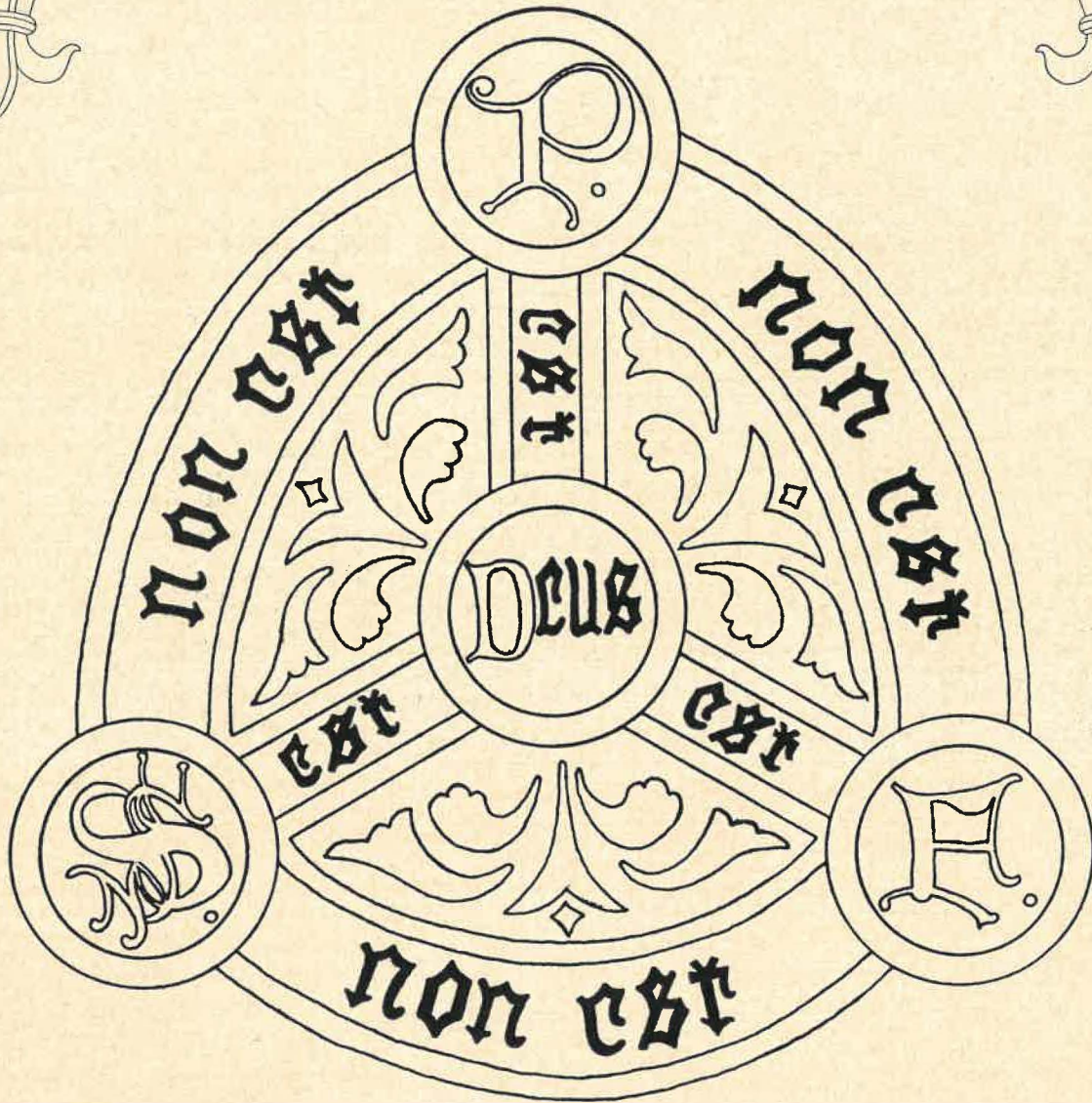
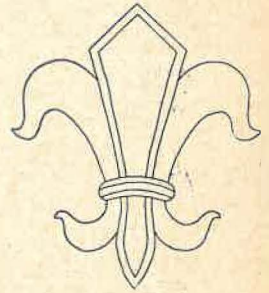
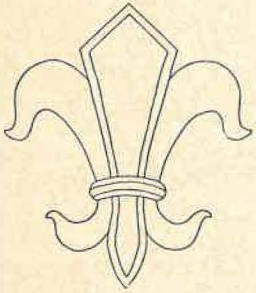


The Living Church

May 21, 1967

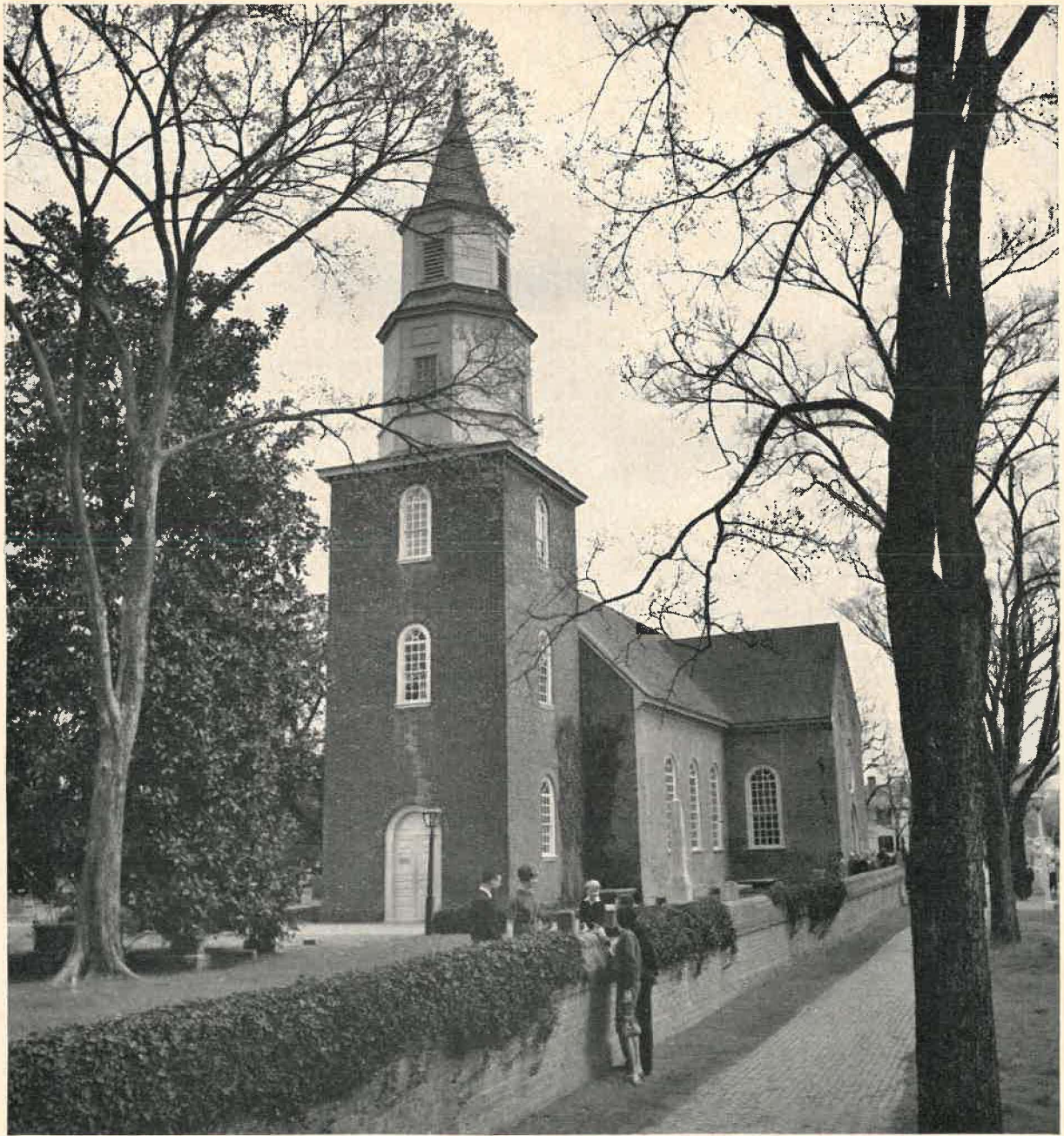
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The Living Church

Volume 154 Established 1878 Number 21

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

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

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THINGS TO COME

May

- 21. Trinity Sunday
- 24. Jackson Kemper, B.
- 26. Augustine of Canterbury, B.
- 27. Bede, P.
- 28. Trinity I

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

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

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



Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 East Michigan St., Milwaukee, Wis. 53202. Questions may be shortened for use, or several questions on the same subject may be rephrased to be answered.

By Carroll E. Simcox

Can anyone tell me if there is a theological reason why the ablutions at the Holy Eucharist must be passed through the human system instead of being reverently flushed through a piscina onto the ground, which is their ultimate destination in either case? This problem would seem to possess obvious interest to the clergy whenever large amounts of wine remain which cannot be conveniently reserved.

I know of no strictly theological reason why the ablutions must be disposed of in the traditional way—i.e. by being consumed by the celebrant or someone assisting. Reverence is, of course, a theological consideration; and most of us, I suppose, feel that the traditional method of disposing of the ablutions is more expressive of a reverent regard for the Sacrament. Any such "feeling" is both created and nurtured by custom's fiat; but there it is. To express the reverence demands that we conform to the custom as our portion of the Church has received it. This is as "theological" about the matter as I can get. Perhaps someone else can help us out with this.

? ? ?

What is the Episcopal Church's stand on the question of right-to-work laws?

It has taken no stand whatever on this issue; nor, in my opinion, should it. This is the kind of issue which every Christian should face as a matter of individual conscience, without following some corporate ecclesiastical party-line.

HINES

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by Ernest Harrison, \$1.95

The author discusses such controversial topics as the eclipse of the Bible, the death of God, the need to go to Church, and the parish of the future. By far the most challenging subject is the so-called "new morality" and what it means, particularly in sexual matters.

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BOOKS

Nuclear War, Deterrence, and Morality.

By William V. O'Brien. Newman. Pp.
120. \$3.75.

Into this little book William V. O'Brien has packed much learning, keen insight, and sound reasoning in the whole area covered. He says, "It is the purpose of this book to assess the teaching of the [Roman] Catholic Church on war generally and deterrence in particular. When this has been done, the implications of this assessment will be applied to those responsible for making the Catholic contribution to efforts to limit war." He fulfills his purpose and more.

There are the expected references to Grotius, St. Thomas Aquinas, the "just war," the "war of defense," etc. The Second Vatican Council and the statements of recent popes are included as well as pacifist literature and references to communist thought on defense and arms control. Finally, there is a list of searching questions for readers to ask themselves.

Nuclear War, Deterrence, and Morality is an admirable study. Sometimes the going is a little heavy and difficult but always worthwhile.

(The Rt. Rev.) EARL M. HONAMAN, D.D.
Suffragan Bishop of Harrisburg

✦ ✦ ✦ ✦

An Ecumenical Light on the Renewal of Religious Community Life: Taizé. By John Heijke, C. S. Sp. Duquesne University Press. Pp. 203. \$4.50.

I have only one objection to *An Ecumenical Light on the Renewal of Religious Community Life*: the lengthy title. Aside from that, I am enthusiastic about it. John Heijke, a religious of the Community of the Holy Spirit, is a Dutch Roman Catholic theologian who has made intensive studies of Anglican and Protestant religious communities. The present work is by all odds the best account which has come my way concerning the remarkable community in France within what the writer calls "Reformational Christianity." Fr. Heijke gives such a broadly-based view of the religious principles and practices of Taizé that there is plenty of valuable material here for self-scrutiny by both Roman and Anglican orders and institutes; and all of it is presented in a largeminded, generously-expressed fashion. The English betrays very occasionally a few unusual words, but on the whole flows smoothly. There is taken up briefly though adequately Taizé's background and history; next its Rule covering the usual threefold vows; then the special ecumenical vocation to which the brethren are dedicated; and finally the prayer and worship to be found at the mother house and in the several "fraternities" located in widespread places.

To Anglican religious the author makes

some sympathetic and wholesome refer-
ences. He shows that we were pioneers in non-Roman Christianity as revivers of the religious life, leading those who in Protestantism came to see that "religion was a strictly personal affair" (p. 17) into social and "ecclesial" awareness. He points out, for instance, that "Christians of the Catholic or Episcopalian persuasion do not look upon . . . conciliar or synodal unanimity as the only way in which God's will manifests itself" (p. 89), for in our communities not only near-unanimous agreement on decisions of such corporate bodies but also those decisions of divinely ordained authorities — superiors, etc. — are needed and utilized. And he stresses (p. 124) that "Taizé's experiences . . . agree with those of the Anglican communities of the nineteenth century: liturgical life gives a more profound insight into faith and operates toward doctrinal harmony."

(The Rev.) A. A. PACKARD, O.H.C.
Order of the Holy Cross.

✦ ✦ ✦ ✦

Man Before God: Toward a Theology of Man. Readings in Theology. Kenedy. Pp. 241. \$4.95.

Man Before God: Toward a Theology of Man, a new book of twelve essays and epilogue, is in the publisher's *Canisianum* series and like most such compilations is somewhat uneven in quality and interest. The foreword by Roland E. Murphy is promising in its reminder that the Bible does not ask: What is Man? "The whole question is foreign to biblical mentality." The approach is reminiscent of Emil Brunner's dictum: "The biblical revelation in the Old and New Testaments deals with the relation of God to men and of men to God. It contains no doctrine . . . of man as he is in himself. It always speaks . . . of man as the man who comes from God."

The first essay, "Toward a Biblical View of Man," by Rudolf Schnackenburg, confirms the starting point of the foreword. However, the discussion begins to move away from the biblical understanding in the second essay, "The Unity of Spirit and Matter," written by Karl Rahner. Moreover, the reader is left with the uncomfortable impression that Spirit, in Rahner's treatment, is reified, "thingified," as it were, into some sort of substance. This is the constant danger of the phenomenological approach; so it is probably not Rahner's intention to be thus construed.

Chapter 2, "Man and Freedom," has a commendable and interesting discussion by Piet F. Franssen.

In the second part there is an essay by Bernard Häring entitled "The Christian Family as a Community for Salvation." This noted Roman Catholic theologian is responsible for a breakthrough in traditionalist moral theology (*The Law of Christ*, 3 volumes) but,

sadly, he lets the reader down in this contribution. The family, as he understands it, is paternalistic and Victorian. He reverses the Augustinian approach which uses family life as an analogue of the doctrine of the Trinity, and describes the family in terms of inter-Trinitarian relations because the Trinity can be regarded as the ideal or model for all sociality (a point made a number of years ago by Leonard Hodgson). The result of this methodology is unsatisfactory: "subordinationism" is implied in the theology of the Trinity and the place of the woman in the Christian family seems to revert to the old notion of *Kirchen, Kuchen, und Kinder*.

The concluding essay (part three) is by Juan Alfaro. His discussion of "Person and Grace" avoids older mechanistic and materialistic concepts of grace by use of Martin Buber's "I-Thou" understanding of interpersonal relations. Although the approach is not startlingly novel among non-Roman writers, it is a refreshing discussion for one of his ecclesiastical obedience.

Comments in this review have been restricted to the contributions of the few whose names and writings are fairly familiar to the English reading world. A few nuggets will be found by the persevering reader among the less well-known authors.

(The Rev.) ALDEN D. KELLEY, D.D.
Bexley Hall

* * * *

Sex and Sanity: A Christian View of Sexual Morality. By **Stuart Barton Babbage**. Westminster, Pp. 98. \$1.45.

Those who are disturbed or should be disturbed at the damage being inflicted by the unabashed hedonism of this age to personal and corporate morality will want to read *Sex and Sanity*, a book written by a noted Anglican Evangelical.

Dr. Stuart Babbage has attempted, in nine chapters, to deal with contemporary sexual and ensuing ethical and social problems by re-affirming the position that Christianity has a sound, sane, and whole understanding of man and sex. He admits to the existence of sin and the fallen state of men. Thus, his approach to the problems facing us in the area of sexual morality is Gospel oriented.

The author's presentation in his first chapter of the dualistic, naturalistic, and biblical views of the human body should prove helpful in seeing their respective influence in the past and present. The chapter devoted to a refutation of the "New Morality" and situationalist ethics will attract many interested in knowing the Evangelical position on the place of the Law in the Christian life.

The priest will find this little volume to be a useful guide in counselling and dealing with the problems created by a sex-oriented society. This reviewer does not agree with the author's opinion that matri-

mony is not properly a sacrament, nor with his high regard for Puritanism and its "revitalized theology." However, this book, which is subtitled "A Christian View of Sexual Morality," is a refreshing counterbalance for the more permissive line being advocated in some quarters of contemporary life.

(The Rev.) RICHARD H. MOSES
*Christ Church
Moline, Ill.*

* * * *

Consequences: Truth and . . . By **Daniel Berrigan, S. J.** Macmillan. Pp. 123. \$3.95.

Sociologist Daniel Bell has said recently: "At best, the New Left is all heart. At worst, it is no mind." Daniel Berrigan, Jesuit though he is, belongs heart and soul to the New Left. Having now read and pondered *Consequences: Truth and . . .*, and recalling other recent books by Christian New Leftists, I feel moved to propose one amendment to Bell's dictum: Strike "mind" and substitute "responsibility." It seems to me that Fr. Berrigan, and Carl Oglesby and Richard Shaull (co-authors of *Containment and Change*), and other Christian champions of the New Left are not so much mindless as they are irresponsible in thinking and talking as if it were possible for good men to destroy the evils of human existence on this planet by simply exposing and condemning them — using none of the weapons and structures of *Realpolitik*. Thus Berrigan, the crusading pacifist, declaims: "When we protest war, we cannot be held to account for not producing an alternative diplomacy. In question here is a 'guts' morality that declares: I cannot bear with this; I stand and protest here. Nothing more can rightly be demanded of Christians." (P. 45.) Can't it, though?

Christians who take this Tolstoyan line are fond of recalling the pristine Christianity of the catacombs when Christians had no political power and were thus free to be innocent. Then, according to this legend, Christianity was legalized, officialized, Romanized, imperialized, — and ruined in the process. The more I ponder the achievement of this "ruined" post-Constantinian Church in creating a genuinely (albeit imperfectly) Christian civilization, the more certain I become that what ails a large part of Christianity today is ignorance of its own history resulting in a rejection of its vocation to social responsibility. Christ comes into this world not to condemn it but to save it from itself; and no Christianity which is mere protest against evil is true to Him.

So much for the constitutional flaw in Fr. Berrigan's Christian radicalism as a philosophy of politics. When he speaks of the theological matters he is much sounder, and consistently eloquent. He is a master of the aphorism and strikes out countless gems like these: "Christ is certainly shepherd; and we are just as certainly not sheep" (p. 20). "*Le trahison des clercs*"

Continued on page 19

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COCU

"It's Going to Happen"

By MARJORIE HYER

Depending on where you shopped for opinions, the sixth annual meeting of the Consultation on Church Union (a) moved substantially down the road toward unity, or (b) just marked time.

The two solid decisions reached at the meeting, held at the Episcopal Theological School in Cambridge, Mass., May 1-4, were the agreement to move forward on the actual preparation of a plan of union, and agreement on ten guidelines for the ultimate goal of a united Church "truly catholic, truly evangelical, and truly reformed."

Most of the delegates agreed that the point of no return has been passed. Dr. Eugene Carson Blake, the "father" of the Consultation, said that the united Church envisioned by the COCU "had better" come into being in the 1970s, and expressed optimism about the prospect. The head of the Episcopal Church's delegation, the Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia, told THE LIVING CHURCH at the conclusion of the sessions: "We keep asking ourselves: Will it happen? Humanly and politically I would have to say no. But when I look at what is happening in the world—in the Roman Catholic Church, for example, with all the reforms of the Vatican Council—I must answer otherwise. If I make a theological judgment and recognize that God is moving in the world, then I say: 'Sure it's going to happen.'"

Those delegates who felt that this session did little more than mark time cited the generalized nature of the report from the commission on structure—the report that was to provide the major topic for discussion at this meeting. It did not get down to the "nitty gritty," one delegate said. Methodist Bishop John Wesley Lord declared that the structures report was "marking time when we should be moving ahead," but the Rt. Rev. G. Francis Burrill, Bishop of Chicago, urged careful deliberation and said that it would be "premature" for the Consultation to proceed at once to a union plan. His view was supported by some members of the Episcopal delegation who took the view that the resolution from General Convention did not authorize them to vote for the development of a plan of union at this time but simply to "discuss" and to

bring back a proposal. Bishop Gibson reported that in the time set aside for delegation meetings "we convinced them that you can't bring back proposals to the General Convention without being willing to work on a plan."

Only four of the Consultation's ten members have full authorization from their respective governing bodies to move full speed ahead into negotiations for the union. The Episcopal Church is not among these. Bishop Gibson predicted to THE LIVING CHURCH that at the General Convention in September a strong minority will be opposed to going ahead with the COCU plan "and there will be a fight, but it will be lost" by the opponents.

The guidelines, as finally adopted, call for a Church flexible enough to keep up with the world in which it finds itself, yet rooted in "continuity with the past" and in obedience to Christ. In brief, the guidelines call for structures which provide:

(✓) For many different forms of ministry to the world by persons both ordained and unordained;

(✓) For inclusiveness of all racial and ethnic groups;

(✓) For the total ministry of the Church both to its members and to the world;

(✓) For corporate witness and ministry in the several communities in which men function as well as for the witness and ministry of the individual Christian;

(✓) For the exercise of freedom and order under Christ in every area of responsibility for mission;

(✓) For "initiating, maintaining, and strengthening" relations with other Churches and associations of Churches in this country and throughout the world, and "for full participation in ecumenical action as well as for uniting with other Churches";

(✓) For the making of policy decisions by representatives, ordained and unordained, democratically selected by their constituents from the various communities of vocation, life, and witness within the Church.

One of the incidental accomplishments of this year's Consultation session was to remove from all documents any suggestion of a timetable relating to the various steps toward union. When this fact was noted by reporters, both Bishop Gibson, the Consultation's former chairman, and Dr. David G. Colwell, pastor of the First United Church of Christ, Washington, D. C., and present chairman, said that the deletion of time references would make it possible to "move faster than the timetable" previously suggested. Bishop Gibson conceded that the plan of union will certainly not be completed by next year,

"but we will have parts of it next year," he said.

Along with its major preoccupation over structures for a united Church, this year's Consultation meeting gave considerable attention to the question of the renewal of the Church. Sparking much of this discussion was a paper read by Dr. Colin W. Williams, evangelism executive for the National Council of Churches, and soon to be a faculty member of the University of Chicago Divinity School. What Dr. Williams called for was no less than for all non-Romans to take part in a council for renewal and unity that would parallel the Roman Catholic Church's Second Vatican Council. Noting that the Episcopal Church is already making plans for such renewal efforts, Dr. Williams urged other Communion to join in. "Such a move is of great importance for the other members of the Consultation on Church Union," he said. "The movements toward renewal and unity are inseparable. If the Episcopal Church were to proceed on the renewal path alone while exploring the unity path with the fellow members of the Consultation on Church Union, the effects would be the distortion of both movements." He asserted that "the renewal of the structures of the Churches for mission cannot wait for the slow process of traditional Church union negotiations." According to Dr. Williams, the concerns for renewal in the Episcopal and other Churches "should be seen as the work of the Spirit calling us to recognize the task of renewal, not only as a common calling but as a task which we are being called to face together so that God may renew us together as He calls us out of past isolation into the unity of our common mission."

While the Consultation took no concrete action on his call for a "Protestant-type Vatican Council" (one delegate objected that such a proposal tended to rob the National Council of Churches of much of its function), Dr. Williams's plea for renewal was reflected in both the guidelines on structure and the resolution authorizing a beginning on the plan of union.

This year's session of the Consultation took one other action that would seem to give the whole venture a certain solidity: It adopted by-laws. Dr. George G. Beasley, Jr., secretary, explained that the action was motivated less by theology than by requirements of the Bureau of

Internal Revenue. With the adoption of the by-laws, it is now possible to make tax-exempt contributions directly to the Consultation on Church Union.

COCU in Brief

Proposed in December 1960, by Dr. Eugene Carson Blake, then stated clerk of the United Presbyterian Church, as a union "truly catholic, truly evangelical, and truly reformed."

Original members: Episcopal, Methodist, United Church of Christ, United Presbyterian Churches, Evangelical United Brethren and Christian Churches (Disciples of Christ) included by the time of the first meeting in April, 1962. Presbyterian U. S. (Southern) and African Methodist Episcopal Church became full participants in 1966. African Methodist Episcopal Zion and Christian Methodist Episcopal Churches joined in 1967 talks. Ten bodies total more than 25-million members.

Agreement has been reached in part on faith, worship, sacraments, and ministry of the projected united Church. Guidelines for the structure approved and agreement to begin drafting the actual plan of union achieved at 1967 Consultation meeting.

According to present plans, work on the constitution for the united Church will not be begun until the participating Communions have actually united and "lived together" for a time.

Organization of the Church is to be episcopal in nature, with bishops, presbyters, and deacons. Holy Communion and both infant and believers' baptism are to be recognized as sacraments of the Church.

NORTH CAROLINA

Abortion Liberalized

The North Carolina State Legislature has enacted a bill liberalizing the state's 86-year-old abortion law. The governor has no power of veto.

The new law permits abortion in the following instances: the mother's health would be gravely impaired by giving birth to the child; there is substantial risk that the child would be born with serious mental or physical defect; the mother was raped and reported the crime to proper authorities within seven days; or the mother was a victim of incest.

A part of the new law is the requirement that three physicians certify that the abortion is needed and that the woman qualifies under one of the four above mentioned categories.

CHURCH PENSION FUND

Investigating Committee Meets

By The Rev. LESTER KINSOLVING

While the press was excluded from the May 3d meeting of the independent committee of review of the Church Pension Fund, a question period during the luncheon at the Church's Center in New York City revealed that a number of significant developments have taken place.

The committee of eight laymen and three clergy was appointed by the Presiding Bishop last year [L.C., January 8th] to appraise the present benefits provided by the Fund. The May 3d gathering was the fourth meeting of the group which is under the chairmanship of Dr. John T. Fey of Montpelier, Vt., president of the National Life Insurance Company. Dr.

Fey designated the purpose of the meeting as hearing the preliminary report of the pension analysis firm of Towers, Perrin, Forster, and Crosby retained by the committee to assist in the appraisal of the benefits. The report was described by a number of the committee members as "excellent and exciting."

Letters from clergy and laity throughout the country have helped provide the basis of some 300 questions which the committee directed to the analysis firm. While Dr. Fey stressed the fact that the report is not yet complete and the committee has not formulated any of its final recommendations, he listed the following areas of concern to which the committee has given serious attention:

(✓) Possibility of equal pensions for all clergy as requested by the Diocese of Massachusetts and by the Rt. Rev. William Lawrence who raised the original \$5 million in founding the Fund.

(✓) Study of possible revision of procedure by which pensions are reduced for clergy who enter the ministry late in life or for widows who marry elderly clergy.

(✓) Possibility of earlier retirement age and reappraisal of the assessment system regarding worker priests.

(✓) Possibility that after five, ten, or fifteen years of service, clergy who are deposed or who renounce their orders would not be deprived of all of their accrued benefits.

(✓) Possibility of raising clergy salaries.

(✓) Possibility that a commercial pension organization might administer the Fund.

(✓) Stress on the need for improved communications between the Fund and the clergy and vestries . . . need for detailed and spe-

cific comparison with benefits available under other pension systems, both Church and secular.

(✓) Possibility of inviting all clergy to attend annual meetings of the Fund's directorate.

(✓) Possibility of including a clergyman in the executive administration of the Fund.

The committee explained that the present total assets amount to \$167 million, of which \$10 million consists of the designated funds of special diocesan and other pension systems for which the Church Pension Fund has been acting as custodian. While the present liability (that is, the amount required to pay all existing obligations) amounts to \$128 million, the remaining \$22 million is constituted as "voluntary security evaluation reserve" which one committee member said is customarily maintained by insurance companies to cover any depreciation in the value of invested securities. The committee expressed its expectations that there is a probability that benefits—especially to clergy widows—may be substantially increased if investment procedures can be improved.

The committee declined to investigate any of the Church Pension Fund subsidiaries such as the Church Insurance Company or the Church Hymnal Corporation, which it stipulated would require a separate investigating committee. Also declined was any consideration of an unemployment insurance system for clergy, and the suggestion that request be made to the Presiding Bishop to increase membership on the committee so that the clergy delegation would be more repre-



The Most Rev. John J. Krol, Roman Catholic Archbishop of Philadelphia (center), became the first R. C. prelate to address an annual luncheon meeting of the Philadelphia Council of Churches. He presented sets of the new Catholic Encyclopedia to each of the non-Roman seminaries in the greater Philadelphia area. With him are Methodist Bishop Fred P. Corson (left) and the Rt. Rev. Robert L. DeWitt, Bishop of the Diocese of Pennsylvania. In back is Stanhope S. Browne, Episcopal layman and president of the Philadelphia CC.

Photo by RNS

sentative of clergy in general than is a bishop, a cathedral dean, and a perpetual deacon. A committee member, the Rt. Rev. Leland Stark, Bishop of Newark, it was pointed out, was an insurance underwriter prior to his ordination. The committee feels that his secular (as well as his ecclesiastical) experience, as that of the Very Rev. William Mead of St. Louis, quite adequately reflects the dimensions of clergy concern as provided by the considerable number of clergy letters received.

WCC

Conversion Considered

The question of Christian conversion in the contemporary pluralistic setting of the world was the central topic of a three-day conference of some 200 Anglican, Protestant, and Orthodox leaders at Buck Hill Falls, Pa. The occasion was the annual meeting of the U. S. Conference for the World Council of Churches.

The Rev. William A. Norgren, an executive of the National Council of Churches, struck the keynote by noting that the pluralistic setting of the Church today has transformed it from a Church of the masses into a Church of the faithful. Despite the dominant emphasis upon social activism in contemporary American Christianity, the seriousness of conversion must still be recognized because man still asks questions about God and man, Dr. Norgren argued. He raised the question of why it is that so often what are called "conversion experiences" seem to lead people away from social action rather than towards it. "Christian groups in which the conversion phenomenon is still stressed tend today to be socially and politically conservative," he noted, and went on to assert that new understandings of social questions "call for a theology of conversion adequate to the present day."

Dr. Norgren was joined by two other panelists, the Rev. Dr. William Schneirla of St. Mary's Syrian Antiochian Church in Brooklyn and the Rev. Dr. Richard R. Caemmerer of Concordia Seminary (Lutheran) in St. Louis. Speaking for the Orthodox position, Dr. Schneirla declared that "examples of all the major senses in which conversion (is understood) are to be found in Orthodox tradition." The Lutheran spokesman, Dr. Caemmerer, defined conversion as "that kind of change through the Holy Spirit's activity in the intellect, will, and heart of man whereby man through such working of the Holy Spirit is able to accept the offered grace," and said that Christians must again re-emphasize the New Testament claim that "every Christian plays a crucial role in the transplanting of the Christian faith from person to person."

That the Christian Churches must participate in forming a "theology of development" as a contribution to a new ethos for the United Nations was declared by Dr. Eugene L. Smith, executive secretary

of the U. S. Conference. In line with the conference theme, he said that "one crucial test of Christian conversion is whether one sees Christ as Lord of all the nations, as well as the individuals within them."

The conference also heard from the Rev. Bruce Hilton, director of the Delta Ministry in Mississippi, a program sponsored by the NCC and supported by the member Churches of the WCC. He said that his group sees "daily proof" in Mississippi that "the government of this country is not yet committed to feeding the poor and freeing the oppressed within its own borders."

M. M. Thomas, a layman of India, sharply criticized the trade and aid programs of the United States and other Western countries, charging that they are pursuing their own political, economic, and military objectives at the expense of basic social changes in the countries they seek to help.

Dr. Margaret Mead, anthropologist, noted that emphasis upon nationalism is considered bad behavior for rich nations and good behavior in poor countries. "Let's stop talking about nationalism," she urged, "and let's talk about nationhood, a nationhood in which each nation recognizes that it owes its strength, welfare, and protection to other nations." Further, she said, "we shouldn't talk about nations but about people. People are poor, not nations; people are dying, not nations; people are hungry, not nations."

EXECUTIVE COUNCIL

New Appointee for Personnel

The Presiding Bishop has announced the appointment of Miss Irene Barlow as personnel officer of the Executive Council. She has had broad experience in the field of personnel work, more recently as director of personnel for Rugoff Theatres, Inc.

Miss Barlow, who will be responsible for the development and administration of a unified personnel program for the Executive Council, is first vice-president of the Personnel Club of New York, and a member of the vestry of St. Mark's in the Bouwerie, New York city.

PITTSBURGH

Coffee House Raided

Directors of the coffee house Loaves and Fishes have pledged "business as usual" in spite of the controversy over the set-up. County detectives raided the church-sponsored night spot in the Shady-side area of Pittsburgh, May 4th, confiscating a collection of pills (some were amphetamine), and a packet of marijuana. One of those arrested was the Rev. Richard D. Mowry, a Presbyterian minister and manager of the coffee house. He was charged with keeping a disorderly

house. Five juveniles were released to the custody of their parents. Others of the 30 arrested ranged in age from 18 to 20. They were charged with visiting a disorderly house.

Mr. Mowry and the house's board members said they considered the dope raid one of the "risks involved" in their type of enterprise. "We welcome them regardless of their problems, and we recognize this involves a danger."

The Loaves and Fishes is sponsored by Calvary Episcopal, First Methodist, Shady-side Presbyterian, and Third Presbyterian Churches. Volunteer adults who aid Mr. Mowry check all possible hiding places for suspicious items before opening and closing every night. They had checked the ledge where one packet of pills was found, before opening the coffee house on the evening of May 4th.

In *The Pittsburgh Press*, May 6th, the Rt. Rev. Austin Pardue, Bishop of Pittsburgh, wrote of his endorsement of the "excellent attempt to reach young people in a time of moral and social confusion" through the work of the Loaves and Fishes. He did not condemn the police for "pursuing what they believe is their duty. Certainly they are to guard against abuses of the law in the problem of drug addiction. On the other hand there should be a most intimate cooperation between the Church and the law." The bishop added that he believes "that some close association between the police and the churches who are trying to solve social problems should be established now. I hope the Loaves and Fishes continues to meet young people where they are in this puzzling age."

The Rev. William F. Ruschhaupt, Jr., general presbyter of the Pittsburgh Presbytery, also prepared a statement for the same issue of the Pittsburgh paper, endorsing the work of Mr. Mowry and the coffee house.

Two months after the Loaves and Fishes opened last summer, the lay manager, Richard S. Bannister, was arrested in a nearby establishment by Federal agents on a charge of selling narcotics. He pleaded guilty and was sentenced last February to "a conditional 10-year prison sentence which would be modified after behavior tests."

Three other church-sponsored coffee houses operate in Pittsburgh: at Calvary Church, East End; at St. David's, Venetia; and Fisherman's Net at St. Peter's, Brentwood.

AROUND THE CHURCH

The largest pulpit exchange in American history is taking place this spring among the nine member Churches participating in the Consultation on Church Union. The exchange involves a major number of the total 88,750 parishes of the various Churches throughout the United States, with a total potential congregation of more than 24 million.

Letter from London

York Minster, Britain's largest medieval cathedral, is likely to crumble into an irretrievable ruin within fifteen years if the gigantic sum of £2 million is not found promptly. Even before then it will become too dangerous to enter.

For years, visitors to the minster have seen scaffolding around various parts. But the secret of the true extent of the damage was well kept until a most rigorous examination enabled the architect to give a complete—and completely frightening—report. This report has been confirmed by other architects and relevant experts. "The important thing," says Mr. Bernard Fielder, surveyor of the fabric of the minster, "is that the work, particularly the first stage, must be started soon. The piers of the central tower are carrying enormous weights and if one leaves it too late nothing could hold them up. It seems that the building has been affected in a series of jerks over the years, and that there has been rather a big jerk quite recently." One of the methods of ascertaining the speed of deterioration is to cement "tell-tale" strips of glass across a crack. As the crack opens the glass breaks.

Among the contributory causes of the damage is a lowering of the water tables by four feet in the last 125 years and the increasing vibration arising from traffic on the adjoining road. Furthermore it is now evident that repairs made after major fires in 1829 and 1840 were too superficial.

There are no government resources available. In the UK there are Ancient Monuments Acts enabling the state to subsidize buildings of historic or cultural value. When these were being passed however, the then Archbishop of Canterbury, Davidson, fearing subsidy might lead to control, insisted that churches should be exempted from their legislation. A more recent Historic Building Act has made it possible for state grants to be made to ecclesiastical buildings of exceptional value but there have been few cases of this happening and then only in small sums quite irrelevant to the magnitude of the York appeal which dwarfs every previous cathedral appeal in the UK.

The appeal is to be led by Lord Scarborough in his capacity of high steward of York Minster. Somewhat unusually, he has already said that he hopes to make no direct appeal outside Britain or to overseas visitors to Britain (of whom more than a million a year visit the minster). He is on record as saying he thinks Americans "are getting a little tired of this sort of thing." Instead he hopes to

seek money first in Yorkshire—and three miner's trade unions in that county have already responded even though the details of the appeal will not be known for another month.

When anything has as long and as diffuse a history as the Church of England, it is dangerous to suggest that anything which happens in the twentieth century has no comparable precedent. Yet "unprecedented" is certainly the word being used of the 1,000 strong, three-day duration, National Evangelical Anglican Congress which has just been held in one of our midland universities. Nothing comparable with it has been attempted in living memory. And the ambitions of its organizers were fully realized, at least in regard to size. There was a waiting list for places.

Perhaps the object of the whole exercise was best expressed at a press conference by the Rev. John Stott, rector of All Souls', Langham Place, and doyen of Evangelicals. Speaking as chairman of the organizing committee he said: "For many years we (Evangelicals) have been a small minority, despised, rather self-conscious, inward-looking. We want now to emerge from our ghettos, to speak in such a way as to be heard, and to take a positive and responsible part in the work of the Church in this country, especially during this era of revolution." The numbers of Evangelicals, said Mr. Stott, had been steadily increasing since the war, "whereas Anglo-Catholic influence, which has been dominant for over a century since the Oxford or Tractarian Movement, appears to be on the wane. The third, or liberal, wing of the Church has recently attracted a lot of attention through its extreme radicals. Many observers believe that the chief dialogue in the Church of England during the next decade will be between Evangelicals and Radicals. It is a tragic thing," he continued, "that Evangelicals have a very poor image in the Church as a whole. We have acquired a reputation for narrow partisanship and obstructionism. We have to acknowledge this, and for the most part we have no one to blame but ourselves. We need to repent and to change."

The conference itself had a very few set speeches. It was opened by a sermon from the Archbishop of Canterbury who concentrated on the meaning of the Easter faith: "We are called as Christians," he said, "and as Anglicans to be learning from one another as to how each of us knows in experience Christ crucified and risen." Apart from the archbishop there were nine set speeches all of which were printed beforehand and studied by delegates before arriving. The writers of the speeches were then given half an hour each to develop their themes further.

Organizationally the congress seems to have had only one flaw. It permitted itself to conclude with a long wordy statement running to eighteen pages and comment-

ing on a great diversity of topics—more than anyone could digest in a three-day congress. But some snippets from it:

(✓) Evangelicals desire to enter more fully into the ecumenical movement.

(✓) They deplore the current "chaos in doctrinal matters."

(✓) They are "deeply committed" to the Church of England, but while episcopacy may be the only pattern for reunion in England, "we do not believe that it is a theological necessity."

(✓) They cannot contemplate any form of reunion with Rome "as she is" but they are prepared to have dialogue with Rome "on the basis of scripture."

(✓) They call for a serious consideration of the South India method of reunion as the right way for Anglican-Methodist unity in England.

(✓) They believe the Bible to be authoritative divine truth. "To differ from the Bible is to deviate from truth." But they welcome all scholarship "which promotes a more precise understanding of the Bible."

(✓) The Gospel is "a message of undeserved grace to hopeless and helpless sinners."

(✓) There is a form of situation ethics which is "in effect altogether lawless since it disregards God's moral law in scripture and fails to realize the inability of love as a motive to set standards for itself and achieve them."

(✓) They strongly defend present parochial structures.

(✓) They agree that liturgical reform is overdue.

(✓) They object to the new rite of Holy Communion because it includes an offering of the elements to God and explicit prayer for the departed but they believe that the Holy Communion "should be the main service of the people of God."

The Archbishops of Canterbury and York have set up a body to be known as the Archbishops' Commission on Christian Doctrine, "To consider and advise upon doctrinal questions submitted to it from time to time by the Archbishops and to plan, when desirable, the investigation of questions by other groups." The Bishop of Durham (the Rt. Rev. Ian Ramsey) will be chairman.

The new commission will be a permanent body whose membership will change from time to time, and the archbishops will refer tasks to it as needs may arise. The first task assigned to the commission is "To consider the place of the Thirty-nine Articles in the Anglican tradition and the question of Subscription and Assent to them."

The Archbishops of Canterbury and York have now responded to the request of the Methodist Conference that they should appoint representatives to consider with Methodists the question of the ordination of women. Five Anglicans and five Methodists will tackle this thorny problem. The breakdown reads four male Anglicans (two bishops, a dean, and a professor) and one woman; three male Methodists and two women.

DEWI MORGAN

Sundown has set the world on fire. The dying orb of day, sinking behind the mountains in a vast blaze of red-gold glory, flings its bands, and bars of vivid light athwart the heavens. The light paints the undersides of a ragged bank of clouds, tinges them with rosy hue, slashes them with scarlet. Below the clouds a sheet of water gleams like a red eye in a huge green socket—the Sea of Galilee, thirteen miles long, seven miles wide, ringed with hills a thousand feet high. Far to the north, like a backdrop to the scene, lifts the towering mountain range called Hermon, ice-capped, austere, magnificent.

As the sun dips below the rim of the world, a stillness falls upon the lake. It always does on Galilee. There is a peace and a beauty here, surpassing that of any other place in Palestine. The scarlet light upon the ripples pales to yellow, then to silver. The water is like a sheet of polished steel. Purple shadows of evening



creep down from the hills. No wind stirs the trees on the hillsides. The silence is profound, broken only by the faint splash of a leaping fish and the high, thin cry of a bird. All is peaceful, all is calm.

There are shadows now upon the water, black shadows of the western hills. There in the shadows something moves. Ripples widen from the bow of a boat which comes gliding into the silver track of fading light. A Galilean fishing boat, 25 feet long, pointed at bow and stern, the jutting mast bare, the brown sail furled, men bending to the oars. And with those men in that boat is God—God in human flesh, God the Son, Jesus. The oarsmen do not know Him yet as God the Son; that knowledge will come later. To them, this night, as darkness closes down and stars burn in the blue, He is Teacher, Prophet, Master, Healer, man among men, the one man in all the world worth following. They call themselves His “disciples”—men under His discipline and authority.

The oarsmen row steadily, quietly,

urging the heavy boat towards the eastern shore. They do not speak. The Master, after a long hard day of preaching and teaching from the boat's bow to the eager crowd of thousands on Capernaum's shore, is tired out. Stretched full length upon a side seat in the stern, His head upon a leather boat cushion, He sleeps.

Now weary men stop rowing for a faint breeze has come to ruffle the surface of the water. The wind grows stronger, and a deep voice speaks names, gives orders. In with the oars! Up with the sail! Rasp of metal sail-rings on the wooden mast. The boat heels as the wind hits the canvas. Tiller hard over! The boat scuds along.

These men in the boat now grow uneasy. The wind buffets and batters their craft. Driving clouds hide the stars. No landsmen, they recognize the signs and fear a storm—one of the sudden, terrible storms for which the Sea of Galilee is noted. Seven hundred feet below sea level, the lake is a pit, a trap, a vortex for cold air currents which at times come snarling down the gorges and ravines of the encircling hills. Now, with a hiss and a roar like the hoofbeats of a cavalry charge, the storm is upon them. Down with the sail, out oars, swing the boat's head to the wind! The grim-faced men yell to each other, but their words are lost, gone, ripped away by the bellowing wind. This is a bad storm, one of the worst they've ever known. Spray bursts over them in blinding volleys, whitecaps crash and crash against the gunwales, the boat rears and plunges like a thing of life, and in seconds they are up to their knees in water. Crash! Smash! Wave after wave breaks over the boat. Half-filled it wallows in the troughs. These are brave men, but fear takes them by the throat, and in alarm and desperation one of the crew claws his way to the stern and seizes the arm of the one who lies sleeping through it all:

“Master! Master! Save us—we perish!”

Jesus is up instantly. The storm's fury has not even disturbed His rest. But the cry is a prayer from a soul in need, and no prayer sincerely offered to God goes unanswered, whether the answer be “yes” or “no.” Jesus, God's Son, stands where He is in that water-logged, lurching, wave-battered boat and lifts His voice in a shout—not to the anxious disciples but to the howling wind and the leaping water:

“Peace! . . . Be still!”

One last whistling blast, then the wind sinks to a gentle breeze. Gradually the violence of storm-whipped waters abates. The cloud-wrack lifts. Stars gleam again. Awed men grope for bailing bowls and begin to throw water over the side. What manner of man is this Galilean that wind and wave obey him? Now they hear His deep, friendly voice, and there is laughter in it as He chides them:

“Why is it that you are so fearful? How is it that you have so little faith?”

What a picture this is of daily life. We are all in the picture somewhere for it is a miniature of the panorama of the Sea of Life, of the journey we all make from birth to death, from shore to shore, on the long voyage home. Let us try to find ourselves.

Maybe at this moment the Sea of Life is peaceful, calm, and the boat is gliding smoothly. But is this *really* peace, *really* happiness? Are prayers still offered to God as once they were in childhood? Have we slipped into saying and doing things that we would have been ashamed of a few years ago? Is this peace truly the “peace of God?” Anything less is not worth having.

We are all in the scene somewhere—

The Idylls of Galilee:

toiling at the oar, maybe, doing what lies to hand in the best way we know, ready to hoist the canvas and glad to ease up as the wind freshens. This is, of course, the man or woman who has lived honestly, toiled faithfully, and is now enjoying somewhat better conditions, more favorable circumstances. But does the rising wind seem to threaten? Are heads lifted uneasily as the clouds lower? If so, we see exemplified the millions who have beheld others caught in encroaching peril but never dreamed till the moment of actuality that it could come near to them.

There are some who have succumbed to sudden temptation like a man I knew

By

The Rev. Harry Leigh-Pink

years ago who in many ways was kind, hospitable, good to the unfortunate up to a certain point. And at the very peak of prosperity and success, sudden and violent temptation stormed upon him and engulfed him. Temptation lurks never far from the boat every day of the voyage on the Sea of Life.

I knew another man with many fine qualities but possessed of a reckless defiance which openly whistled up the winds of temptation to blow his boat along. He flaunted himself on dangerous currents to the imminent peril of his soul. It was well for him that he met and fell in love with a fine Christian girl who pointed him to the Redeemer and the straight and steady course.

We're all in the scene somewhere, including the young. I think of the young people I have known, boys and girls

Storm in the Night

confronting their first real sorrow. Never had there been a care, never a grief, and suddenly their mother or father lies in a hospital, dying. The shock of it has them by the throat; they've heard of such things happening in other families but this time it has happened to *them*. They struggle and fight for their faith; their young souls are in panic and the temptation is to cry out, "If Mom dies I'll never go to Church again! Why is God letting this happen?" I remember the acolyte with quivering lips and downcast eyes who muttered "Dad's gone. I can't say prayers now." How one's heart goes out to them.

Young and old, we're all in the scene,

**Vicar, St. Stephen's Church
Stockton, Calif.**

and the crux of the matter is just this: It makes all the difference if we have Jesus Christ, God's Son, in the boat with us. We *may* have Him. His gracious words are clear and emphatic: "If any man will invite me, I will come in." Jesus said it, God the Son.

Who knows when the storm will strike? One Saturday night in a farming community six happy young people climbed into a car and drove off to a movie. Fifteen minutes later the car was on its side at the intersection of two country roads, struck by a truck, and a boy aged twelve was dead. I was his pastor and taught him in my Bible class. When the tragic news came over the telephone I drove at once to the farmhouse and told the grief-stricken parents and family that the Church of Christ does not exist here on earth only, but also in paradise and heaven, and is a great timeless unending fellowship, the Communion of the Saints. They knew it as surely as I did because they were all believing Christians. Two days later I read the Burial Office and that night the parents wrote me a little letter; in part it read: "We do not grieve or sorrow like those who have no hope; our faith is in the Lord Jesus." Next Sunday the parents and the five brothers and sisters were all in church worshipping as usual. Jesus was in the boat with them.

In the same country parish was a man who never worshipped in any Christian congregation. When the storm in the night overwhelmed that man he shot himself and died in his barn. Memories come down 24 years of parish and chaplaincy work, of others who did not have Christ in their boat, who shut Him out, derelicts of the Sea of Life. Social, moral, and physical wrecks, they drifted into the city church, the cathedral parish house, the Seamen's Church Institute where I worked on skid row in the teeming seaport, to ask for money to help them on their way. One of them, a dope addict, hands shaking, brought out a pellet from his pocket, took his "fix" before my eyes. He had been a boy in Sunday school once but had gone his own depraved way, heedless of the Christ who died for him.

Sitting late one Saturday night in my office at a mid-western cathedral, writing a sermon, I heard a tapping sound on the window. It was a bitterly cold, near-zero December night outside, and the snow was sifting down. I went to the front door and a man with haggard eyes came stumbling through the snow. He was well-dressed, but his eyes were bloodshot and his face drawn with anxiety. He was a member of a congregation forty miles distant, had served on the vestry several times, had a fine wife and two children. But every now and then the craving for alcohol got the better of him. He had been away from home, drinking, for two days, and all his money was gone. "Help

me!" he begged. "Will you help me, please? I'm over it this time. Please buy me a ticket, put me on the bus, and send me home." And after prayer with him in the chapel, I did.

Another derelict. But he had seen a light in the darkness, had turned to it like a drowning man. It is never too late to come home to the Church, to turn in penitence to the Lord Jesus Christ.

I am an old-fashioned Christian. I believe in the miracles of Jesus Christ—all of them. I believe that His whole life, from birth to death and resurrection, was miraculous. He Himself, God come to live on earth in a human body in the Person of God the Son, is the Supreme Miracle; and being so, it follows that one should expect miracles to happen in such a life. It would be most strange if they did *not* happen.

There is nothing strange to the Christian believer in the fact that a great calm came at once to the violent wind and



angry sea when the Christ of God cried, "Peace, be still!" It was, of course, a *super-natural* happening, the control of God over and above the ordinary process of nature. The help of Jesus is *always* super-natural help. He who spoke that night was the Eternal Word. No wonder at all that the elements sank to rest when they heard His voice. They heard the voice of their creator. And His word now is the same as it was to the disciples: "Why do you fear? Where is your faith in me?"

One man who feared and struggled in the storm that night on Galilee shall have the last word, Simon Peter, joint-owner with his brother Andrew of the boat itself. Was it impetuous Peter who turned to the sleeping Christ and shook Him awake with the despairing cry? In a letter written in his old age, he quotes from a Psalm: "The eyes of the Lord are over the righteous, and his ears are open to their prayers." Peter knew. He tested the great truth that night in the storm . . . and over and over again on the voyage of life.

In a recent issue of *The Christian Century* it was suggested that at the Wheeling meeting of the House of Bishops the turmoil surrounding the Pike affair obscured "another event . . . that may be far more significant in its effect on the Episcopal Church." The reference is to the interim report prepared by a special committee appointed to study "the proper place of women in the Church's ministry." Among its conclusions the committee stated that "any conscientious consideration of the place of women in the Church's Ministry demands the facing of the question of whether or not women should be made eligible for ordination to any and all Orders of that Ministry."

This is not a merely domestic problem with implications only for the internal structure and organization of the Episcopal Church. It has far-reaching ecumenical significance. The World Council of Churches since its assembly in New Delhi (1961) has undertaken through its Department on Faith and Order (in coöperation with the Department on Coöperation of Men and Women in Church, Family, and Society) a study of the issues. Some of its study material was presented at the Montreal Conference (1964). Also, following the Church and Society Conference in July 1966 a press release included a call for a "study of the ordination of women as a serious issue affecting the coöperation of men and women in the Churches."

Among the Roman Catholics there has been increasing discussion in recent years. This is perhaps partly due to the pressure of such fringe and minority groups as St. Joan's International Alliance, a suffragette movement dating from 1911. But it is significant that the *Catholic Periodical Index* of the past few years lists more articles in favor of the ordination of women than are to be found in the non-Roman *Index to Religious Periodicals* during the same period. It is important to keep in mind this ferment in the Roman Church because it is so frequently stated that the ordination of women within the Anglican Communion would jeopardize its relations with the Roman Catholic and Orthodox Churches. This tendency to foreclose the possibility of ordination for the sake of external, and at the moment peripheral, concerns has been reinforced by the 60,000-word report issued by the commission of the Church of England under the chairmanship of Bishop Ellison of Chester.

Although the problem has been temporarily shelved in the Consultation on Church Union (see *Principles of Church Union*), it is still very much alive in the proposal for a united Church in North India and Pakistan: "The question of the admission of women to the ordained ministry is left for the consideration of the Synod of the Church." Lambeth 1958, in its usual cautious phrasing, pointed out

the "grave problem for the Anglican Communion" if the ultimate decision was to ordain women to the presbyterate.

Now available in English is another contribution to the world-wide discussion. It comes from the midst of the controversy that beset the Church of Sweden in the late 50s. *The Bible and the Role of Women* by Krister Stendahl (Frothingham Professor of Biblical Studies in the Harvard Divinity School) has been published as a paperback (Fortress Press, \$.85).

Much of Prof. Stendahl's pamphlet will be familiar to those who are acquainted with the literature in the field. Nevertheless, its irenic tone, despite the fierce polemics of the situation out of which it came, and the thoroughness, in brief space, of his discussion of the key biblical passages will commend it to many readers as a succinct and convenient resumé of the main points of the biblical perspective on the role of women in the Church. The author's primary objective is to show that both Old Testament and New Testament assumptions as to the "subordination" of women are, not surprisingly, culture-conditioned. The principle of "subordination," if it be a principle and not simply a reflection of the mores of the time, was, in effect, undercut by the Pauline "breakthrough" (Gal. 3:26-28): *For in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no "male and female"; for you are all one in Christ Jesus.* The translation is Stendahl's and putting "male and female" in quotation marks emphasizes the origin of the phrase in Genesis 1:27 ("male and female he created them"). Such a radical reformulation, a new theology so to speak, did not immediately lead to a full understanding of the consequences of the new life in Christ. It took many centuries before the implications of slave/free became evident; and this was in good part learned from the world. So, perhaps, we are just now beginning to catch a glimpse of the profundity of Paul's declaration that the third triad, male/female, has no place in the life of the Church.

Stendahl's interpretation—his argument is subtitled *A Case Study in Hermeneutics*—of the relevant biblical passages does not deal directly with the question of ordination. In the first place,

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how could it when there is no definitive view of any ordained ministry to be found in the New Testament? In the second place, it is precisely his conviction that the real basis for our refusal to consider the ordination of women is always the covert assumption that women's role in the order of creation and in the Church is a subordinate one. Accordingly, he focuses his attack on this hidden premise.

To those who try to appeal to the

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. Kelley, D.D.

ian Apologetics
Hall

biblical frame of reference in order to maintain the traditions of the past, the author has a pointed reminder: "... The correct description of first-century Christianity is not automatically the authoritative and intended standard for the Church through the ages. It [historicism] has no means by which it can account for the ensuing centuries of Church history as God's history. It becomes a nostalgic attempt to play 'First Century.' . . . By

making their [the historicists'] description normative, they neutralize the power of the new and contribute to a permanent 'holding at minus x minutes' in the drama of the launching of the kingdom." Anglicans ought to find congenial this freedom from "Bible Land" psychology.

We may recall at this point that Anglican thought has not been so biblicistic in its orientation as in some cases with our Lutheran brethren. We have, in general, developed our theological approach by recourse to two additional criteria: tradition and reason. Thus, we may grant that there is no substantial biblical foundation for our reluctance to ordain women but, we may argue, there are theological and sociological factors that cannot be ignored. This point is implied by H. R. T. Brandreth (chaplain of St. George's Church, Paris) in the Montreal study material referred to above.

Theological objections seem today less and less convincing. This is conceded by even some Roman Catholic thinkers. For a thoroughly Anglican discussion the reader is referred to the essay by Leonard Hodgson, formerly regius professor of divinity at Oxford and onetime member of the faculty at General Theological Seminary, entitled "Theological Objections to the Ordination of Women," published in *The Expository Times*, Vol. 77, pp. 210ff. The three main types of arguments rejected by Hodgson are:

(1) The fact that Christ did not appoint women among the apostles. (This is also discussed by Stendahl.)

(2) The biblical tradition of referring to God in the masculine gender. It is difficult to make much of a case out of this in the light of the first of the articles of Religion which states that God is "without body, parts, or passions."

(3) The assumed incapacity of women to receive the sacramental character of holy orders. This view has a long history, going back through Thomas Aquinas to Aristotle who held that a woman is an incomplete human being, "a defective and/or misbegotten male." As Hodgson reminds us, "We should be unwise to base our theological conclusions on notions of pre-scientific biology."

There are, of course, other so-called theological arguments but they all can be subsumed under one or the other of the above primary categories.

Most would agree that the criterion of "reason" would not be expressed today in terms of philosophical anthropology but, rather, by the insights gained from

the behavioral sciences, especially psychology, sociology, and cultural anthropology. Here, the conclusions are ambiguous and, possibly, contradictory. In the industrialized and technologically advanced nations, the Church lags behind the "world" in its attitude toward women. (An exception is, ironically, Switzerland, the headquarters of the WCC, where women are still disfranchised.) Despite the very real gains and opportunities for women in the secular order, the Churches, by and large, have been closed to equal opportunity and status for women. In this respect the circumstances are not unlike the problem of race relations; Churches are in practice the least integrated institutions in society despite their high-sounding resolutions and tokenism.

On the other hand, in some parts of the world among the newer and emerging nations and the younger Churches (not all), the social position of women is generally that of subordination, second class citizenship, and even chattels. Perhaps, in such areas, the Church should take the lead in a movement with the slogan *woman power*. In any case, it could not be argued, as it has some times in the West, that openness to the possibility of ordination of women is merely a concession to the secular order.

In conclusion, three brief points may be offered. First, much of the built-in, and mostly unconscious, objection to facing the issue of ordination of women is due to the common image of a clergyman. This is inevitably a male stereotype. It is difficult to avoid thinking that ordained women would be deaconesses, priestesses, or bishopesses. To be committed to such images is to preclude the possibility of there coming into existence new roles and functions as part of the ordained ministry.

Secondly, in the light of much current talk about experimental ministries needed for the renewal of the Church, it is conceivable that among the future forms of the ministry to be developed within the Church ordained women will contribute an important element. Ordination for women should not be thought of as simply a perpetuation of older forms of ministry. Ordination would involve new roles as well as new functions. Precisely what there will be we shall never discover so long as the door is locked. Lambeth has, perhaps, opened the door a crack by its statement, "The Order of Deaconess is an order *sui generis*; the only order of ministry open to women. . . . This may be thought to be a departure from primitive practice, but the times have changed, and though we value historical precedents, we do not think that they need entirely restrict us in our endeavour to enlist the great gifts and special contribution of women to the varied and immense needs of the Church today." These words are found in the 1930 Report, 37 years ago.

Continued on page 22

EDITORIALS

What Witnessing Is Not

What Christian witnessing is, and is not, was the theme of an episcopal address to a diocesan convention recently. The speaker was the Rt. Rev. William R. Moody, Bishop of Lexington. Among others, Bishop Moody spoke his mind about some things that are commonly believed, said, and done under the label of Christian witnessing. He said:

"It has become popular with many today to attack the 'power structure,' to sneer at organized religion, to say that the parish has outlived its usefulness, to talk about the 'new morality,' (which in truth is neither new nor moral), to use the term 'suburbia' as if it were a dirty word, to malign the police, to find it impossible to love without first finding someone to hate. It has become the 'in' thing today, in certain circles, to speak ill of our country, to make a joke of patriotism, to say 'I am not a pacifist, but I reserve the right to say in what war I shall fight.' I find on the part of a vocal minority a noisy attack upon central Christian beliefs which have been held by the faithful since the beginning. And all these things are duly reported as 'news' in the press, secular and religious, and on the radio and television. If someone in authority should challenge these statements he is automatically and raucously labeled as 'reactionary' and a member of the 'Extreme Right.' I find in all of this little mention of the value and necessity of work. These movements appear to me to express some idealism, but for the most part misguided, undisciplined, and void of a sense of responsibility. They express buried and frustrated guilt, and a wild embracing of anarchy. There is, along with this, an attack upon the Bible as

The Building

And do you think it is a house of prayer?
I think, perhaps, it is the county fair
Because that smaller building on the right
Was decorated up with colors bright.
And I saw many articles displayed
With notices of "By The Women Made."
You swear it is a country club we see?
Yes—all the people dress so stylishly—
And on the wall, I saw with just a glance,
The notice of a hay ride and a dance.
But no—I think we both are very wrong.
It was a business outfit all along.
See, here's the office where the employees
Surely work for well established fees.
Impersonally cheery is the feel
Of superficial friendship from the real,
And perhaps the graciousness that's wrought
Might have been professionally bought.
But look—above that business-like machine,
There is the finest cross I've ever seen!
Well, I confess, this building has for me,
A purpose that is veiled in mystery.
Is it then a taste of paradise?
Or, is it just—"a house of merchandise"?

Gloria Morse

irrelevant and unnecessary. These things are being represented as being 'the opinion of the Christian Churches,' and statements to that effect appear from time to time as 'position papers' issued by official or quasi-official groups calling themselves Christians.

"Now, I wish to say, as firmly as I can, that this sort of thing is not Christian witness in the New Testament sense. And it is not Christian witness as it has appeared in the Community of the Faithful in Christ Jesus for twenty centuries."

It was time for somebody to say that, and we thank the Bishop of Lexington for speaking out in words bold and clear.

A Plea for Ecumenical Specifics

This is a request and a plea for specifics from those Church leaders who demand that no new work be initiated by the Episcopal Church except on an ecumenical basis. What, precisely, is meant, when this is said? What, precisely, are the implications for policy and practice?

The Diocese of Missouri has a splendid record of genuine ecumenical effort and achievement, and it should be noted that this traditionally Low-Church diocese has cultivated the best kind of fraternal relations with the Roman Catholic Church in its neighborhood as well as with Protestants. Quite clearly, when its leaders and people think of ecumenicity they do not think simply of pan-protestantism.

A statement by Bishop Cadigan in his address to his recent diocesan convention leaves us puzzled, and because other bishops and policy-makers in the Church have said the same thing we now put the question to them: Will you kindly explain what you mean, and what you do not mean, when you announce, as Bishop Cadigan puts it, your intention "to undertake no new work, no new program, and no new building except that such work, program, or building be done on an ecumenical basis?" Said Bishop Cadigan: "The mission of Christianity must be ecumenical in spirit and intention. Open competition among the Churches is still, unfortunately, a familiar pattern throughout our country, and one which we have tragically carried abroad to peoples who can neither afford this luxury nor make sense of it." We agree completely. If, however, we found ourselves newcomers to a town in the Diocese of Missouri where there was no Episcopal parish or mission, but several families of Episcopalians were there and wanted to start a mission of the Church, we wonder if the diocesan ecumenical policy would require that this be cleared with the other Churches in that community. Does the "ecumenical basis" mean, when applied to cases, that Episcopalians may be denied the ministry and sacraments of their Church in situations where other Christians vote against it? And what of the Episcopal parish which finds itself the only church in a neighborhood, surrounded by Christians who will not consider becoming communicants of the Episcopal Church: does the "ecumenical basis" require the clergy of such a parish to administer Holy Communion regularly to Christians who are neither confirmed nor ready

and desirous of being confirmed, in disobedience of the law of their Church? Neither Bishop Cadigan nor anybody else, to the best of our knowledge, has answered this question with a yes, or answered it at all. Our point is that such questions need to be definitely answered.

"We do not need another parish of proud Episcopalians, or proud Presbyterians, or proud anything else," the bishop told his convention. There can be no Christian quarrel with that — so long as the term "proud" is understood in its New Testament sense. There can be no place for pride in any Christianity. But many a Churchman may say "I'm proud of my Church!" when what he means is, "I love my Church, I'm loyal to it, and I want to live and die in it." Does this loving and loyal Churchman have a right to his Church as he knows and loves it, on an "ecumenical basis?" There are very many such Churchmen left. Maybe they are wrong, maybe they must change their ways; but if so they should be told, in no uncertain terms, that they are wrong.

We earnestly hope that our asking for specifics will not be taken by anybody as a nay vote against ecumenism. Our only contention is that people have a right to know whether or not the "ecumenical basis" of present and future policy-making allows, or forbids, their continuation in those Church ways which the Church itself has hitherto taught them are right.

A Note on Church Renewal

Something that Mary Stewart, our music and records editor, says in a record review (page 17) about early American folk-hymnody has a much wider range of relevance and applicability than folk music. "There is a great wealth of beautiful, authentic American music of the early 19th century that is virtually unknown," Mrs. Stewart notes. "The late 19th century found this music old-fashioned and primitive, but the very sounds that seemed uncouth to that period seem fresh and even contemporary to the modern ear." Thus does time bring his revenges.

In our view, one of the gravest weaknesses of contemporary American Christianity—that of the Episcopal Church not excepted—is the characteristic failure of those who set its pace and its tone to be historical. They don't think and feel historically because they are so desperately bent upon being contemporary; and contemporaneity, by prevailing American conception and definition, consists of being ahistorical, in making-as-if today is not at all the child and heir and continuation of yesterday but a brand new thing. It is not only unfortunate, it is perplexing that Christians should fall into this error since Christianity is itself a saving tradition, an historical religion which began in Jerusalem *ca.* 29 AD. The only way one can be a Christian at all is by taking up the gospel tradition—the carrying-on in Christ—as our fathers, finishing their lap of the relay, handed it on. Christians who don't see their heavenly calling in these terms do not see the Incarnation as it was and everlastingly is.

BC-AD

God, stronger than Samson,
Cut history in two.

Then He incorporated
The old into the new.

And the first Christian was
His own anointed Jew.

Henry Hutto

And Episcopalians, of all Christians, ought to be strong in sound and healthy traditionalism. If they had nothing more than their Prayer Book to keep them in this way, that should be enough. There is much thinking and talking in the Church today about the need for renewal. So here we put in a word on the subject, which quite possibly will not be our last bit of free advice: Let it be remembered that to *renew* something—be it the Church, or the original color of one's hair, or one's subscription to THE LIVING CHURCH ("Sorry about that, chief!")—is not to make something new, *de novo*, but rather to refresh or revive or rehabilitate something old, something already there. Very often in the life of the Church, it turns out that what is needed to renew the Church of today is something that the "leading" and "forward-looking" Churchmen of yesterday discarded as old hat. There was, as Mary Stewart notes, a great wealth of beautiful, authentic American music in the early 19th century; but the progressives of the late 19th century found it old-fashioned and primitive, even uncouth, so chucked it; and now the sounds of that music "seem fresh and even contemporary to the modern ear." This is a parable as well as a note on music history.

Almost nobody reads Tennyson in 1967, which means that in 2067 he will probably be having a good year if history runs true to form. He had a word for this phenomenon of true renewal which we willfully quote, knowing full well that he is currently old-fashioned, primitive, even uncouth.

*We are ancients of the earth,
And in the morning of the times.*

Help Wanted

Have you a buck or two, or a book or two, for a good cause? As readers of this magazine in recent months already know, an Anglican centre is being established in Rome as a part of the program for developing mutual knowledge and understanding between the Roman and Anglican Communion. This centre will contain a library to serve the needs of Roman Catholic Churchmen and scholars studying Anglicanism. The sum of at least \$15,000 is needed to get the library securely established and operational. Contributions of money should be sent to: *The Bishop of Ripon, Bishop Mount, Ripon, England*, earmarked for the Anglican Centre Library. If you have books which you think would be valuable, your offer should be presented to the Bishop of Ripon. We heartily commend this project to our readers.

By The Rev. Clifford E. Barry Nobes, S.T.D.

Rector, St. Paul's Church
Kansas City, Mo.

Precognition

A precious gift of God to man is freedom of will. Yet, here is someone who predicts that at a far distant place on a future date, death will overtake a certain person. The event occurs even as it was predicted. Does this mean that human freedom is illusory and that our conduct is predestined? If so, consider some related consequences. Personal responsibility vanishes; human accountability ceases to be; the doctrine of sin is sheer nonsense.

These are some of the thoughts which crowded through my mind when I had finished reading Ruth Montgomery's *A Gift of Prophecy* (William Morrow), relating the story of Jeane Dixon, a woman in Washington, D. C., who seems to have an extraordinary gift of precognition. For years her prophecies have been given wide publicity. She has not cloaked her predictions in the vague generalizations which characterize so many of the pronouncements of fortunetellers and astrologers, but has given minute details concerning these happenings which could not possibly have come within her ken by normal procedures; and yet the accuracy of her predictions has been astonishing. What are we to say?

First, I think it important to look at the documentation produced by the author of the book. Ruth Montgomery gives the names of witnesses and the times and places of the predictions made. Unless one is to indict a host of respectable and trustworthy people as being conspirators (for what reason it would be hard to determine), one must agree that these prognostications were made as related. They are not fabrications.

Second, some would dismiss the whole business as being coincidence. (But it would be well in this connection to remember the statement made by the Archbishop of Canterbury when someone proposed that answers to prayers were mere "coincidences." He wryly pointed out that when prayer was not being offered, coincidences too ceased occurring.) Mrs. Dixon has not operated like a gypsy at a carnival, but has simply described visions which have come to her, unsolicited, so to speak. With most of the subjects of her visions she has had absolutely no per-

sonal connection. Never has she profited by her gift. She has merely been the agent through whom events to come have been revealed.

I think the situation bears examination. Somewhere in the realm of reason there lies an explanation of how we can assert that man has the gift of free will and yet of how it is possible for another to foretell his conduct. For a beginning, remember that everyone has had such a simple experience as this. A person has grown up in a family and has learned by observation over the years that the reaction of one member of the family to disappointment will be thus and so while the reaction of another will be quite different. Perhaps it becomes his lot one day to be the bearer of disappointing news for the family circle. He "just knows" how each member of the family will respond to the proclamation. Has this knowledge determined the response? Of course not; he has simply been able to predict on the basis of past knowledge what will happen in the future.

Or let me build a more complicated hypothetical situation for the purpose of illustration. A father sits down at his desk and uses the typewriter to pound out an important letter even though his son has told him that he needs the typewriter to type a notice which he must put on the school bulletin board. The father has weighed the priorities and concludes that his own need is overriding, so he is in possession of the writing machine. The son writes the notice in longhand. He tacks it to the board, but

because his handwriting is not clear the note attracts little attention and very few fellow students turn out for the meeting he had set up. This failure to attract an audience leads him to think that there is no real interest in the project which he had announced whereas as a matter of fact there is an interest but it simply has not been aroused because he failed to inform. One can build his own conjectures around the few ingredients in this hypothetical case. The point I wish to make is simply that when a free will agent, the father, chose to use the typewriter and thereby deprived his son of the chance to use it, the proposed meeting was doomed to a dismal failure. However, it was not solely because of this free-will choice that the meeting failed. It failed partially because another free-will agent didn't know how to write well enough to impart the information he had hoped to put on the bulletin board. One could go behind this and go back and back and back trying to assess the blame. At no point could one say truly that freedom of will had been abrogated or had ceased to operate. One would merely have to point out that so many free-will agents have been at work and the interrelationships of these agents have been so complex that it becomes virtually impossible for anyone to predict what the end result will be.

Continuing our hypothetical case, let us say that God, while not directing anyone's conduct at any point along the line, still, because of His omniscience, knows, as well as we do in our family circles, just how each person in the equation will act. He does not predestine, but He does foreknow. Is it not conceivable that He could, for reasons which we cannot begin to suspect, share this knowledge with others, even before the events transpire? Am I terribly naive in being satisfied with such an explanation of *A Gift of Prophecy*? Am I too simple in believing that from time to time in the history of mankind God has revealed to men or women the shape of things to come, and yet at no point has He suspended His gift of free will to any of His people? This explanation satisfies me. I hope it can satisfy others.

and
Free Will

Music and Records

The Spoken Word on Record

THE LORD IS MY SHEPHERD. Sir Laurence Olivier reads Psalms from the Old Testament, King James Version. Zemel Choir directed by Dudley Cohen. Philips World Series. Stereo PHC 9047. Also playable on Mono. \$2.50.

In this recording, Sir Laurence Olivier reads short portions from 23 psalms. Between the readings are short fragments of psalms sung in Hebrew by one of the foremost Jewish choirs in Britain. The music is varied, and especially interesting are the contemporary settings by Paul Ben-Haim and Dudley Cohen. This music is beautiful and expressive, and illustrates the recent trend of Jewish liturgical musicians towards an independent development of a distinctly Hebraic character. As one would expect, Olivier reads the portions from the Psalms very beautifully, underlining their poetic nature. He reads with a great variety of expression and dynamics ranging from a restrained, soft voice to a great and wild "Praise the Lord" in the manner of a prophet shouting from a mountain top.

THE GREAT BANQUET AND OTHER PARABLES. Retold by Clarence Jordan. Koinonia Records. XCTV-121902-121903.

One can hardly imagine a greater contrast to Sir Laurence Olivier reading the Psalms from the King James Bible than this retelling of four of Jesus's parables. According to the record jacket, the power and depth of the parables are often lost to modern readers because we stand so far removed from the original situation to which they were addressed. For this reason Clarence Jordan places the parables in a contemporary setting. A fine story teller he is. With his big voice and southern drawl, in a very folksy and immediate manner, he tells about Sam and Jeb and Pete and the very familiar problems with which modern man is confronted. The four parables are concerned with human failures: all the "good" people who failed to come to the Great Banquet, the man who failed to extend credit when he himself had received credit, the rich farmer enslaved by the wealth and possessions he had accumulated, and the servant who buried his master's treasure in a petunia



By Mary Stewart

patch. This record is sure to provoke a response.

Music on Records

THE DOVE DESCENDING. Canby Singers; Edward Canby, director. None-such. Mono: H-1115, \$2.50. Stereo: 71115, \$2.50.

This record brings a diverse selection of choral music: diverse in time, ranging from the 16th century to the 1960s; diverse in style of composition; diverse in composers — Brahms, Hindemith, Gesualdo, Hassler, Warlock, Monteverdi, Carter de Sermisy, and Stravinsky. But all has a common theme—that of misery and sorrow. It may seem that such a record would be too doleful, but quite the contrary, the Canby singers sing very well some lovely and eloquent music.

SING TO THE LORD: 16 Early American Folk Hymns. The Robert Shaw Chorale, Robert Shaw, conductor. RCA Victor. Mono: LM-2942.

"American folk-hymnody is still a style of song well known to various in-groups and hardly known outside them. The difference between its innocent integrity and the profanity of "The Old Rugged Cross" is immense. They are just waiting for their Vaughan Williams to remind them of what has been so largely forgotten." This quote from "As Another Sees Us" by Eric Routley in *Music Ministry* for April 1967, is very pertinent to the discussion of this outstanding record. There is a great wealth of beautiful, authentic American music of the early 19th century that is virtually unknown. The late 19th century found this music old-fashioned and primitive, but the very sounds that seemed uncouth to that period seem fresh and even contemporary to the modern ear. The distinctive musical characteristics of this early American genre are the wide range of many of the melodies and irregular phrase lengths, thus introducing the element of surprise and the unexpected. The use of stark open 4ths and 5ths with parallel octaves and imitative sections are part of the style. Combined with magnificent

words, these hymns are an exciting untapped national treasure. Three hymns from this group found in the Hymnal 1940 are 262, 585, and 81. In organ and anthem collections, one often will find a few tunes from one of the hundreds of "shape-note" hymnals published in the early 19th century. Let us hope that this record is just the beginning of a flood of available material. Highly recommended.

Choirs: Unison and Two-Part

Two excellent collections from Augsburg Publishing House, and one from the World Library have just arrived. Both from Augsburg are intended for junior choir use but could also be used with small adult choirs. Those from the World Library are for adults.

JUNIOR CHOIR ANTHEMS FOR THE CHURCH YEAR. By Graham George. Augsburg. \$1.10.

Twelve anthems from a variety of sources are set with contemporary ac-



companiments which are not difficult to play. Each anthem has a fine tune, a worthwhile text, an optional second part, and an organ accompaniment which continuously supports both parts. Except for two of the anthems the optional second part is a canonic repetition of the first part. These have a fine modern sound.

UNISON AND TWO-PART ANTHEMS. Arr. by Marie Pooler. Augsburg. \$1.35.

A wide variety of composers and sources are represented in this collection of eighteen anthems. Here is a fine group of tunes and texts, all very suitably arranged. The organ accompaniment is not difficult and in most cases the second part is optional.

SIX SCRIPTURAL ANTHEMS. By Eugene Englert. Two equal voices with organ. World Library of Sacred Music. \$.60.

These two-part anthems are intended for use by adult choirs. They are all settings of psalms and other scriptural passages in a contemporary idiom, and sound modern and interesting although the voice and organ parts are easy. These should be useful for a small choir.

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.

Vietnam

Not so many years ago the acceptable thing to do among concerned Christians was to indulge in breast-beating because of their failure in the late thirties to take seriously the happenings in Nazi Germany. Often it has been said that if we had been concerned about the conditions in Germany, the real nature of the Nazi Party, and the plight of the Jews, and had taken appropriate action early enough, the adoption of "the final solution" of the Jewish problem—which led to the murder of some six million European Jews—and the outbreak of World War II could have been avoided. The United States, in particular, has been berated because it did not become "involved" soon enough to save millions of European civilians from the tragedies of death and destruction that accompanied the Nazi rise to power.

Now we have those who denounce the United States for taking the kind of action in Vietnam that should have been taken in Europe in the late thirties. Of course, those who denounce the United States for its Vietnam policy will say that this is an entirely different situation. But two things that have happened in recent years suggest otherwise: (1) the holocaust in Indonesia in late 1965, initiated by an unsuccessful communist takeover, in which in a matter of weeks more people (civilians, at that) were killed than lost their lives in Vietnam from the time of the French war until now; (2) the destruction of Tibetan culture and religion and the decimation of the Tibetan population by Communist China during the last eighteen years. These events in Indonesia and Tibet took place without any attempted aid or interference from the nations of the free world, and they do suggest what can possibly happen to other nations in Southeast Asia when we do stay at home and mind our own business as those who oppose United States action in Vietnam would have us do. We can take little credit for the fact that the communist takeover of Indonesia, one of the largest nations in the world, was unsuccessful, but it may be that our lack of concern for the people of Tibet and our unwillingness to come to their defense is the true measure of our immorality.

(The Rev.) HAROLD H. HAYES
Rector, St. John's Church

Bellefonte, Pa.

"On what information do these our clergy feed" might well be the reaction to two clerical letters [L.C., April 23d] concerning Frank Starzel's article on Vietnam. [L.C., March 26th] Once again, instead of hearing a reasonable refutation of the American position, in which facts and not slogans are used and in which reasonable alternatives are presented, we are treated to sarcasm passing as satire and to a repetition of the oft repeated and seldom supported cry of illegality and immorality, accompanied by a thinly disguised instance of "guilt by association" which, used in other ways, always

raised a hue and cry from the "liberals." In the face of one of the most documented records of barbarity and duplicity in history, can they, in all intellectual honesty, believe that the United States can by any unilateral action short of abject surrender stop the war? If so, they draw on their own minds, not on the published statements of Ho Chi Minh and his votaries.

The real immorality would have been to turn our backs on a call for help. The events before and after the Geneva Agreements of 1954 should provide any fairly objective person with ample justification for our being in Vietnam. Nearly a million people fled south of the demarcation line as the Communists took over the North. The Diem regime surprised the world by not immediately falling and it provided, at the very least, the *de facto* government of South Vietnam. That the regime was not as pure as a New England town meeting (at its mythical best) would have been a poor excuse indeed for refusing aid. Strangely for people who decry our materialistic society, there have been no objections to the lavish American aid to all sorts of regimes in Africa and elsewhere whose standards of democracy leave something to be desired; yet when American soldiers are sent to lay down their lives, this, they say, is terrible and even unchristian.

What seems most to gail some of our academicians and clergy is that this is a fallen world—that there are people in it in positions of power (and many who are not) who seek only their own selfish advantage



and to whom force is the only language understood. They tend to vent their frustration at this reality on the object they might most hope to influence—their own country—without regard to the ultimate consequences. This is not Christianity; this is a recurrence of 18th and 19th-century humanism which ought to have been staked through the heart by the ovens of Buchenwald and Auschwitz and by every hamlet in South Vietnam where the teacher, the health worker, the priest, and everyone else who attempts to improve the lot of the people have been butchered as a matter of deliberate policy by the Viet Cong to whose tender mercies your correspondents would apparently abandon the entire population of that country as well as of all Southeast Asia and all other places until a place is reached where we must stand and fight. As was said somewhere else recently, it seems they never read history and have no memories.

ROBERT COE
Counsellor at Law

White Plains, N. Y.

Private School "Snobbery"

I am sorry that in your editorial on private schools [L.C., April 23d] you repeated again the tiresome charge that "their achievements have not been such as to forestall the common charges of snobbery, country-clubbery, and privilege."

As vicar of the Chapel of the Incarnation in New York city I was privileged to work for eighteen years with a few thousand of the finest East Side boys and girls, most of

whom have grown up to be ladies and gentlemen. Wealth had nothing to do with it. I taught them to be "in the East Side but not of it." I taught them to be aware of the danger of mixing with the wrong crowd. I know from experience that whenever a boy went wrong it was due to wrong associations. I never subscribed to the stupid sentimentality that "there is no such thing as a bad boy." I have known some very bad ones. The horrible growth of delinquency is due to the urging to have youngsters associate with all with whom they come in contact. This sort of "togetherness" is not for impressionable youngsters.

After eighteen wonderful years on the East Side I spent twenty years in private schools. As headmaster of St. Paul's School I taught my boys that they were in a school for gentlemen. Our private schools can be oases in the desert of modern vulgarity, bad manners, bad taste, and low ideals. If bringing up boys according to the ideals of a Christian gentleman is snobbery, then let us have snobbery.

(The Rev.) NICHOLAS M. FERINGA
Headmaster, St. Paul's School (ret.)
Garden City, N. Y.

The Parish Re-defined

It is interesting to see that the Roman Catholic Church is taking the lead in tackling the problem of how realistically as well as imaginatively to update the Church's mission. The Rev. Roy Schippling, in his article, "Fantasy or Shape of the Future," [L.C., April 16th] mentions the fact that in the Midwest an R.C. priest was assigned, as an experiment, a parish without boundaries and without buildings.

Recently there was a newspaper account of four Roman Catholic seminarians engaged in a pilot project on New York's lower east side. Once a week these young and future priests leave the seminary and become a living part of the families who have been assigned to them. Their eyes have been opened, whereas before they had been unable to visualize the true problems of families and children in deprived areas, families without fathers or with drinking or addiction problems. They found they had to drop moralistic attitudes. In fact it took weeks of frustration and readjustment on their part before they broke through enough to become part of the family. They are learning to work with people, not on them and not necessarily for them, for, to quote one of these young men, "you work for people when they are not capable of helping themselves. These people are not helpless. They need time." Now the families actually hold off discussing their big problems until the day they are there.

This is certainly not fantasy. Couple this grass-roots training with Fr. Schippling's idea of the parish of the future, and the "comfortable pew" will no longer be a point of contention. Something really exciting is stirring. As Fr. Schippling concludes, "if there is going to be a Church at all, the people of God themselves will need to be it. The proliferation of buildings and equipment well may be a hindrance to the real mission of the church." I would only add that there will always be a need for the sanctuary, a place apart for meditation and prayer.

BARBARA BACON
New Canaan, Conn.

BOOKS

Continued from page 5

takes place today when intellectuals dedicate themselves to organizational good-housekeeping rather than to world need. Such men actually pull down the dwelling they purpose to support; they fumigate it of all vestiges of the Holy Spirit" (p. 32). "Satan's works are always epiphanies; it is only Christ who dares to disappear in the world" (p. 33). "Today we cry 'Church! Church!' somewhat as the men of our Lord's time cried out 'Lord! Lord!' But the cries are equally unavailing when a man's works are dead" (p. 102).

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

The Editor

* * * *

The Teilhard de Chardin Album. Edit. by **Jeanne Mortier** and **Marie-Louise Auboux.** Harper and Row. 240 photographs in black and white. \$12.95.

The Teilhard de Chardin Album is more than a photographic and biographical essay. It is a living portrait. Priest and paleontologist, friend and philosopher, Teilhard is presented in his many sides, but, as the introduction states, "Nobody was more one person than Teilhard." Convinced of the unity of all things, he unified his life in the active love of God, of man, of the world, and of the pursuit of truth.

The *Album* is abundant with photographs of Teilhard's family, friends, teachers, and co-workers from childhood days in the French countryside, the years as student and developing Jesuit, the time spent as stretcher-bearer during World War I, and his long career as priest-scientist primarily in China, but also in Africa, India, and the United States. The views of deserts or laboratories, of fossilized rock or paleolithic implements, of Victoria Falls, or of New York by night from the Museum of Natural History all permit the reader to share in the challenge and the grandeur of Teilhard's world. Most eloquent are the many full-page photographs of Teilhard himself.

Interspersed among the pictures are excerpts from Teilhard's writings — from letters, scientific reports, and his philosophical works. Through the quotations combined with the photographs even a newcomer to Teilhard's thought can gain appreciable insight into the whole man: *his concept of man's relationship to God* ("... in action I adhere to the creative power of God; I coincide with it; I become not only its instrument but its living extension. . ."); *his intense humanity* ("Whatever the country, the creed or the social position of the person I approach, so long as the same fire of expectancy glows in him as it does in me, then a fundamental, final, and total contact is immediately established."); *his affirmation of the physical world* ("Blessed be you, mighty matter, irresistible march of evolution, reality ever new-born; you who by con-

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stantly shattering our mental categories force us to go ever further and further in our pursuit of the truth. . ."). Teilhard refused to be discouraged by disappointments: ". . . the drawbacks of a thing are a part of the thing itself. . ." Despite the rebuffs of Mother Church which first exiled him from teaching and later forbade him to publish his philosophical writings, he was constant in his belief in the essential harmony of science and theology.

This beautiful book will be treasured by Teilhard students. Those less familiar with his thought will want to explore more deeply the zest for life, the optimism about man's future, and the passionate search for God and truth which so infused the being of Pierre Teilhard de Chardin.

ELIZABETH FITZGERALD HOWARD

St. Mark's Church
Milwaukee, Wis.

* * * *

The History and Character of Calvinism.
By **John T. McNeill.** Oxford University Press. Pp. 470. \$2.75.

Carl Adam has interpreted Lutheranism not so much as a radical new departure but as the last flowering of the late Medieval Roman Catholicism. Reading John T. McNeill's *The History and Character of Calvinism*, it would seem that Calvinism, as well, is better understood when viewed in a catholic context. The answers might be different, but the questions which fascinated Calvin as well as late medieval theologians were the same. The point of view might reach in different directions, but when seeking reasons we find a common dependence upon Scholasticism as well as the theology of St. Augustine. Compared to modern theology, Calvinism is indeed another world.

This is not to say that the modern world is not interested in Calvinism. McNeill points out that a current list has been compiled which offers 1600 titles of 20th-century Calvin studies. Out of this great mass of literature Calvin is rediscovered as a man of much greater range of interest than formerly had been suspected. He emerges not only as a biblical scholar, theologian, and preacher, but as a humanist, ecumenical Churchman, and social thinker. A Roman Catholic scholar is engaged in exploring Calvin's idea of "collegiality," for example.

It is difficult even to give a sample of the riches in McNeill's book. Falling naturally into four sections, it takes up in turn the German-Swiss Reformation, the Reformation in Geneva, the spread of the Reformed Faith in Europe and early America, and concludes with an interesting section entitled "Calvinism and Modern Issues."

It is always gratifying when a scholar of great distinction takes advantage of his "emeritus" status to write a summary of his conclusions in the field of his greatest interests. This excellent work is the

product of many years of careful scholarship, and it makes exciting reading to anyone who would like to understand the nature of Calvinism better. It will be the standard English-language textbook on Calvinism for many years to come.

(The Rev.) WILLIAM H. BAAR, Ph.D.
Emmanuel Church
La Grange, Ill.

* * * *

The Theology of the English Reformers.
By **Philip E. Hughes.** Eerdmans. Pp. 283. \$5.95.

The Theology of the English Reformers is an interesting editing of the writings of the Reformers of sixteenth-century England, among whom Tyndale, Cramer, Ridley, Latimer, Hooper, and Jewel are the most frequently quoted. Philip Hughes's commentary is brief but in unquestioning sympathy with the Reformers.

It does seem that much of the commentary is an apologia for points that are not often raised today. To Mr. Hughes, the issues of the Reformation period in England were all white and all black; the Reformers are depicted as Saints in Light and the Papists are purely Satanic. Perhaps that which is most missed is some critical analysis of the controversy in the light of contemporary developments. The Reformation was not only a Good Thing, but the Final Thing. The commentary on the Reformation doctrines of the ministry, especially the office of binding and loosing, the eucharistic and liturgical office, disregards the development of both sacramental and pastoral theology in Post-reformation Christendom and surely ignores the wider context of continental Protestantism in which the English Reformation is set.

The book is interesting and informative, but its greatest value is that it may lead some of us to inspect the documents themselves. The book will help one to understand better the confusion and misunderstanding that has prevailed in the Anglican Communion these past 400 years. Mr. Hughes touches the match to the fuse when he flatly states ". . . in England the Reformation led to Doctrinal Harmony."

(The Rev.) A. W. HILLESTAD
St. Andrew's Church
Carbondale, Ill.

* * * *

Your Bible. By **Louis Cassels.** Doubleday. Pp. 267. \$4.95.

Many people are acquainted with Louis Cassels's writings. His weekly column, "Religion in America," now appears in over 450 dailies, and is the most widely used of all columns distributed by the UPI.

Bible reading will come alive for those who use *Your Bible* as an introduction and as a reading plan. Mr. Cassels includes a number of "how to" ideas:

How to approach the Bible, get around stumbling blocks, interpret the Bible, select a translation, use concordances, commentaries, etc.

The core of the book is a logical plan for reading the Bible. The New Testament reading plan is a book-by-book approach. One starts with Luke-Acts, then moves to the company of John and then meets Paul, etc. In capsule form Cassels writes about style, authorship, dates, and places of books. He is delightfully humorous in some of his descriptions of books and of characters.

The Old Testament reading plan consists of "reading *in* the Old Testament (including the Apocrypha) rather than reading *through* it." (p. 119) The theological comments are straightforward: "All right—so you don't believe in a God who throws rocks. Neither do I." (p. 148) The focus is upon people and events. For example: "Solomon comes on the stage of history in the unflattering role of Mama's boy." (p. 170) Mr. Cassels' practical advice is to identify with these human Old Testament characters, to become involved in the story as a participant rather than as a spectator.

This book will motivate people to "read, mark, learn, and inwardly digest" the scriptures. I recommend it to priests, postulants, pew sitters, church workers, and the unchurched.

CONSTANCE J. BUTCHER
St. Paul's Church
Winslow, Ariz.

* * * *

The Shock of Revelation. By Alexander Stewart. Seabury. Pp. 160. \$3.95.

A note on the jacket tells us that *The Shock of Revelation* is based on addresses which the author, who is rector of St. Mark's Church, Riverside, R. I., originally prepared for a series of television appearances. The limitations of this medium may help us appreciate the strengths, as well as the weaknesses, of the 21 meditations which comprise this volume. At their best they offer clear witness to Christian truth applied to the present-day world and made vivid by thought-provoking illustrations. At their worst they fall (as such a series easily may) into the banality of the "inspirational" which does not quite succeed in *inspiring* or bringing the reader to that "shock of revelation" which he hopefully would encounter.

Fr. Alexander Stewart seems at his best as he points out the fine balance that must be maintained between *thinking*, *feeling*, and *acting*, as he does under the title "Recapturing Lost Radiance" or in the satirical but all-too-lifelike story of "Carolyn Louise," by which he contrasts popular heresies such as using Christianity as a form of magic, with true faith in "Christ, Our Only Mediator." But what will linger longest in the reader's memory are the haunting illustrations like the story of Cuff, the old slave, whose hard-

bitten master determined that he was going to beat the praying and hymn-singing out of him but was led instead into a true conversion so that the two became a team, witnessing to Christ's saving power.

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

Booknotes

By Karl G. Layer

The Contemporary Christian. By Thomas Corbishley, S.J. Hawthorn. Pp. 191. \$3.95. Today's Christian as a humanist and philosopher is the subject of this study. In straightforward language and with reference to history and literature, the author examines the Christian message in the many contexts in which it is discussed (and often rejected) today.

God's Word at Mass. By John H. Koenig. Hawthorn. Pp. 109. \$3.95. Here is an attempt to explain how the receptive individual can profit from listening to Christ's message in the Mass. The author shows with historic and theological reference how man can establish an interpersonal relationship with God by adhering to the word of God.

The Epistles of St. John. By B. F. Westcott. New introduction by F. F. Bruce. Eerdmans. Pp. 245. \$6.50. A most welcome re-issue of a 19th-century commentary which is still standard. Dr. Bruce brings the reader up to date on Johannine studies since Westcott.

The Promised Land. By M. Dubuit and R. Blanchard. Hawthorn. Pp. 143. \$3.50. A compact and easy to read account of the physical features, climate, and natural resources of the Holy Land. Recommended as background reading to the study of the Bible.

The Survival of God in the Scientific Age. By Alan Isaacs. Penguin. Pp. 224 paper. \$1.25. Is there a God? On the one hand there is man's faith; on the other there is the knowledge of modern science. The author rehashes the old God vs. Science question and arrives, after much discussion and diversion, at the agnostic answer.

Makers of Contemporary Theology. Edit. by D. E. Nineham and E. H. Robertson. *Gabriel Marcel*; by Sam Keen; pp. 51. *Martin Buber*; by R. G. Smith; pp. 45. John Knox. Paper. \$1.25 each. Two additions to this series, each volume summarily covering the life and thought of the subject in an able manner.

Once Around the Circle. By Helen E. Willson. Eerdmans. Pp. 48 paper. \$85. A devotional guide to the liturgical year.

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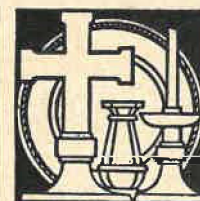
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ORDINATION OF WOMEN

Continued from page 13

There are no reasons why other orders, *sui generis*, cannot be constituted by the Church.

Thirdly, as is implied above, the real question is not whether for the sake of women ordination should be granted (extended?) but whether it is needful for the sake of the Church. This point is made by Kathleen Bliss in her study, *The Service and Status of Women in the Churches* (1952).

Despite the fears of some, who seem to be threatened by the possibility of ordaining women, we can be sure that if such did become permissible there would



be no great stampede of women presenting themselves for the laying on of hands. After the practice was approved by the Church of Sweden only three women were ordained in 1960. Just as there are but few men today who are eager to enter the ordained ministry, probably there would not be many women who would find it particularly attractive. But speculation as to numbers is mostly irrelevant. The real point is made by Dr. Hodgson, whether "the Holy Spirit, taking of the things of Christ and showing them unto us, shall lead us."

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PEOPLE and places

Appointments Accepted

The Rev. Thomas D. Byrne, assistant rector of Holy Trinity, New York, will be director of Christian education for the Diocese of Southern Virginia. Address July 1st: 618 Stockley Gardens, Norfolk, Va. 23507.

The Rev. Frederick L. Eastham, former assistant at Holy Trinity, Bowie, Md., is associate rector of the parish. No change of address.

The Rev. James C. Fenhagan, director of Christian education for the Diocese of Washington, will be rector of St. John's, O St. N.W. and Potomac Ave., Georgetown, Washington, D. C. 20007, July 1st.

The Rev. Bruce Gray, former curate at St. Peter's, Albany, N. Y., is rector of St. Mark's, Malone, N. Y. Address: 32 Elm St. (12953).

The Rev. William K. Gros, former curate at Holy Spirit, Lake Forest, Ill., is rector of St. Alban's, 6240 N. Avondale Ave., Chicago, Ill. 60631.

The Rev. William C. Harris, former vicar of St. Mary's, Madison, and Christ Church, Monticello, Fla., is rector of Emmanuel Church, 1608 Russell Rd., Alexandria, Va. 22301.

The Rev. Thomas Henry, former vicar of St. Dunstan's, Succasunna, N. J., is rector of St. Stephen's, Main and Rector Sts., Milburn, N. J. 07041.

The Rev. Roger L. Henshaw, former vicar of Holy Faith, Dunnellon, Fla., is assistant at St. John's, 710 Frederick Rd., Ellicott City, Md. 21043.

The Rev. Robert D. Herzog, former assistant at St. Patrick's, Washington, D. C., is rector of St. Luke's, Brighton, Md. 20729.

The Rev. Roland M. Jones, former rector of St. John's, Pomonkey, and Christ Church, Accokeek, Md., is rector of Ascension Church, 630 Silver Spring Ave., Silver Spring, Md. 20910.

The Rev. Louis J. Levinson, chaplain of St. Mark's School, Dallas, Texas, will be chaplain of The Bishop's School, Box 1948, La Jolla, Calif. 92037, September 1st.

The Rev. Eldin D. Lougee, Jr., former vicar of St. Aidan's, Malibu, Calif., will be director of Christian education for the Virgin Islands. Address July 1st: Box 1589, St. Thomas, U. S. Virgin Islands 00801.

The Rev. Timothy Pickering, rector of St. Michael's in the Hills, Toledo, Ohio, will be rector of Church of the Redeemer, Bryn Mawr, Pa., June 1st.

The Rev. William L. N. Radelmiller, former curate at St. Dunstan's, Seattle, Wash., is vicar of St. Mark's, Oconto, and in charge of St. Paul's, Beaver, Wis. Address: c/o the church, 412 Park Ave., Oconto, Wis. 54153.

The Rev. Canon Frederick A. Schilling, Ph.D., canon theologian in college work for the Diocese of Olympia, is also in charge of St. Matthew's, Auburn, Wash. No change of address.

The Rev. Henry Seaman is vicar of Good Shepherd, Box 280, S. Whiteside, Federal Way, Wash. 98002.

The Rev. Clinton D. B. Smith, former assistant at St. Matthew's, Albuquerque, N. M., is rector of St. Michael and All Angels, Albuquerque. Address: 601 Montano Rd. N. W. (87107).

The Rev. Elmer L. Sullivan, former rector of St. Luke's, Trenton, N. J., is rector of St. Augustine's, Elizabeth, N. J. Address: 230 Locust St., Roselle, N. J. 07203.

The Rev. Tim G. Taylor, former rural missionary for the Diocese of Washington and vicar of St. Philip's, Aquasco, Md., will be assistant at All Saints', 504 N. Camden Dr., Beverly Hills, Calif. 90210, June 15th. (Temporary address until June 15th: 127 Country Club Lane, Paducah, Ky. 42001.)

The Rev. R. Richard Tickner, former assistant at Grace Church, Sandusky, Ohio, is vicar of Holy Innocents', 901 Flager St., Key West, Fla. 33040.

The Rev. Frederick F. Valentine, former rector of St. Philip's, Brevard, N. C., is rector of St. Christopher's, 117 Pineville Rd., Spartanburg, S. C. 29302.

The Rev. Robert M. Wainwright, former rector of Church of the Messiah, Gwynedd, Pa., is arch-deacon for the Diocese of Pennsylvania, 202 W. Rittenhouse Square, Philadelphia, Pa. 19103.

DEATHS

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

The Rev. Louis Alexander Parker, 79, retired priest of the Diocese of Louisiana, died March 17th, in a Fort Lauderdale, Fla., hospital.

Fr. Parker received the B.A. and M.A. degrees from New York University, and attended the Biblical Seminary and National Bible Institute. He also attended General Seminary 1914-1916, and was ordained to the priesthood in 1921. He was with the US Army and acting chaplain of the AEF in WW I, and was decorated by the Greek government for his refugee work on Princess Island, after WWI. He was a past national chaplain of the Veterans of WW I; and from 1945 through 1947 was staff officer in charge of religion and education with the USO. He was rector of St. Anna's, New Orleans, La., at the time of his retirement in 1959. He also had designed the coat of arms for the Diocese of West Texas.

Services were held in St. Nicholas' Church, Pompano Beach, Fla., and interment was in the National Cemetery, Alexandria, Va.

Survivors include his widow, Mary Andersen Parker, a daughter, two sisters, and four grandchildren.

The Rev. Carl G. Ziegler, 91, retired priest of the Diocese of Northern Michigan, vicar of the summer chapel at Pointe Aux Pins, Mich., and brother of the Rt. Rev. Winfred H. Ziegler, died March 19th, in Durham, N. C.

Dr. Ziegler was an 1897 graduate of Trinity College, and received the M.A. degree in 1900 and was given the D.D. degree from there in 1947. He was ordained to the priesthood in 1905. From 1904 to 1908, he was rector of Emmanuel Church, St. Louis, Mich. He then became rector of Grace Church, Ishpeming, Mich., where he served until his retirement in 1950. During the years he had been a deputy to ten General Conventions, and from 1940 through 1949 he was a member of the commission on canons for General Convention. From 1937 to the time of his death, he had been vicar of the summer chapel at Pointe Aux Pins.

CLASSIFIED

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OPPORTUNITY

FRIDAY, JUNE 23—Weekend Conference, Princeton Seminary, Princeton, N. J. "What Is Man Doing Now?" Keynote, Chaplain Myron Bloy; Responder, Rev. Dr. Arthur McGill. Brochure, Dean Ross Greer, 571 Centre St., South Orange, N. J. 07079.

POSITIONS OFFERED

ORGANIST-CHOIRMASTER—Small Jersey parish (N.Y.C. metropolitan area) needs part-time musician. New three manual organ. Multiple Choir system. High standards maintained by liturgically advanced congregation. Reply Box T-473.*

DIRECTOR for program serving handicapped as well as older persons. Must have interest in working with volunteers. Program part of multi-function church-related agency with broad range of health and welfare services engaged in finding new and improved ways of serving those in need. Experience with social agency important. Would consider recently retired person from social work or allied field. Retirement plan; liberal vacation. Apply Rev. Arnold Purdie, Executive Director, Episcopal Community Services, 225 S. Third Street, Philadelphia, Pennsylvania 19106.

POSITIONS WANTED

ASSISTANT, large New York area parish, desires associate rectorship. Resumé on request. Reply Box J-470.*

CHAPLAIN of New England boarding school desires change. Seeks similar position in another school, or headmastership of small Church school. Will consider moving to another part of the country. Reply Box S-471.*

PRIEST, 35, S.T.M., desires position as curate, rector, or vicar. Ready June 15. Reply Box P-467.*

SUMMER SUPPLY

MICHIGAN priest will supply July 23 through August 13 in exchange for vacation housing. 45 year old rector of large parish; wife, three children—16, 11 and 8. South or East preferred. Reply Box W-472.*

MINNESOTA PRIEST desires to supply or exchange during August. Married, two small children. (New rectory, five lakes in city, sailing, golf.) The Rev. Gary Gilbertson, Fairmont, Minn.

VACATION

CATSKILL VACATION, one day from Expo '67; beautiful, large rectory provided for single or married Anglican priest during part of July-August: Contact Fr. M. Raymond Harrison, St. John's Rectory, Ellenville, N. Y. 12428. (tel. 914-647-7084).

VACATION AND RENEWAL in Ecumenical center, lay-sponsored, Wind River Mountains: for those who appreciate wildlife, wilderness, silent trails, enjoyment of natural world; and for sharing and personal discovery in Ecumenical community. Exceptional setting. Log cabins. Good food. Fishing: two lakes, stream. Library. Discussions. Moderate rates. Ring Lake Ranch, Dubois, Wyoming 82513.

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

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THE LIVING CHURCH

CHURCH DIRECTORY

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



LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

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

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

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

FORT MYERS, FLA.

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

MIAMI, FLA.

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15
MP, 7:30 HC, also Wed 10, Thurs 6:30; (Man 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

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.

EVANSTON, ILL.

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

BALTIMORE, MD.

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

BOSTON, MASS.

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

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & 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 &

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, Cho Eu 11; Daily HC 7:30
ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r
the Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10, Wed & HD 9:30; EP 6.
C daily 12:40-1, 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; Noondays ex
Mon 12:10. Church open daily 6 to midnight

THE PARISH OF TRINITY CHURCH

TRINITY Braadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Canon Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP
7:45, HC 8; Organ Recital Wed & Fri 12:45; C Fri
4:30 & by appt

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

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

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL 487 Hudson St.

The Rev. Paul C. Weed, v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
& by appt

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

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

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 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

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

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