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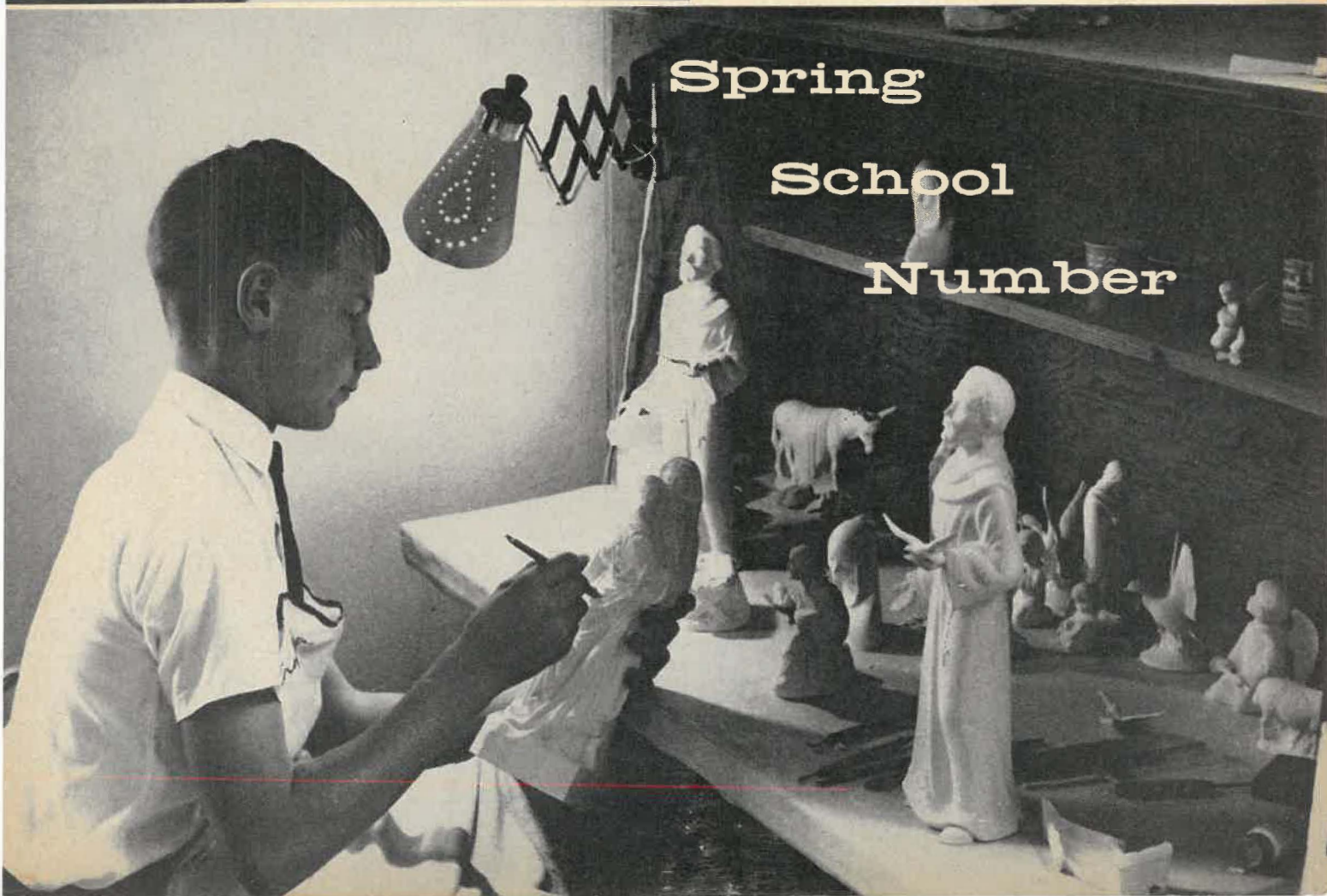
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THINGS TO COME

- 23. Easter IV
- 25. St. Mark, Ev.
- 30. Rogation Sunday
Catherine of Siena

May

- 1. SS. Philip and James, APP.
Rogation Monday
- 2. Rogation Tuesday
Athanasius, B.
- 3. Rogation Wednesday
- 4. Ascension Day
Monica
- 7. Sunday after the Ascension

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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April 23, 1967

BOOKS

The Devil with James Bond. By Ann S. Boyd. John Knox Press. Pp. 123. \$1.75.

Several years ago Frederick Crews did a delightful spoof of literary criticism called *The Pooh Perplex* in which he showed how critics of various schools might have discovered the principles of their method validated in an interpretation of Winnie the Pooh's adventures. The diabolical nature of the work was displayed in the high degree of credibility which each of the various essays manifested. Winnie the Pooh had become, like St. Paul, all things to all men. *The Devil with James Bond*, had it not been written in apparent earnestness, would make an excellent companion piece to the essays of Crews; Ann S. Boyd has given a theological interpretation of the spy stories of Ian Fleming.

Her thesis is that James Bond is a modern St. George who set out to slay the dragon-demons of Fleming's list of seven modern deadly sins. These sins he believes to be so much worse than the classical seven "that in fact all these ancient sins, compared with the sins of today, are in fact close to virtues." The first bone is to be picked with Fleming: his modern seven are Avarice, Cruelty, Snobbery, Hypocrisy, Self-Righteousness, Moral Cowardice, and Malice. To begin with, one has difficulty in distinguishing between Self-Righteousness and Hypocrisy and between Malice and Cruelty. And to continue, all seven would be recognized by moral theologians as manifestations of the classical seven. The only real difference between Fleming's sins and the ancient ones is that he excludes Lust and Gluttony, to both of which James Bond is notoriously susceptible, especially if we include, in the terms of C. S. Lewis, the "gluttony of delicacy" as well as the "gluttony of excess."

The second flaw in the thesis is that Mrs. Boyd has the greatest difficulty in trying to line up villains as personifications of the various sins; with the possible exception of Goldfinger, each embodies a number of sins, and few any single one to such an extraordinary degree that to study his character is to study that vice. Nor does the "surrealistic" quality of each of the villains imply that they are to be taken in a symbolic sense any more than the similarly caricature nature of Dick Tracy's crooks indicates a deeper underlying meaning. And, while Fleming admittedly uses the figure of St. George and the dragon fairly often, this seems more a poverty of literary skill than symbol-dropping. We must distinguish between an image and a cliché.

The final irony is that Mrs. Boyd, having turned Bond into an allegorical figure by her own wit, decides that he is an inadequate one and that Bonhoeffer is a far better one for our age. Better to have

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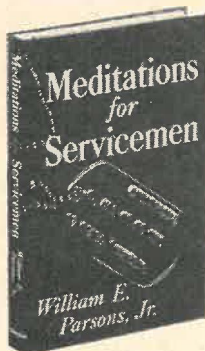
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left Bond the "pillow fantasy" his creator claimed him to be. In fact, our author would have been wise to follow her own advice:

"Don't try to read any of the Bond adventures seriously! To read Bond as a scholastic exercise surely would smack of what's been termed 'comic incommensurability.' Bond was meant for fun, for escape. . . ." (p. 26)

(The Rev.) O. C. EDWARDS, JR.
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✦ ✦ ✦ ✦

What the Spirit Says to the Churches. By **Hubert Richards.** Kenedy. Pp. 141. \$4.50.

A simple, intelligent, and useful key to the *Revelation to John* is something both clergymen and laymen need badly. *What the Spirit Says to the Churches* is such a key.

Hubert Richards begins with a very useful chapter about apocalypses in general. He shows how the Apocalypse of the New Testament fits in with this literary genre. Apocalyptic literature is prophecy in a new idiom. It is mainly concerned with events which have already happened. By translating the symbolic language, the "in" group gains the confidence and hope it needs in times of despair. An apocalypse is not meant to be a fortune teller's device to predict the future.

In the commentary which makes up the rest of the book, Fr. Richards points out how John borrowed symbols from other books, chiefly from Daniel and Ezekiel. He goes through all of John's Apocalypse, outlines its message, and translates the symbols into terms we can understand. He explains that the basic message of the book is that the glory and kingdom of God is now present on earth. Men have seen it; they can share in it.

Readers will appreciate the final chapter which is a theology of death and resurrection. The Apocalypse is a book of strength and hope. Its image of Christ—a Lamb slain in sacrifice and yet standing victorious—mocks, as it should, pictures of the gentle Jesus, meek and mild, with which, alas, we are all too familiar.

(The Rev.) M. FRED HIMMERICH
Board of Examining Chaplains
Diocese of Milwaukee

✦ ✦ ✦ ✦

The Meaning of the Old Testament: An Essay on Hermeneutics. By **Daniel Lys.** Abingdon. Pp. 192. \$3.75.

The professor of Hebrew and Old Testament at the Reformed Protestant Seminary at Montpellier has written a short book that grapples with issues of continuing importance for all who wish to take seriously the status of the Old Testament as sacred scripture and part of the Christian canon. Many features of contemporary discussion are gathered together, and traditional solutions reviewed.

Dr. Daniel Lys attempts, in *The Meaning of the Old Testament*, to hold firm to

scientific criticism and also to faith in the Word as revealed. He claims that many phenomena are unique, but hesitates to exploit this fact for apologetic purposes. The essential problem is stated in terms of revelation as the intervention of eternity in history. He rejects solutions which allow either eternity or history to have the upper hand in interpreting the Old Testament. His own solution is a kind of historical or dynamic typology.

The book is inclined to be prolix and faltering at places; but this is a reflection of the sincerity with which the author feels the acute difficulties of the problems he faces. It is the opinion of this reviewer that the problem is wrongly stated in terms of a transcendental "eternal," and the word "intervention" still suggests that the world is something God operates "on." And the idea of "history" needs clarification. More work needs to be done.

But meanwhile we welcome this affirmation of revelation in history, and urge its reinforcement with supporting doctrines of providence and of the action of the Spirit in the minds of men.

(The Rev.) FRANCIS I. ANDERSON, Ph.D.
Church Divinity School of the Pacific

✦ ✦ ✦ ✦

Dialogue Between Christians. By **Yves Congar.** Newman. Pp. 472. \$12.

"The work of ecumenism has its own laws, the first of which is without doubt as follows: not to leave one's own Church nor abandon one's loyalty to it, but to relinquish *confessional* anxiety as a practical determinant, even though it may be unavowed and even unconscious." The reader comes upon this wise dictum toward the end of *Dialogue Between Christians*, a volume of essays by one of the leading minds and spirits of Roman Catholic ecumenism. Yves Congar exemplifies his own principle, consistently and luminously, throughout this topical melange ranging over such diverse subjects as "deification in the East" (i.e. in Eastern soteriology), "trends of thought in Anglicanism," "Protestant sensibility," "the Christology of Luther," "Mary and the Church in Protestantism," and "the religious significance of the Jewish (Israeli) state."

These essays were written at various times and occasions, some of them dating from twenty or more years ago. This is not a detrimental fact, however, in the case of this writer; and when updating is necessary it is done in footnotes. There is a two-fold value for American Christian readers in this book. First, to sit down with Congar as a guide and companion to face the issues of Christian division is a salutary exercise in ecumenical thinking—and feeling; and, secondly, the reader is bound to examine his own opinions and prejudices as he would not otherwise do.

Perhaps it will be better if I quote just

one passage, at some length, trusting that most readers of this review have a special interest in Fr. Congar's views of Anglicanism. These are the closing words of the author's preface:

"I love the Anglican Church for its admirable inheritance and its ethos, which is at once both religious and humanist, reverent yet free. A stay at the theological college of Lincoln in 1937, where Dr. Michael Ramsey, the present Archbishop of Canterbury, was my guide, was a revelation to me. In spite of the lapse of time, I am still under the spell of Evensong, which I have never forgotten. . . . However, though I find the Anglican Church sympathetic and its ethos attractive, it seems to me relatively uninteresting from a dogmatic point of view. Anglican historical and exegetical works have taught me much, its theological treatises very little. Its ecclesiological situation is weak. But what can be done to prevent the moral and religious riches of its heritage from perishing if it should ultimately become united with Rome?"

That last query—from a devoted doctor of the Holy Roman Church. This book abounds in such ponderabilia.

(The Rev.) CARROLL E. SIMCOX, Ph.D.
The Editor

* * * *

The Laws in the Pentateuch and Other Studies. By Martin Noth. Trans. by D. R. Ap-Thomas. Fortress. Pp. xiv, 288. \$8.50.

Martin Noth is a scholar's scholar, whose dry, meticulous weighing of evidence is likely to have small appeal to the general reader on religious topics. For the specialist in biblical studies, however, it will seem a great gain to have more of his work in easily accessible English dress. Noth's major works in tradition criticism and the origins of the ancient Israelite tribal confederacy unfortunately remained untranslated, but the present volume, a translation of his *Gesammelte Studien* (1957), brings together eleven of the lesser essays originally published in scattered journals and collections where they were not readily available even to German scholars.

The long title article, "The Laws in the Pentateuch," deals with the conception of "the Law" in various periods of Old Testament history, and argues that Hebrew Law, even under the monarchy, was an expression of the ancient conception of Israel as a sacral community and that obedience was considered a natural and grateful response to the God whose initiative had created the community rather than a means of earning a reward. Only in the latest Old Testament period was the Law absolutized by being separated from both history and community. This was the unfortunate and uncharacteristic development that led to the Pauline reaction. Another important study, entitled "God, King, and Nation in the Old Testament," is a typically sober and carefully reasoned critique of the excesses of the English "Myth and Ritual" School

with respect to the position of the Israelite king in the cult. Two essays, probably of greater popular interest than most, discuss the significance of the archaeological evidence from Mari for the understanding of ancient covenant-making and the institution of prophecy.

(The Rev.) ROBERT C. DENTAN, Ph.D.
The General Seminary

* * * *

Christian Reflections. By C. S. Lewis. Edit. by Walter Hooper. Eerdmans. Pp. 176. \$3.95.

Christian Reflections is a collection of fourteen papers of C. S. Lewis, some written for publication and others read before societies at Oxford and Cambridge, now in print for the first time. These essays and papers were prepared for publication by Walter Hooper who served as Lewis's editor. He has added appropriate notes.

The content or subject matter is varied and, as stated in the blurb, "The range and variety of his concerns are clearly evident in *Christian Reflections*" and "common to them all are the uniquely effective style and basic presuppositions of his theology—his 'mere' Christianity." These papers are in the style of a truly great scholar with a deep love and understanding of the classics, an extraordinary narrative power and clarity, a precision in logic which goes to the heart of the matter under discussion. He doesn't shilly-shally, and is convincing as well as resolute. One biographer has said, "He was singularly unfitted for committee work; he detested compromise and was as incapable of negotiation as of intrigue."

This book is a veritable jewel and has much to say to persons of varied tastes. "On Ethics" considers the New Morality: "Those who urge us to adopt new moralities are only offering us the mutilated or expurgated text of a book which we already possess in the original manuscript. They all wish us to depend on them instead of on that original, and then to deprive us of our full humanity." Lewis's integrity is felt in the conclusion of his essay, "The Poison of Subjectivism" which ends, "But give me a man who will do a day's work for a day's pay, who will refuse bribes, who will not make up his facts, and who has learned his job."

In "Petitionary Prayer: A Problem Without an Answer" his final question is: "How am I to pray this very night?" It would be both foolish and presumptuous to try to answer this, but I wonder if a thought once expressed by Paul Sherer might be of some help—that God is more like powerless love than loveless power. And finally, there is in the paper on "Modern Theology and Biblical Criticism" a message for New Theologians. Lewis distrusts the New Testament criticism by this group and does so with good, sound reasons. He says, "They claim to



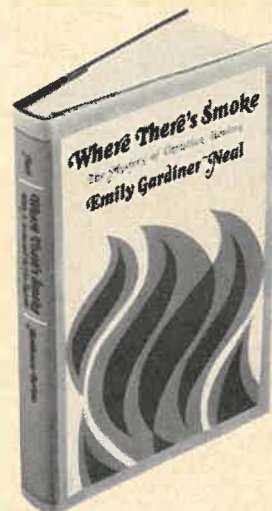
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see fern seed and can't see an elephant ten yards away in broad daylight." Lewis believes the present school of New Theology is not everlasting and that it will blow over. Perhaps a more enduring (as well as endearing) observation would be that of a newspaper columnist who said that the Harvard Divinity School has recently declared that Marx is dead—or did they mean McLuhanism?

This book is splendid. Don't miss it.

JOHN C. PIERSON, M.D.

St. Thomas Church
New York City

* * * *

The First Three Gospels. By William Barclay. Westminster. Pp. 317 paper. \$2.65.

Like all the works of William Barclay, this introduction to the Synoptic Gospels is written with charm and clarity. *The First Three Gospels* is strictly an "introduction," that is to say, it deals with the history of the rise of the Gospels as literary products, their dates, authorship, literary relationships (source criticism), and priority of the Gospel tradition (form criticism). Its line on all of these questions is typically British, viz. that of a cautiously critical conservatism. But the opinions of other schools of thought (e.g. the radical German form critics and the mainly Roman Catholic—though W. R. Farmer is not a Roman Catholic, as p. 228 appears to suggest—defenders of the priority of Matthew) are fairly and sympathetically presented.

One criticism suggests itself. It is a pity that the author has taken up so much space setting out the biographical traditions about the traditional authors of the Synoptic Gospels (including even Matthew, whose authorship of the first Gospel is rejected). Such information is irrelevant to the modern understanding of the Gospels, and the space saved could have been better devoted to a more thorough discussion of the latest phase of Gospel criticism. This is "redaction criticism," which deals with the editorial work ("redaction") of the evangelists, and with the evidence which this redaction offers for their respective theologies. The scant reference to Hans Conzelmann's *The Theology of Luke* hardly does justice to this new and important phase of Gospel study. But the work under review should certainly be in every parish library.

(The Rev.) REGINALD H. FULLER, S.T.D.

Union Theological Seminary
New York City

* * * *

Dramas of Salvation. By F. W. Dillistone. Morehouse-Barlow. Pp. 127. \$2.95.

"Society can never think things out. It has to see them acted out by actors—devoted actors at a sacrifice." The dictum is Robert Frost's, from his play about Job. Dr. F. W. Dillistone believes that

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Dr. Dillistone takes up various scenes of the Bible and shows us how the essences of these little dramas have been recreated by modern artists. So, for example, Dillistone analyzes the call of Abraham into its universal elements and then points to their use in the plays of Arthur Miller. In similar fashion the biblical dramas of Abraham's sacrifice, Moses's priesthood, the Suffering Servant, and the Passion narratives are set side by side with their modern interpretations at the hands of Kierkegaard, Schoenberg, Beckett, Patrick White, Macleish, and a number of others.

In the words of the Bishop of London, *Dramas of Salvation* is a beautiful book providing us all with a new approach to the scriptures.

(The Rev.) ROGER MARKSEN
 Christ Church
 Macon, Ga.

✦ ✦ ✦ ✦
Dissenter in a Great Society. By William Stringfellow. Holt, Rinehart, and Winston. Pp. x, 164. \$4.95.

To borrow a line from the advertisement for a recent movie, there is something in *Dissenter in a Great Society* to offend everybody. William Stringfellow's dissent is not with Mr. Johnson's "Great Society" but with the American pretension to be a great society. His position is that all that America set out to be and still claims to be, has been and is being radically subverted by Americans, and that there is a clear and present danger that the American dream of freedom will be lost forever under the pious rigidities of "Americanism."

Mr. Stringfellow is a young, white, middle class, Harvard-educated lawyer. For him, "success" in the sense of those beautiful four-color spreads in *The American Home* is perfectly possible. Instead, he chose for a time to live in a Harlem tenement and he is quite sure that the failure to reach real racial integration will result in the complete destruction of the possibilities for American freedom that still exist.

He has no kind words either for those neo-Pharisees who thank God that they are not as other men because they have marched at Selma. He warns them that

Continued on page 31

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The Church Schools



A new addition to St. Margaret's School, Waterbury, Conn.



Presentation of gifts,
St. James School, Faribault, Minn.



The altar guild at
St. John Baptist School
Mendham, N. J.



A Missionary Society
party at Kemper Hall
Kenosha, Wis.



The Living Church

April 23, 1967
Easter IV

For 88 Years:

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

SPOKANE

Consecration Date Set

The consecration of the Rev. John Raymond Wyatt as Bishop of Spokane has been set for May 2d at the Cathedral of St. John the Evangelist, Spokane, Wash. The Presiding Bishop will be the chief consecrator; co-consecrators are to be the Rt. Rev. E. W. Scott, Bishop of Kootenay, Canada, and the Rt. Rev. Joseph M. Harte, Bishop of Arizona. The Rev. Canon T. O. Wedel will preach.

Fr. Wyatt was elected January 7th [L.C., January 22d] to succeed the Rt. Rev. Russell S. Hubbard, who will retire April 30th [L.C., October 2d]. He is rector of Holy Trinity, Menlo Park, Calif.

LAYMEN

Linden Morehouse Dies

Linden H. Morehouse, former president of Morehouse-Barlow Publishing Co., and publisher of *THE LIVING CHURCH*, died on April 6th in United Hospital, Port Chester, N. Y., at age 66.

Mr. Morehouse was associated with Morehouse-Barlow for fifty years. Grandson of the founder of the company (originally called the Young Churchman Co.) and nephew of its former president, he began work in 1917, at age 17, in the small bookstore in Milwaukee. He became vice president in 1925, and president on the death of Frederic C. Morehouse in 1932. When the publishing headquarters was moved to New York in 1938 he took up residence in Mamaroneck, N. Y., where he and Mrs. Morehouse continued to live. He retired as president of the company in 1964 and was elected chairman of the board, becoming fully retired on December 31, 1965.

Mr. Morehouse had been active in Church and community affairs as well as in business. He had been senior warden of St. Thomas' Church, Mamaroneck; a member of the department of religious education of the Diocese of New York, 1944-47; and of the diocesan standing committee, 1960-64. He was successively vice president and president of the Mamaroneck Council of Camp Fire Girls, 1949-52, and recipient of the Gulick Award, 1959. He was the publisher of *THE LIVING CHURCH*, 1932-52; secretary of the Church Literature Foundation (now The Living Church Foundation).



Linden H. Morehouse

1928-52; and editor of *The Episcopal Church Annual*, 1947-55.

The Burial Office was read and Requiem Mass celebrated on April 8th in St. Thomas' Church, Mamaroneck, with the Rt. Rev. Charles F. Boynton, Suffragan Bishop of New York, as celebrant. Interment was in Mamaroneck.

Surviving Mr. Morehouse are his wife, two daughters, a sister, and six grandchildren, as well as his cousin, Dr. Clifford P. Morehouse, president of the House of Deputies of General Convention.

EXECUTIVE COUNCIL

Kodak Proxies Withheld

The Presiding Bishop of the Church and the Board of Homeland Ministries of the United Church of Christ have decided to withhold their Churches' Eastman-Kodak Co. stock proxies—worth almost three-quarters of a million dollars—pending further investigation of Kodak's repudiation of a previously agreed upon job-training program for Negroes.

In December 1966 Kodak allegedly signed an agreement with a community organization sponsored by the Rochester (N. Y.) Area Council of Churches, agreeing to a new training and hiring program for 600 unemployed people over a 24-month period. At the same time the group agreed to recruit and maintain a motivational counseling service for those accepted into the program. Two days

after the agreement was signed, however, it was voided by Kodak president Louis Eilers.

Commenting on Bishop Hines's decision to withhold Church-controlled stock proxies and to send a representative to the annual Kodak stockholders' meeting in Flemington, N. J., this month, a spokesman for the Episcopal Society for Cultural and Racial Unity (ESCRU) said, "Hopefully, this initial step will lead to a definite policy whereby official structures like the Executive Council, the Church Pension Fund, our dioceses and seminaries will review their investment portfolios with an eye to the effect of these monies on the lives of our dispossessed brothers around the world. Through such faithful stewardship of its treasure, the Church can . . . [help] those struggling to become free of poverty's oppression."

COLLEGES

A New Church College

A new Church college for women plans to open on June 10th in Tucson, Ariz., to be known as Tuller College. Its president is Mother Abbie, Ph.D., who is Mother Superior of the order of the Teachers of the Children of God. The program is designed to offer liberal arts education in combination with training for various kinds of vocational work, preparing students for such occupations as parish welfare workers, parish counselor, secretarial work, graphic and commercial arts, Christian education, and speech therapy.

The Teachers of the Children of God are primarily a teaching order, with a variety of schools; Tuller College will be their first venture into education on the college level.

Undergraduate Professional Journalism

High school journalism students and those involved with high school news productions will be able to participate in the seventh annual Journalism Institute on the skyline campus of Trinity University, San Antonio.

The university's journalism department sponsors yearbook and photography classes conducted by people actively engaged in journalism. Classes in editorial

Continued on page 33



Athletics:
part of the program
at St. Mary's School
Peekskill, N. Y.

*For Boys
or Girls
or Both*



Father impresses a point at St. Andrew's School, St. Andrew's, Tenn.



The
Sams Memorial Center
at Trinity University
San Antonio, Texas

Throughout the history of nursing the Church has played a significant role. In the early days of Christianity many women found the caring of the sick to be a means by which they could serve Christ. During the darkness of the middle ages it was the Church that led the way in caring for the sick, and again when reforms in hospitals were badly needed the Church led the way and helped to improve care through the establishment of training programs for nurses.

The Anglican Communion has been an active participant in these endeavors and has continued its interest to the present day. In the middle of the nineteenth century a number of nursing sisterhoods were established in England. Two of these, the Sisterhood of All Saints and the Sisterhood of Margaret's, came to the United States and have influenced the course of nursing here. Sister Helen, who organized the Bellevue Training School in New York City, was a member of the Sisterhood of All Saints, and the Sisters of St. Margaret's were for many years active in the Children's Hospital in Boston. It was Sister Amy of this latter order who organized the Christ Hospital School of Nursing in Jersey City, N. J., in 1890.

The Episcopal Church in the United States today sponsors a number of schools of nursing. Among these are St. Luke's Hospital School of Nursing, New York city; Christ Hospital School of Nursing, Jersey City, N. J.; Good Samaritan Hospital School of Nursing, Portland, Ore.; St. Luke's Hospital School of Nursing, San Francisco, Calif.; St. Luke's Hospital School of Nursing, Davenport, Ia.; St. Luke's Hospital School of Nursing, Denver, Colo.; and St. John's Episcopal Hospital School of Nursing in Brooklyn.

The St. John's Hospital School of Nursing is sponsored by the Diocese of Long Island through the Church Charity Foundation of Long Island. The school of nursing is an integral part of the hospital. In addition to the hospital in Brooklyn, the Church Charity Foundation also maintains the Homes for the Aged and the Blind and a hospital in Smithtown, N. Y. The Church Charity Foundation was organized in 1851 and the hospital started in 1870 as a small dispensary. The original charter of 1851 of the foundation provided for a school of nursing "that suitable persons may be provided and instructed to act as nurses to attend upon the persons so relieved, and upon the sick and infirm generally." However, it was not until 1896 that the school of nursing was opened. This is of interest as it was not until 1860 that Florence Nightingale established, in St. Thomas' Hospital in London, the school of nursing that was to be the model for those to follow. If financial backing had been available to fulfill the vision of the founders of the Church Charity Foundation the school

Continued on page 22



The Church's

By **Edith E. Lickman**

Assistant Director, School of Nursing
St. John's Hospital
Brooklyn, N. Y.

Nursing Schools





At work with adults in Trinity Church, Detroit, Mich.

Deaconesses of the Church



At home in Evanston, Ill.



At ordination
by Bishop Montgomery

A conference with Fr. Costin



Hannah More
Academy
Baltimore, Md.

A Religion for

It's common knowledge that our country has never been outwardly so religious as right now, yet a man is living in a world of unreality if he is not aware of the many terrifying evidences in our society which indicate that the nation is rotting from within. In the midst of our abounding religiosity it would appear that we are losing the battle not only for revival of our nation's morals and morale but also for survival. Whatever religion we have these days (or which has us) is just not doing the job. What kind of religion do we need now, for today and for tomorrow, to meet the situation?

Let me point out the five characteristics of the kind of religion I believe we need. I believe this religion will excite, capture, and hold the warmhearted allegiance of men of today and in the days to come, and that it will lead men to say, "Let us go with you, for we have heard that God is with you." (Zech. 8:3)

First of all, this religion will carry one mark among whatever other features it may possess: It will affirm and confirm the sacredness of life, of every man's life, and of all that lives.

Sir Julian Huxley maintained that "The religion of the future must have as its basis the consciousness of sanctity in existence—in common things, in events of human life." I heartily concur. Any religion of the future that will win and hold men must champion man, his dignity and worth, and the sacredness of human personality against all those forces and factors in contemporary life which tend to depersonalize and dehumanize man.

Two radiant figures in the world of religion in our time, both of whom died in 1965, Martin Buber and Albert Schweitzer, will forever be conspicuous for, and gratefully remembered for, their testimony on behalf of the sacredness of life, of human beings, of human personality, of personal life. Reverence for life was the reiterated theme and constant burden of Albert Schweitzer's message and witness to the world. To him, life as such is sacred. To Martin Buber, the

saint-sage of Israel, "There is no not-holy, there is only that which has not yet been hallowed, which has not yet been redeemed to its holiness. . . . In reality the main purpose of life is to raise everything that is profane to the level of the holy. . . . Everything desires to become a sacrament." Schweitzer and Buber unite in their witness that life, all life and all of life, is to be hallowed, is to be held in reverence and honor, is to be valued and cherished.

Reverence for life and the sacredness of all life—this, first of all, will mark any religion of the future which hopes to win the respect and command the allegiance of men today and tomorrow.

A second feature of any religion that will meet the needs of men will be its outgoing and outward-oriented thrust. It will not exist for the benefit of its members and adherents, primarily. It will exist principally for the benefit of those outside its fellowship.

For too long the emphasis in religion has been inwardly directed and aimed at self-preservation of the institution as if that were an end in itself and the chief reason for its existence. Trying to save its life, the Church has forfeited it. The tragic result of its struggle to keep itself flourishing and alive is that institutional religion has lost its chance to speak to mankind and to the world at large in any convincing and authoritative manner. The world isn't listening to organized religion any more for the world knows, even if the Churches and organized religions of the world do not, that God, out of His love for the world and all men in it, sent His Son *to the world*, not just to the chosen few who gather in church buildings.

Any religion of the future that aspires to command the respect and loyalty of men will be one which exists for the world God sent His Son to save, which exists not to be a spiritual storm shelter from the storms now swirling through the world but which lives to be of help and service to the world and all men living in it. Its adherents will pray in this

vein: "Grant, O Lord, that we may live in thy fear, die in thy favor, rest in thy peace, rise in thy power, and reign in thy glory." But they also will pray, and perhaps with even greater fervor and higher ardor: "Mould us, O Christ, beneath thy swift, creative hand, to do thy will, to show God's love, to make His world more free, more joyful, to combat pain and wrong, to pay in our flesh our share of what it costs to help and save."

The third feature of a religion that will elicit the respect and glad adherence of men today and tomorrow is one which will lead men to participate with God in the sufferings of the world. Inevitably the second feature of such a religion, just discussed, its outward movement, will result in this. In the religion of the future, as Dietrich Bonhoeffer pointed out, Christians will range themselves alongside God in His sufferings, and their so doing will be what distinguishes them from nonbelievers. They will live in the world and they will inescapably suffer in the world, the world being as it is; but, so doing, they will be participating with God in His sufferings on behalf of the world which even now knows not the things which belong to its peace, which murdered God's Son when He came into it to rescue and restore and redeem and save.

The fourth mark of a religion for today and tomorrow is this: It will provide men with viable and dynamic alternatives to their present-day mood of forsakenness, futility, failure, fatalism, and fear.

To men who feel themselves adrift in a vast, impersonal void, it will bring the assurance that the entire cosmos is God's and is under His sovereignty, and that it is their Father's house in which they may and should feel "at home" wherever they are or may be in it. It will help them no longer to feel homeless, helpless, and hopeless, and, therefore, half-alive, hollow men.

For their sense of futility regarding life and their horror over the apparent

Continued on page 23

Today and Tomorrow

By The Rev. Frederick Ward Kates

Rector, St. Paul's Church
Bergen, N. J.

The 1967 Living Church Essay

Karen Nikaido

First Prize

\$100 and a gold medal



The first prize in this year's essay contest has been awarded to Miss Karen Kiyoko Nikaido, a twelfth grade student at St. Andrew's Priory School in Honolulu, Hawaii.

Karen was born June 13, 1949, in Honolulu, the second of five in the all-girl family of Mr. and Mrs. Thomas T. Nikaido. Mr. Nikaido is an electrician at Pearl Harbor. A lifelong Episcopalian and a communicant of St. Andrew's Cathedral, Honolulu, she was baptized in 1952 and confirmed in 1964.

Karen entered the Priory at the third grade level from public school, and has been an honor student each year. She currently ranks first in a class of sixty. It is her hope to attend Rice University and to become an electrical engineer.

Chief among Karen's recreational activities is reading. Also she is active in her school's student government, the National Honor Society, the school newspaper, the Honolulu High School Association, and the Honolulu Teen Age Assembly. In tenth grade she was awarded a certificate of merit in the United Nations contest, and for the summer of 1965 she was elected to take part in the science training program held at the University of Hawaii under the auspices of the National Science Foundation.

Subject:

***What I Expect
of the Church***

First Place

We teenagers have been watching with great interest the growing efforts of the clergy to identify themselves with the younger members of their congregations by participating in such avant-garde experiments as coffee-house services, modern ballets, plays performed in the sanctuary, and rock-and-roll Masses. Some of this trend has caught the attention of the teens and adolescents, and some of these new approaches certainly have stimulated attendance; but what we really expect from the Church is more basic—meaningful instruction, sound counsel, fellowship, and inspiration. In return, however, we ought to fulfill our obligations by attending the services, following the Church loyally, and contributing as good stewards to the support of the Church.

Obviously, the first role of the Church is to instruct its members in their relationship with God. However, instruction should not be merely preaching dull sermons on Sunday or teaching the life of Christ or the lives of the saints in Sunday school. We expect more than theory from our pastors and lay instructors. We want to know “why” and “how.” The Church should be ready to interpret its teachings in the language with which we are familiar and to apply Christian principles to our daily problems, for many of us find that we are not prepared to make the moral decisions that arise every day. We lack the knowledge of fundamental Christian reasoning to find adequate answers to such human questions as “Why shouldn't I cheat? Everyone else is doing it”; or “Well, why can't I tell a little white lie? No one's going to be hurt by

Continued on page 24

Second Place

There is an important relationship between the things that I hope to obtain from the Church and the things that the Church wants me to do and be. I expect the Church to provide the means by which I may fulfill its expectations. However, this relationship between Church and individual must be one of continuous giving and receiving—each depending on the other.

Before examining the role of the Church in enabling me to carry out its purpose, it seems important to decide exactly what the Church is or is not. The parish church and its countless organizations often makes us forget the meaning of the Church in the truest sense—“the Body of which Jesus Christ is the Head, and all baptized people are the members.”

From this “Body of Christ” I hope to receive many things. The Church gives me the knowledge of God which is the basis of a Christian life. This knowledge of God and of the love which can overcome time, space, and even death gives meaning and joy to an otherwise pointless existence. The ways I may receive the knowledge are through the prayers, the scriptures, and the traditions of the historical Church, which are found in the Prayer Book.

However, I think that more important than the knowledge of God is the spirit or love of His community. Even as the most unlovable person, in the fellowship of the Church I can find acceptance. The

Continued on page 26

Contest

and

What the Church Expects of Me

Third Place

What is a Church and what do I expect of it? There are four common meanings of the word "church." They are: a building for Christian worship, the clergy or officials of a religious body, an organization of religious believers, and a regularly scheduled worship service.

Considering the first meaning of "church"—that of a structure—its role in my understanding of God is essential although it is an impersonal object. The building, through its architecture and design, should fill me with inspiration and a sense of awe; this is the right mood for prayer and meditation. I desire the church building to provide shelter and a quiet atmosphere in which to worship.

I expect the leaders of the Church to continue their work in promoting charity and good will to all men. One reason for attending services is that I look to the priest to interpret the teachings of Christ, the apostles, and the prophets. I hope that this will further my comprehension of God's works and the purpose of life. I also expect the members of the church to cooperate with their clergymen and to support the church in all its activities.

In the sense of the Church as a scheduled worship service, I expect it to give

Continued on page 27



The second prize-winning essay in this year's contest is that of Miss Kathleen Elizabeth Woods of the class of 1968 at St. Mary's-on-the-Mountain School, Sewanee, Tenn.

Kathy was born in Chattanooga, Tenn., the daughter of the Rev. G. Cecil Woods, a priest of the Church, on June 16, 1950. Soon her family moved to Alexandria,

Va., where her father attended the Church's seminary. He went on for further work at the Yale Divinity School, so Kathy's first and second grade years were spent at Hamden Hall Country Day School in Connecticut. The family moved next to Sewanee where she attended public school; and following, while Fr. Woods was studying at Oxford, Kathy went to Greycotes School. Since 1964 she has attended her present institution as a day student.

Kathy's main interests academically are in French literature and culture, and she hopes to attend a college with a junior year abroad program. She plays the cello, and for the past three summers has been active in the Sewanee Summer Music Center. In sports her specialty is riding, having tied for first place in the advanced jumping at St. Mary's School horse show last year.

For several years Kathy has been an active member of Otey Parish, Sewanee, where she teaches singing to the pre-school group in the Church school. This year she is vice president of the parish's Young Churchmen and program chairman of the group, and is district vice president of the EYC as well.

Kathleen Woods

Second Prize

\$50 and a silver medal

Donald Block

Third Prize

\$25 and a silver medal

This year's third prize-winning essay is that of Mr. Donald Block, an eighth grade student at St. Edmund's Academy, Pittsburgh, Pa.

Don was born October 16, 1953, the youngest of the four children of Mr. and Mrs. William Block of Pittsburgh. He entered St. Edmund's at the kindergarten level in 1958, and is expected to graduate from the eighth grade this June. Following family tradition he expects to enter the Hotchkiss School next September.

Don is editor of The Sea Wolf, the school newspaper. His ability as a student is reflected in the fact that his academic performance merits consistent placement on the high honor roll. His extra-curricular activities include the glee club, the chess club, and the safety patrol.

Last year Don was confirmed at the Church of the Redeemer, Pittsburgh.



EDITORIALS

This Year's Essays

A year or so ago one of our readers caught us in the very act of expressing pride in something in *THE LIVING CHURCH*. Clobbering us without mercy with telling texts he bludgeoned us into confessing that a Christian journal, or Christian person, can hardly be proud of pride. He won. So we can't be proud of the splendid offerings by the winners of our annual Church School Essay Contest which appear in this issue. We can only rejoice that, year after year, so many of the young people in Church schools think so earnestly and write so well about the subjects assigned to them in this competition. We wish we had space to publish many more of the entries. Parents, teachers, clergymen, all who in any way have any responsibility in God's Church for the care and nurture of young Christians can read these candid and revealing essays with profit.

Our thanks and congratulations to not only the winners but all who submitted entries. The quality of offerings this year was very high, and the judges had no easy task choosing what they considered the very best among an excellent field.

The Future of 'Private' Church Schools

The record of the Episcopal Church in higher education in this country is notoriously unspectacular; but in the field of secondary education, especially boarding schools, its record is much better. Many of the nation's best preparatory schools are "more or less" Anglican—that is, the worship and sacred studies are

in the hands of an Episcopal clergyman. These schools have traditionally stood for quality education and Christian character; by and large they have been in earnest about this and have achieved creditable results. But their achievements have not been such as to forestall the common charges of snobbery, country-clubbery, and privilege.

At a recent session of the National Association of Independent Schools Mr. Harold Howe II, United States Commissioner of Education, challenged private school headmasters to abandon their role as "servants of their somewhat specialized clientele and start considering themselves a community resource."

"If there is any word that sums up my remarks," Mr. Howe said, "it is engagement. Engage in the concerns of education; reach out to serve more broadly in the community and at state and national levels. Engage in the problems of our disadvantaged youth, even if it means a change in your admissions policy and a few irate parents." The commissioner bore down in his remarks upon the deprivation of the privileged as well as the underprivileged youngster which results from failure to bring them together in the educational process. The child who grows up protected by an affluent suburbia and a private boarding school suffers a serious cultural deprivation.

We like to think that the Episcopal private schools are Episcopal enough to absorb the mind and spirit of the Church of today concerning all the children of all the people. What is needed and called for now is no lowering of the educational standards of these schools which have stood for excellence; what is needed is a real engagement of the kind of which Mr. Howe speaks. We believe that there will be a quiet but powerful social revolution in the years immediately ahead, in the world of the private Church schools. We predict that they will grow less and less "private" and more and more "Church" in their sense of vocation and their range of educational concern and ministry.

Honorable Mention

in the school essay contest

Dudley A. Higgins, 17, Patterson School, Lenoir, N. Car.; **Benita Kho**, 17, St. Stephen's High School, Manila, P. I.; **Frances Bea Koontz**, 14, Cathedral School, Orlando, Fla.; **Loreen L. Lee**, 17, St. Andrew's Priory, Honolulu, Hawaii; **Lowndes Lipscomb**, 18, Christchurch School, Christchurch, Va.; and **Joseph H. Piatt, Jr.**, 12, St. Edmund's Academy, Pittsburgh, Pa.

Is God Dead?

The Gulf Coast Archdeanery of the Diocese of South Florida, which stretches along the Gulf of Mexico from Clearwater to Naples and which is administered by the Rt. Rev. William L. Hargrave, Suffragan Bishop of the diocese, has 22,206 communicants of the Church. But figures have just been released to the effect that on Easter Sunday 1967 the total attendance

at Church services in the archdeanery was 34,212, with 26,403 communions.

In a telephone conversation with *THE LIVING CHURCH* Bishop Hargrave pointed out that the swelled ranks in the pews were due in large part to visitors and vacationers in South Florida. But he thought it interesting, in this day and age when for many Episcopalians "going on vacation" more often than not implies as well a vacation from Church, that these people made the effort to fulfill their bounden duty "to worship God every Sunday in His church," and did in fact seek out their local Episcopal parish in order to attend.

And with the good bishop we agree and rejoice.

KARL G. LAYER

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.

Negro Declaration

I find many among the signers of "A Declaration by Priests who are Negroes," [L.C., March 19th] who have been my friends and whom I admire greatly.

I have no desire to be presumptuous, but I would like to point out that the declaration would be equally true if the phrase "Catholic-minded" were substituted for "Negro" wherever that word occurs.

(The Rev.) WILLARD M. ENTWISLE
Rector, St. Paul's Church

Baltimore, Md.

The Real Presence

Your editorial phrase [L. C., April 2d] about "some Church in which the Lord's Supper is regarded and observed as a mere sentimental memorial rite, in loving memory of Jesus" haunts me.

I once took part in such a service in a Church of the Reformed tradition and after it I used almost the very same words you did to describe the experience. I was told clearly but without anger of the meaning of the Lord's Supper to many lay people of that tradition, the strength and presence of a living Lord being essential to their understanding. I now know much more about both humility and real presence than I did before.

And I no longer predetermine on the basis of my own limited insights, what other people believe about the Lord's Supper.

MARIUS L. BRESSOUD, JR.

Bethlehem, Pa.

Editor's comment. Our editorial statement was based on official teaching and understanding of the various Reformed Churches, and was not intended to be a reflection on the personal belief of any individual Church member.

Compassion and Love

Queries THE LIVING CHURCH [L.C., March 19th] "Have you noticed how commonly those Christians who wish to be considered very contemporary substitute the word 'compassion' for 'love'?"

Yes, I have, and I rejoice in their insight, an insight so often lacking in THE LIVING CHURCH. I recall in this regard a passage from Charles Hartshorne that "suffering with" (i.e. compassion) is the essence of the love revealed in Jesus. So much so that we might well paraphrase St. John, "God so loved the world that he had compassion."

Those who fail to see the intimate relationship, if not identity, of compassion and love are guilty I would think either of a misunderstanding of the depths of the word compassion or of the nature of Jesus as Emmanuel, "God (suffering) With Us."

(The Rev.) E. NILS BLATZ
Curate, Trinity Church

Roslyn, N. Y.

What Is Relevant

Since you ask what is relevant [L.C., March 26th], I will tell you: That one-third

of all Americans (we will not even think about the rest of the world) deny any Church affiliation; that mass of nominal Church members who qualify hardly more than the present minimum for good standing; that chaotic ferment of mind and spirit so widely reported on from college campuses; that outraged cry which pours forth from creative persons the world over. That is some of what is relevant.

There are two questions which can be asked about the above relevancies: What is the matter with those people that they do not listen to the Gospel message; what is the matter with the way the message is given them? (We do not disagree on whether there is a Gospel.)

The presenter of the message has no control over the listener; he does have control over the way he presents the Gospel. So, if a preacher uses the account of an emotionally sick man to tell how a man must die and be born again if he is to be whole because he feels it is a route to understanding, are you shocked? Jesus spoke to the barroom types, and since some of them seem to have understood Him we may be sure He was talking their language. In fact He did a lot of talking in the street using street language.

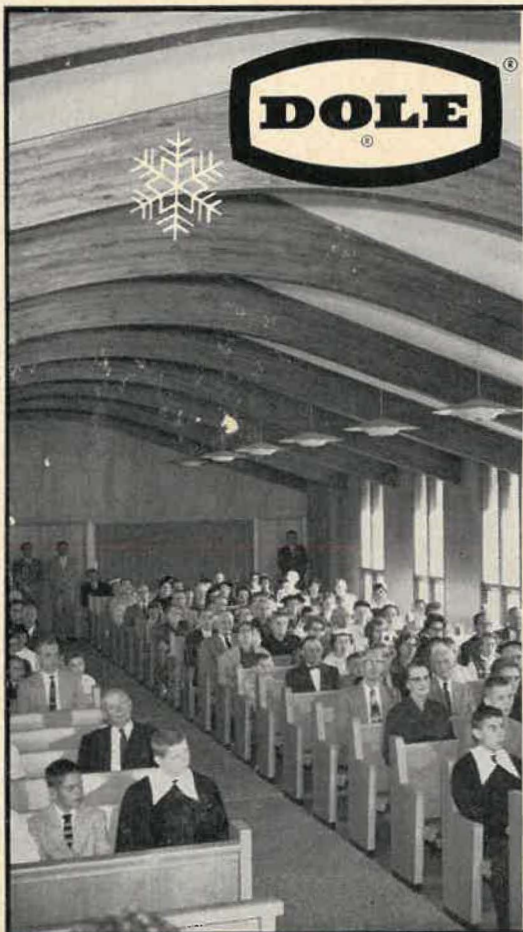
JOHN CLARK

Poughkeepsie, N. Y.

Good Fellows to Everybody

Just a word in comment on the article of John W. Alcorn entitled "Good Fellows to Everybody" [L.C., March 19th].

I have always known that there were those who had to have the security, comfort, and peace that "Mother" can provide because they are afraid to venture into the "wide



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uncertain world," but I did not expect them to have the temerity to appear in public print. They usually are too afraid that their security blanket might be stolen by Snoopy, or by those "bad boys" down the block who might pick on "Mother's little darlings."

I have a feeling that Christ Himself spent a good deal of time upsetting the "Catholic Faith" of His day as held by the Scribes and Pharisees.

(The Ven.) JOHN C. TIERNEY
Archdeacon of Wyoming

Laramie, Wyo.

Hurrah for John W. Alcorn. If his view prevails one can make a pretty safe bet the Pope is about to add California to France as missionary territory.

JOHN CLARK

Poughkeepsie, N. Y.

Mr. Alcorn's article has raised many questions for me as an Episcopalian. Why should I ascribe to doctrines and creeds that even bishops in good standing renounce? Why should I value a Holy Communion that is freely given to Baptists, Methodists, and Presbyterians (i.e., "memorialists")? Why should I have faith in a Bible that our Anglican theologians call "mythical" and that what we call the Word of God is really the words of men (not even written by the men whose names the Books bear)? If there are any good answers to these questions, they should start appearing soon.

ALAN A. SNOW

Balboa Island, Calif.

COCU

This letter is in protest of the current Principles of Church Union, Open Communion tendencies of some of our clergy, and in general all moves toward the "protestantizing" of this branch of the Catholic Church.

To be specific, let us be straightforward with our protestant brethren and a little more honest with ourselves. First of all, let us consult with them in the same manner that we do with our separated Catholics, i.e., setting up commissions to discuss each and every detail such as their and our understanding of what takes place in the Eucharist.

Next we must all acknowledge our identity as a member of the Catholic Church, by disciplining ourselves as do the Romans and the Orthodox, and not deceive others by the mistaken, "It-doesn't-really-matter" attitude which threatens to destroy the Church. We are not Protestants, nor do we have a desire to become part of a Super-Protestant Church with social reform and diluted Christianity as its theme. Protestants gladly accept the ministry founded in the sixteenth century by the then, contemporary man, choosing to ignore the teaching of the Apostolic Church, believing rather, that somehow God permits them to pick and choose at their will of his teachings only what they deem necessary.

We must be awakened to the fact that we are in communion with 42 million other Catholics who should, of charity alone, be apprised of the state of our COCU negotiations. If we have bishops, clergy, and laity who can accept such things as con-celebration with Protestant ministers, Open Communion, and Communion at Protestant altars (which is already causing our delegates to the Episcopal-Roman consultation some

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problems in that our answer to the Roman delegates' question not only didn't satisfy them, in fact, it didn't even satisfy the Episcopal delegates) then in all candor let these people be honest at least with themselves and embrace a protestant denomination.

We further urge that no plan or set of principles of union be accepted which would make difficult or impossible reunion with the rest of Catholic Christendom.

(Mr. and Mrs.) JOHN F. SHERMAN
Columbus, Ohio

Our New Liturgy

I am in favor of the General Convention's adopting the Liturgy of the Lord's Supper for trial use throughout the Church because:

1. The new Liturgy will involve the congregations more in the action of the Holy Eucharist.

2. The language, though beautiful as befits the Prayer Book, is the language of today, and from experience I find I can better read the Creed, the Prayer of Consecration, and all other parts.

3. The Church needs to have a chance to try out the Liturgy under all circumstances in order to determine if the proposal is adequate as it stands before us now or if any further changes are needed.

4. It is a most joyful and beautiful expression of what we are doing in the Holy Eucharist.

5. It appears to me that the Liturgy of the Lord's Supper would appeal equally to the man in the pew either as a sung or said service.

6. I think it more clearly reflects our Church's beliefs about the Holy Eucharist and will carry this belief to our people.

ELMER LEE EVELAND
Binghamton, N. Y.

Vote of Confidence

Being 81 years old I know full well that there are both sin and evil in the world. Also I know that unfortunate habits such as narcoticism, alcoholism, and homosexuality are all too common. Nor do I think it is indelicate to discuss these things in a Church paper. I feel very strongly that the only way to improve conditions is to bring them to the notice of Church people even though they may be considered "controversial." I am very pleased that the editor of THE LIVING CHURCH has the fortitude so to do.

More power to you.

ELIZABETH T. STIBLIUS
Hastings-on-Hudson, N. Y.

Fixed Date for Easter

This year's observance of the Resurrection of our Lord has again reminded us that we keep Easter in accordance with the ancient custom, i.e. "always the First Sunday after the Full Moon, which happens upon or next after the Twenty-first Day of March; and if the Full Moon happen upon a Sunday, Easter Day is the Sunday after" (Prayer Book, p. L). Aside from antecedents that go back to antiquity, it appears that the Church wished thereby to confess the cosmic significance of the saving work of Christ. However, in contemporary ecumenical dialogues there is expressed ever more urgently the desire to fix a predetermined Sunday for Easter. In January 1965 the conference of Eastern Orthodox Church-

Continued on page 27

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FLOS CAMPI: Suite for Solo Viola, Small Chorus, and Orchestra. By **Vaughan Williams**. Sally Peck Lentz, solo viola, University of Utah Chamber Choir. Vanguard. VSD 71159: Stereo \$5.79. VRS 1159: Mono \$4.79.

The *Dona Nobis Pacem* was completed by Vaughan Williams in the 1930s, that part of his life which also produced the Fourth Symphony. This cantata could well be called a choral symphony. The two solo voices, the large chorus, and the full orchestra are woven together into a massive fabric of sound. Themes introduced in the first movement, the tender and lamenting "Dona Nobis," are developed and transformed throughout the five main sections. The themes of war, violence, reconciliation, defeat, despair, and finally the hope and certainty of peace are beautifully explored in the music. The words are from the works of Walt Whitman, John Bright, the Psalms, and the Old and New Testaments. A wonderful extra bonus to this monumental work is the twenty-minute *Flos Campi* (Flower of the Field). The free flow of the solo viola set against the wordless choir and small orchestra in this remarkably beautiful and complex work seems to evoke the voice of some ancient poet—chanting, meditative, ageless. Although the music is continuous in flow and wordless, the work is divided into six sections, and the composer has appended a quotation from the Song of Solomon over each one.

MASS IN TIME OF WAR. By **Franz Joseph Haydn**. Netania Davrath, Hilde Rössl-Majdan, Anton Dermota, Walter Berry, Vienna Chamber Choir, Vienna State Opera Orchestra, Mogens Wöldike, conductor. Vanguard Everyman Classics. SRV-153SD: Stereo \$1.98. SRV-153: Mono \$1.98.

Like the Vaughan Williams *Dona Nobis Pacem*, this Mass was composed during a time of political unrest; in the 1930s the world was being shaken by fascism, and in 1796 Napoleon was moving towards Vienna. Also like the Vaughan Williams work, the Haydn Mass in the last section, the *Dona Nobis Pacem*, concludes with a tone of supreme confidence. As the great innovator and expositor of the symphonic form, Haydn uses symphonic development of themes in this Mass as well as elements from opera,

concerto, and serenade. All elements are beautifully employed to search out and illuminate the meaning of the text. While remaining a true son of the classic period, he shows his mastery of the "old style" of polyphony and counterpoint. The Vanguard Everyman Series is a list of records issued at a special popular price; a real bargain it seems to me. The chorus, orchestra, and soloists on this disc are very good; especially fine is the bass, Walter Berry.

CANTATA No. 46 and CANTATA No. 65. By **J. S. Bach**. Lotte Wolf-Matthaus, Georg Jelden, Jakob Stampfli, Barmen Singers and Chamber Orchestra. Helmut Kahlhofer, conductor. Vanguard Everyman Classics. SRV-226SD: Stereo \$1.98. SRV-226: Mono \$1.98.

This is another Vanguard Everyman Classics release and one of the Bach Research Series. The series is a group of recordings, made in Germany, which attempts to provide the most definitive performances of the music of Bach and his era by using authentic scores and baroque instrumentation, and soloists, choirs, and instrumentalists much experienced in the music of Bach's time. What a wealth of variety, beauty, and supreme exposition of the Christian faith is to be found in the Bach cantatas! In these two, faithfully and beautifully performed by the singers and instrumentalists, we have an interesting contrast in theme and treatment. Cantata No. 46 for the Tenth Sunday after Trinity, "Now Behold and Tell Me," tells how Christ wept over Jerusalem and prophesied the destruction of the city, and later how he purified the Temple. The opening chorus is a sorrowful lament, full of chromatic dissonant "word painting." The lament and tears of the melodic recitative lead to the tempestuous, foreboding storm of the bass aria. The alto aria is a pastoral and peaceful contrast, and the recorders (used instead of the more contemporary transverse flute) provide an unusually beautiful accompaniment. The cantata ends with a chorale. Cantata No. 65 for Epiphany, "From Sheba to Thee Shall All Men Come Forth," invokes a spirit of festivity and great grandeur—a joyful procession. Here again one sees how important was the chorale to Bach. After the complex and contrapuntal chor-





al fugue of the opening chorus, a simple chorale is sung, declaring by its very simplicity the depth of its significance.

Children's Choirs

The Choristers Guild is an organization dedicated to the development of "Christian Character Through Children's Choirs." It was started in 1949 to help church musicians with the varied problems of maintaining a children's choir; membership is open to all who are interested in children's choirs. The guild's monthly Letters provide very practical information on all phases of working with children's choirs, including teaching techniques, voices, recommended anthems and materials, resource books, discipline, etc. Recent Letters have included such articles as "The Imaginative Use of Instruments with Children's Choirs," "The Recorder" (four articles about its history and how to play it), "How to Teach Part-singing, and Should I?," and "Accent on Primaries." The guild also publishes anthems for children's choirs and has just initiated a series of anthems for hand bells. Sample copies of the new publications are included with the monthly Letters. The Choristers Guild also sponsors festivals and workshops throughout the country. Two seminars are being held in the summer of 1967. The United States seminar will be held at Carroll College, Waukesha, Wis., June 19th-23d. Alec Wyton is one of the scheduled speakers and other noted speakers will cover such topics as junior choirs, creative movement, primary choirs, organ techniques, repertoire for the Church Year, and training boys' voices. A tour seminar which departs from New York on July 10th and returns from Copenhagen on July 31st will visit the cathedrals and choir schools of England, Holland, and Denmark. In addition to hearing some of the outstanding choirs in these countries, observing rehearsals, and meeting choir masters and organists, there will also be some time for sightseeing. From the work of the Choristers Guild has come two volumes:

THE CHILDREN'S CHOIR: Vol. I. By Ruth Krehbiel Jacobs. Fortress. \$4.95.

This book is a compilation of the best material from the Letters of 1949 through 1957. Miss Jacobs was the founder and president of the guild and has brought together a great deal of very practical material about organizing choirs and special projects, and about services, hymns, methods, discipline, etc.

THE CHILDREN'S CHOIR: Vol. II. By Nancy Poore Tufts. Fortress. \$4.95.

A compilation of the best material from the Letters of 1958 through 1963, it contains chapters about primary, junior, boy, and youth choirs as well as chapters on handbells, religious drama, and choral speaking. An unusually complete and up-to-date chapter on materials completes this helpful volume.

For further information: Choristers Guild
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NURSING SCHOOLS

Continued from page 11

could have had the honor of being the first school of nursing in America. It was in 1872 that the New England Hospital for Women in Roxbury, Mass., opened its school, and in 1873 the school at Bellevue Hospital in New York City was established.

Twelve students entered the school at St. John's in 1896, two of whom were ranked as advanced students because of previous hospital experience. The first graduation was held in 1899 and five diplomas were awarded. In 1905 the school was registered with the board of regents in New York State. Since that time the school has continued to flourish and its graduates have made their contribution in many fields of nursing. St. John's graduates have served in the Spanish-American War and in both world wars. During the Spanish-American War, soldiers were brought by railroad to the hospital from Camp Montauk at the eastern end of Long Island. The chapel at this time was turned into a ward of fifty beds. In the 71 years of its existence



1,088 nurses have been graduated from the school. Recent graduates are now serving in Vietnam.

Today the school conducts a basic three-year diploma program in nursing education. At the successful conclusion of the program a graduate is eligible to sit for the state board examination for registered professional nurse licensure. The current enrollment is 87 students. The faculty is responsible for the curriculum which is divided into three terms the first year and into four terms the second and third years. The curriculum is consistent with current trends in both education and nursing and the criteria for diploma schools of nursing as established by the National League for Nursing.

The student is initially taught the basic foundations, including the social and physical sciences required to help her develop skills and understanding necessary for nursing. As the program progresses learning ensues largely in the clinical laboratory. This is closely correlated with theory. The clinical laboratory experience is carried out, under supervision, within the hospital proper in the following areas: medicine, surgery, obstetrics, pediatrics, the operating room, out patient department, emergency room, recovery room; and for geriatric nursing in the St. John's Homes for the Aged and Blind adjacent

to the hospital proper. Additional experience is also offered at a city day care center for observation of the well child, and at a state department of mental hygiene hospital for psychiatric nursing. It is during the clinical laboratory work that the student begins to function as a nurse. Here, with the guidance of an instructor, she plans and carries out the necessary nursing care that the patient requires. As she progresses through the program she becomes increasingly independent so that when she is graduated she may function competently as a bedside nurse.

The students live in a residence comprised of living quarters and educational and recreational facilities. Supervision is provided by house mothers. Each room in the living quarters is private.

Young women of all faiths are welcomed as students at St. John's and are urged to maintain their own religious affiliations either through St. John's Chapel or through one of the nearby churches in Brooklyn. We believe that nursing is based upon the Christian ideals of love for God and for man. Hence, to help prepare the student to formulate and practice her philosophy of living, all of our important school functions are marked by appropriate services in the chapel. Also there is a student-centered service once each week that all students are expected to attend. Students are invited to attend any of the many chapel services that are held daily throughout the year.

A social and recreational program is planned by the student social committee and includes dances, picnics, athletic activities, theatre parties, barbecues, field trips, and other special events. The women's board of the foundation is interested in the student body and donates generously to provide for the activities of the students. All students belong to the student organization known as the student assembly from which all student activities stem. The students are also members of the student nurse association of New York state. It is the aim of these organizations to promote the professional and social growth of the student nurse.

Graduation is held in the Cathedral of the Incarnation in Garden City, Long Island, each September, and the diplomas are presented by the diocesan.

Although I have written of the program in one school of nursing supported by the Episcopal Church, it will be found that in a general way the program is similar to those in other schools. However, many individual differences will be found in specific areas as each school reviews and revises its program to meet its own needs and to keep abreast of the current trends in nursing education. These Church supported schools of nursing are making a worthwhile contribution to society by helping to meet the need for an increasing number of professional nurses today. With God's help they will continue.

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RELIGION

Continued from page 13

meaninglessness of existence, it will challenge men to join with concerned and committed Christians in heroic adventure in the name of God and His power for the sake of men. Aware that "without adventure, civilization is in full decay" and that "advance or decadence are the only choices offered to mankind" these days, it will summon men to enlist in adventuring for God on behalf of men, thus to give their lives what now they lack: purpose, direction, focus, power, and significance for all eternity.

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For their almost blind and stupefied submission to fatalism, a religion geared to today and tomorrow will endeavor to persuade men that back of everything that happens is the loving care and hand of God. And for their fear it will offer faith, the attitude towards God which means forsaking all I take Him, forgiven all I thank Him, for all I trust Him.

The fifth and final characteristic of a religion for today and tomorrow is that it will preach Him and proclaim the message of Him to whom the future belongs, "Jesus Christ the same yesterday, today, and for ever." (Hebrews 13:8)

All the past led up to Him. He is the end rather than the product of prior history. He does not so much get meaning from history as give meaning to it. In Ernest Renan's words, "All history is incomprehensible without Christ." All of the present that is good is attributable to Him, to the impetus of love, concern, caring, and compassion that He unleashed into the bloodstream of the world.

The future belongs to Him; and since we are His and find the source of our life in Him and live our days in the strength and joy He supplies, we can enter upon that future with confidence and good cheer. Our hearts anchored in Him, nothing henceforth has power to make us cringe with fear, nothing can finally harm us, nothing—not even death—can ever separate us from Him. We can go about the business of living not cast down because of temporary defeats and not drawing back from the evils that may befall us, unafraid of anything except disloyalty to Him—to Him to whom the future belongs—to Him who is "all of God that could be expressed in a human life, and nothing that was not of God"—to Him who is "all that man can be, all that God ought to be."

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FIRST PLACE

Continued from page 14

it." If we ourselves cannot find the solutions to these queries we cannot fulfill our role as witnesses for Christ and win others to Christianity. Without the answers to daily problems we cannot presume to discuss the deeper theological topics non-Christians wonder about. It is an unpleasant experience to find oneself unable to explain to a curious friend the mysteries of the Holy Spirit or the meaning of the Incarnation.

Soon, too, without adequate instruction, we begin to question the seemingly blind faith of our elders, which questioning is an easy path to take in a world rapidly becoming more technological and scientific in its attitudes. Demonstrations of actual applications of Christian principles to moral problems can convince us that as the physical world is regulated by the laws of nature, so is the spiritual kingdom ruled by the Law of God. Thus, successful competition with the logic of science can be provided only if the Church will show us the common-sense reality of religion which has a place in our lives even today.

Part of this role can become a real experience for all teenagers if the Churches will provide an effective counseling program, for no youngster can truthfully say that he needs no advice or guidance. The doubts and inquiries we have need to be answered—questions about society, morals, and school and family life. Pastors could open their offices at regular hours, perhaps after school or after services on Sunday, and encourage us to come in and simply talk. The advice need not be professional but, rather, sympathetic and understanding. If a pastor cannot help us, he should be able to recommend others that can and should not provide superficial or wrong answers. The Church is often spoken of as "a hospital for sinners," and it can learn to recognize the special problems of today's young people and to advise them, both mentally and spiritually.

Another basic need the Church can fill is that of fun and fellowship. Because we are restless individuals, we need to participate in weekly activities—activities which can be provided in part by the Churches. A weekend night especially for teen parties or canteens, picnics and hikes, or volunteer projects could be organized. What we need is not fellowship ties based on religion, but groups of young people with the same religious beliefs who can get together to have fun. These functions would bring us closer to the organized Church by creating a role for us much as it has done for the adult members with the vestry, altar guild, and men's and women's clubs.

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souls an inspiration that is moving and creative. To prevent stagnation or loss of interest the Church must find a means to inject into our fresh young blood the faith and desire to move mountains. This inspiration may come to us through sermons and classes, but more effective ways should be found. The personal counseling program and fellowship activities mentioned previously are excellent media through which we youths can be encouraged to take a more active part in Christian service. By assuming an attitude that is more personal and by proclaiming a message that is aimed at the individual, the clergy can make us aware of our Christian responsibilities of worship and of service to God and man. When we ask ourselves, "Why am I here?" and "What does God want me to do?", we will realize a true sense of involvement in the Church and the Christian brotherhood at large.

Our discovery of these Christian responsibilities depends wholly on the effective work of the Church. Yet, we must also realize that this work cannot continue without the aid of us, its members. If the Church is to fulfill our expectations we ought to be ready and willing to perform our bounden duty "to worship God every Sunday in his Church, to follow Christ, and to work, pray, and give for the spread of his kingdom." We must accept this bounden duty as readily and completely as the Church attempts to meet the challenge we are offering to it.

On our own part we should recognize the necessity of our attendance at and active participation in all church activities. We shall be slothful hypocrites unless we take it upon ourselves to attend Church services and activities, especially those we are craving. We do not want to miss the fellowship or instruction the Church can give us as the apostle Thomas lost the chance to see Christ because he was absent at the disciples' gathering after the Resurrection.

As active members, however, participation is not sufficient without loyalty and devotion to Christ and the Church. Bringing with us to services a true Christian attitude is as important as being there. Through prayer and preparation we must create in ourselves the receptiveness and eagerness which the Church expects if we are to receive and retain the instruction and if we are to make our worship purposeful. The spirit with which we greet the efforts of the Church will determine the success or failure of its projects.

Coöperation in church activities is a passive means of demonstrating our devotion. Our enthusiasm and spirit, we must remember, ought to be directed to all phases of our lives. We must consecrate our entire lives to the cause of Christ to be fruitful parts of His body, the Church. In the communities, schools, and families we can find many opportunities to give creative service, not only in organized activities but in individual

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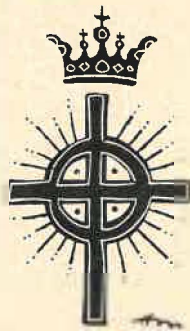
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As stewards of God's gifts we can also be witnesses by careful management of the time, money, and talents we have. With the guidance and inspiration of the Church we can be good stewards, using these gifts wisely. We ought to realize that giving our time and efforts to a junior altar guild or a friendly society is as significant as tithing or faithfully placing our offerings in the alms plate on Sunday. With willing spirits and unselfish hearts we can become working members of the Church.

Through its active members, the Church becomes more than ancient buildings of brick and stone. It becomes a living entity pulsating with its message of the greater value of Christianity as opposed to that of other world religions. If the message is real and personal and if we receive it with open, eager minds and sincere hearts, it gives us a sense of well-being and a peace of mind that results from having found the way of salvation. Thus, mutual effort through local parishes and missions can bring about the revival in religion that we teens and the Church are waiting for.



SECOND PLACE

Continued from page 14

Church is the only place where we are able to be ourselves and receive the love which makes the Trinity a reality. This Trinity is the bond of love between God and me. The love or Holy Spirit comes through the channels of the Church.

The Church expects me "to follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of his kingdom"—using the knowledge and love I am receiving. It expects me to obey the teachings of Christ I have learned and to carry the good news of Christianity to others.

The way of accomplishing the spread of the kingdom is through the giving of myself. The giving of myself directs the love, which I have received in the Church, in the beginning of a new Trinity. The new Trinity will exist in a loving relationship between another person and me.

Fundamentally, the Church expects me to have as my motivation the force called Christian love.

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The Living Church

THIRD PLACE

Continued from page 15

me comfort and reassurance that God is with me. My main purpose in going to the church each Sunday is for me to be guided to God and the meaning of God. I feel the need of an inspiration to follow God's word. Another reason for attending services is my desire to learn about the Bible and how to pray. Just as important, I go to see the spirit of God in the priest or in those in the congregation. The Church acts as a middle-man or connector between God and faithful people. I strive to continue in His way throughout the week instead of adopting the attitude of "I've been forgiven for my shortcomings; now I may sin again."

What does the Church expect of me? As one of the members of a religious body, I am urged by the Church to come to all services and meetings. It hopes that I am inspired and that I communicate with God. "Let him keep silence in the church; and let him speak to himself, and to God." [I Cor. 14:28] The Church wishes that, through the inspiration of the Holy Ghost, I may become a modern apostle and tell others of Jesus's accomplishments. He converted many pagans and "added to the church daily such as should be saved." [Acts 2:47]

Priests and other religious leaders encourage me to participate in Church-affiliated events and celebrations. They solicit my financial aid so that they may continue Church activities such as Sunday school, missions, and the work of the diocese in my city.

The members of the congregation want me to learn the Bible stories and the history of the Church so that I may enjoy the tradition and ceremony of the services. They hope that I care about the Church as Jesus did. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." [Eph. 5:25] Other Christians desire me to give some time toward bettering the Church and showing that I have benefited from Church services. They hope that I will learn the rules of the Church and obey them.

Everyone connected with the Church wishes me to be a good citizen and to follow the Golden Rule. They want me to adopt "the king-becoming graces, as justice, verity, temperance, stableness, bounty, devotion, perseverance, lowliness, mercy, patience, courage, and fortitude." [Macbeth IV: 3]

Lay down this book and reflect for five minutes on the fact that all the great religions were first preached, and long practiced, in a world without chloroform.

C. S. Lewis, *The Problem of Pain*, 4. The Macmillan Company.

LETTERS

Continued from page 19

es in Addis Ababa, Ethiopia, spoke out in favor of a uniform Christian calendar. In the *Constitution on the Sacred Liturgy*, adopted by Vatican II in 1963, the Roman Catholic Church says: "The Sacred Council would not object if the feast of Easter were assigned to a particular Sunday of the Gregorian Calendar, provided that those whom it may concern, especially the brethren who are not in communion with the Apostolic See, give their assent."

Has the Standing Liturgical Commission taken note of this matter, and will there be an opportunity to discuss it at the forthcoming General Convention?

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

Of Various Matters

Fr. Murphy's comments [L.C., March 19th] on the space race and the needs of people both here and overseas seemed at first to be sarcastic. However, within hours after reading them, I read an editorial which, in giving the reasons for our space ventures, felt that we had to continue in order to justify the deaths of our astronauts. When such ideas are followed by our government the purpose must be to keep the voters happy so re-election is possible. The more obvious needs which do not have a vocal support are, therefore, cut down or out. Besides our daily prayers for the government we must seek to show our representatives that their responsibilities lie not to a few but to the whole and, in so doing, that if anyone has want of food, clothing, shelter, or a chance to gain self-respect, such expenditures as NASA *et al.*, are not justifiable.

This leads to a second and, to me, more important point. The priest who said [L.C., January 1st] he freely changes the Prayer for the Church is not acting as he should. He is wilfully violating his ordination vows as well as the Canons. There is plenty of room within the Prayer Book to allow for modification. By acting on his own the man becomes a non-conformist who has a service of his own and not of the Church.

I would like to congratulate THE LIVING CHURCH on its thought-provoking articles and its editorial stands. I often find myself in disagreement with them but from such comes growth, understanding, and a chance to know the "opposition."

(The Rev.) GEORGE S. WILSON
Curate, St. Luke's Church
Tacoma, Wash.

The Enemy in Vietnam

Frank Starzel has attempted to present a concise and fair article about United States intervention in Vietnam [L.C., March 26th]. He has not succeeded in persuading me that he is right, however. His association with the United States Information Service raises a legitimate question as to his own objectivity, especially since he deplors the supposed prejudices of those who criticize our government's involvement.

It is interesting to note that Mr. Starzel recognizes guerillas and pacifists as "elements" and not persons. The "slogans" which he denounces happen to be very serious, rea-

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soned concerns and proposals of most governments of the world.

Mr. Starzel mentions the "allies" of the United States. Who are these allies? They total South Korea and Taiwan (for obvious reasons), Australia, and the Philippines. Where are the over 100 other nations of the world? One could contest practically every statement in the article, but the basic point, I believe, is that concerning the illegal, immoral, and fantastically expensive U.S. "holy war" in Vietnam, there is a definite growing opposition which many Americans have been waging for several years. It does no good to condemn these voices as impractical or starry-eyed when our position in Vietnam remains so questionable.

What can one do? I have chosen to withhold that portion of my income taxes (approximately 2.5%) which is paying for bul-

lets and napalm. Obviously I do this as an individual member of the Christian Church and not in my capacity as an officer of the Executive Council.

(The Rev.) ALTON H. STIVERS
Associate Secretary
Division of Christian Ministries
The Executive Council

New York City

I am unable to accept the logic that permits Frank J. Starzel to compare fatalities in Vietnam with traffic fatalities on American highways. He is not the first to make it, however. Battle casualties are the purpose of war. Traffic deaths are coincidental to travel and are not, I believe, consciously planned. "Sustained shock" or no, the causes in both instances deserve more attention than the effects. Football head injuries can

be as damaging as those of prize fighting but they tell a different story.

C. M. STEWARD, M.D.
Saranac Lake, N. Y.

The cover of the Easter edition of THE LIVING CHURCH is an example of the degradation of the arts of today. Why succumb to it?

But the article "The Enemy in Vietnam" by Frank J. Starzel is fine, and I hope many of the clergy especially will profit from it.
ISABEL H. KERR
Springfield, Va.

For those of us who hunger and thirst for a definitive clarification of the situation in Vietnam Frank J. Starzel's, "The Enemy in Vietnam" is certainly satisfying. It is nice to know that we are right after all and that, as we suspected all along, those "peace extremists" have their heads in the clouds as usual. Now, when these misguided people tell me that we are *killing*, with our military power, 1000 South Vietnamese a month, (Morse in the Senate February 28th), I'll triumphantly point to Mr. Starzel's "official figures" which show that, "more than 26,000 noncombatant civil officials and other civilians have been assassinated or kidnaped (and probably murdered) by the Viet Cong and its guerillas in less than three years to last October." And if they try to confuse me by pointing out that the March issue of *Reader's Digest* says that since 1957 Communist terrorism has accounted for only 11,000 civilian deaths I will simply smile and say that, in the end, figures mean little. What really counts is that we are saving South Vietnam from "brigands and outlaws." And if they ask me who asked us to play Marshall Dillon I will point out that that "Churchill of Asia" Ngo Dhin Diem asked us. And if they observe cuttingly that that is like Charlie McCarthy asking Edgar Bergen I'll smile once more and say . . . and say . . . Help! Mr. Starzel, what will I say?

(The Rev.) GARY F. McCAULEY
Curate, St. Bartholomew's Church
White Plains, N. Y.

I want to express my appreciation for your publication of Mr. Starzel's article. This is the sanest and clearest presentation I have seen in a place where it is likely to be read by some of those who (in my view) have the most need of such a presentation.

Of other things in the past several weeks, I would like to thank you, too, for Fr. Edward's "Mysteries and the Faith"; for Chaplain LeMoine's letter in the February 5th issue; and for your two editorials on March 5th, "The Truly Liturgical Christian" and "What Will the Postman Think?" which are among the best ever.

ELIZABETH CAMERON
San Diego, Calif.

Lay Administration

It is amazing that so many Churchmen today fail to look back to the New Testament Church. The apostles were faced with a fellowship bursting with new growth. The problems of administering the word and sacraments became increasingly demanding. What did our chief fathers in God do? They ordained the first deacons who immediately began caring for the poor and taking Holy Communion to those who weren't able to be present at the Eucharist. It therefore seems terribly ironic that the Rev. Claxton Monro

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[L.C., April 2d] would so vehemently urge that the laity now be permitted to assist in administering Holy Communion. The question about a priest's moral condition has always been answered with the explanation that his ordination has given him a divine commission to administer the sacraments validly, regardless of his sinfulness or shortcomings.

But maybe we should change our ways. After all, lay administration is the Protestant custom, and we are certainly "Protestant Episcopal." And why stop there? If everything goes right at General Convention, we can really make it easy for our reverend clergy. The priest can preach a nice wordy, irrelevant, social-gospel sermon, consecrate the Eucharist, and then go home for his day of rest—while laymen administer the Sacrament and "finish up." The final blessing? No problem; this priestly action will be eliminated in the new Liturgy of the Lord's Supper.

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PETER H. DOTSON

Wichita, Kan.

"Open" Communion

The entire Church owes you thanks for your firmly stated, forthright editorial, "Open Communion" [L.C., April 2d]. The bishops' appeal to our Christian charity lacks charity toward the consciences of our own household of faith. If confirmation is the "fulfillment of Holy Baptism" as they rightly assert, then we are asking people who have not fulfilled their baptism to come to the table of the Lord. They are, as the scriptures say, "only . . . baptized in the name of the Lord Jesus." I do not see how we can have it both ways. One of the minority bishops has recently said, "This sort of thing will break down our historic regularity, and will not lead to a thing so far as the extension of the Kingdom of God is concerned."

Keep up the good work.

(The Rev.) ALAN H. TONGUE

The Episcopal Honor Society
Lavallette, N. J.

Bravo to you for your remarks on "Open" Communion. Not only do I agree, but have found that many of our people likewise agree. They find themselves, along with many clergy, in a quandary on this matter and frequently ask if the Church can fabricate doctrinal unity by wishing the divisions away in erecting signs of unity that have no firm basis in reality. Certainly no one would deny that Christians do not already enjoy a real objective unity in Christ by virtue of baptism. But at the same time we must recognize and substantively amend the subjective disunity within the Body of Christ; in my judgment this should be done by positive change and increased knowledge among—and within—various Christian bodies. It is doubtful that schism can be erased by "acting" as if we have established (by a committee fiat) a universal inter-communion with denominations that neither accept, nor anticipate wanting, a doctrine of the Eucharistic Presence or Eucharistic Sacrifice.

Let us put the horse before the cart. Perhaps then we can start moving forward toward a real, substantive, and lasting Christian unity based on something more than the fond hopes of well intentioned bureaucrats. We all need to ponder what a wise priest once said on the whole question of Christian

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unity, of which the issue of "Open" Communion is a part: "Real Christian unity is not based on the victory of Catholics over Protestants (or vice-versa); but it is the victory of God and His Christ over the lot of us."

(The Rev.) SANFORD D. SMITH
Assistant, St. David's Church
San Diego, Calif.

The Perpetual Diaconate

As things stand under our present Constitution, perpetual deacons are deprived of representation in the General Convention of our National Church.

The "ruling elder" (who bears a somewhat analogous office in the Presbyterian Church) is eligible, indeed the sole qualified, to represent the laity in the Church courts of his denomination whether presbyterial, synodical, or national. In this day of COCU,

it might behoove our Church to reconsider the ministry and constitutional role of the perpetual deacon in terms of an office resembling that of the Presbyterian elder. This should in no way be seen as an attempt to minimize the sacramental and liturgical functions of the diaconate but rather as an attempt to integrate it into the full constitutional life of the Church and rescue it from being merely an (apparently) embarrassing appendage thereto.

(The Rev.) KENNETH D. ALDRICH
Curate, Holy Trinity Church
Collingswood, N. J.

The Church's Name

The editor may be able to resolve my confusion in considering the ecumenical drive. If the COCU plan goes through, will there be any Episcopal Church or will we simply be part of an amorphous ecclesiastical

organism? In the latter case, it seems a pity that Dr. Shoemaker [L.C., April 2d and 9th] or General Convention should worry over the name of the Episcopal Church.

(The Rev.) LOUIS O'VANDER THOMAS
Rector, Trinity Church
Natchez, Miss.

Would it be rude to suggest that Robert W. Shoemaker go back to his ivory tower? His article, "Preamble to Chaos," gives an indication of provincialism and ignorance that is inexcusable. Any historian of merit would know better than to say that "protestant" means simply non-popish. One of the great glories of the word "protestant" is its meaning of witnessing. Certainly it has little to do with the term non-catholic. Any one who has any dealings with our brothers in Protestant Communion would know that they know themselves to be catholic in the very best sense of this word.

The analogy as to whether a man's name is Smith or Jones is inaccurate. If we continue this analogy the question would not be the changing of the last name but the first name and I would assume that Dr. Shoemaker does not want to go through life known just simply as Shoemaker.

A point that Dr. Shoemaker refuses to admit to, or perhaps because of his position does not understand, is that there are many people in the pews who are concerned with the Church and its protestant position, and that through our name we give some indication of a concern for and alignment with the large number of our non-Roman brethren. Protestantism is the great source of our Christian strength, so let us keep the faith.

(The Rev.) HADLEY B. WILLIAMS
Rector, Saint Mark's Church
Evanston, Ill.

Punishing Whom?

In her letter on "clerical antics" [L.C., April 9th] Mrs. Cornelia McCarthy makes the all-too-familiar error of identifying the Church wholly with the clergy. She then compounds her mistake by identifying the entire Church in terms of the views of a minority even of the clergy.

Perhaps Mrs. McCarthy thinks she is punishing the Church by her non-attendance at its services. I suppose that, had He chosen to do so, our Lord might have punished corrupt elements in the religious establishment of His day by absenting Himself from Temple ceremonies and synagogue services. The New Testament suggests, however, that such was not the case.

I suspect that Mrs. McCarthy is not so much punishing a Church which she believes has failed her, as she is denying herself life-giving sustenance by her self-inflicted exile from the word and sacraments. I would that, for her own sake and the sake of the Church, she might remain within the fellowship and strive to make it what her conscience tells her it ought to be. It is all too easy to "pick up your marbles and go home" if you do not happen to like the way the game is going.

(The Rev.) FRANKLYN Y. WEILER
Vicar, St. Gregory's Church
Parsippany, N. J.

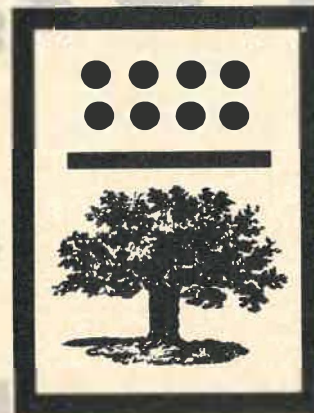
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William Law, *The Spirit of Prayer* (1749).

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BOOKS

Continued from page 7

civil rights is not a new Church; that integration is simply a necessary and possible social action; that there is no ultimate in any society and the Christian always stands as a radical critic of what is. His last sentence reads: "That is why the Church of Christ is the only society in this world worthily named great."

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

* * * *

Moral Responsibility: Situation Ethics at Work. By Joseph Fletcher. Westminster. Pp. 256 paper. \$1.95.

Moral Responsibility, the latest book by Prof. Joseph Fletcher, includes a number of earlier lectures and articles, mostly on rather specific themes such as sex and taxes. One of these essays goes back to 1953 but most are of more recent coinage. This is therefore not a new book in the sense of advanced reflection since the publication of *Situation Ethics* last year, except for the introduction and perhaps the last chapter on moral responsibility, and some slight retouching in footnotes. Indeed it contains "the seed document" of situational ethics, a Bonhoefferian manifesto delivered at the Harvard Divinity School in 1959. Nevertheless, despite this digging up of past performances, the work gains in value because it shows the apostle of situationism working his way towards the conclusions propounded in *Situation Ethics* in 1966. In these occasional and specific essays Prof. Fletcher often shows himself a better "moral craftsman" simply because he was not strictured by the obligation to be the chief barker of the situational circus. Often, to shift the metaphor, his style shows less sputter and spark but burns with a more utile warmth. Also, in some of these earlier essays his personalism is more outstanding than later, for he was still working on the basic axiom of *Morals and Medicine*, that the human person is the measure of value and worth.

This reviewer, in dealing with *Situation Ethics* in THE LIVING CHURCH [L.C., May 22, 1966], has already expressed basic approval of the principles of Situation Ethics, namely; the primacy of charity, the relevance of circumstances in ethical decisions, and the unique value of the human person. At the same time some serious dissonances with Fletcherian Situationism were recorded. It is, therefore, not essential to repeat here these expressions of mixed enthusiasm and disenchantment.

In this constricted space, nevertheless, one area of disagreement may be briefly indicated. Prof. Fletcher is inordinately obsessed by his own dogma that love and justice are indistinguishable. "Justice is love; love is justice" becomes an impera-

tive. Indeed he defines love as a calculating, prudential concern for others, and this definition equates love with what is classically known as justice. In 1959 he wrote, "The best practice is never to use the word 'love' in Christian ethical discourse. Every time we think 'love' we should say 'justice'." (*Moral Responsibility*, p. 57) Despite this smuggling of love under the form of justice, there are important reasons why these two ethical terms should not be allowed to leak away their very real differences. In the first place, we must indicate very clearly the "a-rational" foundation upon which Fletcher's ethic is based. This basis is what he calls "a faith proposition." (*Situation Ethics*, p. 47 and *Moral Responsibility*, p. 171) He is clearly in the protestant tradition of the Barth-Brunner-Bonhoeffer dogmatic. His central axiom, "do the most loving thing," is primarily fideistic, drawn from the Brunner-Bonhoeffer biblical theology of the first decades of our century. Love is primary because our Lord commanded us to love. Certainly most Christians ought to agree with that. But this is, essentially, the legalism of love. However, the great peril of this approach is what Reinhold Niebuhr called "Lutheran piety," a Christian ethic of subjective, interior love radically separated from the justice of the common good, from the moral foundations of civil law, and from an ethic based upon the demands of human nature. It is always in great peril, especially in these days of the withering of Christian influence, of becoming an ethic of the catacombs, just as Bonhoeffer's ethic is, to a tragic degree, the ethic of the concentration camp. In the hands of Joseph Fletcher neither catacomb withdrawal nor pietistic morality is conceivable because of his deep dedication to the common good; but his logic of agapeic legalism is open to the moral ineptitude of this situation. We cannot enter, as Christians, Harvey Cox's "secular city" bearing a banner which simply says, "Jesus says love," even if the Jesus of this situation has been de-theologized, demythologized, and secularized.

For one example, amid the agonizing conflicts of the current race problem it is obvious that Christians must make common cause on a united front with humanists, naturalists, and existentialists. A common ground is immediately discoverable in the language of justice. Fletcherian love rests upon a fideistic, propositional basis in biblical imperatives, but justice rests upon a universal human recognition of a right. This right has its basis in human nature. Justice is a response to a human, moral right. This rational fact sets certain proportional limits upon justice, while love, on the contrary, has no mean, no limit and proportion. If a man asks for your coat give him your cloak also. These limits and proportions Prof. Fletcher weaves in by equating love with justice and prudence. This does not quite come

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off. Without the limit of "an answer to a right" the race crusade degenerates into foolish sentimentality. Already no Negro congressman can face discipline and no Negro thief be arrested without the cry of racial discrimination being idiotically howled to the heavens. To this conflict dedicated Christians bring a deep concern for human beings based on the doctrine of love, but, while this concern motivates just acts, it is not in itself justice.

Despite the drawbacks entailed in the Bonhoefferian postulation, *Moral Responsibility* is a rich mine of moral sagacity and expertise, ethical analysis and insight. Sometimes it is truly wise. It offers considerable guidance to perplexed persons caught in the moral enigmas of our generation. Its virtues "cry like angels trumpet tongued."

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

Booknotes

By Karl G. Layer

A Haunted House. By Holt M. Jenkins. Morehouse-Barlow. Pp. 128 paper. \$3.50. A series of fifty sermons designed for use at the "family service." The author has prepared and used these sermons in an attempt to preach in terms simple enough for children to understand and yet theologically sound and provocative enough to interest and help adults. Fr. Jenkins is rector of All Saints', Atlantic City, N. J.

The Evening of Life. By Fredrik Wisliff. Fortress. Pp. 132. \$3.50. The volume is subtitled "Thoughts for Mature Years," and consists of the author's reflections on this subject.

How To Pray. By Francis E. Reinberger. Fortress. Pp. 138. \$2.50. Some concrete suggestions from a Lutheran pastor. Standard questions are dealt with, and he goes on to show how the Psalms and devotional classics may be an aid to prayer. Men of every age, and as diverse as St. Francis, Martin Luther, and John Henry Newman, speak in these pages.

The Undivided Vision. By Martin Conway. Fortress. Pp. 122 paper. \$2.50. An exploration of "worldly Christianity." Using his first-hand contact with students from various parts of the globe, the author draws a picture of the theological mood now dominating the thought and action of many Christians. From this context he points out the God behind the world.

The Reality of God and Other Essays. By Shubert M. Ogden. Harper and Row. Pp. xii, 237. \$6. A collection of seven essays on the theme of secular Christianity. The book attempts a conciliation between existentialism and the process philosophy of Charles Hartshorne.

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NEWS

Continued from page 9

writing, budgets, and style sheets are also scheduled. Some 400 students attended last year's institute, and registration now underway is expected to run higher for 1967.

SCHOOLS

Education Involves Community Service

With the goal in mind of serving others, at least twenty of the girls of Seabury Hall, Makawao, Hawaii, have been involved in a tutoring project at Makawao Public School. These students have volunteered their time to help fourth grade pupils, boys as well as girls, who have been having difficulty in reading and arithmetic.

Each girl has one student with whom she meets during two periods a week, one mid-week and the other on a Saturday morning. One meeting is at Makawao School, the other on the Seabury campus. The Makawao School teachers have already reported that their students have been improving significantly. Further than that, Seabury's faculty report that their own girls have improved their academic performance. The tutors are not chosen on the basis of their academic strength, but on their willingness to be

concerned for someone who needs help, willingness to be patient, and willingness to learn how to help their tutoree acquire an interest in English or math.

Mexican-American Friendship

An afternoon at Sea World in San Diego was provided for forty children on a recent Saturday afternoon by the girls of the Bishop's School (La Jolla, Calif.) Service League. The children were transported by station wagon for this afternoon and treated to a picnic lunch and various shows at this marine-life showplace.

The service league supports the Christian Hacienda Mexican orphans (in Tijuana, Baja Calif.) during the year with donations of clothing, toys, and other useful, needed items. At Easter, Bishop's girls made dolls for the children, using towels, washcloths, and soap.

Sinclair Hall Completed in Alexandria

The newest addition to the campus of Saint Agnes School, Alexandria, Va., has just been completed and is now in use. Named Sinclair Hall, the building will be dedicated this spring.

As the latest part of a master development plan which the board of governors has made for the school, Sinclair Hall is



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a focus for all the activities of the lower and middle school, activities which in the past have had to be carried on in the upper school buildings. It has its own library, music practice rooms, a combination auditorium and gymnasium where chapel services may be held, and an art studio. The two-story structure is connected by an arcade to the lower school classrooms.

A 100th Birthday

St. Andrew's Priory School for Girls, Honolulu, Hawaii, is looking forward to celebrating its 100th birthday on Ascension Day, May 4th. The Priory was established by Anglican nuns from England at the request of King Kamehameha IV and Queen Emma. The American [Episcopal] Sisters of the Community of the Transfiguration have been school administrators since 1918.

The Priory Expansion Program (PEP), a local campaign to raise funds for capital improvements, is in its third and final year. The community support from individuals, business firms, corporations,



St. Andrew's Centennial Hall

foundations, trusts, and Episcopal churches has raised \$400,000 which has provided the necessary money to pay for the construction of three new modern

school buildings as well as the renovation of the main building, to provide two libraries, and to modernize the cafeteria serving areas.

Creativity Pilot Project

The guidance department of St. Mary's-on-the-Mountain, Sewanee, Tenn., is working this spring and fall with the Educational Records Bureau, New York, in setting up a pilot project at the school for ninety high-school day and boarding students, in the use of the Torrance Tests of Creativity. The forms to be used will be: verbal test A and figural test A of the program developed by Dr. E. Paul Torrance of the University of Minnesota. The director of the school program at St. Mary's had developed a simple series used with students at St. Mary's in 1965.

St. Mary's is planning to correlate this testing program with the project on the academically talented student sponsored by the National Educational Association; with the program of activities organized by the Conference for Internationally Minded Schools, a UNESCO sponsored organization; and with its own plan for development of the potential of the child gifted in one of the major academic disciplines or creative arts.

Construction Begins This Spring

Construction of a new \$135,000 dormitory, first step in a plan to double the student body of the Hoosac School, Hoosac, N. Y., is to begin this spring. Mr. Donn D. Wright, headmaster, has set the school's sights on an enrollment of 140 within ten years. The new dormitory will provide space for additional students.

The long-range plan envisions expenditure of \$1,250,000. Expansion on the 750-acre campus will include another dormitory, a new gymnasium, and an enlarged chapel. Additional funds for scholarships also will be needed.

A Subsidized Vacation

Probably the only Episcopal headmaster in the country going off to Bermuda this spring—or at least the only one who sailed through the benevolence of his students alone—is the Rev. Kenneth W. Costin, headmaster of the Hannah More Academy, Baltimore, Md. Fr. Costin, on his birthday last November, was presented with tickets for his wife and himself for a six-day cruise to Bermuda. The gift was purchased with installments of quarters, dimes, and nickels from the girls' allowances.

From Thespis to Apollo

St. John Baptist School, Mendham, N. J., has long had what the late Bishop Washburn called "Diplomatic Relations" with St. Bernard's School five miles away. The boys of St. Bernard's are cooperating

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with the girls of St. John's in a production of Thornton Wilder's "A Pullman Called Hiawatha." The alumnae have been invited for their annual gathering at that time in order to see the joint performance. There was also a basketball game between the girls and boys in St. John's gymnasium. The odds, like the boys, were rather long, but the boys were perfect gentlemen and in their capacity as guests allowed the girls nearly as many points as they had.

Cathedral School to Have 1st Grade

The Cathedral School of St. John the Divine, New York city, will have a first grade on opening day, September 1967. According to the Rev. Canon Harold R. Landon, headmaster, and Charles G. Proffitt, Cathedral School committee chairman, such internal renovations as are required to fit the school building for the addition of approximately fifteen first graders will get under way at the start of summer vacation.

In contrast to some internal construction planned to be temporary, a permanent feature will be the addition of an arts and crafts room in what is at present a laundry at the back of the building.

First Headmaster in 102 Years

The drill team of the Toy Wooden Soldiers, is just one of the activities open to girls attending St. Mary's Hall, Faribault, Minn. In its 102d year, the school has its first headmaster since its founding by the Rt. Rev. Henry Whipple, first Bishop of Minnesota. The Rev. Lloyd R. Gesner went to St. Mary's in 1966, and is the first male to occupy the chief position.

Three Different Programs

Three types of diplomas are offered at St. Mary's School, Peekskill, N. Y. The honors diploma requires more units and more subjects carried into the third or fourth years, and no marks below a B minus. The regular academic diploma requires the normal sixteen units and marks may be lower. For the general diploma less mathematics and less language may be offered, and, therefore, there is time for a wider choice of electives.

All Participate in Services

A new gymnasium planned for St. James School, Faribault, Minn., will be large enough to accommodate three classes or practicing groups at the same time. The old gym, built in 1901, was barely large enough to care for smaller enrollments of previous years.

Eighty-six boys in grades 4 to 6 enjoy new athletic facilities on campus as well as on the Lake Mazaska school camp site. New teaching equipment has been

provided by the St. James Mothers' Club.

Jenkins Memorial Chapel, formerly a church in Kenyon, Minn., and dedicated at St. James in 1965, has had increased use this year with the addition of family services and Communion services. All boys participate in the family service, 65 of them serving as readers, acolytes, and alms bearers. The 65 include Episcopalians, Roman Catholics, Jews, and other interested students.

National Educational Symposium

Feature events of Sewanee Military Academy's (Sewanee, Tenn.) centennial celebration, scheduled for the 1967-68 academic year, are an evaluation by the Southern Association of Colleges and Secondary Schools, and the One Hundredth Anniversary Educational Symposium.

The evaluation, normally made at each member school every ten years, is being made three years early at the special request of the academy, to coincide with



Mr. McDowell and SMA's committee

the centennial year. Faculty committees are presently at work preparing the necessary ground work for the evaluation. The nation's major secondary schools will be invited to send participants to the educational symposium at which educators will present papers and will serve on

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discussion panels. It will be the first such symposium sponsored by the academy.

In addition to these two events the academy plans to occupy its new dining hall-auditorium building (which is nearing completion now) and hopes to begin construction on a second building which will house administrative offices, classrooms, and science laboratories. These two buildings represent phases one and two of a centennial campaign which began in January. Other needs to be provided by the campaign are a new field house and endowment for increased faculty salaries and student scholarships.

An International Aspect

One of the students at the Cathedral School of St. Mary, Garden City, N. Y., is studying in France because of her having won a contest sponsored by the Long Island Chapter of the American Association of Teachers of French, and Continental Study Projects, Inc. Another student has been appointed community ambassador representing Garden City International Student Exchange, and will spend the summer in France. The International Fellowship winner who attended St. Mary's this past winter came from Argentina and has now returned to her home in Rosario.

Two of the outstanding speakers of the school assembly season were U. S. Rep. Charles A. Mosher, 13th district of Ohio, and poet William Meredith.

Goldsmith Replaces Seabury

Shattuck School, situated on the bluffs of Faribault, Minn., is a military boarding school for boys interested in college preparatory courses. The school brings many cultural activities to the campus and, because of its closeness to Minneapolis and St. Paul, is able to send students there for theater and musical productions.

Goldsmith House, named for the Rev. Sidney W. Goldsmith, Jr., rector and headmaster of the school for fourteen years before ill health forced him to resign, was a gift of parents of five Old Shads. The house stands on the site of Seabury Hall first occupied in Eastertide 1865, and housing grammar school boys and divinity students until the former moved into Shattuck in 1868. On Thanksgiving Day 1872 Seabury Hall burned and the site remained unoccupied until Goldsmith House was constructed in 1965.

NEWS FEATURE

Women with B.Ds.

By ROBERT J. SPANGLER
Seminarian C.D.S.P.

Not too long ago—and perhaps it's still unfortunately true to some extent—a woman with a bachelor of divinity degree was somewhat akin to a man with a



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The Bishop — but Barely



The bishop "just barely" won the first race after he had dedicated the two new go-karts and track at the St. Francis Boys' Home in Ellsworth, Kan. The Rt. Rev. William Davidson, Bishop of Western Kansas, and the Rev. William E. Craig, director of the Homes, took a circumspect turn around the track following the dedication ceremony. One of the St. Francis boys described the competition as "more of a warmup than a heat." Boys then took turns and set an initial record of 37 seconds for the 1000-foot track.

major in home economics: Her horizons, like his, were pretty limited. For the woman seminary graduate, religious education in one form or another was the primary vocation in the field of religion. If she were fortunate enough to have her first bachelor's degree in a more "practical" area, she might find a fulfilling vocation in the social science fields or in teaching. But her three years of theological education were then "wasted" as far as the secular job was concerned.

Now the picture is changing. More and more industries and businesses, social agencies and person-oriented organizations are becoming aware that any attempt to understand and work with people must take into account the whole person—and this concept of wholeness cannot end with the body and the mind. What religious folk have known for centuries—that man is spiritual as well as physical and mental—is being recognized as a viable factor by the organization world.

This new awakening of society to man's spiritual needs has manifested itself in many ways, not the least of which is the stress on chaplaincies in hospitals, schools, prisons, mental health clinics, and now even in industries, alcoholism centers, schools for retarded children, homes for the elderly, and rehabilitation centers for the chronically afflicted. On the west coast, at least, worker priests and perpetual deacons are earning incomes in an amazing variety of businesses and industries, living out their specialized min-

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Likewise, there is no question that other workers in the human and social relations vineyard are doing valid work, performing valid services. Many dedicated persons who serve their fellows in all sorts of distress circumstances are either apathetic or antagonistic toward religion, personal or organized, and yet they do an effective work. But the Christian, and more especially the theologically educated Christian, is convinced that care, treatment, counseling, analysis, or whatever, must be centered on spiritual values. It's not enough to "baptize" the uninitiated. The hard fact is that without God, without a basis on spiritual values, efforts to understand and help persons in need are of little *lasting* value. Increased demands for chaplains and pastoral counselors in many fields of productivity support this view and also may be pointing toward a trend in religious life. Membership and attendance in organized churches are declining at the same time that more and more people are seeking personal, individual help from professionals in religion.

What can this new direction for persons with theological education—whether ordained or not—mean for women? To many persons engaged in social welfare work, counseling, clinical psychology, and theological education, the significance is almost limitless.

✓ In one state, women are and have been for years employed as alcoholism counselors



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at state hospitals to consult with women alcoholics and families of alcoholics of both sexes.

✓ In another state, mental health clinics, supported by cities, counties, or groups of counties are in operation from border to border, and more are being organized. The possibilities for women counselors, chaplains, or chaplains' assistants, are abundant.

✓ In another state, a large hospital plans to hire a woman as a chaplain's secretary and assistant counselor.

✓ In another state, a county alcoholism center is hiring ordained clergymen as live-in chaplains on a rotating basis. Why not women?

And why not B.D.-degree women marriage counselors? Or occupational counselors? Or teachers of emotionally disturbed children? Or therapists working with retarded or handicapped children? Or teachers in public and private schools?

At the Church Divinity School of the Pacific in Berkeley, Calif., ten women are enrolled this year. Some have a definite goal in mind; others are not sure what kinds of roles they will seek when they graduate. All, however, voice a need to serve, and they see the B.D. as a necessary item in their equipage, whether they plan to work with retarded children or serve their dioceses as Christian education consultants. Whatever their plans, it's clear that these women did not come to seminary to find husbands, to join sororities, or to learn skills. Their reasons for seeking a B.D. may differ in detail, but all feel the need of intensive theolog-

ical preparation for their work for others.

It is a fact plain to all of us that women are women. And while it is essential to maintain individual personhood, regardless of sex, it would be almost blasphemous to attempt to separate women from their uniqueness. And as women—as well as persons—they can serve, not in a condition of permanent competition nor in a state of uneasy coexistence with men, but in a partnership of compatibility, one complementing the other, to be of help to God's people in God's world. After all, there's no indication that Jesus told the woman at the well to run along home before He told the disciples that the fields were white for the harvest.

MINNESOTA

Project Equality

Project equality in Minnesota has been launched. Twenty-seven religious bodies and organizations, representing more than seventy percent of the state's religious community, have joined in the program for racial justice. Their goal is to get congregations and religious institutions in the state to review their practices toward hiring minorities, and to use their purchasing power to end discrimination in employment.

The project was launched by the Minnesota Council on Religion and Race on behalf of the 27 Protestant, Roman Catholic, Jewish, Eastern Orthodox, and Episcopal bodies and organizations co-

operating in the council. The program is an outgrowth of the 1964 Minnesota Conference on Religion and Race.

Project Equality has the support of the Diocese of Minnesota, and of Roman Catholic, Baptist, Friends, Lutheran, Methodist, Presbyterian, United Church of Christ, Rabbinical, Eastern Orthodox, and Unitarian Universalist bodies, as well as of the Minnesota Council of Churches, the Greater Minneapolis Council of Churches, and the St. Paul Area Council.

As the first step in Project Equality the religious communities will be urged to analyze their present hiring procedures. In the second stage they will concentrate on the employment practices of their major suppliers of goods and services. In the third and fourth stages they will contact construction, insurance, banking, and real estate firms serving them, about their employment practices. Each of these stages operates in three phases: commitment to the principles of the program, analysis of current procedures, and compliance and review.

Business firms and institutions contacted in Project Equality will be asked to "take specific but reasonable affirmative steps to hire minority persons." Those businesses which cooperate with Project Equality will be listed in a "national buyers' guide" to be supplied to all religious congregations and institutions participating in the program "for their use in helping them to determine their future purchasing decisions." [RNS]

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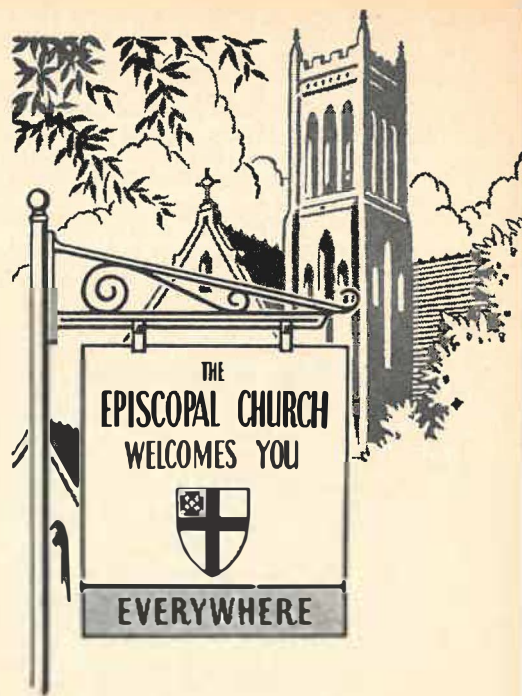
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Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30, Ev 7:30; C Sat 5

CHICAGO, ILL.

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

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

EVANSTON, ILL.

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

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

BALTIMORE, MD.

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

BOSTON, MASS.

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

DETROIT, MICH.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

BROOKLYN, N. Y.

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

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
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. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French

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

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

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

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10, Wed & HD 9:30; EP 6.
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, 7:30-8:30

RESURRECTION 115 East 74th St.
The Rev. Leopold Damrosch, 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; Noonday ex
Mon 12:10. Church open daily 6 to midnight

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John Y. 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

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun MP & HC 7:45, 9, 10:50 & HC 5; EP 6; Daily
MP & HC 6:45 (ex Thurs 6:15); EP 6; C Sat 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

ST. JOHN THE DIVINE (Verdun) 962 Moffat Ave.
The Rev. Frank M. Toope, r
Sun H Eu 8, 10; Wed H Eu 9:30

ST. JOHN THE EVANGELIST
President Kennedy & St. Urbain
Sun Masses 8:30, 10:30 (Sol); Daily Tues & Thurs
7:45, Wed 9:30; Fri 7; C Sat 4-5

MONTREY, N. L. MEXICO

LA SAGRADA FAMILIA
Teotihuacan 122, Col. Las Mitras
The Rev. George H. Brant (telephone 6-07-601)
Sun 10 (Eng), 11:30 (Spanish); Wed & HD 6:30
(bi lingual)

ST. THOMAS, VIRGIN ISLANDS

ALL SAINTS'
The Rev. Raymond E. Abbott, r; the Rev. James
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