

# The Living Church

STATE HISTORICAL SOCIETY  
816 STATE STREET  
MADISON WIS 53706  
F LG2

October 15, 1967

30 cents



The House of Deputies in session at General Convention

*Fall*  
*Book*  
*Number*



*Our new  
headquarters  
viewed from the  
Episcopal Church Center*

## **A NEW HOME—A MODERN OUTLOOK**

When a company continues to outgrow its physical facilities there's usually a reason. In our own case, growth has come from providing sound coverage for church property and personnel at advantageous rates. Our new home, on the eleventh and twelfth floors of this modern office building, means more to us than just efficient space for administration and operations. It stands as visible approval of our continued progress and ability to plan for the future. Its pleasant surroundings and many conveniences are already generating new efficiencies. If your church is not taking full advantage of our services, visit us at our new headquarters in the heart of New York at 42nd Street and Second Avenue, or write for complete information.

**THE  
CHURCH** INSURANCE COMPANY  
AGENCY CORPORATION  
LIFE INSURANCE CORPORATION  
HYMNAL CORPORATION  
800 SECOND AVENUE, NEW YORK, N.Y. 10017  
Affiliates of THE CHURCH PENSION FUND

# The Living Church

Volume 155      Established 1878      Number 16

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

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

The Rt. Rev. Donald H. V. Hallock,\*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,\*† vice president; The Rev. Carroll E. Simcox,\*† secretary; Robert Hall,\*† treasurer; Warren J. Debus,\* assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac, The Rt. Rev. John P. Craine,† Bishop of Indianapolis, The Rt. Rev. John S. Higgins,† Bishop of Rhode Island, The Rev. John V. Butler,† The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† Messrs. Jackson Bruce, Jr.,† Arthur Ben Chitty,† Charles M. Crump,† Peter Day,† Neal Kaye,\*† Francis J. Starzel,†

\*Director      †Member

**EDITORIAL AND BUSINESS OFFICES**  
407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE. 414-276-5420

## STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Layer, assistant editor. The Rev. William S. Lea, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. The Rev. James Considine, Jo-ann Price, contributing editors. Mary Stewart, music and records editor. Warren J. Debus, business manager. Marie Pfelfer, advertising manager. Georgiana M. Simcox, People and Places editor. Josephine Carter, editorial assistant.

## DEPARTMENTS

|            |    |                    |    |
|------------|----|--------------------|----|
| Books      | 3  | Letter from London | 13 |
| Deaths     | 30 | Letters            | 21 |
| Editorials | 18 | Music and Records  | 20 |
| News       | 8  |                    |    |

## FEATURES

|                                 |                    |    |
|---------------------------------|--------------------|----|
| God and Philosophy              | J. V. I. Casserley | 16 |
| Of the Making of Books          | J. T. Urban        | 14 |
| Ordination and Unity in Britain | H. B. Porter       | 15 |
| Pentecostalism and Renewal      | P. Day             | 17 |

## THINGS TO COME

October

15. Trinity XXI  
S. I. J. Schereschewsky, B.
16. Hugh Latimer and Nicholas Ridley, BB.
17. Henry Martyn, P.
18. St. Luke, Ev.
22. Trinity XXII
23. St. James of Jerusalem, B.M.
26. Alfred the Great, K.
28. SS. Simon and Jude, Aps.
29. Trinity XXIII  
James Hannington and Companions, MM.

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

**PHOTOGRAPHS.** *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

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

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

October 15, 1967

## BOOKS

**THE ANCHOR BIBLE: The Acts of the Apostles.** By Johannes Munck. Doubleday. Pp. xc, 318. \$6.

Johannes Munck, the author of the latest volume in the Anchor Bible series, was a Danish scholar whose death in 1965 was a great loss to biblical studies. The book has been seen through the press by the general editor of the series, Dr. Albright, together with his assistants. They have added a series of ten appendices.

A 90-page introduction to *The Acts of the Apostles* takes up the usual topics: *Acts* is seen as a continuation of *Luke* and was written in the early sixties A.D. by a fellow-worker of St. Paul in connection with the Apostle's trial. This posed for the Roman government the difficult religious and political problem of whether Christianity was a legitimate development within Judaism (a religion the Romans recognized) or an independent (and illicit) oriental faith. Luke's testimony is that Christianity is a continuing revelation to Israel in which Jesus carries God's salvation beyond the limits of that people and country to all men, both Jew and Gentile.

Then follows a new translation of the text, each section having a general comment and notes on specific points. Of the appendices we may notice here that on *The Organization and Institutions of the Jerusalem Church in Acts* Dr. Mann makes use of the light shed on the subject by the Dead Sea Scrolls. In another, he argues that the "Hellenists" of Acts 6.1 were not just Greek-speaking Jews but Hellenized Jews, and that the "Hebrews" were not, as is often thought, Aramaic-speaking ones of a more conservative temper, but Samaritans or Samaritan Christians. This conclusion is based on material supplied for another appendix by Dr. Spero who considers Stephen's speech in Acts 7 to have been originally a tract written by a Samaritan convert. Dr. Mann also suggests that "Galileans" in 2.7. means "followers of the Galilean" i.e. Christians and, more tentatively, that the Pentecost narrative is not a case of miraculous speaking in foreign languages but of an ordered recitation and interpretation of the liturgical scriptural passages for Pentecost, kept as a feast of the New Covenant, and given in Hebrew, the language which was the native inheritance of the varied audience.

(The Rev.) JAMES R. BROWN  
Nashotah House

✦ ✦ ✦ ✦

**FAITH AND SPECULATION.** By Austin Farrer. New York University Press. Pp. 175. \$5.

*Faith and Speculation* is an essay in philosophical theology by the Warden of Keble, Austin Farrer. Three of the eleven



## Christmas Joy

A New Filmstrip

*Note: This is one of the most charming Filmstrips we have viewed. It presents the meaning of Christmas as seen through the mind, memory and paint brushes of children.*

4 Full-color Filmstrips

2 Records

4 Study Guides

Complete Set, \$34.20

*The Joy of Christmas* and *Draw Me a Christmas* are paired on Record 1 for use with youth and adults. *The Silent Night of Jeremy Rabbit* and *The Christmas Journey of Deborah Dove* are paired on Record 2 for use with children. Thus the set can be utilized in two different locations on the same occasion, such as family night.

### 1. The Joy of Christmas

Record approx. 15 min. Age level: Youth through Adults.

### 2. Draw Me a Christmas

Record approx. 15 min. Age level: Youth through Adults.

### 3. The Silent Night of Jeremy Rabbit

Record approx. 15 min. Age level: Pre-school and Primary.

### 4. The Christmas Journey of Deborah Dove.

Record approx. 15 min. Age level: Pre-school and Primary.

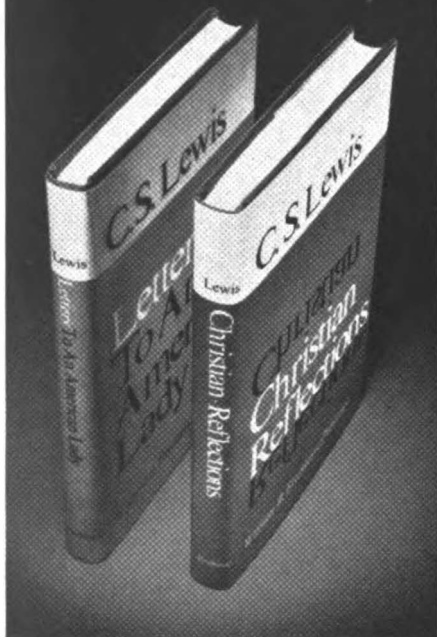
The New

## Morehouse-Barlow

14 East 41st St., New York, N. Y. 10017  
276 Golden Gate Ave., S. Fran., Cal. 94102  
29 East Madison Street, Chicago, Ill. 60602  
4400 Melrose Ave., Los Angeles, Cal. 90029

Digitized by Google

# For C. S. Lewis connoisseurs



## LETTERS TO AN AMERICAN LADY

A rare and delectable treat! Consists of a recently discovered, 13-year-long running correspondence between Lewis and an American lady. Here is the unique Lewis wit, his large compassion for things small and humane, his fascinating prejudices. A delightful collection which perhaps reveals more about Lewis and his personality than any other work to date. Cloth, \$3.95

## CHRISTIAN REFLECTIONS

The first posthumous work of the great Christian apologist. 14 essays composed during his latter years, most of them published here for the first time. Common to all is Lewis' uniquely effective style and the basic presuppositions of his theology—his "mere" Christianity. Cloth, \$3.95

At your bookseller's  

**WM. B. EERDMANS  
 PUBLISHING CO.**  
 Grand Rapids, Michigan

chapters (IV, V, & VI) are the Deems Lectures which deal with divine action in the three areas of grace, nature, and history. The first three chapters form an empirical approach to the fact of religious existence, while chapters VII through IX concern themselves respectively with: The Theology of Will, Justifiable Analogy, First Cause, Anima Mundi, and Incorporeal Spirit. A final chapter summarizes the book's theme: that God is unconditioned Will.

Because "we can think of nothing as real about which we can do nothing but think" our dealings with God and His dealings with us must be in terms of interacting energy. Energy is the physical ultimate, for to act is to exist and not to act is the negation of existence. While we cannot focus the point of contact ("causal joint") between human and divine interaction we can observe this in the areas of grace, nature, and revelation (history). God is "free, absolute, or sovereign will, unconditioned will, who is indeed a superhuman agent, and who exists as intelligent act. . . . Our thesis is no more than that the relation of created act to creative act is inevitably indefinable, and that its being so is neither an obstacle to religion nor a scandal to reason."

The development of the theme from the problem of religious existence to God as unconditioned Will is close-knit and cogent although the author's style does not make for easy reading. Paradoxically there are many sentences of gem-like brilliance: "The gospel offers God to me as good, not simply as fact. In embracing the good I am convinced of the fact. . . . God is not, indeed, out there in space beside us like one of our neighbours; he is at the causal root of our being and of every being. . . . His otherness lies in this, that his life is personal to him, it is not ours; that he has a will after which we enquire, a judgment to which we submit, a forgiveness we implore, a succour we seek. . . . Saving history is that, in highly particular historical events, God from time to time shows his hand with a plainness the enlightened eye cannot mistake. . . . The paradigm (of God's saving purpose) is Christ's ability to play his part, with a mental furniture acquired from his village rabbi. For who can think that his mission would have been more gloriously performed with instruments other than these."

(The Rt. Rev.) JOHN S. HIGGINS, D.D.  
*The Bishop of Rhode Island*

\* \* \* \*

**THE JOHN BIRCH SOCIETY.** By J. Allen Broyles. Beacon. Pp. 181. \$1.95.

Originally published in 1964, *The John Birch Society* has been updated by J. Allen Broyles with a new concluding chapter. The additional material concerns the society's activities particularly since the disastrous defeat of Barry Goldwater

in the 1964 election, and speculates on the organization's future.

His inquiries convinced Mr. Broyles that the Birchers have not altered their "irrational, closed-mind ideology" (still contending a communist conspiracy threatens a complete take-over of American institutions) nor "their irrational style of conflict." The society's tactics, he concludes, "have succeeded only in creating fear and hatred of a grotesque caricature of the communist menace" and have contributed nothing to consideration of matters which have grave import in time of crisis.

The author's well-documented analysis and appraisal merit the attention of anyone who labors under a misconception or delusion as to the Birchers' tactics, aspirations, or effectiveness.

FRANK STARZEL  
*St. Thomas Church  
 Denver, Colo.*

\* \* \* \*

**AFFIRMATIONS OF GOD AND MAN.** Edit. by Edmund Fuller. Association Press. Pp. xiii, 160. \$4.95.

*Affirmation of God and Man* is broken into six sections: "The Idea of God," "The Idea of Man"; "The Secular Challenge," "Religion, and Science"; and "Creation and Existence" and lastly "Faith." In each section are selections from different writers of all walks and experiences of life. They are carefully and tastefully selected, varied to a fine degree. One's appetite is whetted to want more from the chosen authors. I myself wanted to rediscover and digest Simone Weil's *Waiting for God*.

Edmund Fuller's selections include ones from religious bodies other than our own, several Jewish ones, and two from unbelievers. Most of them are contemporary but some date from earlier periods. All speak to the modern man.

The book is easily read, and wonderful to keep on one's bedside stand to ponder and reevaluate from time to time. My only regret is the cost. One would wish it were a dollar cheaper so that it could be known to more readers in more homes.

VIOLET M. PORTER  
*General Seminary*

\* \* \* \*

**COUNSELING WITH COLLEGE STUDENTS.** By Charles F. Kemp. Fortress. Pp. 129 paper. \$1.50.

It is probable that *Counseling with College Students* will have a limited audience. Its real value will be for clergy and a small number of committed Churchmen, such as faculty members, who do a certain amount of counseling with students.

The book's primary value is its recognition that with the growth of academic communities throughout the land nearly all parochial clergy, if not already, will in the very near future be actively engaged in "college work" or the almost



daily contact with students of the college world. For clergy and counselors who have not worked with the age group extensively the book will have real value.

A second contribution the book makes is showing clergy that they do not necessarily have all the "answers." Two quotations point to this: "Since motivation and personal adjustment are such important factors, the pastor has a significant role. He specializes in such things as self-acceptance, interpersonal relationships, life's meaning, purposes, and goals. Here the pastors, the professors, and the school counselor can pool their resources. They should not compete with each other or duplicate each other's work. Each from his own perspective complements and reinforces the others" (p. 42). "If the pastor is going to accept responsibility . . . he should understand the principles of vocational guidance and the method of working cooperatively with the rest of the campus so that he doesn't do more harm than good" (p. 45).

In this reviewer's opinion two important factors are lacking in the volume. First, Charles F. Kemp says, almost as a postscript (p. 128), that "the pastor should have some understanding of higher education." This is indeed an understatement. While it is assumed that most clergy are "educated" persons with an academic degree, all too few are intimately aware of what are the goals, the processes, etc., of modern universities. The second limitation is the lack of any description of the cultural changes taking place on campus which will affect the lives of all in this country, or the cultural and social climate in which those of college age "live and breathe and have their being." I believe this is a serious shortcoming of this book.

(The Rev.) PAUL K. ABEL  
St. Francis' House  
Madison, Wis.

**GOD AND EVIL.** *Studies in the Mystery of Suffering and Pain.* By William Fitch. Eerdmans. Pp. 183 paper. \$2.65.

In writing *God and Evil*, William Fitch has provided not only an exposition of the Holy Scriptures, but also an affirmation of his own deepest belief—a belief that he claims has been tested in ways and through days that he is "unable to describe." Dr. Fitch, a Scottish Presbyterian minister of Canada, describes, in eleven chapters, the one lesson, more than any other, that he has learned: God is utterly to be trusted. Although His footprints may be hard to trace, the author finds that God's goal is unmistakable and that His faithfulness is beyond all doubt.

This book enters the religious scene at a time when prominent spokesmen are firmly rejecting the idea of a personal deity who answers prayers or somehow serves as an answer to the mysteries of life. Is there food here for the functional or is it merely an exercise in futility? At

times the reader is struck by facile, "packaged" answers that are somehow too neat and smack of the proof-text method.

Although the author belabors Isaiah 45, sets up straw men, indulges in a diatribe against social action, and occasionally withdraws into utter subjectivity, some value can be derived from the volume if the moments of deep insight are savored and the invitations to escape by means of fundamentalistic opiates are firmly rejected.

(The Rev.) DERALD W. STUMP  
Pennsylvania State University  
\* \* \* \*

**CHRISTIANITY AND THE NEW AFRICA.** By T. A. Beetham. Praeger. Pp. 206. \$5.

*Christianity and the New Africa* is the fifth of a series of new studies: "The Praeger Library of African Affairs." If the other volumes are as arresting, competent, and well-written as this, readers seriously interested in Africa generally and Christianity there particularly, are well advised to invest in one or more of them.

The Rev. T. A. Beetham, a Methodist minister, was professor at a college in Ghana for 20 years, and, with this personal missionary and teaching experience, draws upon not only his own knowledge of that great continent, but has assembled up-to-the-minute accounts of the varied Christian Churches on the contemporary scene. He sets out in this short book the question of the prospects of Christ's religion in the vast sub-Saharan area and deals with various possible answers to the problems: weakness and strength at the coming of emergent nations and the responses so far made by Christian groups to the challenges from different directions, especially Animism, Islam, and Materialism. There are added helpful lists of statistics about the current status of the several brands of Christians.

As one who has served in West Africa, like the author, I feel he has stressed rightly (p. 81) the rivalry of Islam; yet he can end (p. 153) on a very definite note of strong hope for the future concerning the contributions of Africa's peoples to Christ and world-Christianity. He faces our failures realistically, but manages also to give an excellent overall picture of Christianity's present condition. Highly recommended as the best brief survey of the subject I have come across.

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

\* \* \* \*  
**ANGLICAN INITIATIVES IN CHRISTIAN UNITY.** Edit. by E. G. W. Bill. S.P.C.K. Pp. 168. 27s 6d.

This ecumenical age ought surely to be aware of the debt we owe to many who cherished the hope of Christian unity in earlier days. *Anglican Initiatives In Christian Unity* is a series of essays covering the history of the relations between the Church of England and the other



## MY JOB AND MY FAITH

Edited by Frederick K. Wentz

These twelve first-person stories of ordinary men and women will provide a valuable resource for other laymen who can read them and relate them to their own Christian vocations. A wide variety of vocations is represented including a nurse, a farmer, a cleaning woman, and an architect. Each has taken his own job seriously in its ethical implications and has sought for the meaning his work carries for him as a Christian. 192 pages. \$3.95



At your local bookstore

**ABINGDON PRESS**

**"In the midst of the avalanche of religious books on the market today, this volume comes as a surprise."\***

## THE SHOCK OF REVELATION

by Alexander Stewart

"Strikes notes which are too often missed in these days of cults in theology, and in its evangelical approach, goes to the heart of the unchanging Gospel. It should prove a helpful corrective and a source of inspiration."—Walter H. Gray, Bishop of Connecticut. "The Christian challenge does shock one throughout this most worthwhile collection."—Alfred J. Jolson, S.J.

\*Theodore O. Wedel

\$3.95 at your bookstore or

**THE SEABURY PRESS**

815 Second Avenue

New York, N. Y. 10017

main bodies of Christians. For those of us in the midst of COCU deliberations it is worthwhile to know about the feelers for Church unity which have gone out by Anglicans in *all* directions. Doors are certainly not permanently closed in such places as Constantinople or Rome.

One of the essays gives some attention to the Moravians. This is a group which, among other things, lays claim to the apostolic ministry. Perhaps a special approach ought to be made to this body.

Is it significant that Anglicans have achieved full communion only with Churches which possess the historic episcopal ministry? Does this indicate the directions in which we should concentrate or strengthen our efforts?

There is little here that one could not find in various history books. But it is good to have these scattered happenings brought together and discussed by leading scholars.

(The Rev.) M. FRED HIMMERICH  
*St. Paul's Church  
Watertown, Wis.*

\* \* \* \* \*  
**THE ART OF LIVING.** By Dietrich and Alice von Hildebrand. Regnery Logos Edition. Pp. 119 paper. \$1.25.

Dietrich and Alice von Hildebrand have included in this small paperback a collection of essays on positive moral values essential to the art of living. Included are chapters on veracity, virtue today, responsibility, faithfulness — nine in all.

For a student engaged in a philosophic study of ethics, searching for clarity about the good life and right conduct, *The Art of Living* is a treatise on exemplary life which should be useful. But most readers will likely not get through it. It is heavy going, written in a pedantic style without relief.

Dietrich von Hildebrand is professor emeritus of philosophy, Fordham University, and Alice von Hildebrand is associate professor of philosophy at Hunter College.

LOIS WILLIAMS  
*St. Clement's Church  
New York City*

\* \* \* \* \*  
**JESUS OUR CONTEMPORARY.** By Geoffrey Ainger. Seabury. Pp. 128. \$3.50.

*Jesus Our Contemporary* by Geoffrey Ainger is a book with an inner dimension measured by exigencies of timely proportions. A pressing state of circumstances always occasions a religious inventory. Without directly saying it, the author expresses the opinion that most of our religious inventories that have taken place in times of crisis have obscured Jesus in the dusty corners of sentimentality and behind masked piety. He does say this: "By coming among us as one who puts his faith in us and celebrates what he uncovers of our humanity, Jesus comes as liberator from every kind of bondage." In the context of Christ's humanity he

refers to Him as the Celebrant with the purpose of establishing a meaningful relationship between Himself and the world. He is "The Man for Me." The point the author makes in this chapter is that one cannot hold a cynical view of human nature and be serious in his awareness of the love of Jesus Christ.

The theme of the book is that it is not impossible to solve problems with God at hand. The impossible is what a man, by a contradiction of values, may be tempted to think is possible. He makes a strong case for that which is impossible. A man cannot rid himself of God. Dr. Ainger emphasizes how the order of faith must be reversed. It is not so much that we have faith in God but that He has faith in us. The first and most profound word that has to be said about us is that Christ enjoys us. This is the word of hope for the world; it will deliver us from our despair and from the "imprisonment of our charities." The book focuses on the nervous exhaustion of trying to do something with life without the reality of God. It is an approach to Christianity and Jesus's religion from the heart of life as opposed to the spectator principle of piety. He says that the Cross is the sign of Jesus's faith in us. The homemade insulation which an inadequate religion can supply for a time is exposed for what it is and in its place is established the vigor of Christ's humanity for all mankind.

The structure of the book is not as strong as the theological foundation would lead one to expect. Perhaps the limited space allows for the suggestion of pertinent material without the results of patient research being utilized to the reader's advantage. Judging by the title, I expected that the author had been able to impart something about Jesus excitingly new and modern which would go beyond the traditional textbook material, but I was disappointed. The book is statistical rather than creative and imaginative in character. It should arouse excitement and interest for a time, but its patronizing quality will hinder its timelessness. The reference to Jesus as the "Freedom Fighter" is timely but too confining. The book is unique and deserves to be read. It takes both life and religion seriously, and should have universal appeal.

(The Rev.) WILLARD A. PAGE, Ph.D.  
*Episcopal Theological Seminary in Kentucky*

\* \* \* \* \*  
**A BISHOP LOOKS AT LIFE.** By Everett H. Jones. The Anglican Press. Pp. 73. \$1.

*A Bishop Looks At Life* is a book by the Bishop of West Texas and consists of a collection of 60 articles chosen from more than 400 written for a weekly column under the title "A Bishop Looks At Life." These articles have appeared in a large number of newspapers over a period of eight years. The popularity of the

column attests to the relevance of the topics dealt with such as, "Self-Pity," "What Is Excellence?," and "Affirmative Living." The contents of the book are divided into five sections from "Beginning the Day" to "When Shadows Fall." Also included is a helpful selection of prayers from many sources.

This book will enable one to see the sacramental nature of everyday living. Ruskin in *Modern Painters*, Vol. III wrote: "The greatest thing a human soul ever does in this world is to *see* something, and tell what he *saw* in a plain way. Hundreds of people can talk for one who can think, but thousands can think for one who can see. To see clearly is poetry, prophecy, and religion — all in one." Bishop Jones is one of those with the kind of spiritual perception which Ruskin had in mind. Reading this small book one can realize the truth contained in "good in everything" and also that "earth's," indeed, "crammed with heaven." In God's world nothing of itself is common or unclean, and the bishop looks at it that way. Though the Bible is not quoted in every article, there is the feeling throughout of an idea once expressed by Alfred N. Whitehead: "Religion is the consecration of the commonplace." However, in two or more places where the Bible is referred to, the point of the theme would have been strengthened had the RSV been used instead of the AV.

This is the kind of a book which a person will want to keep at hand and have to lend or to give to friends.

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

\* \* \* \* \*  
**THE JEWS: VIEWS AND COUNTERVIEWS.** By Jean Daniélou, S.J., and André Chouraqui. Newman Press. Pp. 92. \$3.25.

There have been many books written by Christians about Jews and perhaps a few about Christianity by Jews, but this slim volume is the first attempt I've seen to date to carry on a real dialogue between a Jew and a Christian.

*The Jews: Views and CounterViews* begins by both participants stating their determination to talk about those things which too often have been glossed over in the interest of not giving offense. But a true dialogue carries with it an inherent risk of offending the other party. There is, however, frank and open discussion about several irreconcilable issues—the significance of Jesus Christ and Church-encouraged anti-Semitism, for instance—carried out in a spirit of true Christian (Jewish?) charity.

The Rev. Jean Daniélou, one of the most important contemporary French theologians, should be no stranger to Anglicans. Rabbi André Chouraqui, born in Algeria and educated in France, is the permanent delegate of the Universal Israelite Alliance.

The book contains keen insight into the

Jewish origins of Christianity, and helps to give Christians a deeper understanding of what it means to be a Jew in the midst of the Christian era.

(The Rev.) HEWITT V. JOHNSTON  
Christ Church  
Charlevoix, Mich.

### Booknotes

By Karl G. Layer

**The Underachiever.** Porter Sargent Publishers. Pp. 190. Cloth, \$4.40; paper, \$2.20. A guide to tutorial, remedial, diagnostic, and academic resources in prep-school programs and clinics. A new reference book, published separately for the first time, this new directory is an expansion of a section formerly included in *Sargent's Handbook of Private Schools*. Classifies and describes nearly 400 programs designed to aid boys and girls who need special assistance.

**Christ's Ambassadors.** By Frank Colquhoun. Westminster. Pp. 93 paper. \$1.45. Canon Colquhoun of Southwark Cathedral maintains that the preaching of the Word ought to be given a place in the Church over and above the sacramental ministry since "the sacraments have no significance apart from the Word."

**The Pastoral Care of the Bereaved.** By Norman Autton. SPCK Pp. 215. 19s 6d. Although this volume is written with an English readership envisioned, there are insights here from the chaplain of St. George's Hospital, London, which will be helpful to all those having care for the bereaved.

**Seventeen Come Sunday.** By Ruth Robinson. Westminster. Pp. 78. \$2.50. A brief devotional manual for living the daily Christian life. The aim is at both the young and old.

**The Pattern of Christ.** By David H. C. Read. Scribner's. Pp. 94. \$2.95. This book of sermons examines the Beatitudes on the presumption that they are more than simply "religious platitudes."

**Christianity in the Non-Western World.** Edit. by Charles W. Forman. Prentice-Hall. Pp. 146. \$4.95. This history of and an insight into Christian missions from the sixteenth century on is a genuinely scholarly, but nonetheless readable approach to an extremely broad subject.

**TV As Art.** Edit. by Patrick D. Hazard. National Council of Teachers of English. Pp. 221 paper. No price given. Papers originally commissioned by the Television Information Office for the National Council of Teachers of English television festival. Education and television are the general topic.

October 15, 1967

## SPECIAL SELLING

### The Hale Memorial Sermons

A limited number of each of the following Hale Memorial Sermons are available at the special price of 50¢ each including postage.

This is a real opportunity to add to your library.

- Sermon x:** *The Work of the Church on Behalf of Unity.* By the Rt. Rev. Charles Palmerston Anderson, D.D., LL.D. (1917).
- Sermon xi:** *The Work of the Church for Men at War.* By the Rev. Bernard Iddings Bell, D.D., L.H.D. (1919).
- Sermon xii:** *The Work of the Church Among the Mormons.* By the Rev. Jesse Herbert Dennis, S.T.D. (1921).
- Sermon xiv:** *Progress and Prospects in Christian Reunion.* By the Rev. Percy Varney Norwood, M.A., B.D. (1929).
- Sermon xv:** *The Re-emphasis of Personal Religion.* By the Rt. Rev. William Scarlett, LL.D. (1931).
- Sermon xvi:** *The Teaching Church.* By the Rev. Cyril Hudson, M.A. (1931).
- Sermon xix:** *The Church and Modern Psychology.* By the Rev. Canon Burnett Hillman Streeter, D.D. (1934).
- Sermon xx:** *Social Training in Modern Russian Orthodox Theology.* By the Very Rev. Sergius Bulgakoff, Ph.D. (1934).
- Sermon xxi:** *The Christian Creed and History.* By the Rev. James Alan Montgomery, D.D., Ph.D. (1935).
- Sermon xxiii:** *The 'Western' Text of the Gospels.* By the Rev. William Henry Paine Hatch, Ph.D., D.D., D.Theol. (1937).
- Sermon xxiv:** *The Forward Movement in the Episcopal Church.* By the Rt. Rev. Henry Wise Hobson, D.D. (1938).
- Sermon xxv:** *The Post-Ordination Training of the Clergy.* By the Very Rev. Noble C. Powell, D.D. (1939).
- Sermon xxvi:** *The Place of Nationalism in Religion.* By the Most Rev. J. W. C. Wand, D.D. (1940).
- Sermon xxvii:** *New Church Order.* By the Rt. Rev. Ronald Owen Hall, D.D. (1941).
- Sermon xxviii:** *The Church's Ministry to Returning Service Personnel.* By the Rev. Otis R. Rice, M.A., B.D. (1945).
- Sermon xxix:** *The Liturgical Movement and the Prayer Book.* By the Rev. Massey Hamilton Shepherd, Jr., Ph.D. (1946).
- Sermon xxx:** *Christianity and Materialism.* By the Rev. Charles W. Lowry, Ph.D. (1948).
- Sermon xxxi:** *The Catholic Movement in the Swedish Church.* By the Rev. Gunnar Rosendal, D.D. (1951).
- Sermon xxxii:** *The Interpretation of the Lord's Prayer.* By the Rev. Hone Lowe, S.T.D. (1955).
- Sermon xxxiii:** *The Christian Liturgy in Ceylon.* By Lakdasa deMel, Bishop of Kurunagala (1956).
- Sermon xxxiv:** *Reconciliation—Christ's Way.* By the Rt. Rev. Robert Raymond Brown, D.D., Bishop of Arkansas (1959).
- Sermon xxxv:** *The Nature and Purpose of the Canon Law.* By the Rt. Rev. and Rt. Hon. R. C. Mortimer, the Lord Bishop of Exeter (1960).
- Sermon xxxvii:** *The Motive of Christian Asceticism.* By the Rev. J. N. D. Kelly (1964).
- Sermon xxxviii:** *Liberal Catholicism.* By the Rev. Robert Jeffrees Page, Ph.D. (1964-65).
- Sermon xxxix:** *The Implications of the Toronto Manifesto.* By the Rev. Canon John Heuss, D.D., S.T.D., L.H.D. (1965-66).
- Sermon xl:** *Recent Revisions of the Canon Law.* By the Rev. Canon Donald H. Wattle, S.T.D. (1967).

When ordering use sermon numbers.

**THE HALE FOUNDATION**  
**Seabury-Western Theological Seminary**  
**600 Haven Street**  
**Evanston, Illinois 60201**

Digitized by Google

# The Living Church

October 15, 1967  
Trinity XXI

For 88 Years,  
Its Worship, Witness, and Welfare

## GENERAL CONVENTION

### "Pick Your War"

Lay deputies to the General Convention blocked adoption of resolutions recognizing an individual's right to refuse to serve in a "particular war" without claiming a pacifist position against war generally. The resolution, which was called the "pick-your-own-war" proposal, had been adopted by the House of Bishops and was approved by clerical deputies, 49 favorable, 33½ negative and divided, but was then voted down by the lay deputies, 21¾ yes to 57¾ no and divided.

The resolutions would have requested that the federal government recognize "the right of a person to object on grounds of conscience to participation in a particular war even though he may not happen to embrace a position of pacifism in relation to all war," and provide non-combatant or other alternative service for such objectors. The Rev. A. T. Mollegan of Virginia felt "it is inconceivable that we should not concur in this" although the Rev. A. Balfour Patterson, Boulder, Colo., a college chaplain, opposed concurrence arguing that the problem faced by young people is not a matter of choosing a particular war but whether "they will endanger their souls by killing" in any war.

The resolution was adopted by the bishops only after considerable debate, referral, and redrafting. Bishop Moody of Lexington said the resolution "is underwriting anarchy," adding: "We have a bear by the tail. I don't like the bear but I don't know how to turn loose the bear. This resolution expresses an attitude which would destroy the basic unity of this country." Bishop Gordon of Alaska favored the resolution, asserting his conscience would force him to refuse service in Vietnam if he were called.

The Convention concurred in resolutions urging Congress to amend selective service laws by recognizing conscientious objection for "ethical and moral considerations not necessarily associated with traditional religious commitment"; asking revision of the draft system to eliminate inequities in local boards due to racial and economic imbalance; urging dioceses and Executive Council to supply counsel and legal advice to those having problems of conscience on war service; and recommending discontinuance of the existing special exemption for seminarians.



## The Church and Vietnam

By JO-ANN PRICE

What the General Convention should say about Vietnam was reflected in the searching speeches and division at all levels among deputies and bishops in Seattle.

On the last convention day, 21 bishops, troubled by conscience over the "growing terror" of the war, signed a statement calling for cessation of bombing in North Vietnam and de-escalation to end the conflict "as quickly as possible." The document, originated by the Rt. Rev. Ned Cole, Bishop Coadjutor of Central New York, represented the individual views of the petitioners. It was read to the House of Bishops. The document contained essentially the same points as a hotly-debated substitute resolution which was rejected in a three-hour session the night before, (September 26th) in the House of Deputies. The substitute lost on this vote: clerical, 31¼ yes, 44¼ no, and 10 divided; laymen, 5¾ yes, 73½ no, and 6 divided. The deputies then proceeded to approve one by one a series of resolutions which wound up as a seven-point document primarily aimed toward urging negotiations for peace in Vietnam.

The deputies' action received concurrence from the bishops, thus becoming official legislative action, the next morning. A number of bishops, however, had misgivings that the resulting statement was not stronger. It was "not as strong as what we should say, but more than I expected," said Bishop Cole, "... but we have done the best we could." There is "still absent" from the negotiations statement, "the emphasis on our real awareness of our moral responsibility in this matter," observed Bishop Crittenden of the Advisory Committee on Peace. Bishop Myers of California described the negotiations statement as "the most we can get."

The statement on Vietnam contained these principal points:

(✓) Gratitude for members of the armed forces and others serving in Vietnam and prayers both for them and "those engaged in warfare against us";

(✓) A request that the government encourage discussion and development of "fresh new ideas . . . for a just and durable peace" in Vietnam;

(✓) Support for restraint by government and military leaders in the conduct of the war on behalf of the sensitivity and suffering of the Vietnamese people;

(✓) Continuation of "sustained efforts" to take the issues of the Vietnam war to appropriate bodies of the United Nations.

(✓) A plea to Episcopalians to give serious consideration to the appeals for peace made by Pope Paul VI, the Archbishop of Canterbury, and the recommendations of the World and National Councils of Churches;

(✓) Commendation for the work of Vietnam Christian Service, of which Church World Service is a chief component; and

(✓) An expression of "deep concern" for the convictions of those subject to military draft "who believe this war in Vietnam to be wrong and their participation in it unjustified."

Two points in the Vietnam draft were rejected by the deputies. One was a proposal for the U. S. to spend as much money on relief and reconstruction in Vietnam as it does for war. The other was the idea that "waging a minor war in Vietnam prevents adequate attention to the problem of curing urban blight and other social evils at home."

The rejected substitution for the whole statement, fiercely debated by the deputies, was strongly supported by the Rev. John Clinton Fowler, Diocese of Arizona, who denounced the Vietnam conflict as immoral and the weapons used so "detestable" that "we are going to be ashamed of this war for 200 years." William Ikard of the Diocese of New Mexico and Southwest Texas asked defeat of the substitute, observing "I do not believe we can repudiate our reasons for going into Vietnam."

"Keep your cool, gentlemen." President Clifford P. Morehouse warned as deputies rushed to microphones to get their two minutes' worth into the 30-minute debate. Impatience on the floor was voiced against a group of anti-war youths, with varying lengths of hair, who appeared with signs saying "Love" and "Peace Now" in the observer galleries of the Arena as the debate proceeded. Dr.



Morehouse was asked that they be ejected. "I don't see why; they're quiet." Dr. Morehouse replied. "Besides I can't read what the signs say."

The debate ended toward midnight, and the well-behaved youths raised their peace placards and solemnly marched out declaring "You let us down but we love you."

Both the rejected substitute and the statement by the petitioning bishops had essentially the same language. The bishops' statement read: "Our consciences as Christians are deeply troubled by the growing terror of the undeclared war now raging in Vietnam, a concern expressed by His Holiness, Pope Paul VI, the Archbishop of Canterbury, the World Council of Churches, and therefore, the undersigned bishops of the Episcopal Church urge upon the President and the Congress of the United States that they cease the bombing in North Vietnam and employ every other means of de-escalation in order to terminate the undeclared war in Vietnam as soon as possible."

## Church Renewal

The Episcopal Church has moved to "re-think, restructure, and renew the Church for life in the world today." The General Convention created a Joint Commission charged with this duty which the Rt. Rev. Anson P. Stokes, Jr., Bishop of Massachusetts, said would be a "long, painful, and complicated process. It will put increasing demands on Church members and will provoke increased tensions, perhaps even deep estrangements . . . and will require a carefully thought-out but open-ended process in collaboration with other religious and non-religious groups."

Bishop Stokes presented the report of a committee, appointed three years ago, which advocated searching study and a new theological analysis to meet exigencies of modern life. The committee was continued, and asked to report to the next House of Bishops meeting. In debate in the House of Deputies the Rev. Robert Varley of Easton, Md., in attempting to answer some of the confusions of the deputies said: "This was originally to involve many Churches. Reference is now only for our Church. There has been confusion. Like an octopus with epilepsy many arms of the Church are working on this."

## Bishops' Powers Enlarged

Bishops are given authority, on their own initiative, to call rectors and vestries to a hearing for the purpose of determining whether the clergyman should be separated from his charge under a new section in Canon 45 approved by General Convention.

The consent of the standing committee would be required before the bishop could call the inquiry. He could then examine any evidence to determine whether the

clergyman is unfitted to continue because of age, infirmity, or any other cause. The aim of the canonical change is to permit a bishop to act promptly when disputes arise in a parish between rector and vestry. The canon's effect heretofore has limited a bishop's action to cases where the vestry sought to remove the rector and he refused to resign.

## Chalice Issue Settled

The House of Bishops concluded that there were no constitutional or canonical prohibitions and, after repeated discussions, finally approved licensing lay readers to deliver the chalice at Holy Communion. The proposal was initiated in the House of Deputies where, after its adoption, constitutional questions were raised.

The deputies transmitted their action to the bishops but asked for a committee of conference on the constitutional matters. The questions were resolved satisfactorily but when the proposal came to the floor in the House of Bishops an objection was raised on canonical grounds. The committee on canons overruled that one and the measure became part of Church law with the bishops' approval.

## Rare Experience

The Very Rev. William Spofford, Jr., of Boise, Idaho, won a rare distinction at General Convention: he sat in both the Women's Triennial and the House of Deputies.

He was one of two men who served with the women during the first week of the Convention. Then the Missionary District of Idaho was admitted as a diocese, enlarging its deputation in the House from one to four clerical members, and he was immediately seated there for the final Convention days. Topping all else, he was then elected by the deputies to a seat on the Executive Council.



Dean Spofford is congratulated by Mrs. Bailey as the Rev. Powell Woodward looks on

## Last Day Actions

The General Convention, in its traditional final-hours blitz, cleared dozens of business items:

(✓) Resolved against discrimination because of race against Negro clergy, declaring for placement on merit basis alone;

(✓) Ordered a study by the new Joint Commission on Religion and Health of euthanasia (mercy killing);

(✓) Encouraged establishment of "detoxification" stations (instead of sending intoxicated persons to regular hospitals);

(✓) Urged labor unions to end discriminatory practices in admitting apprentices and other internal operations;

(✓) Amended canons to permit the Church Pension Fund to arrange for life, health, and accident insurance coverage;

(✓) Suggested Christian individuals and organizations review their investments in South African countries practicing apartheid, with a view of withdrawing and withholding economic aid;

(✓) Authorized bishops and/or rectors to approve distribution of copies of pastoral letters to parishioners instead of their being read from pulpits. Position papers may be handled similarly;

(✓) Refused to continue the Joint Commission on Deaconesses.

(✓) Continued the Mutual Responsibility Commission but the House of Deputies rejected the bishops' recommendation for assignment of an executive office by the Presiding Bishop;

(✓) Through deputies' rejection, killed a proposal for a study on ordination of women;

(✓) Urged establishment of pension funds for lay employees of dioceses and parishes;

(✓) Continued the Joint Commission on Church Music and Allied Arts on reconsideration in the House of Deputies where it had been terminated a day earlier; and

(✓) Asked prompt assistance from the Presiding Bishop's relief fund for victims of the Gulf Coast hurricane.

## Final Appraisal

"There was no disappointment. It was the most constructive convention of the ten I have attended:" —the Presiding Bishop.

"We accomplished much more of a constructive nature than previous conventions:"—Dr. Clifford P. Morehouse, retiring president of the House of Deputies over which he has presided in three conventions.

These were the capsule summaries concerning the 62nd General Convention of the Church by the heads of its two Houses at a news conference after final adjournment. Responding to reporters' questions, the two gave these answers (paraphrased):

On the Vietnam war resolution—Bishop Hines: resolution reflects stance Church should take in view of deeply divided opinions within the Church and reflects concern over the war and the boys fighting it. Dr. Morehouse: As good as can be expected.

Too much attention to Bishop Pike? Bishop Hines: a controversial bishop.

his relationship with the House is satisfactory.

Most significant convention action?—Bishop Hines: Unanimity of response to urban crisis says a great deal. Confident areas within Church will *not* understand stance taken. Some will fall out of Church and some already are half way out. Regret this but believe will be counterbalanced by convincing those who have not believed the Church is relevant to modern conditions. Dr. Morehouse: Throughout discussions of urban crisis program (in House of Deputies) never heard anyone say Church would lose people or money as result.

Characterization of convention—Bishop Hines: It was both reform and renewal, both in good solid measure.

Urban crisis program reaction—Bishop Hines: Received enough encouragement from officials of other Churches to indicate solid support.

Proportion representation?—Dr. Morehouse: Personally believes should be effected in House of Deputies but made more difficult (by deputies' rejection this year).

How about youth and conventions?—Bishop Hines: Will be more formal role for youth in future conventions through appointment to official positions and participation in decision-making. Dr. Morehouse: Average age of deputies lower than before but still high. Deputies showed new spirit, a desire to recognize young people and willingness to listen to their ideas.

Church union direction? — Bishop Hines: Convention actions aided moving discussions toward Rome as well as towards COCU.

Greatest surprise in convention?—Bishop Hines: That this convention was so good.

## GC History of Partnership

The so-called Partnership Plan—giving to others as much as you spend on yourself—took a buffeting in the 62nd General Convention. First, the House of Deputies proposed making it the basic money-raising program of the national Church, eliminating the quota system. Second, the House of Bishops killed this proposal but adopted a resolution “commending” the partnership plan to each mission, parish, missionary district, and diocese — not, however, abolishing the quota system. Third, the House of Deputies refused to concur in the bishops' request.

## Non-Episcopal Ministers

Ministers of other Churches may be invited to assist in the Prayer Book Offices of Holy Matrimony and the Burial of the Dead under an amendment to Canon 48 approved by the General Convention. A bishop's prior approval is required. Ministers of other Churches also may be



authorized to preach the Gospel, and “Godly persons” permitted to make addresses on special occasions.

## Special Session of GC

A “special session” of the General Convention apparently is assured for 1969 to dispose of matters which could not be handled in Seattle. The Presiding Bishop and Executive Council are empowered to fix the dates and site, five days possibly on a university campus in the summer having been suggested.

It was the opinion of several bishops that clerical and lay delegates elected for the Seattle convention would be eligible for the special session but there was doubt because, insofar as could be learned immediately, there never has been such a special session. Church law has been changed to permit “General” Conventions oftener than once in three years but implementing this will require substantial housekeeping amendments due to the frequent references in canons, resolutions, and other records to “triennial” conventions. All these must be changed to “regular” conventions.

## In Brief . . .

The Convention concluded first-reading action on a constitutional amendment designating missionary districts as “missionary dioceses” and giving them a full vote instead of one-quarter in House of Deputies' voting by orders. The change is subject to ratification by the 1970 convention.

The General Convention will elect 12 lay members of the Executive Council instead of ten under an amended canon approved in Seattle.

The House of Deputies urged a constitutional amendment to give each diocese one vote (instead of individual bishops voting) in the House of Bishops, except on “matters of doctrine, discipline, and worship.” The bishops rejected the idea, arguing it would be impossible to specify whether an issue fits such categorization.

A federal prison system regulation forbidding use of wine in Holy Communion services for inmates was protested by the General Convention which urged steps to have the rule rescinded.

The next General Convention will meet in Houston, Texas, in 1970. The convention refused to meet in Houston 12 years ago because of racial discrimination in hotel facilities. The Seattle convention accepted its invitation for three years hence,

however, apparently convinced that discriminatory practices have ceased. Jacksonville, Fla., was chosen for the 1973 convention.

## Pension, Seminary Boards Elected

Elections to the Church Pension Fund board of trustees and to the General Theological Seminary board include:

Pension Fund Board — James Sinclair Armstrong of New York, executive vice president of the U. S. Trust Co. of New York; Hector J. Buell of Gloversville, N. Y., pension and estate consultant; the Rt. Rev. William F. Creighton, Bishop of Washington; Dr. John T. Fey, Jr. of Montpelier, Vt., president of National Life Insurance Co. of Vermont; Seaborn J. Flournoy, Norfolk, Va., president of Bruce-Flournoy Motor Co.; Thomas M. Johnson, Savannah, Ga., investment banker; Philip Masquelette of Houston, Texas, attorney and CPA; and Richard K. Paynter, Jr. of Princeton, N. J., board chairman of New York Life Insurance Company.

Seminary Board — Presbyters: the Rev. Herbert S. Brown of Newark, N. J., rector of Grace Church; the Rev. John V. Butler of New York, rector of Trinity Church; the Very Rev. Wesley Frensdorff of Salt Lake City, dean of St. Mark's Cathedral; the Ven. Henry P. Krusen of Buffalo, archdeacon of the Diocese of Western New York; and the Very Rev. Donald R. Woodward of Kansas City, Mo., dean of Grace and Holy Trinity Cathedral. Laymen: Dr. Kenneth Clark of New York, professor at City College of New York; Kempton Dunn of New Canaan, Conn., president of American Brake Shoe Co.; Keith Funston of Greenwich, Conn., retired president of the New York Stock Exchange; Richard K. Paynter of Princeton, N. J., board chairman of New York Life Insurance Company; and Frederick L. Rockefeller, Webster, Mass., president of Cranston Print Works.

## Executive Council Elections

Executive Council members elected at General Convention include:

Bishops: the Rt. Rev. Roger M. Blanchard of Southern Ohio and the Rt. Rev. Albert Rhett Stuart of Georgia, both for six-year terms; and the Rt. Rev. Robert L. DeWitt of Pennsylvania, an incumbent, for a three-year term.

Laymen: Emmett Harmon, Monrovia, Liberia, lawyer and representative to the United Nations; William Ikard, Mesquite, N. M., farmer; Dr. Clifford P. Morehouse, New York publisher and retiring president of the House of Deputies; Walker Taylor, Jr., Wilmington, N. C., insurance executive; Herbert Walker, Glendale, Calif., superior court judge, incumbent, for another three-year term.

Clergy: the Very Rev. Gordon E. Gillett, Peoria, Ill., an incumbent; the Very Rev. Lloyd Gressle, Wilmington, Del.; and the Very Rev. William B. Spofford, Boise, Idaho.

Anticipating an increase in the size of the Council, John Tillson of Boston, and Houston Wilson of Georgetown, Del., were conditionally elected. Charles Willie, New York, now serving an unexpired

term, was voted another three years' tenure.

## HOUSE OF BISHOPS

### Bishops on Budget

Deep concerns that traditional Church functions would be slighted in favor of emphasis on the urban crisis were evident in the House of Bishops' debate over the 1968-70 program and budget. The bishops concurred with the deputies in approving the budget commission proposal, making it official.

The bishops also showed misgivings over the sort of non-Church community action groups which will receive grants from the Executive Council. This discussion centered on Saul Alinsky, organizer of community groups and projects, and on a LIVING CHURCH editorial sharply critical of Mr. Alinsky. (The editorial [see page 18] was written by the editor at the Convention; he showed it to a few friends who arranged for distribution of the text at Seattle. Thus it was available to bishops and deputies before publication in this issue.)

Bishop Coadjutor Murray of Alabama told the bishops specifically that he deplored making grants to organizations with which Mr. Alinsky might be connected, that he questioned the Church's participation in some urban action groups including FIGHT in Rochester, N. Y., and that he doubted the Executive Council's ability to control its own employees or to select properly the organizations to receive grants. He referred favorably to THE LIVING CHURCH editorial which was promptly denounced by other bishops. Bishop Barrett of Rochester said the editorial "betrayed lack of insight" on Mr. Alinsky. Acknowledging the community-action group course was risky, Bishop Barrett said it was worth the risk. Bishop Hallock of Milwaukee, president of The Living Church Foundation, corporate entity of the publication, said the editorial was one of its "least able," contending that Mr. Alinsky is not a purveyor of hate but only of a "hard-line." Bishop Corrigan of the Executive Council home department said he was proud to call Mr. Alinsky his friend, and contended that "he goes to bring peace." Bishop Emrich of Michigan defended Mr. Alinsky as pushing a conservative program in which American people are asked to stand on their own feet, although he prefaced this with "I don't like Mr. Alinsky but that is a personal and emotional matter."

An amendment barring grants to organizations which "practice" violence was rejected, but accepted was a deputies' proviso to exclude groups which "advocate" violence.

### Clergy Deployment

A central bureau, to compile computerized data on qualifications of clergymen



to be matched with the needs of vacant positions, was proposed in the House of Bishops through creation of a Joint Commission on the Deployment of Clergy. But the House of Deputies refused to sanction it.

The proposal was warmly debated by the bishops. Bishop Moody of Lexington said assembling data on clergymen would be useless unless "bishops tell the truth. I've tried to tell my brother bishops the truth about some problem clergy, and the result is that I'm stuck with a lot of men I'd love to see move." Bishop Stark of Newark, opposing efforts to delay the project, argued that "our number one problem is problem clergy. Three years from now the money bind will be just as great as now. We are behind every other Church in clergy placement." The Presiding Bishop threw his influence behind the proposal by agreeing that delay would mean destruction of the plan.

### Missionary Bishops Elected

The House of Bishops elected three missionary bishops and their choices were promptly approved by the deputies: the Very Rev. Edmond Browning for Okinawa, the Rev. William Frey for Guatemala, and the Rev. E. Lani Hanchett as Honolulu suffragan.

Fr. Browning, 38, has served in Okinawa since 1959 and presently is rector of St. Andrews, Naha, and archdeacon of the district. He was born in Corpus Christi, Texas, and educated at the University of the South. He served churches at Corpus Christi and Eagle Pass, Texas, before entering the missionary field.

Fr. Frey, director of the Spanish Publications Center, San José, C. R., is 37 years old and a native of Waco, Texas. He attended Colorado university and the Philadelphia Divinity School, serving churches in Colorado and Los Alamos, N. M., before going to Central America.

Fr. Hanchett was born in Honolulu 47 years ago, educated on the island, and ordained to the priesthood in 1953. He is currently rector of St. Peter's, Honolulu.

### Additional Actions

Appearing before the House of Bishops to accept election as Bishop of Guatemala, the Rev. William C. Frey said: "What will I tell my wife? I promised her I would stay out of trouble here."

The House of Bishops refused to concur in a deputies' resolution encouraging establishment of alcoholic rehabilitation centers for clergymen. One bishop characterized such centers as "pest houses."

In a brief lull in the House of Bishops on September 27th, Bishop Gordon of Alaska presented the Presiding Bishop with a bear skin as a memento of his trip to Alaska with the comment, "I'm sorry this is a little moth eaten. It looks like the overseas missionary budget after the urban crisis got through with it."

## HOUSE OF DEPUTIES

### "PR" Is Out

The nearly 700 members of the House of Deputies made it clear that they want no curtailment in its size. The Joint Commission of Structure had recommended establishing a system of proportional representation giving the smallest dioceses four deputies, two lay and two clerical; those with 15,001 to 60,000 communicants three deputies in each order; and four in each order to the dioceses with more than 60,000 communicants. The result would have cut the House to about 500 deputies, assuming missionary districts continued to be represented by one deputy in each order. But the deputies also voted to drop "missionary district" from the Church's nomenclature, rename them "missionary dioceses," and give them four deputies in each order. This will increase the House by approximately 125 members assuming the bishops concur in the constitutional amendment and it is adopted on second reading at the next General Convention.

Efforts to alter the traditional status of so-called divided deputations in votes by orders also were unsuccessful. When the four deputies, either clerical or lay, vote two-to-two on an issue, the diocese's vote is counted as in the negative. The structure commission sought to count such votes as one-half favorable and one-half negative.

Both "PR" and the divided vote issues were beaten on approximately the same ground. "The diocese is the nearest thing we have today to what the New Testament calls 'The Church,' as 'The Church at Corinth,' and we sit here as equals," said the Very Rev. Robert Capon, Diocese of Long Island, in opposing such changes. Prime Osborne III, Jacksonville, Fla., saw in the proposals a "kind of genesis of the demise of the dioceses. It completely obliterates the diocese as a principal factor of our polity." It was also contended in debate that inadequate committee arrangements were responsible for the House's creaky performance at times and that reducing its size to the 500 range would have no substantial effect on its efficiency.

### Morehouse and Humor

Dr. Clifford P. Morehouse, who has contributed more than his share of good humor in his three terms as president of the House of Deputies, came up with

these offerings in a final meeting with reporters at Seattle:

Definition of a "chicken hawk": a reservist who wants to escalate the war in Vietnam but hopes he won't get caught.

The Episcopal Church as a "Bridge Church" has roadblocks at both ends and is a drawbridge that doesn't fit because of being high at one end and low at the other.

## Additional Actions

The House of Deputies in closing sessions adopted customary expressions of appreciation to various individuals and organizations and included thanks to the computer "for its instantaneous responses."

A large glass vase was presented by the House of Deputies to its retiring president. Responded Dr. Clifford P. Morehouse: "Is this the chalice I am now authorized to administer?", referring to long-drawn out arguments over lay delivery of the cup in Holy Communion.

The House of Deputies, meeting on September 27th after scheduled adjournment, refused to concur in a half dozen or more proposals by the bishops because it lacked time to study and deal with the matters. One of these was a resolution asking the Church to offer voluntary payment of taxes on all income-producing properties or business it owns. Another urged the U. S. government to act upon numerous United Nations "conventions" awaiting adherence.

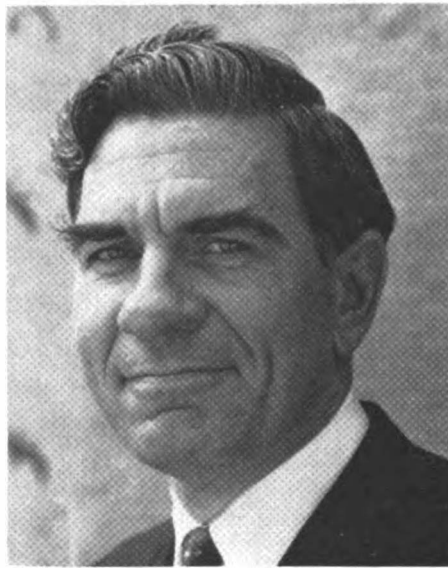
## CHURCHWOMEN

### "Different" Triennial

By ANNE DOUGLAS

That the 1967 Triennial Meeting of Churchwomen was different is an understatement. That it may be the last one is a possibility. Churchwomen respond to change with conviction and courage when faced with the need to explore their purpose and the best ways to carry out that purpose.

The plea of the Presiding Bishop, made at the beginning of the meeting, for \$1 million each year for the next three years to help meet the urban crisis added a new top priority to the proposed United Thank Offering projects. Fully realizing the risks involved but heeding the warning not to ask God for protection from the risks of the world, the women voted, with only 20 dissenting votes of a possible 499, to help the Presiding Bishop meet the growing emergency. Reserving \$2,569,400 to assure the 48 grants approved for overseas and home projects, and deducting 2% for promotional material, the Triennial voted to give \$2,265,917.47 to the urban crisis fund. It should be noted also that in the list of approved grants, 12, amounting to over \$400,000 are "on



Dr. Bennett

target" as support for projects of urban concern. In addition it was agreed to allocate the United Thank Offering annually during the next three years, and the General Division of Women's Work was directed to give top priority to an additional grant of \$734,082.53 for the urban crisis, thus making up the total \$3 million.

The hope that the United Thank Offering may become an offering of all Church people, not just the women, may seem strange to many people. The encouragement given to the General Division of Women's Work to enter into new structures with other departments and units of the Executive Council may well result in a change in the structure of the division itself.

New standards of influence and a new meaning of worship evolved as critical issues were analyzed. Experience in defining issues and seeking solutions was a valuable lesson which should help delegates as they return to their homes and attempt to make others comprehend their understanding of the problems of the changing world. Dr. Thomas R. Bennett, who directed the women in their study of the crisis, expressed his conviction, as did others, that the group of women at the Triennial are the best informed group and the best prepared to act in making changes that must be made, and to answer the people at home.

The women of the Triennial best realize that the target for the American people and the Church is to rebuild the city and that no one can plead separation from the urban crisis. They best understand that concern for legitimate Church work involves the choice between organizing for Church work and organizing to be the Church.

A long step has been taken in achieving goals. Women have been accepted as persons and they in turn have listened with sympathy to youth. Cherished traditions and favorite projects have been abandoned. Women return to their homes

knowing that they have been recognized and that they have been thanked, not for the money they have given but for their perception of the crisis. The next three years are crucial but the Triennial Meeting has made people aware of change and renewal.

### Bennett as "Thread Man"

"Thread Man" at the Triennial Meeting was Dr. Thomas R. Bennett, professor of administration and director of graduate studies at George Williams College, Downers Grove, Ill.

As "thread man" Dr. Bennett served as consultant for the 40 discussion groups where delegates hammered out critical issues and frustrations. He described his job as one of collecting and analyzing the reports from the discussion groups, and summarizing the results for the delegates. He said he used "embarrassing questions to focus attention on critical issues as group discussion shifted from abstract talk about goals and the purposes of women's work to an actual confrontation with their place in the Church in the world." In his opening address Dr. Bennett said that an unprecedented opportunity had been thrust upon the women by their acceptance in the House of Deputies. "We live in a culture where the impact we make depends upon the power we possess." He regards the present generation—those over 40—as ill-equipped to deal with the crises of the day—at most, able to be "caretakers of resources and past cultural patterns, capable of providing for but not controlling the emergency of a process-oriented, media-dominated New Democracy." He referred to competency as the only course of power; persuasion, compromise, and coercion he regards as impotent.

In his final summarization he issued a challenge that the Church become the first voluntary organization in a strings-attached culture to risk a "no-string game."

## NEW YORK

### Church and Theatre

The beginning of the 1967-68 theater season in New York City, along with other significant events in the arts, is making its imprint on the city's churches. Some, such as St. Clement's in mid-Manhattan and St. Mark's in the Bowery on the Lower East Side, are continuing active sponsorship of programs that last year spawned such off-Broadway hits as "Hogan's Goat" and "The Golden Screw."

In addition to its own American Place Theater, St. Clement's has offered its facilities this fall to the Theater of the Angry Arts, a relatively new company. It's first production was Fernando Arrabal's "Picnic on the Battlefield," a one-act anti-war production in the vein of the theater of the absurd. (The play's



brief run, incidentally, almost coincided with the trial in Madrid of its author, Arrabel, on charges of blasphemy and calumny for having allegedly profaned "God, motherland, and all the rest" in a hand-written dedication on the fly-leaf of his most recent book.)

Calvary Church on Park Avenue South has been making its gymnasium available to a modern dance group. To show their appreciation and also to spruce up the place for performances, the dancers painted the gym before their first program.

## PITTSBURGH

### Second Cathedral Fire

On Wednesday afternoon, September 27th, a second major fire hit Trinity

Cathedral, Pittsburgh. The first fire this summer came on June 18th [L.C., July 2d] and caused \$225,000 worth of damage in the nave and to the organ. The second fire started in the chancel choir pews and destroyed this section. Pittsburgh firemen and the police are investigating the possibility of arson. The kneelers were piled high at the base of yesterday's fire, and a member of the cathedral staff reported a person running away from the cathedral in downtown Pittsburgh just before the blaze was discovered.

The cathedral has been cleared of the damage from the earlier fire, though greatly delayed by a 91-day carpenter's strike this summer. Plans include a complete redesign of the chancel and sanctuary to include a free-standing altar.

place of worship on Sunday evenings. There will be no organ voluntary, no hymns, no scripture readings, no prayers, no sermon. Instead there will be a forum to discuss, demonstrate, and explore the themes of service, unity, education, music, communication, and the arts. Speakers at the forum will be on a raised platform in the middle of the audience while audience participation will be secured by a roving microphone. The provost sees the cathedral on Sunday evenings as being "a temple of dialogue" and he hopes to help people who are searching for meaning and value in life but do not find it in ordinary preaching.

The cathedral will maintain its full round of services at other times on Sundays.

Four months after launching its appeal for £2 million to restore its fabric, York Minister has announced that the halfway mark has been reached. Gifts have come from many places, including the German city of Munster. On the other hand, the Portsmouth Cathedral Extension Appeal, launched two years ago against the wish of many in the diocese, has proved extremely disappointing and at present has an overdraft of £8,000.

Talking about money and church buildings, the Pope has sent a gift of £2,000 towards the new interdenominational chapel being built at London airport. The Roman Catholic Church in England and the Church of England have already contributed £22,500 each towards this project. Entirely modern in concept, this chapel is to be circular with altar bays for Anglicans, Roman Catholics, and Free Churches, all facing a central congregation. But it will have one ancient feature. Like the catacombs, it will be underground. This, however, has nothing to do with fears of possible persecution. Rather it is to reduce noise interference and, in the words of the architects, "we thought an ecclesiastical building would not fit in with airport architecture."

During the Pope's recent illness the Archbishop of Canterbury sent him a telegram: "My loving sympathy to your Holiness in your painful illness and my prayers for your recovery."

Following closely on the Anglican-Roman Catholic discussions, delegates from the Church of England have been conferring with opposite numbers from the French Reformed Church. This was the fifth such conference, the fourth having been in 1962. The subject was "The Doctrine of the Church."

The widely acclaimed discussion between the Archbishop of Canterbury and David Frost on TV is now available as a 16-mm movie. Lasting half an hour, copies can be hired from the Church Information Office. Dean's Yard, Westminster SW.1 for £8

## Letter from London

Canadian initiative had quite a bit to do with the beginning of the Lambeth Conference a century ago. Perhaps that adds even more interest to the fact that it is a Canadian, the Rt. Rev. George Luxton, Bishop of Huron, Ontario, who has delivered the most serious warning yet about the future of the Anglican Communion. He sees that Communion in danger of disintegrating and disappearing.

Writing in the *Church Times* he says, "That our Communion has survived, and indeed prospered, has been one of the miracles of the century. I doubt whether we can possibly survive the demands and the storms of the new century—1967 to 2067—without the installation of a rudder, the election of a captain, the provision of maps and radar, and a competent and disciplined crew. My prediction is that, unless we find ways and means for unifying all the missionary work of our Communion, relating it to one overall plan of strategy, studying it and testing it by the best researchers available, aiming it with new insights towards founding indigenous, self-supporting Churches, administering it through a competent and unified secretariat, and directing it through elected representatives of all the provinces who have been delegated to speak and act for their Churches with sufficient authority, we shall soon see the disintegration of the Anglican Communion and its disappearance as a Christian force in the world." Bishop Luxton asks that the Church of England accept its place of natural leadership.

Commenting, the *Church Times* says, "There is an attractive simplicity about the Bishop of Huron's plea for a streamlined, coherent, efficient Communion, led and directed by a Church of England with the courage to inspire and control its scattered, worldwide family. But is his recipe for the admitted weakness and

incoherence of the Communion really practicable? If the Church at home were to take its courage in both hands, and try to do what the bishop asks, and give a firm lead to the whole Anglican Communion, is there any reason to suppose that its various parts would be ready to follow and obey? It seems a doubtful prospect. What is more, it is doubtful whether, given the willingness in England to lead and direct, there will for much longer be a recognizable Communion to follow that lead. All over the world, including the bishop's own part of the Church, Anglicans are busy with schemes for throwing in their lot with other Churches. If these schemes reach fruition, will Anglicans retain a distinctive enough identity to form a continuing Anglican Communion?

"These are big questions. But that is a reason for asking them rather than for an ostrich-like evasion. The 1968 Lambeth Conference might be wiser to turn its attention to these things rather than to range widely, as is proposed, over a vast field of theoretical subjects nicely calculated to earn the conference just those harsh criticisms which the Bishop of Huron has expressed. Of what use will it be for the leaders of the Anglican Communion to produce profound conclusions on 'the renewal of the Church' if all the time the future of Anglicanism itself is in grave and growing jeopardy?"

What is a cathedral for? That is the question that the Provost of Southwark is asking in the form of an acted parable this winter. When is a cathedral not a cathedral? That is the form the question may take in some minds.

Canadian-born Dean Ernest Southcott, famous for his house-church experiments when in Halton, has announced that from October 1967 to September 1968 Southwark Cathedral will not be used as a

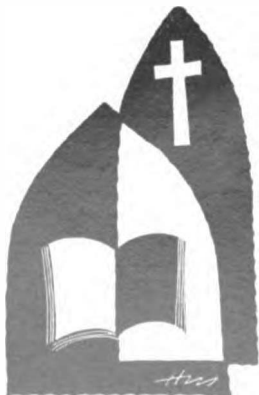
"Of making many books there is no end and much study is a weariness of the flesh," said the Preacher.

It may have been a cynical remark, but I doubt it. And what's more, who can say that this Bible of ours is irrelevant? I don't know how others may feel about it, but I find this verse of the Preacher's writing echoing in my mind over and over again. And I go on to say also what isn't said in the text, that much study of the many books that are being made today is not only a weariness of the flesh but also a great confusion of the mind.

One thinks of *Honest to God* with the many effusions that were added to it by so many well-intentioned people until the whole controversy becomes, indeed, a weariness. One thinks of the efforts to place our treasures in new earthen vessels—some of which are not large enough to hold all of the truth and some of which are poorly made and leaky so that some of the important treasure leaks out. One thinks of all the God-is-dead theology that is splashed over pages of books and magazines. One thinks of *Situation Ethics* and *The Humiliation of the Church* and *God's Frozen People* and *The Comfortable Pew*—and *Just Think, Mr. Berton*—and all the other articles and books and whatever written as answers to these effusions.

On the other hand, one thinks of Ramsey, Farrer, Mascall, and their writings which do not let us forget the sacred, the Christian universe, or what is a truly saving belief in the midst of all this confusing emphasis upon the secular. Thank God, some can help to keep us balanced and on the proper path without leading us into lengthy detours to left or right.

All right, now you've done some of this reading. Have you thought about or looked into the many devotional books and books of traditional piety? How about the *Joy in Holiness* and how about the *Unseen Warfare* that is raging? Or how about *Space Age Christianity* in our modern world of astronauts and lunar exploration? Where are the *Doors of Eternity* and how do we find them? And so, no wonder the pastor has problems, and books are written about these too.



# Of the Making of Books

For he has to preach, he has to administer, he has to counsel and to minister even in this confusing world.

Or back at the beginning, how about the word God, the holy scriptures, with the several translations (which one?) into English? For most of us have to use the English, having neglected our Greek and having never known enough Hebrew to make any difference. Sometime, long ago, we were introduced to the Fathers of the Church through their writings, but where now can we fit them into an organized—or disorganized—program of reading? "Of making many books there is no end."

One of the real problems with which the pastor is faced is that, amidst all this, he has to write and preach sermons. Maybe doing this should help him find himself, but I suspect that more than anything else, he finds it creates great problems. I don't wonder, really, that most of our sermons are poor and confused and therefore un-understood or mis-understood. The preacher comes out of all this reading of many books a thorough-going humanist, and not necessarily a Christian one, or he comes out of it as a person who neglects all but the so-called "spiritual" things, tied and bound only to liturgy and the scriptures as they relate to the so-called spiritual life. Maybe someday someone else can write another helpful book (more reading) that balances the two and helps the parson to keep his footing.

A man reads magazines. You know, Church periodicals, interdenominational publications, even news magazines whose "religion pages" suggest books. And a man is overwhelmed by the learning and erudition that is being published constantly to say nothing of the non-learning and

confused erudition that is also being published because it seems to appeal to an indiscriminating buying public. I still say with the Preacher, "Of making of books there is no end, and much study is a weariness of the flesh."

Weak-minded people like myself try to keep up with the various kinds of publications, fearing that if we haven't read the latest, no matter which side it takes or who wrote it, we shall be considered dull and uninteresting people if not ignorant or completely "out-of-date" and "not-with-it." Yet we know that so much of this kind of reading is really limiting. It limits our understanding, it limits our knowledge, it limits our outlook. What of other kinds of reading? Exciting new things, whether right or wrong, true or false, are being written on scientific matters—a kind of new approach to understanding evolution, describing man's heritage (original sin?) as being based upon a *Territorial Imperative*, for example. I took a course—a very brief one—recently, led by a physicist and given only for clergy, and it makes a fellow want to delve into some more scientific reading, but how or when? I gather there is much available. "Of the making of books there is no end." And a fellow gets to the point where he wishes it would end for about ten years so he could catch up, at least a little.

It's fascinating, of course, but one begins to wonder if it is really so important. How about the Bible which we mentioned briefly in passing a while ago? Or how about the Fathers whom we have mentioned even more briefly in all these words? Maybe somebody ought to come to our rescue. Or maybe others, much

*Continued on page 29*

By The Rev. Joseph T. Urban

Rector of St. John's Church  
North Haven, Conn.

Digitized by Google

# Ordination & Unity In Britain

**TOWARDS RECONCILIATION: Interim Statement of the Anglican-Methodist Unity Commission.** SPCK/Epworth.

For several years there have been serious negotiations for unity between the Church of England and the Methodist Church in Great Britain. An interim statement of the Anglican-Methodist Unity Commission, entitled *Towards Reconciliation*, brings our information up to date. It is a well-edited and handsomely printed booklet containing three main parts: a survey of certain theological discussions, a "Service of Reconciliation," and proposed forms for the future ordination of bishops, priests, and deacons.

## Theological Discussions

The report summarizes discussions on four significant areas of traditional disagreement: the authority of scripture, the priesthood, sacrificial aspects of the Eucharist, and the diaconate. In regard to the last topic, no conclusion is reached.

Regarding the other three topics, the commission reports in each case that there is some agreement and some disagreement, but that on the whole the prevalent views in each Church seem to meet the possible minimums in the other Church. In other words, few Anglicans would hold the old-fashioned Methodist view of the Bible, but since many Methodists do not hold such a view either, the Methodists could not insist upon it. Similarly, few Methodists might accept certain traditional Anglican statements about the Eucharist, but since some Anglicans do not accept them either, these statements could not be a prerequisite to reunion. This kind of low-water-

marksmanship should be disappointing to Anglicans and Methodists, alike, especially at the present time when both Churches might be summoned to new and better positions which would transcend many of the old controversies.

Many Methodists desire the catholic priesthood, objective sacramental doctrines, and a broader historic foundation. Not so much is said of such a concern in this booklet. Similarly, many Anglicans admire the Methodist zeal, identification with the dispossessed classes, and willingness to entrust people of every background with spiritual responsibility. In the days when Anglicans tended to present the priesthood as a vocation for scholarly gentlemen, it was the glory of the Wesleyans to ordain devoted and zealous preachers who had never so much as seen a university but who had seen the face of Jesus Christ in his least brethren. I find even less reflection of this concern in the present booklet.

## Service of Reconciliation

As in some other recent plans for reunion, it is proposed that the membership and clergy of each Church be given equivalent status in the other through a solemn liturgical act resembling ordination. Such a rite is to be held in various localities. It takes place in the context of a beautifully arranged eucharistic liturgy, and the Anglican bishop presides over most of the rite. (English Methodists have no bishops and would only acquire them as a result of reconciliation with the Church of England.)

Several Methodist laymen (representing their laity) receive from the bishop a blessing not unlike Confirmation. Then the bishop, attended by several Anglican

priests, says a solemn prayer over all the Methodist clergy and lays his hands on each. Likewise, the chief Methodist minister receives representative Anglican laymen and says a similar (but textually different) prayer over the Anglican clergy and lays his hands on each. Several clergy of each Church then concelebrate the Eucharist with the bishop in accord with a well-planned pattern.

Liturgically this is a fine piece of work, but what does it mean? Since Methodists are historically committed to accepting the validity and sufficiency of Anglican orders, it is not suggested that Methodists will propose to be re-ordaining the Anglican clergy in this ceremony. On the other hand, Methodists do not usually claim that their own ministers are priests in the catholic sense, and a rite which makes their ministers to be priests would normally be described as an ordination. Certainly the formulary here proposed for receiving the Methodist clergy is a sufficient rite for ordination to the priesthood if it is performed with this purpose and intention. But is it to be so performed? Apparently some Methodists will not accept it on this basis and some Anglicans likewise refuse to view it in these terms. In the foregoing discussion the commission disavows any official interpretation, insisting instead that the point of this rite is to put it into God's hands to give whatever God Himself knows to be necessary so that all will have a full and equally valid ministry in the future.

Unfortunately, this answer tells us nothing. It ought to be obvious that *all* Christian prayer is a placing of our needs into God's hands so that God can meet these needs as He sees fit. We do not tell God how to do away with sin or how to heal the sick or how to make bread into the Lord's Body. We simply pray that He will somehow do so, and we trust that He does. Accordingly, traditional rites of ordination pray that God may do whatever is necessary to make a man a deacon or a priest or a bishop. Possibly one candidate needs more grace than another. In some cases ordination may impart altogether new qualities to the candidate. In other cases perhaps ordination is primarily

*Continued on page 29*

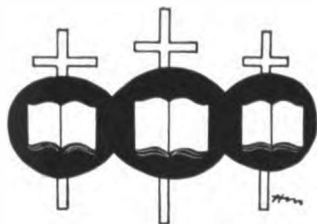
By The Rev. H. Boone Porter, D.Phil.

Professor of Liturgics  
The General Seminary



By The Rev. J. V. Langmead Casserley, D.Litt.

Professor of Philosophical Theology  
Seabury-Western Seminary



**GOD AND PHILOSOPHY.** By Antony Flew. Harcourt, Brace, & World. Pp. 208. \$4.50.

This excellent and courteously written book makes me feel somewhat nostalgic for the dear dead days of my youth and the publications of the Rationalist Press Association. At all events, the Anglo-Saxon variety of skepticism and unbelief is an 18th-century phenomenon and *God and Philosophy*, despite its use of 20th-century linguistic analysis, is basically an 18th-century book. Its heroes are Hume whose point of view seems always to be regarded as final and authoritative, and the Immanuel Kant of the first *Critique* (the second and third *Critiques* being altogether ignored). The book was published in 1966; but if it had been dated about 1790 it would have made very much more sense.

Yet the book is a good one. The author, Antony Flew, is the son of a distinguished Methodist theologian, and he is not entirely unaware of theological development. He refers twice to Karl Barth, a great protestant theologian whom he comprehends and interprets in this book almost entirely and hardly with justice in terms of his earlier writings. There are many references to St. Thomas Aquinas although his interpretation of the Angelic Doctor is hardly up to the standards of the most recent Thomistic scholarship. There are two references to St. Augustine (as against three to Archdeacon Paley), several to Cardinal Newman, and even one to Duns Scotus. The only contemporary Anglican theologian of importance to whom reference is made is Prof. Mascall. There are three references to Bishop Robinson of whom the author appears to be not unjustly scornful. He refers, for example, to "the eat-your-cake-and-throw-it-away philosophy of John Robinson, notorious author of the best-seller, *Honest to God*."

Yet, in fact, Flew's idea of Christian thought seems to derive, like his objections to Christianity, almost entirely from the 18th century. Thus, for example, natural philosophy means to him not an enduring quest but a state of mind characterized by a number of well-known 18th-century arguments. "the argument from design." "teleological argument." etc. It is as though no work had been done in theology since the time of Archbishop Paley and the situation had in no way altered since Hume's dialogues. Of course on the philosophical side there has been development, in particular, the

emergence of linguistic analysis. This is a 20th-century philosophical school rather resembling the Occamist nominalism of the later Middle Ages. But Flew's is a linguistic analysis very largely dedicated to finding an up-to-date way of saying all over again the kind of thing that David Hume used to say in the 18th century.

Flew is in fact quite a practised hand at manipulating the kind of dialectic that has now established itself as conventional among analytic philosophers, but he does occasionally nod rather badly. For example, having refuted to his own satisfaction several 18th-century type arguments for the existence of God, Flew turns his attention to those who claim that even though such arguments do not amount to proofs they can still be taken as setting before us relevant considerations pointing in the theistic direction. Flew objects to this on the ground that no "failed proof" can be treated as a valid metaphysical indicator. The refutation establishes that the refuted argument is a "failed proof" and a "failed proof" can never be anything more than a "failed proof." Flew's interpretation is quite fallacious. If the refutations are cogent, what is indicated is not that the

proposed argument is a "failed proof" but merely that it is not a proof. It could, of course, be something else. There are indeed three stages of philosophical formulation. There is first of all the observation of the force of some striking analogy which invites us to experiment with it in the hope of turning it into a considerable hypothesis. Observation, in other words, indicates a possibility. The second state is one of actual argument in which considerations that would seem to indicate the truth of the hypothesis are compared to and balanced against considerations that would seem to indicate its falsity. The purpose of argument is to indicate that the possibility is also a probability. A third state in philosophy, which is hardly ever reached, perhaps never, is demonstration. At this level some absolutely decisive argument is advanced, proving beyond all possible doubt that the probability is an indubitable necessity. According to Bishop Butler, another good 18th-century man for some reason or another entirely ignored by Flew, this is a stage which is in fact never achieved. Demonstration is an idea borrowed from mathematics which has

*Continued on page 28*

---

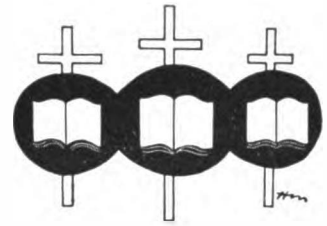
# God and Philosophy

---



By Peter Day, LL.D.

Ecumenical Officer  
The Episcopal Church



**PENTECOSTALISM.** By John T. Nichol. Harper & Row. Pp. xv, 264. \$5.95

An interesting case could be made for the thesis that the Church renews itself in faith, fervor, and power to change lives, not from the top down but from the bottom up. Certainly modern Pentecostalism, largely a ministry by the poor to the poor, has in the first 70 years of its existence proved itself to be a powerful means of making Christ known and followed not only in the United States but in Latin America and Africa and many other parts of the world.

In *Pentecostalism*, John Thomas Nichol traces the origins and progress of the Pentecostal movement from its twin beginnings in Topeka, Kan., in 1901 and the Azusa Street Mission in Los Angeles in 1906 to the present day when its most distinctive feature—speaking with tongues—has appeared in the Lutheran, Episcopal, and other long-established Churches. Although Dr. Nichol does not mention the fact, the newspapers are currently reporting the appearance of the phenomenon on Roman Catholic college campuses.

Dr. Nichol, who holds the degree of

Ph.D. from Boston University, is a Pentecostal in background but writes as an objective and sober historian of the movement.

Both a strength and a weakness of Pentecostalism is its faith in the Spirit-filled individual and its lack of concern for order and polity. There have been many schisms in the movement, and it seems that the average congregation, even today, has only 60 or 70 members. Yet this formless, enthusiastic fellowship has penetrated into cultural settings where standard-brand Christianity has found itself unable to operate effectively. There are a million Pentecostals in Brazil, nearly a million in Chile, and significant numbers in other Latin American countries. There are 170,000 in Nigeria, and even larger numbers in South Africa where congregations are thriving among Negroes, colored, and white. Pentecostalism also has established itself in some strength in England and the European continent. In the United States, the Assemblies of God (555,992 members), the Church of God in Christ (413,000 members), and the Church of God of Cleveland, Tenn. (205,465 members) should be added to the 379,540 total given in the 1967 *Year-*

*book of American Churches* for Pentecostal assemblies. Unaccountably, these three largest Pentecostal denominations are omitted from the *Yearbook's* summary. Although Pentecostals agree on speaking with tongues, they have doctrinal differences notably on the issue of sanctification—whether it is a once-for-all experience or a lifelong process of growth. Spiritual healing is a prominent feature of Pentecostal life and a powerful agent in conversion.

Many of the Pentecostal bodies, Dr. Nichol points out, are evolving into a more conventional kind of Church life. "While some Pentecostal groups have become increasingly respectable—numerically, socially, economically, and psychologically—other Pentecostals, equating organization and scholarship with spiritual apathy and apostasy, have withdrawn to form new groups," he observes (p. 227). Among the former, million-dollar churches are being built, services are becoming liturgical, education is being emphasized. Concern for social problems is developing both in terms of social ministries and in terms of political action. However, the social relevance of sect-type Pentecostalism is not to be underestimated. One reason why sects evolve into Churches is that vivid faith and puritanical self-discipline have provided their members with the means to rise in the economic and social scale simply as a by-product of following Christ.

Dr. Nichol gives some attention to Pentecostal stirrings in the Episcopal Church. When he refers to "Dr. Philip E. Hughes, editor of the Anglican theological quarterly, the *Churchman*," his scholarship has not slipped; it is an English periodical with the same name as the American monthly.

As one reads of the birth and early struggles of these Christian fellowships, some insight is gained into the struggles and issues faced by the primitive Christian Church. In that fellowship the immediate operation of the Spirit was the governing force, and it exercised itself as the Spirit willed: by sign, by prophecy, by vision, by the laying on of hands, by the prayerful decision of the assembly. The combination of total openness to the leading of the Spirit with the maintenance of Godly order and apostolic doctrine in the Church is the ideal to which we all must strive. As St. Paul said to the Thessalonians: "Do not quench the Spirit, do not despise prophesying, but test everything, hold fast what is good."

---

# Pentecostalism and Renewal

---

## Reconciliation, Alinsky Style

Every now and then I am tempted to chuck the majestic editorial "we" and to talk to my readers simply as Carroll Simcox, sinner, taxpayer, Churchman, and citizen, straight from heart, hip, and shoulder. So now. Maybe the only way to get rid of this temptation is to yield to it.

I am writing in Seattle (September 22d) in the midst of General Convention. It has not yet been decided whether the Church will accept the Presiding Bishop's recommendation for a \$3 million annual urban-crisis fund. It is not to this particular question that I wish now to speak except to say that if it is possible for this Church truly to meet the needs of the urban poor by giving and spending money I'm for it, and if, as some periti in this field tell us, \$3 million is just peanuts, I'm for multiplying it tenfold.

What's on my mind right now is the intolerable thought that some Episcopal Church money might go to some program or agency with which Saul Alinsky has something to do, and this really is intolerable. I don't want one nickel of my Church offering ever to find its way to anything that this man Alinsky administers or even comes near, and if I learn in advance that it has an Alinsky-related destination I won't offer it. I'll give it to the Salvation Army knowing that it will be in Christian hands and will be used in a Christian way.

I heard Mr. Alinsky speak at the ESCRU Convention dinner. I had been told that he scoffs and sneers at Christianity. I came, I saw, I heard, and I concur. He does. That's all he did, for about an hour, in his talk. Now, I anticipate an objection. He castigated the Church as such, not Christianity as such. The objection is heard, and overruled, and rejected as irrelevant. Christianity is the Church. I hear the next objection: he castigated more specifically the white-middle-class people who so largely make up the Episcopal Church. This too I reject as irrelevant. His indictment of the membership of this Church as a whole was not simply in bad taste, it was slanderously false. I know more about the Episcopal Church than Saul Alinsky does because I've lived in it for some thirty years. All its members are sinners, but I know that an astonishingly large number of them are compassionate, just, responsible, and in the right way open in their attitude toward God's poor. Given good leadership they will follow. Given a strong and candid challenge they will give and work. But if their feeling is anything like mine, and I strongly suspect that it is, they will not buy this Alinsky line; and this, not because the Alinsky line is an abusive insult to them, which it is, but rather because it is a hate line.

What Mr. Alinsky says to the poor in the ghettos I do not know, but I can pretty well guess from what he said to us. He gave us this pitch: "Whitey" is a

hollow hypocrite whose religion is a sham. Moreover, "Whitey's" miserable hypocrisy is in direct proportion to his professed orthodoxy and ecclesiastical regularity. The only Christian word he used was this one: reconciliation. But let me tell you what he said about that. Here I paraphrase from memory, but this is the gist of it: "When we speak of reconciliation we mean that somebody has something we want, and we go to work on him, and when he's had enough and surrenders and comes across—he's reconciled!"

One question to Episcopalians: Are you "reconciled" to any program paid for by your Church, with God's money, which will be administered by Saul Alinsky? If so, peace be unto you. If not, write your bishop today.

Carroll E. Simcox

P.S. (September 27th). Since writing the above editorial, which was printed and distributed at the General Convention, I've been given a professional working over by some bishops and others who don't like my position. There were some who listened to Mr. Alinsky's talk as I did and "heard" a very different message. Some call it hard talk which we all need. Some give it a more exalted status—the voice of the Lord of judgment speaking through His prophet Saul Alinsky. So—"You pays your money. . . ." For my part, I must say that if the Lord chooses to send a prophet to me and to my house, He'll have a better chance of getting through if He doesn't send Mr. Alinsky. I prefer another kind of boil.

I distributed the editorial at Convention because I wanted the Convention to face the question of whether Church funds should be given over to community action groups which have non-Church or non-Christian leadership. I think I made my point and accomplished my purpose, for a proviso was written into the budget that monies should not be allocated to any group which advocates violence. I hope that the Executive Council will exercise all vigilance, and if necessary its veto power, if ever it sees persons who are unacceptable by Christian standards in positions of leadership in these Church-financed programs. I am profoundly convinced that it is wrong for the Church *ever* to do *anything*, except in the name of Christ, the spirit of Christ, and for the extension of the kingdom of Christ; and for this reason I must reject the argument that it doesn't make any difference who does the job for the Church so long as the end is right.

One little *corrigendum*: In the eventuality referred to above, I will give my money to the Church Army rather than the Salvation Army.

CES

## Farewell to "Historic Occasions"

Henceforth, there will be no more "historic occasions" in THE LIVING CHURCH—unless we forget that we've sworn off. As all enlightened viewers know, a true friend is he who tells you about your bad

breath, to which may be added your bad banalities of word or mannerism. A friend has called our attention to the frequency with which we report "historic occasions" in these pages. Perhaps the Episcopalians, Roman Catholics, and Methodists in some place get together for the first time to worship; our correspondent jubilantly reports it to us, and we in the same spirit pass the good tidings along to our readers. The phrase "historic occasion" fairly leaps from our typewriter. It's all understandable, and what's more it is true: the occasion is indeed historic in the history of the kingdom of God on earth. But there must be some other way of saying it, and we agree with our candid critic that it is up to us to find that other way.

So we shall go on reporting "historic occasions" but not under that tired label. If you, good friend and reader, are aware of any other such phrase which cries for retirement and replacement in this magazine we shall be genuinely grateful to you for bringing it to our attention. Time was when even your best friends wouldn't tell you; but now your best friends do.

## What Happened At Seattle:

### 1. The Urban Crisis Program

For many weeks to come we shall be commenting on what happened at Seattle in the 62nd General Convention. No summary adjective can describe this Convention. It was not consistently conservative or liberal, adventurous or timid, happily united or miserably divided. But it can be reported that the permeating spirit was in refreshing contrast to that of the 1964 Convention, more wholesome and less rancorous by far.

Those anxious souls who sounded the alarm about the threat of a take-over by the Radical Right may now go fishing and relax. (Are you listening, Lester?) Nobody took over. Going into the Convention the Church was ruled by an essentially liberal establishment, not radically leftist and much less radically rightish. These liberals "took over" the Episcopal Church years ago, and they rode away from Seattle still in the saddle. We often criticize the establishment, but also we often like what it does and we think the Church could be in much worse hands. Regardless of our feelings, however, or anybody's, the present establishment has not been overthrown or even rocked. So the Birchwatchers and other vigilantes can have a little holiday before resuming their dedicated inspection of the Church for early signs of the next Right Wing take-over plot.

It is rash to be making predictions about the ultimate results of the Convention, but it seems clear that the Presiding Bishop's urban crisis program will be most far-reaching in its consequences. All Episcopalians must understand that this program is a radical new departure in mission, a new kind of venture, something the Church has never done before. But it is a new departure *in* mission, not *from* mission, for within Christ's everlasting mission to the world "new occasions teach new

duties." This program is aimed at helping people to help themselves: specifically, the urban poor who suffer from lack of true community. Before we knew about the Presiding Bishop's program we strongly endorsed the principle of it in our editorial on Black Power [L.C., September 3d], pointing out the clear fact of history that all minority groups in this country which have worked upward from an original position of weakness and deprivation have done so by organizing themselves and "doing their own climbing." The black people—and other groups as well—in the urban ghettos sorely need such community. The Presiding Bishop proposed at Seattle, and the Convention accepted for the Church, that the Church during this triennium will give strong support to this program.

There is an inevitable and quite proper question about this. Is this program within the apostolic mission of the Church? We believe that it is, and in support thereof we would point out that when Christ sent forth His apostolic Church He commanded it not only to preach the Gospel and to baptize all people but to heal the sick, to cast out demons, and to reconcile all men to God and to one another in the power of His Name. No Christian would question, surely, that it is truly a part of his duty as a servant of Christ to feed the hungry and to clothe the naked. It should be at least as clear to the Christian mind that it is every bit as much a part of the Christian mission to help people to help themselves in their reaching upward toward a freedom and fullness of life which is presently denied to them. We are persuaded that this program is as fully and truly a part of the Church's mission today as anything else we can think of, and we hope all our fellow Churchmen will see it, embrace it, support it, work and pray and give for it as such.

We are persuaded also that only faithful Christians should administer this program in any community. For it is *Christ's* mission and ministry, and those who receive it should be left in no doubt as to whence cometh their help. Christians should be as anonymous as they can possibly manage to be about their own benefactions, but they must beware of misapplying this dominical principle in such a way that they omit the name of Christ from the works of Christ. We do not believe that it is Christ's vocation to disappear.

### Clinker Road

Pour the coalclinkers on the frozen snow;  
Reline the path there on the jutting slope,  
Kin to what John the Baptist long ago  
Did dourly in a land of spring and hope. . . .  
Some one may be firm on the clinker road,  
And nine may stumble on the buried root  
Of the chill bare tree—but it is good  
That one gropes, though the others may have not.  
And this was waste, but gradually less  
And grandly more, unto the tithe that see  
The clinker road that scythes into the night  
And entering where the heat is, pleasurably  
Dine where the light is dizzyingly: Light!

Henry Hutto

# Music and Records

By Mary Stewart

**BUXTEHUDE AT LUNEBURG: The Glory of the Baroque Organ.** Music of Dietrich Buxtehude played on the great Johanniskirche organ at Lüneburg. E. Power Biggs, organist. Columbia: ML 6344 mono; MS 6944 stereo.

Buxtehude is often thought of as the forerunner of Bach, and indeed he was greatly admired by the younger composer who made a famous pilgrimage on foot to Lübeck to pay homage to and learn from the famous master. But Buxtehude is more than a rung on the musical ladder that culminated with Bach: he has a uniqueness and originality of genius that is most obvious on this outstanding record. Beautifully played on a wonderful, old instrument.

**HANDEL: The Six Organ Concertos, Op. 4 and Six Fugues.** Carl Weinrich/Arthur Fiedler. The Arthur Fiedler Sinfonietta. Recorded at the General Theological Seminary, New York City. RCA Victor: LM/LSC - 7047.

Another fine organ is heard on this recording although it is somewhat newer than the Johanniskirche organ. The Lüneburg organ is more than 400 years old while the Holtkamp at General was built in 1958. But the instrument is especially suitable for the performance of organ music of the baroque period. Acoustically, the chapel at General is ideal for the recording of organ tone. The six organ concertos were written to be used for entertainment music between the acts of Handel oratorio performances in London during the 1730s and 1740s. They are

scored for organ (without pedals), winds, and strings. They are open and free in style with typical baroque contrasts of loud and soft, solo and tutti. The six fugues are a fine "bonus" for this beautiful recording.

## Books

**A PRELUDE TO THE PURCHASE OF A CHURCH ORGAN.** Compiled by the Commission on Worship of the Lutheran Church in America. Fortress. Pp. 55. \$1.

An excellent, small, paperback book which should be in the hands of anyone who is now or who may be concerned in the future with the purchase of a new church organ. Topics discussed include understanding the organ's role in worship, matters of size, cost, and companies, electronic and pipe organs, buildings and acoustics, modernizing the old organ, and organ specifications. An extensive bibliography is included. One of the volume's helpful features is a listing of organ companies who can supply a small pipe organ for \$5000 or less, and a second list of those who can provide an instrument under \$10,000. An excellent manual.

**REPORT TO GENERAL CONVENTION 1961:** An official publication of the Joint Commission on Church music of the Episcopal Church. H. W. Gray Co., Inc.

Another source of helpful information concerning the purchase of a new organ.

**THE CONTEMPORARY AMERICAN ORGAN: Its Evolution, Design, and Construction.** By William Harrison Barnes. J. Fischer & Bro. Pp. 389. \$6.

A standard reference work on American organ building now in its seventh edition, this profusely illustrated book presents a brief history of the organ and then gives much information on all aspects of organ design and construction. Topics included are the construction and types of pipes, voicing and tuning, special tonal effects, the swell box, organ action, types of windchests, the organ console, unification, tonal design, and suggestions to intending purchasers of organs. In order to cope with minor maintenance problems every organist should be familiar with the material in this book, and for prospective purchasers of organs it provides a wealth of information.

**INSTRUCTION BOOK FOR BEGINNING ORGANISTS.** By David N. Johnson. Augsburg. 11-9220. Pp. 185. \$4.95.

This book is designed for beginning church organists and presents a practical approach to acquiring good organ technique. The instruction is very thorough with note and rhythmic accuracy stressed from the very start. Much emphasis is placed on developing good practice habits. At the same time, the exercises are interesting and challenging: the pedal exercises are actually fun. All matters of basic organ technique are covered and one of the last chapters gives the student an introduction to improvisation. In the study of the hymn, free harmonizations are given for seven tunes all of which are in the Hymnal 1940. The author, in addition to stressing the mechanical details of organ technique, gives many aesthetic directives throughout this study guide. In addition, he makes it very clear that the church organist has a unique responsibility to God and to man to give his best to the glory and praise of God. Recommended for students and organists who wish to improve their technique.

**ORGAN IMPROVISATION: A Practical Approach to Chorale Elaborations for the Service.** By Gerhard Krapf. Augsburg. Pp. 117. \$4.75.

This book provides a systematic approach to the study and teaching of organ improvisation. Since it is aimed specifically at the needs of service playing, chorale and hymn improvisation are stressed. On the presupposition that the student has a working knowledge of harmony, counterpoint, and formal analysis, he is introduced to a wide variety of chorale elaboration techniques including the chor-





ale fughetta, free accompaniment, cantus-firmus techniques, ostinato pattern, canonic treatment, ritornello, embellished cantus firmus, composite form, etc. Throughout, the author provides a wealth of examples and a bibliography for further study. Recommended as a textbook for formal study and as a guide for disciplined self-study by organists with the prerequisite background in theory.

#### A New Music Periodical

**CHURCH MUSIC.** Published semiannually by the Concordia Publishing House.

*Church Music* is a new music periodical which has recently appeared. Number 67.1, "The Organ in Congregational Worship," is the second issue to be published. It includes a symposium, "The Organ in the Liturgical Service," and an interesting article on the history of the organ revival in Europe and America. Another article by Paul Bunjes gives an illustrated description of the basic classifications of organ pipes. Photographic examples of several organs by leading Canadian and American builders are included with their stoplists and comments by the builder. "Reminiscence of Albert Schweitzer as Organist and Teacher" by Ludwig Lenel; a discussion of electronic instruments entitled, "The Church Organ Dilemma"; and editorials and reviews all concerned with the organ make up this very informative issue.

#### Organ Music: collections

**ALL AROUND BACH, Book II.** World Library of Sacred Music. O-538. \$3.50.

Thirty-nine easy organ pieces with pedal, before, during, and after Bach. **MUSIC FOR WORSHIP with easy pedals.** Edit. by David N. Johnson. Augsburg. \$2.50.

Twenty-two pieces from the 16th century to the 20th century.

#### Organ Music: with trumpet

**HEROICK MUSICK for Trumpet and Organ** and other pieces. By Georg Philipp Telemann. Arr. by David Pizarro. Sacred Music Press.

Nine pieces arranged for trumpet and organ and two for organ alone. In the absence of a trumpet, the right hand can play the solo line. Easy to medium easy organ.

**FIVE VARIATIONS FOR ORGAN.** By James Hopkins. World Library of Sacred Music. O-779. \$2.

Variation 1 includes an arrangement for 2 trumpets. These compositions are contemporary, interesting, and exciting. Difficult.

#### Organ Music: solo

**SIX HYMN TUNE PRELUDES.** By Phillip Gehring. Concordia. 97-4768. \$1.50.

Contemporary hymn variations. All six are in the Hymnal 1940. Easy.

**VARIATIONS OF FIVE PLAINSONG HYMN-TUNES.** By George Brandon. Augsburg. 11-836. \$1.50.

Very easy variations in contemporary idiom. Good study material for organists interested in improvisation. Can be played on manuals only. **THREE SERVICE PIECES.** By Gordon Young. J. Fischer & Bro. #9724. \$1.

Easy to medium easy and written in conservative contemporary idiom.

**NINE PSALMS FOR ORGAN.** By Darwin Wolford. J. Fischer & Bro. #9756. \$2.50.

Written in contemporary idiom, these are varied in mood from quiet, meditative pieces to large and majestic ones. Medium to medium difficult.

**THREE FRAGMENTS FOR ORGAN.** By Antony Garlick. World Library of Sacred Music. O-928. \$1.

Contemporary and interesting. Medium.

**Fantasy on IN THE MIDST OF EARTHLY LIFE.** By Ludwig Lenel. Concordia. 97-4783. \$1.50.

Very exciting and written in contemporary idiom. Difficult. Theme appropriate for Advent.

## LETTERS

*LIVING CHURCH* readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 100 words. Most letters are abridged by the editors.

### Reconciliation, Alinsky Style

While I often disagree with the editorial comments of *THE LIVING CHURCH*, at last I am forced to express my disagreement publicly. Your editorial "Reconciliation Alinsky Style" [L.C., October 15th] disturbs me greatly. I heard Mr. Alinsky also, and I did not hear him in the same way you did. I heard no "hate line," but only a "hard line."

Mr. Alinsky may exaggerate, but for a purpose, so the white middle class will hear loud and clear the way it is. We need that kind of burr under the saddle, that jabbing needle, if we are to cease pussy-footing around, dragging our heels in the fond hope it will all somehow "go away." It won't, and thank God for Mr. Alinsky's hard pressure upon us to accept our black people at the very deepest level, as, in short, neighbors. They have had more than enough "crumbs" from the white man's table.

(The Rt. Rev.) D. H. V. HALLOCK, D.D.  
*The Bishop of Milwaukee*

*Milwaukee, Wis.*

### Heresy

The notion that the "idea of heresy" should be rejected by the Church as not in keeping with our modern age upsets me [L.C., August 27th]. The truth which the Church teaches has not changed since the Middle Ages, nor has the value of that truth. It is no less necessary to protect the Church from heresies now than it was then. And the heresy trial is not primarily a punishment of the heretic but rather a protection of the other members of the Church.

I grant you that the charge of heresy is never one to be put forth lightly, and the Church should be very prudent in accusing and trying people suspected of heresy. But there are heresies in the Church today. They are serious and dangerous because they are divisive. Today, perhaps more than ever, divisions and schisms are to be feared—divisions and schisms in the Body of Christ. I think this is a case of plucking out an offending eye. In the long run it is better both for the body as a whole and for the eye itself.

Heresy is, I think, a sin because it is schismatic and if the idea of any sin is to be rejected by the Church, why can't it be the idea of my besetting sin. As long as the Church recognizes the fact that it is the Body of Christ it has the responsibility to keep itself healthy and as much intact as possible. And when the Church loses sight of its "Bodyhood" it has lost its meaning and its purpose.

CATHERINE M. KEYSMITH  
*Farmington, Mich.*

It was reported in the press that one of the purposes of the 11-member committee appointed by Bishop Hines to study the question of theological liberty and responsibility in the contemporary Church was to suggest how the Church could avoid getting into such predicaments in the future as it

found itself with reference to Bishop Pike. Apart from the recommendation that it be made more difficult for trials for heresy to be initiated and the naive proposal that those who do not hold to the Church's historic teaching should step down voluntarily from a position of authority, few concrete suggestions seem to have been put forward by the committee as to how the Church can protect herself from a similar embarrassment in the future.

In the important work on the *Early History of the Christian Church*, Louis Duchèsne, in the chapter on the episcopate, speaks of the threat presented to the early Church by the corruption of the Christian Gospel through a torrent of strange doctrines. He asks, "Was this pure religion—derived from all that was best in Israel—this healthy morality, this calm and confident piety, was it all to be at the mercy of hawkers of strange doctrines and immoral imposters? Many such men were appearing in various guises; in the guise of apostles and prophets, they hurried from church to church, appealing to Jewish tradition and evangelistic authority, and accentuating abstruse points of philosophy, calculated to puzzle simple souls." Abbé Duchèsne points out that there was but one way of escape for the early Church and that was "to strengthen in the local community the influences making for unity and control. Thus it is not astonishing that the most ancient documents on heresy should be also the earliest witnesses to the progress of ecclesiastical organization." He is speaking in reference particularly to the Pastoral Epistles and the letters of St. Ignatius which lay great stress on the choice of bishops, their duties and their fitness to fulfill them.

The committee could have fulfilled this purpose better by recommending that the entire canonical structure of the Episcopal Church dealing with the choice of bishops, their duties and their fitness to perform them, be reviewed with the intention of bringing it more closely in line with the biblical and catholic concept of the episcopacy expressed in the New Testament and in the writings of the early Fathers. Any other steps seem to be belated attempts to treat the symptoms of a disease rather than a serious effort to deal with the causes.

(The Rev.) JEROME F. POLITZER  
*Vicar of Good Shepherd Church  
Salinas, Calif.*

I have just talked on the phone to my fellow vestryman Clifford Morehouse about your editorial "Is Mere Belief Anachronistic?" [L.C., September 3d].

I wish this could be read from every pulpit in the Episcopal Church. I congratulate you on it and feel that those of us who are concerned about how things are going owe you a debt of gratitude.

J. T. FOSTER  
*Greenwich, Conn.*

What you say about the theological report and heresy trials is certainly true. The opinions set forward in the report are the product, so it seems, of pretty sloppy theological thinking. But for a few voices in the wilderness we find most of the pap put out as theology merely insulting to one's intellect.

Ecclesiastical position in the Church, and I mean God's *One, Holy, Catholic, and Apostolic Church*, has never guaranteed

# The Episcopal Supply House of Texas

P.O. Box 13205

2043 West Gray

Houston, Texas 77019

- Religious Books
- Christian Jewelry & Art
- Gifts — Imported & Domestic
- Church Supplies

Please send for your copy  
of our new 1968 catalog.

## RAISE FUNDS FOR YOUR CHURCH, CLUB OR CIVIC GROUP



Your organization can sell our top quality pecans and candy to raise needed funds. We grow, pack and ship our own pecan meats, attractively packaged in cellophane bags. Whole halves or broken pieces available.

And now! Boost your sales and profits with our complete line of homemade, individually gift boxed pecan candies: Pecan Brittle, Pecan Glacé, and Pecan Log Rolls.

For complete details and wholesale price lists, write:

Dept. 6

**MASCOT PECAN COMPANY**

Glennville, Georgia 30427

## TE DEUM LAUDAMUS

Benjamin Dunford  
Mixed voices and Organ, 45¢

**BRODT MUSIC COMPANY**

P.O. Box 1207  
Charlotte, N. C. 28201

either theological astuteness or correctness or at times orthodoxy. I think back to that poor deacon Athanasius who at the Council of Nicaea in 325 AD saved the Catholic Church from the woolly-headed compromises put forth by the members of that council because they couldn't grasp the theological niceties of the statement, "there was a time when Christ was not," made by the *heretic* (or shouldn't I use the word?) Arius.

We are still faced with the very real problem in the Episcopal Church of meaning what we say; and if *lex orandi, lex credendi* still holds, the theological fuzziness of so many in this great Church is in for a jolt. We fool no one but ourselves when we do not cultivate right belief. To have a mutual admiration society of individual opinionated asses who don't know any theology or have dumped all of the basis of good theology is against the certain warrants and dictates of scripture and tradition, and, in ancient times at least, the ideas and sometimes the men propounding them were called on the carpet to explain them or to see the error in them. To throw together a few clichés from one's bag of tricks and to popularize this or that portion of Christian theology to the detriment of the whole is utterly stupid and should be treated as such.

As members of the Catholic and Apostolic Church which Jesus founded we have the right and the machinery to root out serious and erroneous doctrine. If the loving authority of God Himself is operative in this Church in His world, it can only mean that some mere men at some times in that Church's history are going to be wrong and must answer to their peers for abusing the trust given them in faith. The doctrine, discipline and worship of the B.C.P. is still the norm of right belief in words and deeds in agreement with holy scripture.

(The Rev.) HARRINGTON M. GORDON, JR.  
*Rector of Trinity Church*

Cranston, R. I.

As a layman may I suggest that whether or not Bishop Pike (and perhaps some other priests of his persuasion) may be formally adjudged guilty of heresy, an issue of overriding concern is his (and their) fitness to serve as a spiritual leader within the formal hierarchy of a Church whose fundamental principles they may have come to reject. Analogously, we would expect a military officer or a member of Congress to resign his commission or office if he found himself unable to continue to uphold the Constitution and laws of the nation. Should we not expect equally responsible behavior on the part of our priests?

Certainly all of us—clerical and lay people alike—are subject to doubts and apprehensions. But if we can accept parthenogenesis, quasars, and the various current theories of the nature of the universe, must we boggle unduly at a personal God, virgin birth, the Resurrection, and His presence at the Eucharist? I think not. The rapid advances in scientific knowledge extend the frontiers of our ignorance quite as much if not more than the frontiers of our knowledge. But I do not wish to engage the merits of the substantive issues of faith and knowledge. Rather, I would urge that priests, including bishops, have accepted very special responsibilities for the spiritual leadership of the Church. If they have reached a stage of personal and spiritual crisis which makes it

impossible for them to fulfill their obligations, it would appear they might wish to divest themselves of their formal positions and return to lay positions within the body of the Church. As laymen, their theological speculations and theories can be accorded the attention and respect given the views of other informed laymen.

Assuredly His Church has room for a wide variety of opinions—and most especially for the people who hold them. But it seems, to me at least, a most doubtful proposition that the Church can be well led, its battles well fought by generals and field officers who reject the premises of the war and who have sheathed Christ's sword.

JAMES R. MORRIS

*Alexandria, Va.*

The "great text in Galatians" which Browning had in mind when he wrote his "Soliloquy of the Spanish Cloister"—if, indeed, he had Galatians in mind and did not simply pick a word to rhyme with "damnations"—does occur in the passage which you heard read as the Epistle for Trinity XIV (Gal. 5:16-24). However, it is not vv. 19-21, which you quote [L.C., September 17th] with its list of 17 (in some texts, 15) "works of the flesh," but rather v. 17: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other."

It is in commenting on this verse that one might unwittingly slip into the Manichaean heresy to which Browning refers later in the same stanza. Thus the "29 distinct damnations" would refer, not to so many distinct errors condemned within the "great text," but to the many ("29" is surely the result of poetic license) condemnations of Manichaeism by the early Fathers.

What is more to the point, it is significant to note that the speaker in Browning's monologue is using the concept of heresy, not as a safeguard to contribute to his own salvation, but rather as a legal maneuver to cause someone else's damnation. It is surely the desire to guard against this abuse of the concept of heresy that we should see as forming the background of the recent report of the advisory committee on theological freedom, whether or not we agree with their specific proposals for doing so.

(The Rev.) LAWRENCE N. CRUMB  
*Assistant Librarian at Nashotah House*  
*Nashotah, Wis.*

Maybe you'd be at home in that Spanish cloister. Phillips uses "party spirit," too. Are we going to hang the bishop for party spirit or heresy? You know, you've got a lot of party spirit yourself. Me, I'm just a heretic.

RICHARD A. WANE

*Des Moines, Iowa*

## Creed-saying

With most of your editorial "Creed-saying Made Easy" [L.C., September 3d] I am in complete agreement. I do not think that singing the creed makes any real difference as regards "intellectual honesty." Moreover I feel that using "We believe" does in a sense unite us with fellow Christians in this great affirmation of our common faith. I do think that F. R. Barry goes too far when he excuses recitants who not only simply have doubts or reservations but who have "even denials."

A man may have certain "doubts" about certain details but he is moving forward in his grasp of the faith of the Church. One is reminded of the words of the cured epileptic, "Lord I believe. Help thou my unbelief."

You ignore entirely the problem of the words of the creed and the basic truth they are meant to express. To be specific, take the words "born of the Virgin Mary." I have never been able to make this a part of my faith. But as I explained to my bishop who examined me before my ordination to the diaconate, I firmly believe what those words are meant to convey, namely that Jesus is the unique revelation of God to men, that He is indeed Lord and Christ. That, the bishop said, is the important truth to grasp and to teach.

If one is going to approach the creed as a literalist it is hard to see how he can recite "Sitteth at the right hand of God." That would seem to be a definitely anthropomorphic statement though it does contain a very important truth. Or again, "resurrection of the body." That is explained away by suggesting that it really means a body, some kind of a spiritual body. I doubt whether this explanation is historically valid.

In closing, let me say I heartily agree with you in saying that creed-saying should not be made easy, that we cannot pick and choose what we want to believe. We should try to find out exactly what the creed is trying to say, even though imperfectly, about our Lord, and if we agree with the basic truth behind the words I question whether it is fair to accuse one of intellectual dishonesty.

(The Rev.) RICHARD D. PRESTON, D.D.  
Wellesley, Mass.

### Vietnam

Late as this is, count me as 100 percent with you about Vietnam [L.C., May 14th].

(The Rev.) CHARLES J. HARRIMAN  
Philadelphia, Pa.

### Lynda's Wedding

I read with amusement the story carried about Lynda Bird and her forthcoming wedding. All of the stories reported in the press stated that she would be "one up on Luci Johnson" because she is being married in the White House. I would just like to comment, as a priest of the Episcopal Church, that it is the other way around.

Lynda Bird and her fiancé are both supposed to be practising Episcopalians and for them to be married in the White House simply shows that they have no understanding of what their Church teaches. They both could have made a wonderful witness to the Christian Faith by being married in the Church. In Washington there is the Cathedral of St. Peter and St. Paul, known as the National Cathedral. There are other lovely and large churches in the Diocese of Washington. It is inexcusable that Lynda Bird and her fiancé would have their wedding in the White House rather than in the Church of God.

The paganization and secularization of Christianity in our own day is especially familiar to those Christians who love our Lord in these trying and difficult times. Lynda Bird is making her own contribution to the secularization of the Christian Gospel. She is not "one up on Luci." Christian marriage should always take place in the Church unless there is some good reason why it is

not possible. Here we have the spectacle of Lynda Bird and Charles, both communicants in good standing in the Episcopal Church, and where are they getting married? They're getting married in a house. Their witness is most inadequate and terribly deficient, and to be sure they are the losers.

(The Rev.) PETER F. WATTERSON  
Rector of Church of the Holy Spirit  
West Palm Beach, Fla.

### Pusey Report

I have read with interest Bishop Moody's review of the report of the special committee on theological education, of which Dr. Pusey is chairman [L.C., September 3d]. It is true, as Bishop Moody says, that much of the report is a restatement of things which those of us who are interested in theological education know already. But it seems to me that the importance of the report is that it represents the first attempt on the part of the Church officially to face up to its responsibilities in the matter of the education of men for the ministry and to present that matter forcibly to Churchpeople generally. I am not as concerned as Bishop Moody is about the board for theological education. Presumably it would be more representative both geographically and in terms of seminaries represented than the present committee, and if that were the case it might be a useful instrument for research and planning and making recommendations and for public relations.

My chief concern about the report is its complete failure to see that the bishop has any function in the preparation of men for the ministry. Canonically and theologically a bishop who ordains has a responsibility to see that those he ordains are properly prepared. This is an idea that apparently never occurred to the members of Dr. Pusey's committee, and it is an idea that is basic to the whole philosophy of preparation for the ministry in the Episcopal Church. It is somewhat disturbing to find such a blind spot in a committee charged with a responsibility as important as is the responsibility of this committee.

(The Rt. Rev.) CHARLES L. STREET, Ph.D.  
Suffragan Bishop of Chicago (ret.)  
Chicago, Ill.

I have read the most unfortunate partial report of our committee on theological education in both *Time* and *Newsweek*. This committee has a tremendous responsibility, and when they allow such reports to circulate which have a great effect upon the laity, I am afraid they show some degree of irresponsibility.

A priest is not a scientist, he is not a psychiatrist, he is not a lawyer, he is not a doctor. He is a man of God and a pastor to the above-mentioned professions. In seminary his primary duty is to find God. There is no respect today in the world for the man in the round collar whose main claim to fame is the ability to explain Einstein's theory of relativity. It is his ability to add a new dimension to the life of an Einstein that matters—his ability to teach the Einsteins that they were created by God, and being unique creations they have a responsibility to their creator and their fellow man.

Seminary is a creative ground for the spiritual life, and any man who skips the daily life of prayer and sacraments is a useless tool in the hands of God. Any

## FROM THE SOCIETY OF ST. PAUL

Assortment, original Christmas Cards, attractively boxed and in colors.

15 cards with envelopes . . . \$1.50  
African Prayer Card and envelopes.

15 cards, envelopes, boxed . . . \$1.50  
Wedding greeting card and envelopes.

15 cards, envelopes, boxed . . . \$1.50

### BOOKS PRINTED BY MONKS

THE CHRISTIAN LIFE,

cloth, clear, concise and practical, by the Rev. Roy Pettway. \$3.50

THE EPISCOPAL CHURCH, cloth, history, teaching, practices, by The Rev. Roy Pettway . . . \$3.00

A NOVICE'S NOTEBOOK, instruction on Monastic life and Meditations by Mother Joyce, OHP, CZR (Africa) Cloth . . . \$2.50

Paper Back . . . \$1.50

THE SINGLE EYE, limp leather.

History, Rule, Apologia for SSP . . . \$5.00

INTERCESSION NOTEBOOK, loose leaf.

100 classic prayers of intercession . . . \$2.50

ANIMA CHRISTI, Red Velvet cover, by Dr. Frederick Ward Kates . . . \$ .75

WINGS OF HEALING—23rd Edition, by the late Dean Gresham, paper . . . \$2.50

Free complete catalogue on request to:

**ST. PAUL'S PRESS**

P.O. Box 446

Gresham, Oregon 97030

For Free Information about the C.B.S. (1867-1967 in U.S.A.)

Address the Secretary-General

Also order your copy of

**A History of the Confraternity of the Blessed Sacrament in the United States of America**

by The Rev. William Pitt McCune, Ph.D. Priest-Associate

\$1.00 per copy, paper bound

Payment must accompany order to:

The Rev. William R. Wetherell, Sec.-Gen., C.B.S.

438 Valley St., Orange, N. J. 07050

• STAINED GLASS • LIGHTING  
• BELLS • SILVER • CROSSES  
• ALL CHURCH FURNISHINGS

George L. Payne  
15 PRINCE STREET, PATERSON 7, NEW JERSEY

When Writing Advertisers

Please Mention

**THE LIVING CHURCH**

## Everything for the CHURCH

- Altars  Pews  Organs
- Flags  Lighting Fixtures
- Visual Aids  Bibles
- Folding Chairs and Tables
- Sterling and Brass Ware
- Stained Glass Windows
- Books of Remembrance
- Bells, Van Bergen
- Clocks for Church Towers

Check above items in which you are interested and write for FREE catalog.

### WHITTEMORE ASSOCIATES, INC.

ECCLESIOLOGISTS

3 WEXFORD ST. (Needham Hts.) BOSTON, MASS.  
Tel. 449-1500 (Area Code 617)

## OSBOBNE

117 Gower St. London, W.C. 1, England



CHALICES and  
ALL CHURCH  
SILVER AND  
METALWARE

Illustrated books  
sent free surface mail

### EASTER-HOLY LAND — GREEK ISLAND CRUISE

Fly to Athens. Cruise on Flagship of Greek Line to Holy Land through Greek Islands. Emphasis on Israel, Greece, Italy, Switzerland.

April 8, '68—3 wks.

Reservations limited. Write to Mr. Anthony Walker today.

GOTAAS WORLD TRAVEL

7 W. Madison, Chicago 60602



### VESTMENTS

CLERGY AND CHOIR  
CHURCH HANGINGS  
ORNAMENTS  
MATERIALS

Catalogue on Request

THE C. E. WARD CO  
NEW LONDON OHIO

### BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Book Shops

14 E 41st Street, New York, N. Y. 10017

29 E Madison Street, Chicago, Ill. 60602

276 Golden Gate Ave., San Francisco, Calif. 94102

4400 Melrose Ave., Los Angeles, Calif. 90029



Your

**UNITED GIFT**  
helps people  
help themselves

seminary which does not assist in creating this basic communication and discipline with God is remiss. Any professor who teaches in a seminary and is not an example of this primary duty may be an intellectual giant but a spiritual pigmy. The Church has had much unfavorable criticism in recent years, and the report on theological education seems to warrant that criticism since it is not so much what they criticize as what they don't criticize. They seem to want to create more men who can impress women's guilds as to their intellectual, sociological, and physiological acumen rather than priests who can struggle with a successful man who says: "Help me find God."

(The Rev.) JON K. SMEDBERG  
Rector of St. Anne's Church

Stockton, Calif.

Bishop Moody's article is great. Let's have more by him.

(The Rev.) JAMES BRICE CLARK  
Rector of St. Barnabas' Church

Omaha, Neb.

The whole Church is indebted to Bishop Moody for his comment on the study that was made by the commission of the Church to study the seminaries [L.C., September 3d]. He put his finger on so many aspects of the deficiencies of that report which was given to the Church, that one wonders whether or not the committee did any homework at all. How that report could be made to the Church in all of its deficiency is a matter itself that needs investigation.

(The Rev.) PETER F. WATTERSON  
Rector of Church of the Holy Spirit

West Palm Beach, Fla.

### Future of the Church

*The Church in the Years to Come* by the Rev. D. Allan Easton [L.C., September 10th] sets forth excellently most of the main problems of the failing urban parish. However, there are many other things he did not include.

The very pressure placed on these congregations and on their vestries just to exist and to keep the church going is such that it creates inner tensions among the parishioners, among the vestrymen, and often devastating criticism of the clergy. Then there is the usual confusion about the real nature of Anglicanism. Are we protestant or catholic? Unless a healthy synthesis has been made over the years in a parish, certain elements would fight to the death over it. The press has played up the Pike controversy, the "God-is-dead" movement, and every racial incident in which Episcopal clergy have participated, in such a light that ordinary folk are now quite certain the Episcopal Church is "going to the dogs." There is real doubt about its doctrine, teachings, and moral discipline.

Then there is that Episcopal tendency to be overly concerned with the monied middle-class and to brag about how many college grads one has in a congregation. This in itself is embarrassingly distasteful to people who have not been so fortunate. Indeed, some clergy of this Church often state in their articles in the Church press that they have 30 to 45 percent of their congregations who are college educated. What can inner-city masses think when they read this when their own education has been so desperately neglected by corrupt city governments and outdated school systems? What more can

they think when this Church spends thousands of dollars to maintain expensive, often deluxe chaplaincies, on every campus, and yet has such difficulty in determining an inner-city missionary strategy, maintaining clergy there, and keeping churches open? The strategy of the Roman Catholic Church seems to be built around a deep concern for the masses of people first and then for the educated and more fortunate. We should not envy them, but rather follow their lead, ecumenically of course, and have real concern for souls, not just those who have more money in the bank or high I.Qs.

(The Rev.) FRANK W. MARSHALL, JR.  
Rector of Trinity Church

Bayonne, N. J.

*The Church in the Years to Come* is an interesting beginning for a possible series offering constructive examples of what we might expect of the Church in coming generations. In the article it is mentioned that the Roman Church is steadily growing, and that "others" are moving further into suburbia. Here in San Jose we "others" have been confronted with this situation.

In a poverty area of San Jose we have initiated a concept of Church extension that may set a pattern for the Church in the next generation. In this area of predominantly Mexican-Americans, we have found that the "Churches" of affluent Protestantism are unable to communicate with the people when approaching them in the manner traditional to new Church work. Here we cannot build up a "nice" suburban-type parish. One reason is that over 50 percent of the people in this area are Roman Catholic and the remainder are multiplications of various non-Roman groups or are unchurched.

In 1963 the United Presbyterian Church established a "new church work" in this area; it went from nowhere to nowhere. In early 1966 the Presbyterians invited other Communions to join them in establishing an "ecumenical parish" that could serve the non-Roman Catholics. Five bodies entered discussions, and in March of 1967 joined in forming an independent corporation known as the Saint Mark Community. Those included are: The American Baptists, The Christian Church (Disciples of Christ), the Episcopal Church, the Methodist Church, and the United Presbyterian Church. Each has two representatives appointed to the board of directors. In addition to the ten representatives, the board elects ten more members who are representative of the people. Two of the board members are Roman Catholic priests.

Unlike most new Church works, the Saint Mark Community did not begin its work by raising up a worshipping congregation from the surrounding neighborhood. Rather, we are striving to reverse what has been the "normal" process of extending the work of the Church. Our philosophy is to first establish a sense of trust with the people by assisting them in matters of specific need and in ways in which they feel they can be helped. What these people believe is best for them is not always what the people of suburbia believe is best, for our mode of assistance means involvement in social and political issues. Our endeavor is not to bring worshippers to social action but rather to bring persons involved in the issues of society to worship. This we believe is a reversal of the traditional means of extending the

work of the Church. Further, we believe that it is only through this kind of cooperation among Christians (including Roman Catholics), and this kind of reversal of traditional Church approaches, that the Church, especially in poverty areas, can find hope for the future.

(The Rev.) BARRY VERDI  
President of the Board of  
The St. Mark Community

San Jose, Calif.

### Rearing and Raising

Fifty years ago the word *rear* in reference to the bringing up of children was the only word considered correct [L.C., June 30th and September 10th]. But as is the natural way of any language, usage changed. Gradually, *raised* began to be heard connotatively as interchangeable with *rear*. Nowadays, and this has been true for the past 15 years or so, it is all right to use these two words synonymously.

Another example of this same type of thing is this: the present use of the word *fix*. I recall very clearly being taught never to say *fix* when *repair* is meant.

A word which hasn't quite finished its evolutionary process is *contact*, used to mean "get in touch with through oral communication." On this one, the puritanical grammarians are still holding out. But one day they will have to concede.

(The Rev.) TERENCE E. KELSAY  
Instructor at Morehead State University  
Morehead, Ky.

### That Cover Cartoon

What in the world has happened to THE LIVING CHURCH? I am referring to the cover of the September 10th edition.

I am horrified and shocked to say the least. To make a caricature of Holy Communion is an insult to our Blessed Lord and to God Himself. If this sort of thing is to be condoned in our Church then it is time for us to close our doors.

I am mortified and ashamed that such a cover could be permitted on what used to be a fine Church paper.

ED MITCHELL

Tucson, Ariz.

The wretched cartoon on your cover is very ugly and, it seems to me, in very poor taste. This sort of illustrating which ridicules our magnificent liturgy is hardly worthy of a Church weekly which I have enjoyed for more than 37 years. If this picture is meant to be humor, it is humor we can well do without. If it illustrates what will happen if COCU takes over, then may the dear Lord have mercy upon what is left of the Episcopal Church!

I am truly disgusted.

(The Rev.) ARTHUR MCKAY ACKERSON  
Clearwater, Fla.

**Editor's comment.** Many readers have offered the same complaint. Aren't they missing the point of the cartoon? It does not caricature the Holy Communion; rather it lampoons those individuals in the Church who feel that the celebration of it should be "swinging" in the way depicted in the picture. We published it in defense of reverence, not in defiance of it.

### "Episcopalianism"

"Honest Episcopalianism" is the cry of Samuel J. Miller [L.C., August 18th]. But

# THE EVERY PARISH PLAN

Many parishes receive a weekly bundle of THE LIVING CHURCH. If your parish isn't already on our Bundle Plan, we think your parishioners would profit, and your ministry as such, if your parish or mission were among them.

Readers of THE LIVING CHURCH keep abreast of the important news of the Church, and are informed; and also they are regularly challenged to *think* about their religion.

THE LIVING CHURCH is beamed at those lay leaders who are to be found in any congregation, as well as at the clergy. Do you have *at least five* people in your parish or mission who would profit from it? If so, the Bundle Plan seems to be the right answer.

A bundle of five copies costs only \$4.20 a month for a four-week month and \$5.25 a month for a five week month (21 cents a copy), but the purchaser pays 30 cents a copy. Additional copies cost only 21 cents each.

Think about the lay people on whom you most depend for help. Don't you agree that if they become regular readers of THE LIVING CHURCH they will be even more effective in their ministry and in their help to you? If so, send us a postcard with your order for a bundle of five or more copies to be sent each week until further notice and your order will be entered immediately.

### Bundle Department

THE LIVING CHURCH  
407 E. Michigan Street  
Milwaukee, Wisconsin 53202



## Seminary Press

## CHRISTMAS CARDS SAY WHAT YOU MEAN

The Seminary Press, Dept. L—Box 189—Valparaiso, Ind. 46383  
Please send me your free full-color Christmas brochure.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Zip \_\_\_\_\_

Digitized by Google



# MONEY



*isn't  
everything*



but when you need it, nothing else quite takes its place. Churches facing a need to build or expand know this. And so do we. Supplying some of the money they need to some of these churches has

been the sole business of the American Church Building Fund Commission for eighty-six years. In that time the Commission has established a remarkable record in money management. It has provided this necessary ingredient to more than thirty-six hundred churches when they needed it most. Prudent management, plus a principle of encouraging churches to repay loans as rapidly as possible without penalty, enables us to turn over the fund on the average of every four years.

Even so, for every seven dollars needed by churches who apply for loans, the Commission can lend only one. With commercial mortgage money tight—this is working a real hardship on many congregations.

While we know that money isn't everything—the churches to whom we had to say "no" last year wish we had more in our revolving fund. So do we. We know exactly where it could be put to work, and we know how to make it work harder than any other money in the Church.

For a more complete story on how hard money given to the Commission works, ask for our 1966 Condensed Financial Report and a booklet which tells quickly and simply the full story of this remarkably well managed Fund.



AMERICAN CHURCH BUILDING FUND COMMISSION  
815 SECOND AVENUE, NEW YORK, N. Y. 10017

what does he mean? After careful review of the Book of Common Prayer (USA edition) used in the "Episcopal Church," the Anglican dioceses in the USA, there is nothing to justify this term for the catholic faith outlined in that document. On page 529, the Preface to the Ordinal declares *three* orders of ministers "from the Apostles' time" to be of vital necessity to the Church. There is nothing which suggests that there can be bishops to the exclusion of the other two orders, priests and deacons. The eighth paragraph of the Preface to the whole BCP contains this statement:

*"This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."*

The Church of England is *archepiscopal* and diocesan, not given to "episcopalianism." If Mr. Miller would clear his vocabulary of this *he-low* Church term and thinking, he can help breed a setting of security which will relieve him of his anxiety.

HAROLD F. BICKFORD

Los Angeles, Calif.

## Implosion

Give McLuhan his due [L.C., September 10th]; but to credit him with "implosion" is a little too much. That was a perfectly good word back in high-school physics more than 30 years ago. It's what happens when a vacuum tube shatters and the debris goes inward. Just the reverse of an explosion when a gas-filled object shatters and sends the debris outward.

BOB BELL, JR.

Church News Editor of  
The Nashville Banner

Nashville, Tenn.

## Wittkofski on COCU

I have read with dismay Canon Wittkofski's paid advertisement [L.C., September 3d]. While, at first blush, one might feel honored in being quoted by a fellow "Canterbury Pilgrim," the second reaction is one of serious discomfort in seeing one's words taken out of context.

Not one of the COCU delegates would argue that the COCU documents are infallible. They are *not* perfect. After having written the words quoted by Fr. Wittkofski I said, "fortunately for all of us, ecumenical exploration is not the result of our own endeavor, but the consequence of our reaction, feeble as it may be, to the promptings of the Holy Spirit. It is He who brought us to the conference tables in the past. At Lexington He excited us, at Dallas He exhilarated us, and at Cambridge He slowed us down. He will prod us on, of that I have no doubt, till we discover the way." Elsewhere in my article I wrote, "this document (POCU) was studied by knowledgeable Roman Catholic theologians close to the secretariat for unity and declared to be 'pleasantly and surprisingly Catholic' while obviously containing certain undefined areas for further subsequent negotiations."

All that we asked for at Seattle was a mandate to continue negotiating in the Consultation on Church Union. To do less would be a betrayal of the ecumenical imperative of our time so beautifully personified in the late Pope John XXIII. Contrary to Canon

Wittkofski's accusation, not one of the Episcopal delegates to COCU is willing to "gamble our heritage away." On the other hand, Pope John XXIII was a magnificent ecumenical gambler. I am willing to gamble his way and the way of the other "ecumeniacs" rather than Canon Wittkofski's way of *Sanctus Status Quo*.

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

In regard to the remarkably fine open letter from Canon Wittkofski, let me add a hearty *Amen* to all that the good father has said.

Though the Executive Council boys are busily inundating the Church with their propaganda, try to get a letter written to them answered. I have written twice to a certain high mogul in the Executive Council, giving him my views on certain aspects of this COCU business. At no time have my letters been answered or even acknowledged. Criticism does not seem to be welcomed by certain men in New York.

(The Rev.) GEORGE A. J. PORTHAN  
*Curate at St. Clement's Church Philadelphia, Pa.*

You published [L.C., August 20th] a report on the survey conducted by the Rev. Canon Joseph Wittkofski concerning the COCU proposal on Church Union. In the report I was struck by the comments concerning the "other 133 replies" which were not classified as supporting Canon Wittkofski's anti-COCU stand.

My concern is to express sorrow that his survey should receive any significant publicity as indicating support for his views on why the COCU proposal is damaging to Church catholicity. As one priest who responded to his survey letter, I rated it as having the tone of a bitter and desperate man defending a desperate dogmatic position at all costs. Although I am not a real champion for the COCU proposal, I am incensed by his charge that a high officer of the Executive Council who proposes COCU to the Church is one of those who are obviously willful and even desperate men. Canon Wittkofski's judgmental pronouncements concerning the defense of the Holy, Catholic, and Apostolic Faith are not fitting for any cause but schism in the Church.

(The Rev.) ARTHUR H. NEWBERG  
*Assistant at Grace Cathedral San Francisco, Calif.*

### Summary of the Law

I think the editor has gone astray in his editorial on the Summary of the Law [L.C., August 27th]. I am afraid, furthermore, that he, following the lead of the Rev. Raymond E. Bierlein, has fallen into the Marcionite heresy. This is the view that the God of the Old Covenant is other than and inferior to the God of the New Covenant.

Because a thing is pre-Christian does not mean that it is sub-Christian. Our Lord held the Law of Moses in the highest esteem and made it crystal clear that he came not to abolish or alter this Law but to fulfil it. The Summary is a wonderful example of the work of our Lord as a rabbi or teacher. With masterly acumen he lifted two distinct commandments out of obscure contexts and

married them in a superb summation of the meaning and truth of the Law and the Prophets. St. Paul gives no indication that he regarded the summary as pre-Christian for he says repeatedly to Christian converts that the whole Law is fulfilled in "Thou shalt love thy neighbor as thyself." Fr. Bierlein misconstrues, I believe, Matthew 25: 31-46. The teaching here is surely that in giving succor to or ministering to (being a good Samaritan to) a neighbor one serves the Son of man. There seems indeed to be a close relation between the Good Samaritan, the parable of the sheep and the goats, and the "second" commandment. As for John 13:34 and related passages, the frame of reference is Jesus's disciples or the Church. There is no sound exegetical ground for seeing this love-teaching as a general ethic.

(The Rev.) CHARLES WESLEY LOWRY, Ph.D.  
*Minister of The Village Chapel Pinehurst, N. C.*

### The Penitential Order

It is exceedingly rare these days for any Episcopal Church publication to print an article so well thought out and fairly written as the one on *The Penitential Order* [L.C., September 10th]. It is not important that I agree with the authors; what is important is what they said and how they said it. In a very few paragraphs they have clearly presented the whole issue with its many sides, while still making clear their own convictions.

Since to date the major fuss about the newly-proposed liturgy has centered upon the Penitential Order, I hope the clergy and laity concerned about this liturgy will take the few minutes needed to read the article, and then the longer but necessary time to think upon its implications. Following such a course should spare us the trivia and sentimentality that have beclouded the discussion of the Penitential Order to this point. The authors are to be congratulated for their article.

(The Rev.) RICHARD M. SPIELMANN, Th.D.  
*Associate Prof. of Church History and Liturgics Bexley Hall Gambier, Ohio*

I have been troubled. I worry about the trivial changes at General Convention when we should have a great penitential meeting for a world falling to pieces morally and spiritually. I could not agree more with *An Open Letter to the Church on the Penitential Order* [L.C., September 10th]. Suppose they delete the beautiful line, "We are not worthy to gather up the crumbs under Thy table."

I was greatly pleased with your editorial "Sermons in McLuhan?" [L.C., September 10th]. It is both sound and charming.

MONIMIA F. MACRAE  
*Asheville, N. C.*

### Thanks, Friend

Just a word of congratulation on some of your most recent editorials, specifically, "Transfiguration, 1967," "Is Mere Belief Anachronistic?," and "Creed-saying Made Easy." I wish very much that every priest, not to mention bishop, would be compelled to read them.

(The Rev.) HENRY BREVOORT CANNON  
*Rector of Church of the Redeemer Morristown, N. J.*



## JACOBY STUDIOS SAINT LOUIS

822 WILMINGTON AVENUE ST. LOUIS, MO. 63111

### EPISCOPAL CHURCHES WE HAVE RECENTLY SERVED INCLUDE:

- Christ—Streator, Illinois
- Calvary—Bunkie, Louisiana
- St. Andrew's—Amarillo, Texas
- St. Matthew's—Newton, Kansas
- St. Mary's—Birmingham, Alabama
- St. Andrew's—Breckenridge, Texas
- St. Paul's—Leavenworth, Kansas
- Covenant—Junction City, Kansas
- St. Luke's—Tulsa, Oklahoma
- Grace—Monroe, Louisiana
- Trinity—Lincoln, Illinois

STAINED GLASS SINCE 1896



## Katharine Terry STUDIO

### Church Vestments

- FRONTALS DOSSALS
- BANNERS FUNERAL PALLS
- Contemporary and Traditional
- Hand Embroidery

ONE EAST PARK STREET BORDENTOWN, N. J. 08505



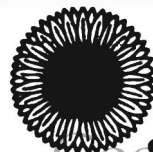
\* custom \*

### Church Furniture

WOLFE BROTHERS and company, incorporated  
 Piney Flats, Tennessee

### ATTENTION: CHURCHES, SCHOOLS, ALL ORGANIZATIONS

- Excellent Profits
  - Little Effort
  - Effective Results
  - Does Usual Tasks Better
- SELL SUNFLOWER DISH-CLOTHS to Build Clubs, Churches, Help Needy, Etc.



Write SANGAMON MILLS, Inc. FLORES, NEW YORK 12047

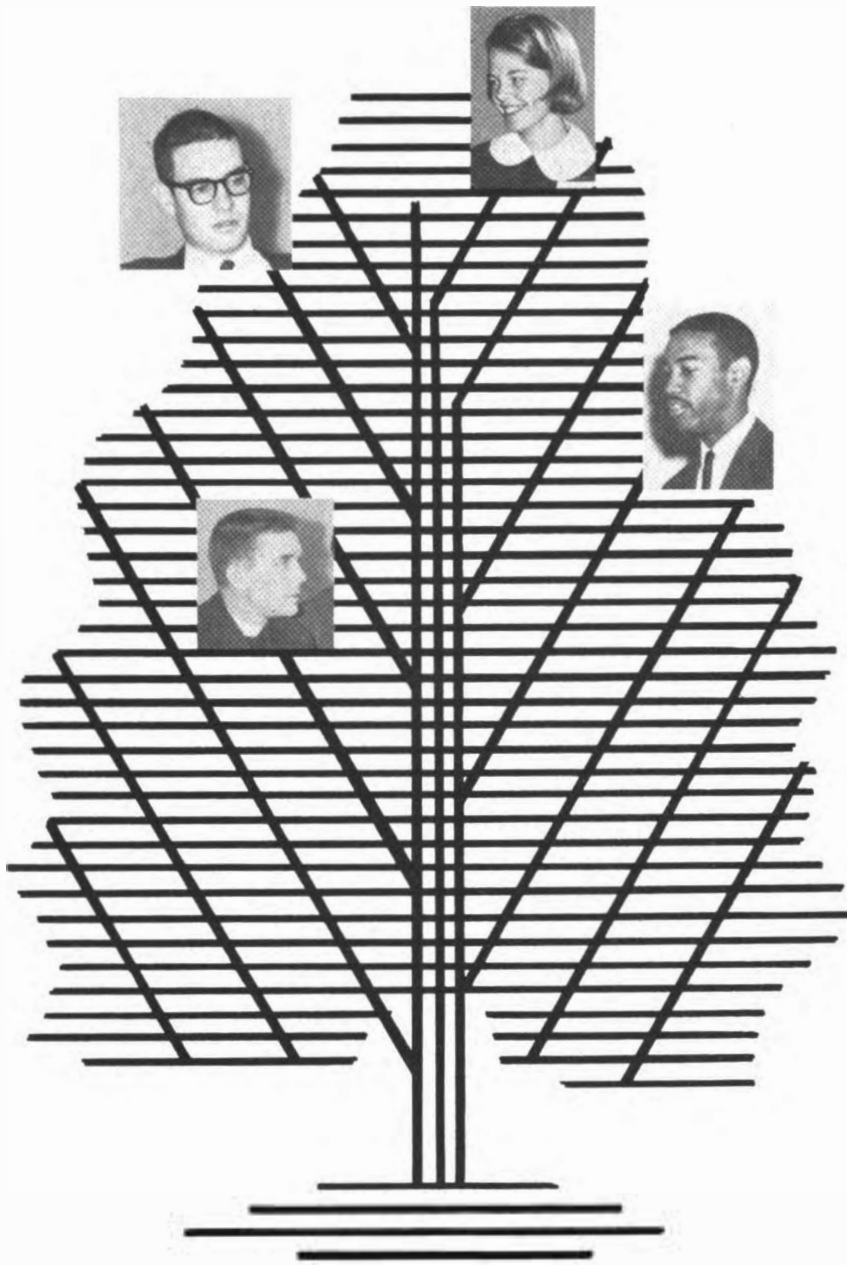
*Continued from page 16*

no place in philosophy or science. Neither the philosopher nor the scientist ever proves anything. He simply assesses the weight of probability and explores its depths.

Another of Flew's errors is to be found in the course of his discussion of freedom. There is a quite remarkably inept passage in which he seems to suppose that the traditional idea of freedom as urged by Christian thinkers involves "unpredictability in principle" and the notion of an "uncaused cause." The concept of "unpredictability in principle" involves mistakes difficult to unravel in so short a review as this, but clearly the doctrine of "uncaused causes" is incompatible with any belief in freedom at all for the limited freedom of man the creature clearly implies the causal efficacy of personality, of self-conscious rational decision and deliberate and responsible choice. Of course, there are many forces influencing personality, but insofar as personality is intelligent and capable of governing and directing itself in the light of intelligent decision we may say that, within very narrow and fragile limits, human personality must be described as that which, like God, is *causa sui*.

Yet this is a good book. It is intelligent and politely written and not difficult to read. It is interesting to speculate what Mr. Flew might have done had he been more aware and appreciative of the relevant 20th-century theological literature. It probably would not have changed him very much, but at least his very real abilities would have contributed to the further development of theological discussion very much better than is here the case. The 20th-century theologian should not allow the extraordinary theological myopia of Antony Flew to lull him into any complacent sense that all is well. In the 20th century there are indeed difficulties—ten thousand of them of course may not make one doubt—but they must weigh with us very heavily. Most of them have been brought to light by the great existentialist writers, but some of the difficulties that survive from the 18th century in the writings of contemporary linguistic analysts are still relevant and worthy of consideration. The trouble about Mr. Flew is that he does not appear to know what the really contemporary objections to theism are, and I suspect that until he gets himself out of the 18th century he never will.

Nevertheless, Mr. Flew has written an able book—probably the ablest thing of its kind to appear during the last decade or so—and we must, I think, thank him on behalf of theological theism for a helpful illumination of some of the more familiar difficulties. But his book, although charming and graceful, does seem to have been torn out of due time.



GRADUATES OF EPISCOPAL COLLEGES RISE TO THE TOP OF THE TREE BECAUSE THEIR EDUCATION IS ROOTED AND GROUNDED IN A BALANCE OF FAITH AND LEARNING THAT MAKES THEM GROW. YOU CAN HELP THESE 9 COLLEGES MAINTAIN THEIR STANDARDS OF ACADEMIC EXCELLENCE BY CONTRIBUTING TO THE SUPPORT OF ALL 9 THROUGH ONE GIFT TO THE

**ASSOCIATION OF EPISCOPAL COLLEGES**

815 Second Avenue, New York, N.Y. 10017

- BARD COLLEGE Annandale, N.Y. CUTTINGTON COLLEGE Liberia
- HOBART COLLEGE Geneva, N.Y. KENYON COLLEGE Gambier, Ohio
- ST. AUGUSTINE'S COLLEGE Raleigh, N.C. SHIMER COLLEGE Mt. Carroll, Ill.
- ST. PAUL'S COLLEGE Lawrenceville, Va. TRINITY COLLEGE Hartford, Conn
- UNIVERSITY OF THE SOUTH Sewanee, Tenn



# MAKING OF BOOKS

Continued from page 14

more understanding and knowledgeable than an ordinary parish priest, are also confused. Who knows? How do we know where to take and where to refuse? How do we know how to give ourselves a balanced diet? We know so much about how to feed ourselves physically so that our bodies remain moderately healthy. How can we work out a diet for our minds that will help to keep them healthy?

It's kind of fun, isn't it, for a while? But in time, at least to me, it becomes a kind of unedifying drudgery and a source of mental disorder, to say nothing of the spiritual. So, what to do? Is there a simple formula for reading that can be useful to a simple mind? Somehow I feel that I shall have to begin to limit myself even though "the making of many books" goes on at an even faster pace.

Bible reading and study is important. Perhaps some of the Fathers' writings may be helpful. History (secular) fascinates as does good biography. The classics, novels especially, are always readable and re-readable for me—Dickens, Trollope, Austin, Scott. Some few modern novels seem quite worthwhile, and many of these can be borrowed from the local library. And there's no release for me like a good "whodunit." I shall certainly try to be no longer led by all the book reviews and comments about all the books being published. I shall certainly have to learn, if it's possible, to pick and choose. And I hope it will turn out to be less confusing. I know it will be less expensive!

### Books mentioned in the article

- HONEST TO GOD. By John A. T. Robinson. SCM Press.
- SITUATION ETHICS. By Joseph Fletcher. Westminster.
- THE HUMILIATION OF THE CHURCH. By A. H. van den Heuvel. Westminster.
- GOD'S FROZEN PEOPLE. By Mark Gibbs and T. Ralph Morton. Westminster.
- THE COMFORTABLE PEW. By Pierre Berton. McClelland & Steward Ltd.
- JUST THINK, MR. BERTON. By Ted Byfield. Morehouse-Barlow.
- THE CHRISTIAN UNIVERSE. By Eric Mascall. Morehouse-Barlow.
- SACRED AND SECULAR. By Arthur Michael Ramsey. Harper and Row.
- SAVING BELIEF. By Austin Farrer. Morehouse-Barlow.
- JOY IN HOLINESS. Edit. by Ralph T. Milligan. Holy Cross Press.
- UNSEEN WARFARE. By E. Kadloubovsky and G. E. H. Palmer. Faber and Faber.
- SPACE AGE CHRISTIANITY. Edit. by Stephen F. Barne. Morehouse-Barlow.
- DOORS OF ETERNITY. By Sybil Harton. Morehouse-Barlow.
- YOUR PASTOR'S PROBLEMS. By W. E. Hulme. Doubleday.
- TERRITORIAL IMPERATIVE. By Robert Ardrey. Atheneum.

# BRITAIN

Continued from page 15

ly the consecration and setting apart of a man who is already exercising great spiritual powers. God alone knows. Have not thoughtful Christians always recognized this? Is not the rite in which such a recognition is expressed precisely what we mean by "ordination"? In short, the commission's discussion of whether the "reconciliation" is ordination or not is undermined by superficial presuppositions about ordination itself.

Since what Anglicanism has to give to Methodism is precisely an objective sacramental tradition, it would seem that this could be most effectively done by a very objective sacramental act. On the other hand, it is hard to see how Methodists can impart their evangelistic tradition to Anglicanism by performing a long, complicated, and rather pretentious public ceremony. Would not the Methodists have been wiser to insist, as their pre-condition to reunion, that all Church of England clergy undergo a year-long course in evangelism, preaching, and Christian education? Such a demand, if met, would be a God-send to the Church of England. Do not the Methodists have



enough stamina to make demands of this kind, or do we have here simply the expedient marriage of two tired Churches neither of which really desires renewal?

### New Rites of Ordination

The last part of this booklet is outstanding. It contains rites for ordaining deacons, priests, and bishops, proposed for future adoption in both Churches. The forms for each order are straightforward, brief, and lucid. As in ancient liturgies, in the ordinal of South India, and in the probable future revision of the Roman Pontifical, the laying on of hands takes place during the recitation of the prayer for the gift of the Spirit to the ordained. The catholic character, biblical language, and positive quality of the prayers is admirable, and these proposed rites will certainly have a wide influence on those who are engaged in liturgical revision.

### The Living Church Development Program

Contributions currently received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters.

Contributions from readers are acknowledged by individual receipts and are recognized as legitimate charitable deductions on federal income tax returns.

|  |       |             |
|--|-------|-------------|
| Previously acknowledged                  | ..... | \$11,060.50 |
| Receipts Nos. 8061-8081, Sept. 11-Oct. 2 |       | 390.95      |
|  |       | \$11,451.45 |

# SCHOOLS

FOR BOYS

## NORTHWESTERN MILITARY ACADEMY

Lays a solid foundation for a successful college career in a challenging, academic atmosphere. Accredited college prep. Grades 9-12. Est. 1888. Basic ROTC. Small classes. Individual attention. Sports, religious, social programs. Guidance, testing, tutorial help. Write for catalog.

1610 S. Lake Shore Rd., Lake Geneva, Wis.

FOR GIRLS

**CHAPEL HILL** . . . Girls. Carefully supervised college prep and general courses. Grades 9-12. Small classes, individualized attention. Country atmosphere. Music, art, drama. Remedial Reading. Special English class for foreign students. "How-to-Study" class. Typing, Social, athletic, creative activities. New dormitory. Cultural advantages of Boston 10 miles away. Est. 1857. Also 8-week SUMMER SESSION. Mr. L. C. Clark, 327 Lexington Street Waltham, Massachusetts 02154

## ST. MARY'S SCHOOL

Established 1868 — Episcopal

Grades 9-12. Fully accredited. Small classes.

Music, Art, Dramatics, Sports, Pool.

Sister Superior, C.S.M., St. Mary's School

Peekskill, N. Y. 10566

Remember

## THE LIVING CHURCH FOUNDATION

in your will.

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH.

A suitable form of bequest is: "I give, devise, and bequeath to **THE LIVING CHURCH FOUNDATION**, a non-profit religious corporation organized under the laws of the State of Wisconsin....."

## THE LIVING CHURCH FOUNDATION

407 E. Michigan Street

Milwaukee, Wis. 53202

# DEATHS

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

The Rev. Charles James Burton, 89, retired priest of the Diocese of Western New York, died July 17th.

Services were held in St. Paul's Cathedral, Buffalo, N. Y., and interment was in Forest Lawn Cemetery.

The Rev. Irving Andrew Evans, 75, retired priest of the Diocese of Massachusetts, and father of the Rev. David E. Evans and the Rev. John H. Evans, and father-in-law of the Rev. Theodore W. Lewis, died September 3d, in Fall River, Massachusetts.

He was rector of St. Mark's Church, Fall River, at the time of his retirement in 1963. Survivors include his widow, Emily Equi Evans, another son, and three daughters. Services were held in St. Mark's, with the Bishop of Massachusetts officiating. Memorials are being sent to the coronary unit of the Truesdale Hospital, Fall River.

The Rev. John Kuhns, S.T.D., 73, retired priest of the Diocese of Los Angeles, died August 23d, in Santa Barbara, Calif.

At the time of his retirement in 1954, he was rector of Trinity Church, Fillmore, Calif.

The Rev. Joseph Paul Morris, 88, retired priest of the Diocese of Pennsylvania, died August 22d, in his home in Broad Axe, near Philadelphia.

Survivors include a son, Joseph, Jr., two grandchildren, a sister, and two brothers.

The Rev. Benjamin Franklin Root, Litt.D., 93, retired priest of the Diocese of Los Angeles, died August 11th, in his home in Canutillo, Texas.

He retired in 1941, but continued in the active ministry in the Dioceses of Arizona and Los Angeles. Survivors include his widow, Fannie Snow Root, a grandson, two great grandchildren,

and a brother. Services were held in St. Clement's Church, El Paso, Texas, and interment was in Memphis, Tenn.

The Rev. James Godfrey Wilson, 85, retired priest of the Diocese of Western New York, died May 20th.

He is survived by his widow, Catherine N. Wilson, of St. Petersburg, Fla., two daughters, and one son.

Sister Joanna Mary, C.T. (Besse Mae Waterman), 76, a member of the Community of the Transfiguration since 1923, and in charge of the Associates of the Community, died August 6th, in Christ Hospital, Cincinnati, Ohio.

Beside the Sisters and Associates of the Order, she is survived by her sisters, Mrs. H. Eckert and Mrs. R. Dodson. A vigil was held at the Mother House, Glendale, Ohio, and a Solemn Requiem was celebrated by the chaplain of the Community. Interment was in Oak Hill Cemetery.

Deaconess Sophjnlife Petterson, 94, a deaconess since 1905, the last member of the Order of St. Catherine, former director of Appleton Home, and former member of the Macon Symphony Orchestra, died June 6th, in a Macon, Ga., nursing home.

Sister Sophi had no immediate family.

Maynard Bebee, 62, warden and vestryman of the Church of the Redeemer, Rensselaer, N. Y., and MRI chairman of the Diocese of Albany, and deputy-elect of General Convention, died August 1st in Albany Medical Center.

Survivors include his widow, Olive, president of the Churchwomen of Albany. Services were held in the Church of the Redeemer, with cremation following.

Guy W. Oliver, Jr., 49, one of the founders of the Church of the Good Shepherd, St. Louis County, Mo., former member of diocesan council and a mem-

ber of the diocesan committee for the Missouri Plan, died August 15th, while swimming off the Island of Maui, Hawaii.

Survivors include his widow, two daughters, a son, his mother and stepfather, the Rt. Rev. and Mrs. William Scarlett. Services were held in the Church of the Redeemer.

Elizabeth Merrimon Harris, 67, wife of the headmaster of Christ School, Arden, N. C., died June 22d, after a long illness.

Survivors include her husband, David P. Harris, Sr., one daughter, one son, eleven grandchildren, two sisters, and one brother.

Richard G. Hinckley, 15, son of the Rev. Norton G. Hinckley, rector of St. Paul's Church, Southington, Conn., died September 14th in Yale-New Haven Hospital, after a long illness.

In addition to his father he is survived by his mother, two sisters, two brothers, and maternal grandparents. A memorial service was held in St. Paul's, with the rector of St. John's, Waterbury, Conn., officiating. Interment was private. Memorials are being made to the Cystic Fibrosis Association, Hartford, Conn.

William H. Siegmund, 61, former vestryman of All Saints' Church, Pasadena, member of the Church Pension Fund Committee, member of the Standing Committee of the Diocese of Los Angeles, and deputy to General Convention (1952-1964), died August 17th, following emergency surgery.

Survivors include his widow, Elizabeth, a daughter, a son, and two grandchildren. Memorial services were held in All Saints' and interment was private. Memorials are being made to the Hospital of the Good Samaritan Medical Center, Los Angeles.

Sarah Griswald Wagner, 85, communicant of Holy Cross, Valle Crucis, N. C., and teacher and treasurer of Valle Crucis School and Institute for more than 30 years, died March 3d.

She is survived by one daughter, Mrs. William Burnham.

# CLASSIFIED

advertising in **The Living Church** gets results.

## ALTAR GUILDS

FREE SAMPLES of fine linens and price lists of transfers and supplies. Make your own Altar Linens or have them supplied through our hand-made service. Mary Fawcett Company, P.O. Box 325, Marblehead, Mass. 01945.

## FOR SALE

EASTERN ORTHODOX BOOKS and religious items available from St. Innocent's Bookstore, Inc., 9223 - 20th N.E., Seattle, Wash. 98115. Write for complete catalogue.

RELIGIOUS ARTICLES FOR RESALE for Church Shops or Bazaars: Crosses, Medals, Plaques. St. Philip's Society, W. Stockbridge, Mass.

## LIBRARIES

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

## LINENS AND VESTMENTS

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

## POSITIONS OFFERED

ADMINISTRATOR. Top level position in church agency requiring administrative skill, especially handling of personnel and material. Training and/or experience in social work, recreation, education or camping helpful but not necessary. Ability to communicate with college students and graduates also important. Write: The Rev. Ralph Bonacker, Episcopal Mission Society, 38 Bleecker Street, New York, New York 10012.

D.C.E. for parish in University community. Available Dec. 1. APWCW standards. Apply the Rev. Robert E. Holzhammer, 320 East College St., Iowa City, Iowa 52240.

NOW CONSIDERING faculty positions for Trinity Preparatory School, to open fall of 1968. Coed day school, grades seven through twelve. P.O. Box 790, Winter Park, Florida 32789.

PRIEST, preferably married, single considered, eucharistically centered Mission with church school situation in growing planned community of Litchfield Park, Arizona (Metropolitan Phoenix Area). March 1967 "Readers Digest New Town." Great growth potential. Reply Box P-507.\*

## POSITIONS WANTED

ABLE PRIEST seeks new position. Good preacher and administrator. Skilled in education, camps and conferences. Will consider rectorship or diocesan position. Reply Box F-505.\*

CLERGYMAN, 36, married, child. Pastoral experience. Wishes to locate in the East. Interested in young people. Coaching experience. Would prefer a ministry related to young people. Reply Box K-506\*.

I'M SERVICEMAN beginning year in Vietnam. My father is a good priest with good education, without church. He's not old, but younger men get openings. He serves churches where priests are away, doing secular work to make living. He reaches unreachable. If you're bishop, rector, vestryman needing my father, write me. He says if it's God's Will he'll find a need. I'm helping God's Will along. Reply Box L-504.\*

PRIEST, single, 49, WW II Navy Chaplain, seeks work as assistant in parish needing emphasis on parish calling. Good preacher and teacher. Reply Box R-508.\*

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

## RECORDINGS

FREE CHRISTMAS CHIMES ALBUM, with the purchase of three albums! "Christmas Encores, Organ and Chimes." Also available: Christmas, Easter, Cathedral, Faith, Praise, Eventide, Memories, Morning, etc. Free catalogue. Write Chimes, 1818 Outpost Drive, Hollywood, California 90028.

## CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 50 cts. service charge for first insertion and 25 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

## THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

## NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

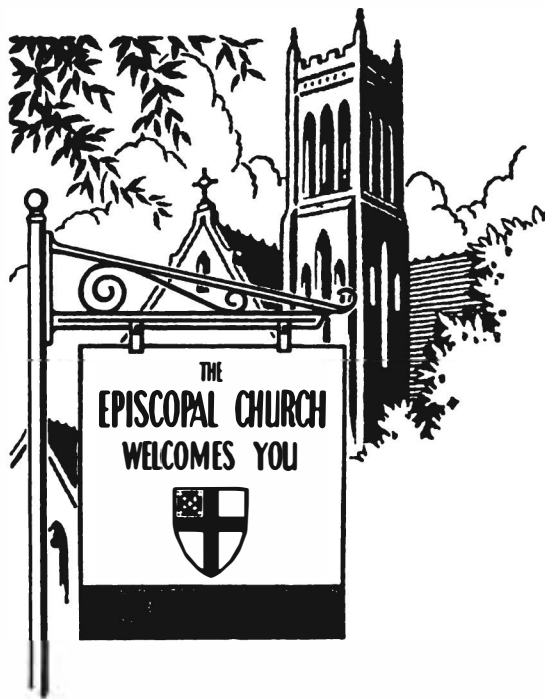
When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

## THE LIVING CHURCH



# CHURCH DIRECTORY

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



## LOS ANGELES, CALIF.

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

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D. C.

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

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

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

## COCONUT GROVE, MIAMI, FLA.

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

## CORAL GABLES, FLA.

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

## FORT LAUDERDALE, FLA.

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

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

## MIAMI, FLA.

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

## ORLANDO, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

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

## EVANSTON, ILL.

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

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

## FLOSSMOOR, ILL.

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

## BALTIMORE, MD.

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

## BOSTON, MASS.

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

## DETROIT, MICH.

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

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

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

## BROOKLYN, N. Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c  
Sun 7:30, 9, 11; 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;  
Wklys MP & HC 7:15 (G HC 10 Wed); EP 3:00

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

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

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

**HEAVENLY REST** 5th Ave. at 90th Street  
The Rev. J. Burton Thomas, D.D., r  
Sun HC 8, 10, MP Ser 11 ex 15; Wed HC 7:30,  
Thurs HC & LOH 12; HD HC 7:30 & 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. T. E. Campbell-Smith  
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;  
Daily Mass 7:30, 12:10; Wed & HD 9:30; EP 6;  
C daily 12:40-1, also Fri 5-6, Sat 2-3, 5-6

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

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex  
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex  
Mon 12:10. Church open daily 6 to midnight

## 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

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

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

## CHAPEL OF THE INTERCESSION

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

**ST. LUKE'S CHAPEL** 487 Hudson St.  
The Rev. Paul C. Weed, v  
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also  
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; 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  
The Rev. Carlos J. Cagulat, v  
Sun MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish),  
Eu Mon thru Wed 8; Thurs thru Sat 9

## 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, 9 H Eu, 11 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

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

NEW! De luxe gift editions  
**THE OXFORD  
 ANNOTATED BIBLE WITH THE  
 APOCRYPHA**

*Revised Standard Version*

Edited by HERBERT G. MAY  
 and BRUCE M. METZGER



08801A

08803A

01473xA

07316x

07312x

*A special favorite  
 in the King James Version*

**HANDY SIZE  
 TEXT BIBLE  
 WITH APOCRYPHA**

**THE BOOK OF  
 COMMON PRAYER**

"THE final step in achieving a common Bible for English-speaking Christians."  
 — *Reader's Digest*

The first study Bible for both Protestants and Catholics, this volume of distinguished scholarship comprises an authoritative, page-by-page explanation of the accompanying text, offering more features than any other edition.

Now there are two de luxe editions of this unique Oxford Bible — ideal selections for personal and family use as well as for every gift occasion.

1,938 pages; 28 pages of New Oxford Bible Maps, with Index. Size: 5<sup>3</sup>/<sub>4</sub> x 8<sup>5</sup>/<sub>8</sub>".

Moroccoette, limp, round corners, gold edges. **08801A. \$14.95**

French Morocco, limp, round corners, gold edges. **08803A. \$19.95**

Also available: Cloth. Printed jacket, stained top. **08800A. \$10.50**

Thumb indexing available.

LAYMEN and clergy alike appreciate the bold, easy-to-read type and the convenient size of this King James Bible with The Apocrypha. *Ultrathin* Oxford India paper edition. Size: 4<sup>1</sup>/<sub>4</sub> x 6<sup>3</sup>/<sub>8</sub> x 1".

French Morocco, limp, round corners, gold edges. **01473xA. \$11.50**

BEAUTIFULLY printed and designed, Oxford Prayer Books are the most widely-accepted editions available. Each contains the Custodian's Certificate, assuring complete textual accuracy. *Ultrathin* Oxford India paper editions. Handy size: 3<sup>5</sup>/<sub>8</sub> x 5<sup>5</sup>/<sub>8</sub>, only <sup>3</sup>/<sub>8</sub>" thick.

French Morocco, limp, round corners, gold edges, gold cross, gold roll. For Confirmation Certificate, specify CC. **BLACK, BLUE, or RED. 07316x. \$7.50**

White Simulated Leather, limp, round corners, silver edges, silver cross, silver roll. For Baptismal, Confirmation, or Marriage Certificate, specify BC, CC, or MC. Gift boxed. **07312x. \$5.95**

*Oxford—America's Gift Bible Since 1675*

At your bookseller

OXFORD UNIVERSITY PRESS / New York

