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**The Living
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and the Thought of the Episcopal Church.*

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*Director

†Member

EDITORIAL AND BUSINESS OFFICES

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

STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Layer, assistant editor. The Rev. William S. Lea, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. The Rev. James Considine, 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.

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THINGS TO COME

April

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- 19. Alphege, B.M.
- 21. Anselm, B.
- 23. Easter IV

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

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LETTERS

Most letters are abridged by the editors.

"Open" Communion

I am deeply disturbed by the Joint Commission's pronouncement [L.C., March 19th] concerning the admission of baptized non-Episcopalians to Holy Communion in the Episcopal Church.

In the first place, to say that the admission of such persons "does not require any rubrical or canonical changes" is to pretend that the rubric on page 299 of the Prayer Book is a dead letter, or has been universally interpreted to be irrelevant to the situation of non-Episcopalians. Neither of these alternatives is the case, and the Joint Commission is running a risk of making a liar out of the Church it intends to serve.

Secondly, "circumstances of individual spiritual need" are a highly unrealistic basis for the admission proposed. Under what circumstances is spiritual need intense enough to bring a Protestant to a catholic altar when one of his own is available? We already provide for those cases in which the non-Episcopalian is unable to obtain the sacraments in his own Church. In fact, the doctrine of "individual spiritual need" will simply legalize the practice of those Episcopal clergymen who habitually invite all comers to the altar rail—and I think the Joint Commission knows this.

Fellowship at the altar is the ultimate act of spiritual intimacy, implying that the fellow recipients share the same covenant with our Lord. In fact, this is only partly true. We are united by baptism, but beyond this it is precisely over the terms of the covenant that Christendom is disunited. Protestant bodies reject as non-essential precisely that situation which the Commission calls "the normative condition of the Church"; and most other catholic bodies deny that this condition exists among Anglicans. Until more solid progress has been made at remedying this basic disunity, it is not honest to let inter-Communion become the normal thing, nor will it, in the long run, contribute to a unity which means anything. The practical effect of the proposed change will be to blur the catholic identity of this Church. Some Protestants may respond to our invitation to receive with us, but no Catholics will. We will have brought our practice into line with that of several major protestant bodies in this country—and out of line with that of all catholic bodies everywhere. I do not know, but I suspect that this is precisely what some members of the Joint Commission would like to see happen.

In these days of ecumenism's popularity, a letter such as mine will probably be thought uncharitable. I cannot feel, however, that in fighting for the Catholicism of my Church I am blocking the Holy Spirit. And I think there are others who agree with me.

(The Rev.) FRANCIS E. WILLIAMS, D. Phil.
Headmaster, St. Michael's School
Tucson, Ariz.

I just read in our evening paper an article entitled, "Episcopal Church Relaxes Rule," which implied that any baptized communicant of any Christian body can now receive Holy Communion in the Episcopal Church. Fortunately for my spiritual and mental health, I also read *THE LIVING CHURCH* which stated that it was a committee of the

Executive Council which was to report to the House of Bishops that no canonical or rubrical changes were necessary in order to permit "Open Communion."

I personally believe that such a policy would only alleviate OUR pain of division and not the pain that our Lord feels. The Sacrament is one of His most holy gifts to His Church. If we truly profess to be part of the One, Holy, Catholic, and Apostolic Church, then we are in a different sphere from the protestant groups. They have neither accepted the full catholic faith nor submitted to the leadership of the episcopal successors of the apostles. They have been made members of the Body of Christ by virtue of baptism, but because of their denominational separation are not in full fellowship with the Church. It would seem logical to uphold a policy of sacramental separation until we reach a position of dogmatic and organic union. This is only fair to our Lord.

PETER H. DOTSON

Wichita, Kan.

First, I fail to find anywhere in scripture where anyone is admitted to the "breaking of bread" until after the Laying on of Hands. (Acts 19:1-7; 8:14-17; Hebrews 6:1-6)

For 150 years people in this country were allowed to receive Holy Communion without Confirmation. However, they had been instructed in the faith and therefore were "ready." To complete the rubric, "none should be admitted to Holy Communion until such time as he be confirmed, or ready and desirous to be confirmed," they had to be "desirous." To admit strangers who have not been instructed in the faith so they are "ready" would be a violation of the intent of the rubric. Further, very few of them are even desirous to be confirmed.

I believe the Episcopal Church decided our stand many years ago on Open Communion, in keeping with the understanding of the faith once delivered to the saints. I am certain that a proper study of what the theological understanding of Confirmation is would bring about a stronger stand against Open Communion.

We do not have Closed Communion; we have Open Confirmation.

(The Rev.) LYLE F. PARRATT
Rector, St. John's Church

Kenner, La.

Alleluia! The report of the Commission commending "Open Communion" is well founded and very reasonably established. Dr. W. P. DuBose, founder of the School of Theology at Sewanee, set the same pattern at the University of the South over a half-century ago. An editorial in the LC some years ago almost went as far as the Commission on Ecumenical Relations, and a sermon by a Roman Catholic [L.C., January 31, 1965] ended with these words: "We must find a way of sharing the sacrament of the Lord's Supper. Unless we can find a way of sharing in the Eucharistic Body of Christ, every syllable of ecumenism will sound hollow and every attempt at unity will be tinged with irony." This doesn't sound as if he thought we ought to wait for organic organization.

The report of the commission fulfills the spirit of the Prayer Book which prays only for the Universal Church and gives truly catholic definitions of the Church and Body of Christ. Underline the word "ALL" in the

Eucharist and see how impossible it makes some of our restrictive rubrics save for Episcopal discipline.

Now let us bring our canons up to date and be allowed officially to transfer members baptized into the Body of Christ across denominational lines and to receive the same. Let us be the Church in the organic sense and not a statically-minded organization.

(The Rev.) MOULTRIE GUERRY, D. D.
Norfolk, Va.

Gambling and the Church

When Moses came down from God's presence on the mountain top with the Ten Commandments engraved on tablets of stone, it is said that the Tenth Commandment very plainly read, "Thou shalt not covet." Among other things of one's neighbor that are not to be coveted we read, ". . . nor anything that is his." We are told that Moses' face was shining from having been

in the presence of God, but that he did not know that his face shone.

Now comes the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island, reported [L.C., March 19th] as opposing gambling in his churches, not because gambling is evil in itself, but because it is unprofitable in the long run.

Gambling has been evil by the word of God for about 3,000 years. God said "Thou shalt not covet." The essence of gambling is, and always has been, covetousness. Gambling is crime. Crime does not pay, is not profitable in the long run. May one not doubt that there are any shining faces among those who gamble towards the support of any churches? Moses wist not that his face shone. How many of us do not realize that our faces are defiled by the crime of gambling both out of and in churches?

(The Rev.) CHARLES M. HALL
Parish Visitor, St. John's Cathedral
Providence, R. I.



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ATLANTA

Milton Wood Elected Suffragan

The Rev. Milton L. Wood, canon to the ordinary, was elected Suffragan Bishop of Atlanta at a special session of the council held in St. Philip's Cathedral, Atlanta, on April 4th. Canon Wood has accepted his election subject to receipt of the necessary consents.

The bishop-elect is a native of Montgomery, Ala., and is a graduate of both the college and seminary at Sewanee, having received his A.B. in 1943 and his B.D. in 1945. His first years in the ministry were spent at St. Paul's Church, Spring Hill, Ala. He married in 1949 and he and his wife have four children. Canon Wood came to the Diocese of Atlanta in 1952 as rector of All Saints', Atlanta, and in 1960 became director of Appleton Church Home in Macon. In 1963 he was appointed administrative assistant to Bishop Claiborne with the title of canon to the ordinary.

SEMINARIES

Ferment in Berkeley

Student body leaders of five San Francisco Bay area theological seminaries charged March 30th that the Church Divinity School of the Pacific is guilty of "violation of academic freedom, silencing the anti-war voice, and suppression of Christian conscience," in the case of the Rev. John Pairman Brown, professor of Christian ethics at the seminary whose teaching contract is not to be renewed for next year.

The steering committee of the Inter-Seminary League for Academic Freedom called upon the recently organized Graduate Theological Union (a coöperative grouping of Bay area seminaries of which CDSP is a member) to "expel member

seminaries which violate academic freedom." It also called for investigation of the Brown case by the Diocese of California and the University of California with whom the Graduate Theological Union has a coöperative relationship.

The league's statement calls upon CDSP's trustees and dean, the Very Rev. Sherman E. Johnson, to restore "the tenure you promised" in correspondence between Johnson and Brown in 1964 and 1965 when Dr. Brown was called to his post from a teaching position in Beirut, Lebanon. The statement charges that Brown's contract was not renewed "in violation of the standard of academic freedom of both the American Association of University Professors and the American Association of Theological Schools."

Prof. Brown said that his case is already under investigation by the American Association of University Professors and that despite his contract with CDSP continuing until June, he has decided against teaching the course on Christian ethics among five other classes he conducts.

However, a statement appearing on CDSP's bulletin board and signed by about 55 out of 90 students expressed confidence in the judgment of the seminary's dean in handling administrative matters. Also posting a statement was Dean Johnson who stated that, in his opinion, there was no question of academic freedom or outside activities involved in this matter.

In a telephone interview with THE LIVING CHURCH, Dean Johnson stated that neither he personally nor the seminary corporately had any statement to make at this time, but that after a meeting of responsible individuals has taken place there will be a statement forthcoming jointly from him and the Rt. Rev. Sumner Walters, Bishop of San Joaquin and president of the board of trustees of CDSP.

ALBANY

Need for Family Planning

The Planned Parenthood Association of Washington, Warren, and Saratoga Counties, state of New York, in the nineteen-county area served by the Diocese of Albany, through its vice president, the Rev. James L. Lowery, Jr., rector of St. Paul's Church, Greenwich and St. Stephen's Church, Schuylerville, has issued a fact sheet. The sheet, based on U. S. census figures and on a publication of the department of sociology of the New York State College of Agriculture, Cornell University, Ithaca, N. Y. (1963), documents the need for family planning services in the three counties mentioned.

The figures indicate that 193,823 persons live in the tri-county area, with 101,345 living in Saratoga County (which is southerly-adjacent to Albany County). The population under fifteen years of age in Washington County is 30.9 percent; in Warren County 31.1 percent; in Saratoga County 27.6 percent; while the New York state percentage is 27.6. Approximately 9,000 family units in the area have an income of \$2,999 or less per year. This compares unfavorably with the state figure. Unemployment rates are about twice the state percentage of 3.5 percent of the work force. The fertility rates, i.e. the "number of children under 5 per 1,000 women 15 to 44 years old," is over the state number of 493, with Washington showing 627; Warren, 607; and Saratoga, 619.

All three counties are largely agricultural, and tend to cluster about only one commercial urban center.

NEW ZEALAND

Times for Intercommunion Defined

Open revolt has developed among some Churchmen against new ecclesiastical legislation in the Province of New Zealand defining when non-Anglicans may be permitted to receive Holy Communion, the Anglican fortnightly newspaper *Church and People* has reported. A group of clergy and laymen plan to submit an objection to this legislation before it becomes effective in May. This could delay its being enforced.

The key of the dispute is the instruction following the Order of Confirmation,

Atlanta Election

Ballot Number: Nominees	1		2		3	
	C.	L.	C.	L.	C.	L.
Robert W. Estill	16	11 $\frac{3}{4}$	23	17 $\frac{3}{4}$	22	14 $\frac{3}{4}$
Martin D. Gable	3	5 $\frac{3}{4}$	Withdrew			
T. Stewart Matthews	4	1	1	1	1	1
Edward E. Tate	12	7	11	6	6	1 $\frac{1}{2}$
John L. Womack	11	6	7	4 $\frac{1}{2}$	3	1 $\frac{3}{4}$
Milton L. Wood	29	18	35	21 $\frac{3}{4}$	44	31
Votes counted	75	49 $\frac{1}{2}$	77	50 $\frac{3}{4}$	76	49 $\frac{3}{4}$
Necessary to elect	38	25	39	25	39	25

which states: "And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed." Some Churchmen argue that this is a domestic discipline that applies only to Anglicans, and that other Christians may come as guests to Holy Communion. Others see it as being strictly exclusive.

The Archbishop of New Zealand, the Most Rev. Norman A. Lesser, recently said, "Present Anglican discipline does not allow intercommunion except in certain circumstances. . . ." These circumstances are laid down in the new legislation. They restrict intercommunion to baptized communicant members of other Churches when they are isolated from the ministrations of their own Churches or when they are duly appointed delegates to an ecumenical conference.

While this legislation was intended to liberalize Anglican law, it has had the effect of defining what was previously interpreted in different ways. Those who take the liberal view, one observer said, must now comply with the conservative view of the discipline or, without doubt, break the Church's law.

NEW YORK

Business Ethics

John Keller, partner in a brokerage house, is making money. A stock named Sky High, dropping from 30 on its way to 5, is being bought and sold like hotcakes through his firm. Commissions are mounting—a big plus. But suddenly John finds the minus: It's no accident his firm is moving that stock—Sky High's management is driving down the price and his star salesman is quietly selling for the frightened public and buying for the piratical bosses. Worse yet, his associates urge him to get in on the killing, because the wages are greased for a quick price rise after the public bows out.

Mr. Keller has found a plot, one which, if you assume the Securities and Exchange Commission wouldn't ask questions, is presumed not illegal but certainly unethical. What does John Keller do—sit back and collect his share of the commissions; call up the SEC or the stock exchange and report the situation; warn the public via the newspapers; or buy 10,000 shares of Sky High?

The hypothetical Mr. Keller and his hypothetical crisis was one of the subjects covered during a two-day conference on business ethics sponsored by the Cathedral of St. John the Divine, New York City, and the Wall Street Ministry of Trinity Church, New York. Some 30 young men from business administration schools at Fordham, Harvard, City College of New York, Dartmouth, the University of Pennsylvania, Columbia, and St. Peter's College of Jersey City attended the conference. And the strict moralists among the graduate students won out

over the "business-is-business" faction as the seminar considered the moral dilemma of stockbroker Keller.

"In the real world you wouldn't stay in business long if you behave completely ethically," one student commented from the floor. Another observed that even within the Wall Street Ministry there are differences of opinion as to "what is moral and what is ethical." But in the end, the majority seemed to feel that Mr. Keller was morally obligated to inform the stockholders and the public about the scheme.

The Rev. Francis Huntington, executive director of the Wall Street Ministry, told the group as the conference began that the purpose of the gathering was "to give students a chance to focus on issues which are seldom raised on business school campuses but which daily confront responsible adult members of the business community."

Another speaker, Dr. Frederick E. Webster, Jr., assistant professor of business administration at Dartmouth College, conceded that "we don't do enough on campus to explore the morals and ethical implications" in business because "we don't know how to approach" the topic. "It would be presumptuous for a business school to think it could teach morality because no method would be generally acceptable to even a large minority of students," Dr. Webster said. He lamented that organized religion, through the Church, "has not been a major source of help to the businessman in making ethical decisions." He pointed to the Episcopal Church-sponsorship of the student conference as indicating "an encouraging amount of interest."

Fr. Huntington tended to agree. There was a time, he said, when the Churches "thought of themselves as able to provide guidelines for members to use in any situation, and if the Church members adhered to them everything would be all right. But now that life is more complicated the task is to break down these guidelines for every occupation."

Wetmore: Locate Center In Harlem

The Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York, testified March 30th before the New York City Board of Estimate that he believes that "greater social good" would be accom-

plished if state offices proposed for the World Trade Center in Lower Manhattan were moved to Harlem. The State of New York is committed to at least 2-million square feet of space in the proposed twin-towered structure, at Church and Liberty Sts. and the Hudson River. Bishop Wetmore observed:

"I believe that infinitely greater social good would be accomplished if that space were to be located in Harlem or divided among areas such as Harlem, the South Bronx, and Bedford-Stuyvesant (in Brooklyn)." Bishop Wetmore said he felt Harlem "has all the ingredients of vigorous civic life but lacks only the spark, the stimulus, even the symbol of a beginning to massive reconstruction."

BETHLEHEM

Archdeacon Installed

On April 9th the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, instituted the Ven. Edward W. Stieff as archdeacon and the Rev. H. Arthur Doersam as canon to the ordinary of Bethlehem. The service was held in the Cathedral Church of the Nativity, Bethlehem, Pa. The preacher was the Rt. Rev. Dean T. Stevenson, Bishop of Harrisburg, who was making his first official visit to the diocese since leaving as archdeacon in October of 1966.

The service was ecumenical in nature as clergymen of many Churches were invited to attend. The presidents of the colleges within the diocese also were extended invitations.

NEWARK

"The Cross and White Power"

Trinity Cathedral in Newark was the scene on Good Friday morning of a special service of witness and penitence sponsored by the New Jersey Council of Churches. The theme of the service was "The Cross and White Power." The sermon was delivered by Mr. James Farmer, presently professor at Lincoln University and previously president of the Congress of Racial Equality.

Dr. Farmer spoke of the blasphemy of regarding the Cross only as a historical event while failing to see it repeated in the substance and injustices of our present society, and urged that the whole



theme of "Black Power" be seen in the context of the generations of abuse of power by the white man in America. Contending that for generations the Negro has been America's conscience, he pointed to the need for whites in America to increasingly assume this role in the nation's life and affairs.

CANADA

Urge Local Ecumenism

For the first time in Canadian history a woman minister of the United Church of Canada and an Anglican bishop have issued a joint letter urging congregations in southwestern Ontario to open local discussions of the plans for union of the two Churches.

The letter went out over the signatures of the Rt. Rev. George Luxton, Bishop of Huron, and the Rev. Anne Graham, president of the United Church Conference. To be read from every pulpit, it urges ministers, priests, and lay leaders to hold one or two spring meetings at presbytery and deanery levels. These should be followed by fall and winter meetings of Church officers and boards, and discussion groups, it said. [RNS]

SCOTLAND

Liturgical Changes

For several years now congregations of the Scottish Episcopal Church have been allowed to experiment with "permissive variations" in the Communion Office. Scotland is, of course, used to a certain variety in the Liturgy used at the Eucharist as many charges use the Scottish Office of 1929 and others the English Office of 1662. Now the experimental period has ended in the issue of a new experimental Communion service — still experimental as final decisions have not yet been made.

The Bishop of St. Andrew's, Dunkeld, and Dunblane told a recent meeting of the diocesan synod, "Most of us feel a degree of reluctance about changes in the Communion Service from whatever pattern we happen to be used to, and therefore it is important that we give the experimental Service a fair trial and careful verdict." The Bishop of Brechin at his diocesan council urged caution in the many experiments and changes now being suggested. "We must take care," he said, "lest we lose the customers in trying to improve and modernise the shop."

The Synod of Aberdeen and Orkney, discussing the changes, put forward the suggestion that what was even more necessary was a simplifying of the language of worship. It also was suggested that congregations should consider and report on what translation of the Bible should be used, what version of the Psalms, and whether an Old Testament lesson should be added in the Communion

Office. The Edinburgh diocesan synod felt that the issue of the booklet containing the experimental service was premature as no reports had been considered of the first experimental period, and the booklet had no proper authority behind it.

AROUND THE CHURCH

In Leesville, La., the Rev. **Edward Landers, Jr.**, rector of Polk Memorial Church, **teaches a course in religious instruction** to 13 Episcopal Churchmen enrolled in St. Michael's Roman Catholic School, where there is regular religious education for its own Church's pupils.

Teachers at several levels, all interested in practising their Christian vocation as educators, **attended a seminar sponsored by the Churchmen of the Diocese of Chicago**, held in the University Center, Northern Illinois University, DeKalb. Led by Dr. Russell S. Ende, assistant professor of education at NIU, they explored: the possible solutions of the political issue of separation of Church and state; the Judeo-Christian tradition as basic to the literature of the Western world, the freedom of the teacher to teach it, and the freedom of the student to study it. The thirty some teachers in attendance agreed that there should be no division between their secular life as professional people and their spiritual life as Christians.

Freedoms Foundation, Valley Forge, Pa., **has named the Rev. Robert B. Watts, LL.D., a recipient of the George Washington Honor Medal and accompanying cash award** for his public address, "The Sound of the Trumpet." This is the second such award that Dr. Watts has received from the foundation. An attorney and former General Dynamics executive, he assists at St. James by the Sea, La Jolla, Calif.

The Gustave Weigel Society of Washington, D. C., [L.C., March 3, May 8, 1966], a group of Anglican, Orthodox, Roman Catholic, and Protestant clergy and laity, **has announced a plan to spread the Week of Prayer for Christian Unity throughout the year.** Since 1908 the annual observance has taken place January 18th-25th, as conceived by the Rev. Paul Watson, former Anglican, who with his community, the Society of the Atonement, joined the Roman Catholic Church. The biblical theme of this year's week of prayer, Ephesians 4:4, will be the basis for meditations for the rest of 1967.

The oratorio choir, orchestra, and soloists of St. Michael and All Angels', Dallas, presented the Pergolesi *Stabat Mater* and Bach's Cantata No. 14, March 5th. The Sunday evening concert, presented in the church, was directed by Mr. Paul L. Thomas, church music director.

A bronze plaque placed in the entrance

of the main post chapel, Ft. Belvoir, Va., and **in memory of Chap. (Lt. Col.) Thomas S. Clarkson**, bears the invocation he gave at the ground breaking ceremony for the chapel. Contributions for the plaque came from Army and civilian friends, here and overseas. An Okinawan family sent \$5 and a note saying "In memory of the kindest man we ever knew." Chap. Clarkson died May 1, 1966.

Mr. Vernon Ashley, coördinator for Indian affairs for the Governor of South Dakota, spoke at the **dedication of St. Thomas Hall**, a dormitory for forty boys, and **the newest building at St. Elizabeth's Mission Home, Wakpala, S. D.** Blessing and dedication of the building was given by the Bishop of South Dakota, the Rt. Rev. Conrad Gesner.

On March 6th, His Grace the Archbishop of New Zealand, the Most Rev. **N. A. Lesser**, **dedicated the new offices of the New Zealand Board of Missions, Wellington.** The board has purchased the first floor of the recently erected Federation Building, 95-98 Molesworth St. The board, acting as agent for the Church of the Province, makes known the needs and work of each coördinated mission, to receive assessments and gifts and distribute same among the missions, namely: Melanesian Mission, New Zealand Church Missionary Society, Mission to Chinese in New Zealand, Diocese of Polynesia, United Society for the Propagation of the Gospel (supporting missionaries from New Zealand), Jerusalem and East Mission, Church's ministry among the Jews, Society for Promotion of Christian Knowledge, and British and Foreign Bible Society, New Zealand, Inc.

The Rev. **Kermit W. Smith**, who was **ordered deacon** in December, in the Diocese of Oklahoma, is **executive director of Goodwill Industries of Southwest Oklahoma**, Lawton.

On January 12th, **an estimated \$1 million blaze** destroyed six buildings in the business district of the small town of **Granville, N. Y.**, in the Diocese of Albany. Among the losses was a restaurant owned by Mr. and Mrs. Harry Seferlis, Greek Orthodox, who with their daughter's family attended Trinity Episcopal Church. The Seferlis home above the restaurant was also a total loss. The volunteer firemen, three of whom are Trinity vestrymen, fought the fire most of the day. The rector of Trinity, the Rev. Richard E. Barrett, and numerous parishioners were active in saving contents of the only pharmacy in town, and those of several other doomed establishments.

The annual **Kingsbury Lecture at Berkeley Divinity School**, New Haven, Conn., **was given** in February by the Rt. Rev. **C. Kilmer Myers**, Bishop of California, a 1940 graduate of the seminary.

Letter from London

Towards Reconciliation is the title of the interim statement of the Anglican-Methodist Unity Commission just published (SPCK and Epworth, 6/-). And it leads the Bishop of London, Dr. Robert Stopford, (who shares the joint chairmanship with Methodist Dr. Harold Roberts) to the personal hope that there will be full C. of E.-Methodist communion by 1970, and organic union by 1980.

The report will come before the Conventions of Canterbury and York this month and it will figure on the agenda of the Methodist Conference in July. The object at this stage, however, is reception and commendation rather than final judgment. This is partly because the interim statement does not deal with several important matters such as differences between the two Churches in marriage discipline, lay celebration of the Holy Communion, the Methodist practice of Open Communion, the use of unfermented wine, and the disposal of the consecrated elements. Comments on these are promised "early in 1968." Twelve committees are already at work.

In regard to doctrine, the report makes the point that there are deep differences of opinion *within* the two Churches rather than between them and concludes that the two Churches do hold enough in common to justify advance into full communion and ultimately into organic union "despite differences of belief which at present remain unresolved."

Probably most of the future discussion will range around the ministry and will find its focus in the revised Service of Reconciliation and the Draft Ordinal. The report not only allows for differences of opinion about the priesthood held in both Churches but also for the fresh examination of the subject which is going on in all Churches, including the Church of Rome. The report is quite unequivocal in its statement that full liberty of interpretation is guaranteed only by the strictest invariability of episcopal ordination, "For, while it is possible to hold a 'low' view of episcopacy within a strict invariability of practice, it becomes impossible to hold a 'high' view where this invariability is broken. It is for this rea-

son that 'the strictest invariability of episcopal ordination' is basic to our proposals. Acceptance of this fact necessarily entails that, after full communion has been entered upon, all Methodist ministers in stage one will be ordained with the laying on of hands by a bishop in the historic succession acting as chief minister in the ordination. Any variation from this practice could not but appear as a breach of a foundation-principle on which the two Churches will have come together."

The Draft Ordinal follows this thought through by emphasizing the intention of the two Churches to continue the three-fold and historic ministry as it has come down from early times. But it has one important, though detailed word: except in the title of the service it abandons the word, "priest" and in its place inserts "presbyter." The report realizes "this change will not be welcome to some Anglicans," but it points out that the word "presbyter" has behind it an exceptional weight of catholic and ecumenical usage. Commenting at the press conference, Dr. Stopford said, "It [presbyter] is used in the Roman Catholic service of ordination and it has a freedom from certain overtones many attach to the word 'priest' which there has been a desire should not be retained. In the ordination of a presbyter there is an indication that there has been a change of name but not of status." There had been no "horse-trading" to bring about agreement on this point.

The function of the priesthood according to the proposed ordinal include, "to declare to the penitent the absolution and remission of their sins, to prepare the baptised for confirmation and the dying for their death, and to offer with all thy people spiritual sacrifices acceptable in thy sight and to administer the sacraments of thy New Covenant."

The order for the consecration of bishops lays an emphasis on collegiality, especially in relation to the guardianship of the faith and responsibility for the universal mission of the Church. It also stresses a close personal relationship between the bishop and his clergy and people.

As to the other debating point arising out of the 1963 report, the service for the reconciliation of existing ministries, the present report emphasizes that participation in this reconciliation service must not be taken to imply acceptance of any one particular view of the priesthood. "Individual participants in the service," says the report, "may be expected to bring to it diverse and opposing views of its significance for Methodist ministers, and this must be accepted. . . . If the service is not to be intolerable for some, neither

Church must officially define its significance for Methodist ministers in any other way than by saying that it will create conditions under which Anglicans can conscientiously recognize them as 'priests in the Church of God' in whatever sense they give the phrase." The intention of the service is "that the Spirit may bestow on those on whom hands are laid such gifts as they need in order to fulfill their ministry in each other's Churches . . . that each ministry may be enabled to share with the other the gifts of the Spirit which it has received in separation."

The report is quite emphatic that there is no ambiguity of petition, purpose, or intention, and at the same time it insists that there is no attempt in the service to declare whether what happens "will be of the nature of an ordination or not." Pressed about this in the press conference, the Bishop of London, Dr. Stopford, said, "We have not been concerned with being neat and tidy nor with finding easy answers. At every point we have tried to go forward to that unity which we believe is the will of God and the real demand of our present society. That has been the overriding consideration. In the service of reconciliation it is proposed that the laying on of hands should be done in silence and should be preceded by the prayer: "Pour upon them thy Holy Spirit to endure each, according to his need, for the office and work of a priest in thy Church." And after the laying on of hands should be said, "Take authority for the office and work of a priest."

In its conclusion the report affirms its conviction that unity is God's will and that "the reconciliation of our two Churches is the immediate task which God has laid upon us as our part in doing his will." The motive "is not the forging of an attractive and imposing ecclesiastical organization but a new obedience to the manifest will of God." No one can yet say whether or not there will be full communion between the C. of E. and Methodists by 1970. But even less could anyone say that the prospect is diminishing.

DEWI MORGAN



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R ecipe

for

ROAST RECTOR with SAUCE DIABLO

The following recipe from an ancient source continues to be a Sunday favorite in many homes. Minor variations on this basic recipe will provide endless diversion for all sorts of occasions.



Choose any spirited rector. (Bland rectors require too much added spice that blends badly giving a flavor of artificiality.) Using any wit that is at hand, sharp or dull, rip straight up the back and down the front. Lay bare the attitude and motivation which will appear quite bad when viewed in an improper light. Carefully dissect gestures, dress, manner, and phrasing, and examine in the light of personal preferences for imperfections. Squeeze until every possible meaning has been extracted and discarded. Now rake remains over coals slowly while preparing sauce.

To a cup of venom add minced words and just a soupçon of spite. Place over slow fire adding invective and innuendo to taste. Keep pot stirred up until it thickens. Ladle generously over everything.

Serve quickly while hot on a platter garnished with half-truth and as a final touch put his foot in his mouth so that he seems to have done it himself.

Generally favored for small gatherings, this soul searing dish will serve any number. Habit forming, it provides no nutrition whatever and guarantees indigestion.

The Matchless Reverend Herman Nudix

Fantasy?

An imaginary dialogue in a downtown drug store. Two men, one wearing a clerical collar, are seated at the lunch counter.

First Man: "Where's your parish, Father?"

Cleric: "It takes in the downtown area, including the surrounding housing developments."

First Man: "Isn't that rather a tall order?"

Cleric: "Yes, it is, but the fact that many of the people are members of other parishes in and out of the area helps some."

First Man: "I see. Where is your church then?"

Cleric: "That's kind of a complicated question. I would have to say that the Church is wherever the members happen to be, but I know you mean where do we meet for worship. We meet on Sun-

By

The Rev. Roy F. Schippling

days at the Eagles Hall on Fifth Street, and on weekdays in the homes of some of the people."

First Man: "Oh, I see, then you're just getting started."

Cleric: "Not exactly. It's almost five years since we began this work."

First Man: "I'll bet you can hardly wait to have a church building of your own."

Cleric: "No, this may surprise you, but we don't plan on ever having any parish buildings. We're trying to prove something, and that is that the Church is not dependent on buildings or equipment for its life."

II

For a good many generations, or at least in modern times, the accepted way of carrying on the Church's mission has been something as follows: A missionary gathers together the minimum number of believers or potential believers and forms them into a *church*. Immediately thereafter the primary concern of the group becomes the acquisition of property, a place to meet for worship, fellowship, and education. The subsequent history of the institutional parish has been largely the story of acquiring and maintaining more and more buildings and more and more equipment. First a church, then a parsonage, then a parish hall, then an educational building,

and so on, ad infinitum. The furnishing and equipping of these buildings with all manner of objects both religious and secular has been the greatest known consumer of Christian money and energy.

In the past this system of mission has been fairly successful if we are to measure the success of the Church by the



standard of impressive buildings—church plants, as they used to be called. But changing conditions and the circumstances of the contemporary scene may compel a revolution in our ideas of mission. When a building site may cost as much as \$100,000, and the projected parish buildings another \$500,000 or

more, then surely we must begin to question the logic and stewardship of using nineteenth-century methods in the latter part of the twentieth.

Many of the clergy and other parish leaders are already having misgivings about the plants which our edifice complex has brought into being—cathedral-like churches used for half a day per week, completely equipped classrooms vacant for all but one hour on Sundays, palatial parish halls and gleaming kitchens for occasional use. No wonder many of us are lying awake nights wondering how to pay for these status symbols and dreaming up programs to justify their existence. Lurking in the back of our consciousness is another nightmare. Suppose, as some people both in and out of the Church suggest, Church property should cease to be tax exempt?

III

Recently there were reports of an experiment initiated by a mid-western Roman Catholic bishop in which a priest was assigned as pastor of a parish without boundaries and without buildings. This has seemed a possible clue to the future mode of the Church's mission. At any rate it is interesting to speculate how the Church might be the Church without the encumbrance of

Rector

**Church of the Good Shepherd
Helmet, Calif.**

lands, houses, and possessions. Suppose an Anglican bishop were to give such a mandate to one of his experienced clergy? Surely the experiment would justify the cost involved; perhaps there could be financial underwriting of the operation for, say, five years. This would involve the priest's salary and fringe benefits, a secretary, and rent for an office and for a Sunday meeting place. Other incidental expenses could be met by the congregation almost from the start.

One could expect then that the missionary would live somewhere within the area he is to serve, probably in a rented house or apartment of the prevailing type. Elsewhere in the same area an office would be rented in a business or professional building. The secretary would be on duty during business hours, and the missionary during stated hours each weekday. We might picture this office as a combined information center housing books and literature for sale or loan,

Continued on page 11

or

Shape of the Future?

The Real Dirty Words

Don't get us wrong: We are not about to praise, or even defend, four-letter words. We want only to record our agreement with Mr. James M. Leaver, an instructor of English at Wisconsin State University in Whitewater, Wis. A while ago, the student newspaper at the University of Wisconsin printed one of those terrible words, and a taxpaying purist, in a letter to the editor of *The Milwaukee Journal*, remonstrated thus daintily: "Cannot the so-called educated express themselves with precise English instead of resorting to such terms?"

It was most meet that an instructor of English should reply, and Mr. Leaver did, saying: "Surely, the words he objects to are among the most precise in the language. I agree that there is a need to be concerned about precise language but not in the area of four-letter words. Far more imprecise and insidious is the kind of language which reduces the human toll of the war in Vietnam to the numerical data of a 'kill ratio'; which justifies tasteless magazine articles about the private life of Jacqueline Kennedy on the grounds of 'the people's right to know'; which describes anyone who sports a beard as a 'beatnik,' every potboiler which comes off the presses as 'a significant contribution' to literature, the slightly larger box of soap as the 'giant size,' expense-paid trips around the world for lame duck congressmen as 'fact finding missions,' wire tapping by the IRS as 'telephone monitoring,' stupid children as 'under achievers' . . . ad infinitum."

Mr. Leaver further notes: "We have become so used to seeing language used to disguise the truth that the four-letter word may be the last refuge of precision." To this we would add that it may well prove the last refuge not only of precision but of simple honesty. It isn't those naughty four-letter words which seriously threaten

to destroy both the language Shakespeare spoke and the morals Milton held. Indeed, some of these short shockers appear in the chaste pages of Shakespeare and even the Holy Bible. The worst they have ever done is to cause to creep the flesh of the nice, which some of the nice rather enjoy anyway. Mr. Leaver has given a few specimens of the kind of all too respectable double-talk that can undermine both the language and the morals, the sanity and the conscience of the society that tolerates them. These are the real dirty words; and American society as a whole seems perilously untroubled by the fact.

Here and There

May it not be about time for another look at the well established idea, which is law in most states, that the names of criminal offenders who are under majority age may not be mentioned in the public press? The idea itself is eminently decent: to protect the youngster who makes a slip and then responds favorably to correction and treatment. Nobody wants to inflict a brand upon such a one which will scar him for life. But here in our own comparatively law-abiding city of Milwaukee we have one crime of grave violence after another being committed by thugs who are too young to be legally of age, yet are old enough and big enough to wield a gun, to rape a child, to beat an old lady—and, in our opinion, to know better. This is deplorably routine news throughout the land. People are entitled, for their self-protection, to know who these characters are.

And while we're on this subject: What justification can there possibly be for giving the names, and addresses, of the victims of rape and other such horrible assaults, but not the names of the offenders? Has the rapist a right to privacy which his victim lacks?

Newspaper editors and state legislators, please copy!

The Urgent Tree Chopper

God dropped in
on me
from an old crab-apple tree.
The bruise on my scalp
is a sore
reminder:
I was home
when He called
but too
hard-headed
to open up.

I chopped the tree down
for my own safety.

Judy T. Sternbergs

For My Daughter

Against the prickly thorns I hold my hands
So she can skip along a rose-strewn way,
Then gather dunewood from the drab gray sands
For flames to turn her shadows into day.
In pain that's sweetened by love's alchemy,
I lift her dragging cross and slyly pass
With haste the gate that's marked "Gethsemane,"
A place too stony for my little lass.
To free itself of rough brown chrysalis,
A beauteous moth must struggle hard to try
The stardust sphere. A wider orifice
Will help her quickly spread her wings—and die!
The path to strength is up a crooked stair
We seem to climb alone. Yet He is there.

Thyrza

FANTASY

Continued from page 9

and a place for consultation and pastoral counseling. From this center the Church's mission would be carried out through worship, education, and social involvement.

It is in the area of corporate worship that Episcopalians feel the greatest temptation to acquire religious objects. How inevitably a newly organized mission is showered with cast-off altar crosses, candlesticks, kneeling benches, and other ecclesiastical paraphernalia. What a temptation for some of the handy men of the mission to whack together an altar, communion rail, pulpit, and lectern, "just like they have in the cathedral." The missionary of the future, and his people, will need to avoid these temptations with firmness.

We might picture the gathering of the parish on Sunday morning in a rented hall. An ordinary table is set up in the center with chairs arranged in circles around it. Just about everything really



essential to the celebration of the Holy Mysteries has been taken out of a suitcase and arranged on the table. That man of vision, the bishop, has granted permission to stand for the prayers and for Holy Communion. If there is a piano in the room it is used for the singing; otherwise a guitar or even an auto harp might be employed. The congregation feels that if they're going to advocate absolute honesty and openness, imitation organs are out of place. We can visualize them enjoying the usual coffee hour following the Eucharist even more because it is held in the same room. And in other situations the congregation of the future might be able to find a place for its corporate life and worship in buildings already constructed by other religious groups. In this practical demonstration of ecumenism the host groups might benefit financially from the rental paid, as well as psychologically in finding further justification for the existence of its institutional buildings.

The educational mission of the Church will need to be carried out in an equally unconventional manner. For years movements such as Scouts have carried on successful programs without buildings. The Church should be able to do the same. If a Brownie or Cub Scout group can meet in a home after school on a

weekday with one of the mothers as leader, why cannot a Church school class do the same? We will need to envision the educational function of the parish of the future being carried out in the homes of the people. This will be true for adult education as well, with the missionary meeting small groups in homes on week nights. These home meetings might include not only education but worship—Eucharist, Evening Prayer, or as desired.

The fellowship of the congregation will be incidental to the Sunday and week-night gatherings. Additional social events will certainly be natural on special occasions when rented quarters or a restaurant will be the setting for the event. It is difficult to visualize parish organizations of the standard kind as having much place in the parish of the future. It's possible that interest groups will meet for specific service projects for other parts of the diocese, the nation, or the world mission, but local Christian service will need to be seen in terms of the individual Christian's participation in community projects for service. Each parishioner will see himself as the Church. Where he goes the Church goes and when he speaks and acts, the Church speaks and acts.

If there is going to be a Church at all, the people of God themselves will need to be it. The proliferation of buildings and equipment well may be a hindrance to the real mission of the Church.



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BOOKS

Rediscovering the Parables. By Joachim
Jeremias. Scribner's. Pp. 191. \$4.95.

Our Lord's parables were his sermon illustrations. Just as the illustrations any preacher uses tend to be remembered long after the material they were designed to illustrate, so it was with our Lord's preaching. Hence the need to disentangle the parables from the settings, the expansions, the editorializing provided by the evangelists, and to relate them to situations in the life of Jesus where they seem more naturally to fit.

In *Rediscovering the Parables*, Joachim Jeremias, one of today's top-ranking New Testament specialists, applies the manifold resources of present-day scholarship to this task. The book is an abbreviation of the author's larger work, *The Parables of Jesus*, latest (English) edition of which appeared in 1963. The present treatment is intended especially for those who do not read Greek. To derive full benefit from it, however, one needs to read it with frequent reference to a harmony of the Gospels—English or Greek.

The acuity of thought and lucidity of expression that readers have come to expect of Dr. Jeremias are amply illustrated in this work. Instead of considering the parables in order, one by one, he arranges the parabolic material in ten groups, each related to a particular theme in Christ's teaching. He underscores the eschatological element in the message of the parables, and makes frequent reference to their treatment in the newly-discovered Gospel of Thomas. Jeremias' meticulous knowledge of Palestinian customs is again and again pressed into service. (See, for example, in relation to Luke 6:38, the detailed description of the measuring out of corn on page 174.)

Those who read the preface to a book after finishing the book had better make an exception here or they will miss out on the tip by which the author makes it easy for his readers.

(The Rev.) FRANCIS C. LIGHTBOURN
University Club of Chicago

* * * *

Buddha, Marx, and God. By Trevor Ling.
Macmillan. Pp. xii, 228. \$8.

It is said, probably too often and too thoughtlessly, that Marxism is a kind of religion, as it certainly seems to be with its saints and holy places and demand for ultimate commitment. But, writing in *Buddha, Marx, and God*, of the interaction of Buddhism and Marxism within the communist nations and in those Asian countries with large and active communist parties, Prof. Trevor Ling insists that this dictum is nonsense. Buddhism, for all that it may appear to be a "religion of no religion" or, at any rate of no theology, and consequently interesting to many followers of Bonhoeffer, is still a religion while Marxism is not. The differ-

ence is that Buddhism has a sanctuary and something that goes on within the sanctuary. Buddhism has religious practice while Marxism has only quasi-religious disputation.

This comparison, based on his knowledge of Marxism and Buddhism in the countries of Southeast Asia, leads the author to a criticism of theology with its momentary culmination in the "God-is-dead" theologians (whom he confusingly calls "neo-orthodox"). He states, "The real difficulty in belief in God is that orthodox theology, which has been engaged for so long in regurgitating what others have said about God, has now arrived at the stage where the last faint trace of a living sense of the sacred has been processed out of existence."

In the process of arriving at this point, Prof. Ling has a great many interesting things to say and facts to present regarding the ineradicable nature of religion in the human soul.

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

* * * *

Alternatives to Christian Belief: A Critical Survey of the Contemporary Search for Meaning. By Leslie Paul. Doubleday. Pp. x, 227. \$4.95.

Alternatives to Christian Belief is a timely book offering a panoramic survey of the various philosophies parading as modern substitutes of the Christian faith which to some seems to be in the throes of a severe crisis. The ten chapters have their origin in a series of lectures which Dr. Leslie Paul, professor at the Queen's College, Birmingham, England, was invited to give at Kenyon College, Ohio, in 1964, where he was visiting fellow at the time. Prof. Paul's premise is that in a time of fierce theological self-criticism in the Christian world and even of a "religionless" temper it is a healthy undertaking to examine the various intellectual positions of protest. The first chapter takes up the cry of the theological *enfants terribles*, Paul van Buren, Harvey Cox, Martin Heidegger, John Robinson, *et al.*, all of whom question much of the contemporary theological matrix and reject the ontological separateness and personality of God as traditionally conceived down the centuries. In a similar way Teilhard de Chardin's "noosphere contains a vast apparatus, continually growing and cross-fertilizing of objectified intellect and spirit from which life draws its *raison d'être*." (p. 35). His humanistic optimism is contrasted with the revolutionary pessimism of a Thomas Hardy, a Ronald Heppburn, and a Bertrand Russell.

Alongside this humanism, Marxism and Communism "remains the most optimistic social philosophy of our times" and that "despite its own violent and terrifying history." (p. 67). While "Marx was right in his diagnosis that man is alienated from his labour under indus-

trialism" he was dead wrong in his cure. Much more creative a philosophy of life is presented by Arnold Toynbee's *A Study of History* which sets out to discover the existential struggle of 26 civilizations on their march towards God through a mythologically conceived history. Toynbeeism is no ideology, it is political therapeutics. "Prolonged exposure to Toynbee will sterilize the Marxist views: an exercise of little value; for those most likely to need Marx are least likely to read Toynbee" (p. 81).

Leslie Paul then highlights the existentialist ideas of Nothingness, Freedom, and Absurdity as propagated in modern literature (Orwell's 1984, Karl Popper, Emmanuel Mounier, Martin Heidegger, J. P. Sartre) and theology (Soren Kierkegaard, Gabriel Marcel, and that theological machiavellian, Dietrich Bonhoeffer). There are very challenging chapters on the various dogmatic and doctrinaire schools of psychology (behaviorist, Freudian, metaphysicist) of which the system of Carl Jung is best capable to carry away its converts to the Jungian metaphysiology "with all the power of a religious revelation" (p. 138). Paul's survey of contemporary literature is quite pessimistic. Today's "literature testifies that man seeks in vain, outside his moments of orgasm, for meaning, hope, or identity. . . . The abstractions of modern painting and sculpture support the literary withdrawal from anything but the sparest comment on human identity, and silence or happiness" (p. 183). Meaninglessness in literature and art has been elevated into a system. The same is true in much contemporary "religious" controversy.

Leslie Paul's *Alternatives to Christian Belief* ranges over the entire waterfront of contemporary debate about man and God. What one misses in the book is the resolving of the debate in some coherent conclusion. The author himself admits that it is not his purpose to offer facile answers, because "Job-like, men will always question the terms of existence."

(The Rev.) ENRICO C. S. MOLNAR, Th.D.
Canon Theologian
Diocese of Los Angeles

* * * *

Free to Live, Free to Die. By **Malcolm Boyd.** Holt, Rinehart, and Winston. Pp. 114. \$3.95.

Free To Live, Free To Die is so arranged that it consists of three daily meditations for thirty days, called "morning, noon, and night." These were first presented at the "hungry i" in San Francisco during Malcolm Boyd's widely reported appearance there. Even *The New York Times* called these a spectacular new thrust into secular life. And so they are.

I was fascinated by most of these selections. I "heard Malcolm." He "got through." Frankly I had expected, from press reports that I had read about his night club appearances, that this book

would be banal, in poor taste, and not basically related to the Christian religion. Contrariwise, I discovered most of these extremely brief meditations were indeed excellent. I am inclined to think that it was considerably above the assimilation capacity of many of his hearers, mainly because although they were hungry, and at "i," it is doubtful if they had an appetite for his subjects. Several of the meditations are autobiographical anecdotes, and quite vivid. Fr. Boyd's choice of language is more prudent than I had anticipated. There are only a very few passages that are likely to offend Mrs. Grundy and her friends.

I found the book thoughtful and disturbing, not *perturbing*. Fr. Boyd has something to say, and I think that he says it well in *Free to Live, Free to Die*.

(The Rt. Rev.) C. W. STERLING, D.D.
The Bishop of Montana

* * * *

The Crisis of Cultural Change: A Christian Viewpoint. By **Myron B. Bloy, Jr.** Seabury. Pp. 139 paper. \$1.65.

This important book was missed by many when first published in 1965. This is unfortunate since Myron Bloy's *The Crisis of Cultural Change* could have been a corrective party to the debate and discourse set off by the provocations of *The Secular City* and *The Comfortable Pew*.

Fr. Bloy is among those who speak from the vantage point of the prophetic and missionary "cutting edge" of the long experience of a university campus ministry. In the face of the confusion wrought by rapid social and cultural change through technological and managerial revolution, Bloy provides not only diagnosis and evaluation but some direction for the Christian who thoughtfully agonizes about what is happening to his world.

Since our scientific and technological progress is the speedy but brilliant fruit of man's rational function, Bloy suggests a morally and spiritually courageous embracing of the classic dictum, "faith precedes knowledge." He says, "we are beginning to understand that we have to bet our lives in order to learn the meaning of them." He insists that if Christianity is to engage in meeting the crisis of our time we must cast aside our widely held proposition that "the Church is the extension of the Incarnation." We must pursue and fill with meaning Dietrich Bonhoeffer's truer and more inclusive rendering of the proposition that "the world is the extension of the Incarnation." The lesson of the Good Samaritan accentuated by Bloy is: "Here Jesus instructs those who follow Him to break through their narrow version of reality and to discover, celebrate, and be nurtured in the power of life wherever it manifests itself."

As with many who are articulately

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involved in our present theological ferment, Myron Bloy turns to the literary experience of the present and the recent past for insight. His brilliant treatment of Ignazio Silone's novel *Bread and Wine* is the core of the book. He emphasizes Silone's dramatization of the power of real humanity as symbolized in the inclusive realities of bread and wine. They are "the symbols for celebrating the wholeness of life."

Celebration—the celebration of life—is Bloy's conclusion. This characterizes our mission. For Myron Bloy, Christ, not the Christian Church, is the ground of life. *The Crisis of Cultural Change* comes as a refreshing alternative to the gloomy non-answers of "reductionist" theology to the crisis which we struggle daily to live out.

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

* * * *

The Love Seekers. By Beverly Byrne. Newman. Pp. 155 paper. \$4.95.

"Where is love?" sings the waif in the musical *Oliver*. Where indeed asks Beverly Byrne who wrote *The Love Seekers* and ran Lataste House in Boston for outcast women trying to reform and renew. So often the absence of love causes women to become dope addicts, alcoholics, prostitutes, unwed mothers, victims of abortion, and Lesbians. Miss Byrne also knows well that poverty, slums, mental illness, broken families, and a thousand other factors go into making the wretched women whom we meet in the painful pages of this book. But when it comes to the provisions for treatment and rehabilitation of criminals in general and women violators in particular, the absence of love, real caring, and Christian concern is blatantly set before us.

With charity but clarity Miss Byrne demonstrates that our methods of caring for the women in misery are punitive rather than healing. Narcotics addicts are treated as criminals, alcoholics like outcasts, and sex offenders like animals, in the majority of the public facilities we support with taxes to care for people. Medical facilities are inadequate, psychiatric care at a minimum, and plain caring for fellow human beings absent. It is no one's fault; it is the system we have devised and it doesn't work. Priests, doctors, social workers, and people in general assume some "they" will take care of "them." Big hospitals and asylums and institutions just won't work any more. The author calls for the development of small community-based treatment centers located in residential neighborhoods all over the United States as the way to really provide the intensive care needed for those who have committed social disharmony and need a helping facility. Intensive, personal, close, deep caring

for our fellow humans is our Christian vocation.

Beverly Byrne teaches about suffering and failure. Her Roman Catholic sponsored halfway house closed after eighteen months of careful trying to help the women sent there and to heal them. No money and unorthodox methods were the reasons given. This book is poignantly written. It tells the stories of the women in difficulty and the remarkable women who tried to live their Christian vocations by getting next to the sufferers. It is a call for change, and presents a problem anew which we all thought was solved: loving and caring for the sick and the criminal.

(The Rev.) ROBERT W. CROMEY
St. Aidan's Church
San Francisco, Calif.

* * * *

Jesus of the Parables: Introduction and Exposition. By Eta Linnemann. Harper & Row. Pp. xvi, 218. \$4.95.

Although no passages in the Gospels are more frequently used by preachers and Church school teachers than the parables, their very familiarity and popular appeal constantly lead to misuse. Yet their centrality in the message of Jesus Himself demands that we spare no effort to improve our understanding of their meaning.

In *Jesus of the Parables* Eta Linnemann has distilled the results of research by eminent biblical scholars for over fifty years. Whatever consensus or agreement has emerged is concerned less with the precise significance of any particular parables than with certain basic principles governing their interpretation. These principles form the subject of Miss Linnemann's "introduction." The "expositions" then demonstrate how these principles may be applied to eleven selected parables. The author's most original contribution lies in the insight that Jesus always sought to meet His hearers on their own ground, making "concessions" to their point of view while at the same time clearly maintaining His own opposed judgment in the conclusion to which the parable inevitably leads. By this principle of "interlocking" He sought to bring men to a decision for or against His mission. His method and aim are still valid for the preaching of His Gospel today.

(The Rev.) OSCAR J. F. SEITZ, Th.D.
Bexley Hall

Booknotes

By Karl G. Layer

Jewish Sects at the Time of Jesus. By Marcel Simon. Fortress. Pp. xii, 180 paper. \$2.95. Of this volume Robert A. Kraft has written, "An excellent introduction to the complex situation which obtained in first-century Judaism, both inside and outside Palestine, written in non-technical language." And with this judgment we fully concur.

PEOPLE and places

Ordinations

Deacons

Atlanta—Perpetual deacon, C. Bruce McCaskill, at the Church of the Atonement, Atlanta, address, 3824 Ivy Rd.

Connecticut—Michael Wilcox, curate at Christ Church, 254 E. Putnam Ave., Greenwich, Conn. 06830.

Michigan—Willet J. Herrington III, assistant at St. David's, Garden City, Mich., address, 30420 Rush St. (48135); J. Russell Hughes, deacon in charge of St. Andrew's, Rose City, and St. Mark's, Hale, address, 207 Main St., Harrisville, Mich. 48740.

Oklahoma—Kermit Wade Smith, deacon assistant at St. Andrew's, Lawton, Okla., address, 2409 Cheyenne (73501).

Armed Forces

Chap. (Maj.) Earl J. Kingsley of Portland, Ore., is attending San Francisco State College under the AF Institute of Technology education program.

Chap. Bradford Lovejoy, Chaplain's Office, USNS, Box 16, FPO San Francisco, 96651. He was the former vicar of St. John the Evangelist, Yalesville, Conn.

Chap. (Lt. CDR) C. B. Young, CHC, USN, Chaplain's Office, US Naval Support Activity, FPO San Francisco 96695. He is in DaNang.

This and That

Mr. Michael S. David is the organist-choirmaster of St. Paul's-by-the-Lake, Chicago. Address: 6001 N. Kenmore Ave., Chicago, Ill.

The Rev. Robert E. Fosse, rector of Transfiguration, Palos Park, Ill., and the Rev. Canon Herbert O. Punchard, Hertfordshire, England, have exchanged parishes and salaries for April 1st-September 1st. Address: Littleton Vicarage, Royston, Hertfordshire, England.

The Diocese of Central New York—Mr. Robert H. Fulton, Jr., communicant of St. John's, Au-

burn, N. Y., and copy editor of the diocesan magazine, *Messenger*, is consultant in communication for the diocese. Address: Diocesan Center, 935 James St., Syracuse, N. Y. 13203.

Miss An-veg Loh, former DRE from Taiwan, is lay vicar of St. Francis, Lovelock, Nev. Address: Box 781 (89419).

Diocese of Long Island—Chairmen for Annual Episcopal Charities Appeal: Mr. George R. Ahrens, vestryman of Grace Church, Whitestone, N. Y., for Queens County; Mr. William B. Chisholm, vestryman and treasurer of St. Philip's, Brooklyn, N. Y., for Kings County; Mr. John T. Colby, committeeman of St. Patrick's, Deer Park, N. Y., for Suffolk County; and Mr. Wilmot H. Losee, Jr., communicant of the Cathedral of the Incarnation, Garden City, N. Y., for Nassau County. Director of promotion and public relations for the diocese is Mr. John J. Mead. He is also editor of *Tidings*, the diocesan journal.

The Rev. Onell A. Soto, vicar of St. Nicholas', Quito, Ecuador, was one of the lecturers in a series sponsored by the Ecuadorian Philosophical Society. His topic: "The concept of freedom in the thought of St. Paul."

Religious Orders

The Order of the Holy Cross, West Park, N. Y.—Bro. Nicholas, O.H.C., took his final vows at the monastery March 18th.

Retirement

The Rev. Gordon C. Ashbee, rector of St. Luke's, Bakersfield, Calif., since 1963, retired January 16th. He was received from the Anglican Church of Canada in 1949. Address: 927 Maple St., Myrtle Point, Ore. 97458.

The Rev. H. Carlton Fox, rector of St. Luke's, Hot Springs, Va., since 1950, has retired because of ill health. Address: Arlington, Va. 22922.

The Rev. E. Robert Newton, vicar of St. George's, Sanford, Maine, and Episcopal chaplain to students, Nasson College, Springfield, since 1952, retired November, 1966. Address: Fairfield Dr., Box 757, Kennebunkport, Maine 04046.

The Rev. Robert C. Scott, chaplain-director of the Chestnut Hill Conference Center and missionary for the Diocese of Erie, since 1956, has retired. Address: Maple Lodge, Hart's Hill, Whitesboro, N. Y. 13492.

The Rev. F. Bland Tucker, rector of Christ Church, Savannah, Ga., since 1945, has retired. Address: 211 E. York St., Savannah, Ga. 31401.

New Addresses

The Rev. Glen A. Blackburn, retired, 1625 N. Raymond St., Las Cruces, N. M. 88001.

The Rev. Archie Buchanan, retired, 13967 Meares Dr., Largo, Fla. 33540.

The Rev. D. A. Cassetta, retired, 2362 S. Meridith Ave., Pasadena, Calif. 91106.

The Rev. James H. Flye, retired, 19 Perry St., New York, N. Y. 10014.

The Ven. Walter W. Hannum, Archdeacon of the Arctic, St. Thomas' Mission, Point Hope, Alaska 99766, since April 1966.

The Rev. Richard R. Price, retired, 7337 S. Bright Ave., Apt. A, Whittier, Calif. 90602.

The Rev. Lawton W. Riley, retired, Box 215, Marshall, Texas 72632.

The Rev. Eric M. Tasman, retired, House of the Good Shepherd, Willow Grove St., Hackettstown, N. J. 07840.

Diocese of Northern California's *The Missionary*, Box 9368, Sacramento, Calif. 95816.

DEATHS

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

The Rev. Canon Warner Lewis Forsyth, 73, retired priest of the Diocese of Michigan, died March 5th, in his home in Oscoda, Mich., following a long illness.

Canon Forsyth, a graduate of the University of the South, was ordained to the priesthood in 1918, and was acting dean of Christ Church Cathedral, New Orleans, for a time. Canonically resident in the Diocese of Michigan since 1928, he was rector of St. James', Birmingham, 1927-1945; St. James', Grosse Ile, until 1949; and Christ Church, East Tawas, until 1954. He was also rector of St. John's, AuSable-Oscoda, 1949-1961, when he retired. During his ministry he was active in founding churches in Gaylord, Grayling, Indian River, and Hale, Michigan. He was an honorary canon of St. Paul's Cathedral, Detroit.

Services were conducted by the Bishop of Michigan in St. John's, AuSable-Oscoda, on the canon's 74th birth date.

He is survived by his widow, the former Willie Overton, a son, two daughters, and four grandchildren.

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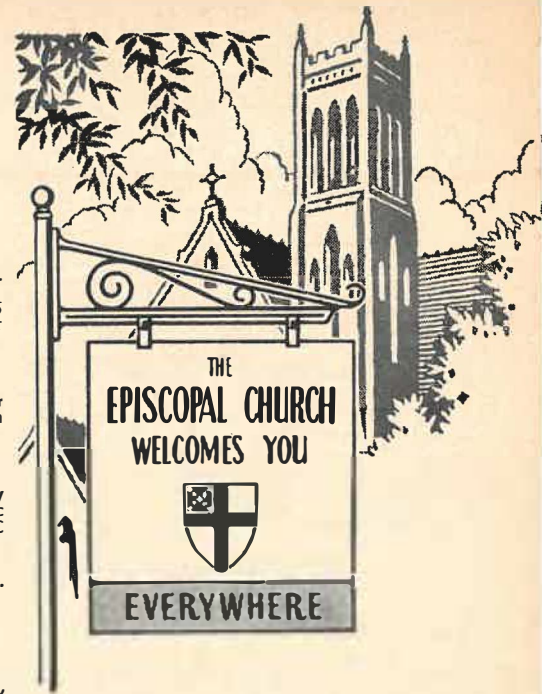
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Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

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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
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FORT LAUDERDALE, FLA.

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

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

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

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
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5:30, Wed 10, Sat 9

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ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
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LAS VEGAS, NEV.

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BROOKLYN, N. Y.

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NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
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Sun 8, 9, 10, 11; 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;
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ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c
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ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN
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The Rev. D. L. Garfield, r
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10, Wed & HD 9:30; EP 6,
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, 7:30-8:30

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

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

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

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

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

SEATTLE, WASH.

EPIPHANY 38th & E. Denny Way
The Rev. E. B. Christie, D.D., r
Sun 8, 9:30, 11; Wed HC 7:30 & 10

MONTREAL, QUEBEC, CANADA

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Sun H Eu 8, 10; Wed H Eu 9:30

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7:45, Wed 9:30; Fri 7; C Sat 4-5

ST. THOMAS, VIRGIN ISLANDS

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MacConnell, asst; the Rev. Richard Watson, asst;
Capt. Arthur Mussenden, C.A.
Sun HC 6:30, 8:30, 10:30; Ev & B 7:30; Masses
daily 6:30; C Sat 5-6

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