

The Living Church

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December 3, 1967

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O GOD, Who in Thy Holy Catholic Church hast appointed times and seasons for our spiritual refreshment, education, and growth; Help us in the keeping of these days that they may be to us a source of Thy inspiration and strengthening power.

In *Advent* teach our souls to be spiritually and humbly receptive to Thy Holy Word. In *Christmastide* teach our hearts the wonders of Thy saving love in Jesus Christ. In *Epiphany* teach our lives to proclaim with boldness Thy Gospel to all men. In *Pre-Lent* increase our understanding of Thy mercy and Thy grace. In *Lent* strengthen our faith by disciplined obedience to Thy godly direction. In *Passiontide* teach us to know the Christ as Intercessor and Lord. On *Palm Sunday* and in *Holy Week* teach us the courage of His humble and patient endurance. On *Maundy Thursday* and *Good Friday* teach us the spirit of His sacrifice and selfless love. At *Eastertide* teach us the hope and the joy of His death and Resurrection. At *Ascensiontide* instruct and prepare us for the coming of Thy Holy Spirit. At *Whitsuntide* teach us the source of our true comfort and true strength. On *Trinity Sunday* help us to acknowledge and confess the glory and power of Thy creative, redemptive, and sustaining grace.

Grant us so to live in the spirit of the Christian year that we may know in our lives the peace that comes to those who put their trust and faith in Thee; Through Jesus Christ our Lord.

Amen.

WHO SETTEST THE SOLITARY IN FAMILIES

'The Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, give to the poor, and thou shalt have treasure in heaven: and come, take up the cross and follow me . . .'

(St. Mark, 10:21)

✠ POVERTY

"Blessed are the poor . . ." Not to be owned by things, to free oneself as did he who had only a seamless robe: to be poor for Jesus' sake . . .

✠ CHASTITY

"He that is unmarried careth for the things that belong to the Lord, how he may please the Lord." To be clean and 'every whit whole,' in thought, word and deed — and free to love everyone because one is a 'lover of souls' . . .

✠ OBEDIENCE

"For I am also a man set under authority"; "not my will but thine be done"; "I came to do the will of him that sent me . . ." To surrender one's own will is the highest and best gift to God.

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'And he said unto them, when I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing.'
(St. Luke, 22:35)

Many are called to this total self-giving in Christian love — perhaps you are!

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The Living Church

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THINGS TO COME

December

3. Advent I
4. Clement of Alexandria, P.
5. John of Damascus, P.
6. Nicholas, B.
10. Advent II

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

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BOOKS

AFTER THE NEW TESTAMENT. By Robert M. Grant. Fortress. Pp. xxiii, 228. \$6.

The non-specialist seldom realizes that advances in scholarship do not usually become exposed to the light of day for the first time by appearing in books. By far the more common practice is that new ideas be expressed first in the form of articles in the scholarly journals of the appropriate academic fields. In fact, this first presentation may be the last in so detailed a form. The conclusions of the article in question will be cited in subsequent publications without repetition of all the author's argument and evidence. This means that when anyone wishes to reassess any previously acknowledged conclusion, he must return to the issue of the journal in which the article originally appeared in order to be able to review all the evidence. To do so may be quite difficult because there are a lot of journals published in every field and no

scholar nor even any library is able to subscribe to all of them.

Knowing the importance of these journal articles, I began, while I was a graduate student, a collection of the contributions of my teacher to the scholarly literature of our field of New Testament and Patristics. Journals usually send their contributors several offprints of work by them accepted for publication. These are passed around to one's colleagues, friends, and, occasionally, students. I made it my business to be one of those lucky students as often as possible. Sometimes an issue would arise in a seminar which had been dealt with in an article by the professor; a bin would be opened where offprints were stored, and copies passed around. My collection grew and eventually I found a bookbinder who undertook to put it together in a single volume so that the articles would be both protected and also readily accessible. The point of all this elaborate introduction is that my collection has considerable overlap with the book under review; my teacher was Robert M. Grant and *After the New Testament* unites a number of his articles on the early Church fathers in the form of a book.

We have here the fruits of 20 years of scholarship; the earliest essay appearing was first published in 1947 and is one of several articles in which the conclusions of Prof. Grant's doctoral dissertation,

completed three years earlier, were made public. The subject is Theophilus of Antioch, a rather bizarre Christian apologist of the last quarter of the second century. Indeed, the title, *After the New Testament*, indicates that what we have here is a collection of studies of the second-century Church and that the Christian literature of that period is important for our understanding of the New Testament. The method of study, then, is historical; it seeks to understand the early Church in terms of the environment in which it lived. There are two aspects to this: (1) the New Testament is understood as a product of the Church before and during the time that the documents surveyed here were written, and (2) these writings themselves are analyzed in the light of the thought world of the time—Jewish, Christian, Gnostic, pagan philosophical, and rhetorical. There are few people as qualified as our author to discuss the complicated intellectual milieu of the second century; one may open the book at random, read a few lines, and be amazed at the depth and detail of his learning.

In the first aspect of this contextual study mentioned — that of the early Church as the background of the New Testament—Prof. Grant displays himself as the complete Anglican, more impressed by the continuity than the discontinuity of the early Church with the New Testa-

On the Cover

The prayer For Living the Christian Year is by the Rev. James D. Furlong, associate at the Church of the Good Shepherd, Dallas, and frequent contributor to THE LIVING CHURCH.

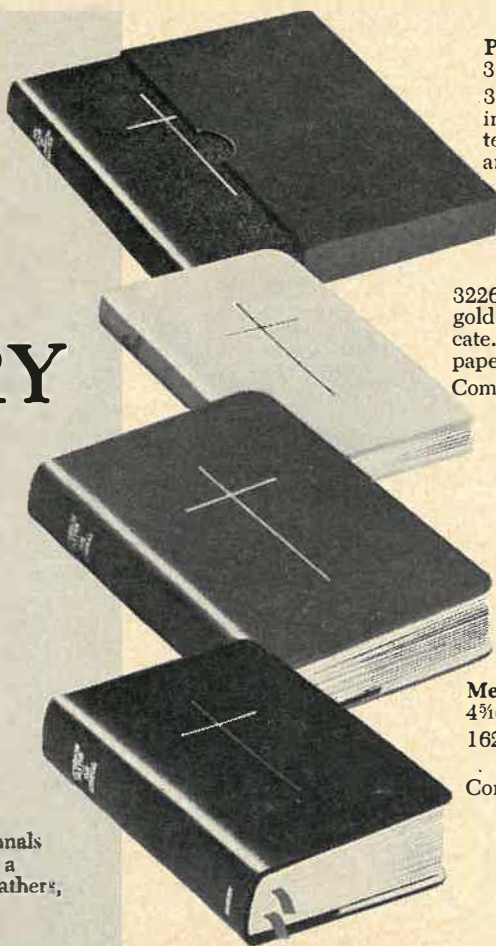
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ment. He has been accused of theologizing in this regard, although I have never known him to bend the evidence to support a theory, nor really have I ever known any scholar so little addicted to his own opinions.

(The Rev.) O. C. EDWARDS, JR.
Nashotah House

✦ ✦ ✦ ✦
COUNT IT ALL JOY. By William Stringfellow. Eerdmans. Pp. 101. \$3.

This small book, subtitled "Reflections on Faith, Doubt, and Temptation," is composed of three chapters originally given as lectures on the first chapter of the Letter of James.

There are two reasons why *Count It All Joy* is an important book despite its mini-size. William Stringfellow's purpose is simply yet profoundly important. It is to plead that the Bible as the Word of God be read and listened to for what it says, regardless of whether it be "credible or congenial or consistent or significant." The Word of God has content, and it can be heard by ordinary people to whom it is addressed, where and as they are. He takes three concepts found in the first chapter of James and proceeds reasonably and convincingly to demonstrate his thesis.

Of novel importance is that this is planned to be the first volume in a series on the Letter of James. If the others are as good as this one, they will form a valuable library on this neglected epistle, and will be prime examples of what one can do in Bible reading if he keeps asking what is being said. Aside from the introduction and the Letter of James itself as an addendum, there are 69 pages, so the volume can be read at one sitting of an hour or two. Presumably there will be four or five volumes more, totaling four or five hundred pages. This gives high promise in a neglected field of real Christian education.

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

✦ ✦ ✦ ✦
TEILHARD DE CHARDIN'S THEOLOGY OF THE CHRISTIAN IN THE WORLD. By Robert L. Faricy, S.J., Sheed & Ward. Pp. xviii, 235. \$6.

It is the allegation of Teilhard de Chardin that in this century people have rejected Christianity not because they are lacking in virtue or in regard for truth, but rather because they are more generous and better than in times past and they do not find the Church challenging them sufficiently. Organized Christianity is "too small" for them. Hence we have seen movements for human improvement led by agnostics and atheists. Teilhard was puzzled by this, but in a magnificent chapter called "The Problem of Two Faiths," Robert L. Faricy collects from Teilhard's voluminous writings his answer to this and satisfactorily makes his solution clear.

That chapter alone is worth the price of *Teilhard de Chardin's Theology of the*

Christian in the World. The last chapter, on the Second Coming of Christ, is as sensible and Christian an exposition of this puzzling doctrine as can be found anywhere.

Thousands of years from now, when students of religion list the great thinkers of Christianity, they will undoubtedly list St. Paul, St. Augustine, St. Thomas Aquinas, Martin Luther, John Calvin, and Pierre Teilhard de Chardin. Here is a giant among theologians who, by his scientific training as a biologist and anthropologist, his keen gallic logic, his thorough training as a catholic theologian, and not least, by his devotion to the Lord Jesus, has synthesized and made understandable in scientific terms catholic theology. It is a pity that Teilhard died before Vatican II completed its work. He would have seen that the guiding theologian at that Council was not Thomas Aquinas, but rather was himself. Yet he never, with his monumental understanding of these deep and necessary things, has lost his evangelical fervor. "Personal salvation is important not precisely because it will beautify us, but because it makes us save the world in saving ourselves" (page 31).

An exhaustive topical index and copious footnotes of reference make it easy for the reader, even if he is not adept in philosophy or dogmatics, to trace the development of a thought through Teilhard's writings.

(The Rev.) C. E. B. NOBES, S.T.D.
St. Paul's Church
Kansas City, Mo.

* * * *

THE FATE OF THE REVOLUTION: Interpretations of Soviet History. By Walter Laqueur. Macmillan. Pp. 216. \$5.95.

What say writers about the Russian Revolution and its later happenings—the Bolsheviks, the Tories, and those in between? How much of it all was inevitable? Would it have succeeded without Lenin? (On this they agree: No.) Was Lenin, who believed earnestly in democratic freedom, forced into moving toward totalitarianism? Could he have moved in another direction? Stalin hardened, or "bureaucratized," Lenin's decision for totalitarianism. Could someone else—Trotsky, for instance—have turned Russia in another direction? What of writing Soviet history? Are there ultimate standards by which judgments can be made? Or is success its own justification? Russian archives remain closed. Historians inside Russia have learned—the hard way—that Soviet history is written from the top. Stalin's "Short Course" survived the longest, but it died in 1953—with him.

Millions more have been reading 50th anniversary magazine articles on THE revolution than will read Prof. Walter Laqueur's book. But those who trouble with *The Fate of the Revolution* will emerge with the more intimate perceptions. Laqueur takes us into the minds

of the variety of men who have written on Soviet Russia.

(The Rev.) ROBERT O. REDDISH
The Editor of *Sine Qua Non*

* * * *

EXPLORATION INTO GOD. By John A. T. Robinson. Stanford University Press. Pp. 166. \$4.95.

Christopher Fry's *A Sleep of Prisoners* provides the title: *Exploration Into God*, man's main enterprise. "Prisoners" of either the extreme old or the extreme new theology can take heart because this little volume may well be a harbinger of a reconstructed theology that approaches the New Testament faith. The famous author of *Honest to God* has now written "a book exhibiting more positively and fully the foundations of his Christian view of reality"; it is a "quest for the form of the personal as the ultimate reality in life, as the deepest truth about all one's relationships and commitments."

John A. T. Robinson believes it possible to bring about a creative synthesis between the idealist symbolized by the baptized Bergsonianism of Teilhard de Chardin and the many current theological secularizers of "religionless Christianity." He will have no part in making a clear-cut choice between the two camps, but opts (Anglican-wise) for both viewpoints held in creative tension. The author continues to reject the traditional theistic God as being much too detached, unrelated, and impersonal; on the other hand he repudiates pantheism at the other end of the theological spectrum with its traditional indifferentism and failure to separate God from the created world. The solution, says Robinson, is "pantheism," the belief that "the being of God includes and penetrates the whole universe, so that every part of it exists in Him, but that His being is more than, and is not exhausted by, the Universe."

We can then speak of God in a way that neither refers to an existence outside one's own experience nor simply to one's private way of surveying the world. To speak of God is to acknowledge a relationship, a confrontation (I-Thou) at the heart of one's very constitution as a human being of which one is compelled to say, in existential terms, "This is it." This is the *ens realissimum* which is ultimately and inescapably true. It is the essence of the Christian faith that "through all the processes of nature and history there is a personal outcome to be traced and a love to be met which nothing can finally defeat." This is Teilhard's message too, and more importantly St. Paul's with his: "and thus God will be all in all." It would be impertinent to suggest that Bishop Robinson has himself "come of age" in popular theological writing with this book, for it is both a small masterpiece and a most hopeful sign in the current theological debate. *Honest to God* it is.

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



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The Living Church

December 3, 1967
Advent Sunday

For 89 Years,
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MINNESOTA

McNairy New Coadjutor

Delegates to a special convention of the Diocese of Minnesota, held at the Cathedral Church of St. Mark, Minneapolis, elected the Rt. Rev. Philip F. McNairy, suffragan bishop of the diocese, to the position of bishop coadjutor, on November 21st. He was elected on the first ballot.

Other nominees were: the Rev. A. Donald Davies, associate professor of Christian education at Seabury-Western Seminary; the Rev. John H. Hildebrand, rector of St. Paul's Church, Duluth, Minn.; and Bishop McNairy. Nominated from the floor were: the Very Rev. William Meade, dean of Christchurch Cathedral, St. Louis, Mo.; the Rev. Lawrence Rowe, rector of St. Andrew's Church, South St. Paul, Minn.; and the Rev. Allen Whitman, rector of St. George's Church, St. Louis Park, Minn.

There were 511 delegates voting, of whom 117 were clergy and 394 laymen or women. The Rt. Rev. Hamilton H. Kellogg, diocesan, has indicated that he will retire not later than August 31, 1971.

SOUTHERN VIRGINIA

Castigation Round and Round

Individuals and an organization have spoken directly on the sermon and its insertions on Vietnam delivered before President Johnson on the occasion of his attending a Sunday service at Bruton Parish, Williamsburg, Va.

The President and several members of his family were in the front pew when the Rev. C. P. Lewis, rector of Bruton Parish, interrupted his sermon on world affairs to raise the issue of Vietnam. ". . . Since there is a rather general consensus that something is wrong in Vietnam—a conviction that is voiced by leaders of nations traditionally our friends, leading military experts, and the rank and file of American citizens—we wonder if some logical, straightforward explanation might be given without endangering whatever military or political advantages we now enjoy."

The Rt. Rev. George P. Gunn, Bishop of Southern Virginia defended the cleric's actions saying that Mr. Lewis was speaking as an individual and not for the Epis-

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copal Church. As a Christian and as a minister, Mr. Lewis had a right to speak as he did, the bishop contended.

A story in *The Atlanta Journal* reported that the Bishop of Atlanta, the Rt. Rev. Randolph Claiborne, called into question the timing of the action of Mr. Lewis's speaking out on the question of U. S. policy in Vietnam.

Then followed a statement from the director of the Episcopal Peace Fellowship, the Rev. Thomas L. Hayes, who attacked the Bishop of Atlanta for speaking as he did, adding that "not only was Mr. Lewis's action right and proper but an act of Christian courage."

In Congress, Rep. Wayne Hays commented: "It's well known that the best way to get headlines is to attack the President. Nobody ever heard of this minister [Mr. Lewis] before today and nobody will ever hear of him again, which will be no great loss."

U. S. Rep. Carl Albert told his colleagues he believes this marks the first time in American history "anyone has tried to make a captive audience out of the President."

The Democratic whip in the House, Rep. Hale Boggs criticized Mr. Lewis's a "logical straightforward explanation of Vietnam policy." He added that the President had just completed a two-day tour of military bases for that purpose.

Gov. Mills E. Godwin, Jr., of Virginia apologized for the state of Virginia, wiring the President: "I am moved to say that the President of the United States is always welcome in Virginia and the people would always desire he be shown every courtesy."

A parishioner later told newsmen that in four years he had never heard a controversial sermon by the rector.

Mr. Lewis explained after the service that he believed he'd never have a better opportunity to raise the questions that troubled him and that "one isn't priv-

ileged to tell the President of the United States what he thinks very often."

An official of Colonial Williamsburg, Inc., which manages the restored 18th-century village of Williamsburg, said later that the sermon was in "exquisite bad taste."

As the President left the church, he gave the rector a brief smile and murmured, "Thank you." Mrs. Johnson was heard to remark, "Wonderful choir."

President Johnson has received an apology from the vestry of Bruton Parish, following its meeting several days after his appearance at the church. The vestry also issued a statement which said that after discussion the telegram was sent to the President expressing regrets for the discourtesy shown him "on Sunday last. The rector was informed of this action. The vestry took no other action and has no further comment to make on the incident."

Mr. Lewis emphasized that this action did not represent a lack of confidence in him as rector. He said the vestry members "acted as their consciences directed them to, just as I acted as my conscience directed me. . . . I think it's important that this be understood from the communique. . . . These gentlemen have met and given me great confidence. There is no lack of friendliness here or proposed change in the administration of the church."

CHICAGO

Churchmen-Entertainers Meet

Renewal in terms of individual lives is a necessary purpose for man, caught in an environment of strong, dehumanizing forces, and a man's self-renewal begins where he spends most of his waking hours—on the job. That's one of the conclusions reached in a vocational seminar of Chicago area entertainers, sponsored by the Churchmen of the Diocese of Chicago. It was another in an ever-lengthening series of seminars dealing with the Christian, his faith, and his profession.

One participant stated that in order to earn a living in his profession he may be forced into a compromise with himself: an example is payola—an entertainer is bribed to play a particular record or piece of music. Another participant who is in the record business stated that payola will never be stopped until "the guy on the

air gets enough to afford to turn it (payola) down. The question is 'Can you afford to be moral?'" There was a consensus that payola is no longer a matter of cash. It's a charge card, a new suit, or a set of tires. And there is often a fine line to be drawn between a legitimate gift and a bribe, one said.

If one believes a rule is wrong, can a breach be justified? Musicians talked about the "freeze," a local union ruling forbidding musicians on steady work assignments to play other jobs in their spare time. A relic of the '30s, the freeze affects a small percentage of the total union membership, but to the individuals involved it may mean limiting their professional income to about \$90 a week. It was generally agreed that if a rule works to prevent human dignity, then the rule, not the person, is immoral. At the same time, victims have the obligation to make a stronger effort to remove the rule.

TENNESSEE

Service Interrupted by VISTA Volunteer

A VISTA volunteer preached her own sermon, pleading the case for Nashville's poor, following a scheduled sermon by the Rt. Rev. John Vander Horst in Christ Church, Nashville.

The Bishop of Tennessee had finished his sermon and the choir had sung its last hymn when Miss Priscilla Cleveland of Bagley, Minn., stepped before the congregation to add her words of concern. She complimented the bishop on his canvass-day sermon urging parishioners to make financial pledges to the Church to help feed and clothe the starving of India, Liberia, and Puerto Rico. "But we don't have to go that far," said Miss Cleveland. "There are sections of your own city which I doubt most of you have ever seen—sections like the one where I have been staying." She then described conditions in a North Nashville slum, a shanty-house area inhabited mostly by Negroes. Following the service, she explained that she had been working in a poverty program in Allons, Tenn., and was then staying with other VISTA workers in Nashville.

The Rev. John L. Denson, rector of Christ Church, said Miss Cleveland's talk and appearance "happened with dignity and poise." He also said that about 15 members of the congregation spoke favorably to him about the young woman's sincerity and concerns, and only one woman seemed hostile.

Asked why she interrupted the service the first time she had ever been in Christ Church, she replied, "Because what I said had to be said."

EXECUTIVE COUNCIL

New Interim Unit Formed

Leon E. Modeste has been named director of the new interim unit set up by

the Executive Council to begin implementation of the Church's program dealing with the problems of the poor.

The \$3-million-a-year plan was approved at the last General Convention. Though designed to deal with the problems of the poor especially in urban ghetto areas, it is not exclusively that. Its three primary objectives are:

(✓) To help enable the poor, especially the ghetto poor, to gain an effective voice in the decisions which affect their lives.

(✓) To provide leadership to eliminate racist practices within the Church.

(✓) To encourage the use of political and economic power to support justice and self-determination.

This top priority program will give sizable sums of money to community organizations of the poor to be spent on priorities for action that they, themselves, have selected.

Mr. Modeste, a native of Brooklyn, N. Y., is a graduate of the University of Long Island and holds an M.A. degree in social work from the Columbia University School of Social Work. Before he joined the Executive Council he was a senior community organizer for the Bedford-Stuyvesant Youth Action Program in Brooklyn. At various times he has been a caseworker for a children's society, for an adolescent court, and an assistant director with the Youth Consultation Service of the Diocese of Long Island.

SCHOOLS

St. Ann's Completes Renovation

Brooklyn Heights's historic 12-story Crescent Club, purchased and renovated at a total cost of some \$775,000, is now the new quarters for St. Ann's Parish School attended by 270 youngsters, with an average I.Q. of "over 140," according to its headmaster.



Photo by Jo-ann Price

Scaffolding, removed early in the fall, signified the end of \$400,000 in renovations to the building purchased for \$375,000. Classes have been conducted since September 1965 in the undercroft of St. Ann's Church. The school is "radical" in the sense that it is geared to concepts of team teaching, creativity, and meeting the intellectual needs of above-average pupils. Its headmaster is Stanley Bosworth, 40, an ex-industrial psychologist.

NEW YORK

Trial Liturgy Guidelines Outlined

Guidelines for the trial use of the proposed new *Liturgy of the Lord's Supper* that have been sent to the bishops of the Church are in the form of suggestions which the bishops may adapt for their clergy's use. The last General Convention gave approval for its use during the next three years [L.C., October 8th].

In a note of caution to the bishops, the Standing Liturgical Commission, which prepared the guidelines, said the people "must be advised about the true nature and purpose of trial use. They must be informed that the experiment with the proposed liturgy is only for three years. Undoubtedly, at the end of this period, there will be modifications and improvements—even the possibility of total rejection. . . . What we are seeking is a liturgy that, as far as possible, will be acceptable and effective for the Church as a whole." The commission has stated that the proposed liturgy should not "entirely supplant" the use of the present liturgy, and that the groups using the new would return, "after a sufficient period of experiment," to the old, and then again to the new.

Four training sessions are thought to be a minimum for necessary study and discussion of the liturgy, and these should not be held in conjunction with public worship, "lest the act of worship be distorted by overmuch pedagogical concern," the commission said.

VERMONT

CC, COs, NCC, and WCC

The annual assembly of the Vermont Council of Churches reaffirmed its support of conscientious objectors and rejected an attempt to delete donations to the National and World Council of Churches from its budget. After a strong debate the assembly also gave a vote of confidence to the council's controversial executive minister, the Rev. Roger Albright.

A counseling program for conscientious objectors was begun by the council in 1966, but since its initiation, the program has come under periodic criticism, notably by *The Burlington Free Press*, Vermont's largest daily. One delegate asked

whether the Church also supports "the man who kills and feels it is right in his own conscience," and claimed that the council is "placing too much emphasis on CO work." However, the assembly gave a rising vote of support to Mr. Albright and the resolution on conscientious objection passed quickly.

A separate section in a statement on the various aspects of the Vietnam violence and negotiations called for "thoughtful remembrance of the young men who serve in our nation's military forces around the world and most especially in Vietnam. Bravely undertaking their perils of combat in a setting where more than 12,000 of their brothers in arms have died, they need our prayers, our letters, our personal support."

Another controversy arose as J. Warren McClure, publisher of *The Burlington Free Press* and a delegate to the assembly, moved that the council's \$100 donations to the National and World Council of Churches be removed from the state council's \$57,895 budget. He based his criticism of the budget item on a memorandum sent by Mr. Albright to the Vermont council's board of trustees last July, in which the executive minister had noted that some state councils have been put in "a different position defending NCC and

WCC actions perhaps because they have relied on materials from those organizations." The publisher said that he found it a bit unusual that in light of Mr. Albright's comments, the clergyman would back the budget item. Referring to editorial criticism in the *Free Press* of some of the VCC policies, he added: "If you want another year that will make this one look like amateur night, all you have to do is get further in bed with the National Council of Churches."

The Bishop of Vermont, the Rt. Rev. Harvey Butterfield, rapped Mr. McClure for his opposition, saying the publisher was a man who would "profit by having the Gospel restricted." He charged that the publisher had written the Executive Council of the Episcopal Church expressing displeasure over that Church's participation in the National Council and that when the Executive Council had explained its position, the publisher "was not willing to accept the answers." Mr. McClure replied that he would absorb the state council's \$5,000 debt if "I have ever been in contact with the mother Church, or whatever it's called (on the matter)."

Another lay delegate, Everett Bailey of St. Paul's Cathedral, Burlington, deplored the bishop's criticism. "My bishop took advantage of the situation to bring

personalities into the discussion," said Mr. Bailey.

After more debate, the donations to the NCC and the WCC were overwhelmingly approved.

VIETNAM

IACS

More than 50,000 Americans have signed a "declaration of conscience" in opposition to the Vietnam war according to a new group, Individuals Against the Crime of Silence (IACS), which is sponsoring the campaign. Copies have been sent to the President, Congressmen, and the Permanent Registry of the United Nations.

Included in the original group of signers were the Rev. Daniel Berrigan, S.J., Dr. Robert McAfee Brown, a Presbyterian, Rabbi Abraham J. Heschel, the Rt. Rev. James A. Pike, and the Rev. Thomas Merton.

PENNSYLVANIA

Sculpture Unveiled

On its patronal festival day, October 17th, St. Luke's Church, Germantown, Philadelphia, unveiled and dedicated a bronze sculpture depicting the life of Sister Mary Theodora, SSM, who died in 1964. The dedication prayers were offered by the Rt. Rev. Harvey Butterfield, Bishop of Vermont and former rector of St. Luke's. Sister had devoted 25 years to the service of the poor and needy people in the changing urban community of the parish.

EPISCOPATE

S. H. Littell Dies

The Rt. Rev. Samuel Harrington Littell, who retired at the end of 1942 as Bishop of Honolulu, died November 15th

Continued on page 16

Pittsburgh Election

[L.C., November 26th]

Ballot number:	1		2	
Nominees	C.	L.	C.	L.
Robert B. Appleyard	32	82	47	139
Morris F. Arnold	1	20	0	3
George M. Bean	1	6	0	1
Junius F. Carter	2	5	1	5
Robert S. Chapman	4	3	4	0
C. David D. Doren	4	11	(withdrew)	
Robert W. Estill	3	11	1	4
Richard J. Hardman	3	7	2	6
Joseph T. Heistand	1	1	0	0
William S. Hill	1	6	(withdrew)	
Samuel S. Johnston	3	4	1	1
Lawrence H. Larson	1	3	0	1
David K. Leighton	6	20	4	22
Benedict Williams	12	31	14	38

74 clergy voting, requiring majority of 38
220 laymen voting, requiring majority of 111



Hill

Western New York Election

[L.C., November 26th]

Ballot Number:	1		2		3		4		5		6		9		10		11	
Nominees	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
T. Chester Baxter	1	7	1	3	1	—	(withdrew)											
Kenneth W. Cary	9	10	8	6	9	4	4	3	2	3	2	4	2	2	1	—	—	—
Kenneth S. Curry		1																
James S. Cox	1	1			1													
J. Ralph Deppen	1	3	1				(withdrew)											
Burtis M. Dougherty	5	12	5	7	2	3	2	1	(withdrew)									
Eric S. Greenwood	8	8	4	6	1	4		1										
L. Russell Foster		3		3														
William M. Hale	2	2	1															
A. Darwin Kirby	19	50	33	82	37	106	25	63	28	62	27	65	35	71	35	75	31	60
Henry P. Krusen			1												1		1	
Dougald L. MacLean	4	10	1	5		4												
William H. Mead	1																	
John D. Mears	1	4																
George F. O'Pray	13	29	13	29	13	20	8	16	(withdrew)									
Robert J. Page	1	1	2		3	1	1	1	(withdrew)									
Charles G. Rice	2	4	1	3	1	1												
David E. Richards	6	11	5	11	5	12	15	27	20	44	20	45	5	10	2	3	2	2
Harold B. Robinson			1		1		23	53	29	65	30	62	34	88	37	88	42	104
Anthony P. Treasure	1	1	1	1			1											
John R. Whiteford	5	9	2	7	5	6	1	4	1	2			3	3	2	4	1	4
Donald R. Woodward		3	1	1	1													
John T. Sanborn																		
Votes counted	81	170	81	165	81	164	80	175	80	176	80	176	79	174	78	172	78	170
Necessary to elect	41	86	41	83	41	83	41	88	41	89	41	89	40	88	40	87	40	86

Features in the News

Patriarch and Primate Visit

“With all my heart I greet you as you come here as our long-expected and greatly welcomed guest. It was in May 1962 that you received me graciously in the Phanar in Istanbul, and ever since then I have awaited the day when you would come to visit England and be my guest here in one of the spiritual homes of the Anglican Communion. The day is now come, and it gives joy to all of us who salute you as Patriarch and as a protagonist of the unity of all Christian people. Lambeth has been a home of the Archbishops of Canterbury for eight centuries. Many leaders of Christian Churches have been welcomed here in the past, but never before has an Oecumenical Patriarch of Constantinople visited us. Here tonight not only Anglicans but Christians of other Communions in this country, Orthodox, Roman Catholic, Protestant, join in welcoming you. We unite with one another in our prayers and we unite with all the saints in heaven in the worship of the Triune God.”

Thus did the Archbishop of Canterbury welcome to his own home His All Holiness Athenagoras I, Archbishop of Constantinople and Oecumenical Patriarch. The occasion was a service of *Te Deum* in Lambeth Palace Chapel immediately upon the arrival of the Patriarch. This 81-year-old spiritual head of the world's 150 million Greek Orthodox (second largest Church after the Roman Catholic) was received with enthusiasm at the Vatican and at the World Council of Churches in Geneva (whence he had come direct to London). He received no less an ovation at Lambeth.

To the staff of the WCC he said: “No Christian Church has the right to remain in isolation, to proclaim that she has no need to be in contact with other Christian brothers. On the contrary, the more a Church remains faithful to the word of Christ, the tradition and the mission of the one undivided Church, so much the more has she the responsibility to enter into dialogue and collaboration with all the other Christian denominations.”

It was with the same insistent theme of unity that Dr. Ramsey and the Patriarch addressed each other in sermons at a crowded Westminster Abbey service:

“Your All Holiness, dear brother in Christ, God is glorified in His saints, O come let us

adore Him. With all my heart I greet you as you come from your ancient and illustrious see of Constantinople to join us here in this ancient national shrine of Christianity in England. Peace be with you. Your coming here today is a reminder of those bonds between the Christianity of the East and the Christianity of the West which are older in time than the unhappy divisions and are now being recovered, slowly indeed but no less certainly. When St. Augustine first brought the faith of Christ to the shores of England the Eastern and the Western traditions had not yet gone their separated ways, and we delight to recall that one of the great Archbishops of Canterbury, Theodore of Tarsus, was a Greek. Today East and West which have so long moved apart are now moving together. We all are thankful for the participation of the Holy Orthodox Churches within the World Council of Churches. We all are thankful for your own initiatives in the cause of unity, and have followed your journeys to Jerusalem, Greece, Belgrade, Bucharest, Sofia, Rome, and Geneva, and now to London with admiration and thankfulness. Within the reconciling of East and West our Churches of the Anglican Communion have their own service to give and their own part to take, and your visit today brings to us again the friendship of the Holy Orthodox Churches, while our hearts go out

to you and your own faithful Christian people.”

To which, the Patriarch's reply was as follows:

“Your Grace, beloved brother in Christ, ‘Christ is among us, as He was and ever shall be.’ In understanding this eternal truth which pervades both time and the distances of space, estrangements and divisions, we undertook, in the name of the common Lord who is among us, and with a heart filled with joy and hope, our sacred visit to this noble and beloved country of England in order to meet your venerable Grace, you, the enlightened Archbishop of Canterbury, and, in your person, the venerable Church of England and the world-wide Anglican Communion which we love dearly. This our visit is the realization of our sacred mutual desire, both of the Anglican Church and your Grace, and of our Church of Constantinople and us personally. We came here in love to express our deep honor to your Grace and to your Church on behalf of our most Holy Patriarchal and Ecumenical Throne of Constantinople. And standing already in this ancient and glorified sacred place where, under the eye of the All-Seeing God, history and life meet, we extend to you, most honored and beloved brother, and to the whole Anglican hierarchy, to the dean and chapter of this royal church, to the venerable clergy and to the faithful *pleroma*, and furthermore, to the Christians of every confession here in these islands, the greeting of our Risen Lord.

“Beloved Brother in Christ: At this mo-



RNS

ment we call to mind the sweet remembrance of the happy visit of your Grace and your companions to the Ecumenical Patriarchate in May 1962. But no less happy were the brotherly visits to the sacred center of Orthodoxy of two of your Grace's distinguished and venerable predecessors in the See of Canterbury, Cosmo Gordon Lang of blessed memory, and Dr. Geoffrey Fisher. These visits were the fruit of the renewed relations during the first decades of this century which promoted even more the sacred bond between you and us. Indeed, since then the themes related to both our Churches have been examined with greater keenness and attention on account of the mutual desire on the part of the Anglican Church and of our Church for an approach as well as for the enlightenment on points of doctrine and discovery of means of agreement in questions of difference. The relations of the two Churches, fruitfully cultivated, have been advanced further and have been strengthened and safely established because this was our mutual and sincere desire. The Lambeth Conference of 1930, at which we had the honor to be present as a representative of the Church of Greece, being at that time Metropolitan of Corfu, the mixed Doctrinal Committee of Anglicans and Orthodox of 1931, and furthermore the conferences in Bucharest in 1935 and in our own Patriarchal Center in the Phanar in 1956 and in Moscow the same year, created the proper atmosphere for the necessary good presupposition for a hopeful dialogue between Anglican and Orthodox theologians. With this in mind, the Third Pan-Orthodox Conference of Rhodes formed an Inter-Orthodox Theological Committee which was convened for its first meeting during September of last year in Belgrade. These frequent meetings between Anglicans and Orthodox are but a declaration of decision and good-will on the part of the two Churches to promote and direct their relations into ecclesiastical unity and communion. As such, they are a contribution to the movement which today characterizes the efforts of the Christian Churches and Confessions for the restoration of Christian unity which is demanded by the holy will of the heavenly founder and governor of the Church, while at the same time

expected by the pressing need of the Church of Christ so that in her unity she may evangelize the whole world and preach to all the undivided Christ both crucified and risen. From this point of view, these meetings are a ministry of edification, a *diakonia* of unity and peace, and those who undertake this ministry are co-workers of the grace of God.

"Your Grace, brother beloved: We have described the visit of your Grace in the spring of 1962 as initiating our march to a new spiritual spring in the relations of our two Churches as a forerunner of the good spiritual summer, rich in *euphoria* and plentitude of spiritual fruits. It is as one of the fruits of this coming spiritual summer that we consider our presence here today, near your Grace and among the Anglican clergy and people, and, together with our companions, we wholeheartedly wish that this our visit, and our holy intercessions with you, may become a new starting point for greater progress, a more positive advance, in the Pan-Anglican and Pan-Orthodox field of our two Churches, creating a decisive direction for our unity in Christ. We confess that we feel a great joy that in this our visitation for the construction of the unity of our two Churches and more especially for the unity of the Christian world, we have as a Companion your beloved Grace, and we say this because in your person we recognize a deep theological thinker, a good shepherd, a courageous leader of the Anglican Communion, and one of the protagonists for the prevailing of the ecumenical spirit in the Christian world and its unification. Being filled with these feelings we address you again, and we thank you warmly for this splendid reception and for your words of kindness, and we pray that God may grant you length of life with unshakable health so that you may preside over the Anglican Church for many years to come and offer your enlightened leadership in the ministry of the Christian world."

But perhaps as significant as any of their words was the evident pleasure that Archbishop and Patriarch had in each other's company. Human relations count.

DEWI MORGAN

PDS Speaks on Philadelphia Crisis

Twelve members of the faculty and 54 students of the Philadelphia Divinity School subscribed to the following "theological statement of the Church's understanding of Jesus Christ," in the wake of controversies in the Diocese of Pennsylvania in which Episcopalians have taken opposing sides on issues which are ultimately issues of "the Church's understanding of Jesus Christ." Not because we endorse every word of it but because we think their statement is worthy of thoughtful pondering by our readers we here present the full text of it.

We should be quite clear that what is basically at stake for the Church in the disputes in the Diocese of Pennsylvania in the past few weeks is the Church's understanding of Jesus Christ.

The Church, living by God's gracious acts, owes its supreme loyalty to Jesus Christ. It must reject any rival loyalty that would claim that obedience which belongs to Him alone. Obedience to Christ calls the Church to represent in

history the "one new man" which is human community reconstituted in Christ. It is to be an agent of reconciliation and bearer of a more abundant life. It must, in loyalty to Christ, oppose all that restricts, all that oppresses, all that divides, destroys, and kills.

This obedience to Jesus Christ must be carried out, in our time, in an increasingly divided society. There are many rifts in our society. There is that between the favored two-thirds of our nation which lives at a higher standard of living than any previously known in history and the other third of the nation, a portion of which lives in degrading poverty. There is that between the white community which has claimed the American Dream for itself and the non-white community which has endured generations of exile and discrimination. There is that between the older generations and the rising, young generation which sees a world which, often, it does not respect or identify with or seek to enter. People tend to be part of one side or of the other in these rifts and to be associated with other like-minded persons and with the common assumptions of that side. But it is still a community which is unified enough to engage in conflict. Old assumptions are



being challenged. The forces of the society which have been favored by the *status quo* do not usually share or yield their privileges gracefully. They maintain a generally closed attitude; they are reluctant to admit new life, new groups, new ideas. Therefore, the conflict in our society is marked by struggle, pain, misunderstanding, and resentment.

The Christian community ought to be at home in this situation. It was born out of a Cross and a Resurrection. It is called to live as a pilgrim—having here no continuing city. But it is apparent that the Church is not at home with this death of the old and this coming to be born of the new. The Church has allowed itself to become identified with the interests of certain parts of the society, and it has failed markedly to identify with others. It has become a captive of partial, culturally-conditioned viewpoints. To the extent that this identification is the case, the Church has failed to be the Catholic Church of Jesus Christ.

The Church must represent its supreme loyalty to Christ in any historic situation by identifying with and ministering to the whole range of human reality. The Church further must represent its supreme loyalty by refusal to identify uncritically or exclusively with any part of

its society. (If it is to share the calling of its Lord, it ought to beware most of all of any complacent identification with the favored part of its society.) God in Christ both *affirms* and *judges* all our partial insights and broken structures. Moreover, at times when the supreme claim of Jesus Christ is challenged or called in question by civil authority, Christians may be called upon to witness to the supremacy of Christ for their conscience through acts of responsible civil disobedience. The New Testament and the Christian tradition make it clear that at such times, defiance of civil authority (under the kind of careful qualifications articulated by the House of Bishops' statement in 1964) may become an obligation for all or a calling for some or for many.

To minister effectively in our fragmented society, the Church must employ specialized ministries. Indeed, all ministries in our time are specialized, for no individual person is adequate to identify with the whole. Conventional institutions have been formed by past moments in history and are often too inflexible to reach far beyond their traditional attitudes and functions. Yet all of the broken parts of our society must be ministered to. Persons of special gifts and sympa-



thies must help the sundered parts to discover their own souls. Then larger reconciliation can be brought about between forces honestly heard and heeded in their own integrity. Ultimately, the differing shapes and methods of the Church's function serve a ministry which *is* one because it is Christ's and in Him looks towards the gathering into one of the whole human family.

In an episcopally ordered Church, the bishop in his person is the focus of our common life and mission. If the Lord of History is calling the Church to serve in new and difficult situations, He is doing so proximately through a bishop with a sense of history. The bishop, by reason of his office, can feel the urgency of our situation; he can feel our disunity; and he can point up the quest for healing. Under the bishop, priests, parishes, and laity of various abilities and callings can each find their own ministries—each mindful of the calling of all others. One can only serve freely himself in a free and open Church. Anglicans ought to know better than most how burdensome and bewildering and yet how joyful a thing it is to work and to live in Christian community (under a bishop) with those with whom one differs. In a Church willing to be as varied in its functioning as its

historic situation requires and using generously the special gifts the Spirit gives to each, there might be some possibility—even with men as small and selfish as

ourselves—of knowing a Church which takes its common direction from Jesus Christ and not from the portion of society in which it is set.

Scotland and Intercommunion

The controversial statement on intercommunion issued by the Scottish Episcopal Church panel in June was the principal subject of discussion at the autumn meeting of the provincial synod.

The nub of the panel's statement came in the words: "The Episcopal Church should welcome all communicant members of Churches with which it is officially committed to seeking reconciliation and organic unity to partake of the Holy Communion; provided that such communicants have been baptized with water and in the threefold Name of the Holy Trinity." There was, however, a qualifying footnote which roused considerable indignation among the other Churches involved in unity talks: "This panel is able unanimously to commend this document for discussion only in the explicit understanding that nothing in it is taken as encouraging reciprocal intercommunion."

The Primus (the Most Rev. F. H. Moncreiff, Bishop of Glasgow and Galloway) in his opening address to the synod said that it was obvious to the panel that the subject of intercommunion looms large and that they should not avoid meeting it and discussing it. The panel wished to meet what they knew was a very strong desire of the Church of Scotland (Presbyterian) for intercommunion, and it was impossible to continue the present discussions on unity unless they were prepared to discuss reciprocal admission to communion and intercommunion. A vote was taken on whether the matter should be discussed in public or private session, and it was agreed by a majority that it should be in public.

The Rev. Canon A. O. Barkway of Glasgow claimed that the statement does not recognize the orders and sacraments of the Church of Scotland but it does recognize Presbyterians as "brother Christians and it should therefore truly say that we would welcome them to our altars." He went on to remark that if the synod threw out the statement of the panel, then "we can forget all about reunion for years." Canon Barkway hoped that the statement would go to the dioceses for discussion so that the mind of the whole Church might be discovered and reports made to the provincial synod. He concluded: "If we consider this is the way, we will be in step with the rest

of Christendom; there is no room for exclusiveness in any part of a Church which claims to be catholic."

The Bishop of Brechin (the Rt. Rev. J. C. Sprott) said that there has been a miraculous change in the past 40 years since his own ordination when there had been evil and bitter feelings between Christian bodies, but he considered that premature action of the kind suggested by the panel could do more harm than good. We might end up with the Scottish Episcopal Church divided, Presbyterians embittered, and be left with a legacy of bitterness and schism.

The laity, however, led by the Earl of Haddo and Mr. J. J. Lamb, said that they feared that the whole movement towards unity seems to be "swamped by the procedural movements of the clergy." They claimed that there would indeed be schism in the Church if the statement were not approved. Many lay people find great difficulty these days in remaining in a Church which takes such a narrow view and arrogates to itself a position it would not allow to others. Lord Kilbrandon said that the people in the pew are impatient with theology and that many arguments about unity are to them utterly unintelligible. Finally, Mr. Lewis Robertson (Dundee) suggested that the bishops should refer the statement to diocesan synods and councils who themselves could refer it to local vestries so that by next year the synod itself could be made fully aware of the feeling of the Church at all levels. This was agreed to.

Controversy continued after the meeting of the synod, stimulated by a letter written to the newspaper of the Scottish Episcopal Church by the Bishop of Argyll and the Isles (the Rt. Rev. R. K. Wimbush) in which he said: "If we no longer deny the right to be called a part of the Christian Church to a Christian community which lacks bishops, we ought to be willing to invite to communion those who are full members of that Church, even though they be not confirmed by a bishop." Questioned by representatives of the press on what he thought about Presbyterian orders, Bishop Wimbush is quoted as saying: "We have said quite firmly that we believe the Church of Scotland's ministry is a real ministry. We are not quite sure it is the full ministry that God

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CHRIST

the

JUDGE

"The Lord, whom ye seek, shall suddenly come to his temple: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming, and who shall stand when he appeareth?" (Malachi 3:1-2)

Nineteen hundred years ago, in direct and conscious fulfilment of this prophecy of Malachi, Jesus of Nazareth rode down the Mount of Olives, crossed the Brook Kidron, passed through the Golden Gate in the East Wall, and entered the city and Temple of Jerusalem. He Himself was the fulfilment of all that the prophets had spoken. The hopes of this people were centered in Him. The Temple with its worship spoke His divine Father's praise. Yet He entered as the Judge of that city, and Temple, and generation. He entered and looked around on all things like a master who has returned from a journey. And what did He see? Consuming selfishness, monstrous corruption, greed, hypocrisy. He found His stewards, the ministers of the manifold grace of God, unfaithful to their duties, prideful, lusting for wealth and power, unmindful of the people given into their charge. He found the place filled with a deadly ignorance of God, a misunderstanding of His nature and of

His purposes for men. He found a tree full of green leaves but bearing no fruit to perfection. And finding all this He judged the place and the people.

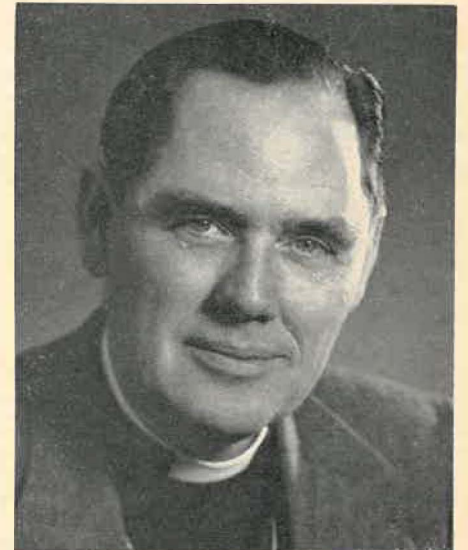
Just by being there He judged it. He did not even need to speak, for what He was spoke for Him. Like a ray of sunshine striking into a dark room and showing up the dust, so Christ, the Sun of Righteousness, showed up the iniquity. Bishop Brooks once said, "The entry of Jesus into the Temple was like the judgment day!" It was the judgment day. He came, the revealing Christ, and He passed judgment on that generation. Read the account of His advent in St. Matthew's and St. Luke's Gospels, to understand what we mean when we say in the creed, that He shall come to be our Judge.

As He stood in the Temple, His soul aflame with righteous wrath, His heart was torn with sorrow at what He saw. He named their sins and foretold their inevitable punishment. To the religious leaders He said: "You are thieves! You care nothing for this people. You care only for yourselves, for your own security and advancement. You make yourselves wealthy, powerful, and prideful, but what are you in truth? Devourers of widows' houses, robbers of orphan children, extortioners, grafters. You have made even

my Father's House a den of thieves." To the learned doctors of theology and morality He said: "You are hide-bound, cruel, ineffectual. You, with your hair-splitting controversies, your meticulous observance of trivialities, your sanctimonious emptiness: you tithed mint, anise-seed, and cummin, while you neglect the things that matter—mercy, justice, and truth." To the people He said: "You are ignorant, selfish, vicious, swayed by your passions, not by the love of God. Your fathers killed the prophets, and you build gorgeous tombs in their honor. Soon you will fill up the measure of your fathers' infamy by taking upon your hands the blood of Christ."

Jerusalem heard the words of judgment, but did not repent. And it was all fulfilled to the letter. "Behold, your house is left unto you desolate because you knew not the time of your visitation!"; He cried.

So Jerusalem was judged. And so, today, Christ judges us. As He stood once in the Temple so today He overshadows



the world. His challenge goes out to our time. If in unfaithful Jerusalem they were inheritors of the ages, we are more. If they should have had a knowledge of God, we should have more. We are dowered as no generation ever has been before us. For the first time in history, Christ's vision of world brotherhood has become physically possible in our day. What have we done to it? Our world has become one community, but it is an arena for battle, already drenched with blood. In view of our record, who can say that the blood of the prophets should not be required of our generation? Because of the ignorance, the greed, and the corruption of men's hearts, the noble dream of world brotherhood does not come to pass. The nations of today are morally remiss. Their leaders are selfish and greedy. The Church of God is slothful and its ministers self-seeking in the face of the world's tremendous need. Hosts of Christian people are indifferent, worship-

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First

of a series of

Advent Meditations

By The Rt. Rev. William R. Moody, D.D.

The Bishop of Lexington

EDITORIALS

On Borrowing Other People's Ears

The following letter from a priest seems to call for an editorial reply since it raises a question which concerns not only the editor of THE LIVING CHURCH but, as we see it, any clergyman. What should be a minister's policy about accepting invitations to speak at meetings of "controversial" groups? The issue is coming up constantly throughout the Church, and the receipt of this thoughtful letter prompts us to answer it both personally and editorially in the hope that our statement will help others to think their way through the issue to a sound position. We'd especially like it, of course, if that turns out to be our own.

Dear Carroll:

The October issue of *The Christian Challenge*, published by the Foundation for Christian Theology, has recently crossed my desk. In it I read that you are going to "highlight" their national convention this coming January in Phoenix, Ariz.

While not always agreeing with all the liturgical, ecclesiastical, and theological positions taken by THE LIVING CHURCH, I have admired the basic fairness and reasonableness in your articles and editorials. You have managed to approach issues soundly and intelligently, only with rare exception resorting to innuendo and malevolence. Your attitude toward the civil rights struggle, the urban crisis, and related matters has been admirable. Thus it is somewhat disturbing to read of your being one of the "highlight" attractions at the national convention of an organization whose methodology and purpose differ so greatly from that exemplified in THE LIVING CHURCH. Certainly dialogue is needed today between the various groups and forces that compose this Church of ours, and perhaps your presence is intended to further this dialogue which would be in the best tradition of what THE LIVING CHURCH is accomplishing today. But will this be the way in which your presence will be understood? Indeed, is this even the basic intention of your presence?

It is my hope that you will clarify this matter in the pages of THE LIVING CHURCH before the wrong interpretations are made. Your editorial position has been far too positive and sound over the past few years to have it negated now by a hasty or misunderstood action. I am appreciative of the work of THE LIVING CHURCH, and trust that its quality will be continued.

Yours in Christ,

JAMES HANEY
Vicar of St. Mark's Church
Coleman, Texas

Dear Jim:

You have raised a very proper question, and I am answering it editorially because it concerns the position of THE LIVING CHURCH as a free, independent, and non-partisan organ of Church news and views.

It is my policy to accept invitations to preach or to

speak to any group whatever that invites me, if my schedule permits, provided two things: that I choose my own subject, and that I deal with it entirely in my own way.

I believe further that any minister of the Gospel should take this position, for such is the freedom which we have in Christ Jesus. If the Communist Party were to ask me to speak to its national convention I should do so. The same goes for the Ku Klux Klan, the Unitarians, the Roman Catholics, the Mormons, the atheists, the John Birch Society—any group of people who will lend me their ears. They may or may not like what I shall say; but if they asked for it—well, they asked for it.

A good many of us in the Church are getting into a nervous and edgy state of mind about our "image." That comes from paying too much attention to public relations and too little attention to our calling. If I had a PR man in my corner he might say, "Better not speak at either that communist meeting or that Birchite meeting. Of course you're not a Commy or a Bircher, but what will your readers think?" I believe it's all a mistake, this anxiety-neurosis about our image and about what people will think if we speak at this meeting or that.

All I know about the Foundation for Christian Theology is that its members are troubled about some of the things that go on in the Church and they apparently believe that some improvements could be made even in this best of all possible Churches. I'm sure you do too, and I know I do. When you speak of their "methodology and purpose" you leave me behind because you apparently have in mind something I simply know nothing about. I have heard charges of "racism" and other ugly things hurled at this group, but since nobody, in my hearing, has ever bothered to cite a single item in evidence, I have assumed that all these pleasantries are just a part of that amiable bantering about their neighbors to which our ecclesiastical "liberals" are addicted, and which makes social intercourse with them such a delightful feast of reason and flow of soul.

Whether my audience in Phoenix will like what I shall say remains to be seen, but there's one odd point about all this: nobody in charge of arrangements has dropped the mildest hint as to what they'd like to have me say. Long, very long ago, when even I was young, this kind of openness used to be called—*mirabile dictu*—"liberalism."

Faithfully,

CARROLL E. SIMCOX
Editor

Can the Pulpit be Private?

Just about everybody seems to be speaking his mind one way or another about the propriety of the remarks addressed by the Rev. C. P. Lewis from the pulpit of Bruton Parish, Williamsburg, Va., to President Lyndon B. Johnson in the congregation. (See story on page 6.) We believe that Mr. Lewis spoke out of real constraint of conscience; and we think he should not have so spoken—then and there.

The Rt. Rev. George P. Gunn, Bishop of Southern Virginia, has defended his doing so on the ground that Mr. Lewis spoke as an individual and not for the Epis-

copal Church in what he said to the President. As a Christian and a minister he had a right to do so, the bishop contends.

We don't think this position is tenable, despite its current popularity, and we fear that it has provided a specious justification for much abuse of the true freedom of the pulpit, which abuse is growing and spreading. The pulpit is free in the sense that the preacher is free to proclaim the Gospel of Christ crucified. It is not free to be a rostrum for anybody's private opinions—not even opinions born of the travail of a conscientious mind. No priest standing in the pulpit of the Church *ever* speaks only as an individual. If he wants to do that, he should hire a hall or write a letter to the editor—or, in this case, preferably to the President. Certainly as a Christian and a citizen the minister has a right to speak his mind to the President: and a duty, if conscience impels him. But from the pulpit, with the President a captive audience? That is something else again.

Some harshly censorious things have been said about Mr. Lewis's action, and we reject them. It is entirely unwarranted and unjust to assume that when a clergyman says something of debatable propriety from the pulpit his only conceivable purpose must be that of getting headlines. On all the evidence we can see, Mr. Lewis is not a headline hunter and he spoke in all good faith. We think he erred in supposing that he *could* speak simply as an individual to the President, or to anybody, so long as he was standing in the pulpit and was in the act of preaching a sermon.

Theses for the New Reformation

Our English contemporary, the fortnightly journal *New Christian*, has posted in a recent issue "95 theses for the new Reformation." These propositions are offered for discussion at the time of the 450th anniversary of the nailing by Martin Luther of his famous 95 theses to the door of the church in Wittenberg.

Our reaction to these new theses is appropriately warm; also emphatically mixed. The contrast between their tone, and the tone of Luther's, is striking. Luther's

tone was mild and conciliatory, actually, for the man and for his age. The tone of *New Christian's* theses is blatantly provocative. (How tiresome this modern cult of being "provocative" to "stimulate" people is growing!) The people who write for and edit *New Christian* want to be considered radical Christians, or Christian radicals. One must carry away the impression from much they say that by radicalism they mean primarily a rude and scornful condemnation of those whose Christian style is traditional. We would suggest that while they are about the business of drawing up theses for the new Reformation they might dip sufficiently into the history of the old Reformation to refresh their memory of a most indispensable truth about Christian renewal—namely, that sheer angry repudiation of the imperfect Christianity of the past and of the present renews nothing except intramural malice within the household of faith. Perhaps their countryman, the Judicious Hooker, has a special message for them by way of example and pattern. But some of these new theses can and should spark some healthy Christian cogitation. Here are a few:

(✓) "The assertion (Philippians 2) that Jesus made Himself nothing, assuming the nature of a slave, is not just a theological statement about the person of Christ, but the principle on which all true greatness is built."

(✓) "There is no service of Christ, however pious, which ignores the needs of people."

(✓) "Repentance is not a demand but a gift."

(✓) "There is no more misleading statement than an assertion that the Bible is the Word of God."

(✓) "Worship is too important to be entrusted to the liturgists."

(✓) "Christians who speak of the Church as the Body of Christ should remember what happened to that body."

(✓) "If it is hard for a rich man to find entry to the Kingdom of God it is not unlikely that a rich Church will encounter some difficulties." (Ouch! Sometimes we're mighty glad that we're mighty poor.)

(✓) "The image of the minister as a shepherd is false unless accompanied by the image of the minister as a servant."

(✓) "The statement 'A house-going parson makes a church-going people' is fortunately untrue."

(✓) "Reformation is always a regrettable necessity."

We must be slipping. We can walk quite a long way with these "radical" Christians.

Conversion

"Believe," He said. No magic act
or sleight of hand or mind
Can conjure or define
Truth.

"Do you believe?" He asked. No page
Of history or time
Can muffle nor confine
Light.

"Trust Me," He pled. No lofty hymn
In praise of all mankind
Can hallow nor enshrine
Life.

"I don't know" hides, and "No" is pride,
Declining God's divine
Bequest. Say "yes" and find
Peace.

In Jesus, God and Man unite.
His bleeding hands, the Holy Christ
Holds up to God as sacrifice
Who shatters death and smothers doubt.
Then one by one our sins go out
Extinguished by our Lord of Light.

John Gayner

CHRIST THE JUDGE

Continued from page 12

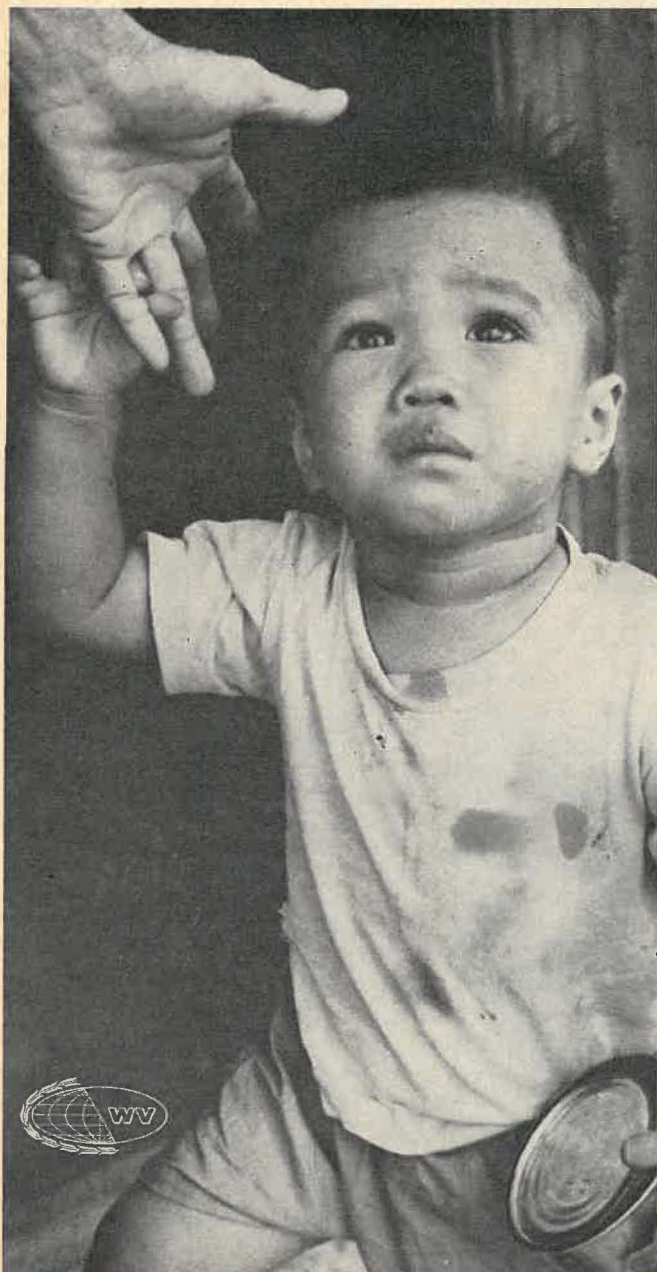
ing God with their lips while their hearts are far from Him. I tremble to think what will be the fullness of His judgment when it falls upon this present world as it fell upon Jerusalem.

Today, now, is our judgment day! Christ calls us—you, me—to come out of this city of destruction in spirit if not in body; calls us to declare ourselves before it is too late, to choose to follow Him, to stand with Him, to suffer with Him, looking for His day of victory—and not looking for our consolation in this present wicked and corrupt world. The world has already given its answer to Christ. It has laid hold on the magnificent endowments of this age to use them as instruments of greed, oppression, cruelty, and bloodshed. Artificial barriers are thrown up everywhere to make it as



difficult as possible for men to live together in peace and brotherhood, and nobody seems to care very much whether they are removed. The world has made its choice—against God, against His standards, against His will for humanity.

What is our choice? We do not have to choose with the world. We do not have to come under the condemnation of the world when the Master comes again. Even in the Jerusalem which perished there were those who loved God, who chose to serve Him truly, and were saved. Their lives became a benediction to humankind. Through the fires of persecution, through neglect, scorn, poverty; in labor, in watchings and fastings; by prayer, by love, and by the power of the Holy Ghost, they stood faithful. And out of that faith have grown the world's richest blessings, and the world's only hope. "Blessed is that servant who, when his lord cometh, shall be found faithful!"



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SCOTLAND

Continued from page 11

intends His Church to have." He thinks that Episcopalians taking part in Presbyterian communion services are jumping the gun, "implying that differences of opinion about the ministry no longer exist." It should be remarked that there is in fact no definite rule which says Episcopalians cannot go to Presbyterian communion.

A distinguished Presbyterian, the Rev. Andrew Herron, Clerk to the Presbytery of Glasgow, said it is good to have Episcopalians welcoming them to their altars,

NEWS

Continued from page 8

in St. Barnabas' Hospital, The Bronx, N. Y. He was 94 on November 6th.

He was a missionary in China during the Boxer Rebellion of 1900, and was in Hawaii during the Japanese attack on Pearl Harbor in 1941.

The bishop was a Trinity College graduate who studied also at Oxford University and at General Seminary. He was ordained to the diaconate in 1898 and to the priesthood in 1899, the latter ceremony taking place in Shanghai, China.

His career in China, which spanned 31 years, embraced many activities as a missionary and as a teacher. Among his numerous honors was the Order of Felicitous Grain, given by the Chinese Government in recognition of his service to the nation. He was the assistant at St. Paul's Cathedral, Hankow, from 1904 until his consecration in 1930 as Bishop of Honolulu. His episcopate is remembered for many accomplishments in Hawaii but principally for the incorporation of Iolani School for Boys in Honolulu, and the Shingle Hospital on the Island of Molokai.

Bishop Littell was the son of a priest, and also the father of one, the Rev. Ed-



Bishop Littell with his son, Edward

but, he went on, "it is very difficult to see how it is possible to have a Church that is truly Christian if it has a deficient ministry. And if the ministry is not deficient, if it is a full Christian ministry, it is difficult to see why their administration of the sacrament should be inadequate."

Meantime, in the current edition of the *British Weekly*, there is mentioned a rumor that somewhere in Scotland a local congregation of Presbyterians and another of Episcopalians are going to join together, no matter what any authorities say, but nobody has definite news of who these adventurous or rebellious spirits are.

THOMAS VEITCH

ward M. Littell, among his eight children. His first wife, Charlotte, died many years ago. Survivors include his second wife, Evelyn Alma T. Littell.

Memorial contributions are being made to St. Barnabas' Hospital, where services were held November 17th. Interment was private.

AROUND THE CHURCH

The regents of the **University of the South** have elected a **Presbyterian**, G. Cecil Woods of Chattanooga, Tenn., as **chairman of the board**, the election coming at his first meeting as a member of the board of regents. He is chairman of the board of the Volunteer State Life Insurance Co., and former president of the company.

The Rev. **Frank Leeming**, headmaster emeritus of St. Peter's School, Peekskill, N. Y., has **ended a year as representative of the Archbishop of Canterbury to the Ecumenical Patriarch, Athenagorus I, in Istanbul**. While there he was also in charge of the chaplaincy at the British consulate. On his way back to the United States, he stopped in London to make a final report of his year's work to the Archbishop.

The rector of **St. Vincent's Church, Hurst, Texas**, has been chosen as **priest of the year in the Diocese of Dallas**. The announcement was made at the annual clergy-laity dinner by the Rt. Rev. C. Avery Mason, Bishop of Dallas. The Rev. Howard Hadley went to St. Vincent's in 1958, and since that time the congregation has grown from 59 to approximately 900.

On Staten Island, N. Y., a new **St. Stephen's Church**, twice the size of its predecessor which was destroyed by fire early in 1965, was **dedicated October 15th**. Taking part in the ceremony were the Rt. Rev. Horace W. B. Donegan, Bishop of New York, Msgr. Jeremiah Brennan, Rabbi Philip Book, and Episcopal clergy. The Rev. Richard A. Strong is rector of the parish.

Announcing . . .

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Sponsored by *The Living Church*

**Subject: HOW DO CHRISTIANS DIFFER
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Not in years have we chosen a subject for this contest which is meant to go, as this one does, to the very heart of the whole Christian matter. What is Christianity? If "all men are created equal" — if we have all got to learn how to live together as one family — if there is truth and wisdom and value in all religions — if some of the world's worst scoundrels have been Christians, etc., etc. — isn't it time then for Christians to ask: What has God given to us, as Christians, which others have not received?

If this assignment doesn't produce some hard thinking and healthy soul-searching by the young people participating in this contest, we shall be not only disappointed but surprised.

Eligibility: All undergraduates in Church-related primary or secondary schools offering courses for academic credit (not including Sunday schools), except members or employees of The Living Church Foundation and members of their families, are eligible for this annual contest.

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Regulations: Essays to be typed (double spaced) or written in ink in legible longhand, on one side of the paper. Length: 1,200 words or less. The manuscript must be mailed and postmarked not later than midnight, March 1, 1968, to Contest Editor, *The Living Church*, 407 E. Michigan St., Milwaukee, Wis. 53202, and received not later than March 11, 1968. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly, the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor of the student's school that the entry submitted is the original work of the student.

No more than three entries from any one school will be considered.

Bronze medals will be made available to schools which desire to conduct intramural contests. These medals will be awarded on the basis of the schools' own selections.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of the winners will be made in the April 21, 1968, Educational Number of *The Living Church*.

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LETTERS

Most letters are abridged by the editors.

Ministerial Tenure

Not to disagree with your editorial about bishops and their tenure [L.C., November 5th], but to react to it, I take pen in hand.

Because a man is on one job for a "long time" it does not necessarily mean he needs or must have a change. I have known many men who have labored with increasing effectiveness the longer their service in one particular job and one particular place. It seems to me there needs to be a responsiveness to the Spirit as well as machinery for an effective ministry in one place or in many places. Frequently, moving is simply a crutch for avoiding reality.

My only point in writing is to agree: let's have a way out for men (bishops or other) who are convinced of the need for a move. But let's not encourage *everyone* to play "musical chairs" when some long-term ministries can be most effective! "Standing one's ground" often can produce depths beyond our imagination. This is certainly true of many relationships: marriage, friendship, and, I think, one's job.

My thanks for lots of catalyst editorials and articles—we need a living Church!

(The Rev.) THOMAS M. FOSTER
Rector of Grace Church

Westwood, N. J.

Progressive Piety

I wrote the following after reading current literature of one sort and another:

The Rev. Hymenaeus Alexander, rector of the Church of St. Thomas the Doubter, interviews a candidate for assistant curate:

"Good morning, Father. I see you went to St. Baalam's. It's a good seminary, but we are a forward-looking parish right up to date in our thinking, and you have to satisfy me, the parish council, and the bishop, and I'm the easiest of the three.

"Let me tell you about the parish council: on it we have an atheist, an agnostic, a local 'black-power' representative, a communist, and a labor union president. I'm the only Episcopalian.

"Now there's the matter of doctrine. I don't know what they taught you at Baalam's, but we had better go through it quickly and find out how well you would fit in here if you get the job. How do you stand on the Holy Trinity, the Virgin Birth, Miracles, the Resurrection, Ascension, and the Divinity of Christ?"

"Does anyone believe in any of that stuff any more?"

"That's fine. Not that the P.C.C. will bother with any of that: they couldn't care less, but the bishop would have turned you down flat if you'd been a reactionary. What about the Prayer Book?"

"I don't expect to have to use it more than occasionally, and I'm surprised to hear you ask that question. I applied here because I understood that you hardly use the church any more except for the combos, floor shows, and folk dances!"

"OK, OK! But I have to ask. Have you ever heard anything about something called the Lambeth Quadrilateral? If you have, what is your opinion about it?"

"When they cooked that one up they called it 'square.' It still is."

"Now this is a middle-class suburb and it

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has a predominantly white population. What are you expecting in the way of a parish program?"

"Well, I suppose that we have to see to it that Whitey is kept under control, that Black Power gets a square deal, and we shall have to get all the boys to burn their draft cards; the Church will promote the New Morality and advocate the free use of narcotics for adolescents."

"What do these words: 'religion, catholic, sacrament,' mean to you?"

"They don't mean anything any more."

"Young man, as far as I am concerned, and I think I can speak for the bishop, you're IN!"

(The Rev.) ERIC C. WILCOCKSON
Rector of Christ Church

Rio de Janeiro, Brazil

Can Anybody Help?

It has been over a year since I have seen a copy of the L.C. Being an American priest, I would like to know what is going on in the American Church. Is there a subscriber to the L.C. who would be willing to share his used copies with me and maybe be able to send some back issues?

(The Rev.) ROBERT P. BOLLMAN
Chaplain at Yarrabah Settlement

Yarrabah via Cairns
N. Q., Australia

Free Awards

Occasionally I notice in THE LIVING CHURCH where items are offered to parishes or missions needing such things. We have at Grace Church quite a miscellaneous collection of cross and crown award pins, bars, etc. which we would be glad to send to anyone using this material free of charge.

(The Rev.) VINCENT C. ROOT
Rector of Grace Church

820 Howard St.
Carthage, Mo. 64836

Deposed Clergy

I have come to the conclusion that this great Episcopal Church surely is interested in hippies, diggers, and all the rest of their ilk, but as it may concern the suffering soul of a priest who has gone through the throes of hell just to prove his love for the Master there seems to be little interest. Since I wrote the article dealing with the problem of deposed clergy seeking restoration [L.C., September 17th] I have had two letters from clergy who, apparently, are sensitive to the suffering of talented priests upon whom the Church has turned her back.

THE LIVING CHURCH has run the gamut of the modern day concerns: the alcoholic, the homosexual, the unmarried mother and father, Lynda Bird's house wedding, post mortems re: Seattle, perpetual virginity, civil rights, General Custer, and good job at "815." I could go on and on, but this sort of letter writing makes me wonder if good old-fashioned compassion has gone out of style. My concern still continues to be for a talented priest whose personal life and that of his family is in the hands of a standing committee composed of laymen and clergy. And these clergy, I am certain, have at one time or another preached to their people the doctrine of forgiveness. I should like to hear them preach such a sermon. I wonder how they would dispose of our Lord's reply to Peter when he asked Jesus "How many times must I forgive my brother?" Our Lord didn't say one word about the reason for forgiveness. He didn't care what it was. Jesus was interested in repentance, and this is just what some clergy are not interested in. God have mercy upon their souls.

(The Rev.) JOSEPH W. ZNEIMER
Rector of Church of the Saviour
Syracuse, N. Y.

Editor's comment. But in fairness to the members of a standing committee in such a case, is it always simply a question of forgiveness?

PEOPLE and places

Ordinations

Priests

New Jersey—The Rev. Alan J. Edmiston, curate at Grace Church, 130 E. 6th St., Plainfield, N. J. 07060.

Upper South Carolina—The Rev. John W. Luth, priest in charge of St. Stephen's, Ridgeway, and St. Peter's, Great Falls, address, Box 65, Ridgeway, S. C. 29130.

Perpetual Deacons

Michigan—Herbert J. Miller, assistant at St. Philip's, 100 Romeo St., Rochester, Mich. 48063.

Correction

The Rev. Harold Courtney, rector of Emmanuel Church, Great River, L. I., N. Y., is also priest in charge of St. John's, Oakdale, N. Y.

DEATHS

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

The Rev. John Edward Gerstenberg, 87, retired priest of the Diocese of Long Island, died November 1st, in Nassau Hospital, Long Island, N. Y.

At the time of his retirement in 1954, he had been rector of the Church of the Redeemer, Merrick, L. I., N. Y., for 30 years. His wife, Anne, preceded him in death. Services were held at the Cathedral Church of the Incarnation, Garden City, L. I.

Lt. Lewis B. Gaiser, 25, communicant of St. Ann's, Sayville, L. I., N. Y., was killed June 27th, by a land mine while on patrol in Vietnam.

Survivors include his widow, Mary Lou, his parents, a brother, and two sisters. Services were held at St. Ann's.

CLASSIFIED

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

CAUTION

CAREY—Churches beware! A young man, using the name of James Carey and passing himself off as an employee of Trinity Cathedral, Newark, N. J., may wish to have you cash forged checks from the diocese of Newark. He is not employed by Trinity Cathedral, according to the dean.

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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.

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JADSET SYSTEMS Offering Records. Send for free samples and information. JADSET, P.O. Box 23, Dundee, Illinois 60118.

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POSITIONS OFFERED

ASSOCIATE Minister and Director of Christian Education (new position) for growing midwest parish 1000 communicants. Team ministry stressed. Salaries open. Furnish resumé. Reply Box P-512.*

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POSITIONS WANTED

ORGANIST CHOIRMASTER seeks full or part-time position in Florida. Churchman. Twenty-five years' experience. Available upon notice to present parish. Reply Box S-509.*

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

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THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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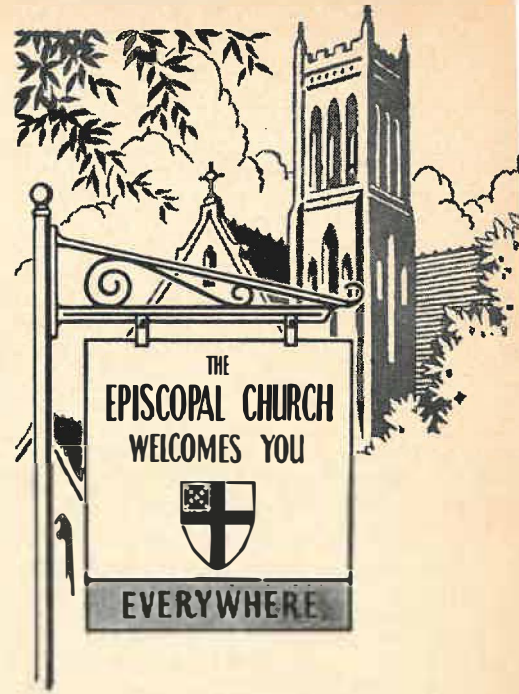
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CHURCH DIRECTORY

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



LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; 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. Jahn G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

FORT LAUDERDALE, FLA.

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

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

FORT MYERS, FLA.

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

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

EVANSTON, ILL.

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

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

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.

BALTIMORE, MD.

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

BOSTON, MASS.

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

DETROIT, MICH.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

BROOKLYN, N. Y.

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

NEW YORK, N. Y.

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

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

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

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

HEAVENLY REST 5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 8, 10, MP Ser 11 ex 1S; Wed HC 7:30,
Thurs HC & LOH 12; HD HC 7:30 & 12

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

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10; Wed & HD 9:30; EP 6;
C daily 12:40-1, 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. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt
Organ Recital Wed 12:30

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

ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15, 11; 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. Caguait, 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

FORT WORTH, TEXAS

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

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

PARIS, FRANCE

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

MONTERREY, N. L. MEXICO

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

GENEVA, SWITZERLAND

EMMANUEL 4 rue Dr. Alfred Vincent
The Rev. Perry R. Williams, r
Miss Mary-Virginia Shaw, Lay Associate
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)