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In Session In Seattle

[page 6 ff]



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The Living Church

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and Welfare of the Church of God.*

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DEPARTMENTS

Books	3	Letters	19
Editorials	17	News	6
Letter from London	22	People and Places	23

FEATURES

CBS: Past, Present, and Future	J. R. Wright	14
Concerning Open Communion	A. T. Patience	16
The War In Detroit: Six Weeks After	P. L. Zavadil	12

THINGS TO COME

October

1. Trinity XIX
Remegius, B.
4. Francis of Assisi, F.
6. William Tyndale, P.
8. Trinity XX

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

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October 1, 1967

BOOKS

THE GLORY OF MAN. By David Jenkins. Scribner's. Pp. 117. \$3.50.

The Glory of Man is an attempt to move from the study of man, fully revealed in Jesus Christ, to the study of God, also manifest in Jesus. The issue is more than the simple assertion of the two natures of Christ; it is the claim that true humanity is itself revelatory of divinity. Today, when "God-talk" is so much under fire because of its unverifiability, a procedure which would allow us to begin with the human phenomenon and move to a kind of God-talk which is anchored in it would be most welcome indeed.

The book begins with a rather labored defense of its claim that "personalness" (a horrible word, but I cannot suggest a better) is a legitimate concern for an intellectual inquiry even though it is different in many ways from "scientific" concerns. Chapters II, III, and IV state that concern with Jesus is based on our starting point, concern with personalness; that in Jesus personal purposiveness and human history are brought together; and that in Jesus the Greek attempt to show rational man and the universe fitting together is accomplished. In trying to do so much, David Jenkins fails to accomplish much of anything. If he had left these chapters out and developed more fully the last two, VII and VIII, a stronger book would have resulted.

Probably the best chapters are V, "The Exclusion of God," and VI, "The Loss of Man." Jenkins goes over familiar ground in Chapter V, but does so very helpfully as he traces the disastrous dichotomy between "spirit" and "matter" which Descartes canonized and which has now worked out its implicit logic in the exclusion of God from most of the significant areas of life. Especially telling is the demonstration in the following chapter that this is now having as its direct result the loss of the possibility of believing in the significance of man.

If these are the best chapters, the two which follow and conclude the book (except for a postscript) are the most disappointing. They are obviously the climax—"Real Man" and "True God"—but the reality of the man Jesus is lost in abstractions loosely and unconvincingly linked together (read, for example, pp. 82-85). The truth of God—that he truly suffers, *pace* those who deny this on the grounds of his impassibility—is revealed in a way which fails to be either as offensive or as thrillingly important as, in truth, it is.

I think the postscript unwittingly explains why this book does not extract more ore from its mine than it does: the real *matter* of the Incarnation, the relation of Jesus to the *community* he established, and the doctrine of the Trinity in which the personalness of God is both stated and significantly commented upon.

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are both omitted. The reason given for the omission is the preliminary character of the present work; however one is not likely to do even a preliminary job well if the very substance of the job is left until a later essay.

(The Rev.) CHARLES L. WINTERS, Th.D.
The University of the South

+ + + +

ABORTION. By Lawrence Lader. Beacon Press. Pp. 212. \$1.95.

"Abortion is the dread secret of our society." With that rather dramatic opening sentence, Lawrence Lader begins his "exposé" of the practice of abortion, with special attention given to the legal ramifications of this medical problem.

There is a great deal of information in this paperback volume. Each of the 18 chapters pursues the practice of abortion with objective detail, including numerous references to, and quotations from, eminent authorities in several disciplines. Included are such aspects as the legal maze of abortion regulation, within which the medical profession is censored, the practice of hospital abortion. "underworld" abortion, religious positions, and the experiences with abortion in the Scandinavian nations, Japan, the Soviet Union, and the Eastern bloc countries. Discussion is given, in various contexts throughout the book, to the vital and complementary role contraception must have in family planning. On a world-wide basis, we are told, legalized abortion as an emergency technique must be coupled with a long-range program of birth control if we are ever to meet the problem of human, family needs, or the population crisis. The references in each chapter are conveniently grouped together at the end of the book in a section which also includes a separate bibliography. This section of the book is thus a ready source of references to some of the most useful and objective data available on abortion. The abundant statistical data which the author intersperses throughout are clearly intended to refute many popular misconceptions about abortion. At the same time they provide objective evidence of the gravity of abortion as it is illegally operated outside the hospital environment.

The origins, development, modifications, and present status of abortion laws are traced in several chapters. The author points out their ambiguities, and, in defining their origins, points out why they must be regarded as being in direct conflict with the basic premises of our society today. Their severely restricting influence on the medical profession constitutes the most tragic effects of these laws. Some of the attempted approaches to reform of abortion laws are discussed. They have been interrupted, Mr. Lader indicates with documentation, because of the unyielding and powerful pressure of the Roman Catholic Church which still clings

to the dogmatic proclamation of ensoulment at the moment of fertilization. Progress in the sensible reform of present abortion laws is thus stunted by the influence of religious dogma that is at best open to serious question and certainly accepted by only a small minority of the people.

Yet the prospect for reform is not quite so dismal as it might appear. Formulations are being made for abortion law reform by several agencies in the United States. These proposals are outlined and discussed. Precedents are also being established by some hospitals and physicians by liberal interpretation of existing laws. We may hope the result will be that the decisions on abortion will be entrusted with the medical profession and withdrawn from the entanglements of outmoded laws.

Abortion is heavily, perhaps lopsidedly, weighted with evidence in support of the necessity of reform of our present laws. The evidence, however, rests rather firmly on a substantial body of information with objective data for support.

ROGER DEAN WHITE, M.D.
The Mayo Clinic
(On military leave)

* * * *

THE PRESENCE OF THE KINGDOM. By Jacques Ellul. Seabury. Pp. 153 paper. \$1.95.

Would to God there were more Christian laymen as excitingly provocative, stimulating, and challenging as this French professor of law and government!

Jacques Ellul's analysis of American society, *The Presence of the Kingdom*, is uncomfortably accurate: its false dichotomy between "spiritual problems" ("the interior life") and the material situation; the failure to distinguish between facts and truth and our idolatrous obsession with the former; the secularization of Christianity by equating Christian thought with Christian ethics; blindness to the borderline between the profane and the "sacred" (not religious or Christian but the "Holy"); the impossibility of communication between two men since each has lost for the other his reality; the lack of differentiation between action and a revolutionary life—"what actually matters, in practice, is 'to be' and not 'to act'."

In the chapter entitled "The End and the Means," Ellul describes the replacement of the search for Truth by the blind development of technical means: "... as means increase, and as ends are relegated to the abstract, they become implicit and are no longer questioned... everything has become 'means.' There is no longer an 'end.'" Thus there's the developing tendency for the means to justify themselves which enables them to be totalitarian.

There is a strong eschatological strain in Ellul's insistence that "all technical achievements are useless unless they are

controlled, given their right position, and judged by the coming Kingdom of God." Likewise, we find a very strong doctrine of the Holy Spirit along with the equally strong doctrine of the world being the realm of Satan and therefore containing a pervasive will to suicidal death.

This lay theologian is no ivory tower recluse and pleads for that awareness which comes not by abstraction but by "engagement" or act of resolute commitment. Insofar as "it is disastrous to see Christians embarking in all the social and political boats of this world, entirely unaware of all the preliminary questions which they alone could examine," Ellul urges upon us the need for creating a Christian "style of life," something which today is dangerously and tragically lacking.

(The Rev.) DONALD G. STAUFFER
St. Andrew's Church
College Park, Md.

* * * *

THE POEMS OF DR. ZHIVAGO. By Boris Pasternak. Trans. by Eugene M. Kayden. Hallmark Editions. Pp. 61. \$2.50.

"I've given leave to all who're dear
And near to me to go their way."
[Autumn]

This is what a man speaks who has nodded often in his acquaintanceship with tragedy and loneliness. Some readers may not compare favorably this edition of *The Poems of Doctor Zhivago* with the translations included with the novel of a few years back. But, one cannot escape the clear descriptions and often melancholy but hopeful tones here. Zhivago seeks life. To dwell on his words is to enter into intense experiences of strengths and beauties. He reaches us and we believe him and his visions. The final words of Christ in "The Garden of Gethsemane" may be Zhivago's: "I will suffer death and on the third day arise."

JUDY T. STERNBERG
Poetry contributor to THE LIVING CHURCH

Booknotes

By Karl G. Layer

Disturbed By Joy. By Edmund A. Steimle. Fortress. Pp. ix, 182 paper. \$3. A book of sermons on many topics by the Lutheran professor of homiletics at Union Seminary, New York City.

Give Me This Mountain. By Helen Roseveare. Eerdmans. Pp. 166 paper. \$2.75. The autobiography of a missionary doctor who experienced and lived through the 1964 Congo uprising.

The Salvation Army Year Book, 1967. Salvationist Publishing and Supplies, Ltd. Judd St., King's Cross, London WC 1. Pp. 267 paper. No price given. The complete book of facts and figures on the Army.

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October 1, 1967
Trinity XIX

The 62nd General Convention
Seattle, Wash., September 17-27, 1967

EXECUTIVE COUNCIL

Recommend \$2 Million for Minorities

The Executive Council of the Church has recommended to the General Convention a far-reaching change in its program and budget to meet mushrooming problems in American cities.

Proposed by the Presiding Bishop, the Rt. Rev. John E. Hines, the plan would concentrate the Church's activities and a large share of its funds on community development programs designed to provide greater and equal employment opportunities to disadvantaged minorities, particularly Negroes, who would control the projects themselves. Bishop Hines advocated appropriating \$2,000,000 annually in the next three years for these activities and this probably would mean smaller allocations to functions which have been traditional.

The principal objectives would be:

- (1) Decision-making positions for non-whites through their administration of community action projects;
- (2) Supporting justice for all groups of citizens and individuals;
- (3) Provision of educational and counseling assistance to enable minority groups, especially Negroes, to achieve economic and political power;
- (4) Enlisting the cooperation of other Churches and agencies in similar efforts.

The Executive Council, which met in Seattle September 15th, two days before the Convention opening, approved with near unanimity recommending the plan to Convention. To enable the Church to make an immediate start, the Council approved reallocating \$221,200 from other departments during the remainder of 1967 for urban problems. Council member Hugh Laughlin of Toledo, Ohio, objected to the proposed re-ordering of priorities as "panic response." He pointed out that the change probably would de-

prive other programs of needed financial support. However, Charles Bound, Mt. Kisco, N. Y. member responded: "This is a major crisis and we had better recognize it. Our response could have a material effect on leadership in other areas and on the priorities of our nation."

The Department of Finance and Committee on Trust Funds of the Council was urged to make its investments in enterprises that facilitate access to adequate housing, goods, and service for presently-deprived groups. Other departments were urged to look for employees of varying ethnic and social backgrounds and to seek guidance from special-interest groups concerning issues affecting their welfare. Further recommendations were: stimulating Churchmen's direct concern in the urban crisis through investment in ghetto enterprises; technical services for organizations of minorities and disadvantaged persons; stimulating private capital for low-cost housing, producer, and consumer cooperatives; job-related training programs; and revision of job qualifications and standards.

GENERAL CONVENTION

Conventioneers Gather

Seattle hung out its biggest welcome signs for the 62nd General Convention of the Church which opened on Sunday, September 17th. It is the largest Church convention ever to gather in this city, with 15,000 visitors expected by the end of the sessions on September 27th. Representatives of approximately 3½ million Episcopalians began their legislative deliberations on Monday.

Approximately 150 bishops are on hand for that House's meetings, while 678 sit in the House of Deputies, half clergymen and half laymen. The Women's Triennial has 500 members. A substantial number of alternates swell the official attendance but the largest number embraces visitors and exhibitors.

The Convention meets in buildings of the Seattle City Center which is dominated by the 500-foot-high "Space Needle." The House of Bishops was assigned to what is officially labeled the Playhouse but locally known as the Little Theater. The House of Deputies was seated in the huge Arena, probably the largest amphitheater ever accommodating this body. The Churchwomen meet in the Opera House. Exhibits are in a lower floor of the same building.

Official representatives are housed in hotels and motels scattered throughout the city. Those in the central part will have unique transportation to the Center—the famed Monorail which carried millions to Seattle's 1962 Fair for which the Center was built.

More than 150 correspondents were registered representing secular and religious publications to cover Convention news, reflecting the widespread interest in the critical issues scheduled to come before the body.

While the serious business of the Church is conducted, the Center attractions will be about their business as usual, ranging from "thrill rides" to elaborate scientific exhibits.

Pike-Louttit on TV

The two major adversaries in "the Bishop Pike affair," the Rt. Rev. James A. Pike and the Rt. Rev. Henry I. Louttit, met in a television interview on Saturday evening, September 16th, in Seattle, on the eve of the General Convention. Also appearing on the program, as a "theological newsman" to assist the interviewer with the questioning, was the Rev. Carroll E. Simcox, editor of THE LIVING CHURCH. The program was telecast live from station KOMO (ABC) in Seattle.

Much of the discussion centered in the charge of heresy made last year against Bishop Pike by Bishop Louttit and others. Bishop Pike maintained his position that the Church must "re-package" the Gospel in such a way as to make it acceptable and plausible to contemporary man who rejects the traditional idiom of the Church as irrelevant. Bishop Louttit raised the question as to who these people are, recalling that when he was in college it was a common thing for college people to reject Christian doctrines as incredible, so that there is nothing new about the contemporary situation. Bishop Pike replied by distinguishing between credibility and relevancy, maintaining that many people today do not think it even matters whether Christianity is true or false.

Dr. Simcox raised several questions about positions set forth by Bishop Pike in his writings and public statements, among them the question of whether the modern demand for empirical proof of all propositions, even those about God and ultimate reality, is a reasonable one to which the Church should defer. Bishop



Pike responded by pointing out that there is an internal empiricism to which theology can and should appeal in support of faith-assertions.

Curtis Elected President

The Rt. Rev. Ivol Ira Curtis, Bishop of Olympia, was elected president of the Province of the Pacific. He succeeds the Rt. Rev. Russell Hubbard who retired recently as Bishop of Spokane. The Rt. Rev. Hal Gross, Suffragan Bishop of Oregon, was named vice president, and the Rev. John Yamazaki of Los Angeles became the provincial representative to the Executive Council.

Bishop Curtis is the official host of the 62nd General Convention in Seattle.

Emrich Predicts Actions

In an interview in Seattle just prior to the opening of General Convention, the Rt. Rev. Richard Emrich, Bishop of Michigan, predicted that the COCU plan of union with nine protestant bodies would not be approved by Convention. Bishop Emrich, who was an official delegate to the six COCU sessions, said that to proceed now toward merger would be "premature" and "might set the plan back. I have been involved in this thing personally," he said, "and I realize that some of us have been so anxious for Christian unity that we often have sought to make the best compromises possible.

... Also, for the sake of compromise, we have avoided some of the difficult problems." He added that the Episcopal Church and Anglicanism in general have a special "responsibility" in the search for Christian unity, and cannot act precipitously in any ecumenical direction.

Bishop Emrich also predicted that Convention would approve the "renewing" of the Church's liturgy, press for "increasing and improving the work of the Church in the inner-city," and amend its present canons on heresy and heresy trials while retaining some judicial machinery to "maintain order in the Church." The Anglican Church, he said, "did away with public confession of sins to eliminate the exhibitionism that went with it. It retained, however, general and private confession. I believe that we have reached the stage when we must eliminate the public expression of doubt for precisely the same reason. Too often it has become sheer exhibitionism."

The Opening Session

The 62nd General Convention of the Church opened Sunday night, September 17th, with a colorful ceremony and an urgent plea from the Presiding Bishop for concerted action to liberate the "black man of the ghetto" from centuries of discrimination and disadvantage.

The Rt. Rev. John E. Hines, the Presiding Bishop, delivering his "State of the

Church" address, touched on a variety of issues confronting the Convention but devoted most of it to a proposed program for assistance to the "dispossessed" in American cities. "I hope that this plea for a corporate response of Episcopalians will not have to stand alone," he concluded. "I hope that I am NOT presumptuous in appealing to the nationwide community of faith—to our Jewish brethren, to our Christian brethren—Roman Catholic, Orthodox, and Protestant—to join with us in a bold, full-scale mobilization of our resources that can be dedicated to the righting of a great wrong and the healing of a bleeding wound in the body of our nation's life. For it may be that we are in 'a moment of passing grace' given to us by God, that may never again re-occur—and in which we are given together the opportunity to act!"

The Presiding Bishop's address was preceded by the traditional procession of Convention delegates and officials into the Seattle Center Arena. Bishops, clerical and lay deputies, delegates to the Women's Triennial, Church staff and administrators marched into the huge auditorium with a seating capacity of 18,000 to the accompaniment of massed choirs. Bishops and priests were robed and vested while the street wear of the laity attested to the dual character of the Church's organization.

Referring to the "appallingly destruc-

LIVING CHURCH reporters —

Mrs. Jo-ann Price Baehr
Mr. Francis J. Starzel
The Rev. E. W. Andrews
The Rev. James Considine
Mrs. Anne Douglas

tive bloody rioting which has destroyed much inner-city fabric, damaged communications between black and white, waved the flag of 'black power' menacingly, and wasted precious human lives, setting at naught respect for law and order," Bishop Hines continued: "We have been shocked and bewildered by all of this—most of us. For these are people rebelling in the streets of Watts and Newark and Detroit and New Haven whose forefathers fought for the right of self-determination, for the rights and dignity of every human being, for freedom under law, for deliverance from discrimination, and for a dream which for nearly two centuries has been a brilliant torch to which the shackled and oppressed everywhere could look up in hope. We are bewildered because for too many that torch has guttered into gloom, and violence has shattered our complacency about something basic we had tended to take for granted."

The Presiding Bishop elaborated on the proposal, recommended by the Executive Council at his request, for creating com-

How General Convention Operates

The functioning of the General Convention is complex and frequently puzzling to new deputies.

Legislative actions require approval by both the House of Bishops and the House of Deputies. After one House has voted favorably, the resolution or other measure is referred to the other House. There may be a delay of several days or longer before the second House acts.

Voting in the House of Deputies is by dioceses and districts, the clerical and lay deputations being recorded separately. Favorable approval by both orders is required for approval. For example, the lay deputies may approve and the clergy vote unfavorably. The result is disapproval.

The lay and clerical deputations from each diocese vote as a unit. If three or four of the four deputies vote "aye," the diocese vote is thus counted. Should a deputation divide two to two, as frequently occurs, the vote is recorded as "split" and counted as negative, having failed to achieve a majority. Thus it can be that a majority of the individual deputies voted "aye" on a proposition but, due to the diocesan unit and "split vote" rule,

the House's recorded action will be negative.

Dr. Clifford Morehouse, president of the House of Deputies, objected on the eve of the Convention's opening, to what he called a growing practice of the House of Bishops to create commissions for study of important issues since these report only to the bishops. "It is perhaps legal but of doubtful propriety," he said, "for such important matters to be the subjects of reports only to one house when both houses will eventually have to act upon them." He listed theological education, doctrine, clergy pensions, and requirements for receiving Holy Communion as among the matters on which the bishops tend to "bypass the clerical and lay deputies and act on their own."

Dr. Morehouse urged substantial reforms in the Convention structure including admitting women as lay deputies, more frequent conventions, reducing the size of the unwieldy House of Deputies through proportional representation or other means, and enlarging the authority of the Presiding Bishop and Executive Council.

munity-action organizations controlled and directed by ghetto dwellers, principally Negroes, to help non-whites achieve political and economic power. He expressed hope that such an effort would be supported by a fund of \$3,000,000 annually. The Executive Council recommended an allocation of \$2,000,000 annually for the next three years and Bishop Hines indicated this might be supplemented by another \$1,000,000 from other sources not specifically named.

Answering criticism of rioting and related Negro organization activity, the Presiding Bishop said: "Let us be clear that lawlessness and violence are inherently destructive and NOT to be condoned as such. But let us be equally aware that men can become prisoners of the law unjustly. Indeed we must learn to respond creatively to the violence of frustrated hopefulness patiently, sympathetically, and without hypocrisy and self-delusion. For the application of increased restrictive power only is to compound the root causes of alienation, abandon the responsible role of reconciliation, and mutilate the God-created bonds of human brotherhood by which all men belong to each other inseparably and forever."

The Presiding Bishop strongly urged approval of proposals for continued participation in the Consultation on Church Union, acknowledging that this will be a controversial issue in the Convention deliberations and emphasizing that the Convention is not being asked to make final commitments on organic union of the 12 participants in the consultations but "to take some reasonable risks." "Will there be a grinding halt, an ignoble withdrawal," he asked, "or a faithful and confident forward move towards it [union], authorizing continuing exploration of avenues of understanding, including tentative probing for light on potentially viable structures to contain the common life and common mission to which God has called us all?"

Turning to the report of the Committee on Theological Education, citing deficiencies in seminary curricula and educational facilities geared to a modern world, Bishop Hines declared we would "condemn the Church to hopeless mediocrity" if there were not a response by the whole Church to the needs of seminarians. "Here again, 'business as usual' will simply compound small disasters into a fatal catastrophe," he concluded. "One thing is certain, the reconstruction of theological education is too big a task for small enclaves of scholars and saints."

Recommend Remodeling

The Church started Monday night, September 18th, to remodel its household, tying together loose organization ends into a compact, unified package. A joint session of bishops, clerical, and lay

deputies heard an extensive presentation by the MRI Commission which would re-define duties and relationships of the Presiding Bishop, Executive Council, General Convention, and administrative establishment. In summary, the proposals:

- (1) Enlarge the authority and responsibility of the Presiding Bishop;
- (2) Make the Executive Council an effective body in implementing policies and programs of the General Convention, a bridge between legislative and executive-administrative branches;
- (3) Provide for more frequent meetings of the General Convention which cannot effectively deal with changing situations through triennial sessions; and
- (4) Require the Presiding Bishop and Executive Council members to tell dioceses and districts what's going on through personal visits.

Approval by the bishops and deputies will be required on a series of amendments to the Constitution and Canons to effect the plans.

The Presiding Bishop would become the "chief pastor," authorized to speak for the Church, required to initiate programs, to visit each diocese and, in general, to act as chief executive instead of being charged only with nominal duties and limited authority. His term would be limited to 12 years (or 10 should the General Convention meet every two years instead of three). Election would be by a joint session of bishops, clerical, and lay deputies, instead of by the bishops, needing only the deputies' concurrence. A successor would be elected one year before the Presiding Bishop's term expires thereby providing a means for orderly transition of duties.

"Building a more responsible relationship between the Executive Council and General Convention," the commission stated, "is one of the major bits of unfinished business" in the Church. The commission insisted the Executive Council should be responsible to the General Convention, be required to report fully to the Convention on its activities, and be free to propose programs and projects to the Convention. The president of the House of Deputies would become vice-chairman of the Council (the Presiding Bishop is chairman) and one member of the Council would serve as liaison with each joint commission. The purpose, it was explained, is to bring the Council into effective teamwork with the Convention, acting for it between sessions, a twilight area in the present setup.

The commission proposed a constitutional amendment making possible sessions of the General Convention oftener than every three years, authorizing the Presiding Bishop and Executive Council to call more frequent meetings when deemed necessary. The report specifically recommends that the present Convention recess until 1969 for a six-day session, instead of adjourning. It suggests "a set-

ting with as few local distractions as possible" for the session.

The commission acknowledged, in the outset of its report, that there had been some disagreement and controversy over undertaking its extensive study of Church structure. "Some people have questioned our mandate or authority for the study we have undertaken," the commission stated. These are principally persons who have themselves related assignments, who either misread the limiting scope of their own charge, or misread the MRI document, or both." The commission justified its study as being demanded by the mandate of the 1964 Convention and the interpretation thereof by the Presiding Bishop.

The commission presentation was made by the Rev. David Thornberry, Shake Heights, Ohio, and the Rev. Robert Cochrane, Salt Lake City.

HOUSE OF BISHOPS

Pike Seated

The Rt. Rev. James A. Pike, resigned Bishop of California, was given a seat in the House of Bishops, "with voice but without vote," as the first major action of that body in the 62nd General Convention. Also granted what were described as "courtesy seats" were the Rt. Rev. Donald J. Campbell, resigned Suffragan Bishop of Los Angeles, and the Rt. Rev. Albert Ervine Swift, former Bishop of Puerto Rico. The vote was 84 to 30. The Presiding Bishop ruled, however, that the grant would be for this session only.

Bishop Pike resigned his see in 1964 to join the staff of the Center for the Study of Democratic Institutions, Saint Barbara, Calif. Bishop Campbell took staff position at the Episcopal Theological Seminary, Cambridge, Mass., while Bishop Swift is rector of St. Gregory's Church, Boca Raton, Fla.

The Debate

Debate on the seating of resigned bishops developed into several simultaneous eddies of disagreement.

The issue landed on the floor of the House of Bishops Monday afternoon when Bishop Esquirol, Suffragan of Connecticut, reported that the committee on the Constitution made no recommendation on the seating of Bishop Pike and was submitting no resolution. Bishop Myers of California moved that Bishop Pike be given seat and voice.

The Presiding Bishop failed to hear Bishop Moody of Lexington when he asked to speak, and a vote was taken. Before the chair announced an opinion about the result (it had sounded close) Bishop Moody asked for the floor and the issue was reopened without a formal motion to reconsider. Bishop Moody declared he opposed the motion, "not on personal grounds but because this House does not have the right to amend the

Constitution over and over again by such actions," except in cases where a man is to be the topic of the meeting.

After Bishop Hall of New Hampshire spoke for and Bishop Hallock of Milwaukee spoke against seating Bishop Pike, Bishop Mosley of Delaware moved an amendment to include two other resigned bishops, in the motion to seat: Bishop Campbell, resigned Suffragan Bishop of Los Angeles, and Bishop Swift, resigned Missionary Bishop of Puerto Rico. He was supported by Bishop Cadigan of Missouri who said he wanted the issue, not a man, to be voted on. Bishop Brady of Fond du Lac said that the cases of Bishops Campbell and Swift differed from that of Bishop Pike because the two former were still working for the Church. Bishop Pike tried to get the floor on a point of privilege to reply to this, but the Presiding Bishop ruled that he could not speak until the action was complete. (Actually, Bishop Pike had been allowed the floor in the morning session on another point of personal privilege.) Other bishops made for Bishop Pike the point that they thought his work in a secular center of education was work for the Church. Bishop Welles of West Missouri also endorsed this view and expressed affection for Bishop Pike but said that he would vote against the main motion.

Bishop Stark of Newark denied that any amendment of the Constitution was involved since it was not proposed to give the resigned bishops a vote. "We have given the courtesy of seat and voice to many with little connection with this House," he said, "and we can do the same with these resigned bishops." Bishop Co-adjutor Cole of Central New York claimed that by giving Bishop Pike a seat and voice in the morning session, the House had already settled the issue. To this the Presiding Bishop said the action was that of the chair "unilaterally" and did not bind the House.

After both the amendment and the motion were adopted by substantial majorities, Bishop Campbell thanked the House for the courtesy given him and his fellow resigned bishops. Bishop Pike then joined in these thanks and continued in a speech rebutting Bishop Brady's point, stressing the value of the work of self-supporting clergy and declaring that he felt that his work of "teaching, preaching, confirming, and counselling" was in line with his ordination vows. "It is not a question of who pays me that is the issue," he said. Bishop Brady agreed that it was not who paid a man but was a question of to whom the man was responsible. He said he could talk this over with Bishop Pike over coffee, and the Presiding Bishop seized the opportunity to end the debate with laughter by offering to buy the two bishops the coffee if they would do their talking over it.

Clergy Placement Altered

The bishops approved and sent to the deputies an amendment of Canon 46 which would radically change clergy placement procedures. It was recommended by the House of Bishops committee on clergy placement and spells out the roles of the bishop and the vestry in filling vacant cures. Two radical changes from present practice are incorporated in the amendment:

(1) It implies that missions as well as parishes will elect their ministers in the same way, instead of the present practice of having parishes elect and having the bishop appoint to mission posts;

(2) It gives the bishop a flat right to veto elections of ministers by a vestry or congregation.

Additional Actions

(✓) A new Missionary District of Okinawa was created by action of the House of Bishops on the first day of Convention. The action was taken after consultation with the Holy Catholic Church in Japan (Anglican). The bishops voted to elect a missionary bishop and to reassess the situation in 10 years, with the expressed intention of turning Okinawa over to the Japanese Church as a diocese in full operation. A delegation of Okinawan clergy and laity were presented to the House after the vote. No deputy concurrence is needed on this action.

(✓) The House of Bishops on its first day of meeting divided the Missionary District of Central America into five missionary districts, each having the same boundaries as one of the Central American nations. It also voted to elect a Bishop of Guatemala who would also have temporary oversight of El Salvador, Costa Rica, Honduras, and Nicaragua would continue under the Bishop of Central America for the time being. No deputy concurrence is needed on this action.

(✓) The House of Bishops Monday passed and sent to the deputies the first two resolutions on page 21.8 of the Green Book, dealing with theological education and Holy Orders. The third resolution on the same subject was referred to the committee on program and budget.

HOUSE OF DEPUTIES

Additional Name Approved

With no debate whatsoever the House of Deputies approved overwhelmingly and sent to the House of Bishops for final action the amendment to the Constitution initiated at the 61st General Convention in St. Louis adding a preamble to the Constitution. The vote by orders as recorded by computer was:

Clerical: "Yes" 73½
"No" 6¼

"Divided" 5

Lay: "Yes" 81½
"No" 2¼
"Divided" 1

The text of the preamble reads: "The Protestant Episcopal Church in the United States of America, otherwise known as The Episcopal Church (which name is hereby recognized as also designating the Church), is a constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic, and Apostolic Church, of those duly constituted Dioceses, Provinces, and regional Churches in communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer. This Constitution, adopted in General Convention in Philadelphia in October, 1789, as amended in subsequent General Conventions, sets forth the basic Articles for the government of this Church, and of its overseas missionary jurisdictions."

Women Approved

The House of Deputies approved Tuesday, September 19th, an amendment to the Constitution permitting women to serve as deputies to General Convention. The voice vote was overwhelmingly in favor. Debate was brief and repetitious of the arguments voiced at Conventions since 1946. The amendment next went to the House of Bishops where approval was a foregone conclusion.

Before becoming effective, however, approval for the amendment must be given by the next General Convention three years hence.

Computer Voting Tested

The House of Deputies tested its new system of voting by computer at its opening session Monday the 18th, and the first result—at least temporarily—was disconcerting. Instead of voting by roll call or having tellers count bodies, each deputy or deputation chooses the appropriate card to indicate a "yes" or "no" vote. These cards are collected by ushers and fed into a computer which counts and records the result.

The initial test was on a motion to take up a resolution out of order, each deputy being entitled to an individual vote. The procedure was explained, the cards gathered, the computer whirred, and the result announced as "yes" 662, "no" 192. This was fine except the total, by new or old math, came out to 854 and there are only 678 accredited deputies sitting. But the computer recovered quickly and the correct answer came out: "yes" 450, "no" 192.

The second try was on adoption of the resolution and this time there was no problem. The result was overwhelmingly "yes." It is all designed to expedite the voting but Dr. Clifford Morehouse, pres-

ident of the House, appeared a bit less than convinced. While awaiting the computer's labors, he remarked: "We are saving time so rapidly that we are accomplishing absolutely nothing." It really wasn't quite that bad.

Guilbert Re-elected

The Rev. Canon Charles M. Guilbert, secretary of the Executive Council, was elected to his third term as secretary of the House of Deputies, in the first order of House business. Named assistant secretaries were the Rev. Robert Holtzhammer of the Diocese of Iowa and the Rev. Herbert Barsale of the General Division of Research and Field Studies of the Executive Council. Canon Guilbert, a former staff member of the Diocese of California, is also custodian of the Book of Common Prayer.

Other Actions

(✓) The House of Deputies concurred with action of the House of Bishops authorizing use of the "Proposed Eucharistic Liturgy" at the presentation of the United Thank Offering of the Women of the Church.

(✓) After nearly two hours of "no action" and "no report," the House of Deputies, spurred by its president, completed its first act of the 62nd General Convention—the treasurer was authorized to tear up cancelled checks and other non-permanent financial records older than six years from the date of the convention.

(✓) President Clifford P. Morehouse announced to the House of Deputies that he would not be a candidate for reelection no matter what action might be taken on proposed amendments referring to length of tenure for that office. He has served three terms.

CHURCHWOMEN

The Opening Session

As Mrs. Seaton G. Bailey, presiding officer, called the 32nd Triennial meeting of Episcopal Churchwomen to order September 18th, she welcomed, for the first time, two gentlemen as duly elected delegates. The two, the Very Rev. William B. Spofford of Boise, Idaho, and the Rev. Powell Woodward of Chadwick, N. Y., were promptly and warmly applauded. The presence of Dean Spofford and Fr. Woodward was a response to the resolution adopted at the 1964 Triennial regarding full participation of lay persons in the life of the Church. Two dioceses—Idaho and Central New York—elected men as delegates to the 1967 meeting. Both were appointed to serve on Triennial committees—Fr. Woodward on the Convention Daily and Dean Spofford on the resolutions committee.

Other changes were apparent as the nearly 500 women assembled in the Opera House. They appeared, veteran observers said, to be growing younger every Triennial—a theory borne out by a credentials committee report. Of those in attendance, the report said, 40 percent were in the 40 to 50 age group, 36 percent were between 50 and 60, 12 percent over 60, and 12 percent under 40. Two-thirds of the delegates are attending a Triennial for the first time; four women have been present at four previous Triennials; and the entire membership represents 56 occupations.

In an opening address to the Triennial, the Presiding Bishop expressed his hope that this time General Convention would approve the election of women as Convention deputies. He re-emphasized his charge given at the opening Coliseum service, to minister to the crisis in the life of this nation. He said it is necessary to help people help themselves through community organizations working through and with other Churches. Bishop Hines said that because of the urgency of the situation, both commitment and money from the Church are needed by ghetto-based community organizations.

Role of Women Considered

A challenge to Churchwomen on all levels—parish, diocesan, and national—evolved from two resolutions adopted at the Triennial Meeting in 1964. One resolution called for a critical analysis of the organizational structure of the Churchwomen, and the other for full participation of lay persons in the life of the Church. Women have looked critically at their work in the Church, sometimes frustrated by the "separateness" of their efforts and a feeling that time and talents have not been used effectively. Consequently Churchwomen the country over have given serious consideration to the purpose of their organizational structure and their relationship to the whole Church. From the reports of diocesan presidents and others the program of the 1967 Triennial Meeting has been developed:

1. What is "women's work"?
2. What are our goals and objectives?
3. What structures do we need?

Under the title "Responding to Change," Miss Frances M. Young, Executive Director of the General Division of Women's Work, presented the report of ways in which these two resolutions from the 1964 meeting were implemented and subsequent developments in her report on the General Division of Women's Work for the Triennium 1964-67 at the opening meeting on Monday, September 18th. Miss Young reported significant changes during the preceding Triennium:

(1) It was decided to terminate the supply work program on an assignment basis by December 1, 1967.

(2) A "priority system" has been developed for allocating United Thank Offering grants.

(3) Some diocesan Churchwomen's boards have decided to merge with diocesan structures, thus losing their identities as separate organizations.

(4) Many parish organizations of Churchwomen have merged with parish structures, losing identity as separate parish organizations.

(5) St. Margaret's House and Windham House were closed as training centers for women preparing for work in the Church. The program at St. Margaret's House ended in June of 1966, with the graduation of its final class. In September St. Margaret's House was named the Berkeley Center for Human Interaction and a new program in conjunction with the Graduate Theological Union and the University of California is in operation. The program is ecumenical and is directed by the Rev. Trevor A. Hoy. It is designed to meet the needs of both professional and lay leaders. Since Windham House is owned by the Executive Council the decisions of its board were limited to the program in operation and recommendations to the Executive Council for future use of the facilities. The Windham House program terminated in June 1967. A committee appointed by the Presiding Bishop made a report to the Executive Council in May 1967, and following its recommendations the buildings, completely furnished, were rented on a five-year lease to Trinity Parish, New York City, to be used as a center for continuing education and training for clergy and professional leaders. The director is the Rev. Robert E. Terwilliger.

(6) The Girls' Friendly Society was integrated at the national level into the Executive Council's Department of Christian Education.

(7) The General Division of Laymen's Work was dissolved as a unit of the Executive Council and its educational activities incorporated into the adult program of the Department of Christian Education.

(8) The General Division of Women's Work participated with other departments in setting goals and objectives for the Executive Council and General Church Program for 1968-70.

In an effort to "respond to change" the General Division began the triennium by restructuring the division into six committees, each related to one of the departments of the Executive Council. But what seemed like an excellent idea did not work and was dropped. Instead *ad-hoc* committees, with special assignments, were created. One valuable lesson came from this experience: "women's work" should not, and actually cannot, duplicate the body of which it is a part. A structure and function committee was formed to consider the values of the General Division of Women's Work and its limitations. With the dissolution of the General Division of Laymen's Work, and the many proposals for restructuring the whole Executive Council, restructuring for the General Division of Women's Work is inevitable. A proposed amendment in the bylaws, to be presented to the Triennial Meeting, will allow the freedom

and flexibility necessary to participate in planning and execution of plans, if passed.

The General Division of Women's Work is an integral part of the Executive Council, and shares its common concern about objectives for 1968-70. It is impossible to restructure the division apart from the Executive Council. For the first time the Council has planned cooperatively and presented a priority listing of program objectives.

Miss Young included in her report a number of changes in the Church which affect Churchwomen:

(1) The MRI Commission is proposing major changes in the relationship of General Convention to the Executive Council, and is recommending that women be seated as deputies in General Convention.

(2) The Joint Commission on the Structure of the General Convention and Provinces is including in its recommendations that women be allowed, if elected by their dioceses, to be deputies to General Convention.

(3) The number of dioceses that allow women to serve on vestries and as delegates to diocesan conventions has increased. Many dioceses have memorialized the 1967 General Convention, asking for the seating of women in the House of Deputies.

(4) The newly-created Ninth Province elected a woman lawyer to represent them on the Executive Council during the past triennium.

(5) The House of Bishops created a "Committee to Study the Proper Place of Women in the Ministry of the Church." The committee reported to the House of Bishops in 1966 and recommended that the subject be discussed at the 1968 Lambeth Conference.

(6) The number of women to be nominated to General Convention by the Triennial Meeting was increased by General Convention action from four to six.

(7) With increasing interest in ecumenical matters, the varying role of laymen and lay women raises a number of questions to be studied by Churchwomen.

Reports of diocesan boards to the executive director show a great increase in the number of dioceses now allowing women to serve on vestries, as delegates to diocesan convention, or both. In 1955, only 39 dioceses permitted women to serve in vestries. In 1961 the number increased to 41; in 1964 to 52. In 1955, 41 dioceses allowed women to serve as delegates to diocesan convention. In 1961 there were 47; and in 1964 there were 52. In 1967, 77 dioceses allowed women to serve in both capacities while some dioceses allow one of the two but not both. At present there are only 10 dioceses which do not allow women to serve on either vestries or as delegates to diocesan conventions.

ORGANIZATIONS

Daughters of the King Elect

Mrs. Edward D. Smith of the Cathedral of St. Philip, Atlanta, Ga., was

elected president of the Daughters of the King at the organization meeting in Seattle prior to General Convention. Miss Geraldine Dettmann of Detroit was named first vice-president; Mrs. Francis H. Inge of Birmingham, second vice-president; Mrs. David P. Parlette of Virginia, secretary; and Miss Hattie K. Bunting of Philadelphia, treasurer.

Board members are Mrs. Mary E. Barlow, Pittsburgh, Pa.; Mrs. Donald Graff, Los Angeles; Mrs. Robert Juergens, Clarksdale, Ariz.; Mrs. Ivan E. Merrick, Everett, Wash.; Mrs. John R. Parker, Lincoln, Neb.; Mrs. Chester A. Rude, Los Angeles; Mrs. Leo B. Selden, Tampa, Fla.; Mrs. Edward Stanley, Lewistown, Mont.; and Mrs. Cecil Tucker, Christmas, Fla.

The Daughters of the King is a national order of women of the Church who dedicate themselves to a life of prayer and service.

NCC

Concern for Violence

Root causes of violence at home and in Vietnam formed the chief concerns of the National Council of Churches' policy-making General Board during its fall business sessions in Atlanta, Ga., September 14-15. The board took the following action:

(✓) Approved a massive, Churchwide assault on the root causes of civil unrest in the U. S., voting to pour 10 percent of the Council's unrestricted capital funds into ghetto development.

(✓) Repudiated current U. S. military policy in Vietnam, calling in a resolution for cessation of bombing in the north and submission of the war issue to the UN.

(✓) Noted in a separate resolution that an NCC delegation was authorized by the U. S. State Department to visit North Vietnam in a display of Christian concern for its people, but that this trip was cancelled for want of visas from Hanoi.

(✓) Deplored, in a resolution, the nation's "increasing hostility" toward poor people, especially as reflected in the Social Security Amendments of 1967 passed by the House of Representatives.

(✓) Heard a report from NCC general secretary R. H. Edwin Espy saying that crisis—in Vietnam, the Middle East, and American cities—has created a perpetual emergency for the Council staff during the summer months.

(✓) Adopted a policy statement urging Federal and State firearms control legislation.

(✓) Referred to NCC member Com-munions for "study and reaction" a proposed policy statement on "Withholding Consumer Patronage to Secure Justice."

(✓) Received a report on emergency refugee relief action in the Middle East crisis by the council's Church World Service.

(✓) Viewed a special, closed-circuit TV report on world hunger, produced by Church World Service; this presentation forecast in stark terms the world disaster which the

problem of hunger will precipitate by 1980 unless drastic steps are taken now.

(✓) Resolved to support efforts by Councils of Churches "in all states, counties, and cities" to secure open housing laws.

(✓) Encouraged more "significant communication and dialogue between the National Council of Churches . . . and . . . conservative, evangelical, pentecostal, holiness, and adventist Christians."

The board will next meet February 19-22, 1968, in San Diego, Calif.

ESCRU

Crowther Castigates Church

The Church of today must devise "a theology of revolution" to be its guide and charter in the world revolution now going on, the Rt. Rev. C. Edward Crowther, exiled Bishop of Kimberley and Kuruman, declared in a sermon at St. Paul's Church, Seattle, on September 17th. Bishop Crowther was deported from South Africa in June for his opposition to apartheid. He is joining the staff of the Center for the Study of Democratic Institutions, in Santa Barbara, Calif.

The 38-year-old bishop's sermon included a vigorous castigation of the American Episcopal Church for its failure, in his judgment, to practice compassion and brotherhood in its own life. The racial segregation that prevails in American churches is, he said, "a scandal and a blasphemy." There are in the Church, he charged, "too many people allowed to get away with the sin of racism who would not be allowed to get away with adultery."

Bishop Crowther denounced the investment policy of some Church institutions which involves investment in companies which benefit from apartheid in South Africa, since apartheid is a form of slavery. "I don't think God is dead," he said, "but the Church is trying to give Him a beautiful funeral."

Bishop Crowther's sermon was in connection with the annual meeting of the Episcopal Society for Cultural and Racial Unity.

COLLEGES

St. Augustine's Orientation

Prior to the opening of orientation week for a record enrollment of freshmen and new upperclassmen at St. Augustine's College, Raleigh, N. C., a faculty orientation period was held under the direction of Dr. Prezell R. Robinson, president of the college.

Speakers included Dr. Samuel Proctor, director of the Institute for Services, Washington, D. C.; Mr. Hugh Fordyce, director of Project Opportunity of the Southern Association of Colleges and Schools; Dr. Oliver Morse, associate dean of Howard University's School of Law; and members of the college's academic and administrative committees.

The War In Detroit:

Six weeks ago in Detroit we had a frightening, sobering time: a time of war. I have no way of knowing how the news was reported in other parts of the country. Here it was given continually on the radio and television. We first learned of the "civil disturbance" on Sunday night since we had not had the television or radio on all day. The first reports came of fires—whole city blocks—12th St. Well, 12th St. was written up in the Sunday paper some months ago. (Mental note: Ford Hospital is right there—shocking that people visiting patients at one of the finest hospitals in the country stand a good chance of being mugged and robbed—mustn't go near that area.) Well, we've had big fires before. (Mental note: hope no one gets hurt—wonder if the fires have been set or are accidental?) It's revealing to look back on our thoughts and see how we have fitting and appropriate ones for each emergency that, to our knowledge, does not involve us.

But there we were, listening to the news about the latest crisis and not really concerned. Then a local commentator who has a TV program on Sunday nights in which he comments on the news, answers questions from the viewers, and interviews people who are involved in Detroit's current events, came on. When

we started watching the program we knew that this crisis just might indeed be a crisis in every sense of the word as we knew it some twenty or thirty years ago. The moderator was obviously worried and upset as were the guests who joined in trying to proceed with the show. But there was no other subject to be discussed, especially since the news was being read as it came in. As each guest arrived, he was asked what he had seen as he had driven to the station; and we listened eagerly knowing by now that we ourselves were definitely involved in this and that it was terribly important that we learn everything we could. Watts—Newark—Harlem—we had been aware of pictures in the magazines and papers; but it was as if these places were different from Detroit and riots must happen there due to hard-hearted city government's failures. I imagine people in other cities now feel the same way about Detroit.

As the news came in it became more and more personal. Grand River Ave. and Grand Blvd., were the scene of much rioting—we bought our hi-fi equipment at a store there; a favorite restaurant is there—12th St. where Jerry bought our last three cars—we used to go down 17th St. to meet Daddy's train. Now they are talking about Woodward Ave.—that's where Hudson's is—Belle Isle—where Ricky's second grade class went to the children's zoo last spring—Jefferson Ave.—go east a few blocks from Woodward and that's where a good friend lives; go west on it far enough and it becomes Biddle Ave., then Jefferson again and turn left onto the county bridge to Grosse Ile where we live.

As the days go by you watch newsmen grow old; they've had little or no sleep. You see whole areas of the city enveloped in black smoke which you will see again later in the very clouds that drift over your home. You sweat it out with your neighbor and other good friends waiting for their husbands to return with the Grosse Ile fire trucks, feeling grateful and strangely subdued as you learn that they left at 3 AM Monday morning. They come home just before the curfew, having spent the day putting out fires while two of our police-

men and several Negroes with shotguns protected them from the rock throwing and sniping.

The curfew went into effect. There were policemen on each of our two bridges. Our township council had a special meeting Monday night, issuing an ordinance in conjunction with the emergency order from Detroit. The men at the bridges had orders to swing both bridges open in case of trouble here. (This protects us from trouble on the mainland,



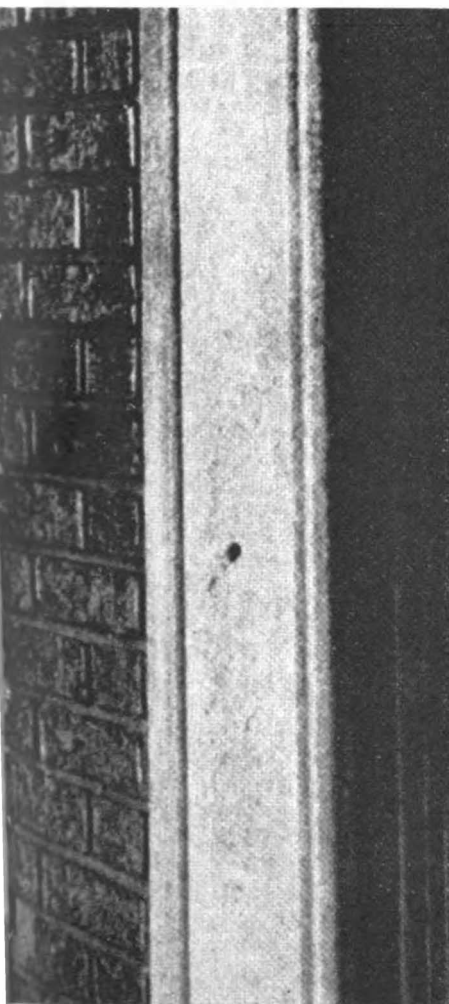
for the most part; but if we need help we are cut off except by boat or helicopter.) The curfew meant that we couldn't be off our own property between the hours of 9 PM and 5:30 AM. Also, no alcoholic beverages could be sold at all, day or night, or gasoline sold either. The latter was changed soon to "no more than five gallons, and it must be put in your car, not in a can." We've always known what a curfew is. But it's very sobering to know that you could be put in jail for walking down the street or going out for a drive. You see things and hear words that you try to deny but cannot. Believe me when I tell you that the pictures of the troops arriving in their huge

By Pa

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planes were no different from thousands of similar pictures you've seen in news from Vietnam. Read in the paper about the soldiers who have just returned from Vietnam and are now fighting in Detroit. And there was fighting. There were tanks in the streets—armed soldiers, helmets and all—jeeps everywhere. On the radio there were continual messages concerning where you could take food and clothing and money to help those burned out of their homes. You heard what number to

Six Weeks After



having hearings; Detroit has a committee; the Churches feel good in that they have come through with their aid; radio stations are still broadcasting numbers to call, where to send checks; the papers are full of what is being done about those 4,000 people who were arrested. And the casualties of this war, forgotten by statistics because they lived, pray to live or die, whichever is more bearable.

The memories are beginning to pile up. I called a friend in Detroit and she said that she and her neighbors planned to go to Canada should the need arise. I learned that barbed wire was stretched across Jefferson at the entrance to Grosse Pointe. I read in the paper of a widow who supports her bedridden adult daughter and depended on rent from a building which was burned down. She has been given an order to have the building torn down and the site cleared: estimated cost, \$1,800. She can go to jail if she doesn't comply with this. I read of people taking food out to the soldiers in the street and being made to taste it first to prove it wasn't poisoned. Above all, I shall never forget watching and listening as our President declared Governor Romney's inability to control the riot. Lives were being ruined and they were stopping to argue about why instead of doing what had to be done, and done as quickly as possible.

Now we settle down to find out why it happened. It is called a race riot by some who want to make this a "normal summer occurrence." People like to label things so that they can put them in the right place in the drawer and forget about them or appoint a committee with a catchy group of initials to take the problem off their hands. Certainly race was involved. There is much talk about outsiders coming in to stir things up. But in looking back you remember that there really wasn't much in the way of Negroes getting up and yelling for their rights. In the Watts riots Negroes were interviewed on the streets and they told of their problems. In this riot whites were interviewed, as were Negroes, because they had been burned out of their homes and businesses. This has been described as an integrated riot. I don't think that

any label can be applied here. We have racial problems, particularly the split among Negroes themselves which puts them in groups of militants or nonviolents. But we also have problems of the poor, the immoral, the jobless, the unfortunate. And now I am labeling. I don't think anything happened in Detroit that could not happen in any community, large or small. Why is it that we are so sure that ghettos are created by people who want to live that way?

The point is not that the riot started. The point is that it continued. It just seems to me that if I were hungry, not only for food and the basic things I need, but also for what is termed "the better things in life," and if I knew there was no chance for me ever to get these things, I'd run in that store and grab a color TV too. I'd do this especially if I had been listening lately to people's opinions that laws are made by men and are not necessarily just, if I had been paying a certain grocer higher prices for food than is reasonable and felt he owed me what I was now stealing, if I had no particular home life in which I had a part involving my pride and self-respect. From what I gather there were all sorts of people among the looters. Regardless of what their reasons were or who they were,

Continued on page 21



call in case you were missing a member of your family and needed help in finding him. Information was given as to how to get a change of clothes to National Guardsmen. There was constant broadcasting of numbers to call, places to go, things to do. And you kept hearing the word "refugee," struggling to convince yourself that the word did not apply here—surely not in Detroit: people in Europe with their belongings walking down the road, yes, but not in Detroit, in the United States of America.

So now you become aware of what has happened. We had a war here. Some say it isn't over. I don't know. The President has appointed a committee; Congress is

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C. B. S.



During the past month the Confraternity of the Blessed Sacrament has been giving thanks for the 100th anniversary of its work in America. Essentially an association for persons who are trying by prayer and good works to honor our Lord in the Eucharist, the Confraternity had its American foundation on September 11,

1867, in St. Paul's Chapel of Trinity Parish, New York City, when three persons were admitted as associates by the Rev. Charles Grafton of the Society of St. John the Evangelist.

At present the active membership in this, the oldest devotional society of the American Church, numbers over 5,000 Episcopalians who still work and pray

By The Rev. J. Robert Wright, D.Phil.

**Instructor in Church History
Episcopal Theological School**

for the basic truth underlying the three objectives upon which the Confraternity was originally founded:

1. To render the honor due to the person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood.

2. To advance mutual and special intercession at the time of and in union with the Eucharistic Sacrifice.

3. To promote the observance of the catholic and primitive practice of receiving the Holy Communion fasting.

The objects recall the earlier origins of the confraternity in England, where Fr. Grafton himself had become a member and where as early as 1857 there had been plans to found an association for the encouragement of eucharistic prayer. Names associated with the Confraternity and the other societies that soon merged with it suggest something of the diversity of English Church life in which such sacramental devotion took root and found welcome. Two such persons were Canon Carter of Clewer, founder of the Community of the Sisters of St. John the Baptist, and Fr. Lowder of St. Peter's, London Docks, precursor of much modern Anglican thinking about the Church's ministry to the urban poor.

In anticipation of this present centennial year a book* has been written that traces the history of the Confraternity back to its earliest days in America and to some of its first officers: the Rev. Thomas McK. Brown, founder of the Church of St. Mary the Virgin, NYC, one of the first three associates of the Confraternity and its first secretary general; the Rev. Nicholas Hoppin, rector of Christ Church, Cambridge, Mass., and first superior general; and the Rev. Ferdinand C. Ewer, founder of the Church of St. Ignatius, NYC. One of the first parish wards of the Confraternity was organized in 1868 at the Church of the Advent, Boston, by Fr. Grafton who was then its rector. Other early superiors general came from St. Clement's, Philadelphia, and the Church of the Ascension in Chicago. In 1890 Fr. Grafton himself, who had become Bishop of Fond du Lac, was elected superior. His election began the Confraternity's custom of always having bishops as superiors, and he was one of some 35 American bishops who have been associates. Other episcopal superiors have been Bishops Weller and Ivins of Fond du Lac, and the late Bishop Mallett of Northern Indiana.

The twentieth century has seen the steady growth and geographical expansion of the CBS, and its gradual extension and acceptance among Church people of a wide variety of persuasions and callings who nevertheless share a common view

*A History of the Confraternity of the Blessed Sacrament in the United States of America, by the Rev. William P. McCune (a priest associate). Holy Cross Publications, 1964. This history (price \$1), as well as further information about the Confraternity, may be obtained from the present secretary general, the Rev. William R. Wetherell, 35 Valley St., Orange, N. J. 07050.

about the importance of eucharistic prayer. In the year just past, over 200 new associates have been admitted. Many services and events across the nation have marked the 100th anniversary, the latest major one being a Holy Eucharist with corporate communion on September 21st in St. Paul's Church, Seattle, as one of the official services of the 62d General Convention. Dean Wylie of the General Seminary spoke at the breakfast that followed.

the ministry of healing, religious communities, seminaries, the faithful departed, narcotic addicts, college work, retreats, and MRI. These topics are but a sampling, and it would be fair to say that the intercessions cover—at regular intervals of time—almost all of the Church's major concerns. Members are not required to pray for all the causes and persons listed, and they are encouraged to submit their own suggestions for possible inclusion. In addition to the provision



From Past To Present And Future

tive that the Confraternity review its accomplishments and its goals. On the one hand there is a joyful thanksgiving for whatever part the Confraternity's objectives and prayers have had in the wider acceptance of the centrality of eucharistic worship among Episcopalians and in the deeper understanding of that worship which the liturgical movement of this present age has brought to pass. But coupled with this thanksgiving is an even greater prayer of intercession for the future:

—intercession that the proper balance and relationship between liturgy and life, worship and activity, Church and world, may be appreciated and maintained;

—intercession that the newer insights of modern eucharistic theology may be understood as the Church passes from an era of rubricism and triumphalism to a wider understanding of the real presence of Christ and to a new mentality for worship and personal discipline;

—intercession that the Eucharist itself may be celebrated by all the people of God in such a way that the Gospel of Christ may be clearly seen in it.

In the years to come perhaps the Confraternity's most vital service will be continually to direct the Church's attention and prayer to the eucharistic nature of all of life, and thus—in more contemporary language—to proclaim that the Eucharist is both message and medium, that the Eucharist is "where the action is."

Today the CBS stands at the service of the whole Church, its most characteristic and popular contribution being its quarterly printed *Intercession Paper* which is prepared and mailed by the secretary general to all associates in dioceses of every state in the union. This leaflet helps the individual member to organize his prayers around the focus of eucharistic worship, and intercessions are arranged for each day of the week on such diverse concerns as the liturgical and ecumenical movements, racial justice, urban work,

of this *Intercession Paper* for individuals, there are in many parishes organized CBS groups known as wards which by their work and prayer can help the projects and ministry of a parish to gain added strength from a closer relation to the Eucharist. Still another work of the Confraternity is the supply, when funds are available, of altar vessels and eucharistic vestments to needy missions and parishes, especially in the mission fields.

As the centennial year of 1967 draws to a close it is both inevitable and imper-



Concerning

The news story which appeared in THE LIVING CHURCH some months ago, entitled "Open Communion Approved," leaves one with a multitude of questions.

It is remembered that this is a report to the House of Bishops, and, therefore, does not bind the Church at this point. It is, however, questionable whether one

It would seem to me that no attention has been paid to the baptismal service, to the rubrical direction at the end of the confirmation service, or to the articles of the Constitution of the Episcopal Church. It further seems that, until there is a canonical and rubrical change, the commission states that any vow at the ordination service is not binding.

Open

could say that the acceptance of this report requires no canonical or rubrical changes, as does the Joint Commission. In the committee report they state, "We believe that they [non-Episcopalians] may properly do so [communicate at Episcopal altars] when the discipline of their own Church permits, not only on special occasions of ecumenical gatherings spe-

In the service of the sacrament of Holy Baptism the godparents are asked, "Wilt thou, take heed, that this Child, so soon as sufficiently instructed, be brought to the Bishop to be confirmed by him?" (Prayer Book, page 277) It is thus assumed, unlike the Eastern Churches, that Confirmation is a sacrament which is necessary for the child, and that he may

Communion

cifically looking toward Church unity, but also in circumstances of individual spiritual needs, and that this does not require any rubrical or canonical changes." As one would understand the foregoing statement, anyone of the Christian Faith may present himself for Communion at any time in any Church.

not receive Communion until such time as he is presented to the bishop who administers the rite of Confirmation. In the service for adult baptism, the rubric on page 281 states that "It is expedient that every adult thus baptized shall be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so

he may be admitted to Holy Communion." It is thus assumed by the baptismal service that before receiving one must be confirmed.

The rubrics further guard that no one may be permitted to receive until one has been confirmed: "And there shall none be admitted to the Holy Communion until such time as he be confirmed or be ready and desirous to be confirmed" (Prayer Book page 299). One may question the authority rubrics of the Prayer Book have, but according to Parsons and Jones (*The American Prayer Book*, page 293) we read: "What is the authority of a rubric? The disciplinary rubrics must of course be distinguished from the liturgical. The former have essentially the character of a canon. The direction for example concerning those who may not be admitted to Holy Communion are laws. They are not liturgical."

At the service for the Ordering of Priests, the question is asked as to whether the candidate will be faithfully diligent always so to minister the doctrine and sacraments and the discipline of Christ "as The Lord hath commanded and as this Church hath received the same." It is presumed that the candidate is faithful and honest in answering the question as he does. To be a faithful minister of the sacraments, indeed, does presume that one will exercise his ministry in accordance with the laws as understood by the Church and diocese.

Likewise with regard to open communion a question comes up concerning those who are under discipline by nature of remarriage, etc. It is known that many protestant Churches have no discipline about remarriage laws. Should acceptance of this report come about we would then be in a position of allowing some whom the Episcopal Church would consider as people who should be under discipline receiving communion, while our own communicants are penalized. Reference is made to Canon 16 Sec. 7 (a). We may conclude the following:

(1) Open communion would be illegal if done now without any canonical or rubrical changes.

(2) Since all are bound by the rubrics, the rite of Confirmation is necessary before one may receive Holy Communion.

(3) Any changes must go through a canonical process as ordered by the Constitution of the Episcopal Church, Article X.

It would be nice to have unity in the Church, but unity cannot be obtained by overlooking that which restrains us. It must also be pointed out that we do not further the cause of unity within our own fold when reports are submitted to the public press and readers are thus under the assumption that a committee report which is not final until the House of Bishops meets, and then only after a due process of voting, is the official position of the Church.

By The Rev. Alexander T. Patience

Rector of St. Mark's Church
Durango, Colo.

The Right To Good Neighbors

A large and growing number of people are saying silently within themselves, or guardedly among themselves, something that we are going to say right out because we think it needs saying—in, to, and by the Church in America today.

On September 7th, a mob of so-called civil-rights militants visited the office of the mayor of Milwaukee, shouted obscenities and profanities, jeered at and insulted the police, thoroughly and destructively messed up the place, and departed—in peace, we may add; no police brutality. The only “brutality” was anti-police. This kind of incident is becoming common throughout the land, and practically everybody, especially political and religious leaders, seems afraid to say anything about it. The truth is that a minority of noisy “militants” are alienating tens and hundreds of thousands of Americans, black as well as white, from the civil rights movement. Many others who are not alienated are confused and frustrated.

This morning we heard two ladies on the bus discussing the mayor’s visitors. One of them said: “I’m for open housing. I think an American citizen should be free to live anywhere he wants. But I don’t want people like that living next door to me. When they move in we move out.” (The “people like that” were the hoodlums.)

What about this lady and her kind? Nothing is gained by suggesting that they are Birchers or something like that, any more than by suggesting that the Negro who wants his rights as an American must be a Communist. Neither Birchism nor Communism has anything to do with the issue, which is this: How can the citizen’s right to choose his neighborhood be exercised without violating the right of citizens to maintain the atmosphere they want in their neighborhood?

Everybody must be taught, if he doesn’t already know it, that whether a neighborhood will be made nicer or less nice by somebody’s moving into it depends not at all on that person’s color but on his character. The issue is personal rather than racial. But most people do not yet see it so, and it is this fact that defines the problem confronting the American community. The baneful error of racism is its denial of the essential human fact that a man is a man before he is a Negro or a Caucasian or anything else, from which it follows that he must be dealt with as a person, on his own merits as a person. The racist, white or black, denies this fact. And so the refusal to consent to a Negro’s moving into one’s neighborhood because he is a Negro is a racist decision. It is wrong because it originates in an untruth and issues in an injustice.

This kind of lingering racism in the minds of some of the “best” people is not being overcome but is rather being fed and watered by the behavior of the messy militants. One of them, during the incident in the

mayor’s office, walked up to a police officer, tapped the plastic visor of his helmet and said: “All the plastic around your face won’t protect you if a black man wants to get you.” This is free speech, but it is also disturbing information. It tells the rest of society that here is a man who regards any policeman as an enemy. Why should anyone be surprised or indignant if some people object to having somebody living next door who is at war with the police?

Mr. Dick Gregory, the increasingly unfunny funny man, gleefully defended a man charged with desecrating a flag, saying “A flag don’t mean nothing.” Maybe it doesn’t to Mr. Gregory, and we should not want him thrown in jail for honestly saying so. But the professed object of all this demonstrating in Milwaukee is open housing, so it seems relevant to remark that most people in the desirable neighborhoods do not want as neighbors people who spit at the flag, sneer at police, and threaten to burn down the town if they don’t get what they want when they want it. And who can honestly blame them? It is not their Christian duty to welcome such neighbors, or even to endure them. People have a right to live in any neighborhood they choose. People also have a right to decide what is to be the moral atmosphere and human climate of their neighborhood.

We know all the yes-buts, qualifications, objections, and warnings against being moralistic and simplistic which come thronging. Yes, the situation has been long in the making; yes, the white American has a lot to answer for; no, you can’t blame good Americans for working and fighting for their rights in the good American tradition; yes, we know that “Support your local police!” is a Birchite slogan. We concede all such points and decline to speak to them on the ground that they are irrelevant and immaterial. The issue is whether the right to live where one chooses includes the right to mess up a neighborhood. “I don’t want people like that living next to me,” the lady on the bus said. Had she any right to think or to say that? That is the issue. And we will speak to it as simply and directly as we can: We think she had.

Finally, we think it’s time for somebody to take up the cause of the Negro citizens who are no Uncle Toms and Aunt Jemimas any more than they are vandals and hoods, who want their rightful share of that liberty under law to which they are entitled as Americans. They are being betrayed by fanatics and opportunists. And no Christian clergyman, certainly, has any proper business inciting people, in the name of Christ the divine Brother of all men, to lawlessness, bitterness, scorn, revenge, and hate against others—not even in the name of social justice.

What Is “Religious” News?

And still they come, the letters scolding us for publishing the news that Dr. Hugh Montefiore of England has publicly expressed his opinion that Jesus may have been homosexual [L.C., August 20th]. “It is

a filthy story that you should have let stay in England," says one protester, who evidently doesn't like the English anyway. Says another: "It is incredulous (sic) that a leader of the Episcopal Church holding a title of 'Reverend' would have such a distorted, sick mind, to even think such a despicable thought about our Lord, and it is even more contemptible that THE LIVING CHURCH would print such rot." This gentleman accuses us of "intentional desecration of our Lord" in reporting Montefiore's statement, and cancels his subscription. It's some comfort to us to reflect that if the Bible came to us in magazine form he would have cancelled that one long ago. Says another: "The good taste of THE LIVING CHURCH has certainly been violated, and it throws a grave cloud on the magazine's reliability." This protester, in raising the question of reliability, does not challenge the factual accuracy of our report. A "reliable" news organ in her view, evidently, is not one that reports the facts correctly but one that reports only those facts which the reader of "good taste" will be happy to hear about.

Our offense, in the eyes of these fastidious readers, is by no means redeemed or even mitigated by the fact that editorially in the same issue we expressed our opinion of Montefiore's opinion, in scathing terms.

Several protested that the magazine comes into homes where young people in their teens see it, and when they read such stuff what must they think? Now, the editor of a news journal can never answer that kind of question. When a newspaper reports thoroughly a murder or a sex atrocity, who knows what the effect will be, through the uncontrollable power of psychic

suggestion, upon some potential criminal who reads the story? Only God knows; the editor cannot. But the editor knows that it is his job to inform his readers of what's going on around them. If, for example, he suppresses or plays down the crime story, some member of the public may die as a result of not having been informed that the criminal is at large.

Well, we have our own editorial problems, as distinct from and yet not unlike those of our colleagues who edit the daily secular press. As we see our journalistic calling, it is to inform the people of the Church of the things they have a right to know—"good" news and "bad" news both. It is not for us even to judge whether it is "good" or "bad" news. One protester described THE LIVING CHURCH several times as "a religious journal," thereby making it clear that in his opinion we should report only that news which inspires, edifies, and makes people "religious." We can only hope that the number of such people who confuse "religious" news with edifying propaganda is very non-legion. But the letters we've been getting from them about this Montefiore story are too much like the thunder of a mighty army to reassure us about that.

Somebody really ought to expurgate the Bible for this fellowship of latter-day Cathari. It's simply outrageous that that story of King David and his affair with another man's wife should be in places where our young people might read it and get ideas.

William Temple Revisited

With all the loose talk one hears nowadays about how the historic creeds of the Church speak the language of Greek metaphysic rather than of biblical Christian faith, it may be helpful to make a brief meditation upon some words of William Temple written in his book *Christus Veritas* in 1924. To our younger readers who were not theologically alive when Temple was with us, we would explain that he was a man who knew Greek metaphysic intimately and who lived biblical Christian faith. He wrote:

"Unthinking persons sometimes ask how members of the Church today can consent to express their faith in the terms of Greek metaphysic; the answer is 'We don't; and we never did.' Apart from the single phrase 'of one substance' there is no Greek philosophy in the Creeds, and that phrase is so general that it binds no one to any particular scheme of philosophy. The great value of the Creeds is that they keep steadily before the mind of the Church and its members the whole articulated body of essential Christian doctrine; thus they tend to prevent an undue concentration of interest on any one point of doctrine or type of experience, and supply (like the Scriptures) a means of recovering lost or forgotten elements of Christian thought and life, and of restoring true balance and proportion."

To be sure, those words were written in 1924. But the last time we checked the creeds, no Greek metaphysic had infiltrated in the meantime.



Ebenezer

Come, God of Wrath, and spill my faith, for now
I lust to glut myself on sure repose;
With pearl of scorpion in my cup, oppose
My anodyne communion revel. Vow
of love hear not, prayer heed not (for lo, Thou
art kind); lead forth with torch, in judgment close
my doom to life, scourge satiate hope, impose,
in love, unblunted briars on my brow.

Here in this wilderness garden I was blessed,
Ate manna, drank from Sinai's living well,
And sought no more for Canaan. But Thy grace
Will raise up flaming serpents, and Thy face
Will shine against me, til I flee my rest,
Because Thou will not leave my soul in hell.

William R. Mitchell



Most letters are abridged by the editors.

Black Power

It seems to me that you slipped badly from your usual standards of logic and persuasiveness in your editorial attempt to defend Dr. Nathan Wright, Jr. and the term "black power" [L.C., September 3d].

To argue that "black power" is right and good and appealingly American in the same fashion as "Irish power," "Jewish power," "Labor power," and other previous special interest groupings is simply to extend indiscriminately the whitewash (no pun intended!) which you apply to "black power." First of all, your facts are wrong in places, for it is difficult to agree that Barry Goldwater is accounted for by "Jewish power," or Arthur Goldberg either. Irish power brought the Kennedys to the fore in Boston, all right, but not to national power. And how do you then account for Edward Brooke or Thurgood Marshall, or Ralph Bunche, or scores of other Negroes who have come to power and leadership without benefit of this exercise of minority power which you say is as common and proper as apple pie? It has been a majority consensus, not minority power bloc tactics, which has usually produced the results.

Wholly specious is your statement that "the formation of a power bloc to promote the common welfare" has been good for America in all these examples. They have not been concerned with the "common welfare" in most cases, if my understanding of our history is correct. They have been selfish blocs which were divisive, exclusive, and founded on hostility to others. The "Irish bloc" led to the most appalling governmental corruption in Boston. The results of other ethnic groupings have been thoroughly bad for our political life. To this day, far too many political tickets are chosen and elected because they belong to certain ethnic groups and not because they will give us the best government. Do you seriously want us to believe that you defend selfish ethnic political blocs?

Dr. Wright and "black power" may well be good. But it will take sounder arguments than yours to convince me.

PERRY LAUKHUFF

Norwalk, Conn.

Editor's comment. Believing as we do in man's fallenness, even in America, we fear that people of disadvantaged minorities would have to wait a long time for the majority to give them their just due if they did not organize into "selfish ethnic political blocs."

Anti-abbreviations

Please note my protest to the *E.C.A.* abbreviations, also the ones in the *Clerical Directory*. Space may be limited, but the extreme cases of abbreviation are disgusting and difficult to understand.

RUTH BURLESON

Yankton, S. D.

The Summary

Your editorial entitled "Is the Summary of the Law Christian?" [L.C., August 27th] left me somewhat unhappy on a number of counts. I happen to believe that the New

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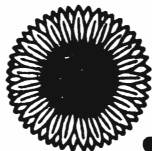
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Testament is incomprehensible without the Old. To quote our Lord in the Gospel of Matthew, he says: "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them."

I happen to believe also that the second commandment in the Summary of the Law is what our Lord personally came to preach. Prof. A. T. Mollegen of Virginia Seminary taught our class a quotation from St. Bernard of Clairveaux which I have found of excellent use in my pastoral ministry and which I believe is based upon the commandment "Thou shalt love thy neighbor as thyself." St. Bernard believed that there are four stages of love in a man's religious development which are the following:

- Love self for self's sake;
- Love God for self's sake;
- Love God for God's sake;
- Love self for God's sake.

There are so many persons in this world who cannot love themselves because they do not believe that anyone could possibly love them let alone God Himself. They need to know in their hearts that God loves them as they are no matter how fallen they may be. God does not condone evil but He always stands ready to forgive the sinner. This is the Good News of the Gospel. We thank God for the gift of His Son Jesus Christ for He has made it possible for us to love ourselves unworthy though we are. Loving ourselves for God's sake we are eager to reflect God's love for us in our relationships with our neighbors.

(The Rev.) EDGAR H. FORREST
Rector of Christ Church

North Brookfield, Mass.

Editor's comment. If what our Lord "personally came to teach" is just "Thou shalt love thy neighbor as thyself," it seems to me that Laotse will do just as well as a Savior of the world.

God bless you for your wise and strong editorial approving the Rev. Raymond E. Bierlein's able plea for public recognition of our Lord's New Commandment, "Love one another as I have loved you."

In the Seabury published *Holy Scriptures* by Dentan, this new commandment is misquoted. The reference in St. John's Gospel is correctly given and the new commandment is said to be "Love your neighbor." And this misquotation was and is unchanged in each of the many editions.

Do you know any American book on ethics that mentions the new commandment? Dr. Manson of the University of Manchester (England) wrote a scholarly book called *Ethics and the Gospel* in which one chapter is on this subject. I have preached and talked the new commandment locally during a long ministry with small results. You have done better. God give you wisdom, patience, and power.

(The Rev.) EVERETT P. SMITH, D.D.
Winchester, Tenn.

In the Sermon on the Mount, Jesus said "Do not imagine that I have come to abolish the Law or the Prophets. I have come not to abolish but to complete them" (Matt. 5:17, Jerusalem Bible). When two men asked Jesus a question of ultimate importance, he pointed to the Commandments

and to what we call the Summary of the Law (Mk. 10:17-22 and Lk. 10:25-37). Of course he went beyond traditional interpretations as he continued to talk with these men, but in both incidents he used something inherent in the Law that they had not realized. The rich young man sincerely (but naively) believed that he had kept the Commandments, but Jesus knew that he needed to give up the good for the better before he could truly keep them. The lawyer, with his trained mind, saw that two commandments contained the essence of the ten, and Jesus commended him for seeing this; but he also knew that the lawyer needed a fuller understanding of the meaning of the words. In both instances Jesus did not abrogate the Law but pointed to new insights within it.

We have not yet fully realized their full meaning, but two accomplishments of the 20th century give us some clues. At the San Onofre Nuclear Generating Station in Southern California, a caption on an exhibit, reprinted in the visitors' brochure, reads: "Burned in a conventional manner, this four-pound lump of coal is capable of turning four gallons of water into steam. If the nuclear energy in the coal could be released, it would be capable of turning eight billion gallons of water—or all of the water in Lake Arrowhead—into steam!" Coal is classified as a "fossil" fuel. If scientists can find new ways of extracting fantastic amounts of energy from a fossil fuel, how much more reason Christians have for discovering new sources of power in apparently obsolete laws! We may find that, far from being superseded, the Decalogue and the Summary may contain latent possibilities.

A way of learning how to uncover these possibilities comes also through the discoveries of Carl G. Jung and those whose insights have been stimulated by his work. A growing awareness of the unconscious as well as the conscious aspects of ourselves can lead us to a far deeper and truer knowledge and love of ourselves and of other people and of God. The words ". . . with all thy heart and soul and mind . . ." take on heightened meaning. And ". . . love thy neighbor as thyself" becomes much more than the usual view of the extension of self-interest. The word *love* is common to all the Commandments, Old and New, pre-Christian and Christian. We need all the insight we can find to use the power of love in creative and not destructive ways, just as scientists need all the wisdom they can find to use nuclear power to sustain life and not destroy it.

MARGARET BROWN
San Diego, Calif.

When our Prayer Book was last revised, I hoped that after the Ten Commandments and our Lord's Summary of the Law as the two great Commandments, there could be inserted:

"Hear what our Lord Jesus Christ says: A new commandment I give unto you, that ye love one another as I have loved you. By this shall all men know that you are my disciples."

Here's hoping that General Convention may authorize the trial use of this.

(The Rt. Rev.) WALTER MITCHELL, D.D.
Bishop of Arizona (ret.)
Rancho Santa Fe, Calif.

COCU

I heartily subscribe to all that the Rev. Norman B. Godfrey, D.D., has said in his letter on COCU [L.C., Sept. 3d].

I would like to add two things. The critics of COCU want definite statements which express in unequivocal terms what they consider to be the catholic position on the sacraments, doctrine, holy orders, etc. I cannot conceive of our Lord giving or asking for such definitions. As I read the Gospels, the scribes and Pharisees were always trying to back Him into a corner and get Him to give a "yes or no" answer to questions such as these, and He never would. The drawing up of accurate legal formularies leads to endless and useless bickering and, no matter how carefully constructed the result, a clever lawyer can always find a loophole to crawl through at the end. Our Lord gave us two formularies which are very vague and then illustrated and demonstrated their application. If you are serious about Christ, there is no loophole to be crawled through in the vagueness of the law of love. If you are looking for loopholes you are not serious about Christ. It is as simple as that.

Secondly, can there be any question that the first 300 years of the Church's life were its most effective? The mighty Roman Em-

pire was forced to its knees before the Church. These were the centuries of the experience of the grace of God and the power of the Holy Spirit. And yet, for obvious reasons, there was neither uniformity of practice nor of doctrine during this time, but a realization of the experience of love. If there had been the uniformity of thought and practice which the opponents of COCU seem today to require the Council of Nicaea would have been unnecessary. Is it too much to hope that the broken Body of Christ, which we are still nailing to the Cross through our divisions and suspicions, may one day soon hear His prayer that we may be one and advance back to the same experience of power which was the common experience of the apostles and their followers?

(The Rev.) ROBERT S. S. WHITMAN
Rector of Trinity Parish

Lenox, Mass.

Lynda Bird's Wedding

The news media report that Lynda Bird Johnson is to wed a fellow Episcopalian in the White House during Advent. No wonder Luci went to Rome.

ROBERT W. SHOEMAKER

Naperville, Ill.

DETROIT

Continued from page 13

there certainly was lawlessness and a complete breakdown of order. It is frightening to realize that our country is held together by agreement of the people to make the laws and to keep them. And yet I would not have it any other way, of course. I know that the alternative is to have one person or group make the laws and enforce them, not by agreement of those governed but by force. Then we become shackled by law and no longer free because of it. In an ideal world we would need police to guard us and our property from people whose mental state was such that they couldn't tell right from wrong. This is not an ideal world. So we need force to deal with those who disagree with the laws which have been made for and accepted by the majority of the people.

I believe that it is important that we work to gain self-respect for every man and woman. We ourselves can begin by trying to give each person we see or hear that respect he deserves as a fellow member of the human race. When you label a person you take away that respect. Every man has a right to live as he wishes as long as it does not deprive another of his same right. When it does this must be worked out. Every man has a right to be heard—respectfully heard. We must educate every man to understand his responsibility in this agreement of laws which makes up our country. He must be taught not only what the laws are but also how and why they have been made and what his part is in the scheme

of it all. And we ourselves contribute to this by teaching our children that there are other people in the world besides themselves and that other people want and need the same things they do. Our children must be taught to gain by being superior and yet to lose rather than cheat someone who is better at the task than they. Our children must be taught to take care of their own property and then to take care of other people's property for the same reasons.

The riot in Detroit was not a one-time happening. In smaller scale it happens whenever a wrong situation is ignored or let to continue. We contribute to this riot whenever we turn our eyes away from, at best, unpleasant living conditions and turn our minds off rather than acknowledge conditions we would be outraged with if we knew someone personally connected with them; whenever we ignore the old men in the parks, the drunks outside the cheap bars, the girls who walk the streets, the gangs of kids who race cars or just have nothing better to do than ride around all night; whenever we fail to register protest in any situation that treats a man as if he were a nothing, a nonentity.

After all, in our agreement "we hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness." Each of us feels the misery and anguish of a chronic pain; each of us knows the joy of living with love; each of us knows the freedom we have when we know for sure we have a right to stand up and be counted.

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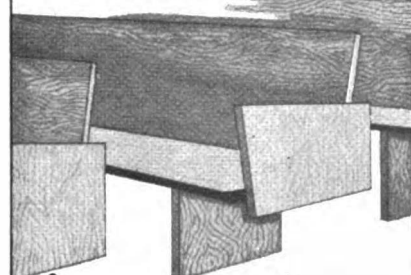
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Letter from London

The Anglican-Roman Catholic Joint Preparatory Commission is the more important because it is international. The fact that its second meeting (the first at Gazzada in January) ended with the firm intention to hold a third within a few months (which will make three meetings within a year) indicates that they mean business. The next meeting, which will be held "near an international airport not likely to be affected by fog," will probably be held at the end of December.

At the end of the second meeting the following statement was issued:

"At Gazzada in January 1967 we took the first steps towards restoring full unity between the Roman Catholic Church and the Anglican Communion. At Huntercombe Manor, though we have seen the difficulties facing us in clearer light, we have made progress in understanding one another and our work.

"The subject for discussion was the authority of the Word of God and its relation to the Church, and the following papers

were presented: 'What is the Word?' (by the Rev. G. Tavard); 'How is the Word received by man?' (by the Rev. Canon James Atkinson); 'How the Word of God creates and sustains the Church' (by Prof. Eugene Fairweather); 'How does the Church proclaim the Word?' (by the Rev. Michael Richards); 'What should be the minimum structure and essential life of the local Church?' (by the Rev. Canon Eric Kemp); 'How do local Churches form the unity of the Universal Church?' (by the Rev. Louis Bouyer); 'To what extent can or should there be diversity in a United Church—Freedom and Authority' (two papers by the Most Rev. J. G. M. Willebrands, and by the Bishop of Ripon, Dr. John Moorman, and Prof. H. E. Root).

"Discussion on these themes threw into relief certain points of crucial importance, e.g. the authority to interpret Holy Scripture, Episcopacy, Papal primacy and Infallibility, dogmatic definitions about the Blessed Virgin Mary, Anglican Orders, and the problems connected with inter-communion. On the subject of diversity in unity, questions were also raised about Anglican compre-

hensiveness and the problems it creates for unity in faith.

"In our discussions, we found that theological and practical problems are often approached by us both in the same way: because of this, agreement and divergence often cut across the line of division between the two Churches. We welcomed the appointment of a Joint Commission on the theology of marriage and its application to mixed marriages which was urgently recommended at Gazzada.

"Since the Gazzada meeting, the first part of the Directory on Oecumenism has been issued in Rome by the Secretariat for Promoting Christian Unity. This has given great encouragement to us. The recommendations we now make are concerned particularly with the Anglican-Roman Catholic situation but are made without prejudice to wider oecumenical relations. A principal concern was the possible common use of churches and other buildings. We believe that the witness and mission of the Church, the responsible use of our resources, and conditions in many urban and rural areas make such action imperative.

"In keeping with the Directory on Oecumenism which recommends a greater sharing in worship, we stress the urgent need to work for common texts in those prayers and formulae which are in use in both Churches. We also welcome the increasing cooperation in liturgical revision. We urge a greater measure of collaboration in education for the sacred ministry and in faculties and departments of theology in universities.

"A further meeting is being planned for the end of this year."

At the press conference which was held immediately after this meeting the speakers were Dr. Charles Helmsing, Roman Catholic Bishop of Kansas City, and Dr. John Moorman, the Bishop of Ripon, England. "At Gazzada," said Dr. Moorman, "we took the first step towards restoring full unity between the Roman Catholic Church and the Anglican Communion. At Huntercombe Manor (place of the second meeting), though we have seen the difficulties facing us in a clearer light, we have made progress in understanding one another and our work."

One thing which has come out of the meeting (though not in any official statement) is the clear fact that while there is the obvious historical division between Romans and Anglicans, there is an almost equally great, though not defined, division between what one might call conservatives and liberals on both sides. Nowadays the extreme Protestant seems to have more in common with the curial reactionary than either does with the *aggiornamento* of his own Communion.

What certainly bears repetition, and something which those at the meeting are convinced about, is that both sides really do mean business. Dr. Ramsey's visit to the Vatican in March 1966, which triggered this, was certainly worthwhile.

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The Rev. Karl E. Bell, former staff member at Shattuck School, Faribault, Minn., is vicar of St. Paul's, East Naples, Fla. 33940.

The Rev. Charles G. Bennett, former associate rector of St. Michael's, Barrington, Ill., is vicar of St. Helena's, La Grange, Ill.

The Rev. W. Roy Bennett, a former rector of St. Paul's, Benicia, Calif., is an English teacher and tutor at North Yarmouth Academy, Yarmouth, Me. Address: 3 North St. (04096).

The Rev. Bernard G. Buley, rector of St. John Chrysostom, Delafield, Wis., is also chaplain of St. John's Military Academy, Delafield. He is no longer in charge of St. Mary's, Dousman.

The Rev. Gary Canion, former canon sacrist of Trinity Cathedral, Trenton, N. J., is a graduate student at Seabury-Western Seminary. Address: 621 Garrett Place, Evanston, Ill. 60201.

The Rev. William S. Douglas, former rector of St. Paul's, Brady, Texas, is rector of the Church of the Advent, Box 643, Alice, Texas 78332.

The Rev. Richard A. Fealock, former vicar of St. Mark's, Medicine Lodge, All Saints', Pratt, and Grace Church, Anthony, Kan., is chaplain of St. John's Military School, Box 656, Salina, Kan. 67401.

The Rev. Richard B. Ford, former headmaster of St. Andrew's School, Saratoga, Calif., is an associate at St. Mark's, Santa Clara, Calif. Address: Box 526 (95052).

The Rev. George N. Forsly, former vicar of St. Barnabas', Trion, and Church of the Transfiguration, Rome, Ga., is vicar of St. Michael and All Angels', Stone Mountain, Ga. Address: 959 Bingham Lane (30083).

The Rev. Howard V. Harper, former executive director of laymen's work for the Executive Council, is vicar of St. Mark's, Marco Island, Fla. Address: Box 746 (33937).

The Rev. Warren C. Herrick, Jr., former vicar of St. Charles', Fairbury, and St. Dunstan's, Hebron, Neb., is program coordinator of Grubstake, Inc., 2400 E. Carson St., Pittsburgh, Pa. 15203, a non-profit agency in the Diocese of Pittsburgh.

The Rev. Warren C. Herrick, Sr., former rector of Trinity Church, Melrose, Mass., retiring in 1966, is director of the personnel information

center of the Province of New England at the Episcopal Theological School, Cambridge, Mass.

(We hope that the identities of the two Herricks are sufficiently explained by the above. They were combined into one in the L.C., August 20th.)

The Rev. Maurice J. Higgins, Jr., vicar of St. Stephen's, Alva, Okla., is also in charge of St. Mark's, Medicine Lodge, and Grace Church, Anthony, Kan. The latter two churches are in the Diocese of Western Kansas. No change of address.

The Rev. Henry H. Hoover, rector of Christ Church, Waterloo, Ia., is to be rector of St. Christopher's, 2300 N. Hamline Ave., Roseville, Minn. 55113, November 1st.

The Rev. Robert B. Hudson, former priest in charge of Bishop Whipple Mission, Morton, Minn., is rector of Grace Church, 205 S. 3d St., Wabasha, Minn. 55981.

The Rev. Donald I. Judson is a staff member of the united campus ministry and university chaplain at Holy Trinity Church, Walnut St., Oxford, Ohio 45056.

The Rev. Herman M. Kennickell, Jr., Lt. Col. USAF ret., former rector of St. George's, Newport News, Va., is associate chaplain and mathematics teacher at St. Catherine's School, 6001 Grove Ave., Richmond, Va. 23226.

The Rev. Harry H. Leventis, former graduate student at the University of Missouri, is curate at St. Alban's, St. Petersburg Beach, Fla. Address: Box 6116 (33736).

The Rev. Allan R. Madden, former vicar of St. Barnabas', Foreman, and Christ Church, Mena, Ark., is vicar of St. Alban's, Box 726, Stuttgart, Ark. 72160.

The Rev. Joseph J. Miller, former rector of Epiphany Church, Kingsville, Texas, is rector of St. Francis', 250 Bluemel Rd., San Antonio, Texas 78240.

The Rev. Russell E. Murphy, former director of Greater St. Louis Council on Alcoholism, is with a similar state agency. Address: 609 Country Club Dr., St. Louis, Mo. 63121.

The Rev. Cecil R. Phelps, former curate at St. Matthew and St. Timothy, New York, N. Y., is at St. Gregory's Priory, Rt. 3, Box 330, Three Rivers, Mich. 49093.

The Rev. W. Eric Potter, former curate at St.

Alban's, St. Petersburg Beach, Fla., is vicar of St. Titus', Titusville, Fla. Address: Box 1193 (32780).

The Rev. John D. Raciappa, former vicar of St. Luke's, Mulberry, Fla., is rector of St. Alban's, Auburndale, Fla. Address: Box 1125 (32823).

The Rev. William C. Rainford, former canon at Christ Church Cathedral, St. Louis, Mo., is non-parochial. Address: 20 Plaza Sq., St. Louis, Mo. 63103.

The Rev. Willis M. Rosenthal, former vicar of All Saints', Hamlet, N. C., is headmaster of the Parish Day School, Grace Chapel, Jacksonville, Fla. Address: 3745 Via de la Reina (32217).

The Rev. Paul J. Taylor, former vicar of St. Stephen's Mission, Granger, and vicar of St. Barnabas' Mission, Tooele, Utah, is assistant at St. John's, 117 E. Miner St., Stockton, Calif. 95202.

The Rev. Paul L. Thompson, former vicar of St. John's, Belle Glade, and priest in charge of Holy Nativity, Pahoake, Fla., is assistant at St. Stephen's, Box 318, Miami, Fla. 33133.

The Rev. Lorry J. Trayser, former vicar of St. James', West Bend, and St. Aidan's, Hartford, Wis., is rector of Holy Communion, 809 Geneva St., Lake Geneva, Wis. 53147.

The Rev. Harold J. Weaver, former rector of St. Andrew's, Liberal, Kan., is priest in charge of St. Paul's, 6th and Poyntz Ave., Manhattan, Kan. 66502.

The Rev. Richard H. Williams, former rector of Holy Faith, Santa Fe, N. M., is in secular work. Address: 8050 E. Clarendon, Scottsdale, Ariz. 85251.

Retirement

The Rev. Henry E. Kaufmann, rector of Emmanuel Church, Holmesburg, Philadelphia, Pa., since 1940, retired September 1st. Address: Box 111, Point Pleasant, Bucks Co., Pa. 18950.

Armed Forces

Chap. (Capt.) Allen W. Brown, Jr., Fort Hamilton, Brooklyn, N. Y. 11252. He is a former assistant at St. John's, Lansdowne, Pa.

Chap. (Lt. Cdr.) Philip E. Jerauld, 1552 Chapel St., New Haven, Conn. 06511. (L.C., August 20th incorrectly stated 1522).

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Sun Masses 7:30, 9, 11:10; MP 11, Daily MP &
HC 7:30; EP 5:30; Wed HU & HC 10; Sat C 4:30

MIAMI, FLA.

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

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

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

EVANSTON, ILL.

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

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; IS, 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,
Solenn; Sta, Stations; V, Vespers; v, vicar;
YPF, Young People's Fellowship.

BALTIMORE, MD.

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

BOSTON, MASS.

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

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
Sun 8 HC, 11 MP (HC 15 & 35); 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, 15 MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

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

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c
Sun 7:30, 9, 11; Thurs 10

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 (6 HC 10 Wed); EP 3:00

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

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

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

HEAVENLY REST 5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 9, 11 MP Ser 11 ex 15; Thurs HC & LOH
12; HD HC 12

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

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

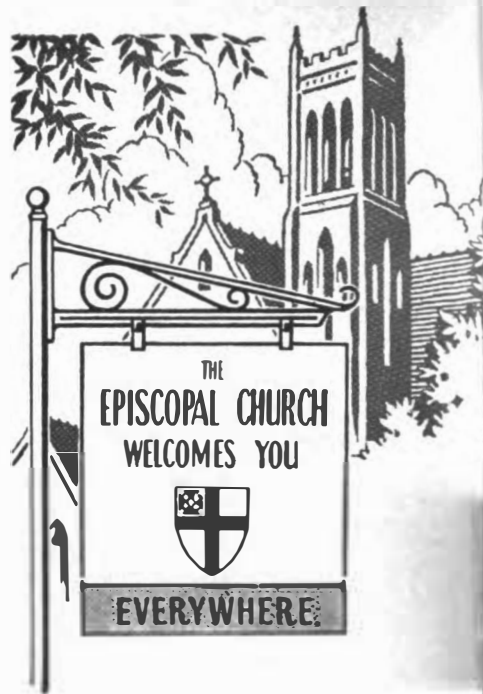
RESURRECTION 115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 9 (sung); 11 (Sol); 7:30 Daily ex
Sat; Wed & Sat 10; C Sat 5-6

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

THE PARISH OF TRINITY CHURCH

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

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



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

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

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

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

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

PHILADELPHIA, PA.

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

RICHMOND, VA.

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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave
The Rev. John B. Lockerby, r
Sun 7:30 H Eu, 10 Mat & H Eu

MONTREAL, QUEBEC, CANADA

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

ADVENT (Westmount),
4119 Maisonneuve Blvd. W. (at Wood)
One Block West of Atwater Metro Station
The Rev. Kenneth George Rutter, r
Sun HC 8, Cho Eu 10:30; Wed HC 9:30; Fri HC 8

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

PARIS, FRANCE

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

MONTERREY, N. L. MEXICO

LA SAGRADA FAMILIA
Teotihuacan 122, Col. Las Mitras
The Rev. George H. Brant (telephone 6-07-60)
Sun 10 (Eng), 8 & 11:30 (Spanish); Wed & HD
6:30 (Spanish)

GENEVA, SWITZERLAND

EMMANUEL 4 rue Dr. Alfred Vincent
The Rev. Perry R. Williams, r
Mis. Mo. Virginia Shaw, Lay Associate
Sun 8 H, 9 & 10:45 MP & Ser with Ch S (HC 15)