying this to the Church at large, we'll give it all the space it wants in our columns for the saying of it, and from our editorial chair the nicest, friendliest, most supportive words we can put together.

## Ecumenical Reading

Because most of the articles in this Christmas Book Number deal in one way or another with ecumenism, including Christian-Jewish relations, it seems in order to mention a few books which the reader interested in ecumenical problems may find especially helpful.

If one wants to approach Christian ecumenism historically, a superb book for the purpose is *A History of the Ecumenical Movement 1517-1948*, edited by Ruth Rouse and Stephen Charles Neill, second edition 1967 (SPCK). Another excellent historical work is David P. Gaines, *The World Council of Churches* (Richard R. Smith).

The basic documents of ecumenical relations are handily available in G. K. A. Bell's *Documents on*

*Christian Unity*, First through Fourth Series (Oxford). And the student of Vatican II will find the complete text of the constitutions, decrees, and declarations of the Council in *The Teachings of the Second Vatican Council*, edited by Gregory Baum (Newman Press).

On the problem of Christian-Jewish relations, we commend Jakob Jocz's *The Jewish People and Jesus Christ* (SPCK) and the same author's short but weighty pamphlet *Christians and Jews* (SPCK).

Also generally helpful are the following: *Strangers No Longer*, by Peter Day (Morehouse-Barlow)—an excellent orientation book by the Episcopal Church's ecumenical officer; *Anglicanism in Ecumenical Perspective*, by W. van der Pol (Duquesne)—of special interest to Anglicans, written by a Roman Catholic authority; *We Jews and You Christians*, by Samuel Sandmel (Lippincott)—specially directed to the Jewish-Christian dialogue.

## The Crisis In Christmas 1967

Our idea of a more Christian Christmas is taking hold in some minds, and taking shape. A year ago we began agitating it (having first, of course, cogitated it), proposing that people make a resolution about Christmas 1967 a year in advance, the resolution being to take a good portion of the money they would spend on superfluous Christmas shopping and give it to Christ Himself, as He is hungry and naked and in need in the

persons of His poor. A few weeks ago [L.C., October 29th] we urged parish clergy to promote a program of giving to the Presiding Bishop's Fund for World Relief (PBFWR), each gift being in the name of somebody to whom ordinarily a gift would be given.

Then the Rev. Raymond E. Maxwell and some others at "815" warmed up to the idea and gave it further practical development. (Fr. Maxwell is secretary of the PBFWR.) Read their advertisement on page 7, *A Christmas Gift for the Person who has everything and for the person who has nothing*: read it and pray about it. They designed suitable cards to send to friends in whose name such contributions are made, and the clergy can get any number of these cards for distribution by asking for them at "815"—without charge. They added the excellent idea of providing for memorial gifts as well as Christmas gifts. To anybody who may cynically ask "What good thing can come out of '815'?" we answer "Here's one right here!"

Now it is largely up to the parish clergy to take over the program from here. The Executive Council provides excellent material for its promotion. There are still reprints available of our original editorial, *Notes Toward a Christian Christmas*. (8 cents each, 6 cents in orders of 50 or more. Send orders and make checks payable to *Editor*—THE LIVING CHURCH.)

Time is short. To those who are halting uncertainly between taking it up and passing it up we offer this appropriate thought for Advent meditation: the practical consequence of passing it up—of lapsing into Christmas-as-usual—may be that a child in Vietnam or Palestine or India will be passed up by life itself because an American Churchman, a Christian, didn't care enough about Christ at Christmas.

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### Eulogy

Say not, remembering him,  
"He was a little man."  
Forget his height.  
Remember him as valiant.  
An idealist,  
A man who set his sight  
Upon the mountain,  
Yet dared to cultivate  
The arid plain.  
A man who met adversity  
And conquered it, changing  
Cruel circumstance to gain.  
Remember that he knew  
The quick retort of pungent wit,  
Yet revered dignity and solitude.  
Say of him that he  
Was honorable and good.  
And, if you wish to eulogize,  
Say that he knew the way  
To live and lived it.  
Say that he was wise!

Beth M. Applegate

### A Similar Pain

I have quantities of sadness  
deep, deep, within me  
for all the foolishness  
of man,  
for their undignified ways,  
for their laughing at jokes  
they cannot grasp the meaning  
of.  
Yet in my sadness there is love  
for the whole of man  
and for his breathing,  
and tucking in of hates,  
and his productions of love the purpose  
for which he is not yet ready  
to know of.  
So I carry this sadness in the whole  
of my breast  
and know that God  
has felt this way.

Judy T. Sternbergs



# Music and Records

By Mary Stewart

## Records

**HANDEL: The Chandos Anthems, I-VI.** Helen Boatwright, Charles Bressler, Jerold Held; Collegium Musicum of Rutgers University, Alfred Mann, conductor. Vanguard: SRV227/9SD (3 disc album).

It often happens that when a great composer has brought a musical form to the height of development, gaining complete mastery and freedom of expression within that form, many of his earlier works are overlooked although they may represent important milestones on the way to that mastery. So it is with Handel whose supreme achievements in the oratorio form overshadow other of his earlier works such as the Chandos Anthems which are masterpieces in their own right. These six psalms in English, set by Handel in 1716, contain a wealth of beautiful music. The vocal and instrumental writing is three part—there are no alto voices or instruments, and the trio texture in Handel's hands attains great variety of expressiveness and majesty. There are many beautiful solos for soprano and tenor, and duets for the same voices, and the choral writing clearly shows the grandeur and expressiveness of the text, which is the earmark of Handel's writing. The performance on these discs is truly outstanding, with special praise due the soprano, Helen Boatwright, and tenor, Charles Bressler. The chorus sings with precision and clarity and there is a fine balance throughout between instruments and voices. A significant and outstanding album.

**MONTEVERDI: Velpo Della Beata Vergine** (Marien-Vesper). Rohtraud Hansmann, Irmgard Jacobeit, Nigel Rogers, Bert van t'Hoff, Max van Egmond, Jacques Villisech; Monteverdi-Choir; Concentus Musicus; Nikolau Harnoncourt and Jürgen Jürgens, directors. Telefunken: SAWT 9501/02-A (2 disc album).

Monteverdi, whose 400th birthday is being celebrated this year, was a composer of tremendously revolutionizing influence. During the transition from the Renaissance to the Baroque age, through his genius he led music from the obsolescent polyphonic tradition of the late Renaissance to the new forms of opera, cantata, and orchestrally inspired Church music. From an early mastery of the traditional technique of vocal polyphony he progressed to the most revolutionary style of his time. In the Vespers of 1610, the "prima" or old style is juxtaposed to the "seconda" or new style in an exciting duality. The Vespers is full of beautiful, unexpected, and unusual music. It is not

only in the nature of the music that this album is outstanding, but also in the way it is executed. In performing old music, one can follow two possible roads. One may translate it into present-day terms, arranging it for modern taste and instruments, or one may try to perform it exactly as the composer actually intended it to sound. The Concentus Musicus has chosen the latter course. Ancient instruments are used whenever possible and if not available, exact copies have been made by studying pictures and descriptions of the instruments. Old string instruments which were altered and rebuilt in the 19th century have been restored to their original construction. The results of all this scholarship and great concern for detail are clearly documented in the music heard on these discs. The soloists and chorus are also unusually fine. Highly recommended.

**VOCAL MUSIC OF VIVALDI: Beatus Vir, Stabat Mater, Credo.** The Virtuose di Roma, Renato Fasano, conductor; Shirley Verrett, mezzo - soprano; The Polyphonic Ensemble of Rome, Nino Antonellini, director. RCA Victor: LSC-2935.

Vivaldi (1675-1741) is best known for his instrumental works, especially solo concertos and concerti grossi. Most of his vocal works are as yet unpublished. The qualities that mark his instrumental music—freshness of melody, rhythmic vitality, skillful treatment of solo and orchestral string color, and balanced form—are all most apparent in the vocal works in this album. The *Credo*, which offers the composer a unique opportunity for dramatic portrayal of the text, is masterfully set by Vivaldi. The *Stabat Mater* shows an emotional intensity that anticipates the Romantic movement. The *Beatus Vir* is a glorious shout of praise. The orchestra and polyphonic ensemble perform admirably, and Shirley Verrett is an especially fine soloist in the *Stabat Mater*.

**HANDEL: Messiah** (highlights). The Robert Shaw Chorale and Orchestra, Robert Shaw, conductor. RCA Victor: LM-2966 mono; LSC-2966 stereo.

This disc contains favorite selections from the complete *Messiah* which was released by RCA Victor last year. The aim of this recording, and other "authentic" performances, is to realize again that *Messiah* was intended as an "entertainment" as well as for religious instruction and edification. Shaw uses a choir of only 31 singers with a small orchestra in order to obtain the light, bright, chamber-

oratorio nature which Handel intended. The Christmas selections are contained on side 1, and the Easter on side 2.

## Choral Music: Unison, SA, SSA

**THE THREE WISE MEN.** McLaughlin. Choristers Guild. A-50. 20¢.

Unison voices with organ. Easy, modern idiom, suitable for children or adults.

**WHAT IS MAN'S CHIEF PURPOSE?** Burke. Choristers Guild. A-51. 20¢.

For soprano solo and SA choir. A dialogue between soprano and choir using the shorter catechism as text. Modern tonality and medium in difficulty. This is quite outstanding.

**FATHER, WE PRAISE THEE.** Arr. Jennings. Augsburg. ACL 1500. 20¢.

SSA, attractive, medium-easy setting.

**AH, HOLY JESUS.** Cruger-Jennings. Augsburg. TI 302. 25¢.

SA with cello. A very lovely setting. Medium easy.

**WE HASTEN, O JESU.** Bach-Davies. Oxford. A234. 25¢.

SA from Cantata No. 78. Medium in difficulty with easy organ.

**ACHIEVED IS THE GLORIOUS WORK.** Haydn-Davies. Oxford. E111. 25¢.

SA organ. Arrangement of the chorus from *The Creation*. Medium for voices and medium difficult for organ.

**CONFIRM, O GOD.** Arellano. World Library of Sacred Music. EMP-1451-1. 30¢.

Unison with organ. For confirmation or Epiphany. Contemporary idiom.

## Choral Music: SAB and Treble-Bass

**ACCEPT ME AT THY SACRED MEAL.** Praetorius-Pizarro. McLaughlin & Reilly. 2789. 25¢.

Two treble voices with baritone and organ. Medium.

**AWAKE, OUR SOULS.** Brandon. Concordia. 98-1883. 30¢.

Two part, women and men, with organ. A nice setting of an early American hymn. Medium-easy.

## Choral Music: SATB

**PRAYERS FROM THE ARK.** Ivor R. Davies. Boosey & Hawkes. *Noah's Prayer*. 5632. 25¢. *The Prayer of the Little Bird*. 5633. 25¢. *The Prayer of the Cat*. 5634. 25¢. *The Prayer of the Mouse*. 5635. 25¢. *The Prayer of the Raven*. 5636. 25¢. *The Prayer of the Dove*. 5637. 25¢.

SATB unaccompanied. Poems by Carmen Bernos De Gaszold, translated by Rumer Godden, are set to music of great variety and charm. Unusual and good.

**THE THREE KINGS.** Elmore. J. Fischer & Bro. 9716. 25¢.

SATB unaccompanied. Medium - easy. Modern idiom.

**MY ROCK AND MY CASTLE.** Bowie. Boosey & Hawkes. 5642. 25¢.

SATB and organ. Modern idiom and medium in difficulty.

**BEHOLD, HOW GOOD AND HOW PLEASANT.** Pinkham. Peters. 66038. 25¢.

SATB with organ. Contemporary idiom and medium in difficulty.

**HAST THOU NOT KNOWN?** Bowie. Boosey & Hawkes. 5643. 25¢.

SATB with organ. Modern idiom and medium in difficulty.

**AWAKE, PUT ON STRENGTH.** Warren. Concordia. 98-1875. 30¢.

SATB with organ. Medium difficulty; modern idiom.

**LET THIS MIND BE IN YOU.** Holman. Oxford. good.

**JUBILATE DEO.** Brown. Oxford. S850.

SATB with organ. Difficult; modern idiom; very good.

**BENEDICTUS.** Craft. Boosey & Hawkes. 19351. 30¢.

SATB with organ. Difficult; modern idiom; very good.

*Continued from page 18*

say that in meeting and talking with Jews in dialogue they are asked searching questions about their Christian faith which cause them to study more—to think more deeply about their beliefs—to discover more deeply the presence of Christ in their lives. They say that they feel useful in helping to dispel serious misconceptions held by some Jews concerning Christian beliefs and practices, and, at the same time, learn a great deal about Judaism. They say that they learn how wrong some of their ideas and attitudes about Jews have been, and how important it is to try to be open and to listen. Whatever their reasons may be, Christians want to continue to be involved. And many others are waiting to join them.

A second aspect of the work of Christian-Jewish Dialogue—just as important as the dialogues themselves—are the programs conducted in the parish churches, which thousands have attended. In these, attitudes toward Jews are discussed, the links between Judaism and Christianity are examined, the history of Christian-Jewish relationship is reviewed, the kind of relationship called for and exemplified by Jesus Christ is thought about, and the nature of dialogue is studied. A tour of a synagogue is always included, and a presentation of a Passover Seder meal followed by the Holy Communion is often used as a highlight. Lately, this program has been most successfully extended to a community basis involving Roman Catholic and Protestant as well as Anglican churches, with still further opportunities for ecumenical relationships through the common experience. Courses on dialogue and leadership training have been initiated which are attended by Christians and Jews.

The fact that this double-edged program has resulted in involvement of Christian lay people is proven by the fact that not only have they studied and entered into dialogues, but have sought practical means to put their experiences into practice. In addition to exploring opportunities for cooperating with Jews in social action, through sensitivity to the anxieties of Jews made possible by dialogue encounters, they were the only group of Christian laity in their city to spontaneously organize themselves in concern and action with regard to anti-Jewish and anti-Negro "hate-literature," and with regard to the survival of Israel at the start of the recent war in the Middle East.

Thanks to an important grant of the Canadian Council of Christians and Jews, "Christian-Jewish Dialogue" will be introduced into other centers of Ontario and in Montreal. This program also has stimulated international interest and is being studied, planned for, and initiated in the United States and abroad. To facilitate this process, I have written a book en-

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titled *Christians and Jews* (Harper & Row) which provides background on Christian-Jewish relationships and foreground on the dialogue program. Conceivably, similar concerted efforts of programing could be applied, not only to Christians and Jews, but to relationships between any persons or groups, be they ecumenical, inter-faith, racial, or even domestic.

## COCU

*Continued from page 19*

than any other to the fullness of Catholic Christendom. Consequently one is moved to ask what if anything we would receive in reunion and what, if anything, we could properly bargain away. What do we give and what do we get? How is Christian reunion, as presently pursued, a step up for us? The answer is that we would give that which is unwanted by the recipients. We would bargain away identity in exchange for the most meaningless of considerations: size, numbers. We could then say of ourselves that we are less; but there are more of us. There is no other claim that COCU proponents can honestly and fairly make than that, for the moment that the marriage lasted there would be greater numbers.

If one is to be creative in criticism and not carping, an alternative should be suggested. It is this: Reunionists must first heed the word of the prophet Isaiah who proclaimed the concept of the faithful remnant which continues to this day. Though we labor ceaselessly to bring all men to Christ, we must not abandon Christ to pursue men. It seems unlikely that in our lifetime we will see all hearts and minds open to Christ nor will we have moved closer to that goal through a momentary posture of apparent unity. The numbers game is not the Christian game. Having abandoned concern for numbers we may then turn to a pursuit of truth as it has been delivered to us and to a practice of the Faith in its fullness. If we are in error then let us purify ourselves. As to the problem of reunion it will eventually take place around the altar in making eucharist together when the imperfections of each Communion's offering gives way to the more perfect celebration which can evolve from the Episcopal Church. By this is not meant a perpetuation of imperfect eucharist with intercommunion but the achievement of the perfect rite to which finally all come. This can be the greater thing in which none lose but all find identity. It will be in Christ, not compromise, that we will find unity.

*Pride says, "Devour them."  
But if I listen I hear  
Love say, "Feed on me."*

Jean Dalby Clift



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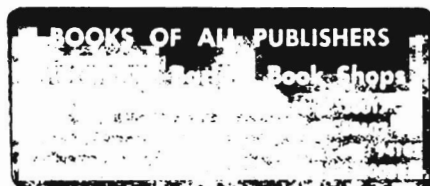
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## Letter from London

"The Church of England has a marriage discipline more severe than that prevailing in any other Church in Christendom. This has grown up almost inadvertently from the Church's unwillingness to set up a system of courts on marriage discipline," said the Rev. Prebendary F. A. Piachaud of London to the Convocation of Canterbury. His words came in a debate that resulted from the request of the Bishop of Worcester, Dr. Mervyn Charles Edwards, that there should be a committee to consider the question of better ways to exercise the pastoral ministry to those who have been divorced, and to give fresh consideration to the marriage in church of persons who have been divorced. Instead of following the bishop's request precisely, however, the decision was to set up a group which



will report on the whole question of the Christian theology of marriage.

What this group reports in due course will undoubtedly intensify the heart searching which is currently going on in England on this topic. The *Church Times*, in a comment, well sums this up: "Whether in fact the new group will come up with theological conclusions of a kind to justify relaxation of the Church's present rules remains to be seen. It is possible that, on the contrary, they will be of a kind to justify the present discipline. But it needs no exceptional awareness to detect the straws in the wind which are clearly pointing to a mounting campaign in favor of relaxation. Those concerned are motivated by a compassionate concern for those many Christians who find themselves now in a position of great unhappiness. Many, however, are likely to feel that changes of the kind desired may simply be interpreted as one more instance of the modern Church trimming its sails to the shifting winds of secular opinion in matters of morality. If theologians are suddenly to abandon and reverse the perfectly definite teaching which

other theologians have been giving for centuries, what reason has the man in the street for taking any notice of the Church's teaching on any subject under the sun?"

Fifty-seven-year-old Bishop Phillips of Portsmouth has been publicizing a dramatic suggestion of a way to promote reunion. He writes:

"A suggestion which I recently heard—and perhaps it's too good to be possible—is that we should give up any attempts at a Service of Reconciliation, or attempts to argue about the meaning or validity of our respective ministries. Instead, on one Good Friday, everyone, bishops, priests, and ministers alike, should resign their orders—in effect, die with Our Lord. This would be done publicly within the full glare of television, etc. For three days, in effect, the ordained ministry would be sharing with Our Lord in His death and in the tomb. On the third day there would be a great act of resuming our ministries together, rising again in victory with Our Lord, and from that moment being reconciled and completely part of one another.

"I know there are all sorts of questions there, but it is imaginative and maybe something like that needs to be done to take us through our hesitations and uncertainties and in a deep sense share Our Lord's Ministry with Him in so copying His example. I wonder how much we all care that something should happen. Perhaps that must be seen to happen within the ordained ministry before anything can happen."

There is many an English parish priest who suspects that the choirboy is a dying species, soon to be classified with dodos and coelocanths. Even those major churches which can still find them are wondering how they can maintain their tradition. All of which is a pity, for English Church music has a noble history. By and large it has been sustained by setting up choir schools where boys could have a general education and at the same time have schedules adapted to the needs of daily services.

To meet current problems a striking bit of ecumenicity has recently come into being. St. Paul's Cathedral (Anglican of course!), Westminster Abbey (yes, you know that), and Westminster Cathedral (Roman Catholic) have set up a "Church Music Trust" of which the Archbishops of Canterbury and Westminster are patrons. The chairman of the appeal committee is the Lord Mayor of London. A press hand out says that the move has been made because the incomes of the three churches are not keeping pace with the ever-rising cost of maintaining the choirs and that, if the situation is allowed to continue, the present high standard of music will inevitably fall.

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# PEOPLE and places

## Appointments Accepted

The Rev. Dean Addington, former vicar of St. James', Dahart, and St. Paul's, Dumas, Texas, is to be rector of St. George's, 529 S. Pine St., Lusk, Wyo. 82225, November 30th.

The Rev. Ray H. Averett, former rector of urban work, St. Luke's, Atlanta, Ga., is director of stewardship training for the Diocese of Maryland, 105 W. Monument St., Baltimore, Md. 21201.

The Rev. Elmer P. Baker, formerly of All Saints', New Haven, Conn., is rector of Spring Hill Parish, Wicomico Co., Md. Address: The Rectory, Quantico, Md. 21856.

The Rev. Gary R. Blumer, former vicar of St. Margaret's, Park Falls, Wis., is rector of Christ Church and St. Simeon's, both in Chippewa Falls, Wis. Address: 620 Bay St. (54729).

The Rev. John E. Bowers is vicar of Holy Spirit, Wavercross Rd., Forest Park, Cincinnati, Ohio 45240.

The Rev. Phillip C. Cato, Episcopal chaplain at North Carolina State, Raleigh, N. C., is to be Episcopal chaplain at Georgia Tech and Agnes Scott Colleges, Atlanta, Ga. Address January 1st: c/o All Saints', 634 W. Peachtree N.W., Atlanta (30308).

The Rev. Charles J. Child, Jr., former rector of St. Bartholomew's, Ho-Ho-Kus, N. J., is canon pastor of St. Philip's Cathedral, 2744 Peachtree Rd., N.W., Atlanta, Ga. 30305.

The Rev. Lewis E. Coffin, priest in charge of St. Paul's, Pipestone, and Holy Trinity, Luverne, Minn., is to be rector of St. Peter's, Williston, and St. Michael and All Angels', Cartwright, N. D. Address December 1st: c/o the church, Williston, N. D. 58801.

The Rev. William H. C. Congdon, former rector of St. Luke's, Chatham, N. Y., is rector of St. Paul's, 1911 Fairview Ave., Schenectady, N. Y. 12306.

The Rev. Jay C. Dahm, former associate at St. Paul's, Des Moines, Ia., is rector of Christ Church, 610 E. Fourth St., Waterloo, Ia. 50703.

The Rev. Merrick A. Danforth, former associate at Church of the Redeemer, Cincinnati, Ohio, is rector of St. John's, 134 N. Broad St., Lancaster, Ohio 43130.

The Rev. William A. Eddy, former rector of Trinity Church, Bloomington, Ind., is rector of All Saints', 800 Abbott Rd., East Lansing, Mich. 48825.

The Rev. Earl S. Estabrook, rector of St. Paul's, Woodbury, Conn., is also archdeacon of Litchfield County, Conn.

The Rev. William H. Fallowfield, former assistant at St. John's, Hagerstown, Md., is rector of St. Mary's, 5610 Dogwood Rd., Baltimore, Md. 21207.

The Rev. John M. Flanigen, former vicar of Holy Family, Moncks Corner, S. C., is vicar of the Church of the Transfiguration, 6 Coosawatte, Rome, Ga. 30161.

The Rev. Samuel C. W. Fleming, former vicar of St. James', Parkton, Md., is rector of Holy Communion, 218 Ashley Ave., Charleston, S. C. 29403.

The Rev. Robert E. Fosse, former rector of the Church of the Transfiguration, Palos Park, Ill., is priest in charge of the Church of the Epiphany, Flagstaff, Ariz. Address: 526 Havasupai Rd. (86001).

The Rev. Uly H. Gouch, former chaplain at the Medical College of Virginia, Richmond, is associate rector of St. Paul's, 815 E. Grace St., Richmond, Va. 23219.

The Rev. Robert T. Gribbon, deacon, former assistant at St. Paul's, Ocean City, Md., is vicar of St. Stephen's, East New Market, St. Andrew's, Hurlock, and Epiphany Church, Preston, Md. Address: Box 112, Preston (21655).

The Rev. Albert S. Hoag, former associate at St. Martin's, Charlotte, N. C., is assistant to the rector and director of Christian education at St. Luke's, 435 Peachtree St., N.E., Atlanta, Ga. 30308.

The Rev. Nelson B. Hodgkins, former priest in charge of St. Thomas', Bath, and Zion Church, Washington, N. C., is with the North Carolina State Probation Commission and is one of the six clergy employed by the state to counsel alcoholic offenders and their families. Address: Box 2755, Raleigh, N. C. 27602.

The Rev. Joseph S. Huske, Jr., former vicar of Epiphany Mission, Sherwood, Tenn., is rector of St. James', Westernport, and vicar of St. Peter's, Lonaconing, Md. Address: 32 Main St., Westernport, Md. 21562.

The Rev. Giles F. Lewis, Jr., former locum tenens of Christ Church, Lexington, Ky., is rector of St. Bartholomew's, 4800 Belmont Park Terrace, Nashville, Tenn. 37215.

The Rev. William D. Loring, former vicar of St. Andrew's, Highlands, N. J., is a graduate student at General Seminary, 175 Ninth Ave., New York, N. Y. 10011.

The Rev. William B. Lowry, Jr., former assistant at Christ Church, Roanoke, Va., is vicar of St. Katharine's, Baltimore, Md. Address: 816 N. Eutaw St., Baltimore (21201).

The Rev. James D. Marrs, former rector of Trinity Church, Winner, S. D., is superintending presbyter on the Rosebud Mission, with offices in Rosebud, S. D. Address: Box 207, Mission, S. D.

The Rev. Duncan R. McQueen, rector of St. Mary's, Warwick, R. I., is to be dean of the Cathedral of the Holy Trinity, Suva, Fiji, sometime early in 1968. This appointment is under the MRI plan of the World-Wide Anglican Fellowship.

The Rev. Christopher F. Neely, former rector of the Church of the Ascension, Middletown, Ohio, is rector of St. James', 3207 Montana Ave., Cincinnati, Ohio 45211.

The Rev. Howard C. Olsen, rector of St. Barnabas', Warwick, R. I., is chairman of the ecumenical commission for the Diocese of Rhode Island.

The Rev. Thomas Park, rector of St. John the Divine, Moorhead, Minn., is to be vicar of St. Martin's, Star Rt., Box 461, Shady Cove, Ore. 97539, December 1st.

The Rev. Frederick H. Pratley, former vicar of St. John's-by-the-Sea, West Haven, Conn., is on the faculty of Booth School, Roxbury, Conn., and vicar of the new Christ Church Mission, Harwinton. Address: South St., Roxbury, Conn. 06783.

The Rev. Roger B. Rollins, former rector of St. John's, Cambridge, Ohio, is rector of St. Andrew's, 1060 Salem Ave., Dayton, Ohio 45406.

The Rev. Charles M. Stuart, former rector of Trinity Church, Monroe, Mich., is rector of St. John's, 119 N. Michigan Ave., Saginaw, Mich. 48602.

The Rev. Jesse E. Taylor, former rector of St. Mary's, Lompoc, and dean of the Santa Barbara convocation for the Diocese of Los Angeles,

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rector of All Saints', Riverside, Calif. Address: 3847 Terracina Dr. (92500).

The Rev. David C. Trimble, former rector of St. Luke's, Prescott, Ariz., is rector of St. Paul's, Sharpsburg, and St. Mark's, Lappans, Md. Address: R.D. 1, Boonsboro, Md. 21713.

The Rev. Maurice W. Venno, former rector of St. Andrew's, Newcastle, Maine, (retired temporarily from parish duties in April due to illness) continues as director of Hiram Blake Camp, Cape Rosier, Harborside, Maine 04642.

The Rev. Winston W. Welty, former curate at Trinity Church, New Rochelle, N. Y., is rector of St. James', Pittston, Pa. Address: 6 Kennedy St. (18640).

The Rev. John R. Williams, former rector of St. John the Evangelist, Mansfield, Mass., is to be rector of St. James', Lake George, N. Y. 12845, December 3d.

### Resignations

The Rev. W. Fred Herlong has resigned as rector of the Church of the Transfiguration, Bat Cave, N. C., due to ill health. Address: Box 848, Hendersonville, N. C. 28739.

### Retirement

The Rev. Bernard D. Harrison, former vicar of St. Paul's, West Middleburgh, N. Y., has retired because of a long illness. Address: c/o Kingsmead, 24 Detillens Lane, Limpsfield, England.

### Ordinations

#### Deacons

Michigan—Gordon A. Ely, assistant at St. Matthew's, 1501 N. Center Rd., Saginaw, Mich. 48603; and William G. Hart, assistant at St. John's, Alma, Mich., address, 550 N. Luce Rd. (48801).

### Reception

Dallas—The Rev. Karl Michael Harmuth was received as a priest, having been received as a deacon under Canon 36, Sec. 5 (a), paragraph 1, on June 9th.

### Church Army

The resignation of Capt. Robert Jones as national director of the Church Army has been accepted by the trustees, and Sister Anne Harrison has been named acting national director until the

annual meeting in January. Capt. Jones, who has been national director since 1952, will continue in a consultative capacity during this interim period.

### Suspensions Lifted

The suspension from the exercise of his ministry as a priest for Scott Randolph Copeland, having been imposed for two years beginning October 11, 1962, and renewed for two years on October 7, 1964, with an extension from October 1966 until recently, has now been terminated by action of the Bishop of Western Kansas upon recommendation of the Council of Advice of the Missionary District of Western Kansas, on July 18, 1967, and he is restored to the exercise of his ministry with certain understandings, effective as of August 10, 1967.

William Robert Mill, priest, who requested suspension from the sacred ministry of the Church under Canon 64, Section 1 and Section 3, for reasons of health, was suspended for a period of three years, beginning January 1, 1965. The Bishop of North Carolina, in the presence of certain diocesan clergy, removed the suspension of William Robert Mill, priest, as of October 20, 1967.

## DEATHS

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

The Rev. Canon C. W. P. Baugh, 95, priest of the Anglican Church of Canada, died October 21st, in Morin Heights, Canada.

Canon Baugh spent 75 years in the active ministry and served four rural congregations in the area near Lachute. Survivors include his widow, three sons, and two daughters. Services were held in Christ Church Cathedral, Montreal.

Dr. Henry Overley, 73, communicant of St. Luke's Church, Kalamazoo, Mich., organist and conductor, died in late October, after a lingering illness.

He was organist of St. Luke's for 25 years and founded the Bach Festival in 1946, and taught at Kalamazoo College for many years. Survivors include his widow, Mabel, a son, a brother, and a sister. Services were held at St. Luke's.

Robert Howard Brock, Jr., 22, communicant of St. John's Church, Johnstown, N. Y., and son of the Rev. Robert H. Brock, was killed in an auto accident near a North Carolina army post, October 7th.

In addition to his father, he is survived by his mother, and three sisters.

Florence Estelle Fagles Spruill, 54, wife of the Rev. Edward Muse Spruill of Powhatan, Va., died October 20th, after several years' illness.

In addition to her husband, survivors include her daughter Margaret. The Burial Office was read in Emmanuel Church, Powhatan, and interment was in Rocky Mount, N. C.

Linda Rae Fitzpatrick, 18, communicant of Christ Church, Greenwich, Conn., was found beaten to death October 8th, in New York City.

Services were held in Christ Church and interment was private. Survivors include her parents, Mr. and Mrs. Irving Fitzpatrick, a sister, and several step-brothers and step-sisters.

Emma Phipps White, 79, communicant of Christ Church, Philadelphia, died October 12th, in Presbyterian Hospital, Philadelphia.

She had been very active in church and charitable organizations including Preston Retreat, Christ Church, and Philadelphia Bishop White Parish Library Association. Services were held in Christ Church and interment was private. Survivors include two sons, William Jr., and Lawrence, a daughter, Jan, and six grandchildren.

### The Living Church Development Program

The Purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged .....\$11,561.45  
Receipts Noa. 8092-8096, Oct. 31-Nov. 15 99.85

\$11,661.30

# CLASSIFIED

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### CAUTION

CAREY—Churches beware! A young man, using the name of James Carey and passing himself off as an employee of Trinity Cathedral, Newark, N. J., may wish to have you cash forged checks from the diocese of Newark. He is not employed by Trinity Cathedral, according to the dean.

### ALTAR GUILDS

FREE SAMPLES of fine linens and price lists of transfers and supplies. Make your own Altar Linens or have them supplied through our hand-made service. Mary Fawcett Company, P.O. Box 325, Marblehead, Mass. 01945.

### FOR SALE

GIFT BOXED ARTICLES for resale in Book Shops and Bazaars: Crosses, Pendants, Plaques. St. Philip's Society, West Stockbridge, Mass.

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VESTMENTS, HANDMADE to order quality fabrics, fine workmanship at reasonable prices. Douglas Carter, 6827 Delongpre, Los Angeles, California 90028.

### POSITIONS OFFERED

RESPONSIBLE position in sales and administration, midwest Diocesan book store. Experience helpful but not necessary. Send resume and salary expectation to Box M-511.\*

ASSOCIATE Minister and Director of Christian Education (new position) for growing midwest parish 1000 communicants. Team ministry stressed. Salaries open. Furnish resume. Reply Box P-512.\*

EXECUTIVE SECRETARY. Challenging position working with clergy and homosexuals to improve each's image of the other. Council for Religion and the Homosexual, 34 S. 17th St., Philadelphia, Pa. 19103.

RETIRED PRIEST: parish near New York City offers modern 6-room house with full maintenance in return for Sunday assistance and other part-time help to be arranged by mutual agreement. Apply to the Rev. Walter J. Moreau, 210 East 4th Avenue, Roselle, New Jersey 07203.

TEACHERS, administrative personnel, maintenance men, farmers and their wives are needed as members of the Company of the Cross of Canada to establish a new system of church schools in the Canadian West. The salary is \$1 a day, plus all living costs for individuals and families. Company men must be prepared to take part in annual thousand-mile canoe trips through the Canadian North, snowshoe up to fifty miles at a stretch, and direct retail sales work in the cities. Their wives must direct food and clothing purchases for the schools or act as secretaries, tutors or teachers. Teachers must be prepared to handle a variety of subjects in the humanities and sciences. Acceptable ages are 20 to 50. If interested write the minister, Company of the Cross, Selkirk, Man., Canada.

### POSITIONS WANTED

ORGANIST CHOIRMASTER seeks full or part-time position in Florida. Churchman. Twenty-five years' experience. Available upon notice to present parish. Reply Box S-509.\*

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

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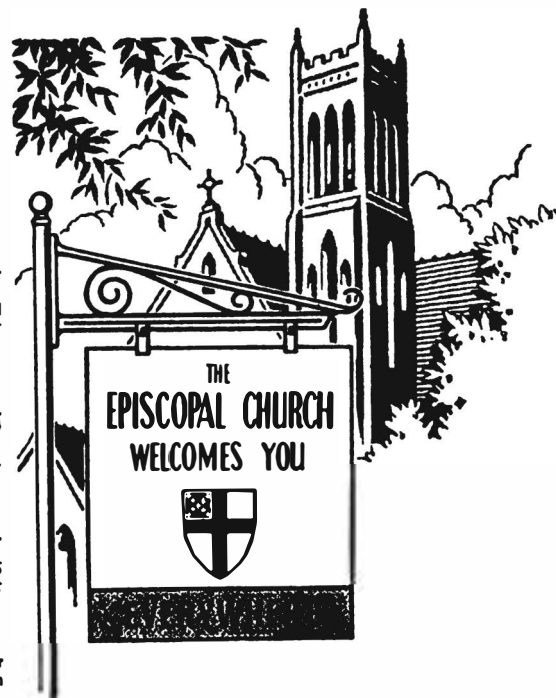
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### THE LIVING CHURCH

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# CHURCH DIRECTORY

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



## LOS ANGELES, CALIF.

**T. MARY'S** 3647 Watsaka Ave.  
The Rev. R. Worster; the Rev. H. G. Smith  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD  
& 6:30

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D. C.

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

**CHRIST CHURCH (Georgetown)** 31st & O Sts., N.W.  
The Rev. John R. Anschutz, D.D., r  
Sun HC 8; Services 9:15, 11; Wed HC 7:30, 10:30

**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; Sat C 4-7

## COCONUT GROVE, MIAMI, FLA.

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

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
The Very Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

## FORT LAUDERDALE, FLA.

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

**ST. MARK'S** 1750 E. Oakland Park Blvd.  
Sun Masses 7:30, 9, 11:10; MP 11, Daily MP &  
HC 7:30; EP 5:30; Wed HU & HC 10; Sat C 4:30

## MIAMI, FLA.

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

## ORLANDO, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

**GRACE** 33 W. Jackson Blvd. — 5th Floor  
"Serving the Loop"  
Sun 10 MP, HC; Daily 12:10 HC

## EVANSTON, ILL.

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

**KEY**—Light face type denotes AM, black face PM; add. address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; 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.

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r  
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded  
by MP) ex Tues & Thurs 7; also 6 on Thurs; C Sat  
5-6 & by appt

## LOUISVILLE, KY.

**GRACE CHURCH** 3319 Bardstown Rd.  
Adjacent to three motels on 31E, South of I-264  
The Rev. Alfred P. Burkert, r  
Sunday Masses 8 & 10; Daily Masses as scheduled.  
Call Church office 502-454-6212

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw & Madison Sts.  
The Rev. R. L. Ranieri, r  
Sun Masses 8, 9:30 (Church school) & 11:15  
(Sung); Mon thru Fri Mass 7; Tues, Thurs & Sat  
Mass 9:30; C Sat 4:30-5:30

## BOSTON, MASS.

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

## DETROIT, MICH.

**ST. JOHN'S** Woodward Ave. & Vernor Highway  
The Rev. T. F. Frisby, r; the Rev. C. M. Groh, c  
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

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

## BROOKLYN, N. Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c  
Sun 7:30, 9, 11; HC Daily

## NEW YORK, N. Y.

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

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

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

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

**HEAVENLY REST** 5th Ave. at 90th Street  
The Rev. J. Burton Thomas, D.D., r  
Sun HC 8, 10, MP Ser 11 ex 1S; Wed HC 7:30,  
Thurs HC & LOH 12; HD HC 7:30 & 12

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Gref, D.D., r; Rev. C. N. Arlin, c  
Sun HC 8, Ch S 10, 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. T. E. Campbell-Smith  
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;  
Daily Mass 7:30, 12:10; Wed & HD 9:30; EP 6;  
C daily 12:40-1, also Fri 5-6, Sat 2-3, 5-6

**RESURRECTION** 115 East 74th St.  
The Rev. Leopold Damosch, r; the Rev. Alan B.  
MacKillop; the Rev. B. G. Crouch  
Sun Masses 8, 9 (sung); 11 (Sol); 7:30 Daily ex  
Sat; Wed & Sat 10; C Sat 5-6

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

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

## THE PARISH OF TRINITY CHURCH

**TRINITY** Broadway & Wall St.  
The Rev. John V. Butler, S.T.D., r  
The Rev. Canon Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays  
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP  
7:45, HC 8; Organ Recital Wed & Fri 12:45; 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; Weekdays HC daily 7; also  
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; 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  
The Rev. Carlos J. Cagulat, v  
Sun MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish),  
Eu Mon thru Wed 8; Thurs thru Sat 9

## PHILADELPHIA, PA.

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

## RICHMOND, VA.

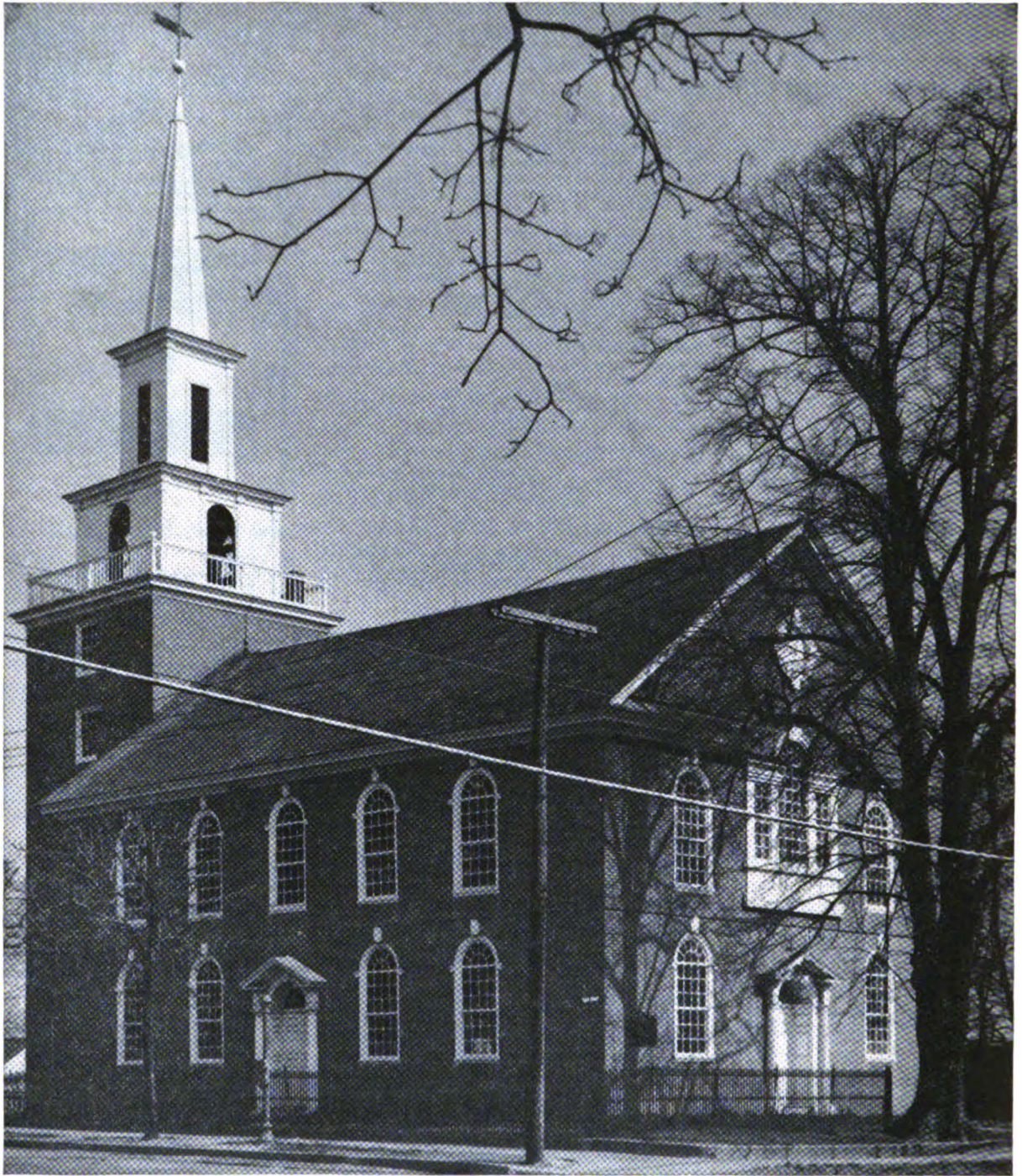
**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7  
ex Tues & Thurs 10; C Sat 4-5

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St. at Queen Anne Ave.  
The Rev. John B. Lockerby, r  
Sun 7:30, 9 H Eu, 11 Mat & H Eu

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.





### TRINITY CHURCH, SWEDESBORO, NEW JERSEY

By 1703 when this historic church was formally organized as a mission of the Swedish Lutheran Church, its congregation was already worshipping in its own building. Its original charter was received upon petition to Thomas and William Penn in 1765. As the pioneer Swedish stock in the Delaware Valley thinned, the church gradually became Anglicized and in 1792 was admitted into union with the Convocation of New Jersey. The present building, erected in 1784, retains its original window panes and pews. The Reverend John Croes, first Episcopal rector to serve Trinity Church, in 1815 became the first Bishop of New Jersey. We are proud to include this well-known church among those insured by The Church Insurance Company and to include its clergy and lay workers under the protection provided by the Church Life Insurance Corporation. In serving our churches we not only provide all types of coverages for church property and personnel at advantageous rates, but our profits accrue directly to the pensions of the clergy. If your church is not taking advantage of these services, write for complete information.

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