

The Living Church

STATE HISTORICAL SOCIETY
816 STATE STREET
MADISON WIS 53706
F LC2

February 5, 1967

30 cents

L
E
N
T

B
O
O
K

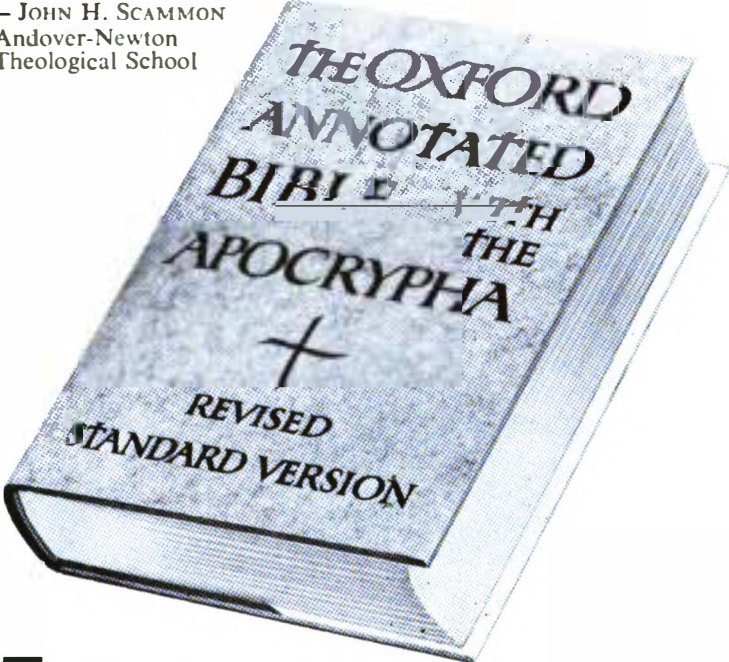


NUMBER



"The best study Bible available."

— JOHN H. SCAMMON
Andover-Newton
Theological School



THIS Oxford edition of the Revised Standard Version, now an approved study Bible for both Protestants and Catholics, comprises an authoritative, page-by-page explanation of the accompanying text, offering more features than any other edition.

The text of the RSV, footnotes, and order of Books are unchanged, but fourteen additions to the annotations have been made with the approval of distinguished Protestant and Catholic scholars. In this form, the volume was granted the *imprimatur* by Archbishop Richard Cardinal Cushing.

Cloth, over sturdy boards, square corners, stained top, printed jacket. 1,938 pages; 28 pages of New Oxford Bible Maps, completely indexed. Size: 5¾ x 8½".

Specify 08800A Imprimatur. \$10.50

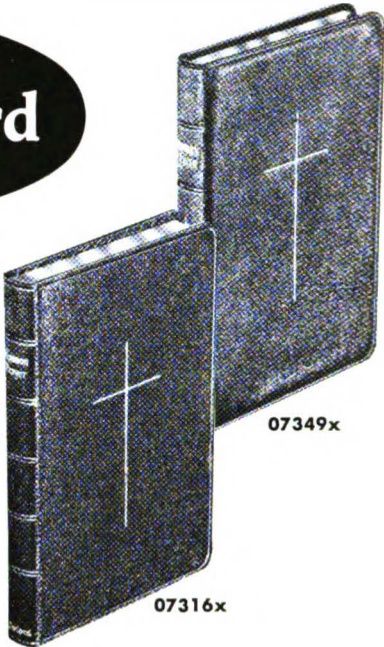
Edited by **HERBERT G. MAY**
and **BRUCE M. METZGER**

A new popularly-priced KJV edition

**NEW LONG PRIMER
CONCORDANCE BIBLE**

Large self-pronouncing type and 100,000 Chain References are special features of this new Concordance Bible in the Authorized King James Version.

French Morocco, half circuit, simulated leather lining, round corners, gold edges. *Ultrathin* Oxford India paper. 5¾ x 8½ x 1".
04883x. \$12.95



Your finest selection

**The Book of
Common
Prayer**

Matchless in quality, craftsmanship, and design. Oxford Prayer Books are the most widely-accepted editions available. Each contains the Custodian's Certificate, assuring complete textual accuracy. Handy size: 3¾ x 5¾, only ¾" thick.

French Morocco, limp, round corners, gold edges, gold cross, gold roll. For Confirmation Certificate, specify CC. **BLACK, BLUE, or RED.**
07316x. \$7.50

White French Morocco, limp, moiré paper lined, round corners, gold edges, gold cross. Marriage Certificate. Gift boxed. **07371x. \$8.00**

Pin Seal Morocco, limp, leather lined, round corners, gold edges, gold cross. **BLACK or RED.**
07349x. \$13.50

*x indicates Ultrathin
Oxford India paper.*

At your bookseller



**OXFORD UNIVERSITY
PRESS / New York**

The Living Church

Volume 154 Established 1878 Number 6

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

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

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

*Director †Member

EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE. 414-276-6420

STAFF

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

DEPARTMENTS

Big Picture	8	Letters	3
Books	5	Music and Records	17
Editorials	14	News	9
Letter from London	11	People and Places	23

FEATURES

Mass for Monotones R. N. Roth 16
Mysteries and the Faith O. C. Edwards 12

THINGS TO COME

February

5. Quinquagesima
The Martyrs of Japan
6. St. Titus
8. Ash Wednesday
10. Friday after Ash Wednesday
12. Lent 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.

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

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

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

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

February 5, 1967

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 100 words. Most letters are abridged by the editors.

Additional Information

This letter is written as a balance to your article [L.C., January 15th] about our recent multi-cultural, ecumenical youth conference, and to present a fairer picture of Dr. Nathan Wright's speech there.

Dr. Wright's talk was one of four major presentations given during the four days of the conference, on subjects of current concern to teenagers: sex, drugs, alcohol, and "black power." The majority of the 139 students present, as well as most of the adult leaders, approved of what Dr. Wright said as well as of the way he said it, although many did not endorse the conclusions he then drew. The presentation sparked one of the liveliest discussions of the entire conference on what one might call a note of polite polemic, and ended on a completely harmonious note. On the post-meeting reaction sheets, more people mentioned enjoying and learning from the presentation on "black power" by Dr. Wright than any of the other three talks covering the other subjects.

One or two other matters: the quotation imputed to Fr. Green, a Canadian, noting that the controversy was "unfortunate," in fact was said by Mr. Carroll Greene, an American and assistant ecumenical officer of the Executive Council; also, the boy who decided to leave on the first day did so when he discovered that, exactly like the other students, he was assigned to a four-bed, two-room suite in company with a northern white boy, a French-Canadian student, and an American Negro teenager.

(The Rev.) WALTER D. DENNIS
Canon Residentiary
Cathedral of St. John the Divine
New York City

Homosexuality

I found the cover of your January 8th issue a startling sight, almost incredible, and must express my appreciation of your courage in featuring Fr. Cromeey's article. The time has long since passed that we can think that if we ignore things they will disappear. Recognition of reality is essential.

I hope these few words will compensate in some measure for the inevitable brickbats which you rightfully expect. My admiration of your stand is boundless.

ELEANOR ABERCROMBIE
Phila., Pa.

I was surprised and disappointed in your article on homosexuality that dominated the whole issue. I cannot justify your publishing this article, especially when it was the main item of the magazine. In my church, which I have attended all my life, we have never had any such question. The way I feel at present I will not renew my subscription when the present one expires.

LORRAINE F. JONES, JR.
St. Louis, Mo.

I wish to commend THE LIVING CHURCH for printing Fr. Cromeey's article on homo-



GOD LIVES

in the hearts and minds

of countless millions . . . guiding them in their daily lives . . . giving sincere Christians faith and a peace that surpasses all understanding.

During the Easter season, Christians throughout the world rejoice at the news "HE IS RISEN! CHRIST LIVES!" Christians reaffirm their faith in God and in His son. Prayerful people throughout the world meet Him in church and in the home, through family or personal worship. Daily devotions are most helpful.

The Upper Room, the world's most widely used daily devotional guide, offers a meditation, scripture reading, prayer and thought-for-the-day. Why not use *The Upper Room* in your home, starting with the Easter season?

You can help also to spread the ministry of *The Upper Room* by giving copies to your friends, to the ill, to shut-ins and others.

The cost is small — only 10 cents a copy in lots of ten or more of one issue to one address, or \$1.00 per year in individual subscriptions. Order NOW to receive the Easter number.

Remember the man in serclee— send him *The Upper Room*.

The Upper Room

The world's most widely used daily devotional guide
37 Languages — 44 Editions
1908 Grand Ave. Nashville, Tenn. 37203



CHILDREN'S CHOIR DIRECTORS' SEMINAR

Carroll College, Waukesha, Wis.
June 19-23, 1967

Leaders: Madeline Ingram, Virginia Cheesman, Helen Kemp, Jane Marshall, Alec Wyton, Nels Andersen, Phil Baker

Special Programs by Children, Hand Bells, Organ, Touring Boy Choir

TOUR-SEMINAR CATHEDRALS and CHOIR SCHOOLS ENGLAND, HOLLAND, DENMARK

July 10-31, 1967

The Choristers Guild provides stimulating ideas, anthems and various teaching aids each month for over 3,000 children's choir director-members.

For brochures about any of these opportunities write to

CHORISTERS GUILD

440 Northlake Center, Dallas, Texas 75238

sexuality with which, on the whole and in most details, I agree. Easy answers in this area are as easy to come by as the offer of twenty dollars for a visit to a prostitute, and correct answers are always doubtful. I do object to the editorial comments which, like most L. C. editorials, are pat and as anachronistic as the kind of natural law theory from which they stem.

If the term "normal" is ever to be used, and I grant that it was only implied, it can have at most statistical validity, and this is equally true of deviancy. Wholeness in one individual is not identical with wholeness in another and is, at most, a dynamic rather than a static ideal.

In many cases of homosexuality, but not all, particularly among older persons, it is better to accept it in oneself and others, including its expression in some discreet fashion, than to repress or suppress. The psychological damage is less. Homosexual marriages in both sexes, by the way, can be as good as heterosexual marriages; and in the case of the older person, particularly males, the divorce rate is probably less. Promiscuous homosexuality is the most disturbing aspect of the gay society; but I doubt if it is more pernicious than its straight counterpart. Perhaps it is less so because all parties usually know the ground rules which is not true in the heterosexual world.

(The Rev.) ROY E. LE MOINE
Chaplain, U.S.N. (ret.)

Columbus, Ga.

In my pastoral dealings with homosexuals I have found that each was able to look back upon some situation that was wrong or at least unnatural that led to his (or her) becoming different sexually. The solution to the problem is doubtless difficult and some say impossible (in terms of changing to heterosexual activity), but this does not mean that we should surrender and say the problem is insoluble and then go to the author's extreme that homosexuals "have an obligation to express their love."

The unnaturalness of homosexual activity is the key to why most Churchmen condemn it. It is contrary to God's created way.

(The Rev.) DONALD R. CLAWSON
Rector, Grace Church

Orange Park, Fla.

For God's sake, let us stop kidding ourselves. Holy scripture, from Sodom through the writings of St. Paul, presents sodomy as a grave evil. I have counselled many homosexuals during the past 25 years and they have all been aware of the pathological and moral implications of their degeneracy.

(The Rev. Canon) JOSEPH WITTKOFSKI
Rector, St. Mary's Church
Charleroi, Pa.

Fr. Cromey is to be commended for charity but not so for clarity of thinking. Surely he is right about the problem, but let's keep our thinking clear on the ground rules.

Aberrant sexual behavior is exactly that — aberrant. When he speaks of God's presence in the relationship he first makes a major blunder in logic. ("All God is Love" is not reversible in logic to "All Love is God.") Then he tries to make very unpalatable behavior palatable as did Polly Adler in a clever treatment of prostitution (in *A House is not a Home*). Boys kissing boys is

what we are talking about, and it is both sick and sickening.

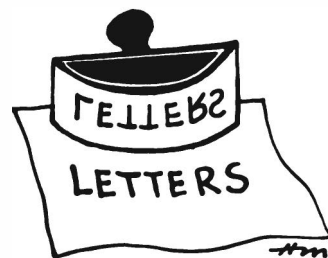
Sexuality is not a tool of love which one uses as he sees fit or "deems appropriate." The place is marriage and the people are those who have received the sacrament... unless of course Fr. Cromey suggests that we are all free to express love and to communicate it through sexual intercourse, being morally immoral and responsibly irresponsible.

A deep and abiding love between men or between women can indeed show forth the glory of God; but there are acts not appropriate to all relationships and sex is not the only way to demonstrate or communicate love, even in marriage.

(The Rev.) WILLIAM M. SHERATON
Rector, Church of the Holy Trinity
Greenport, L. I., N. Y.

You covered so well in the editorial my reaction to Fr. Cromey's article on homosexuality. Most Christians still believe that Christ and the Christian Church have something to offer to people in need besides just acceptance. It is a redemptive community. I suspect that if Fr. Cromey had told the story of the Prodigal Son he would have urged the Christian community to accept him in his pig pen and would have tried to do his part to make the prodigal feel happy and loved where he was instead of going to his father. Is this really Christian love?

Thank you and Fr. Cromey for the much needed discussion on homosexuality. I only



regret that one so interested in the needs of the homosexual should see no need at all in the problem itself.

DALE SMITH
Amarillo, Texas

I agree heartily with your editorial on homosexuality. Fr. Cromey's questions are so naive that I wonder if we should let our clergy out in the wide world.

We do know something about the homosexual. He is a profound narcissist. He is so self-loving that he cannot love a person with a different body. One of the few patients I have known who reached a heterosexual level said to his therapist, "You taught me to love. I didn't know how before." Freud said, "Anatomy determines destiny." A man who tries to be a woman is doomed to failure.

I believe the Church has a responsibility to these people. I have yet to see one that did not have deep religious feelings. It is as if the Holy Spirit considers them worth while. But to help one of these people is a very hard job. We need Christian therapists; it is not a job for amateurs.

ELINOR S. NOETZEL, A.C.S.W.
Syracuse, N. Y.

I am shocked to learn that our Church magazine could find nothing better than the words used on the cover: "Ministry to the



MEMORIAL WINDOWS

HUNT STAINED GLASS STUDIOS, INC.

1756 W. CARSON ST.
PITTSBURGH 19, PA.

3d Generation of Craftsmen
In Stained & Leaded Glass

OSBORNE

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



CHALICES and ALL CHURCH SILVER AND METALWARE

Illustrated books sent free surface mail

The Church does not exist for her own self, but in order to serve the world in the Spirit through Christ for the Father. The Church is the way, not the goal. She exists for the kingship of God, which will come.

Hans Küng, *Structures of the Church*, 64. Thomas Nelson & Sons.

Homosexual." "A Serious Problem Faced" would have been enough.

An open-faced magazine sent by mail should give more thought to the front cover.

GRACE A. SANSOM

Melrose, Mass.

Not merely congratulations but *laus Deo* that you have published the article "Ministry to Homosexuals." Homosexually inclined persons are children of God too. Unless the Church wishes to have St. Luke 15 applied against it, "good" clergymen and laymen had better reassess their attitudes.

Your editorial makes a wise criticism of Fr. Cromey's article, but there's something awry still. The tone must not be: "Okay, so the poor devil is not a criminal, but he's surely a sinner just the same." Rather it must be: "He, like the rest of us, is less



than the whole person God intends each of us to be; and so the Church joyfully offers him whatever hope and help the grace of God provides, through the Church and outside it as well, for healing in every sense of the word." Whether homosexuality be sin, sickness, or a "way of life," it needs what the Church claims to know something about: judgment upon man's willingness to settle for less than God wills for him, and wisdom and power through grace to fulfill his own being in God's sight.

PAUL S. SANDERS

Amherst, Mass.

Editor's comment: We have received to date 26 letters concerning Fr. Cromey's article, of which the above seem a fair sampling. The division of opinion is very close: 13 unreservedly supportive of Fr. Cromey's position, 11 categorically against it, and 2 straddling.

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

BOOKS

Liturgy and Art. By H. A. Reinhold. Harper and Row. Pp. 105. \$3.95.

Since the liturgical reforms of Vatican II, artistic expression relating to liturgy has suddenly become an open subject. Opportunity for the unlimited exploration of new art forms and symbols has emerged. The Rev. H. A. Reinhold's book, *Liturgy and Art*, is among the first attempts to explore and determine guidelines in the relationship of art to liturgy. The discussion in this book is limited to the Liturgy of the Eucharist.

For Fr. Reinhold art forms must be a symbolic *function* of the truths and the reality being conveyed by liturgy. Here symbol is seen as a necessary and essential element in sacramental expression through liturgy. It follows that any art form used in liturgy must be representative of the particular symbol or symbols which are the vehicle of expression liturgically and sacramentally. An obvious example in the Eucharistic Liturgy would be the artistic expression of bread and wine. In the author's elucidation of this principle, he notes that an art form can be "sacred" and yet not liturgical. Sacred art can be an aesthetic representative of the great mysteries of faith but not be liturgical.

In an especially needed chapter, entitled "The Enemy Kitsch," Fr. Reinhold exposes the vulgarity of much that exists as Christian liturgical and sacred art. He uses the German word *kitsch* here to characterize the vulgar. *Kitsch* indicates an art form that "comes with the pretence of being true art. . . . *Kitsch* can even fool the wise." Fr. Reinhold effectively disposes of the aesthetic vulgarities that grace many of our churches.

Liturgy and Art is to be commended as a refreshing clarification of function in the relationship of art to liturgy. This book and more of the same are desperately needed.

(The Rev.) ROBERT T. JENKS
St. Peter's-Chelsea
New York City

* * * *

The Person Reborn. By Paul Tournier. Harper & Row. Pp. 248. \$4.50.

In *The Person Reborn*, Dr. Paul Tournier offers a summary of his philosophy of Christian living. One is impressed at the outset with his common-sense approach to the often-alleged conflict between faith and technology. Dr. Tournier is perfectly willing, for instance, to utilize the techniques of psychoanalysis while fully realizing that these do not supply the answers to a man's deepest spiritual problems.

The principal thesis appears at about the middle of the book, namely, that while a man should be tolerant of others



THY KINGDOM COME

By JOHN E. HINES

Presiding Bishop of the Episcopal Church

Bishop Hines deals with the meaning of the doctrine of the Kingdom of God in the New Testament, and its application to contemporary life in the Church and in the world.

The Kingdom is for people and it demands "the three essentials of maturity which can make life fruitful — discipline, freedom, and godliness." \$3.95

Published by

MOREHOUSE-BARLOW CO.

14 East 41st Street
New York, N. Y. 10017

TIME TO ORDER LENT BUNDLES

Lent is the ideal time to introduce **THE LIVING CHURCH** to your parishioners. **THE LIVING CHURCH** is a magazine aimed at helping the active laypeople to know and to do the things that need to be done to strengthen the parish, the diocese, and the Church around the world.

The Bundle Plan provides an effective and inexpensive way of bringing the magazine to your people. A bundle of five copies for the six Lenten Sundays and Easter costs only \$7.35. Additional copies are 21¢ each, or \$1.47 for the seven weeks.

Send orders to:

Bundle Department

The Living Church

407 E. Michigan St.

Milwaukee, Wis. 53202



Sterling Silver Flagon

Capacity — one quart

11 1/4 inches high \$225.

A Traditional Design of Merit
Cover is hinged and surmounted by
Celtic Cross.

FINE COMMUNION SILVER
ALTAR APPOINTMENTS
SPECIAL MEMORIALS
DESIGNED TO CONFORM
WITH EVERY NEED IN
CARVED WOOD, WROUGHT
IRON, MOSAIC, ETC.

Louis F. Glasier

Church Craftsman
450 Jericho Turnpike
Mineola, New York 11501
Phone: 516-741-8878



THE VIRGIN OF NAZARETH

by Victor Buksbazan

Most complete
study of the
Mother of
our Lord
now in print.
A MUST for
every informed
Christian.

244 pages, \$3.50

The

Spearhead Press

1218-LC Chestnut Street
Philadelphia, Pa. 19107

• STAINED GLASS • LIGHTING
• BELLS • SILVER • CROSSES
• ALL CHURCH FURNISHINGS

George L. Payne
15 PRINCE STREET, PATERSON 7, NEW JERSEY

When Writing Advertisers, Please Mention
THE LIVING CHURCH

as he recognizes the psychological forces that have shaped their behavior, he should be mercilessly strict with himself as he recognizes his moral responsibility toward God. This he calls "reversal," and it is to all intents and purposes an act of conversion attained through God's grace. This is a principle which certainly challenges anyone who reads it seriously; yet it is questionable whether everyone could agree in carrying the principle as far as Dr. Tournier does. Also strongly emphasized is the principle of God's guidance given to individuals who wait on Him in prayer and meditation.

At times, one is almost reminded of some of the principles of the Oxford Group; but Dr. Tournier's fine sense of balance seems to avoid the most serious pitfalls of Buchmanism. This book is certainly valuable for the insights it gives the reader of himself as the experiences of others are unfolded before him. It should also offer any pastor many fresh insights into the cure of souls.

(The Rev.) MERRILL A. NORTON
St. Margaret's Church
Inverness, Fla.

+ + + +

Obedience in the Church. By Alois Müller. Edit. and trans. by Hilda Graef. Newman Press. Pp. 191. \$4.50.

Are Roman Catholics obliged to obey the rulings of the Church's hierarchy? This is not as easily answered as some would assume and *Obedience in the Church* delves into such crucial issues that have come to the surface since Vatican II. In a very cautious but candid approach Alois Müller points to the duty (albeit rare) to disobey, but his main thrust is to show that responsibility for obedience in the Church rests not merely with those who are to obey but on the discretion, wisdom, and charity of those to whom obedience is due. "The spirit of obedience is primarily destroyed by bad orders and by pretending that bad orders are good orders."

Twelve pages of bibliography covering articles and books on the subject of authority from all over the Roman Catholic world, together with the text itself, testify to the fact that we have here one of the most important treatments available on this subject. Yet this is by no means an easy book to read. The first half is a very cautious, careful, and conceptual trail through a veritable jungle of scholastic subtleties, distinctions, and complexities. We learn that there are human, divine, ecclesiastical, religious, hierarchical, and mystical obediences to moral, supernatural, non-infallible, and infallible certainties. The last three chapters begin to deal more frankly with more important issues.

By recovering certain forgotten aspects of the mutual responsibility involved in obedience, Fr. Müller has laid an impressive foundation for handling

the problem of obedience in a society where laymen are no longer ignorant, infantile, or docile. With the exception of the infallible category this would seem to provide much common ground with non-Roman traditions. There even seems to be the logical possibility of burning an unjust bull.

(The Rev.) C. F. ALLISON, D.Phil.
The University of the South

+ + + +

The Christian Fathers. By Maurice Wiles. Lippincott. Pp. 187. \$3.95.

This useful little volume is the eighth in the series entitled "Knowing Christianity," and provides an admirable companion to W.H.C. Frend's previous contribution to the series, *The Early Church*.

The Christian Fathers is not a patology, nor yet in the strict sense a history of patristic thought. Rather it explores, in a lucid though necessarily summary way, patristic treatments of particular doctrinal themes and issues, and thus offers a basic introduction to the theology of the Church fathers. Maurice Wiles deals with the development of the doctrine of the Trinity, patristic Christology and atonement theory, the doctrines of the Church and the sacraments, and the varieties of patristic ethics. In every instance he writes with a firm grasp of the proportions and the complexities of his subject, and with an eye to the problems involved in contemporary appropriation and use of patristic ideas.

The book is intended — as is the series as a whole — for laymen — that is, presumably, for the non-specialist. As such it is well worth the attention of those clergy who are interested in the issues which surround current efforts to reinterpret traditional theological formulae, for it supplies — what often seems lacking in most appreciations and criticisms of such efforts — an informed understanding of the origin and meaning of these traditional formulae.

(The Rev.) R. A. NORRIS, JR., D.Phil.
The Philadelphia Divinity School

+ + + +

Secular Christianity. By Ronald Gregor Smith. Harper and Row. Pp. 222. \$5.

Secular Christianity is an interesting book for those who will take time to go treasure hunting through a kind of blackberry bush prose. Ronald Smith writes neither with clarity nor simplicity, and I admit that some of his meaning concerning faith, history, and the "eschatological significance of the New Testament message" escapes me. Not being a scholar, I feel like a person peering into a deep pool, certain of interesting objects lying on the bottom but unable to make out their exact dimensions and identity. But this is not only my fault but the fault of Mr. Smith who evidently does not know when to leave out a confusing

adjective, or to prune an overgrown sentence. A British critic says the book deserves as wide a circulation as *Honest To God*. It probably deserves a wider circulation, but will not receive what it deserves, because it is not written in a popular vein, and is much more exacting upon the attention of its readers.

The book illuminates the thoughts of Bonhoeffer concerning "religionless Christianity," distinguishes radical secularism from the shoddy, so-called "secularism" of which so many Christians seem to be afraid, and has some excellent things to say about the "Death of God" theology. The book as a whole does not seem to me to be as "new" and *avant garde* as the author seems to imply, and bears quite a resemblance to the much earlier book *Eyes of Faith* by Paul Minear. But perhaps my theological ineptitude misguides me.

The primary value of the book to me is that it brings to light a meaning of secular Christianity which is not threatening, shattering, or obscurantist, but a reasonable interpretation of a saving Christ for this time. I suspect most of us have accepted this interpretation for the past 25 years, no doubt with a different terminology, and perhaps a naïve understanding, or no understanding at all of what is truly meant by secularism.

As with some of the other "new theologians" I find Mr. Smith unsatisfactory on the existential question of man's rela-

tion to creation—the non-historical, non-human world. He does not have much of value to say about my relationship to the soft-shell clam and other non-human elements with which I have been mysteriously and wondrously confronted. But perhaps I know more about this than he could possibly know. There is a kind of dogmatism about the book which I find uncongenial, and the author is too dependent upon the romantic Teutons who have sometimes led us down too narrow paths of logic and absolutism. I fall back upon the thought of Joseph Sittler: "The ways of knowing must be as supple and contrapuntal and various as history is—not as clear and clean and simple as philosophy hungers for."

But *Secular Christianity* is an interesting book, and I commend it to you.

(The Rev.) THOMAS V. BARRETT, D.D.

The Church Divinity School of the Pacific

+ + + +

Urban Church Breakthrough. By Richard E. Moore and Duane L. Day. Harper and Row. Pp. 183. \$4.50.

Richard E. Moore, a Presbyterian minister, and Duane L. Day, ordained in the United Church of Christ, have compiled a solid reference of what Churches of varying beliefs should be thinking and doing now that population trends point inexorably toward city living. *Urban Church Breakthrough* vigorously asserts

that "the most significant external reality for modern man and his institutions, both secular and religious, is the contemporary metropolis." Since the swing of mainstream Protestantism during the twenties and thirties toward the suburbs, old urban churches have been left to go out of business entirely or attempt in some demeaning way to struggle on.

Just the same, there seems to be evidence at hand that more than a few churches have caught up with their responsibility, and enough working examples have emerged to provide a blueprint for others. Drawing deep on experience in Cleveland and Detroit, the collaborators recount the milestones of failure and success in which they have personally participated. Special emphasis is lent to the working dynamics of organization, the conclusions of which should be most interesting to clergy, laymen, and students in need of a "how to do it" approach. The authors describe the East Harlem Protestant Parish in some detail, recognizing it as an important and highly original precursor to urban missions in other underprivileged areas.

Most significant to this observer's mind is a discussion of Saul Alinsky and the Industrial Areas Foundation. Alinsky, and the humanists for that matter, have in effect issued a strong challenge to the traditional namby-pamby ways of the Church. Alinsky's methods are described

Continued on page 18

NEW MOONS

• **A HAUNTED HOUSE** — and other Sermons for the Family Service

By Holt M. Jenkins

Here are 50 sermons particularly suited for use at the Family Service. Art Buchwald says the trouble with TV is that the programs interrupt the commercials. Most sermons are like programs. These sermons are like commercials. They are *dramatic, imaginative and effective.*

"If we are to have Family Services, if we are to encourage our children to come to church, then we must have sermons addressed to the whole family." **\$3.50**

• **LENTEN PRAYERS FOR EVERYMAN** Edited by Marion J. Hatchett

The Preface is by the Rt. Rev. Arthur Lichtenberger, Retired Presiding Bishop.

A selection of prayers for personal and corporate use for every day in Lent arranged on the themes of the Three Christian Virtues, Seven Deadly Sins, Seven Godly Virtues, Seven Gifts of the Holy Spirit, Seven Sacraments, Seven "I Am's," Seven Last Days, and the Resurrection. **\$2.50**

• **TRANSFIGURATION** By J. W. C. Wand, Former Bishop of London

The book is the Archbishop of Canterbury's Lenten Selection for 1967.

"Transfiguration is indeed one of the significant descriptions of the Christian way, as pain, sorrow and frustration, life and death, human character and the world itself are transformed by the power of Christ. The book will encourage us in contemplation, in practical Christian obedience and in hope for ourselves and the world in which we live." —Arthur Michael Ramsey **\$2.00**

• **DRAMAS OF SALVATION** By F. W. Dillistone

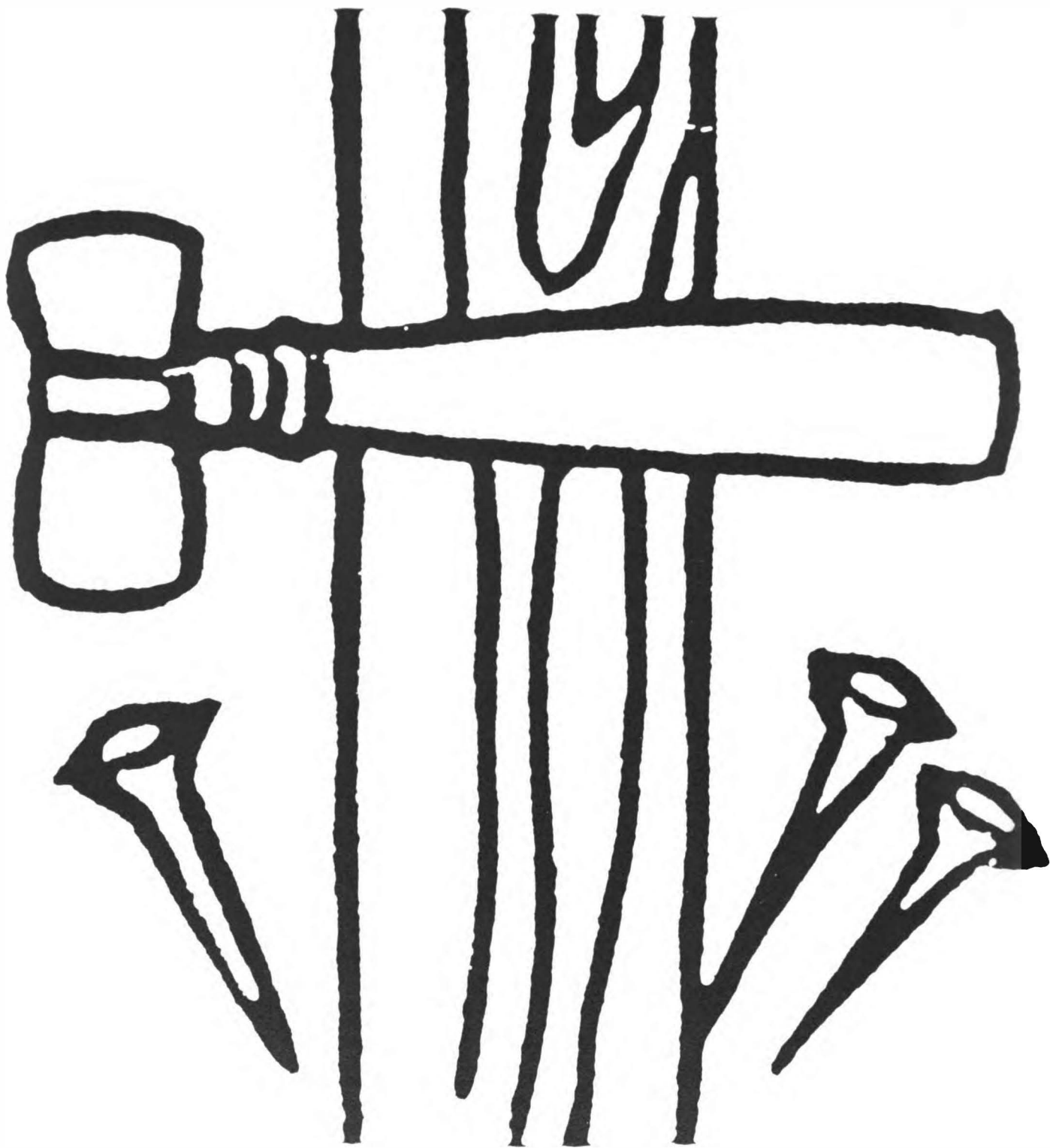
"In this beautiful book Dr. Dillistone has done that rare thing, he has provided us with a new approach to the Scriptures. He has lifted us above the often dry but necessary details of historical and literary criticism and asked us to consider the Bible as drama. Since the dramatic emphasis is so largely upon the inter-play of personality, it is evident that this approach must bring us very near the heart of religion." —Robert Stopford, Bishop of London **\$2.95**

MOREHOUSE-BARLOW

BOOKSTORES

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

Digitized by Google



ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

The Collect for
Ash Wednesday

Digitized by Google

The Living Church

February 5, 1967
Quinquagesima

For 88 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

EXECUTIVE COUNCIL

Committee for Renewal

On January 17th, the Presiding Bishop named the committee that a House of Bishop's resolution requested for the purpose of "rethinking, restructuring, and renewing" the Episcopal Church.

The resolution, adopted unanimously, had been introduced by the Rt. Rev. Anson P. Stokes, Bishop of Massachusetts, during the House sessions last fall. He will serve as vice chairman of the committee. Chairman is the Rt. Rev. J. Brooke Mosley, Bishop of Delaware.

One section of the resolution calls for "cross section of the Church's lay and clerical membership [drawing] on the best wisdom available to help rethink, restructure, and renew the Church for life in the world today, this committee to report at the next meeting of the House."

Other members of the committee and their dioceses or positions are: Mr. Oscar Carr, Jr., Mississippi; the Very Rev. John Coburn, Episcopal Theological School; the Rt. Rev. Daniel Corrigan, Executive Council; the Rev. Theodore Eastman, Overseas Mission Society, Inc.; Dr. Charles C. French, Spokane; Dr. Charles Lawrence, New York; Mr. Bruce Merrifield, Missouri; the Rt. Rev. Paul Moore, Washington; the Rt. Rev. Albert Stuart, Georgia; Mr. Walker Taylor, Jr., Executive Officer of the MRI commission; the Rev. David Thornberry, Ohio; Mrs. David West, Arizona; the Rev. Moran Weston, New York; the Rev. Hugh White, director of the National Committee for Industrial Mission; and the Very Rev. Samuel J. Wylie, General Theological Seminary.

Almon Pepper to Retire

The retirement of the Rev. Canon Almon R. Pepper, director of the Department of Christian Social Relations of the Executive Council, has been announced by the Presiding Bishop. Canon Pepper has served as department director since 1936. Among his concerns have been the problems of an urban society, intergroup relations, civil rights, family life, world relief, refugee resettlement, Church-state relations, health education, the care of the aging, and oversight of hospital and prison chaplaincies.

However, Canon Pepper is not retiring to idleness. He will serve as consultant on community services to the Overseas

Department of the Executive Council, at the request of the Rt. Rev. Stephen F. Bayne, Jr. The bishop said of Canon Pepper: "I don't know any priest in our Church who has such a unique combination of professional competence and pastoral sensitivity. To be able to have his counsel in planning and strengthening our social witness and ministry in our overseas areas will be a great gift to my brother bishops and to our staff here (New York)."

LOS ANGELES

New Director for Cathedral Films

The Rev. Edward D. Eagle has been named president of Cathedral Films, Inc., of Burbank, Calif., by the board of directors of the non-profit company that creates, produces, and distributes religious and educational audio-visual and film materials.

The new president was at one time a stage, motion picture, radio, and television actor and director both in New York and Chicago. Mr. Eagle, who has resigned his rectorship of St. David's, North Hollywood, said that Cathedral Films will be placing more emphasis on instructional and documentary material in the future.

He succeeds the Rev. Dr. James K. Friedrich, founder of Cathedral Films, Inc., who died last year. [L.C., July 31, 1966]

NEW YORK

Protest South African Bank Credit

A call on the nation's churchgoers for immediate protest to the renewal of a \$40 million bank credit to the government of South Africa has been issued by a group of thirty prominent Church leaders.

Renewal of the credit now being considered by ten U. S. banks would be interpreted by people throughout Africa, Asia, and Latin America as a symbol of support by Americans "through their leading banks for a government enforcing a system of unparalleled racial discrimination and repression." the group charged. It also declared that continuation of the credit is "indefensible" no matter what opinion one holds "on the propriety of American banking and busi-

ness operations in South Africa, on which widely different views are held by conscientious Christians. . . ."

The group also maintained that the justification for the credit contracted in the 1950s to help South Africa over a financial crisis, has "long since passed." The statement went on to say, "The amount of money involved is, obviously, inconsequential for South African government finances; in the operations of the participating American banks, it is trivial." A refusal to renew the credit arrangement would be recognized around the world as an indication of support by the American banking community for the U. S. government's "reiterated condemnation of political apartheid in South Africa."

Signers included: the Rt. Rev. Stephen F. Bayne, Jr., vice president of the Executive Council; the Rt. Rev. Henry Knox Sherrill, former Presiding Bishop, NCC president, and WCC president; the Rt. Rev. Anson P. Stokes, Bishop of Massachusetts; and the Rt. Rev. J. Brooke Mosley, Bishop of Delaware. [RNS]

Discussion at the Church Club

At the 80th annual reception and dinner of the Church Club, January 17th, the Hon. Harold R. Medina, U. S. Circuit Judge, addressed the group on faith and institutions.

The judge, after discussing faith in relation to institutions of learning and law, related his experience with "the great institution of the Church . . . which prepares us to have faith . . . just as educational institutions try to teach us to think." He also stated that faith may come when least expected "if we are patient and give the Church a chance to do its work."

The Bishop of New York, the Rt. Rev. Horace W. B. Donegan, continued the discussion on faith and institutions with special reference to the Church as an institution, reminding the people that the phrase "the kingdom of God is within you" should be translated "the kingdom of God is in the midst of you."

Commenting on the ecumenical movement, the bishop disagreed with businessmen who had reasoned that one Church would be more efficient and cost less to administer. He said "the drive behind Church union must not be thought of in terms of the amalgamation of vast busi-

ness corporations, . . . but in terms of the mutual loyalty of all those who claim kinship with one Father—God.”

Bishop Donegan characterized our new candid and friendly relations with the Church of Rome as that of the reaction of distant cousins “who have heard differing reports about each other and who now for the first time, have an opportunity to meet each other and are excited about what they see.”

SOUTH FLORIDA

Bi-Lingual Clergy

A letter to the Miami area clergy from the Rt. Rev. James L. Duncan, Suffragan Bishop of South Florida, speaks of the future with a bi-lingual community. “University authorities, government experts, as well as Church experts on Latin America and community development are of the unanimous opinion that, during the next 10 to 15 years, Miami will become a completely bi-lingual community. It is projected that in the next 10 to 15 years the immigration from Latin American countries fleeing Communism, will be such as to make Miami at least 50 percent Latin.

“In the light of these facts, it is imperative that all clergy learn to speak Spanish fluently. We should be equipped not only to hold services in Spanish, but to converse sufficiently so as to make possible counseling and ministering to Latin-speaking people. The Home Department of the Executive Council is so impressed with this need that they have given us a grant of \$5,000 to enable the clergy in this area to take an extensive course in Spanish. I am working with the University of Miami and the plan is to have a 10-week course beginning February 13th, through May 5th, excluding Holy Week and the week of diocesan convention,” the bishop concluded.

Bishop Duncan has been active in setting up an inter-Church counseling service, particularly for Cubans, but open to all Latin Americans.

SCHOOLS

The New St. Hilda's and St. Hugh's

The Rt. Rev. Horace W. B. Donegan, Bishop of New York, dedicated the \$4.6 million St. Hilda's and St. Hugh's School on Morningside Heights, Manhattan, on January 12th.

At a testimonial dinner at Cathedral House of the Cathedral of St. John the Divine later the same day, Bishop Donegan awarded the Bishop's Cross for outstanding service to the Rev. Mother Ruth, headmistress and founder of the School. It marked the first time the cross had been awarded to a woman, a spokesman said.

The program was a feature of dedication week at the seven-story inter-reli-

gious, inter-racial school, operated by the Community of the Holy Spirit, which Mother Ruth founded. The institution began as a one-room school with eight pupils in February 1950.

The building was financed by loans and mortgages amounting to more than \$2 million. The Chase Manhattan Bank advanced \$1 million and Remedco, a philanthropic real estate operating agency for improving Morningside Heights, \$433,000.

Dedicatory services were held in the modern chapel of the school before the free-standing altar and a large mural cross of the risen Christ, painted by Sr. Lucia. Prayers were interspersed with liturgical music by an orchestra and the



Jo-ann Price

school's bell ringers, called the Chimers. The dedication continued in the lobby as Edward R. Finch, chairman of the board of trustees, unveiled portraits painted by Sr. Eleanor of the art department, of Bishop Donegan and Hermann G. Place, vice-chairman of the trustees.

RHODE ISLAND

Episcopal-Methodist Talks

A joint committee to plan coöperative action by Methodists and Episcopalians in Rhode Island on an official basis was requested by representatives of both Churches at the close of a two-day life and works conference. The request came from eight laymen and eight clergy from each Church.

Conferees unanimously voted to ask the Rt. Rev. John S. Higgins, Bishop of Rhode Island, and Methodist Bishop James K. Mathews of Boston to name an Episcopal-Methodist joint planning com-

mittee and to request official status for the committee from the proper ecclesiastical authorities of the Churches. The ecclesiastical authorities concerned are the Convention of the Diocese of Rhode Island and the Methodist New England Southern Annual Conference. The latter group includes all Rhode Island Methodist parishes and lies within Bishop Mathew's jurisdiction.

As outlined to the representatives by the Very Rev. Ronald E. Stenning, dean of the Cathedral of St. John, Providence, and director of Church and community relations for the Diocese of Rhode Island, problems on which the Churches might take joint action include: the quality of the schools in South Providence; discrimination against minorities by labor unions; gouging of minorities by landlords; the breakdown of fair housing in the state; and the lack of public transportation for persons who work outside the city, especially at night. Urging mobilization of the forces of the two Communion, he suggested that “a small disciplined joint group” sit down, discuss and assess the problems and assign priorities for a metropolitan mission.

The life and works conference marked the resumption of Episcopal-Methodist talks held in Newport six or seven years ago with the Episcopalians as hosts. At that time discussions centered on faith and order.

MICHIGAN

Weekday Christian Education

Christ Church, Dearborn, Mich., has ended the first semester of the weekday program of Christian education for high school students. The second semester of the 16-week course will begin April 5th.

The program, created by the Rev. William R. Fleming, assistant at Christ Church, consists of a meal, a half-hour presentation by a guest speaker, and 45 minutes of class sessions which are led by the three parish priests. The presentations have included speakers, films, debates, and panel discussions.

Featured speakers have included the Rt. Rev. Archie Crowley, Suffragan Bishop of Michigan; Judge George Martin; a member of AA; a psychiatrist; an obstetrician; a Mormon; and a clergyman who had been arrested in a Detroit housing demonstration.

This special ministry to students is under consideration as a regular and integral part of the parish's continuing education program.

OLYMPIA

“Copper Crusade”

A crusade begun at St. Paul's, Port Gamble, Wash., for the support of the diocesan MRI program and its MRI part-

ner, the Church in Argentina, shows promise of being extended in the diocese. The plan, begun last November, is based on the steady giving of prayers and pennies at meal time in every family. The prayers are for the Rt. Rev. Cyril Tucker, his clergy and people in Argentina.

In January the plan was endorsed by members of the convocation made up of six additional parishes and missions. It is expected that all will join St. Paul's in what is now known as the "copper crusade."

"The backbone of the plan," according to the Rev. Edward D. Leche, vicar of St. Paul's, "is the continual offering of a penny and a prayer by each family at each meal. No matter how large or small

a family is, the week's offering is 21 cents and 21 prayers."

Members of St. Paul's plan that eventually their copper crusade will make it possible to provide a Spanish-speaking priest for work in Argentina.

AROUND THE CHURCH

In a letter sent to the clergy in the Diocese of Missouri, the Rt. Rev. **George L. Cadigan**, diocesan, appealed to **Churchmen to assist victims of the floods in Florence**. Most of the victims are the poor who have lost their homes and places of employment.

After six months of preparation which

included prayer, discussion, and planning, 20 men were received into a **new chapter of the Brotherhood of St. Andrew**. The service was held in **All Souls', Okinawa**. The Rev. Furman Stough, priest in charge, preached in English, and the archdeacon of Okinawa, the Ven. Edmond Browning, celebrated in Japanese. The new chapter has members from both the American and Okinawan congregations.

The 21 wives of seminarians at the **Episcopal Theological Seminary in Kentucky** have organized themselves into the **seminary branch of the diocesan Churchwomen** becoming the newest Churchwomen's group in the Diocese of Lexington.

Letter from London

When, last spring, the Archbishop of Canterbury visited the Pope, it was decided that there should be a meeting of theologians from the two Communions to consider the differences between them. That consultation, which included nine Anglicans and nine Romans plus one Roman and two Anglican secretaries, has just concluded at Gazzada in northern Italy. The Romans were led by Mgr. Willebrands, secretary of the Vatican's Secretariat for Christian Unity, and the Anglican delegation was led by Dr. Moorman, the Bishop of Ripon. It has been heavily emphasized that this is a *preparatory* commission which will lead to something on a bigger scale when there will be a wider representation on both sides.

Those in the know say that the exchanges have gone extremely well and that Anglican and Roman Catholic theologians attended each other's daily celebration of Holy Communion throughout.

The separation of the Church of England from the Roman Church occurred more than four centuries ago. Gazzada could go down in history as a significant step towards reconciliation.

The Islington Conference is a quite unofficial body which has been held for nearly a century and a half. Meeting always in January, it consists of clergy and laity of Evangelical persuasion.

One of the main speakers at this year's conference was the Rev. John Stott, rector of the famous Evangelical center of All Souls, Langham Place, London, and much of what he said is worth reading.

"On the one hand, the Church of England is changing. Indeed, it is in a state of ferment—although it remains to be seen whether fermentation will result in a mature vintage. What is plain is that the Church of England is now involved in an extensive programme of change—for example, Prayer Book revision, union and reunion schemes, synodical government, the Church-state relationship, pastoral reorganization.

"On the other hand, Evangelicals in the

Church of England are changing too. Not in doctrinal conviction (for the truth of the Gospel cannot change) but (like any healthy child) in stature and in posture. God is evidently raising up in our generation Evangelical Churchmen of intellectual and spiritual power.

"The Church of England has been dominated for a century by the tractarian and liberal movements. Now the pendulum is swinging. It is true that a new theological radicalism has arrived on the scene in place of the old liberalism, but at the same time Evangelicals are steadily growing in influence. It is a tragic thing, however, that Evangelicals have a very poor image in the Church as a whole. We have acquired a reputation for narrow partisanship and obstructionism. We have to acknowledge this, and for the most part we have no one but ourselves to blame. We need to repent and to change."

Over the centuries there have been many great deans in St. Paul's Cathedral. History will fairly certainly include Dr. Walter Robert Matthews in their number. Now aged 85 and having held his high office for 32 years he has just tendered his resignation and it is likely to take effect in the summer.

Dr. Matthew, who is a Knight Commander of the Victorian Order and a Companion of Honour, will be remembered for many things, not least his immense contribution to philosophy and theology in our day. But perhaps, even more, he will be remembered as the man most deserving to be associated with Christopher Wren's famous epitaph in St. Paul's: "If you seek a monument, look around you." For Dr. Matthew more than any other person was responsible for the care of St. Paul's Cathedral during wartime bombing, and its subsequent restoration.

A non-Anglican is to become Bishop Suffragan of an Anglican diocese. The Bishop of Lebombo (Portuguese East Africa), the Rt. Rev. Stanley Pickard, has announced that the Rev. Daniel de Pina

Cabral, a priest of the Lusitanian Church, will be consecrated in April or May.

The Lusitanian Church of Portugal grew up in the last century from seeds sown by British Army chaplains during the Peninsular Wars against Napoleon and as a result of the work of the Bible societies. Members of the Lusitanian Church were placed under the care of the Episcopal Bishop of Mexico Valley in 1879, but later the responsibility was assumed by a committee of Church of Ireland bishops. The first bishop for this Church was consecrated in 1958.

A commission appointed by the Archbishop of Canterbury in 1963 said it could see no bar to the fullest Communion between both Churches.

England's railways, just like America's, are undergoing a major transformation. Changing patterns of public travel have made that inevitable. But there are also other factors. At Walsingham, for example,

There the station has been abandoned since the railway is no longer used. But its buildings are not to be wasted. They are to become a monastery if plans proposed by members of the Russian Orthodox Church in Exile are realized. And the room where people once made their reservations will become a chapel. From reservation to Reservation, one might say. The station is well known to the hosts of pilgrims who have used it when visiting the Anglican and Roman shrines.

Not every person who makes a retreat records the fact, but statistics show that last year at least 22,000 people in this country did so.

American-born Thomas Stearns Eliot is the latest poet to be given a memorial in Poets' Corner, Westminster Abbey. The corner includes a well-known quotation from *Little Gidding*: "The communication of the dead is tongued with fire beyond the language of the living."

DEWI MORGAN



MYSTERY

The past year has been a vintage one for those who are interested in both theology and mystery stories and doubly interested in their overlappings. Indeed, what has previously been only in fiction has now burst out quite seriously into real life; a priest has undertaken to solve a crime. The Rev. James A. Gusweller, who has achieved national fame for his work at the Church of St. Matthew and St. Timothy in the economically depressed neighborhood of the wrong side of Central Park in Manhattan, took a great deal of trouble trying to help narcotics addicts and his efforts provided him with information about those who were selling the dope. Very probably as a result his church was burned on December 1, 1965 [L.C., December 24, 1965], and he has been looking for the

arsonists responsible ever since. His partners in crime detection have included some Franciscan friars. During the last few months quite a number of Americans have begun to play detective about a real crime, though usually in a manner that requires less personal danger than that undertaken by Fr. Gusweller. They have begun to investigate the death of one who was among other things an ardent reader of detective stories, President Kennedy; trying to discover how many shots were fired at him from how many places by how many people has become one of the country's most popular indoor sports.

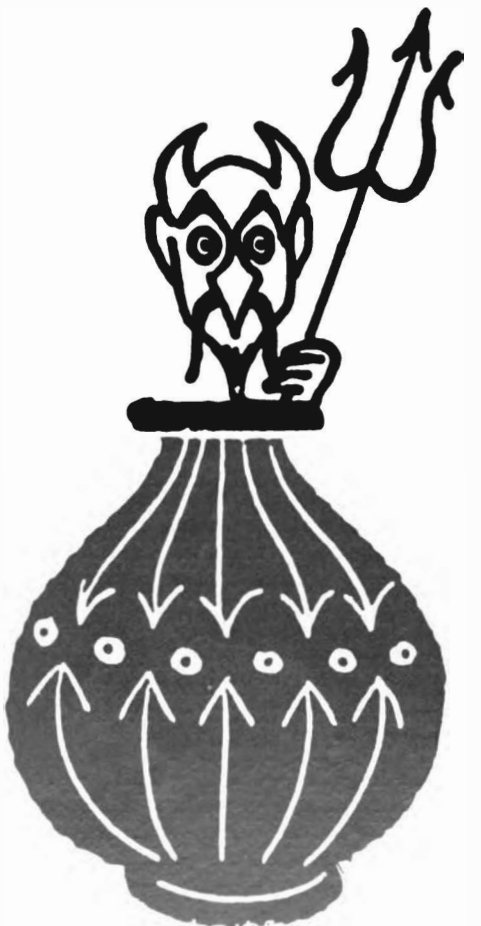
The appearance of a real life priest-detective has not been accompanied by a decrease of clerical sleuths in fiction. One who has been active since at least 1961 but who has only lately come to my attention is the Rev. Joseph Bredder, a Roman Catholic Franciscan priest who is chaplain to a convent and school in Los Angeles when not solving crimes. In *Secret of the Doubting Saint*, Leonard Holton's hero discovers who committed two murders to get an immense jewel in a statue of the Blessed Virgin Mary believed to have been placed there by St. Thomas the Apostle when he went to India. *Deliver Us from Wolves* finds Fr. Bredder in Portugal combining business with pleasure by exposing false werewolves while making a pilgrimage to Fatima. On another holiday he caught a corpse while fishing; the results are chronicled in *Out of the Depths*. Fr. Bredder is a huge, athletic-looking man, with a pre-Vatican II piety, monumental humility, an intelligence that is not hyperacute, and a faculty for solving crimes by a sense of spiritual congruities: "Fr. Bredder . . . didn't have a method. He operated by ear; by instinct. In his investigations he mixed up this world and the next as if they were all part of one and a holdup on Main Street had repercussions among the glittering hosts of heaven." (*Out of the Depths*, p. 43) He comes off as too good to be true, the ideal priest of pious lay imagination, brother to those played in the movies by Bing Crosby and Barry Fitzgerald. One improves as a priest as he becomes more, not less human.

Cut from a very different bolt of cloth are the nuns in whose convent the murders were committed in *The Religious*.

Body by Catherine Aird. While they are not the new style of sisters about whom one hears so often these days, they are an entirely credible religious community; in fact, one cannot help wonder if Miss Aird has not tried her vocation. She must at least be an associate of an order. It would be hard otherwise to account for her thorough understanding of the spirit of convent life. Incidentally, Lynn Sweat has designed an exceptionally attractive dust jacket, one that ought to be a serious contender for the Mystery Writers of America's Edgar award for the best single hard cover jacket of 1966, in spite of the fact that the music seen through one lens of a pince-nez is certainly not the plain-song notation of the gradual book on which the bloody fingerprint visible through the other lens is supposed to have been discovered.

By The Rev.

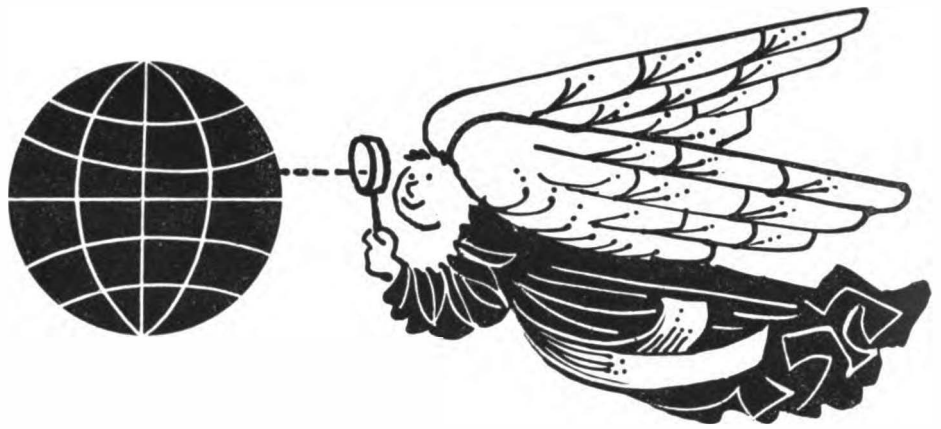
Assistant
New
Nas



—HWA

Digitized by Google

ES



and the Faith



drove an archaeologist out into the desert on an impossible quest and so feels compelled to go out on what appears to be an equally foolhardy search for him. The element of mystery in the story is but slight, but we do have here a serious novel that deals with important human questions.

An entirely believable and thoroughly likeable clerical detective is Rabbi David Small who made his sensational debut in *Friday the Rabbi Slept Late* and who has returned even better than before in *Saturday the Rabbi Went Hungry*. These two novels form about the most painless sort of introduction a Gentile could get to the ethos of modern American Jewish life, although I must say that I had rather live with the toughest vestry I have ever seen or heard of than with Rabbi Small's committee. The author does make a few slips in his presentation of Christianity, though I am sure not as many as most Christians would in dealing with Judaism. There is, for instance, the idea that Christianity has always been so otherworldly in the past that a concern for social justice is quite a new thing for it while it is not for the Jews. There is also a misunderstanding of Christian belief about the efficacy of prayer. Rabbi Small is not the only clergyman in the book; there is also an Episcopal priest who had been an All-American guard for Wabash and then played professionally for a few seasons before going to seminary. As an ardent civil rights worker he is out of the action during most of the book because he is in Alabama for a demonstration. As a former member of the Wabash faculty I am grateful to author Harry Kemelman for supplying us with a football All-American: previously, according to coach Kenneth Keuffel, Wabash had only a couple of men who had been included in

someone's basketball All-American team. Nevertheless, one must confess that the Episcopal priest, with all this going for him, still sounds like rather a jerk; that, however, does not necessarily militate against verisimilitude.

In *The Anti-Death League* Kingsley Amis has created a military chaplain "who chose his calling because he lost his faith when young." So extraordinary a character is not exceptional in this book, however, and as the gravedigger in *Hamlet* said, "Twill not be seen in him there; there the men are as mad as he." Others in the book are described on the dust jacket as "a courageous but bumbling secret agent, a young officer who falls in love with a girl just released from a mental hospital, a widowed beauty who practices 'conspicuous polyandry,' a psychiatrist incapable of perceiving the obvious, . . . and a charming and alcoholic and totally unabashed homosexual."

For bizarreness of characters Amis's book is perhaps equaled by Noel Behn's *The Kremlin Letter*; on its dust jacket we read:

"His chief is a sadistic, gifted, furtive, free-lance espionage operative whose identity is in doubt and whose team includes a professional pimp, a homosexual drag queen, and a beautiful girl who is an electronics wizard."

This book has an additional gimmick to attract readers: it has all the book past chapter five sealed off and a notice on the cover that reads: "If you can put this book down without reading it to the end, you may return it to your bookseller with the seal unbroken for a full refund." In making the offer it seems to me that the publisher was making a big gamble because the author has not been able to

Continuing with our unannounced theme of the credibility of clergy who occur in crime fiction, we may say that there have been some who were minor characters whose personality is nevertheless more thoroughly delineated than Fr. Bredder's is in the three novels I have read in which he was the hero. A case in point is Fr. Justin in *The Burning Sky* by James Hall Roberts, author of *The Q Document*. This novel, like the author's earlier one, has an archaeological setting and — whether he has improved his knowledge of the subject or whether he is merely treating a kind of archaeology with which I am less familiar—the backgrounds ring truer, as do the characters also. Some of the promise displayed in *The Q Document* is fulfilled in *The Burning Sky*. Fr. Justin is convinced that a momentary fall from grace on his part

Edwards, Jr.

Author of
Detective
Case

Does God Punish?

The second point of our recent Question Box statement which Dr. Gardiner M. Day objects to (in his letter, L.C., January 29th) is our comment on the reference in the Prayer for Christ's Church to God's "punishment of wickedness and vice." Some clergymen take it upon themselves to change this to "correction of wickedness and vice," because they find offensive the suggestion that God punishes. In our original comment we expressed the view that this currently popular idea that evildoers should not be punished is unchristian sentimentality and nonsense, and we added: "God Himself punishes His erring children, if the scriptures are to be believed. Christians have always considered that just and reasonable punishment is a necessary element in the correction of evildoers." This is the historic Christian belief, clearly grounded in the holy scriptures and the teachings of the Church's saints and doctors. One reason why we object to individualistic tampering with the text of the Church's liturgy is that



it is part of the function of the liturgy to preserve the sanities of the Faith against the insanities of the times. To be frank, we regard the contemporary doctrine that evildoers can be corrected without being punished as an insanity of the times, an insanity being an unsound idea which does not square with reality as known by experience or observation.

Either God punishes or He does not punish. If He does not punish, then what? The implications of this need to be honestly faced by those who want to have it so. If God does not punish, any man can commit murder, or worse, in this world and get away with it if he's clever or lucky enough to escape the justice of men. This is not an ultimately moral universe at all. This is a universe which allows Buchenwalds to flourish and abound for all it cares. There is no final justice, there is no ineluctable moment of truth and reckoning for the man who says in effect, "Evil, be thou my good." Such is the world we live in, if God does not punish.

It may be that part of this modern objection to the idea of divine punishment results from a confusion about the nature of sin itself. There is an amiable-seeming notion, born of a childish trust in a purely

speculative psychological theory, that people are not really responsible for their own misdeeds; so, when they go wrong, they are, in the words of the old ditty, "more to be pitied than censured." On that principle Judas was just a misguided young man; lusting David was a victim of an overactive libido; Pilate was cruelly caught in a political squeeze-play; and so forth with all sinners, great and small, in and out of the Bible. They shouldn't be blamed, they shouldn't be punished; they should be accepted, and loved, and understood, and helped, and—if their conduct is frankly intolerable—tactfully corrected.

That this view of sin is held by some of the best people of our age we do not deny. Some splendid people used to believe in phrenology a century ago, but they got over it. This concept of sin as merely the immature behavior of a person who isn't perfectly adjusted yet, will surely pass; because God delivers His people from all fashionable follies from generation unto generation. Sin as willful disobedience of God's will, as defiant self-assertion in contempt of God and others, is real; it is what crucified Christ; it is the work of our Ancient Foe from whose dominion we must be delivered by the power of God. It is hard to conceive of God's saving health and of man's grievous addiction to sin without recognizing that if God is to save His children from the death of sin He must lovingly punish their transgressions. In any event, when Christ wept over Jerusalem and foretold its destruction He was proclaiming that the God who rules men and nations is not mocked, and that the wages of sin is death. The Church that would be faithful to the mind of its Lord cannot tamper or trifle with this rigorous side of the Gospel. To be sure, "Gospel" means "Good News"; but isn't it good news, after all, that we live in a world in which wickedness and vice—in ourselves or in others—is invariably punished, by the God and Father of all, who with infinite lovingkindness cares, not only what becomes of us, but what we ourselves become?

A More Christian Christmas

What we hoped to get started in our last Christmas editorial (*Notes toward a Christian Christmas*, L.C., December 25th) will take a whole year's promo-



tion throughout the Church if it is to bear fruit in a more Christian Christmas in 1967. Our idea as expressed in that editorial is that American Christians ought to change their Christmas giving very radically, so that most of their giving is to Christ Himself incarnate in the flesh of His poor and needy brethren. We intend to keep pounding away at this. Our initial response from our readers is most heartening. Reprints of the editorial are now available for mass distribution; see our advertisement on page 21 for details about ordering.

February may seem a strange time to be thinking about next Christmas. But it isn't too soon, if what we want to promote in our own lives and the lives of others is a more Christian Christmas for 1967. Meanwhile, we welcome practical suggestions as to how to make this idea work most effectively.

A New Morality?

There are those individuals who set themselves up as professional guardians of the public morality, who believe that they and they alone are capable of judging what is right and appropriate and allowable for men in general. Their system is foolproof when, as is generally the case, they are able to prevent most people from seeing or reading that of which they disapprove, so there can be no rational discussion and examination of the subject matter.

Then there are those who, when sufficiently provoked or embarrassed, will raise the flag of public morality. But is such morality enough?

Representative Adam Clayton Powell has been accused by his fellow club members of what amounts to conduct unbecoming a congressman. And of this there is little doubt that he is guilty. The motion to ask Mr. Powell to step aside was passed with an impressive majority. But when the time to form a committee to investigate the morality of Mr. Powell's actions came, there was apparently a distinct paucity of congressmen who were desirous or even willing to serve in such a capacity. The fear that their action would cost them votes, or cause the tables to be turned so that they were also open to investigation, or that they might have to reveal some of their personal finances and transactions, suddenly came to the fore. Morality was magically eclipsed. Congress has consistently succeeded in shrouding the private affairs of its members in the



strictest of secrecy, and it—quite understandably—has no intention of changing the situation.

We may now look to New York State where the question of legalized therapeutic abortion is before the state legislature. A change in the abortion laws of the state has been advocated by Bishop Donegan, the Diocese of New York, and other religious groups which presumably know something about morality. The Roman Church, however, has itself committed to a position currently which does not allow for therapeutic abortion, and it is unwilling to let anyone who does not follow the straight Roman line, either within the Roman Church or outside it, be free to follow his own conscience in the matter. The New York legislature is apparently afraid of offending what it considers to be the sensibilities of the state's large Roman Catholic population, and is therefore extremely reluctant to liberalize the abortion laws. No matter that the moral rights of a large part of the state's population are being denied in what is essentially a matter of personal morality; what counts, it seems, is the vote.

We could go on citing such examples. The self-righteous censor there will always be; the Congress will always be reluctant to change itself; there will always be a dichotomy between "public" and "private" morality; and there will always be hypocrisy in high places. But an adequate morality for any Christian, surely, is

In Lent

In Lent
Let soul be bent,
With deep intent,
As Jesus went.

Forty days once spent;
In everything,
It's homage bring;
In praises sing
To Risen King.

✠ William Paul Barnds

one which not only denounces and condemns the sins of others, but undertakes the task of changing the situation at whatever cost to the reformer himself. Thus, a U.S. Congressman laying his own political future on the line in order to act in a way that might cost him the next election is a *real* moralist—not a phoney. A bishop or clergyman whose devotion to civil rights and the people in the ghetto is such that he will not himself live on Posh Avenue, Suburbia, or its equivalent, exemplifies the real thing.

We need a new morality which is in substance and in effect the old morality of Him who said, "Not everyone that saith Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father in heaven." And if this is not what we are willing to accept, one may justifiably ask if the time has come for all good men to look for a new, sounder definition of what is moral.

KARL G. LAYER



A new choral setting of the Communion Service of the Episcopal Church has just been completed by the Rev. O. Lowe Camp, rector of St. Theoctistus's Church, Koolsville, the parish secretary announced today. The composition is entitled "Mass for Monotones," and is expected to become "a revolutionary document in the history of the Liturgical Movement in the Episcopal Church," Fr. Camp acknowledges in his preface to the work.

Fr. Camp, a natural monotone from birth, has long smarted under the discrimination shown against those like himself by composers of service settings which require the singer to sing a set pattern of tones in a set rhythm—namely, a melody. Because Fr. Camp also lacks a sense of rhythm, he has capitalized on his two handicaps, and as a service to those other Episcopalians so afflicted, has produced a setting which may not only be sung on any one note the worshipper

By Robert N. Roth
Organist and Choirmaster

Church of Saint James The Less
Scarsdale, N. Y.

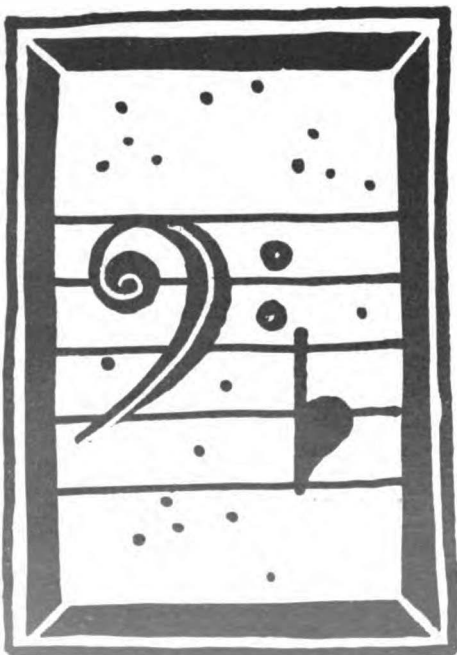
ly on the open strings of the guitar and at whatever points the accompanist feels inclined to play them. "There are very few ways in which we could possibly get more people more involved in the service," Composer Camp says enthusiastically.

St. Theoctistus's Church made the headlines about a year ago when the rector had the organ and stained glass windows removed, feeling that those two art forms did not "speak," as he put it, to mankind "in this modern world of ours." A stir was caused among parishioners when a jukebox appeared where the organ console had been, and neon Balantine three-ring medallions replaced the

M A S S



for Monotones



may be able to sing, but may also be sung in whatever rhythm and at whatever speed of which he may be capable. "Only through such a medium may all of the people participate in their rightful portions of the service," the composer contends.

Fr. Camp, who stresses that he is not a trained musician, makes no claims for any musical worth in his "Mass for Monotones." "It may not take its place alongside Palestrina, Mozart, or Stravinsky," he says, "but it represents the ultimate in congregational participation." This mass, unlike the so-called "folk" settings which have captivated the clergy in the past few years, requires no particular skill on the part of the accompanist either. Fr. Camp, having himself been unable to master the fingerings of the guitar, feels that active participation in worship must not be denied those who want sincerely to play. Therefore, the chords accompanying the "Mass for Monotones" are played entire-

multi-colored stained-glass saints in the windows. "Mediocrity and, yes, even ugliness, are an inescapable part of all our lives today," Fr. Camp observed at the time, "and it is high time that the Church welcomes them within its walls."

Fr. Camp, whose musical pursuits, he says, provide relaxation from the rigors of preparing sermons, is at work on a rebuttal of *For Christ's Sake*, the answer to Bishop Robinson's *Honest to God*. His biggest difficulty, he says, is in deciding upon a title for the work which will be printable and yet intriguing to the layman. Upon completion of this project the indefatigable rector has yet another planned—perhaps the most challenging of all his endeavors. He hopes to produce still another setting of the mass, this time one which requires not even one sung note; for there are those few, he contends, who have not even this to offer to the Lord. His new mass, he hopes, may be said entirely in a speaking voice.

MUSIC AND RECORDS

By Mary Stewart

Records

Gregorian Chant: In this day, when so much is being said and written about contemporary vehicles of worship for contemporary man, it is good to hear three new records of timeless and beautiful plainsong. Surely we must all agree that after ten centuries chant is still an ideal embodiment of religious expression. The materials presented on these three discs were recorded as members of religious communities performed their offices as part of their daily life of prayer and work.

THE GREGORIAN CHANT. Dominican Sisters of Fichermont. Philips. Stereo PCC612, \$5.98; Mono PCC 212, \$4.98.

Gregorian chant as we know it today comes from the Roman chant codified and organized by Pope Gregory I (540-604). The chants heard on this record are those of the Dominican Rite which vary somewhat from the Roman. The chants encompass most of the liturgical year, including hymns, antiphons, texts of the proper and ordinary of the mass for Advent through Trinity. The sisters sing very well but I feel that this record is marred by the organ accompaniment. Ideally and authentically, plainsong should be sung unaccompanied. Harmony as we know it was completely unknown at the time chant was developed and it introduces an element foreign and misleading. The organ quality is comparatively poor. This album is part of the Philips Connoisseur Collection and is very attractively packaged with a most informative text and complete translation.

GREGORIAN CHANTS. Benedictine Monks from the Abbey of Encalcat. Music Guild. Mono MG137; Stereo MS137.

This is the record about which I am most enthusiastic. The chant is sung unaccompanied and with a great feeling of direction to the vocal line. The style is quite enthusiastic; the monks sing with much vigor and spirit. The chants are from all seasons of the Christian year, and there is a complete translation of the texts. Recommended.

GREGORIAN CHANT: EASTER MUSIC. Benedictine Monks of the Abbey of St. Maurice and St. Maur. Philips World Series. Stereo PHC 9004, \$2.50.

The Benedictine monks of the twentieth century, especially those of the Solesmes monastery in France, have been largely responsible for the restoration of Gregorian chant and the elimination of "improvements" added during the Renaissance. The chants on this record are hymns and texts of the proper of the

mass for the Easter season. The atmosphere is one of great joy, restrained and majestic. Although most of the chant is accompanied, the organ is not obtrusive. The World Series introduces to the United States a new type of disc. By a process based on "phase control," one record can be played on either stereo or mono. All World Series records are modest in price.

MESSIAH. By George Frideric Handel. Soloists, the London Symphony Orchestra and Choir; Colin Davis, conductor. Philips. Stereo PHS 3-992, \$17.37; Mono PHM3-592, \$14.37.

In the search for the "historical" Messiah it is well to realize that for the first performance the chorus probably numbered about 25 singers and the orchestra 40 players. This is a far cry indeed from the monster festivals of the nineteenth century when 2,000 singers and 400 players joined for the religious edification of the listeners. Even today many performances of Messiah involve the participation of full symphony orchestras and immense amateur choral societies. 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 edification. Davis uses a chorus of forty and an orchestra, counting harpsichord and organ, of the same number. Oratorio is a form very close to opera, and in the eighteenth-century operatic style the artistic supremacy of the solo singer was an important element. Thus, one of the most obvious "innovations" of this recording is the ornamentation and embellishment of the vocal line by the soloists. There are other changes from the accepted norm of performance, and all these stylistic elements are discussed in the informative booklet packaged with the three-record album. After all discussion of authenticity, the most important test is still that of the ear. How does it sound? To this we can say that it sounds beautiful and right. The chorus is equally effective in the sustained solemn moments and in the bright, florid passages. The soloists are all outstanding and handle the embellishments with taste. The sound is excellent. Highly recommended.

Books

O SING UNTO THE LORD: Music in the Church. By Henry E. Horn. Fortress. Pp. ix, 156 paper. \$2.

Although this book was written to explain the music of the Lutheran Church to the average man in the pew, it has much to say to Episcopal laymen, organists, and choir directors. The information included should be of use to all congregations, for good music must be the concern of everyone. Included are chapters about music as a vehicle of worship; chanting; singing hymns; or-

around-the-world artistry!
Gold • Silver • Brass • Bronze

ALTARWARE

Finest domestic and hand wrought metalware. Chalices, crosses, vases and many accessories in traditional and contemporary designs from world's most distinguished craft centers. Ideal gift selections.



36 PAGE CATALOG MAILED UPON REQUEST



J. Theodore Cuthbertson, Inc.

2013 Sansom St. • Phila., Pa. 19103



Katharine Terry STUDIO

Church Vestments

Designed to order through collaboration with the client
Contemporary and Traditional
Hand Embroidery

ONE EAST PARK STREET
BORDENTOWN, N. J. 08505

OUR BELOVED DEAD

BY FR. HUGHSON, O.H.C.

Send for this Tract which explains the teachings of the Church about the Faithful Departed.

THE REV. MALCOLM DeP. MAYNARD, D.D.

Superior-General

For further information, address the Secretary-General, Guild of All Souls
32 Tenmore Road Haverford, Pa. 19041

BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Book Shops

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

TWO NEW ANTHEMS BY M. THOMAS COUSINS

No. 596 Holy Father, Pure and Gracious20¢
No. 597 Miserere Mei, Deus20¢

BRODT MUSIC COMPANY
P. O. Box 1207
Charlotte, N. C. 28201

SPIRITUAL HEALING

HEALING belongs in The Church! "SEAR-ING" has been the Church's magazine of healing since 1932. It is published monthly (16 pages) at \$2.00 a year postpaid. Free sample.

International Order of St. Luke The Physician
2243 Front Street San Diego, Calif. 92101



vanBergsen BELLS

- ★ Chimes ★ Peals
- ★ Cast Bell Carillons
- ★ Electronic Bells

van Bergen Maas-Rowe Carillons
Box 18935, Atlanta, Ga. 30326

Everything for the CHURCH

- Altars Pews Organs
- Flags Lighting Fixtures
- Visual Aids Bibles
- Folding Chairs and Tables
- Sterling and Brass Ware
- Stained Glass Windows
- Books of Remembrance
- Bells, Van Bergen
- Clocks for Church Towers

Check above items in which you are interested and write for FREE catalog.

WHITTEMORE ASSOCIATES, INC.

ECCLESIOLOGISTS

3 WEXFORD ST. (Needham Hts.) BOSTON, MASS.
Tel. 449-1500 (Area Code 617)

HOLY LAND TOURS

15 days — conducted

ROME — CAIRO — LEBANON — DAMASCUS

JERUSALEM — BETHLEHEM — NAZARETH

GALILEE — extension to ISTANBUL & ATHENS

April 3 & July 10, 1967 — \$969

Other tours also available

The Church Travel Co.

114 Atlantic Ave.

Ocean City, N. J. 08226

in-stock • custom CLERGY APPAREL

Complete selection:
Shirts, our new
"Best-Fit" Rabat
Vests, Suits, Topcoats,
Travel Accessories. Finest
materials and tailoring all with
Cuthbertson label for superior quality.



SEND FOR NEW CATALOG



J. Theodore Cuthbertson, Inc.
2013 Sansom St. • Phila., Pa. 19103



custom
Church Furniture

WOLFE BROTHERS
and company, Incorporated
Piney Flats, Tennessee

CONFRATERNITY OF THE BLESSED SACRAMENT

1967: 100th Anniversary in America

A Devotional Society of clergy and laity throughout the Anglican Communion to work and pray for greater honor to Our Lord present in the Blessed Sacrament of His Body and Blood.

For further information address

The Rev. William R. Wetherell, Sec.-Gen.
438 Valley St., Orange, N. J. 07050

ganization and rehearsals; accompanying services; and the musical training of every age group as part of Christian education. There is a complete bibliography.

Choral Music

MISERERE MEI, DEUS. By M. Thomas Cousins. Brodt Music Company #597. SATB. 20¢.

A fine, contemporary setting of Psalm

51 (in English). Chromatic and modern in style, it is not difficult.

SING HOSANNA IN THE HIGHEST.

By Eugene Butler. Choristers Guild #A-46. Unison. 20¢.

A simple setting for unison chorus, trumpet, and organ or piano, for Palm Sunday or general. Good for the junior choir.

BOOKS

Continued from page 7

with considerable insight by the authors, and decidedly there is much here for study and practical application. The major problem facing renewal work—the need for monetary support—is solved on the one side by federal, state, and municipal funds in conjunction with institutional investment to clean out ancient ghettos and provide new housing. Secularly sponsored programs such as Alinsky's can draw on foundation support. The typical church, however, is financially hard pressed even to keep up physical appearances let alone launch new offensives and new ministries, so that churches occupy at best third place. The moment of truth for many Protestant Churches we are told, lies in the fact that "denominations must become the responsible agents of renewal through effective planning and administration."

To a great extent, *Urban Church Breakthrough* is a systematic catalogue of theology, theory, practice, and observed results. It is a story of the life cycle of the urban church, from original function and suburban withdrawal to the discovery of new life and new purpose. The book is well documented, and if for no other reason, is desirable for its sources, footnotes, and case histories. For readers outside the Presbyterian and U.C.C. Churches, the book provides an incisive biography of what these groups have met and achieved both separately and as members of urban councils. For all of us, it is a book full of ideas.

EDGAR T. MEAD, JR.

Church of the Heavenly Rest
New York City

* * * *

Prayer in Sixteenth-Century England. By Faye L. Kelly. University of Florida Monographs. Pp. 68, paper. \$2.

Prayer in Sixteenth-Century England is an introduction to a fascinating subject. Faye L. Kelly looks at sixteenth-century primers and other manuals of prayers and attempts to discover what these people thought prayer was, what they prayed for, and how prayer was supposed to help them in their lives. Another purpose is to study how prayer formed part of the

background for poetry and the drama.

The author rightly observes that the material one could study is very vast. But one is amazed to find no references to some well-known persons of the period—notably Hooker. It also seems strange that Luther and Calvin should be quoted more often than any English author. Finally, one could argue with the opinion that real prayer is prayer of the heart, and that formal, written prayers are only a reflection of this (p. 25). The influence may be more often in the other direction.

(The Rev.) M. FRED HIMMERICH

St. Paul's Church
Watertown, Wis.

* * * *

The Church in the Thought of Bishop John Robinson. By Richard P. McBrien. Westminster. \$3.95.

The revolution within the Church is clearly more than a figure of speech. It began, for Anglicans, with the publication of John A. T. Robinson's *Honest to God* which brought Tillich, Bonhoeffer, and Bultmann from the libraries of the professionals and dropped them into the pews, disturbing the occupants and reducing their comfort. The revolution for Roman Catholics—and a rather more radical one—began when Pope John opened the window and let in fresh air by calling the Second Vatican Council.

The Church in the Thought of Bishop John Robinson is clearly a by-blow of that revolution. It was submitted as a doctoral dissertation at the Gregorian University at Rome by a Roman Catholic priest who is now, appropriately, a member of the faculty of Pope John XXIII National Seminary in Massachusetts.

It is, in the main and with a few careful reservations, friendly to Bishop Robinson's position. The Rev. Richard P. McBrien faults the bishop only on his failure to accept or consider the Vatican II proposition of the collegial nature and structure of the Church, wryly recognizing that one cannot very well ask an Anglican bishop to accept the Roman corpus of doctrine on the papacy.

Fr. McBrien gives a chapter to Bishop Robinson's position on the current theological scene and then proceeds to consider, first, the nature of the Church under the headings of the Body of Christ,

the Eschatological Community, and the Ministry and Liturgy of the Church. The section on the mission of the Church looks at the Church (in the writings of Bishop Robinson) as the secular community and the missionary community. He finds, and Bishop Robinson in his foreword agrees with him, that there has been "a certain attrition" in his doctrine of the Church over the past decade, which coincides with his shift in interest from the Church as essence to the Church as act, or, as Fr. McBrien arranges his two main sections, from the nature of the Church to the mission of the Church.

At the beginning, and again near the end of his book, Fr. McBrien refers to the design of Bishop Robinson's pectoral cross: "The obverse side bears the figure of Christ, crucified, between the letters *alpha* and *omega*; the reverse side contains, in the center, the ecumenical symbol of the World Council of Churches representing our unity in Christ today; underneath it there is a fish-symbol depicting our link through the ages with the primitive Church; and, on either side, the loaf and the cup we share at Communion." Near the close of his book, Fr. McBrien interprets these symbols as witness (*marturia*), service (*diakonia*), and community (*koinonia*) and quotes with approval Yves Congar, writing of the World Council of Churches: "The World Council of Churches has made these three terms the foundation, as it were the tripod on which its programme of action stands, and by so doing has gone straight to the heart of truth in its most authentic form. These three supreme realities could be the starting-point of a positive programme of Christian life in the world."

(The Rev.) EDGAR M. TAINTON
St. Thomas Church
Eugene, Ore.

* * * *

The Desert a City. By Derwas J. Chitty. Humanities Press. Pp. xvi, 222. \$8.50.

The Desert a City is a history of the early development of Christian monasticism in Egypt and Palestine, extending from the time of St. Antony to the Mohammedan conquest. A work of substantial scholarship, it will be an essential book for theological libraries, and for all who are interested in the study of the Church fathers, near-eastern history, and the development of classical Christian spirituality.

At the same time, many less technical readers will treasure Derwas Chitty's work. It is beautifully written, illustrated with striking photographs, and stocked with fascinating information — some of it charming, some of it humorous, much of it moving and heroic. The book is a rare combination of critical historical scholarship and deep loyalty to the great traditions of the Church. The author is

New paperbacks from Seabury

Frederick Buechner's THE FINAL BEAST



A novel, by the author of *The Magnificent Defeat*, about the temptation of a contemporary New England minister and his battle to keep faith with himself, with a woman, and with God. "A story that skates with daring skill and exuberant speed over the thin ice of potential blasphemy, sentimentality, and violence to emerge finally on the firm, smooth surface of honest faith and uproarious laughter."—Katherine Gauss Jackson, *Harper's Magazine* \$2.45

LIVING WITH SEX The Student's Dilemma

Richard F. Hettlinger

This widely recommended book offers the individual student a frank discussion of moral and sexual problems and a sound basis for a reasonable standard of sexual conduct. "[You] will not readily find a book of equal scope and quality to loan to young people, or for use as the basis of group discussion."

—Ian F. McIntosh,
Princeton Theological Seminary,
in *Pastoral Psychology*
\$1.95

THE GOSPELS AND THE TEACHINGS OF JESUS An Introduction for Laymen

John Samuel Ruef

Written to help the layman with his problems in New Testament study, this concise book examines the varying Gospel accounts to reveal their common underlying message, and discusses the teachings of Jesus. "Any intelligent adult class...could hardly get off to a better start than by getting its teeth into Dr. Ruef's work."—*The Living Church* \$2.45

ADULT EDUCATION PROCEDURES

A Handbook of
Tested Patterns of
Effective Participation

Paul Bergevin, Dwight Morris,
and Robert M. Smith

Tested with thousands of people in hundreds of practical situations. Indispensable for everyone involved in adult education programs. \$2.45

THE CRISIS OF CULTURAL CHANGE A Christian Viewpoint

Myron B. Bloy, Jr.

"The reader is confronted with a persuasive case for public and political action.... [We] are invited to an appreciative participation in the new world evolving in our midst."

—Paul M. Van Buren
"Thoughtful and provocative."
—*Library Journal*
\$1.65

THE GOD QUESTION AND MODERN MAN

Hans Urs von Balthasar

Introduction by
John Macquarrie

A background book for understanding the death-of-God debate. The author, a noted Swiss Roman Catholic theologian, acknowledges that for many today God is hidden, yet he maintains that man can still be approached through Christ. "Few writings of our day manifest a spiritual depth and intellectual vision as persuasive as this work."

—*Commonweal*
\$1.95



at all bookstores

THE SEABURY PRESS
815 Second Avenue
New York, N.Y. 10017

an English parish priest who has devoted much of his life to the study of Eastern Christianity and to the promotion of Orthodox-Anglican contacts. (The Rev.) H. BOONE PORTER, JR., Ph.D. General Seminary

✦ ✦ ✦ ✦

Hymns and Human Life. By Eric Routley. Eerdmans. Pp. 346. \$3.95.

It is both surprising and interesting that although most of the hymns in use in the United States have an English background, there is a wide divergence between the hymns popular here and in England. This has frequently been demonstrated both in the study of hymn books and in books dealing with the subject. Again there seems to be a divergence between the types of hymns employed by the Church of England and the Churches outside the Established Church. *Hymns and Human Life*, which is the work of Eric Routley, one of England's leading scholars in the field and a Congregational minister, demonstrates the observations above.

The first edition of this work appeared in 1952 and the second in 1959. The latter is the source of this edition by Eerdmans.

A lapse of sixteen years alters conditions. Great stress is laid on a number of the hymns suitable only for use at an evening service, the absence of which in

this country results in a loss of knowledge of some of the finest hymns that have been composed.

Hymns and Human Life is not a history of the development of hymnody but rather the presentation of those influences on authors deriving from the social, political, and ecclesiastical climate in which they lived. The first half of the book deals with this aspect of the subject. The last half gives "thumbnail" sketches of the authors of many of the hymns in common usage.

This book is one which is probably in the libraries of older students; but it is worthy of use as a guide to the selection of many hymns for Church services and for the avoidance of others.

(The Rev.) JOHN W. NORRIS, S.T.D.
St. Michael's Church (ret.)
Brattleboro, Vt.

Booknotes

By Karl G. Layer

The Reformation, Then and Now. By Charles S. Anderson. Augsburg. Pp. 119 paper. \$1.50. Dr. Anderson, in this well-done volume, summarizes the theologies of the Reformation leaders, describes how their ideas differed, and tells how the Roman Church reacted to their challenges. He then turns to what he considers to be the need for continuing reform in the Church, telling why the Church, in

his opinion, must re-examine its positions if it is to share the Gospel with modern men.

Religion and the Schools. By Nicholas Wolterstorff. Eerdmans. Pp. 46 paper. \$.75. An examination of this contemporary problem, together with several suggested solutions, by a member of the faculty of Calvin College.

Call to Reflection. By Robert N. Zearfoss. Judson. Pp. 126 paper. \$1.95. A collection of meditations on a variety of themes from everyday Christian life, by a Baptist minister.

Key Words in Christian Thinking; by Vernon Bigler; pp. 125; A guide to theological terms and ideas. **Doing Right and Wrong;** by John B. Snook; pp. 128; The ethical problems of teenagers—how to decide what to do—the difference that Christianity makes. **Unlocking the Treasures in Biblical Imagery;** by J. Carter Swaim; pp. 128; Humor, parable, allegory, myth, legend, metaphor, and hyperbole in the Bible—why and how they are used. Association Press. Paper. \$.75 each.

Christians in the Technical and Social Revolutions of Our Time. By J. Brooke Mosley. Forward Movement. Pp. 141 paper. \$.25. Some "suggestions for study and action" from the Bishop of Delaware.

Talking to God: Part I. By Ena Martin. Mowbrays. Pp. 46 paper. 4s.6d. (\$.62). A book of prayers for young children. The line drawings, which appear to be by children, are successful.

Andrew Connington. By Grace Irwin. Eerdmans. Pp. 276 paper. \$2.25. This novel, a sequel to the author's *Least of All Saints*, tells the story of a young preacher's endeavor to bring the Word of God to bear upon his large and fashionable church, and upon himself.

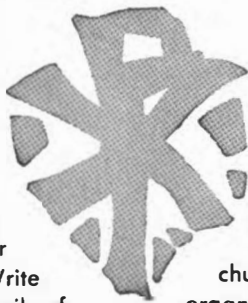
Renewal in the Pulpit. Edit. by Edmund A. Steimle. Fortress. Pp. xviii, 190 paper. \$3. A compositum of interesting and well-phrased sermons by some of the younger Protestant clergy of today.

The First Three Years. By Reginald Lumb and Ena Martin. Mowbrays. Pp. 60 paper. 5s.0d. (\$.70). How can we help with our child's religion? The authors answer this question of the parent in terms of the Christian home and a religion of "being" and "doing." Of interest to those who are concerned about the future of religious education.

Exile and After. By George A. F. Knight. Association. Pp. 80 paper. \$1.25. Studies in II Isaiah (Chapters 40-55) by a Presbyterian minister.

There MUST be a reason

If your property—church, school, camp, hospital, or whatever church-affiliated edifice—is not insured by us, there *must* be a reason. It can't be cost or coverage—or can it? Write and let us know the details of your present policies and we will make a comparison for you—at no charge and with no obligation. You



will be pleasantly surprised by what we can do for you. We have not merely changed our name; we have also added lines which are of particular interest to churches and church-related organizations. Please let us hear from you and we will tell you about the many new and interesting things that we are doing these days.

THE CHURCH INSURANCE COMPANY

Affiliate of THE CHURCH PENSION FUND

20 Exchange Place, New York, N. Y. 10005

NAME _____ Please Print

ADDRESS _____ City, State and Zip Code

MYSTERIES

Continued from page 13

make the story of such an odd assemblage of people come alive. He seems to depend entirely upon the formula for his success and the dependence was misplaced; even the vices of the characters are really rather dull as they are reported. And the peculiarities of the team unfit them for their job. I showed the book to the only spy I know to see if the story sounded as impossible to him as it did to me and he said that it was absurd: "Intelligence doesn't go in for this type of stuff — it tries for anonymity, the gray blending into the mass." *The Anti-Death League* is an immensely more enjoyable book than *The Kremlin Letter* although they both revolve around extraordinary collections of degenerates, which points to a kind of moral. The moral is similar to the principle invoked in some obscenity trials, that subject matter alone does not make a book obscene. The obscenity is removed if the work has demonstrable literary merit. While one would hesitate to call Amis's book great literature it is eminently readable, while Behn has broken the aesthetic commandment: "Thou shalt not bore."

Since we seem to have shifted to a consideration of the morality of mysteries, we should look at the crime fighter who made the biggest splash in the past year: Batman. He has been analyzed theologically by the Rev. Robert Terwilliger in a lecture at All Saints Church, New York City, which was picked up by the press and publicized further. Dr. Terwilliger said:

"He is a practical messiah because he does not scruple about his means. He is not a white knight, but a black knight. He wears the robes of darkness and the symbols of evil. He is the agent of righteousness but he uses the power of violence, nor does he scruple to imprison and intimidate his enemies in his dreadful dungeon, the Batcave. His motto, to misappropriate the words of St. Paul, 'Let us do evil that good may come.' ZAP! THWACK! POW! CRUNCH!"

Al Capp stated the same thesis more succinctly when he had Li'l Abner flying around as a sort of superman, selling chicken soup. In the strip of September 2, 1966, the first panel shows him hovering above a gang of criminals on whom considerable mayhem has been committed and saying, "Me and Li'l Mr. Chicken detests violence!! Thass why we cracked yore skulls!!"

One of the most interesting moral problems that has appeared in crime fiction, and certainly one of the most current, is that posed in *Necessary Doubt* by Colin Wilson, the famous "angry young man" who wrote *The Outsider*. The protagonist is "like Professor Tillich, an 'existentialist theologian' holding a university appointment. No personal resemblance to Professor Tillich is here intended." The thesis of the book, which is

a serious treatment of a serious theme in a popular and easily assimilable medium, is that psychedelic drugs may be a manner of extending human freedom.

"I have always believed that it is the work of the philosopher to undo original sin. . . . Tonight, when Gustav gave me a taste of neuromysin, I knew I had made a mistake. There is another way. Gustav has spent his life pursuing it. Instead of using his intellect alone, Gustav has returned to the body. He has recognized in fact what I only recognized in theory — that part of the problem is purely physical." (p. 236ff)

While one may not believe that this is the last word on psychedelic drugs, one may also believe that the last word has not yet been said. The whole matter demands a lot more thought by moral theologians and a lot less sensationalism.

A particular treat for mystery fans was seeing one of Ross McDonald's fine books made into a movie — Warner Brothers' *Harper*, starring Paul Newman. McDonald is the only heir I know of to the great "hard-boiled" detective tradition of Dashiell Hammett and Raymond Chandler. The moral creed of this sort of detective has never been better stated than it was in this film. Harper ends up having to arrest one of his oldest friends, one with whom he had shared dreams of future public service; the friend had hoped to become governor. He speaks:

"And you were going to push your way up to being the greatest defender of justice the great and powerful state of California ever had."

HARPER: "Um, things just don't turn out the way we plan them, do they?"

FRIEND: "You were hired by a bitch to find scum."

HARPER: "Yeah, every time I hope it's going to be — Prince Charming sending me out to scout out Cinderella. Oh yeah, boy, I had a total of about eight pretty disgusting months last year. Then I had five or six good weeks. Let me tell you something that you won't understand and Susan sure as hell won't, but those five or six weeks I really felt alive. All I can do, Albert, is just to do the dirty job all the way down the line."

In other words, Harper was being the greatest defender of justice that he had discovered it possible to be; the price for being that defender was that he had to put up with all that went with it. Those familiar with the social ethics of Reinhold Niebuhr will recognize the theme; one cannot wait to act until he has the opportunity to perform the ideal act. He must choose the least destructive of alternatives, the lighter shade of gray in a world in which there are no blacks and whites, knowing that to refrain from action is to let evil move on unimpeded. Thus one is absolutely committed to work for relative goods, goods which are not without their evil effects, but which are preferable to their alternatives. Harper and Niebuhr would have understood one another.

This concludes our review of crime fiction as such, but we have two bonuses.

REPRINTS

"Christian Christmas" Editorial

Because many readers have expressed a wish for reprints of our editorial for the last Christmas issue, we have provided a limited supply.

Copies may be purchased for 8 cents each, for orders of less than 50, 6 cents each for 50 or more.

Orders and checks should be addressed to:

Editor, The Living Church

Box S-432

407 E. Michigan St.

Milwaukee, Wis. 53202

World's most beautiful

HAND MADE

**ALTAR
LINENS**

Made in Island of Madeira

Christian symbolism
handworked in a wide
selection of floral,
cross and scroll designs.



CATALOG MAILED UPON REQUEST



J. Theodore Guthbertson, Inc.
2013 Sansom St. • Phila., Pa. 19103

CHURCH CANDLE

Beeswax
Candles
Vesper Lights
Sanctuary Lights
and Lamps
Votive Lights



Write for
price list and
illustrated folder
**WILL & BAUMER
CANDLE CO., INC.**
Syracuse, N. Y.

U. S. Church Candle Manufacturers of America

R. GEISSLER, INC.
252-17 Northern Boulevard
Little Neck 65, N. Y.

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

NEW CATALOG AVAILABLE



VESTMENTS

CLERGY AND CHOIR
CHURCH HANGINGS
ORNAMENTS
MATERIALS

Catalogue on Request

THE C. E. WARD CO.
LONDON, OHIO

SCHOOLS

FOR GIRLS

Margaret Hall

Under Direction of
Sisters of St. Helena



Episcopal country boarding and day school for girls in the Blue Grass. Grades 1-3 and 7-12. Accredited college prep. For all faiths. Social program. Honor system. Gym, indoor pool, hockey, tennis, riding, art, music. Moderate fees. Tuition aid. For catalog write:

The Rev. Colley W. Bell, Jr.
Rector and Principal,
Box B, Versailles, Ky. 40383

ST. MARY'S SCHOOL SEWANEE, TENNESSEE

Develops the youth of today for tomorrow's Christian leadership in home, church, community, and nation. Fully accredited, college preparatory. Grades 9-12. Small classes. Individual guidance, family spirit. 435 acre campus. Riding, tennis, artistic pursuits encouraged. Supervised study and social activities. School aims to create a well-balanced adolescent life for each girl. Est. 1902.

Early application advisable.

SISTER SUPERIOR, C.S.M.,
Director

ST. MARY'S SCHOOL

Established 1868 — Episcopal

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

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

CHAPEL HILL

Girls. Carefully supervised college prep and general courses. Grades 9-12. Small classes. Individualized attention. Country atmosphere. Music, art, drama. Remedial Reading. Special English class for foreign students. "How-to-Study" class. Typing. Social, athletic, creative activities. New dormitory. Cultural advantages of Boston 10 miles away.
Est. 1857. Also 8-week SUMMER SESSION.
Mr. L. C. Clark, 327 Lexington Street
Waltham, Massachusetts 02154

When Writing Schools, Please Mention
THE LIVING CHURCH

The first is an excellent survey of the development of scientific criminal detection, *The Century of the Detective* by Jürgen Thorwald. It traces the progress of criminal identification, forensic medicine, forensic toxicology, and forensic ballistics in a thorough yet exciting manner. The fan will find this an excellent reference book on both the classical criminal cases of history and on detective methodology so that he can evaluate the techniques of his fictional heroes.

The second bonus is a real acquisition for an *afficionado*: a new rationalization for spending so much time reading mysteries that makes his indulgence sound like public-spiritedness. Marshall McLuhan must be a very great thinker because he is one of the few professors ever hired at \$100,000 a year; that is more than the coaches make. In *Understanding Media* he points out that the day has passed when education can be equated with acquiring information because machines can store information much more efficiently than human minds can. Minds now must be trained to discern patterns, to make transferences of principles from one situation to another. The mind is taught to do this by what McLuhan calls "cool media," media which do not stimulate one sense to the point of saturation, but which leave a lot of blanks to be filled in by the observer. McLuhan quotes from a wide range of crime fiction to illustrate points so one knows that his evaluation of the medium is based on experience. The detective story, he finds, is one of the coolest of media, one of those best calculated to teach the mind to discern patterns: "In reading a detective story the reader participates as co-author simply because so much has been left out of the narrative." (p. 29) So you see, when you are reading a mystery you're not goofing off; you're training your mind to participate in the electronic age.

Books mentioned in the article

THE RELIGIOUS BODY. By Catherine Aird. Crime Club (Doubleday). Pp. 191. \$3.50.

THE ANTI-DEATH LEAGUE. By Kingsley Amis. Harcourt, Brace, and World. Pp. 307. \$5.95.

THE KREMLIN LETTER. By Noel Behn. Simon and Schuster. Pp. 284. \$4.95.

DELIVER US FROM WOLVES. By Leonard Holton. Dell. Pp. 157 paper. \$.45.

OUT OF THE DEPTHS. ————. Dodd, Mead. Pp. 185. \$3.50.

SECRET OF THE DOUBTING SAINT. ————. Dell. Pp. 192 paper. \$.45.

SATURDAY THE RABBI WENT HUNGRY. By Harry Kemelman. Crown. Pp. 249. \$3.95.

UNDERSTANDING MEDIA. By Marshall McLuhan. McGraw-Hill. Pp. 364 paper. \$1.95.

THE BURNING SKY. By James Hall Roberts. Morrow. Pp. 318. \$4.95.

THE CENTURY OF THE DETECTIVE. By Jürgen Thorwald. Harcourt, Brace and World. Pp. 500. \$8.95.

NECESSARY DOUBT. By Colin Wilson. Pocket Books. Pp. 239 paper. \$.75.

SCHOOLS

FOR GIRLS (Cont'd)

Hannah More Academy

Accredited Episcopal college preparatory boarding and day school for grades 8-12. Located 17 miles northwest of Baltimore on 67-acre campus. Excellent fine arts program includes music, dance, art, drama. Established 1832. For complete information write:

The Rev. Kenneth W. Costin, Headmaster
Box L, Hannah More Academy
Reisterstown, Maryland 21136

St. Katharine's School

Sound scholastic training for individual development. Accred. College Prep. 7-12 grades. Superior faculty. Small classes of selected girls. Episcopal. Complete social program. All sports. Riding. Catalog.

Donald C. Reuter, Headmaster, Davenport, Iowa

FOR BOYS

NORTHWESTERN MILITARY ACADEMY

Lays a solid foundation for a successful college career in a challenging, academic atmosphere. Accredited college prep. Grades 9-12. Est. 1888. Basis, Sr. ROTC. Small classes. Individual attention. Sports, religious, social programs. Guidance, testing, tutorial help. Write for catalog. 162 S. Lake Shore Rd., Lake Geneva, Wis.

San Rafael Military Academy

Founded 1890

COLLEGE PREPARATORY FULLY ACCREDITED
Member: California Association of Independent Schools

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

NON-MILITARY SUMMER SESSIONS: Grades 5-12

For information, write:

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

Saint Andrew's School

EPISCOPAL BOYS, GRADES 7-12

Encourages imagination and individual leadership. Thorough college preparation balanced with sports and religious programs. High moral, academic standards. College guidance. Modern sun-filled campus, air conditioned buildings. Well-equipped labs. Olympic-size pool. Write:
Eugene J. Curtis, Jr., Hdm., Boca Raton, Fla. 33432

SAINT PETER'S SCHOOL

EPISCOPAL • PEESKILL, NEW YORK 10566

A church-centered college preparatory school for boys. Grades 7-12. Boarding and day. 70-acre campus 40 miles from N.Y.C. Inter-scholastic sports, music, social activities. Early application advisable. Summer Session. Write:
The Rev. William L. Crawford, Jr., Headmaster

Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find it helpful and stimulating.

\$10.95 a Year

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

Appointments Accepted

The Rev. **Lee S. Block**, former priest in charge of All Saints', San Benito, Texas, is priest in charge of Trinity Church, Junction; St. James', Ft. McKavett; rector of Calvary Church, Menard, and its parochial mission, Good Shepherd, Eden, Texas. Address: Box 321, Junction, Texas 76849.

The Rev. **Charles H. Brittain**, former assistant at Zion Church, Wappingers Falls, N. Y., is assistant at Trinity Church, 44 E. Market St., Bethlehem, Pa.

The Rev. **Hugh G. Carmichael**, assistant at St. Paul's, Columbus, Ohio, will be on the staff of St. Paul's Cathedral, Buffalo, and vicar of St. Thomas', 507 S. Park Ave., Buffalo, N. Y. 14219, March 26th.

The Rev. **Junius Carter**, former rector of St. Augustine's, Elizabeth, N. J., is rector of Holy Cross, 7507 Kelly St., Pittsburgh, Pa. 15208.

The Rev. **John P. Christensen**, diocesan missionary in the Green Valley area, Ariz., is vicar of the new mission, St. Francis in the Valley, Green Valley. Address: 2626 E. Third St., Tucson, Ariz. 85716.

The Rev. **Thomas E. Cox** is rector of Emmanuel Church, 955 W. North Ave., Pittsburgh, Pa. 15233.

The Rev. **Ronald R. Davidson**, formerly with the Anglican Church of Canada, is rector of St. Christopher's, Warrendale, Pa. 15086.

The Rev. **Dennis L. Day**, former rector of St. Andrew's, Kenosha, Wis., is assistant at St. Matthew's, Kenosha. Address: 6329 - 7th Ave. (53140).

The Rev. **Stephen J. Dibble**, former rector of the Church of the Transfiguration, Brooklyn, N. Y., is rector of St. Andrew's, Astoria, N. Y. Address: 46-09 - 31st Ave. (11103).

The Rev. **Charles B. Doan**, curate of All Saints', Kansas City, Mo., is vicar of the new mission, Church of the Ascension, Springfield, Mo. Address February 15th: 905 W. Katella Lane (65804).

The Rev. **Neal H. Dow**, former assistant at St. Matthew's, Kenosha, Wis., is rector of St. Alban's, Sussex, and vicar of St. Peter's, North Lake, Wis. Address: Box 202, Sussex, Wis. 53089.

The Rev. **Robert R. Evans** is rector of St. Luke's, 210 E. 9th St., Bartlesville, Okla. 74003.

The Rev. **George E. Hoffman**, former rector of St. Andrew's, Paris, Ill., is vicar of Trinity Church, Geneseo, and St. John's, Preemption, Ill. Address: Box 64, Geneseo (61354).

The Rev. **John C. Klawiter**, vicar of the Church of the Ascension, Hayward, and St. Luke's, Springbrook, Wis., is curate at St. John's, Decatur, Ill. Address: 555 S. Monroe St. (62522).

The Rev. **Charles G. Leavell**, former rector of St. Paul's, Henderson, Ky., is rector of St. Mary's, Middlesborough, Ky. Address: 131 Edgewood Rd. (49965).

The Rev. **Edward S. Lowrey**, former vicar of Church of Our Father, Foxburgh, Pa., is rector of Trinity Church, Beaver, Pa. Address: 235 Wilson Ave. (15009).

The Rev. **John S. McDuffie**, faculty member at Georgia Southern College also assists at Trinity Church, Statesboro. Address: Box 2232, G.S.C., Statesboro, Ga. 30458.

The Rev. **James Parker**, former rector of Holy Spirit, Peru, Ind., is working for the M.A. degree in library science at Rosary College. Address: 7355 W. Lake St., River Forest, Ill. 60305.

The Rev. **William C. Morris, Jr.**, Episcopal chaplain at the University of Mississippi, is also on the staff of St. Peter's, Oxford. Address: 124 Price St., Oxford, Miss. 38655.

The Rev. **Nelson W. Rightmyer**, former rector of St. John's, Glyndon, Md., is rector of St. George's, 2900 Dunleer Rd., Baltimore, Md. 21222.

The Rev. **Richard C. Rodgers**, former rector of St. Luke's, Bartlesville, Okla., is rector of Trinity Church, Fort Worth, Texas. Address: 4616 Elmwood Rd. (76109).

The Rev. **R. C. Rutherford, Jr.**, former vicar of the Church of the Resurrection, San Antonio, Texas, is associate rector of St. Francis', Houston, Texas. Address: 14 S. Cheska (77024).

The Rev. **Roger C. Snyder**, former assistant at Trinity Church, Bethlehem, Pa., is assistant at St. Andrew's, Norfolk, Va. Address: 1010 Grayson Ave. (23605).

The Rev. **Barclay R. Stanton, Jr.**, former assistant at Emmanuel Church, Chestertown, Md., is assistant rector of Christ Church, Cambridge, Md. 21613.

The Rev. **Peter H. Thorburn**, formerly in the Diocese of Liverpool, is rector of Trinity Church, 25 W. Fern Ave., Redlands, Calif. 92373.

The Rev. **Martin R. Tilson**, former rector of St. John's, Charlotte, N. C., is rector of St. Luke's, 3736 Montrose Rd., Mountain Brook, Birmingham, Ala. 35213.

The Rev. **Lindsay D. Warren**, former vicar of St. Timothy's Mission, Salem, Ore., is chaplain of Good Samaritan Hospital, Portland, Ore. Address: 7037 N.E. Prescott (97218).

The Rev. **Roy A. Welke**, former rector of St. James', Cheboygan, and the Church of the Transfiguration, Indian River, Mich., is rector of Holy Cross, 420 N. Main St., Poplar Bluff, Mo. 63901.

The Rev. **Douglas E. Williams** is assistant at Trinity Church, Redlands, Calif. Address: 1467 Laramie Ave. (92373).

The Rev. **Edward T. H. Williams** is assistant at St. Paul's, Troy, N. Y., with responsibility for college work and Christian education. Address: 116 Maple Ave. (12180).

The Rev. **Hadley B. Williams**, former rector of St. Mary's, Ardmore, Pa., is rector of St. Mark's, 1509 Ridge Rd., Evanston, Ill. 60201.

Religious Orders

The Rev. **David E. Allen, SSJE**, has been appointed provincial superior of the Japanese Province of the Society of St. John the Evangelist. At present he is on furlough in the United States. Address April 15th: St. Michael's Monastery, Oyama, Tochigi Ken, Japan.

Reception

Europe—The Rev. **Jean Jacques d'Aoust** was received as a priest at a service in the American Cathedral, Paris. A former Roman Catholic priest received as a deacon in the Episcopal Church last August, in the Diocese of Massachusetts, Fr. d'Aoust is engaged in research in Paris, and assists part time at the cathedral.

Depositions

On December 23, 1966, the Rt. Rev. **Jonathan G. Sherman**, Bishop of Long Island, acting in accordance with the provisions of Canon 64, Section 3 (d), and with the advice and consent of the clerical members of the Standing Committee, deposed **Carl Ernest Range**.

Renunciations

On December 2, 1966, the Rt. Rev. **J. Milton Richardson**, Bishop of Texas, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry made in writing by **Jack Lee Leighton**. This action is taken at his request and for causes which do not affect his moral character.

On December 6, 1966, the Rt. Rev. **George W. Barrett**, Bishop of Rochester, acting in accordance with the provisions of Canon 60, and with the advice and consent of the clerical members of the Standing Committee, accepted the voluntary renunciation of the ministry received in writing August 30th, from **Roderick Starwell Ward**. Such action is taken for causes which do not affect his moral character.

On December 13, 1966, the Rt. Rev. **Alfred L. Banyard**, Bishop of New Jersey, acting in accordance with the provisions of Canon 62, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry made in writing by **Robert A. Rosiejka**. This action is taken for causes which do not affect his moral character.

On December 22, 1966, the Rt. Rev. **Allen W. Brown**, Bishop of Albany, acting in accordance with the provisions of Canon 60, and with the advice and consent of the clerical members of the Standing Committee, accepted the voluntary renunciation made in writing by **John Douglas**. This is for causes which do not affect his moral character.

ANNOUNCEMENTS

HOLY LAND-EUROPE tour June 8-29 by air. College students, young adults. Munich, Athens, Cairo, Jerusalem, Rome, London area. Led by Scott N. Jones, Episcopal Chaplain, Northwestern. Inclusive cost \$1,040. Write for brochure, 2000 Orrington, Evanston, Illinois.

FOR SALE

CHILDREN'S SUMMER CAMP: Anyone interested in starting a children's summer camp? We have the facilities. The property involved was formerly occupied by a children's summer camp. Located in the Adirondack Mountains, ¼ of a mile from the Town of Long Lake. Can accommodate 34 including staff. Land available for expansion. Reply **Box B-431.***

FOR SALE and removal immediately. 1926 E. M. Skinner Organ; 4 manuals, 50 ranks. Contact **Bethesda Episcopal Church, 41 Washington Street, Saratoga Springs, New York 12866.**

LINENS AND VESTMENTS

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

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

POSITIONS OFFERED

PART-TIME ORGANIST, medium-size parish, 60 miles north New York City. Salary begins \$3,000. Reply **Box G-433.***

TRAINED and experienced DCE for challenging and unique team ministry in Hollywood, California. Opportunity for creative work among families and in the community. Full job description on request. State salary. Rector, **St. Thomas Church, 7501 Hollywood Blvd., Hollywood, California 90046.**

POSITIONS WANTED

CHURCH WORKER seeks position with children or elderly people. Six years' experience. Junior College degree. Reply **Box N-428.***

ENERGETIC, married priest with 14 years' experience in present small suburban parish, desires change to a growing, active parish concerned with commitment and mission. Reply **Box L-427.***

WOMAN, single, 45, Theology, Education, Psychology major fields. Experienced DCE, Teacher, Administrator. Seeks challenging post. Reply **Box A-431.***

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

CLASSIFIED ADVERTISING RATES

(payment with order)

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

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

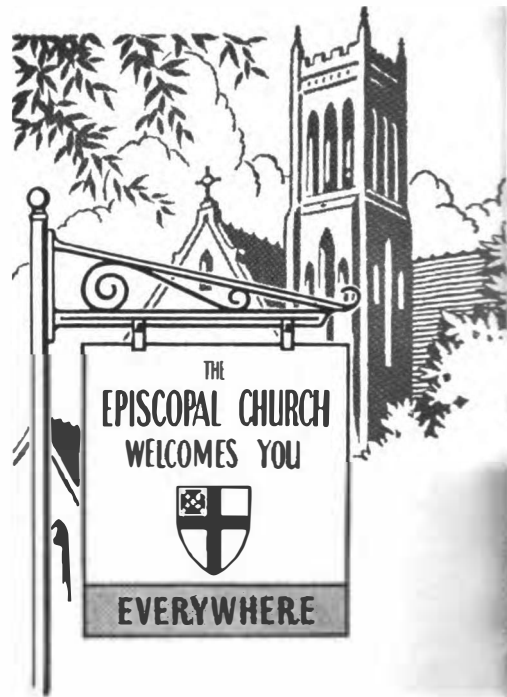
When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

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

THE LIVING CHURCH

CHURCH DIRECTORY

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



LOS ANGELES, CALIF.

ST. MARY'S 3647 Watske Ave.
The Rev. R. Werster; the Rev. H. Weltzel
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

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 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7:30, 9, 11; Daily 7:15, 5:30; also Weds
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 Terpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10; MP 11; Daily MP &
HC 7:30; Wed HU & HC 10; Fri C 4:30

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

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

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

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. & Verner Highway
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmer 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. Tolly 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
122th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys MP & HC 7:15 (& HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
EP Tues & Thurs 5:45 Church open daily for prayer

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

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

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

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler,
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, Fri 5-6, Sat 2-3, 5-6, 7:30-8:30

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

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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. 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

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

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

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

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

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

PHILADELPHIA, PA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Belvidere 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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D., dean; the
Rev. James McNamee, c; the Rev. Jean Jacques
d'Aoust
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

MONTERREY, N. L. MEXICO

LA SAGRADA FAMILIA
Teotihuacan 122, Col. Las Mitras
The Rev. George H. Brant (telephone 6-07-60)
Sun 10 (Eng), 11:30 (Spanish); Wed & HD 6:30
(bi-lingual)

GENEVA, SWITZERLAND

EMMANUEL 4 rue Dr. Alfred Vincent
The Rev. Perry R. Williams, r
Mr. Stanley J. Smith, Lay Assistant
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)

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, Evenson; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Inst, 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.

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.