

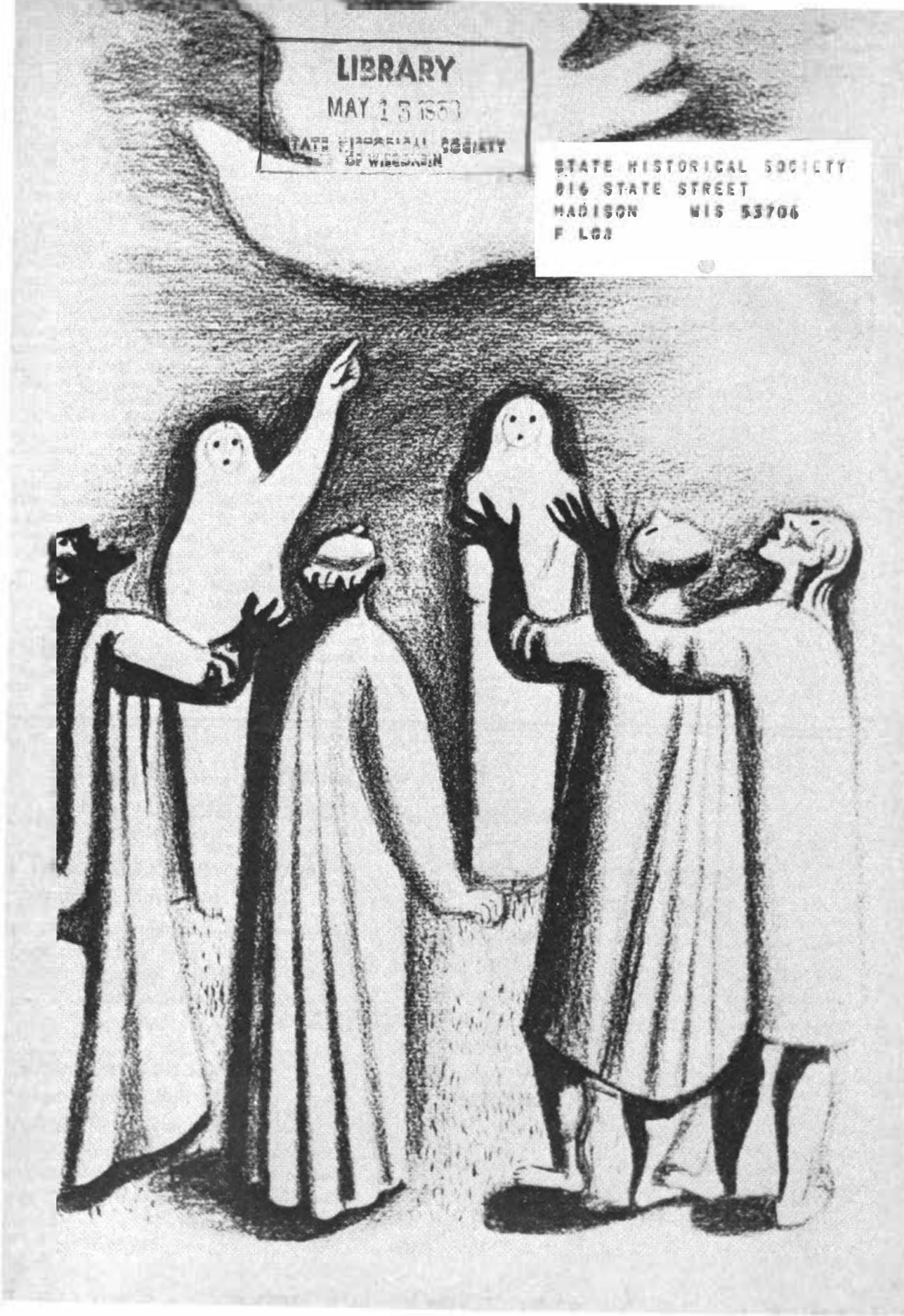
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Three Lines

R. Seewald: The Ascension

Spring Book Number

aised in indignant protest against the flood of filth now being spewed forth by our publishing world?

(2) Does this flood have moral implications which are more the true "business" of the Church than are civil rights *et al* about which many of our clergy are demanding the privilege to "sound off"?

ALEX J. BADGER

Glendale, Calif.

Vermiformity

In reply to the cover quotation [L.C., March 3d] from W. Norman Pittenger, I should like to say that what he so easily refers to as a sort of "vermiform view of ourselves which seems to characterize a good deal of our Anglican Liturgy" which he claims is not genuinely Christian, is on the contrary, most definitely so.

As to the term "spiritual flea-hunt" used by Baron Friedrich von Hugel in his *Letters* . . . (Dutton, 1936), he was referring to his niece's over-scrupulosity in her self-examination which is the mark of all of us who are beginners in the deeper spiritual life, and there is nothing "amusing" about this. When we begin really to pray and meditate, we look at our Lord and adore. The more we come to know the love of our crucified Lord for us in our everyday lives, the more we are compelled to search out diligently and give to God all of the little and big sins that we can find in order to bring them into the purifying fire of His presence. Only in this way can we ever be of any real use to Him at all. The old prayer, "O God, I pray Thee to empty me of myself that I may be filled with Thyself," is not just so much theological exercise. The sacrament of penance was given to us by our Lord for just this purpose: that we may pour out all those things which we know keep us from hitting the mark that God has ordained for us. We are then given the gift of absolution, that heavenly grace which strengthens us to try harder in the warfare of the soul which must go on constantly.

ROSEMARY P. STEWART

Des Moines, Wash.

"Sensitivity Training"

As a person who functions in three capacities—parish priest, clinical psychologist, and teacher of psychology in our local college, I would like to record my complete agreement with the sentiments expressed by the Rev. Jon C. Crosby regarding "Sensitivity Training." [L.C., March 24th].

In my professional capacity I have spent many hours with many people, helping to undo emotional distresses and neurotic reactions triggered by attendances at "Intensive Weekends," "Parish Life Conferences," "Sensitivity Training Sessions," and I would also like to include some "Retreats!" As a psychologist of 27 years' experience I must express my heartiest disapproval of these discredited "gimmicks!"

(The Rev.) WILLIAM H. SCHNEIDER, Ph.D.

Rector of Church of the Epiphany & Professor of Psychology at

Urbana, Ohio

It is my opinion, from reading your recent letters denouncing sensitivity training, trainers, and the whole process, that those who wrote had not, indeed, ever participated in sensitivity training themselves. The process

is indeed a "laboratory situation." But people are not the well-known white mice and do have a choice about being a part of it. If one does feel he was lured into saying something he had not intended to say, he has had an important learning. He's vulnerable and has a place to start, in self-improvement.

Speaking as one who has had sensitivity training, indeed the "total immersion" which is an entire intense week, I can say I came through not deluded but enlightened about myself in relation to others and assured of the love of God through man. While the investigation was being conducted, as mentioned by the Rev. J. C. Crosby, they evidently overlooked statistics that are available which would show his opinion to be unfounded and show him to be a very uninformed person speaking authoritatively about a subject on which he knows nothing.

One cannot "tell" about sensitivity training. It is a very personal experience. And I do mean *experience*. Without that, one is unqualified to discuss it. The negative reactions to it are about one percent. You have a larger percentage of negativism than that in almost any other experience you can mention, including religion.

How about hearing from some who have had the experience?

(Mrs.) H. S. BALLENTINE, JR.

Memphis, Tenn.

Cheers for Fr. Crosby's comments on our newest saviour (*sic*), "sensitivity training." Lo, here! Lo, there! Will we ever learn?

(The Rev.) PAUL REEVES

Rector of St. Stephen's Church
Coconut Grove, Fla.

On Their Own

In the interests of full accuracy, additional information seems to be called for in your report [L.C., March 17th] that the new budget of the Diocese of Pennsylvania "eliminates four small missions." It is true that such was the budget, but it is also true that one of those small missions—this one—is unwilling to be eliminated.

The convention of the diocese unanimously adopted a resolution which we offered asking for more time for us to reassess our situation. Time was thus given, but at the same time we have been given to understand that this does not mean cash support from the diocese after the last day of July 1968. From that date onward, we are on our own, completely. In the meantime, active participation and attendance have greatly increased, and as a result of a second canvass, we now have 75 percent more pledged than in 1967. There is evidently a whole new spirit of determination and dedication.

We are convinced that God wants, and can continue to find both usable and helpful, an Episcopal church in Eddystone! We are determined to help Him!

(The Rev.) WILLIAM X SMITH

Vicar of St. Luke's Church
Eddystone, Pa.

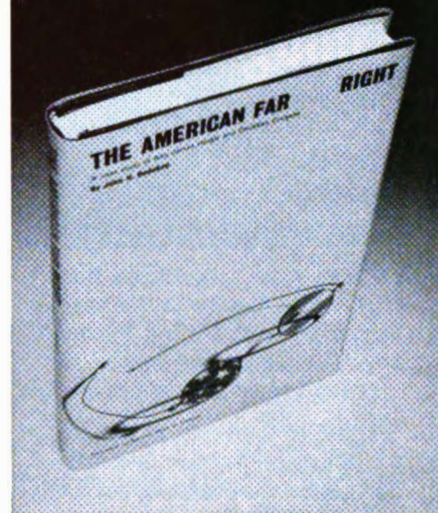
Hilasmus

Your discussion of "propitiation" or "expiation" would have been more interesting had you correctly transliterated the word in I John 2:10 as *hilasmus*.

(The Rev.) LESTER B. SINGLETON

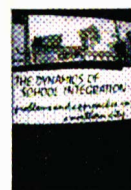
Curate at Emmanuel Church
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from the sociological vocabulary: "semi-rural, depression economy"; "inflationary-urban, affluent war economy"; "technological enterprise"; "mass production and distribution"; "incredibly sophisticated automation, cybernetics, communication, miniaturization, and space exploration." His societal emphasis continues. The Church is considered as "the society of men and women who understand their humanity in terms of the humanity of Christ." In the old, benighted days, parents prayed to God that their children might not have polio, tuberculosis, or scarlet fever; such prayers "have been replaced with man-made solutions." Droughts used to occasion prayer; man-made dams are now the answer. "The

New Spirituality

grace." (You will note that man has all the best of this exchange.)

Knowledge of the Bible is necessary to an educated man, especially in the Western world, in order that he may understand the biblical footnotes to the history of his struggle towards real humanity. If you should demur that the Bible is more than a footnote to the real history of man, you demonstrate yourself to be of a previous, less gifted generation. "Whereas our forefathers had no choice but to ascribe to God the phenomena of nature and the vicissitudes of history, such is no longer the case." Man is now the master of nature and of history.

The New Spirituality is a pamphlet which is consistently sociological and Pelagian throughout. An indication of its bearing may be gained from the fact that Dewey is mentioned in the first line of the first sentence, but *God* is not mentioned till the last line of page six—and then adjectivally, in a prepositional phrase, within an appositional clause, in a sentence whose subject is *Man*. (In accordance with modern usage, the author refrains from capitalizing the personal pronoun when it refers to either *Dewey* or *God*.) As a matter of fact, not once in the entire pamphlet of 17 pages is *God* the subject of a sentence; only once is He the subject of a clause.

After his verbal genuflections to Dewey in the first two sentences, Edmund Partridge goes on in the next three to establish his Brave-New-World credentials by his reverent reciting of shibboleth words

deliverance once sought by prayer has now been wrought by man."

The New Spirituality, as here proclaimed, is *appropriate*. The old spirituality thought in *servant* terms, and was as a consequence formally structured, precise, penitential, and formulated in terms of duty. The New Spirituality, because it thinks in *friend* terms, is informal and unrigid, not desirous of any reward apart from the relationship itself, joyfully open rather than sorrowfully penitent, and completely lacking in any question of duty. In gaining its appropriateness, the New Spirituality is *simple*. (The author uses this word as a synonym for *easy*.) Its simplicity is "openness to God"; one doesn't have to *do* anything. This is "mature spirituality" as opposed to the old kind of prayer. Indeed, prayer in its traditional definition as "to utter words" is contra-indicated. It can in some consciences engender "unhealthy feelings." It is somehow associated with a rigorism which "can twist and sicken and estrange."

Finally, in gaining its appropriateness, the New Spirituality is *relevant*. It "gives expression to the *real* (italics his) spiritual dimensions of life": success, self-confidence, failure, disgrace, anguish, relaxation, recreation. "We need a spirituality that speaks to people who are lonely . . . that opens us to one another. *A relevant spirituality has to open us up to people and things and issues*—and anything less won't do" (italics his). Obviously the something less that won't do, is God.

The author is described on the inner cover as formerly associate director of layman's work, and as now an associate secretary of the Department of Christian Education of the Executive Council of

By The Rev. Addison Hosea

Professor of New Testament
The Episcopal Theological Seminary
in Kentucky

the church.

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The Living Church

The Living Church

Volume 156 Established 1878 Number 20

*A Weekly Record of the Worship, Witness,
and Welfare of the Church of God.*

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THINGS TO COME

May

19. Rogation Sunday
Dunstan
20. Rogation Monday
Alcuin
21. Rogation Tuesday
22. Rogation Wednesday
23. Ascension Day
24. Jackson Kemper
26. Sunday After Ascension
Augustine

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.

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EPISCOPATE

Higgins Replaces Hart on Court

The Rt. Rev. John S. Higgins, Bishop of Rhode Island, has replaced the Rt. Rev. Oliver J. Hart, retired Bishop of Pennsylvania, as presiding judge of the court for the trial of a bishop which has been appointed to hear the charges which have been made against the Rt. Rev. Joseph S. Minnis, Bishop of Colorado. Bishop Hart withdrew from the court because of his feeling that a retired bishop ought not to preside at such a trial. The remaining members of the court elected Bishop Higgins to preside.

Under the canons, the trial must be held before August 20th, this being not more than six months after the original presentment was originally filed.

SAN JOAQUIN

Victor Rivera Elected

The Rev. Victor M. Rivera, D.D., rector of St. Paul's Parish, Visalia, Calif., was elected Bishop of San Joaquin on April 27th, on the fourth ballot. At San Joaquin's electoral convention held in St. James' Cathedral, Fresno, eleven candidates were placed in nomination. Dr. Rivera, 51, the senior priest in the diocese, gained a lead on the first ballot, made gains in both clerical and lay orders in the second and third ballots, needing one clergy vote and 13 lay votes for a majority. After the third ballot three nominated priests withdrew. Dr. Rivera, elected on the fourth ballot, received a standing ovation of six minutes' duration.

MONTANA

Jackson Gilliam Elected

On the third ballot in a special election held at St. Peter's Pro-Cathedral, Helena,

on April 29th, the Rev. Jackson E. Gilliam, rector of the Church of the Incarnation, Great Falls, was elected Bishop of Montana to succeed the Rt. Rev. Chandler W. Sterling who has resigned. There were eight names placed in nomination.

Presiding at the election was the Rt. Rev. John E. Hines.

WCC

U. S. Conference Held

A preview of what will be the most representative gathering of Churchmen in the long history of the ecumenical movement—this year's Fourth Assembly of the World Council of Churches at Uppsala, Sweden, July 4-19, was given at the United States Conference of the WCC held in Buck Hill Falls, Pa. Some 200 leaders from 28 Church bodies saw and heard details of the international meeting which will be focused on the theme: "Behold, I Make All Things New." Heading an array of speakers were the present and past general secretaries of the WCC—the Rev. Dr. Eugene Blake and the Rev. Dr. William A. Visser 't Hooft.

Addressing the opening session of the Pennsylvania meetings, Dr. Blake strongly supported the involvement of Christian Churches throughout the world in the social, economic, and political questions of our time. "It is because I believe the Christian faith most fully comprehends the reality of human life and existence on this planet that I believe Churches have the task and opportunity of awakening a responsible world society."

At a briefing session for American delegates to the Uppsala assembly, Dr. Visser 't Hooft cautioned them about being too negative about their country's policy in Vietnam. "It is not good for the ecumenical situation that the participants from any country should use an inter-

national meeting to carry on systematic propaganda against their own country. It doesn't help . . . reconciliation." While expressing the hope that "you might speak against the policies of your government, you are not doing your job if, at the same time, you are not trying to make other people understand why your government follows these policies and what some of their strong points are. You want to work for peace," he said. "Peace means that very soon the North and South Vietnamese, the Americans, and other parties involved will sit down at the table and weigh the viewpoints of each. If the rest of the world gets the idea that there is no viewpoint that can be weighed from the United States, you have not really worked for peace." He also predicted that American Christians can expect some added measure of compassion at Uppsala. "You can count on this: you will find in other Churches considerable appreciation of the attitude of American Churches in recent years. They are aware of your struggles in this country to speak to your own government of your Christian concern over Vietnam and the race problem."

In a later address, Dr. Visser 't Hooft tracing the development of the ecumenical movement and lessons to be learned from the past, stressed that Christian unity "can only come at the end of a process of growth in fellowship through spiritual exchange, mutual correction, mutual assistance, and cooperation in witness and service. But we have also learned that unless this process really leads to deeds of unity, the ecumenical movement is in danger of becoming an opiate rather than a stimulant."

American delegates were given homework to do before going to Uppsala: study the collected documents of Vatican II, the report of the President's Advisory Commission on Civil Disorders, and the Bible. Dr. Paul Minear, former chairman of the WCC's Faith and Order Commission, also urged delegates to study materials produced by previous assemblies so they would not be tempted "to say everything that's already been said."

The Rev. Daisuke Kitigawa, executive secretary of the college and university division of the Executive Council of the Episcopal Church, spoke on the implications for Christian mission in the urban crisis in the United States and around the world. He contends that components of the US urban crisis include tensions

between black and white, the affluent and

Ballot number:	1		2		3	
	C.	L.	C.	L.	C.	L.
Nominees						
Rudolf Devik	3	15	1	6	0	2
Daniel H. Ferry	0	12	0	3	0	0
Jackson E. Gilliam	13	74	15	91	16	97
James C. Holt	0	10	0	2	0	2
Edward L. Merrow	2	20	3	9	1	7
Frederick W. Putnam	13	30	11	61	14	64
William B. Spofford	0	4	0	0	0	0
Allen Whitman	0	7	0	0	0	0
Votes counted	31	172	30	172	31	172
Necessary to elect	16	87	16	87	16	87

dispossessed, fallacies of our foreign policy especially with Communist China, the Third World, and Southeast Asia. In his view, the solution lies in a "thorough going conversion" by a "concerted effort and a comprehensive approach participated in by all sorts of people from all walks of life with all sorts of disciplines." Christian mission, he said, must again turn to conversion, "not so much in converting non-Christians to Christianity," as in converting "localities" into "cosmopolities." This, he added, is a "religious and profoundly Christian task."

It was announced that memorial contributions from abroad, in the name of Dr. Martin Luther King, Jr., for the Mississippi Delta Ministry have reached \$82,000 and are still being received.

CPF

Worthington Retires

The retirement of Robert Worthington as president of the Church Pension Fund and its affiliates has been announced by the chairman of the board, the Rt. Rev. J. Brooke Mosley, Bishop of Delaware, as effective on April 30th.

Mr. Worthington joined the Pension Fund as secretary in 1934. In 1946 he was elected chief executive officer, and during the past 22 years has led the fund through several major changes. Assets have grown from \$50 million to \$212 million, and the annual pension outgo of over \$6 million is an increase of 4½ times the 1946 figure. He has served as vestryman and treasurer of the Church of the Ascension, New York City, and vestryman of St. Mark's Church, New Canaan, Conn. He has been several times a delegate to Connecticut diocesan conventions and to General Conventions and a member of numerous Church and Church-related committees.

At the annual board meeting, Robert A. Robinson, who had been executive vice president of the Church Pension Fund, was elected to succeed Mr. Worthington in those offices held at the fund prior to his retirement.

ROMAN CATHOLICS

Observe Holy Days on Sunday

Canada's 8 million Roman Catholics will no longer have to attend Mass on holy days of obligation when they fall on weekdays. Instead, these feasts will be observed on prior or subsequent Sundays—whichever is closest. This departure was announced by the Canadian Roman Catholic Conference at a press conference during its semi-annual meeting in Ottawa.

According to Bishop Alexander Carter of Sault Ste. Marie, Ontario, the decision was made to relieve workers from having to attend Mass and then go to their jobs, and "to give Sunday a new importance

by putting feasts on that day." The two exceptions to the new schedule are Christmas and New Year's Day.

NEW YORK

Mayor Speaks on Racial Climate

New York Mayor John V. Lindsay, a communicant of St. James' Church, Manhattan, told the board of governors of the National Conference of Christians and Jews that the first job in improving the racial climate in America today is to "change the in-baskets" of state and national leaders.

Speaking to the NCCJ board on problems of implementing the recommendations of the National Advisory Commission on Civil Disorders, he said that nothing will be done unless "civic, eleemosynary, and other groups who are interested in this problem get the message to the legislators that something must be done. Thus far, the message is not getting through."

The mayor said he is "not sure" why the law makers in both state and federal legislative bodies are reluctant to move on needed new laws, but he speculated that a major reason is that the "in-baskets of the Congressmen have not changed." Letters to Congressmen come from people interested in two matters, he said: "law and order and tighter budgets."

He acknowledged that Congressmen "pretty much follow what they believe to be in the wind" as far as the wishes of their most vocal constituents are concerned. "There are times, however, in the nation's history when elected legislators have stepped way out in front and acted on what they believed to be in the national interest," whether or not that corresponded with the immediate interests of the people in their districts. He predicted that in the present crisis "those legislators who get out in front will be massively supported by their constitu-



Mayor Lindsay

ency." The country, he said, desperately wants something to be done to "bridge the gap" that is an underlying cause of the urban crisis today. Legislation is needed on a number of fronts which are all outlined in the recommendations of the advisory commission's report, he said. [Mayor Lindsay was vice-chairman of the commission.]

The mayor pleaded for "the will and determination to bring about the changes of mind and heart in this country." He was "very optimistic" that America would take the necessary steps to solve its racial problems, but did caution that "it won't be easy."

ARIZONA

Bishop on Leave

The bishop in charge of the Diocese of Arizona for the next four months is the Rt. Rev. Russell S. Hubbard, retired Bishop of Spokane, who will confirm and ordain in the absence of the Rt. Rev. Joseph M. Harte.

The Bishop of Arizona is on leave to attend Trinity Institute in New York City until July, when he will attend Lambeth Conference. Mrs. Harte is with her husband in the east.

NEW MEXICO & SW TEXAS

Bishop Calls for Withdrawal from COCU

In his convention address to the Diocese of New Mexico and Southwest Texas, the Rt. Rev. C. J. Kinsolving stated that we in the Episcopal Church are seeking reunion with the one, holy, catholic, and apostolic Church. He then called for the Episcopal Church's withdrawal from the deliberations of the Consultation on Church Union (COCU) for the reason that the majority of the bodies involved are indigenous to the United States only and are for the most part little known beyond the boundaries of this country, and therefore we are, in essence, creating an American Church.

The bishop proposed that most ecumenical conversations throughout the world are deserting the Anglican Communion and are banding together for nationalist Churches. He cited the example of the Church of South India. He does not believe that the future or position of the Episcopal Church is to disappear from the face of the earth, and called on Lambeth to set in motion a council of bishops, priests, and laymen with the authority to plan a commission to bring about an organic union within Anglicanism, that a metropolitan be established to speak on behalf of the total Anglican Communion, and that this metropolitan not be the Archbishop of Canterbury owing to the fact that he is appointed by the Queen of England. The metropolitan and the Anglican Communion could then enter into conversations

with the world-wide bodies of the Christian discipline for reunification.

Bishop Kinsolving called for one communion of Anglicanism to cover one world with one convention, one order, saying "I have this vision of this Church of all races, nations, and men, a Church of Americans, of Solomon Islanders, of all peoples, all mankind."

COLLEGES

Kenyon President to Resign

Kenyon College President F. E. Lund has submitted his resignation effective at the end of the present academic year, June 31st. He said that he had had the matter under consideration for over a year but deferred action until the pending disposition of the seminary (Bexley Hall) had been settled and the present college financial drive had been launched.

David W. Kendall, a Detroit lawyer, is chairman of the committee that is seeking a successor to Dr. Lund.

The retiring president has said that he did not choose to be a "brick and mortar president" but that had been his lot, for during his tenure of 11 years nearly \$6 million in building and renovation has been invested on the Kenyon campus. He has expressed a desire to return to teaching, following 20 years as an administrator both as dean and president. His field is British Empire, and medieval and modern European history.

SOUTH CAROLINA

"Prayer Power" Emphasis

The Rev. J. Moulton Thomas, a field representative for the Anglican Fellowship of Prayer, has completed a period of nine weeks as canon missionary in the Diocese of South Carolina. While there he conducted an intensive program of weekend workshops on "Prayer Power" drawing people from throughout the diocese. During the mission, Mr. Thomas's discussions on family, parish, and diocesan renewal through prayer took him into 19 churches.

"A person who does not pray is not mature," Mr. Thomas said. "He acts as if he is independent and does not need God in his daily life." Prayer, he said, is the frontier where man's weakness and God's strength meet.

METHODISTS

United Church Wants Participation in COCU

The United Methodist Church, in its first ecumenical test, directed its delegates to the Consultation on Church Union to participate in the preparation of a plan of union in company with the other eight churches in COCU. The overwhelming vote in favor of progress in negotiation by the 1,200 delegates to the United

Methodist General Conference followed an appeal for strong endorsement from Dr. Richard Tholin, formerly of the Evangelical United Brethren Church, a professor of the Evangelical Seminary, Naperville, Ill.

Dr. Tholin referred to doubts on COCU expressed by Bishop Gerald Kennedy of Los Angeles in a copyrighted interview appearing in *The Los Angeles Times*. Bishop Kennedy had said that opposing COCU is like coming out against motherhood or prayer, but indicated that many bishops privately agreed with him that organic Church union does not mean Church renewal.

Both the Methodist and the Evangelical United Brethren Churches were members of COCU prior to their merger in April, and their merged body is the first major Church to meet since COCU voted in April to proceed with a detailed plan of union.

SOUTH FLORIDA

Episcopalians Plan College

Plans for an unusual Episcopal college in Florida have been disclosed by the Rt. Rev. Henry I. Louttit, Bishop of South Florida. An Episcopal complex at Baptist-related Stetson University in Deland, is contemplated.

Because of the possible arrangement, "for \$3.5 million we can build a liberal arts college with all the required facilities that ordinarily would cost a minimum of \$20 million," he said. Disciples of Christ and Lutheran bodies are also considering similar arrangements with Stetson, the bishop said.

The Episcopal college would not duplicate any of the courses offered at Stetson, but would augment the curricula in classical languages, liturgical music, drama, architecture, Church history, science with history of science, oceanography, and applied mathematics including astronomy and social studies. Students would be able to receive nine different degrees through Stetson University.

Bishop Louttit said that he hoped to have \$1.5 million in time to start construction at the end of this year, so the college can open in 1971. He observed that "there is a definite need to enhance and strengthen the Christian atmosphere on present-day college campuses. The Church-related college, by publicly endorsing Christianity, tells the student he may ignore the Church but he cannot forget it. Students may reject the insight of 2,000 years of Christianity, but a Church-related college will not permit the students to escape the true meaning of it."

CHICAGO

Seminar for Public Officials

An exchange of views on the issue of separation of Church and state was one of the several problems openly faced at

the first seminar held for elected and appointed public officials, sponsored by the Churchmen of the Diocese of Chicago.

The Bishop of Chicago, the Rt. Rev. Gerald F. Burrill, was elated over the participation of state representatives and senators; village managers; and representatives from Skokie, Tinley Park, Northfield, Pontiac, Oak Lawn, Evanston, and Wheaton. He told them that "never has there been a greater need for moral courage on your part."

Excited discussion of participants was highest over the questions of right and wrong, majority rule, and the responsibility of the clergy. "The clergy need to listen more. They need to do more than merely pass resolutions and make pronouncements." A legislator asked: "How can we pass legislation that's right for everyone?" Another: "While we sit here and discuss this very issue, there are pregnant women, doctors, and clergymen who want to know what is right and wrong with regard to therapeutic abortion."

A state senator said that the difficulty for legislators on such a problem is that each case needs to be treated almost individually. "The real question is whether there is a nominal position we can develop that can provide guidelines for all cases." He was answered by another participant, not a legislator, who said "Knowing the compromising tendency of legislators, that shouldn't be hard to achieve."

Before the seminar was over, the men were speaking in terms of the "next meeting," realizing that as Christian officials there are dilemmas that need open discussion.

ALASKA

Ecumenicity on Good Friday

For what is reported to be the first time in the history of the Church in Alaska, Episcopal, Roman Catholic, Russian Orthodox, and Protestant clergy took part in the Good Friday three-hour service held in All Saints' Episcopal Church, Anchorage. The Rev. Norman H. V. Elliott, rector, planned the service and issued invitations to the clergy to take part. Each man conducted a period of the service that included prayers, a psalm, scriptures, and an address. The offering was divided equally between the American Bible Society and the work of the Churches in the Holy Land.

AROUND THE CHURCH

The Bishop of Albany, the Rt. Rev. Allen W. Brown, was honored on the ninth anniversary of his consecration, by the Suffragan Bishop, the Rt. Rev. Charles Persell, the dean of the cathedral, several canons, and the convocation deans of the diocese. At the luncheon marking the occasion, Bishop Brown received a copy of the Jerusalem Bible.

Washington: January 26-27

Clarifying the nature of the Church's task during this decade of unrest was the major theme of the bishop's addresses heard at the 73d annual convention of the Diocese of Washington.

The Rt. Rev. William F. Creighton, speaking at the opening session in Washington Cathedral, called on each parish to find its mission, observing that the happy, growing churches are those which are actively engaged in and committed to mission; those which have not found their mission are not prospering spiritually or economically.

Addressing delegates and visitors on the second day of meetings, the Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, said that social strife and questioning of the integrity of our institutions are signs of national crisis, and it is the task of the Church "to strengthen these institutions and people's faith in them by using them as instruments of peaceful and orderly change."

Delegates gathered in small groups to voice their thoughts pertaining to the Church's task and to make suggestions concerning diocesan approach to program decision-making. Time ran out before the committee assembling the results could make a report to convention, but it was agreed that the results would be sent to the parishes through their convocations.

Featured speaker at the luncheon meeting was Warren Turner, vice president of the Executive Council, who outlined the process by which the national Church produces its programs.

Two chapel congregations were received into union with the convention, making a total of 89 full status parishes in the diocese. The new members are: Transfiguration in Montgomery County, and Piney Parish in Charles County. Leave was granted to create Patuxent Parish in St. Mary's County.

A resolution was adopted to continue the companion relationship with the Diocese of Tokyo for an additional three year period beginning in 1969, providing that the financial commitment be included in the regular budget, beginning in 1969.

Convention requested the bishop and diocesan council to initiate conversations with the Dioceses of Virginia and Maryland to locate areas for co-operative effort.

Southwestern Virginia: January 26-28

"Why are we concerned about the inner city, and Latin America, and other missions? There is only one answer—because Christ is concerned." Speaking was the Rt. Rev. Stephen F. Bayne, Jr., guest preacher at the opening service of the 49th annual council of the Diocese of Southwestern Virginia. The bishop, vice president of the Executive Council,

spoke again at the convention dinner the following night.

The Bishop of Southwestern Virginia, the Rt. Rev. William H. Marmion, also spoke to the delegates on the crucial issues facing the Church.

Hosts for the two-day meeting were St. John's Church and Virginia Episcopal School, Lynchburg. Business sessions were held at VES, the missionary service in St. John's, and the dinner and dance in a hotel. The school was also used for the Sunday morning communion services.

Christ Church, Buena Vista, was welcomed to council as the newest parish in the diocese.

A resolution was passed requesting the diocesan representatives to the board of trustees of Boys' Home, Covington, "to take all necessary steps to make its facilities and services available to all boys everywhere, regardless of race; and take all necessary steps to make it known publicly that Boys' Home is interested in receiving boys regardless of race."

Delegates tabled a resolution that would have expressed the council's concern over appropriations made to Julius Hobson by the Presiding Bishop for payment of legal fees incurred in litigation involving the District of Columbia board of education. The resolution also would have expressed the hope that appropriations of similar nature would not be made in the future without proper investigation.

The diocesan budget includes \$14,000 more than was budgeted last year, and \$24,000 more than was spent last year. The total 1968 figure is \$347,567.28, with \$75,886 of that sum going to the national Church.

Throughout most of the council meetings, the Churchwomen and the Churchmen met in joint session with the council. However, both organizations had their own business meetings.

In 1969, the diocese will observe its 50th anniversary and hold its 50th annual council. Host parish will be Christ Church, Blacksburg.

Georgia: February 2-3

The Rt. Rev. Albert R. Stuart, Bishop of Georgia, praised the work of the 146th annual diocesan convention as "highly successful" as well as the special interest of the lay representatives in the opportunities and difficulties facing the Church today. "A real concern was shown, but one that indicated a great deal of faith, not anxiety," the bishop said.

Most far-reaching of the decisions made by convention was the adoption with some modification, of the recommendations of the select committee on structure and organization of the diocese. The new diocesan council takes the place of the bishop and council that has functioned for the past 50 years. The new council consists of the bishop and 6 clergymen and 12 laymen from the 6 convocations, plus one clergyman and

laymen elected by convention. The president of the standing committee, chairman of the diocesan commissions, the chancellor, treasurer, and the 6 deans of the convocations have seat and voice but no vote.

The proposed budget of \$203,329 was approved without change. Three program areas are in this figure: mission of the Church in the world; mission of the Church in Georgia; and the episcopate. The convention "recognized" that the budget was nominal.

(✓) Abolition of the death penalty in Georgia on theological, moral, and social grounds, was called for by the convention.

(✓) Delegates approved a change in age for communicants eligible to vote but not serve as electors or vestrymen — from 21 to 18 years.

(✓) In a brief ceremony before convention, licenses for lay administration of the chalice were granted to the congregations of Grace, Waynesboro; St. Alban's, Augusta; and St. Paul's, Augusta.

New Hampshire: February 9-10

The Rev. Placidus Riley, O.S.B., president of St. Anselm's Roman Catholic College, Manchester, N. H., addressed those gathered for the 166th annual convention of the Diocese of New Hampshire, on the ecumenical movement with the hope that it expresses the attitudes of wonder, joy, and hope. Fr. Riley is also chairman of the ecumenical commission of the Diocese of Manchester.

In an address to convention meeting in the recently completed Christ Church, Exeter, the Bishop of New Hampshire, the Rt. Rev. Charles F. Hall, referred to General Convention actions, and its special concern for urban crises, during which New Hampshire's late Jonathan Daniels was commended. In speaking of the Vietnam war he said: "Despite the conflict of convictions, the Church must continue to stand against war, pray for its cessation, and challenge mankind to stay with the impossible dream of peace until at last it comes true." He also quoted General MacArthur: "The business of the Church is to make my business unnecessary."

The convention action included: referral of a proposed alteration in the diocesan assessment method to a committee for study; passage of resolutions commending leaders of industry for their efforts to improve the social and economic order by providing increased employment opportunities; suggestion to increase programs to inform young people of effects and dangers of use of drugs; and tabling of a resolution deploring violent demonstrations and assemblies. There was considerable discussion on the latter. The treasurer of the diocesan council reported that \$17,000 had to be cut from the budget because of inadequate receipts.

By The Rev. S. Patrick Murphy

Rector of St. Barnabas Church
Houston, Texas

Background: The executive board of the American Medical Association was meeting in extraordinary session. For years it was commonly agreed that the medical profession's image in the eyes of the public was deteriorating. People were beginning to say that doctors are more interested in money than people. There were rumors that it was difficult at times to get a physician to come out late at night for an emergency call at the home. Some of the more socially conscious medical professors were making speeches at large gatherings advocating the idea that "medicine is dead!" Clearly there was a revolution brewing in the

field of medicine. Many practicing physicians were not members of Phi Beta Kappa in college. It was felt that in the modern world, new and experimental practicing of medicine should be established. Among these were some of the following suggestions:

Non-stipendiary doctors: that is, the doctors would earn their money in other fields and practice medicine on a part-time basis. This would do away with the growing suspicion that doctors are money-grabbers. Under this plan physicians would work in related fields and be reimbursed for this work. It was pointed

spoken up about how the institution was ruining the profession! The Hippocratic Oath was being subverted by the large outlay to keep the institutions going. The great medical centers, hospitals, and clinics it was said were huge tails wagging the dog! The traditional image of the physician in his clinic no longer would meet the New Age. The committee recommended the following:

The store front hospital: Hospitals would be set up in the heart of the slum areas where part-time doctors could minister to the poor and suffering at the smallest possible cost. No large investments would be necessary as these "store front" hospitals could be situated throughout the city . . . even in the finest residential sections. This would put the doctor more at a level with his people, and would do away with the huge cost of operating a skyscraper hospital.

The house hospital: Patients would take turns using their homes for hospitals and clinics. Volunteer nurses and workers would serve the part-time medical staff. and private homes in each area of the city would be used as clinics and hos-

Training:

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Medicine cf.

Theology:

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An Analogy

ancient and honorable practice of medicine.

The new president of the AMA decided that the best way to meet the challenge to medicine was to re-examine and take a good hard look at the medical schools that were producing the doctors. The president came upon the novel idea of appointing a committee to study the medical school situation and report to the association. The chairman of the committee appointed, strangely enough, was not himself a physician but was an educator of good reputation. The committee did not, in fact, contain any of the outstanding physicians of the medical world, which was surprising, but the president decided that what was needed was a new look! The committee made a lengthy report about how medical education was falling apart at the seams. Not enough top scholars were being attracted to the

out that men trained in medicine would be ideal in fields of social work, first aid teachers for the Red Cross, clergymen in hospitals, science teachers, salesmen for drug companies, and undertakers. The physician would hold down a full-time job in these fields and function as a physician in the evenings and on weekends. Not only would this do away with the indictment that doctors are interested in money, but the physician working side by side with his fellow man in other fields would witness to the fact that a doctor could be "one of the boys"! Realizing that the skills of the practice of medicine might atrophy under these conditions, doctors would be given a free "brush up" course on new techniques in such fields as cancer, open heart surgery, etc., once every ten years.

Doing away with the institution: Prophets of the medical profession had boldly

pitals. The savings by using this method would be astronomical!

Lay doctors: Learning from the experiences gained in wartime—operations and surgery performed by corpsmen—as well as from the success of men such as Doctor Brant and "the Great Impostor," it was suggested that many of the treatments, diagnoses, operations, and surgical procedures could be performed by any ordinarily intelligent layman. Red Cross centers would merely increase their training program and license any layman to practice medicine. Only cases that did not respond favorably to lay medical treatment or surgery would qualify for a traditionally trained physician. But it was pointed out that in most cases by the time this was discovered the physician would be unnecessary.

Becoming involved in the crisis in America Thrust: In spite of the success of the profession in dealing with the dangers of polio through the March of Dimes, the progress in cancer research through the Cancer Crusade, and the improvement of techniques in dealing with heart disease that was made possible by the Heart Fund drive, bold young



physicians detected a cynicism among the laymen toward the whole profession. "What good is millions spent on research for cancer and heart disease when our underprivileged brethren are being deprived of economic and political freedom!" The riots in Watts and Detroit, many socially-conscious physicians felt, were a direct slap in the face to the well-heeled medical profession and especially to the millions being spent on research. Therefore, a top priority of all moneys collected by the March of Dimes, the Cancer Crusade, etc., should go to the AMA who would then make grants to groups who were working directly with the organizations most deeply involved in the "black power thrust." It was felt that the task of medicine was to the "whole man"—his economy, his politics, his sociology, his religion—not just his physical and mental health. It was also taken for granted that doctors would be found in the front lines of civil-rights demonstrations, marches, protests, etc.

This report was read at the annual meeting of the AMA where it was received and apparently was so novel that



none of the physicians took it seriously. But a quarter of a million dollars was set aside by the president to implement the work of this committee. Again, no outstanding physician who was really practicing medicine was included. Most of the members of the committee were not doctors at all. There was a corporation president, the chairman of the board of another large corporation (neither of whom had any medical knowledge though they were on the board of trustees of medical schools); there was a young man who had recently graduated from a chiropractic college (he was now on the staff of a clinic). No one quite knew how anyone was going to implement the work of this committee to bring the medical profession up with the times. Unfortunately no money, not one cent, was set aside of this quarter of a million dollars to aid in the training of the men who were currently in medical school but, fortunately, the practicing physicians were too busy at the present time practicing medicine and healing the sick in the old-fashioned way to get upset by all the nonsense and innovations caused by the "crisis" in medical education.

By The Rt. Rev. Charles E. Bennison, D.D.

The Bishop of Western Michigan

THEOLOGICAL FREEDOM AND SOCIAL RESPONSIBILITY. Seabury. Pp. 180 paper. \$2.95.

The book, *Theological Freedom and Social Responsibility*, which covers both the report of the advisory committee appointed by the Presiding Bishop in January 1967, and the accompanying papers by the eleven advisory contributors, is a thought-provoking compilation, both compatible and contradictory in its various parts. It is a book which should receive the thoughtful attention and study of at least every clergyman of the Church. No, I cannot say that

that from the report itself there is not any real note of triumph sounded, no sense conveyed that the reporters were, as I am sure they must have felt bound to be, Spirit-filled. There is nothing terribly profound in what they have given to us. I suppose it may be argued that this was not their job—that their's was to make a report, not to proclaim a Gospel. Nevertheless, the apparent absence of any kerygmatic experience, and thus, pronouncement, on the part of the committee in drawing up the report, is a disappointment, and especially so when one stops to reflect on the Church's great need today for just such a witness by men of their

Responsibility:

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Society of.

Theology:

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An Analysis

it makes for enjoyable reading. The report, and many of the advisory papers, have adopted much of the style of the central figure because of whom the entire work was deemed necessary. In addition to this, the discussions are unavoidably repetitive, and the necessity one has of jumping from one author to another is, as always, something of a difficulty in works of this nature. Also, the papers are not of the same quality. Those by Knox, Vogel, Mascall, and Casserley are the best. Moreover, the question that becomes apparent, when one first gets into the papers of the advisory contributors, is how the advisory committee came to some of its conclusions. There seem to be a number of serious discrepancies—yes, a rather wide gulf established between several of the 11 papers and the net result, the report itself.

But perhaps most distressing of all is that it will eventually prove to

academic astuteness and capacities for leadership.

I trust that I shall be fair in this analysis and review. I would not want to be otherwise. There are certainly some good signs accompanying the report, namely, that the report was made, that some of the Church's theologians have set their minds to a common effort, that some bishops have at long last started doing theology rather than apologetics (or even anthropology and ecclesiastical marketing). All of these factors are welcome signs and causes for rejoicing. It would seem also, that the practical results of the report will, for the most part, be good. History does seem to be vindicating itself, and a better Church is, I think, emerging from the mess of the Wheeling meeting of the House of Bishops. As I look back on that meeting, held in October 1966,

have been a good thing for the Church, for it has allowed for some ventilation, for some airing of confusions and criticisms and, yes, even hostilities which had been festering too long beneath the surface. Further, it has made the Church sit down and think out this report, and to "get over" the "affair" so that it could begin to subside and fail to reach the proportions it might have. (It would never have succeeded even to the proportions it did were it not for some of the various news media and the public agnosticism. As Casserley points out on page 54 of the book: "What attracts the general public to heretics is not so much what they believe, say, or teach as what they appear to doubt.")

The principal indictment of the report stands out boldly in the title itself, for in the title is the main question, the thought-world in which the committee was moving, and the question is, if not a false one, a very misleading one. Certainly, the primary problem of the Church in facing such a conflict is: How do we keep the community together, how do we maintain the tradition and the integrity of the Body? Then, parenthetically, it adds: "... and keep some freedom of thought, some degree of intellectual integrity, some ability to change creatively, thoughtfully, imaginatively, within our tradition, keeping pace with the race-course of history." But is that the question which Christians are really asking? After all, there really is no conflict between theological freedom, or any kind of intellectual freedom, and social responsibility if we truly believe in and worship a God "in whose service is perfect freedom." Our incarnational theology teaches us that the individual is free only when he is integrated into the greater Body, and the Body can be responsible only if the individual is free to respond, not to anybody, but to God alone. What the report and the title seem to say is: Thinking is a matter for the free individual to do in his study, apart from the community, but the community, the Body, is the area in which we act in love and carry out our social programs. What the report seems to be saying is that thinking is for the individual, and acting is for the Church. The Rt. Rev. John Robinson even illustrates this, in his paper, with an example

from William Temple who said that if the Church of England would try to carry out the social program he had promulgated in public, he should vote against it. The Rt. Rev. Paul Moore, in his paper, plays Hebraistic (acting on love) over against Greek (conceptual) thought-worlds, and urges us to abandon the latter for the former. The overall conclusion that one draws from the report is that whatever one thinks in his study or preaches from the pulpit is all right as long as he acts like a Christian.

To this I must take exception. Both the Greek and Hebrew traditions of the Christian Church have always united thinking and acting. The Hebrew word *dabar* means both word and deed. From the New Testament, we learn that the Word became flesh and dwelt among us. How a man thinks greatly affects how he acts, who he thinks he is, even who he really is. Knox is right when he says



in his paper that all heresy (wrong thinking) must lead to apostasy (wrong acting, alienation from the community): "It should be recognized, perhaps, not as heresy at all but as unacknowledged apostasy; it is not a deviant way of understanding an 'article of faith'; it is a denial of faith itself and a betrayal of the Church, as the community of faith" (Page 77). "The real heretic is such not in virtue of some unorthodox or unauthorized opinion as such, but in virtue of his finding himself no longer intellectually at home within the historic Christian Church and therefore no longer able wholeheartedly to share in its life" (Page 78). After all, as Vogel points out, the Church is the Word of God, the divine Logos in the world, the divine "logic" and reason among men, which in its presence among all creatures and creation infuses order where there is chaos, light where there is darkness, good where there is

evil, joy where there is sorrow. What a man thinks does matter!

On page 139 of the book, and elsewhere throughout the papers, several of the contributors seem to think that in almost every instance it is better not to condemn wrong ideas. I cannot agree. For example, in 1848, when Marx published the *Communist Manifesto*, it would not have taken someone in the Church very long to read the document and see that Marx's view of man is perverse and distorted. There *is* a God. Economic forces are not the only forces determining history. Man is free and not just a toll of the inevitable path of history.

Is it possible to divorce the creedal statement in the Eucharist from liturgical action? I think not. It was the Church's firm belief in the twofold nature of the Person of Jesus Christ which gave meaning to the eucharistic action in offering, consecration, and communion, adding a new meaning and dimension to an already somewhat familiar rite and establishing through it a new covenant of promise and inheritance with and from God not known before. An attempt to separate faith and action, ideas and works, thinking and doing, is possible. How well we know, and to our shame! But is it within our power, no, rather our privilege, to lay claim to the benefits of grace while at the same time disclaiming a personal, individual commitment to that body of truth acknowledged and thoughtfully and prayerfully accepted by the community of believers? I think not. Grace for the adult Christian has always been imparted by the way of a combination of two measures of individual response—lively faith and true repentance. This, it would seem, has been obscured by the committee report. Why? One can only surmise, and unquestionably some surmisings are very likely to be unfair and untrue. Nevertheless, it would seem that the committee has in its attempt at objectivity, and in listening to the voices of some for greater relevance and clarification in secular terms, and for simplification of the Church's teaching which is more acceptable to an agnostic society, taken a position which cannot be accepted as being entirely true to either the Christian Evangel or to the tradition to which we, the Church, are pledged.

Are we, through laziness and/or lack of schooling, becoming so theologically illiterate, so pragmatically motivated, and so expeditiously orientated today, that we cannot or will not, as the case may be, really care about the Lord's commission to articulate the faith with apostolic boldness and loyalty, while at the same time allowing the Spirit to speak to and through us, as we in turn speak and offer to God—ourselves, our minds, our hearts, our souls? There would appear to be an imbalance in the lives of some. They seem to dichotomize between individual freedom of thought and expression, and their attempts to be obedient, loyal, self-effacing parts of the visible, corporate life of the Church. Through her bishops, priests, and other leaders, the prophetic, teaching, pastoral, and worshipping roles of the Church, and the articulation of the faith in terms that men can comprehend and grasp with their individual lives are, to be sure, of the utmost importance. But are we, the Church, profited if we gain the whole world and lose our own souls? To a lame and faltering world, the words of the Apostle Peter are still the most relevant: "I have neither silver nor gold, but I will give you what I have: in the name of Jesus Christ the Nazarene, walk!"

If the Church is really to appeal to this age of the American classical period, this new renaissance of intellectual stimulation and inquiry, thoughtful and thinking people do not expect expedient answers as solutions to their questions. They want to know what the Church thinks, and think only after the most careful kind of scholarship. They want the Church to say that this person is right, or if not right, then that he is wrong, and why he is wrong. If the Church cannot really say one way or the other, then why not? It is the latter question that the committee has attempted to report, but as, I think, answered incorrectly or insufficiently. For the Church, through the advisory committee, to imply that ideas do not really matter is the worst kind of pastoral concern and social responsibility. Faith points to quite another question than that of the relationship between theological freedom and social responsibility. It assumes that all of life is one, and it does not categorize between thought and action. Rather, faith draws other lines,

primarily historical, temporal lines, between now and then, between this present time and the coming eschaton. Faith knows that "in the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God." Faith knows that it lives in an age between paradise lost and kingdom come so that, indeed, there are distinctions, there are discriminations, separations, alienations among and between all of God's creatures, while at the same time the oneness with God shines brightly in the future. The Church should be spending its time doing and speaking to the disease of man's despair and confusion and hopelessness, for the Church alone has the answers to these. Today, instead, we find too many spending time discussing the Trinity, not preaching the kerygma, the Resurrection, the Parousia. Let it be understood that a bishop is to proclaim these, and that these



are rational and vital, both idea and life, both thought and action. Surely, in this fallen world we know there is a difference between thought and action, between a man and the community. This, the advisory committee recognized and attempted to reconcile. But in the attempt they failed to express any note of hope and joy for the future. Perhaps they thought this was not their task, but if they thought this, I would also question whether it is not the responsibility of any group of Christian men to so express themselves? Or could they not have said: "All right, here we recognize sin and division within the brotherhood in the midst of this fallen world, but look to the new day ahead?" It was in this absence of faith and hope, and their failure to take note of the promise of the *telos*, the goal, the kingdom, that one senses the lack of the Spirit within the report. Instead, one finds it to be pedantic, compromising, and in-

sensitive to what I really sense as being the real needs of present-day man.

I do not go along with Moore who pictures man stumbling through history, groping in the dark, in a history that has no structure. For the Christian, history has a plan, for the Christian is living in the age of the Easter-event, and thus, it becomes for him, salvation history. A Christian does not grope in the dark as men with double-minds, double-tongues, double-hearts. Rather, he sees the light of the future, the great day, and moves ahead with single-minded purpose. Thus, I cannot share his concern for the Church, more than for the Kingdom. This rather common concern of his is the panic we see everywhere. It is a concern we see for the state of the Church rather than that of bringing in the Kingdom of which the Church is but a relative part. And I do not go along with Robinson's contention that it is a greater mistake to condemn error than to allow for it, for by so speaking he has given voice to the notion that ideas do not really matter.

In conclusion, we cannot but be grateful (at least, I cannot) for the causes which prompted the report and the advisory papers. Though for the most part, they leave much to be desired, there is with them an awakening to some very serious questions which the world is asking, and the beginning of an attempt by the Church to answer them. Though the committee is of the opinion that the word "heresy" should be abandoned, I for one, remain unconvinced by their reasoning. It is still a good word for an erroneous position and teaching, and I am supported in this "archaism" by some of the advisory consultants. With the committee and many of the advisory consultants, I think most will agree with what John Macquarrie has written: "In the long run, the only effective answer to heresy, near heresy, and errors of other kinds is for the Church to show that she has a better theology than a person suspected of error." To this I say "Amen." May it indeed be that a new day has dawned and that the Church will begin to attend to those matters which effect those things basic to her nature and purpose and which can influence for good her witness and the resulting strength and vitality of her primary mission.

Talk-back To Feed-back

Faithful are the wounds of a friend, saith the wise man (Proverbs 27:6). At present we are nursing several such wounds, inflicted by friends who feel that we violated our Christian-conservative profession when we called Martin Luther King a martyred prophet, sent from God to this nation bearing the divine demand for justice, charity, and freedom [L.C., April 21st]. Snaps one friend: Prophet and martyr indeed—in his \$100,000 house! (By the way, can some Atlanta friend check that out for us?) And didn't we know that King was a Communist? To be honest, we did not, and still do not.

Didn't we know that although Dr. King disavowed violence, nevertheless wherever he went there was likely to be violence? We offer to debate the following proposition with anybody who will take the affirmative side: Resolved, that a Christian must abstain from any line of action which might result in other people perpetrating violence independently of his wishes. To start the discussion, we toss to our worthy opponent this scandal straight out of the New Testament: that the coming of Jesus into this world was immediately followed by the dreadful violence of the slaughter of the innocents. Our question: Ought Jesus to have stayed away, in the interests of peace? Is the blood of all those babies upon Him? This seems a reasonable question to put to anyone who would argue that Dr. King had no right as a Christian to go anywhere or to do anything that might be followed by violence committed by others.

Another faithful wound comes from a friend who quotes several words of Jesus in support of his private thesis that Christians need not get all upset about poverty. "Man does not live by bread alone." "The poor you have always with you." "A man's wealth consists not in the abundance of things he possesses." "Blessed are you poor." Here we must talk-back to the feed-back: Friend, shame on you! You know better. Only an illiterate Christian, which you certainly are not, could honestly misquote and misapply those words of Jesus as you do. Such gospel-spouting sophistry is a grievous sin against Him who is Truth. You know that Christ Himself hungers in the hungry. You know the everlasting judgment (*vide* St. Matthew 25:41-46) He will one day pronounce upon those who live by the principle you are trying to defend, i.e., that poverty is fine—for other people.

The father-philosopher of modern conservatism, Edmund Burke, teaches that the good society will live by the two principles of conservation and correction. This means holding fast to that which is good while finding in the goodly heritage both the pattern and the dynamic for those creative changes which make life better for all. Clinton Rossiter, in *Conservatism in America*, makes this essential distinction: "The conservative conserves discriminately, the standpatter indiscriminately."

Rossiter's distinction is vital to a healthy conservatism in church as well as in state. A discriminating defense of the biblical catholic Christian heritage calls for

uncompromising loyalty to the supernatural and theocentric truths of the everlasting Gospel, against the naturalistic, secularized anthropocentricity of the "new" theology. The Christian conservative sees the Incarnation of the Son of God as the clue to the meaning of all existence. A real grasp of it should leave no member of Christ in any doubt as to his own calling when the hungry cry to heaven for bread. The Lord who hears the prayer alerts His human agents; He may choose to answer the prayer of the have-nots by the hands of the haves.

Having said that, we have said nothing whatever about the anti-poverty program, about ADC, about the March on Washington, about the various philosophies of King, Carmichael, Abernathy, Daley, Wallace, RFK—any of them. About such philosophies and strategies there is room for endless proper disagreement among Christians.

Three alternative courses confront the large, growing, and increasingly straightened and desperate community of the poor in this affluent land. These are: (1) violent insurrection, (2) nonviolent pressure for peaceful, voluntary, constitutional changes, including self-help, and (3) surrender in despair. They are too American to accept the third course. Nobody of right mind and right heart wants them to choose the first course. So the second course is left. It is substantially what Dr. King believed in, though of course it was not his invention at all. As we read our United States Constitution and history, it is the American way. As we read our Bible and Creed and Christian history, it comes very much closer than its alternatives to being an acceptably Christian way. And so we ask: Could any way be more conservative? Or more Christian?

Or is there some better alternative which we've altogether missed?

Barnum and Theology

P. T. Barnum, of all people, was the author of a remark we happened upon the other day which instantly struck us as being a really relevant word, not of but *about* the new theology. He said that more people are humbugged into believing too little than are humbugged into believing too much. Barnum's trade was humbug. He knew his whatever-they-are that are born every minute.

We know of clergymen of the Episcopal Church, to say nothing of other Churches, who confess more or less shamefacedly that they cannot any longer proclaim such mysteries of Christ as the Resurrection and the Ascension to a generation of hearers who are not at all sure that there is a God in heaven or ever was a Christ on earth. We won't argue. We only quote Barnum once more: More people are humbugged into believing too little than are humbugged into believing too much.

Yea, a Daniel come to judgment.

CHRISTIANITY AND HUMANISM. By Quirinus Breen. Eerdmans. Pp. xviii, 283. 6.95.

Our family was not given to discussing the Sunday sermon at the dinner table. Yet one occasion stands out in my memory. Our rector had waltz at length that morning on the evils of humanism as opposed to Christianity; and my father, a medievalist, could not be contained. It was made very clear to us that there are all kinds of humanism as well as all kinds of Christianity, and the two are not necessarily incompatible. Quirinus Breen, a distinguished humanist and a devout Christian, expands this point in a series of essays published under the title *Christianity and Humanism*. This volume is a variation on the traditional *estschrift*, being a collection of studies printed previously, and now edited by his students to honor the author. Dr. Breen was for years a professor of history at the University of Oregon, specializing in Renaissance and Calvin studies.

Humanism is understood by him to refer particularly to the revival of classical (Greek and Latin) learning. Dr. Breen has a special interest in the renewal of the rhetorical tradition, and points out with considerable conviction that we may find rhetoricians among the reformers, particularly Melancthon and Calvin. This is noteworthy and perhaps surprising because it has often been said that the Reformation formula, "salvation by grace alone," would inhibit the use of worldly studies for a divine purpose.

A wider definition of humanism, which is not limited to the classics and, in particular, rhetoric, would enable us to raise the questions for our age and its intellectual pursuits that Dr. Breen has discussed for the 12th century and later Italian Renaissance. No doubt the author would readily grant this. Such a humanism might be defined as the free use of the rational faculties for the study of man in his environment, which for the Christian becomes a means for the clarification of the faith that is his. It is to disagree with Tertullian and acknowledge that Athens has a great deal to do with Jerusalem. Such a humanism does not necessarily "idealize" man, as is often charged. Recently one of our seminarians, despite a very solid foundation in the liberal arts, protested to me, "I'm a Christian, not a humanist!" He was committing a not uncommon error by implying that man must become an end in himself if he becomes a worthy object of study in himself, and this cuts us off from a revealed faith.

It is this notion which gave birth in the 17th century to the Puritan sermon whose boredom could be attributed in part to the complete lack of human illustration. This was not a matter of slothful dilettantes, but a calculated desire to show no human knowledge to stand in the way of the divine Word. This same

spirit has crept into our ordinal, where the deacon-about-to-become-priest promises to lay aside "the study of the world and the flesh." It has its modern counterpart among those such as the pastoral theologian Eduard Thurneysen who wish to press certain dimensions of Barth's theology.

Thurneysen's thought is a conscious expression of the often unconscious bifurcation between Christianity and humanism to be found in the priest's understanding of his function as a pastoral counselor. In a recent random sampling of Episcopal clergy (recounted in an unpublished thesis, *A Study of Clergy Attitudes in Both Parochial and Need-Centered Ministries*), Edward Enberg discovered that pastoral counseling is judged as their most important role by

or "spiritual director," the answer will usually involve some mention at the minimum of the *unconscious* and the phenomenon of *transference*. Yet Edgar Draper, in *Psychiatry and Pastoral Care* (Prentice-Hall), has pointed out that it is utterly impossible for the pastor not to be involved in both of these even in informal relationships, much less formal counseling. For this reason, if no other, I would suggest that therefore the priest cannot afford to ignore psychiatry, clinical psychology, and related fields.

Dr. Breen sums up the principal thesis of his book in the light of Socrates's discussion of the possibility of immortality, in Plato's *Phaedo*. "His probing cannot create or kill the hope [of immortality]," he says, "but the search for the reason of his hope gives new clarity to the sub-

An Answer for Tertullian:

The Christian as Humanist

a majority of those priests responding. But when asked to describe the function of the pastoral counselor they chose "good listener" and "spiritual director" 54 and 50 percent of the time, respectively, as opposed to "psychotherapist" 11 percent of the time. At first reading, this appears reassuring. Priests are generally not, as some fear, aspiring to the role of a psychiatrist or clinical psychologist. But with a little exploration of "studies of the world and the flesh," we will find reason for thinking the distinction is an illusion. If we ask what "psychotherapy" is, as opposed to being a "good listener"

ject." Foremost among the humanists today, in my experience—that is, the scholars concerned with the meaning of human existence in the light of rational thought—are men in the behavioral sciences. Actually their "science" is often more an "art." I speak particularly of men such as Erik Erikson, Eric Fromm, Edgar Friedenberg, Viktor Frankl, and Carl Rogers. What Breen says of Socrates can also be said of them. While not always committed to an overt religious expression, their thought can offer us many possibilities for the clarification of our Christian hope.

We mentioned the practical dimensions of pastoral counseling; but consider also the more theoretical fields. We have just begun to explore the significance of Erikson's developmental psychology for Chris-

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tian anthropology and eschatology. Such a start can be found in a book by Harry McLaughlin, *Nature, Grace, and Religious Development* (Newman). There are at least suggestions of some parallels between the ontogeny of Erikson and the cosmogeny of Teilhard de Chardin, which await study. There is a growing literature on the relationship between the thought of the Austrian psychiatrist, Viktor Frankl, and Christian theology, of which A. J. Ungersma's *The Search for Meaning* (Westminster) and Joseph B. Fabry's *The Pursuit of Meaning* (Beacon) are the latest representatives. Carl Rogers himself continues to offer his own insights for theological consumption, not only in *Playboy* but also in other periodicals such as *Pastoral Psychology*.

My point is not to give an exhaustive proof of the possible *entente* between the behavioral sciences and Christian theology on the one hand, or to suggest on the other that despite the advertised demise of the wall between the "sacred" and the "secular," theologians are still out to erect neat distinctions between profane and spiritual learning. It is more an unconscious, even emotional, phenomenon. The reader may recall that even the father of "secular Christianity," Dietrich Bonhoeffer, had a rather unqualified prejudice against psychiatry; and even the most "worldly" Churchman can be given to lurking discomfort in the face of unfettered reason or scholarship without an *imprimatur*. Dr. Breen is good at reassuring us not to fear too much. Greater good can come of it than evil.

A fellow cleric tells me of being asked once to address the Unitarian gathering in his local community. Before he was introduced, a lady arose and explained to the children present that they must understand that they are humanists. She gave her reasons for this with great emphasis, as if to counteract any infection from the representative of medieval superstition about to speak. When it came his turn to talk, drawing on the arguments offered by the previous speaker, my friend took perhaps malicious delight in demonstrating his relief to find himself at home among fellow humanists. It must be clear that it is not that humanism is necessarily wrong; it is only that humanism *by itself* is necessarily inadequate.



Books

GROWTH AND LIFE IN THE LOCAL CHURCH.

By H. Boone Porter, Jr. Seabury. Pp. 124 paper. \$2.50.

Growth and Life in the Local Church is a good little paperback for any priest to own and read and reread. There are actually only a hundred pages of text plus a four-page preface and the author's notes, and the volume is inexpensive. In the six short chapters, in very simple language, practical consideration is given to lay evangelism, to the arresting suggestions that groups, culturally and otherwise cohesive, can be evangelized, and to the fact that the Church has too often assumed that nominal allegiance is all that is expected of some. The author talks in a more positive way than the Pusey Report does, of extending the ordained ministry to those in isolated places who have limited education.

Boone Porter includes in right about the middle an adventure story of one parish which with profound imagination had a decade of creativity. He goes on, still with the greatest simplicity, to tell how worship even in the smallest church can be both satisfying and right when the people know that they are simply the baptized worshipping eucharistically. Dr. Porter ends with a few pages on starting today.

On second thought, this would be a good book for tract tables; there is hardly a person who wouldn't understand it and it makes great good sense.

(The Rt. Rev.) F. W. LICKFIELD, D.D.
The Bishop of Quincy

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THE DEATH AND RESURRECTION OF CHRIST.

By Nathan Söderblom. Augsburg. Pp. 87. \$1.75.

This short book is made up of two sections from a pastoral letter written in 1928 by Archbishop Nathan Söderblom for members of the Church of Sweden. In the first section, "The Mystery of the Cross," he reviews the various explanations as to the place and purpose of suffering in human experience. He begins with the early Greek writers and traces it through the Old Testament to its culmination in the Passion of our Saviour on the Cross. After dismissing many explanations as inadequate, he sets forth at length the Suffering Servant of Deutero-Isaiah as the finest explanation for suffering. He says that such passion as Jesus Christ underwent was inevitable: "Such is the power of sin that the victory over it cannot be peaceably won: only by a life-and-death conflict, and of that conflict suffering forms part" (P. 26).

One of the archbishop's main themes in this first section is that God is seeking

man and that the Cross is historical evidence of His search. He presents a strong and good case for the value of suffering as over against the sentimental, humanistic view of man searching for God with the belief that everything will be sweetness and light for those who achieve. One sub-section speaks of the "Music of the Passion" and he describes Johann Sebastian Bach as a theologian in his musical portrayal of God and His redemptive power.

"The Resurrection as Historical Fact" forms the last third of this book. It is good but does not possess the revelation of the archbishop's soul and spirit as do his writings on the Passion. It does answer some of the pseudo-explanations (wrong tomb theory, etc.) of the Resurrection but does not do it with the thoroughness or depth of Michael Ramsey in his book, *The Resurrection of Christ*.

The Death and Resurrection of Christ is a commendable work and would certainly be of value to all Christians for spiritual reading any time of the year.

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THE COTTON PATCH VERSION OF PAUL'S EPISTLES.

By Clarence Jordan. Association. Pp. 158 paper. \$2.25.

Dr. Clarence Jordan, in the introduction, admits evident faults of his version of the Pauline Epistles in "superimposing my own personal feelings" and the use of "uncouth expressions."

In the establishment and the effort to maintain an interracial community (*Koinonia*) founded near Americus, Ga., in 1942, Dr. Jordan and his associates met with determined opposition such as physical violence, religious intolerance, and economic boycott. To one with the dedication of this Southern Baptist minister who was trying to express the Gospel that all men, regardless of color, are God's children, it is not surprising that he found comfort in St. Paul who was prosecuted and persecuted for preaching and practicing that Jew and Gentile are one in Christ Jesus. Just as St. Paul, an Israelite of the Israelites, was opposed by his fellow Jews so Dr. Jordan, a Southerner of the Southerners, was opposed by his fellow Southerners who were mostly white Protestants. It is understandable why Dr. Jordan somewhat identified himself with St. Paul and used the Apostle's letters to relieve his frustration as an integrationist at all levels. However, Dr. Jordan has cheapened and misrepresented his cause by taking liberties, even to the point of mistranslation, by putting into the pen of the Apostle to the Gentiles crude and vulgar expressions incompatible with the beauty of holiness.

In trying to bring St. Paul up to date (because the version claims to be a translation of ideas, not words) to those who "work beside us in our cotton patch,"

"who have been hindered in discipleship by ancient ideas and big words," the versioner has the Jews—the privileged group—become WAPS (white American Protestants) and the Gentiles, the under-privileged, become Negroes! Crucifixion becomes lynching in this strange version. The letters to churches are addressed to places south of the Mason-Dixon line instead of the cities and areas St. Paul visited. Addressees of the Pastoral Epistles are unchanged. The names of St. Paul's associates have been changed to modern names and nicknames such as Rock, Howard, Happy, and Hardy. The "humble people" with whom Dr. Jordan longed to share God's word are presumed to understand what is meant by "death realm," cocoon, and metamorphose. Also, they are assumed to be enlightened by such terms as "guys," "guts," "Hell, no!," and "damned bastards." Dr. Jordan's thought is perhaps best summed up in his idea of Galatians 6:12 which he prints in large type: "They who force segregation on you are seeking the approval of society so they won't get persecuted for accepting Christ's lynching."

There is some humor in this version such as "Now if a woman isn't going to act like a lady, then let her get a man's haircut" (I Cor. 11:6) and "For when I chew you out who is left to cheer me up—except you, whom I've chewed out!" (II Cor. 2:2).

The Cotton Patch Version of Paul's Epistles has a few good, free translations such as Romans 12:9-13 where the typography appeals to the eye, but there seems little need for this translation of the Pauline Epistles when it is compared with Phillip's *Letters to Young Churches* which presents the ideas of St. Paul as well as the writers of the other Epistles in the NT in the language of today. Even more to the point is the availability of the entire NT with the title *Today's English Version* published by the American Bible Society in paperback. This translation is in current English and as easy to read as the daily newspaper.

The Cotton Patch Version reveals a man who was perhaps ahead of his time in trying to accomplish his ideal. His troubles with his neighbors were increased because the *Koinonia* was pacifistic in time of war. Like St. Paul he was in for a hard time—as any one will be—who tells the large majority of his contemporaries that they are wrong but that he is right.

After all the author of *Ecce Homo* may be correct when he says "No heart is pure that is not passionate; no virtue is safe that is not enthusiastic."

(The Rt. Rev.) ROBERT E. GRIBBIN, D.D.
The Bishop of Western North Carolina (ret.)

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CRIES FROM THE HEART. By François Chalet. Sheed & Ward. Pp. 156. \$3.95.

For many years the Rev. François Chalet has carried on his ministry among the French working class and social re-

jects. It is for these people, primarily, that he paraphrased 43 well-known psalms into a familiar idiom in *Cries from the Heart*.

By translating into modern language the old prayers, he hopes to make known to his people their kinship with all others who have prayed the psalms. We are reminded that for thousands of years man has argued with God over injustices, has sought His help, doubted Him, praised and trusted in His goodness, and above all found comfort in the knowledge that he is known by Someone and, being known, is still loved. For the psalmist God was Someone he knew. So, he could ask anything. He dared to be himself whether in full flights of praise or in making the most outrageous requests to step on an enemy. Each chapter begins with a snatch of conversation which the author had with one of his people in moments of anxiety, despair, or joy. The paraphrase of the psalm following expresses this mood in supplication and praise.

I am happy to have this book along with two others written on prayer by clergy of the Roman Catholic Church: *Facing God* by William H. Query, and *Prayers* by Michel Quoist. Each writer approaches the subject with a different method for those who say they can't pray. From his own experience, each one sets forth a thoughtful plan for a man to make his own if he can. And if he can't, he may be inspired by any one of these books to find his own way.

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LOVE AND SEXUALITY: A Christian Approach. By Mary Perkins Ryan and John Julian Ryan. Holt, Rinehart & Winston. Pp. 196. \$4.95.

The Ryans begin by deploring, not the promiscuity but the impersonality of "sex" today. The first problem they tackle is that of the terrifying tensions built up in us today by the contradictory attitudes about our sexuality. This sexual activity, which on the one hand, our culture says is essential to earthly happiness and fulfillment, has on the other hand been denounced by religionists as a threat to eternal salvation and ought to be avoided at all costs. No wonder tensions, feelings of guilt, frustrations, and all manner of evil are associated with our sexual nature!

Mary and John Ryan continue their fascinating and illuminating book by first humanizing sex before they try to divinize it. Quite simply, "How can we put our sexual natures of supranatural use when we don't even know what the natural uses and possibilities are?" In this line, they are saying very well and clearly to our contemporaries what the catholic sociologists in England and this country were saying in the thirties and forties but which went, by and large, unread. Perhaps the

Ryans are more successful by reason of the new and more expansive view we can generally assume, both in the Church and outside, of interpersonal relationships. That is, questions about love, sexuality, marriage, morality, and values are really being asked today. The Ryans address themselves not only to principles but to specifics, such as "Is human love exclusive?", "What is morally good behavior?", "What is the role of sex in the single life?", and many others—questions that demand, not moralistic panegyric, but honest answers.

The Ryans come at the whole business of the committed Christian life through our humanity—our God-given sexuality—by accepting it as the medium, the capacity within us, to love and to be loved. Though one may disagree on a point here and there, I believe *Love and Sexuality: A Christian Approach* is the most lucid and pertinent book on the subject I have read, ever!

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GOD IN ACTION. By Frederick M. Morris. Eerdmans. Pp. 77. \$1.65.

Communicants at St. Thomas Church, New York City, who heard this series of lenten meditations delivered by their rector, Frederick M. Morris, will be pleased to see *God In Action*. It is composed of a series of seven brief sermons, one for Palm Sunday, five devoted to Good Friday, and the concluding one for Easter Day, all of them oriented around the central theme of redemption. The most thought-provoking and inspirational of the seven are those concerned with Good Friday. The Easter Day meditation is somewhat less triumphant and climactic than one would have anticipated from the content of the preceding sections. This may in fact reflect the rather profound impact of the Good Friday meditations.

Calvary's transactions were indeed God in action. The Christian declaration, the author emphasizes, is that Jesus Christ is God Himself, and in the Crucifixion we see God acting with meaning and continuity beyond our concept of time. Thus, the Crucifixion represents the perpetual redemptive activity of God. We are reminded that the really significant



events of Calvary centered not so much in what they were doing to Him that day, but in what He was doing for them as they were busily crucifying Him, and thus in what He continues to do for us. The words of our Lord from the Cross are embodied in the meditations, but not as the central theme. Rather they are woven into the sermons as evidences of the redemptive meaning of Calvary. Taken in this way, the words are seen to be moving portrayals of the redeeming involvement of God Himself in the very substance of our human condition. Dr. Morris declares that we are all drawn into Calvary's drama whether we wish to be or not. We are both acted upon and compelled to react; we are both recipients and contributors. There is no "non-involvement" here.

The tendency for repetition of thoughts from one meditation to the next, necessary for the sequential sermon form of these meditations, might have been altered for the book, yet even here it does give a sense of orderly continuity as one passes from one meditation to the next. *God in Action* will be refreshing and constructive meditation to anyone seeking deeper insight into the redemptive action of God at Calvary.

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(On military leave)

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INTO HIS SPLENDID LIGHT. By Alban Boultwood, O.S.B. Sheed & Ward. Pp. 238. \$4.95.

At his enthronement as the Roman Catholic Bishop of Madison, Wis., the Most Rev. Cletus O'Donnell was quoted as saying that he expected to spend his entire episcopate in putting into effect the decrees of Vatican II. In this book by the Abbot of St. Anselm's Abbey in Washington, D. C., some preliminary and very tentative effects of the revolutionary spirit of that council may be seen beginning to filter into that extremely strong but extremely circumscribed stream of traditional Roman Catholic piety. Alban Boultwood, with that marvelous and ever-recurring Benedictine calmness which seems able to rise through all secular strivings to a plane and vista where both the new and the ancient speak the same words, is neither a traditionalist nor a revolutionary. *Into His Splendid Light*, arranged in the form of 52 short meditations covering the entire liturgical year, is intended to be "of service to all men and women following their Christian vocation."

In this time of our "coming of age," many may feel that this book does not go far enough, that the censor's *Nihil Obstat* has necessarily blunted the promise and thrust of the book, but it seems to this reviewer that in our quest for a "new spirituality," these meditations might very well make excellent required reading. His meditation on the Assumption of the

Blessed Virgin is a striking case in point. Working in a most unprepossessing fashion and alternating between St. Augustine and Vatican II for his examples, his appeal, even in this doctrine, is almost ecumenical! With this kind of method and in this spirit, an Anglican might almost use the 39 Articles with profit as his daily devotions.

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THINKING FAITH: Steps on the Way to a Philosophical Theology. By Fritz Buri. Fortress. Pp. xiii, 100. \$3.50.

Thinking Faith is a volume of lectures to seminary communities which explores the possibility of a unifying dialogue between philosophy and theology. What Fritz Buri finds common to both, when they face honestly the boundaries of their conceptual competence, is that both encounter two mysteries—that of Being (Why is there something rather than nothing?) and the mystery of the Self which cannot be objectified and thus opened to scientific scrutiny. Yet the essence of man's self-knowledge is precisely his experience of being a responsible "I." Responsible to What, or Whom? The answer to this question for the Christian is God. "God is the power who summons us to responsibility and gives us the possibility for its actualization."

Though not easy reading, this book by one of the reputed radical theologians of our time is a persuasive answer to the "Death of God" disturbance in current theological discourse.

(The Rev.) THEODORE O. WEDEL, Ph.D.
Canon of Washington

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READINESS FOR RELIGION. By Ronald Goldman. Seabury. Pp. 238. \$4.50.

Readiness for Religion deals with one of the essential understandings for teaching the Christian Faith, namely the necessity to understand the needs and capacities of the learner. In it a British psychologist brings some recent studies in child development to the task confronting the Church in its teaching ministry.

Part I is Ronald Goldman's statement of his rationale for a program of Christian education for children; the program itself is presented in part II. Four brief but interesting case studies of children ages 6, 9, 14, and 18 serve to point up the stages "most children appear to pass through in their religious development." He uses such categories as *pre-religious*, *sub-religious*, and *religious* to describe the stages of development. Using the cases, the author discusses the limitations in religious growth and proceeds to his thesis: *the meaning of religious readiness and its significance for the teaching task.*

Part II, entitled "The Content and Methods of Developmental Religious Education," is an attempt to put his theory

into practice by setting forth a program for children. The child's development is discussed under headings of early childhood (ages 5-7), middle childhood, late childhood and pre-adolescence, and adolescence.

Part I is by far the strongest portion of the book. Depending upon the reader's previous experience with the psychological bases for development, he will recall some of the progress made in this area within the American Church in the past 10 to 15 years. In fact, one will wonder why the contributions of Robert Havighurst, Erik Erikson, or Jean Piaget's works do not enter into any discussions nor are referred to in the bibliography or notes. Again, the concept of "readiness" is certainly not a new one to the ears of the "colonies." The outstanding findings and contributions made by the American and Canadian Churches to the understanding of Gospel and curriculum could bring the needed insights and balance to this book's approach to program.

For a large group of the Church's teachers/parents, what is dealt with in the volume will not be new or different. They have had access to excellent resource materials dealing with age-level characteristics, children's needs, and the opportunities for communicating Gospel on various age levels. We have learned (and continue to learn) that good teachers' manuals must provide such careful instruction and guidance. Thus, teachers using the Seabury Series, the United Church of Christ materials, the Faith and Life curriculum (Presbyterian), or the curriculum of the Anglican Church of Canada have fairly adequate examples of the Church's attempt to make use of recent studies in their relation to a child's spiritual development.

Written for a British reader (first published in 1965), this book should continue to have good reception.

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JOURNEY INTO NIGHT. By Emile Cailliet. Zondervan. Pp. 117. \$3.95.

Twenty years ago I reviewed a book entitled *Great Shorter Works of Pascal*. and at the time I felt a strong desire to know better not only Blaise Pascal but his editor and interpreter, Emile Cailliet. Now that long felt desire has its reward in this autobiographical spiritual testament. *Journey Into Night*. Coincidentally, at about the same time I received this book. I was getting started on the reading of Jacques Maritain's most recent book. Here are two eminent French Christians—one a Protestant, the other a Roman Catholic, both of whom I have long admired as theologians who are devout in practice as well as belief, and both of whom are deeply critical of some dominant contemporary trends in Christian thought. Cailliet is as evangelical as Mari-

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Summer Reading for Young and Old

By Georgiana M. Simcox

Religion

Bible for Children, Vol. One: The Old Testament with Songs and Plays. By J. L. Klink. Ill. by Piet Klaasse. Trans. by Patricia Crampton. Westminster. Pp. 313. \$4.95. This book merits more space than can be given here. It is excellent. Songs, plays, and narrative will fit growing children in every stage of learning.

Gifts from the Bible. By Ennen Reaves Hall. Ill. by Ismar David. Harper & Row. Pp. 114. \$4.95. Not written for children but the writer's imagination should not be withheld from young people, for this book will encourage them to find their own gifts from the Bible.

Growing Up In Christ. By Jeanne Beaumont. Ill. by Bro. Placid, O.S.B. The Liturgical Press. Pp. 139. \$ not given. An artistic presentation of God's message and Christ's words in semi-verse format, with beautiful color illustrations. Glossary included.

Geography

The Flower of Vassiliki: A Story of Greece. By Yolla Niclas. Seabury. Pp. not numbered. \$3.95. The suggested age group is 7-10 years, but to limit the enjoyment of the pictures to that group would be unfortunate, for most of us could learn more about Greece with its old ways.

Long Ago In Serbia. By Dorothy G. Spicer. Ill. by Linda Ominsky. Westminster. Pp. 158. \$3.75. When the world was young, when animals talked, when witches worked spells, when make-believe worked, that was long ago. Ages 8-12.

The Crossing Fee. By Esther Warner. Houghton Mifflin. Pp. 303. \$5.95. The author's story of her time spent living with the Mano tribe in Liberia and her return years later. This is not a book for children, but one for young adults and up. A view of a country all too little known.

A Single Light. By Maia Wojciechowska. Harper & Row. Pp. 149. \$3.50. Andalucía in southern Spain is the setting for the story of a deaf mute girl with the need to love somebody or, as in this case, some thing—a priceless statue.

Four titles in the informative **Portrait of Nations** series published by J. P. Lippincott Co. \$3.25 each: *The Land and People of Burma*, by Lionel Landry, ill. with maps and photographs, pp. 157; *The Land and People of Indonesia*, by Datus C. Smith, Jr., ill. with maps and photo-

graphs, pp. 158, revised and up to date; *The Land and People of Pakistan*, by Robert Lang, ill. with maps and photographs, pp. 159; *The Land and People of Puerto Rico*, by J. David Bowen, ill. with maps and photographs.

Looking At Greece. By Francis Noel-Baker. Ill. with photographs and maps. One of another series from J. P. Lippincott Co. Pp. 64. \$2.95. Beautiful color photographs. For young readers.

General

Unusual Aquarium Fishes. By Alan M. Fletcher. Ill. with photographs. J. P. Lippincott Co. Pp. 143. \$4.50. So, some of the fish shown in the book are considered "common" but do you know all about them? Ages 10 and up.

Simply Fun. By James Razzi. Parents' Magazine Press. Pp. 61. \$3.50. The directions are not impossible to follow. In fact they have been carefully worked over and over until they can be followed. And what fun to make the items shown. Suggested ages 4-8, but stretch it some.

The Young Designer. By Tony Hart. Frederick Warne & Co. Pp. 59. \$3.95. Instructive, informative, and pleasurable, even though one might not plan on turning one's child into a designer. But who knows what a book like this will do? Good photographs.

The Wind and the Rain: Children's Poems. Collected by Richard Lewis. Ill. by Helen Buttfeld. Simon & Schuster. Pp. 44. \$3.95. The poems are amazing from children so young. The black and white photos are works of art. Together they present the reader with a worthy book.

Fairy Tales and Others

The Horse, the Fox, and the Lion. Adapted from *The Fox and the Horse* by the Brothers Grimm. By Paul Galdone with his illustrations. Seabury. Pp. not numbered. \$3.50. Delightful. Suggested ages 4-7.

Leprechaun Tales. By Kathleen Green. Ill. by Victoria de Larrea. J. P. Lippincott. Pp. 127. \$3.25. Eleven original stories with fey drawings. Ages 9-12.

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Kish's Colt. By Nan H. Agle. Ill. by Allan Eitzen. Seabury. Pp. 63. \$3.50. No one could handle the colt, Arad, no one would buy him, yet two strangers walked off with him, to set another upon him to ride into Jerusalem. Attractive presentation in tinted paper and brown ink drawings and print. Ages 7-11.

Cherokee Animal Tales. Edit. with an introduction by George F. Scheer. Ill. by Robert Frankenberg. Holiday House. Pp. 79. \$3.50. The introduction sets the scene and atmosphere for 13 wonderful tales. Ages—young readers.

Rufus, the New Forest Pony. By Jean Rowan. Ill. by Derek Eyles. Frederick Warne & Co. Pp. 114. \$3.95. A tinge of *Black Beauty* about this story. Young readers.

Horses How They Came To Be. By Julian May. Ill. by Lorence F. Bjorklund. Holiday House. Pp. not numbered. \$3.75. Not limited to just young readers, but for animal lovers of all ages.

Strange Animal Friendships. By K. Nixon. Frederick Warne & Co. Pp. 40. \$3.95. The author claims these are "straight from life" and the claim is plausible to those who love their own

special pets, especially dachshunds, cats and ducks.

Adults

Johnny's Reading Skills. By Edwin R. Rodgers. Johnny Reads, Inc. Pp. 197. \$4.50 cloth. \$3.50 paperback. Written by a junior-high reading and study-skills teacher who has had both private and public education and teaching experience. The book presents the subject of reading skills (just as the title states) from Johnny's study point of view. Parents who are interested in what their children are trying to learn and want to be helpful will learn from this book. It could be helpful for those adults looking for reading improvement for themselves without attending formal classes. This book seems to be a great necessary link between the student, the teacher, and the parent. The author states that reading is not a skill, but the end result of the inter-working of many skills, some of them quite complex.

In Richard's World. By William H. Barnwell. Houghton Mifflin Co. Pp. 268. \$4.95. This is the result of a seminary summer assignment (requested) in his home town of Charleston, S. C., where the young white Episcopalian worked each day in one of the city's most dilapidated core areas. One youngster particularly captured the author's heart and mind—Richard, a retarded child. A diary of a man who cares, worries, and tries. He is now vicar of St. Paul's Church. Conway, S. C.

BOOKS

Continued from page 18

tain is scholastic; but their minds meet on the deepest level because it is their commitment to Christ as Lord that undergirds their outwardly differing theologies.

Emile Cailliet belongs to the now elder generation, which means, alas, that he, like Maritain and the other giants of their age, is heeded by too few younger Christians. Yet there is nothing old-hat or even dated in his thinking. He is an evangelical Christian, not a fundamentalist; a biblical Christian, not a biblicist.

Like his master Pascal, Cailliet is eminently quotable. Recalling his first encounter with the Bible he remarks: "This was the Book that would understand me!" Distinguishing between assent and certitude, he says that "essentially assent refers to that which may and does change, while certitude refers to that which endures." And this, on prayer: "How significant, when we come to think of it, that the word 'prayer' and the learned form 'precarious' should be derived from the same Latin root! A man prays when he is overcome by the precarious nature of his situation." Concerning the popular saying in WW II that "there are no atheists in the foxholes," Cailliet observes:

"What a mean tribute this turns out to be once you come to think of it!" One of this author's strongest merits is his "coming to think of" so many things of this sort that most of us never really think about at all.

I have frequently deplored in print the contemporary dearth of serious thinking and good writing about what is the heart of the Christian religion—the life that is "hid with God in Christ." Because this slender but rich and beautiful testament of love comes out of that integral experience of the New Life I heartily commend it to all who crave better fare than those husks of sanctified sociology which confront us as "the new theology."

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

✦ ✦ ✦ ✦

SUSANNA, MOTHER OF THE WESLEYS. By Rebecca Lamar Harmon. Abingdon. Pp. 175. \$4.50.

Rebecca Lamar Harmon, wife of a Methodist bishop, and now a biographer, most certainly has been influenced by Susanna Wesley. In writing *Susanna, Mother of the Wesleys*, Mrs. Harmon has revealed the great mark left upon her life through her research of the woman of great courage who was the mother of

progeny who, in their later years, were responsible for the birth of the Methodist Church.

In these days, much emphasis is placed upon the life of the clergy wife, and, this reviewer, as a member of this group, has seen her surroundings in a new light after suffering the pangs and hardships of Susanna in Epworth, England. Forty years in the same parsonage seem almost unbelievable, but to Susanna every day was one of new strength, won through trial and tribulation.

Any person remotely interested in genealogy can gain much by perusing this offering. In reading, one finds the Wesleys are traced back to the time of the Norman Conquest of England (even before surnames were used), to the late 1700s—thereby giving the reader the full background of the Wesley traditions. All this, plus the added interest of the story of the gentle woman, Susanna Wesley, makes several hours of pleasant reading.

BETTE FAAS
St. Andrew's Church
Livingston, Mont.

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REDEEMING THE TIME. By James V. Schall, S.J. Sheed & Ward. Pp. 224. \$5.50.

This American professor at the Gregorian University in Rome is known as a theologian for contemporary thinkers of the broader sort; his command of details and perspective, his command of life, enables him to provide an alembic of orthodoxy which is sympathetic with our current dilemmas. It warns us that there must be no divorce of theology and man's lonely search for "relevance" and redemption.

Since James V. Schall is writing of a sublime subject, the Being of God, the Trinity and the Incarnation, and today's thought, his style and method also are sublime; there are no wisecracks, though it abounds in novel aphorisms and epigrams that help to reduce the paradoxes of religion to intelligibility. There are sane chapters on man in this world where God calls man as he is; the Trinity, the sociality of God and man, and people in general; the silence of God, which shows that God is on man's side; the cosmic significance of Christianity, and the postulate that the world is for man; the hopeful, cheerful confrontation with earthly realities, with the conviction that all things work to the Good; ending with the Christian vision of eternal life which will fortify the lonely. These items are excellently treated and must not be skimmed over.

Not so good, perhaps, is a discussion in the heart of the book, that seems to equate Protestantism with atheism, some of the Protestants being straw-men. But the author throughout is both bold and conservative. The few faults include the implication that Tertullian lived several centuries after Christ (p. 70), and the scholarly notes unfortunately fail to iden-

tify the edition of Denzinger he uses, though the famous *Enchiridion* (a handbook of definitions) is of prime importance in several chapters. Also, the stress on the procession of the Holy Spirit from the Son as well as from the Father is excessive.

Yet the outlook is magnificent, scriptural, patristic, modern, democratic, radiant with faith and hope; and, because it will solve many a quandary, *Redeeming the Time* is a good book to own.

(The Rev.) VICTOR L. DOWDELL, Ph.D.
Canon of Albany

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LIFE IN THE SPIRIT. Edit. by Hans Küng. Sheed & Ward. Pp. 157. \$3.95.

Life in the Spirit is the fourth in the series *Theological Meditations* edited by Hans Küng.

Prof. Schelkle's essay, "The One Priesthood," is rather disappointing. First of all it is badly titled. Little consideration is given to the meaning of *priesthood*, whether the "royal priesthood" of all believers or to the "ordained" ministry. Emphasis is laid on the biblical teaching concerning the Holy Spirit and the calling all Christians have to be men of the Spirit; but how this concerns man's offering as *priest* is not brought out in the essay.

Thomas Sartory's essay, "Changes in Christian Spirituality," is a masterful presentation of man's call to "divine service in the world." The emphasis in the life of man is not so much rejection of the world but living *in* the world to the glory of God.

The final essay, "Celibacy" by Pfiiegler, presents a rather traditional view of the subject. It is a good essay in that the history of celibacy is presented and the conservative theological opinion is set forth with lucidity. The current discussion concerning celibacy is given rather short shrift, a point which lessens the value of this particular essay.

(The Rev.) DONNE E. PUCKLE
St. John's Church
Bisbee, Ariz.

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WHERE YOU FIND GOD. By Walter Russell Bowie. Harper & Row. Pp. 116. \$3.75.

Where You Find God, Dr. Walter Russell Bowie's latest work, begins with a challenging statement of the predicament of modern man, and leads us to hope for a clear-cut affirmation of what the Christian message offers in this predicament. However, as we read on, we begin to realize that this book is basically an apologetic for the old-time empirical school of liberal Protestantism, updated to deal with more current trends such as the "Honest-to-God" and the "God-is-Dead" movements.

In keeping with empirical premises, we find the emphasis almost exclusively on subjective experience, with little attention to the Reality behind it. Even the signifi-

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cance is depicted in terms of the impact which He, as a Man, exerted on His fellow men; and although Dr. Bowie apparently concedes some objective reality behind the experience of the Resurrection, the "Word made Flesh" appears as a mere human attempt to interpret what men had experienced. The bias of the author is made obvious in his assertion that "Neo-orthodoxy led thought for a while up a blind alley when it talked of God as the Wholly Other" (p. 15). It seems sad that the extreme partisans on both sides of this fence act as though the emphases on a transcendent God and on the human experience of Him in life were mutually exclusive.

We further note the absence (except for one vague allusion) of any mention of the validity of the corporate experience of the historic Church through the ages. In an age of aggressive materialistic unbelief, we hesitate to criticize anything which may help lead some to a more positive attitude of faith. And yet we may question whether a Jesus whose only significance was that some of His contemporaries thought He was a god-like person, can deeply challenge an unbelieving world in the later 20th century.

Perhaps the finest section of the book is chapter four, where Dr. Bowie deals with the later life of Dietrich Bonhoeffer and demonstrates (successfully, I believe) that his Christianity was anything but devoid of religion in its truest sense.

(The Rev.) MERRILL A. NORTON
Church of St. Luke the Evangelist
Mulberry, Fla.

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THE SECULAR SAINT. By Allan R. Brockway. Doubleday. Pp. 238. \$4.95.

The editor of *Concern* (a publication of the Methodist Church) has finally done what many of his readers have long hoped he would do, namely to write at length a reinterpretation of the traditional Christian faith against the background of the writings of the radical new theologians. Allan R. Brockway is said to be "one of the most creative younger minds in The Methodist Church . . . in the forefront of work for a more just society and in redefining the liturgical life of the Church."

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On the whole, this is a provocative work well worth reading for those con-

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Booknotes

By Karl G. Layer

Reality and the Good. By Josef Pieper. Regnery. Pp. 120. \$4.50. The author demands that man seek his fulfillment in the objective world. He concludes that reality itself can be the basis and criterion of moral action and can provide the means for man's attainment of his true selfhood.

Trimming the Ark. By Christopher Derrick. Kenedy. Pp. 154. \$4.95. "The fact is that twentieth-century man lives, characteristically, in a state of profound emotional involvement with the idea of change. This goes very deep indeed. In our post-religious society, the process of temporal change has become a focus of loyalty, an object of faith and hope and veneration; one can speak realistically of the 'cult of change,' seeing here the closest approximation to a transcendental faith that our society, as a whole, possesses."

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Perpetual Deacons

Michigan—George C. Reif, assistant at St. Alban's, 107 W. Midland, Bay City, Mich. 48706; and Lawrence E. Stuard, assistant at Calvary Church, Saginaw, Mich., address, 1446 Wilson Ave. (48603).

Rhode Island—Charles Francis Replinger, RD 3, Victory Hwy., Woonsocket, R. I. 02895.

Laity

Dr. George Mead, organist and choirmaster at Trinity Church, New York City, since 1941, has resigned his post effective Trinity Sunday.

Mr. Larry King, AAGO, ARCO, director of music and organist at St. Paul's, San Diego, Calif., is to be organist and choirmaster at Trinity Church, New York City, June 1st. At one time he was assistant organist at the Cathedral of St. John the Divine, New York City.

DEATHS

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

The Rev. Charles Alfred Parmiter, Sr., 89, retired priest of the Diocese of Milwaukee and father of the Rev. Charles A. Parmiter, Jr., died April 27th, in St. John's Home, Milwaukee, where he had lived since 1956.

He had been rector of St. Alban's, Sussex, Wis., for 16 years at the time of his retirement in 1950. Survivors also include three daughters. Services were held in St. Alban's with interment in the church cemetery.

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FOR SALE

EASTERN ORTHODOX BOOKS. Free catalogue. St. Innocent's Bookstore, Inc., 9223-20th N.E., Seattle, Washington 98115.

RELIGIOUS ARTICLES for resale; inexpensive Church School awards. St. Philip's Society, West Stockbridge, Mass. 01266.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

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

POSITIONS OFFERED

PART TIME ORGANIST-CHOIR DIRECTOR for suburban New York Episcopal Church. Please send resumé and salary expected to Box D-556.*

PRIEST for small, established parish in New England. Interest in building membership desirable. Would consider recent seminary graduate. Six room house provided. Reply Box A-547.*

WANTED—supply priest, four Sundays in July (one Eucharist and sermon) in exchange 3-BR house for family vacation in Navaho country, in heart of magnificent Southwest and within easy drive of canyons, mountains, prehistoric sites, etc. Write Vicar, San Juan Mission, Box 720, Farmington, New Mexico 87401.

WANTED: Housemother for boys' school in eastern Pennsylvania. Reply Box G-543.*

WOMEN TEACHERS for maths, science, history wanted in private school in Midwest. Reply Box M-536.*

POSITIONS WANTED

FINANCIAL OFFICER, presently business manager of eastern boarding school. In charge of budget, buildings and grounds and service employees. Age 42. Graduate: Institute of College Business Management, University of Kentucky. Desire similar position with foundation, school, organization or junior college. Will relocate. Wife experienced teacher. Reply Box C-552.*

ORGANIST-CHOIRMASTER, Boy Choirs, Oratorio, available East. Reply Box P-553.*

PRIEST, 28, married, good qualifications, seeking creative challenge, invites correspondence with Eucharist-centered parish with some life, enthusiasm and vision. Reply Box C-555.*

PRIEST, 40 years old, single, desires parish or mission; or, curate-organist arrangement. Reply Box E-548.*

PRIEST, 46, married, 17 years' parish experience, desires parish or mission. Reply Box H-554.*

PRIEST with twenty years' experience as organist/choirmaster desires position as assistant with music responsibilities. Has been D.R.E. and youth worker. Reply Box B-551.*

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

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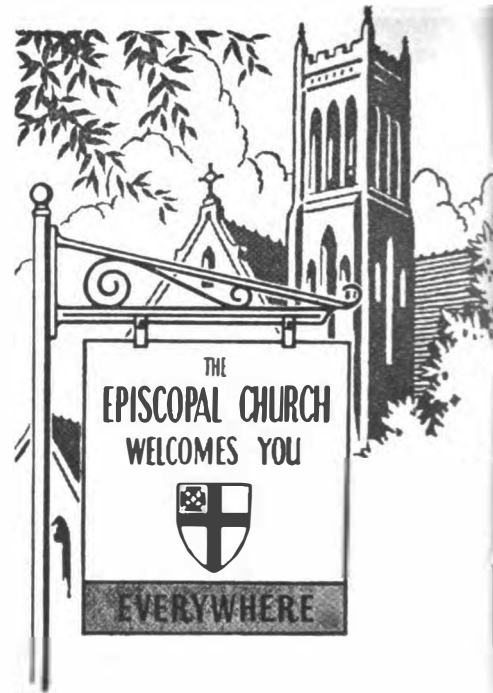
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CHURCH DIRECTORY

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



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 Watsoka Ave.
The Rev. R. Worster; the Rev. H. G. Smith
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
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

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; al-
so 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 7

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

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

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

EVANSTON, ILL.

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

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

FLOSSMOOR, ILL.

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranleri, r
Sun Masses 8, 10 (Sol); Daily: Mon thru Fri 7;
Tues, Thurs & Sat 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. T. H. Jarrett; the Rev. D. E. Watts, asst
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu & EP

BROOKLYN, N. Y.

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

NEW YORK, N. Y.

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

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

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,
Fri HC 12 noon; Tues HC with Ser 11:15; Sat & hol
MP & HC 7:30; Daily Ev 6

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. Ches. 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, also Fri 5-6, Sat 2-3, 5-6

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

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

THE PARISH OF TRINITY CHURCH

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

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
The Rev. Leslie J. A. Long, S.T.D., v
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP
& EP. C Sat 12 noon

ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat
5-6 & by appt

ST. AUGUSTINE'S CHAPEL 333 Madison St.
The Rev. William W. Reed, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP
Mon-Sat 9:15 ex Wed 7:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Cagulat, v
Sun MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish).
Eu Mon thru Wed 8; Thurs thru Sat 9

CHARLESTON, S. C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also
Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;
Daily Eu (preceded by Matins): 6:45 (ex Thurs at
6:15); also Wed & HD 10; EP daily 6; C Wed 5-6;
Sat 4:30-5:30

SAN ANTONIO, TEXAS

ST. PAUL'S 1018 E. Grayson St.
Sun Mat & HC 7:30, 9 & 11; Wed & HD 7 & 10;
C Sat 11:30-12:30

RICHMOND, VA.

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

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