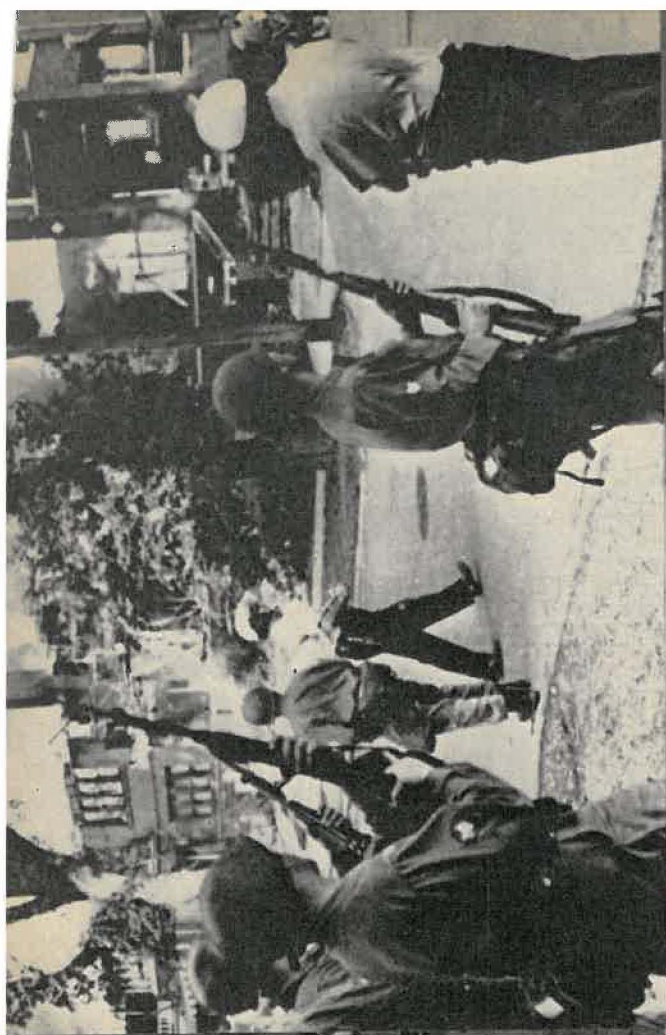


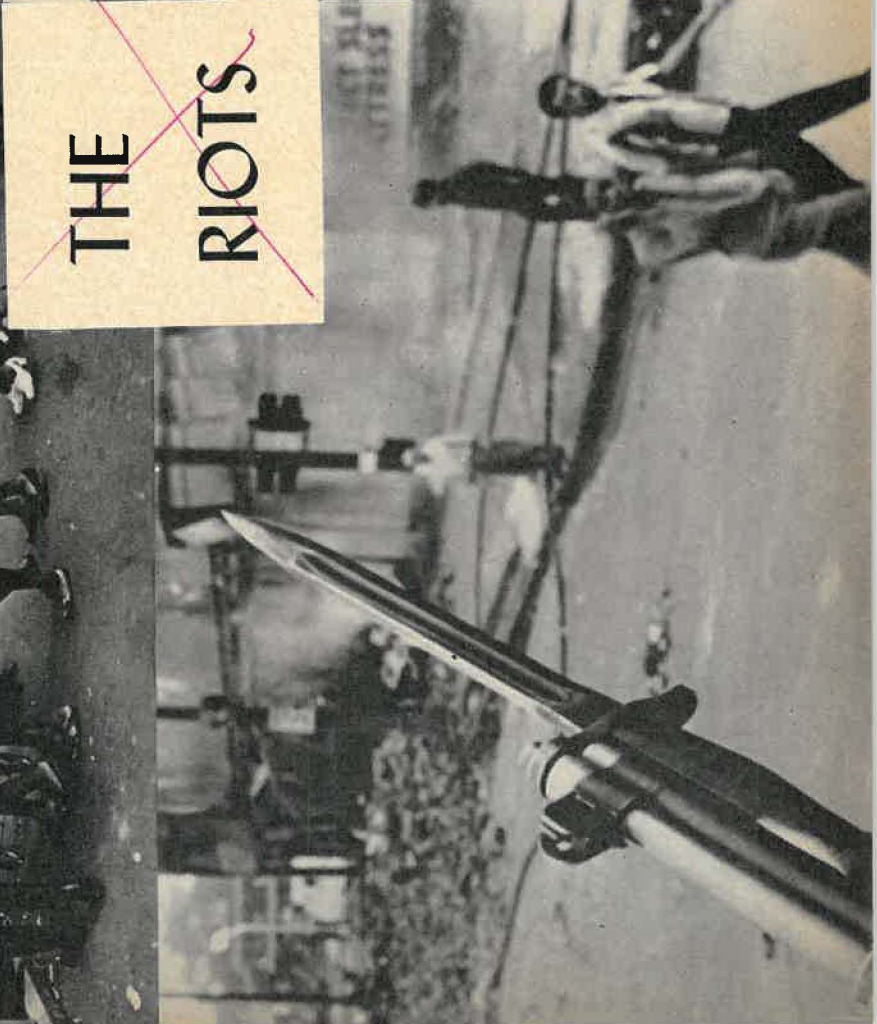
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August 13, 1967

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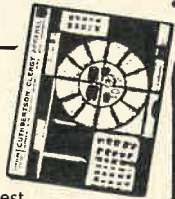
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That They All May Be One P. Day 8

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August

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- 14. Jeremy Taylor, B.
- 15. St. Mary the Virgin
- 20. Trinity XIII Bernard, Abt.

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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LETTERS

Most letters are abridged by the editors.

Vietnam

Fr. Waddington's rejoinder [L.C., June 18th] brings to mind the semantic games that appeared in the press of the colonial powers during the 1950s. Insurgent minorities committed "atrocities," while government forces took "stern measures"; colonial rebels spread "indoctrination" and "propaganda," while government loyalists offered "education" and "information"; etc. (Of course, the other side had its standard dictionary of "anti-imperialist" apologetics, too.) All of this warns that in the wartime mentality, to which far too many of us have succumbed, a concern for the truth is the first battle casualty and we are imprisoned by the very terms that we use to talk about the "enemy."

My respondent considers that what is taught in the NLF schools could hardly be of "benefit to the community." He might ponder Mary McCarthy's report from Vietnam (*The New York Review*, April 20th). A camp was set up for families forcibly moved from hamlets sympathetic to the Vietcong through Operation Cedar Falls where they could be educated out of the strong communist influences to which they had been subjected for several years. It was officially given out that the children had had no schooling for five years. However, an American who worked in the camp found that the children already unaccountably knew their multiplication tables and "possibly" their primer. It seems that a high school teacher, a Ph.D. from Hanoi, had been laboring in the hamlets.

The post-colonial situation in the African states and between India and Pakistan in which so many died in violent clashes has an alternate explanation to that suggested by Fr. Waddington: the power vacuum created by the withdrawal of the European forces leaving political minorities free to be at each others' throats. Ought the colonial powers to have stayed on to forestall the tragic loss of life? Or would that only have made it worse?

I, for one, do not pretend to have the solution for Vietnam. But in opposing our ever-larger military answer to that country's tragedy I am not required to be an expert at guerilla warfare myself. What seems more relevant is to keep from being blinded from seeing the legitimate claims of other men by the pretensions bred of our own power and to search for the best political formulation of the imperative to be reconciled to other men in Christ.

(The Rev.) ROGER F. ROSE
Vicar, St. Matthew's Church
Baldwin Park, Calif.

Anybody for Episcopalianism?

Is there no one to speak for those of us who are now Episcopalianism and would like to remain just that? Apparently not, though there seem to be spokesmen galore for every bizarrely innovational point of view. We hear, for example, bishops who virtually repudiate Christianity. Other bishops vow that they will undertake no new work as Episcopalianism but only as part of some sort of hybridized melange of Churches. We learn of others, priests as well, who insist on moving almost overnight into strange

schemes of union which no one really wants. One diocesan suggests that the Roman Catholic Bishop of Rome become a sort of titular head of all Christians despite many still unresolved differences in faith and practice. Worst of all, perhaps, a small but dominating coterie is imposing upon the whole Church changes in the sacrament of Holy Communion, changes not asked for by worshippers and certainly not needed, changes merely for the sake of change, or for the sake of appeasing the semantic objections of a few of the clergy intent on a passionless God incapable of being "provoked."

Does anyone seriously imagine that the planned linguistic and liturgical debasement of the present splendid Communion service will bring one more man or woman into the Church, or that it will make better people of present Churchmen who find these unwelcome changes forced upon them? Certainly not! Will anyone seriously maintain that an apologetic mishmash of Episcopalianism, Presbyterianism, Methodism, and various other "faiths" will prove a better spiritual diet than honest Episcopalianism straightforwardly presented? Of course not! Then why are these things being done, contrary to the wishes of the people in many instances, by desire of the people in scarcely any? The answer has to be that the errant clergy are timid, distrusting their own ability to keep the Episcopal Church alive and strong as the Episcopal Church, and that they therefore grasp at straws rather than admit failure. It is much easier to spread the blame with "we" than to assume it with "I." Of course it's unintelligent and dishonest too. Is no one concerned about that?

I am an Episcopalian and I want to remain that. My friends variously are Presbyterian, Roman Catholic, Mormon, Jewish, atheist, and whatnot. I don't want to be any of these. If I had wanted to, I'd have "joined" long ago. Nothing binds me to Episcopalianism except my conviction that it is, for me, the clearest path toward God. I resent the fact that that path is being obstructed and the way confused by what seems to me to be false leadership on the part of men who have forgotten their vows. Will no one defend the faith? Will no one speak for those of us who do not want reasonless innovation and forced consolidation? The faith of many is being impaired; souls are being lost. What of the millstone?

SAMUEL J. MILLER

Cincinnati, Ohio

Persuasion

While I agree with you [L.C., July 9th] that the Cold War is far from being a cold corpse (and I was amazed to see those who condemn our efforts in Vietnam cheer Israel as if they were at the Army-Navy Game on Thanksgiving Day), I think I must take issue with your quote from Gibbon, "that persuasion is the resource of the feeble and the feeble can seldom persuade." It seems to me that our Lord put us in opposition to this view because He used persuasion to good advantage, and the Holy Ghost still seems to find it a profitable vehicle for action in the world. It further comes to mind that many of the saints of the Church have used persuasion to good use over the years; I have in mind St. Francis. All in all, I think history will show that Jesus and His saints have put something more than feebleness into the use of persuasion.

August 13, 1967

One who is persuaded to a given position usually holds to that position more than one would who is forced, or else we would still insist on the methods of the Crusades and the Inquisition. It seems to me that in the long run anything less than the true persuasion as practiced by Christ is, in truth, the real position of feebleness in that, to do otherwise is to imply that might is the proper course for the Christian to follow. This is a hard position to square with the Gospels. We might well remember that it was Gibbon who denounced the Church and the Christian faith as being one of the major causes of the decline and fall of Rome, yet without the persuasion of the truth of the Gospel and the Church nothing would have survived the ruin.

I trust that we, as Christians, will remember that we live in what St. Augustine called the "two kingdoms." We must stand for right and justice, but let us never say that might is more acceptable than persuasion as that is what we ask of people in Baptism, "Are you persuaded?" May we daily listen to the words of our Lord in the Gospel for Whitsunday, "Peace I leave with you, my peace I give unto you: not as the world gives, give I unto you. . . ." I trust that in using the quote from Gibbon you were speaking of being prepared and not of giving in to the use of power over against the use of love, reason, and persuasion over force in dealing with all men where possible; persuading with the law and power of the love of Christ even to our enemies.

(The Rev.) M. EDGAR HOLLOWELL, JR.
Curate, St. James's Church

Richmond, Va.

Editor's comment. Fr. Hollowell makes a very good point, and we have sober second thoughts about the appropriateness of our quote from Gibbon. However: did Christ and His saints rely upon "persuasion" or upon the power of God's truth of which they were "persuaded"? A nation that has no weapon other than persuasive talk is not long for this world; nor is a man.

Prots. ECA Abbrvs.

As r. of Cross Chapel Hill, and as fr. r. of H.Fam. I prot. abbrvs. 1967 ECA. S. Ambr OK, b. S. Alb s. 1. a vstmt. Rmdr s. 1. a mtrdrvn vchle; S Jn-Bap s.l. Btmn; Gr. s. dwnrt frbddd. W. tme and spc svd cmpnste fryd nrves? Hw cn y kn th Cross mns Chapel of the Cross, and not Church of the Cross?

(The Rev.) THOMAS R. THRASHER
Rector, Chapel of the Cross
Chapel Hill, N. C.

Edtr's cmmt. Gd pt. Thnx.

"The Pax: Oh, Boy!"

I was interested in the letter [L.C., July 2d] from Marjorie B. Suggs. I, too, attended a "trial run" wherein the so-called Kiss of Peace was included, and I agree with Miss Suggs. I thought it was dreadful—embarassing, boring, and somewhat revolting. When it got around to me I was so flustered all I could do was grab my neighbor and say "Oh, boy" and at that place, as I remember, it collapsed and never finished.

(Miss) DOROTHY PROUDFIT
Lincoln, Neb.



Rector:
Maurice Brunsten

Churchwardens:
James Manho, Joseph Kerspuy

We have to rebuild All Saints' Church and mission house at Barrydale in this parish. Because of the Group Areas Act the Church and house are now in the White area and must be moved over the hill to the Coloured Area. Various "All Saints" Churches have sent us £1,800 but we shall require £10,000 to be able to do the job. We are a missionary parish and the average wage is £5 per month! However, we are doing our share to raise funds. Please pray for us and help us if you can. The house for the Catechist is most urgent. Time is not on our side! Gifts should be sent to
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The Living Church

August 13, 1967
Trinity XII

For 88 Years,
Its Worship, Witness, and Welfare

NEWARK

Riot and Reaction

A call for "daring commitment" to war against poverty and social injustice has been sounded in a letter to 2,500 clergymen by Church leaders in the Newark area. Among the signers is the Rt. Rev. Leland Stark, Bishop of Newark. The clergy were asked to read the letter to their congregations on July 23d.

In the letter, the Church leaders deplored "riots and violence" but said that they likewise deplored "the conditions which make for riots. They then listed as those conditions poor housing, inadequate schools, limited job opportunities, and corridors of public influence and power which are "closed for large segments" of the populace. "When any people are hemmed in by physical and social circumstances for long, it is to be expected that they will seek ways of making their frustration and anger felt," they said. The letter contained a two-pronged appeal for help: first, for money for the immediate emergency relief of victims of the rioting, and second, for legal help for the large number of people in special need of it.

The National Black Power Conference, which opened on July 20th in the Cathedral House of the Diocese of Newark, was chaired by the Rev. Nathan Wright, Jr., Ed.D., who is Executive Director of the Department of Urban Work of the diocese. The diocese was not, however, a sponsor of the conference. Some delegates to the conference spoke of Christianity in hostile terms, one of them calling it "a white religion that has taken the diamonds and minerals of the world in exchange for the Bible." Dr. Wright stated that the conference as such was by no means anti-Christian and that "nine out of ten delegates were Christian people." He declared that the conference had accomplished its stated goal which was to demonstrate the unity of black people. The conference was attended by about 400 persons representing 45 civil-rights groups.

The Diocese of Newark came in for some criticism for having allowed the Cathedral House to be used for the black power conference, and in a letter to the people of the diocese Bishop Stark explained how it had come about. The conference had been scheduled many months ago, and the diocesan authorities had been assured that the intention of the

conference was to "redeem the term" of black power as "the empowerment of black people for self-fulfillment for the good of all." One week before the opening of the conference, only 65 registrations had been received. Then came the riot. Bishop Stark seriously considered withdrawing his permission for the use of Cathedral House at this point, but was counseled by the chancellor of the diocese, Charles W. Kappes, Jr., not to do so on the ground that such action "could very well be another indication which to the Negro community would represent repression and an attempt to stifle their opportunity to consider their own problems."

"So the conference was held," Bishop Stark told his people. "The mass media played up the sensational and largely ignored the solid discussion being carried on in the workshops. Television picked up those in curious costume. Quotations were made out of context or distorted. There was one scuffle, responsibility for which rests on a small group whose members were not registered delegates. When the conference was over, Cathedral House was left undamaged and clean." Bishop Stark went on to say: "It would have been a different conference altogether had not strident militants overwhelmed the conference on Sunday afternoon (July 16th) and shouted through some resolutions that reveal the deep-seated frustration many Negroes feel. Only a few of the 150 resolutions were publi-



Nathan Wright

cized, and they were the most radical. One of them called for the *exploration of the possibility* of a separate Negro state; yet one newspaper had as its headline, 'Separate Negro State Asked by Black Power Conference.'

The bishop expressed disappointment with the outcome of the conference, but said that there were positive results. He closed his letter with this appeal: "What can you and I do? Work harder, under God, than ever for the alleviation of the conditions which make the Negro community the most submerged in America."

ESCRU Calls for New Committee

According to the Newark chapter of the Episcopal Society for Cultural and Racial Unity, the members of Governor Hughes's "so-called blue ribbon committee looking into New Jersey racial disturbances are so close to being in a position of 'conflict of interest' that serious doubt exists whether they can function in an unbiased manner." In a statement released July 26th, ESCRU expressed regret over the appointment of:

(✓) Chairman, Robert Lilly, president of N. J. Bell Telephone Company. "It is well known that the telephone company is subject to rate and route regulations by the state administration and that many telephone companies are subject to state approval or disapproval. Obviously a public utility executive cannot make the courageous precedent setting decisions that a more independent civic leader can make";

(✓) Ray Brown, Jersey City lawyer and member of the State Board of Control which oversees the State Department of Institutions, and who is a colonel in the National Guard, "will find it very difficult to take a position independent of the Hughes administration";

(✓) Former Democrat Governor Robert Meyner, who "is expected in many quarters to run for governor again, succeeding Governor Hughes, or to become a U. S. Senator"; and

(✓) Former Governor Alfred Driscoll, head of Warner-Lambert Co., a pharmaceutical firm, "subject to extensive state and federal regulations," such as "the Federal Food and Drug administration."

The statement further charges that the total absence of women on the blue ribbon committee is deplored. "New Jersey mothers were particularly needed on the panel because women constitute almost half of the civic leadership in the state."

It also charges that "not a single person

living in the inner city has been appointed to the panel to date (July 25th). "In order for this panel to render an impartial judgment, ESCRU strongly recommends that the committee be balanced between representatives from the inner city as well as the suburbs, and other cities. Furthermore, no one under 30 years of age is on the committee." The governor has chosen a panel of men "whose individual characters are undoubtedly unimpeachable but who by virtue of their public positions are placed in an impossible role to make a fully independent and unbiased investigation."

MILWAUKEE

Riot and Reaction

At the time of this writing (August 1st) the rioting and arson which erupted in Milwaukee on Sunday night, July 30th, had not caused damage to any Episcopal Church property in the affected area, and appeared to be under control, although the atmosphere was still tense. St. George's Church, in the inner city, carries on a diverse ministry throughout the week, consisting of child care, counselling, and educational programs, to the predominantly Negro community surrounding the parish. The Rev. Lee M. Benefee, who is associated with the Rev. William J. Miles, rector, in this ministry, told *THE LIVING CHURCH* that he was hopeful that St. George's had so won the confidence and good will of the people of the neighborhood that the Church will be able to work effectively in the re-building of a true community life in the wake of the disaster.

In an effort to profit from the experience of other cities which had earlier been stricken by violence, Milwaukee officials clamped a total curfew upon the city on the day following the outbreak. Persons venturing into the streets, by car or on foot, who were unable to show good cause for being abroad were subject to arrest. This emergency measure was widely regarded as largely responsible for preventing the Milwaukee disorder from growing beyond all control by civil authority.

The Rev. James E. Groppi, controversial Roman Catholic civil rights leader, along with seven members of the youth council of the NAACP, was arrested on the day when the total curfew was on, charged with violation of the curfew. The eight defendants were released without bail, pending trial.

As in Newark and Detroit, persons arrested on charges of sniping included whites as well as Negroes.

MICHIGAN

Riot and Reaction

Churches in Detroit were quick to offer their facilities and assistance in the wake of the rioting and looting in that

city, as thousands of victims of the destruction were made homeless and foodless.

One of the first steps taken was the formation, by Christian and Jewish leaders, of an interreligious emergency center to serve as a clearing house for information, funds, and services. Church quarters in the disaster areas were commonly used as food centers and sleeping quarters.

Church leaders generally expressed discouragement at the failure of earlier efforts which the religious communities of Detroit had made to provide a climate in which such an explosion could not happen. The Rev. Robert L. Potts, Negro rector of Grace Church in Detroit, told of how a neighborhood organization known as the Virginia Park Rehabilitation Council had tried to change things. He said: "In our efforts we couldn't reach the young, the disenchanteds. These are the untouched so far as the community is concerned. It's the young cats who are doing this, but they are getting support from some older guys."

A more hopeful view, following the outbreak, was expressed by Joseph Hansknecht, a Roman Catholic layman who heads the human relations program of the Detroit archdiocese. "A few years ago there would have been nothing but hatred for all Negroes because of what a hardcore of extremists have done," he said. He emphasized that the response of Detroiters to the thousands of innocent persons burned out of their homes "marks a complete change of attitude toward the Negroes in recent years. Detroiters have learned to treat Negroes as individuals," he observed.

In a special statement on the Detroit rioting, the Rt. Rev. Richard S. M. Emrich, Bishop of Michigan, commented upon the fact that Negro mobs jeered at Negro leaders who tried to restrain them. He expressed his conviction that people who own no property tend to lack the feeling of having a strong stake in America and thus "feel alienated from the blessings of a great country." He said: "This is a great continuing problem. We must build an America in which everyman has an obvious stake, property, and hope." He urged that the federal government enact legislation to meet the "basic causes of civic unrest."

NEW YORK

Clergy Wire Mayor

Central Harlem clergymen in a telegram urged Mayor Lindsay to call city-wide and also area conferences to hasten racial justice and prevent an outbreak of violence in New York such as happened in Newark. Signing the telegram were the Rev. M. Moran Weston, rector of St. Philip's Church; the Rev. Roy Nichols of Salem Methodist Church; the Rev. M. L. Wilson of Convent Avenue Baptist Church; the Rev. Leslie E. Wainwright

of Shiloh Baptist Church; and the Rev. Joseph Coles of Williams C.M.E. Church. Other clergymen of Negro communities are being invited to join in this call for immediate action.

The telegram urged the mayor "to convene a cross section of representatives of Negro and Puerto Rican people most affected by unemployment, low income, and bad housing." It also refers to the "failure of the funded public services to reach people most in need, especially health and welfare; and the failure to fund summer programs proposed by responsible community agencies and churches. Such a meeting and vigorous corrective action growing out of it are necessary to prevent a Newark type explosion and a chain reaction from it." The clergy urged that "the people most hurt must be included in planning and action. . . ."

TENNESSEE

University Operates Girls' School

St. Mary's School, Sewanee, operated for more than 60 years by the Sisters of St. Mary, will be administered for the 1967-1968 year by the University of the South, with a new head and a major policy change. The fully accredited school will continue to serve both day and boarding students in grades 9 through 12.

Dr. Edward McCrady, the university's vice chancellor, has announced the appointment of Mrs. William T. Allen as his administrative assistant in charge of the school, and the discontinuance of the general course of study. The program will be entirely college preparatory.

Sister Christabel, in charge of St. Mary's since 1935, has been asked by the Mother Superior of the Community of St. Mary to direct a retreat center in St. Elizabeth's House on the school grounds.

CANADA

Israeli Envoy Denounces Letter

Ambassador Gershon Avner of Israel has denounced a letter circulated by the Rt. Rev. Henry Hunt, Suffragan Bishop of Toronto, which charged the Israeli army with cruelty to Arabs in Jerusalem. The ambassador called it "close to willful atrocity-mongering."

Bishop Hunt, chairman of the allocations committee of the Anglican Primate's World Relief Fund, sent the letter from an American woman and her Lebanese doctor husband to local newspapers. Nancy Nolan Abu Haydar and Dr. Haydar were in Jerusalem for 10 days after the Israeli occupation of the Jordanian Old City. They had been engaged in research on malnutrition among Arab refugee children. In their letter, the Haydars

accused the Israelis of numerous atrocities, among them being the failure to provide shelter and food for those in need, and desecrating Christian churches.

In his covering letter to the newspapers, Bishop Hunt said the war demonstrated emphatically the superiority of the Israelis in preparedness, resolution, and military strategy. "Great respect and admiration will be accorded Israel if, in its new strength through victory, humanitarian principles of justice, mercy, and human rights are carefully observed in the treatment of the defeated, and the religious rights and traditions of faiths other than Judaism are recognized and honored," the bishop wrote. He said he was sending the American's letter to newspapers because of what he called a dearth of direct news from Israeli-occupied Jordan.

CHICAGO

Ramsey's Visit Planned

When the Archbishop of Canterbury comes to Chicago in September, Anglicans, Roman Catholics, Protestants, and Eastern Orthodox will worship together in an historic service of Christian unity. Dr. Arthur Michael Ramsey will join Christian leaders, September 14th, in a city-wide gathering at the International Amphitheater.

Among participants will be John Cardinal Cody, Roman Catholic Archbishop of Chicago; Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America; officials of the Church Federation of Greater Chicago; and leaders of Christian bodies in the city area.

Dr. Ramsey will address an 8 PM service sponsored by the Diocese of Chicago, the Church Federation, and the Roman Catholic Archdiocese of Chicago. He also will attend a dinner with local Church leaders, where his host will be the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago.

EASTON

New Ministry in Ocean City

Imprint, a coffee house in the resort town of Ocean City, Md., has been opened under the sponsorship of the local ministerial association, but is more directly under the guidance of the Rev. Robert T. Gribbon, deacon assistant at St. Paul's-by-the-Sea, and two Lutheran seminarians. These men are working to provide a program for the thousands of young people who descend on Ocean City for summer fun and work.

Mr. Gribbon and the rector of St. Paul's, the Rev. William L. Dewees, also have been active in establishing a parochial mission known as The Store Front Church at 72d Street in North Ocean City, where services are held each Sun-

day. The Bishop of Easton, the Rt. Rev. George A. Taylor, made his first episcopal visitation there on August 6th.

EXECUTIVE COUNCIL

Plans for Aid in Middle East

Excerpts from the report of the Presiding Bishop's Fund for World Relief "adapted from a report issued in Geneva, June 19th, by the World Council of Churches—division of Inter-Church Aid, Refugee, and World Service" follow:

"Part I—Ecumenical Response: On June 9th, the WCC issued an emergency appeal for an initial \$2,000,000 to aid war victims throughout the Near East, and to restart compassionate work among the distressed of all religions and nationalities in every country affected by conflict. *USA:* Church World Service appealed to the United States Orthodox and Protestant Churches for a minimum of \$1,000,000 in cash, food, clothing, medicine, and other relief goods for war refugees in the Middle East, toward meeting the initial needs of the \$2,000,000 WCC appeal. Nearly \$100,000 had been promised as of June 22d. . . . *Great Britain:* An immediate grant of \$56,000 from the British Churches. *Australia:* \$A 10,000 has been sent by the Australian Council of Churches, and it hopes for an increase to \$A 75,000. *Germany:* The Evangelical Churches hope to raise \$500,000, and have sent \$62,500 and their offer of 5,000 blankets and 1,000 tents was accepted by UNRWA. Support also has been offered from Denmark, Holland, Canada, and other countries. . . . *Beirut:* \$1,667 from a grant given by the United Church of Christ in the USA, (for emergencies) has been used to purchase powdered milk, which is being transported to Amman by UNRWA for use in infant feeding in Amman and Zerka, Jordan. . . . One thousand bundles of clothing were on hand in Beirut and have been sent to Amman. . . . The Pontifical Mission for Palestine in Beirut and the Catholic Relief Service main offices are working closely together and with other Roman Catholic organizations concerning assistance for the victims of the Middle East conflict. . . . This is one of the indications of the close cooperation of WCC with Roman Catholic Agencies.

"Part 2—United Nations Relief and Works Agency (UNRWA): UNRWA offices are in Beirut (HQ.), Damascus, Amman, Jerusalem, Gaza Town, Cairo, Geneva (liaison director), and New York. . . . Palestinian refugees total approximately 1,305,314, believed to include 600,000 children and adolescents. . . . UNRWA's supplies in Gaza have not suffered on account of hostilities. In the *Lebanon* area UNRWA operations are continuing normally. . . . In *Syria* communications are lacking. . . . It is estimated that between 6,000 and 8,000 refugees are moving from the Kuneitra area to camps in Damascus. In *West Jordan*, the relief operations are partly suspended. UNRWA's installations, vehicles, etc., have suffered damage. . . . The government of Israel has assured UNRWA of its cooperation in solving problems that may be faced in this connection. In *East Jordan*, the situation is coming back to normal. Refugees are accommodated on

their arrival in UNRWA installations and government schools. In *Gaza*, ration distributions have been restarted after a break of six days and emergency medical services are continuing."

In a factual, geographical report of the entire area, Mr. Raymond Courvoisier, UNRWA director in Geneva, concludes, "UNRWA headquarters in Beirut are making available a set of offices and secretarial help for the use of Red Cross and other agencies as an emergency aid coordination center. Any general and closely coordinated approach is improbable in the present circumstances because of division between Israeli occupied areas and Arab host countries and also because of large-scale aid being directly received by Arab host governments (and no doubt by Israel as well) which cannot be controlled or coordinated from a single center. However, coordination between UN, including UNICEF, and the voluntary agencies is certainly most desirable, and we believe this will develop naturally from the establishment of the proposed coordination center in our headquarters."

In a letter that has gone to all bishops—diocesans, coadjutors, and suffragans—the Rev. Raymond E. Maxwell, secretary of the Presiding Bishop's Fund for World Relief, says, "the fund has only limited reserves, and the Near East emergency was of course not foreseen in setting up the 1967 program goals of the fund. Nevertheless, we immediately forwarded \$10,000 to Church World Service as a start. A total of \$150,000 to \$200,000 will be needed by the fund this year, as the Episcopal Church's response to the World Council of Churches appeal and for special aid to the Anglican and Orthodox Communities in the Holy Land (in close cooperation with the Anglican Archbishop in Jerusalem, Dr. A. C. MacInnes)." He adds: "Our request is in fact two-fold: 1) We are asking that the parishes be alerted to the emergency refugee and relief needs in the Middle East, and we hope that you will urge contributions to the Presiding Bishop's Fund, both now and through the summer, for this purpose. 2) We ask your support in preparing your people to respond to a special church offering on the opening Sunday of General Convention, September 17th, which will be observed throughout the Church as Refugee Sunday. Each parish is also urged to arrange a Feed the Hungry dinner (Sacrificial Meal), if possible on the evening of September 20th, simultaneously with the Feed the Hungry dinner at General Convention. (In Seattle about 1,000 people will pay \$5 for a dinner of soup and crackers, of which \$4 will go to the Presiding Bishop's Fund.)"

EUROPE

Valid Baptisms Acknowledged

The Roman Catholic and Dutch Reformed Churches in the Netherlands have announced officially that they will recog-

nize as valid baptisms performed in each other's churches.

Making the announcement at a press conference were Bernard Cardinal Alfrink, Archbishop of Utrecht and Primate of Holland, and Dr. Gerit de Ru, president of the General Synod of the Netherlands Reformed Church. Both emphasized that the agreement was an historic step forward in realizing the unity of Christ's Church. The cardinal said the talks preceding the agreement were conducted in "brotherly atmosphere that is most promising for future discussions between our Churches." He and Dr. de Ru said that future topics on the agenda include mixed marriages and intercommunion.

In reply to a question, Dr. de Ru conceded that the ecumenical talks on the question of baptism were begun after the controversy arose over the conditional baptism of Princess Irene of Holland who became a Roman Catholic before she married Prince Charles de Vou Bourbon-Parma, a pretender to the Spanish throne. The conditional baptism of Princess Irene was reported to have been performed by Cardinal Alfrink in 1964 in Rome. Later the cardinal explained that if he had had at the time data concerning the princess' baptism in 1940 he would not have conducted the conditional rite. Princess Irene had been baptized by an Anglican priest in London while the Dutch royal family was in exile during the Nazi occupation of Holland.

OLD CATHOLICS

Recent Developments

In the quarterly newsletter from the Anglican and Old Catholic Society of St. Willibrord, there is a brief report of the bishops' conference in Bonn, held at the end of April. Prelates of the Old Catholic Churches from various countries met under the chairmanship of the Archbishop of Utrecht to discuss negotiations with the Orthodox Churches. The theological advisers who had been involved in the previous conferences also were invited to attend the bishops' conference.

In the Netherlands, the Bishop of Haarlem, Jacobus van der Oord, who is 85, stated that he wished to resign September 1st. Two vicars were nominated for the interim period and the election date for a new bishop was announced for September 5th.

The liturgical commission appointed by the Dutch bishops, with instructions to deal in the first place with the Eucharistic Liturgy, has accomplished its task, and the draft was presented to the bishops. It is the intention to use this liturgy at the next synod of the clergy, scheduled for October. After that, the liturgy, which is meant as a second order alongside the existing one, will be discussed at the Synod of the Dutch Church next November. The commission has kept in mind

the ecumenical situation, especially the new developments in the Roman Catholic Church.

The newsletter also stated that parish priests of Old Catholic and Roman Catholic Churches have been working at a report during the last few months, "in which advice is given as to which course should be taken so that both Old Catholics and Roman Catholics can go forth together in the future." This report is being studied by the episcopates of both Churches.

Patrons of the society, which was founded in 1908, are the Archbishop of Utrecht and the Archbishop of Canterbury. Presidents are the Bishop of Haarlem and the Bishop of London.

NORTHERN MICHIGAN

Island Parish House Dedicated

Though ground was broken August 25, 1901, and the church was opened with a service of Holy Communion August 6, 1905, the rest of the property and building for the Church of the Transfiguration, Pointe aux Pins, Mich., has been slow to change. However, on July 30th, the Rt. Rev. George R. Selway, Bishop of Northern Michigan, dedicated the new parish house built during the past winter and spring months.

The church is the only one on the Island of Bois Blanc, in the Straits of Mackinac, and is the summer church for island visitors. Most of the island residents have been baptized in the church, which had its period of great remodeling, 1935-1936.

The only means of crossing the Straits in the early days of the church was by sail boats for both passengers and freight, so material was slow to arrive. Under the guidance of the late Rev. William H. Bulkley, founder and rector, the church was completed. Following him, the Rt. Rev. Winfred H. Ziegler, now retired Bishop of Wyoming, served the summer church from 1933 to 1937 during his years as Archdeacon of Chicago and the first year of his episcopate. He reports that "as a young fellow I helped build the Church of the Transfiguration and was instrumental in restoration and extension of the property 32 years ago." Next in succession was the bishop's brother, the late Rev. Carl G. Ziegler, rector of Grace Church, Ishpeming, Mich., for 42 years. Fr. Ziegler died March 19th.

PUBLICATIONS

Episcopalian's Budget Presented

The Episcopal Church's official magazine, *The Episcopalian*, will ask the 62nd General Convention to appropriate a total of \$495,000 to subsidize the publication

through the triennium 1968-70, according to the official report of "The Episcopalian, Inc." contained in *The Green Book* for the forthcoming Convention. It is recommended that the annual budgeted amounts for the use of the magazine be fixed at \$170,000 for the first year, \$165,000 for the second, and \$160,000 for the third.

MARYLAND

Ecumenical Choir Camp

More than 70 children and adults from Episcopal, Roman Catholic, Lutheran, Methodist, Evangelical United Brethren Churches, and United Churches of Christ participated in a Community Choir Camp July 5-14. The people came primarily from East Baltimore, part of metropolitan Baltimore.

The daily program consisted of an hour-long choir rehearsal at the Church of the Resurrection, Baltimore, under the direction of the vicar, the Rev. Richard M. Babcock, who had been an organist in the Baltimore and Philadelphia areas before being ordained to the priesthood in 1961. The group then went by bus to Black Rock YMCA, Butler, Md., for a swimming period under the direction of Mrs. Babcock. A folk singing and music appreciation period was held after lunch, and the day ended at 5 PM after a second choir rehearsal back at the church.

The singers and leaders learned various settings for the Twenty-third Psalm, including some modern Roman Catholic and Anglican presentations. On the evening of the last camp day they presented a musical program at the church whose parishioners had made the camp possible.

AROUND THE CHURCH

The people of St. Paul's, Kingsport, Tenn., are making it possible for 100 disadvantaged children in Kingsport to attend nearby Camp Bancroft this summer for a week of camp life that includes Bible study, sports, and crafts. Parishioners interviewed each family, provided for physical exams for each camper-to-be, and are financing the project through individual gifts.

"Strangers and Friends: A Police-Community Dialogue," is the title of the TV series on WOR-TV, Channel 9, New York City, produced by the Rev. Charles R. Supin, rector of St. John's, Far Rockaway, N. Y. He also acts as host to the program. This is Fr. Supin's third TV series in the past two years.

The recent production of "**Melissandra and the House of Bruin**," written and composed by the Rev. Ralph J. Spinner, was given at **Bethany School, Glendale, Ohio**. Fr. Spinner is chaplain of the school operated by the Sisters of the Convent of the Transfiguration.

Should the Episcopal Church place a higher priority on "catholic unity" or "protestant unity"? Should it, in other words, seek first to achieve union with Roman Catholicism and Eastern Orthodoxy or should it throw in its lot with the Churches of the Reformation? There are grounds for arguing the case on either side, but General Convention's Joint Commission on Ecumenical Relations believes that the issue is a false one. Unity with both types of Churches should be approached simultaneously.

In fact, the present structure of the commission itself represents a decision of the 1964 Convention to unify the Church's ecumenical outreach by combining into one, three separate bodies that had been concerned with different aspects of the subject: The Joint Commissions on Eastern and Old Catholic Churches, on Approaches to Unity, and on Ecumenical Relations. The work of all three of these commissions is now carried on by one body which will submit a report to the 1967 Convention covering progress in relations with the Eastern Orthodox, with the Roman Catholics, with the Wider Episcopal Fellowship, and with the growing number of Protestant Churches participating with us in the Consultation on Church Union. The commission also oversees our relations with the World and National Councils of Churches, maintains liaison with the rest of the Anglican Communion on ecumenical matters, and has taken first steps toward the opening of dialogue with Judaism in America.

In a major resolution to be presented to the Convention, the commission proposes that this Church place itself on record as seeking the unity of the whole Christian fellowship rather than merely rearranging some segments of it. Two significant statements are cited as reminders that a proper scriptural and theological understanding of the Church necessitates such a position; and perhaps a third statement could have been mentioned also—the decree on Ecumenism of Vatican II, which similarly embraces the whole spectrum of "separated brethren." This is the text of the proposed resolution:

"Whereas this Church has in the statement of the House of Bishops in Chicago, 1886, and in subsequent affirmations thereof, expressed its commitment to Church unity in the following terms:

"(1) Our earnest desire that the Saviour's prayer 'that we all may be one, may, in its deepest and truest sense, be speedily fulfilled;

"(2) That we believe that all who have been duly baptized with water in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church;

"(3) That in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit

of love and humility to forego all preferences of her own;

"(4) That this Church does not seek to absorb other communions, but rather, cooperating with them on the basis of a common faith and order, to discountenance schism, to heal the wounds of the body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world;

"And whereas the Consultation on Church Union in *Principles of Church Union*, has declared: 'The people of God exist as one people, and only one, of every nationality and race and tongue. They have been made so in Christ; and He wills that they make this unity evident'; and in its open letter to the Churches has said, 'We recognize also that the united body proposed will still be far from the wholeness of the body of Christ. . . . We have imagined this structure, as best we could, to keep it open to all others who with ourselves seek a wider unity of Catholic and Evangelical traditions, alike reformed by every true obedience to God'; now therefore be it

"Resolved, the House of _____ concurring, that the object of this Church's ecumenical policy is to press toward the visible unity of the whole Christian fellowship in the faith and truth of Jesus Christ, developing and sharing in its various dialogues and consultations in such a way that the goal is neither obscured nor compromised and that each separate activity may be a step toward the fullness of unity for which our Saviour prayed."

So great a goal can be approached only by steps and stages. And while there may at times be differences in strategy and conflict over details, the basic fact remains that the goal is one, so that each sound step taken toward unity with any one Church is a step toward the fullness of unity in Christ. Some of the steps that have been taken in the past triennium, as sketched in the commission's voluminous report, are:

(✓) The continuation of consultations with a group of Orthodox theologians and parish priests appointed by the Standing Conference of Canonical Orthodox Bishops, resulting in a set of guidelines for ecumenical relations agreed upon by both sides; the opening of international dialogue under the Archbishop of Canterbury and the Ecumenical Patriarch;

(✓) The establishment of ARCC—the Anglican-Roman Catholic Consultation, consisting of representatives of the Episcopal Church's Joint Commission and of the Roman Catholic Bishops' Commission for Ecumenical Affairs. The commission has published guidelines for ecumenical relations in this area, also. And in January, a joint working group appointed by the Archbishop of Canterbury and Pope Paul VI held its first meeting;

(✓) Further development of close relationships and ecumenical consultation with the Churches of the Wider Episcopal Fellowship;

(✓) The interchange of ecumenical documents among the Churches of the Anglican Communion, together with an annual consultation of representatives of the commission with their opposite numbers in the Anglican Church of Canada;

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(✓) The adoption of *Principles of Church Union* by representatives of the eight Churches* at that time involved in the Consultation on Church Union, setting forth the degree of agreement so far arrived at in their common search for a united Church which would be truly catholic, truly evangelical, and truly reformed.

There is no order of priority in our approaches to these different bodies of fellow Christians. We are already in full communion with some of them such as the Old Catholics of Europe, the Polish National Catholics, the Philippine Independent Church, and the Episcopal Churches of Spain and Portugal. Among these, the task is to live more fully and helpfully the relationship of unity that exists. This is being fostered nationally and internationally through common undertakings, and locally in the relationships among bishops, priests, and people. Our desire for unity with those with whom we are not yet in communion—Orthodox, Roman Catholics, and Protestants—does not involve weighing one group against another, but simply taking in each case the step or steps that are appropriate to that case. And in the case of the protestant bodies involved in the Consultation on Church Union, the commission believes that it is appropriate to take two rather significant steps in 1967. The first is to commend the document, *Principles of Church Union*, as “a significant advance toward Christian unity in matters of doctrine, worship, sacraments, and ministry which have long divided loyal followers of Jesus Christ,” and to ask each diocese to make it a subject of official study and report to the commission. The second is to authorize the commission “to participate in due course in the development by the Consultation on Church Union of a plan of union for consideration by the governing bodies of the Churches concerned,” on the basis of the *Principles* and the comments on them by the constituency of our own and the other participating Churches.

Does *Principles of Church Union* in fact represent such a significant advance as the commission claims? The pages of the commission’s report dealing with this subject should be carefully read by those who attempt to answer this question. My personal response would be affirmative, with some reservations like those in the commission’s report itself. By no means all of the things that must be settled before union can take place have yet been settled. The report says:

“Confirmation, though mentioned in connection with Baptism, has not yet been considered by the Consultation, nor has there been discussion of matrimony, absolution,

*The United Presbyterian Church in the USA, the Protestant Episcopal Church in the USA, the United Church of Christ, the Methodist Church, the Disciples of Christ, the Evangelical United Brethren, the African Methodist Episcopal Church, and the Presbyterian Church in the US (Southern Presbyterian). Since then, the African Methodist Episcopal Zion Church and the Christian Methodist Episcopal Church also have joined.

or unction, among the Church’s sacramental rites. There is mention of “a corporate act in which and through which all would offer our existing ministries to almighty God, asking him to receive our offering through Jesus Christ, to complete and perfect what is amiss or incomplete in our ministries, and to give us whatever of his authority and grace we need to serve in the united ministry”; but beyond that no attempt has so far been made to set forth the way in which the ministry of the Church would be reconciled and united. . . . So one could continue to list the many areas not yet explored. So might also be mentioned the areas of agreement which seem to us to call for extensive further discussion.”

Nevertheless, in my opinion there are many noteworthy examples of the “convergence” in Christian thought and life which is the hidden source of the ecumenical movement—signs perhaps of the work of the Holy Spirit in the hearts of God’s people today.

The first of these is the notable statement on scripture and tradition adopted at the second meeting, in 1963, and largely incorporated in *Principles*. (The full text is to be found in *COCU: the Reports of the Four Meetings*, available like *Principles of Church Union* itself, from Forward Movement Publications, at 25¢ a copy.) The fact that scripture and tradition are recognized to be inseparable—not as “two sources of revelation” but as two sides of the same coin, the word of God in the ongoing life of the Church, represents a remarkable solution of one of the most stubborn issues of the Reformation. After this statement was adopted by the Consultation, a very similar one was adopted by the Montreal Faith and Order Conference (without an Orthodox minority report), and this trend of thought also is strongly echoed in contemporary Roman writings on the subject. Thus, the Consultation now has the means of arriving at further agreements as it evaluates the “traditions” of the separated Churches by the “tradition” of the Holy Catholic Church.

The statement on the scriptures as the divinely inspired witness to the Revelation—the Revelation itself being God’s acts in history and supremely in Jesus Christ—is superior to any of the formularies of the several Churches on the scriptures, including our own. It too has strong theological links with the Vatican decree on divine revelation.

The statement on baptism is superb in its strong sacramental realism, and the expected co-existence of infant baptism with adult baptism promises a fuller liturgical expression of the true nature of baptism as well as a return to the practice of the early Church.

The statement on the Holy Communion sets forth a doctrine of the eucharistic sacrifice (though it avoids the word “sacrifice”) which again shows a notable convergence with contemporary Roman thought as expressed in the Vatican II

Continued on page 13

EDITORIALS

Responsible

Repenting

Joseph Alsop's column for July 20th opened most unconventionally with this paragraph: "We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders."

The insurrection in Newark had moved this sophisticated news analyst to prayer in print. He went on to say: "The terrible words of the general confession should now be (but, of course, will not be) recited in unison, with bowed heads and contrite hearts, by the ugly minded racist conservatives and the woolly minded masochistic liberals, and the Negro leaders who have lacked the application and the guts to deal with practical Negro problems, and the complacent white middle class Americans who have tried to shove all Negro problems under the rug."

Perhaps the only words which Americans can speak

Sanctus

Lord God of Hosts . . .
the heavens melting
over earth.
Blessed is He . . .
eternity suspended
over my eyes.
Who comes . . .
in tender fury.
In the Name of the Lord . . .
the universe wedded
with infinity.
Opened, the rushing
veils of the skies;
seraphic man
met in the clouds.
O melody.
O agony.
Living music
wounding the explosion:
heart and soul marrying
body and mind the minister.
Hosanna!
Heaven and Earth are Filled . . .
are broken, are opened:
the chasm and the cosmos
thrust and oned.
With Your Glory . . .
clothed in creation
I die.
It is finished.
Holy, Holy . . .
It begins.
Holy.

R. de Galikov Bozarth

with full propriety about it all are those "terrible words" of the General Confession. It is our conviction that unless all Americans face the ugly growing crisis of race war with contrite spirit they can only make it worse by whatever they say or do. The Church must say to the nation (beginning with its own self, of course) just one thing, in the name of the Lord: *Repent*. It may need to give some simple exposition of the meaning of repentance. To repent is not just to be sorry for one's past and present sins. And it isn't just to regret that one is now in a miserable mess because one's sins have caught up with him. To repent is to be changed in heart, mind, will, and therefore in the direction of one's life. A nation no less than an individual can and must repent if it is to live. Such true repentance must motivate whatever policies, steps, measures this nation may take to create peace and community where now there is hatred, strife, and division.

It is painfully evident that most Americans, and most American Christians for that matter, are not facing the crisis in any such healthy spirit. We hear all sorts of simple diagnoses and prescriptions in shrill, angry tones: "It's all the work of a few agitators." "Police brutality." "Burn, baby, burn." "We've coddled these relievers long enough." "What more do they want?" "Black power." "Let 'em go back where they came from." We hear almost everything except expressions of penitence, confessions of shared guilt and responsibility.

Almost everybody is taking sides. There are more than just the two sides. One can side with Stokely Carmichael or with the NAACP—two quite different sides; or with George Rockwell, or with Saul Alinsky, or with George Wallace; there are many options. And it can be reasonably argued that the good citizen should take some definite stand on any public issue. Something more fundamental than the most responsible stand-taking, however, is needed, and that is responsible repenting.

Mr. Alsop goes on to develop his thesis that the essence of the American race problem is "the shockingly deficient education that our Negro Americans are customarily given." What he says about the educational deprivation of Negroes, and of other disadvantaged minorities like the Mexican Americans and Appalachian whites, is true enough, and gravely important as part of the problem. But is this the *essence*, as he calls it, the very heart and core of the problem?

We think not. The essence is hate: a hate which has gradually built up among Negroes and whites through failure to love. Fear is a big factor too; but the fear is part of the hate. This kind of hate is the unclean spirit that rushes in to fill the vacuum created by the absence of love. When men refuse or fail to love one another it is only a question of time until they are hating one another. And that is what has happened between Negro and white Americans.

It does no good to get hung up on the question of who has most of the hate or who has the best cause to hate. Obviously the white man has been the aggressor from the start. Conscientious white Christians, knowing this, strongly tend to say, "We alone have sinned; the Negro is the sinned against." But if the sin is hate, who

is free from guilt? White people have no monopoly of grace, wisdom, moral character, creative ability, and by the same token they have no monopoly of the disgraces of hate, greed, arrogance, and cruelty. Thoughtful Negroes recognize that if Negroes, rather than whites, had been for 300 years the dominant majority in this country, their behavior as lords and masters might have been every bit as reprehensible. In any case, however, that is a side issue, and any attention given to it serves only to blind people to the main issue.

The Church's unique mission is what it always is, in every crisis: the ministry of reconciliation, to lead the whole nation in penitent turning to the God whose name is Love. The prayer which Joseph Alsop proposes, in the "terrible words" of the General Confession, is a good one with which to begin one's repenting. To it may well be added the cleansing and renewing words of the traditional Prayer of St. Francis:

Lord, make me an instrument of Your Peace.

Where there is hatred, let me sow love.

Where there is injury, pardon.

Where there is doubt, faith.

Where there is despair, hope.

Where there is darkness, light.

Where there is sadness, joy.

Here prays and speaks the new spirit which alone can "cleanse the body of this nation through the glory of the Lord." And it is the Christians of the land who must be the Christophers, the bearers of this spirit. There is no other way, and the time for beginning is very late.

"The Whole Truth"

In pre-television days it was a common, and healthy, saying that one can't believe all one reads in the papers. This rule needs to be expanded to cover radio and television news media.

Bishop Stark of Newark makes some clarifying comments on the news coverage of the National Black Power Conference (see story on page 4). It was held in the diocesan cathedral house in Newark, and if anybody knows what really happened there, he does. Having watched both the NBC and CBS coverages of this event we know he is right in charging that the mass media "picked up the sensational and largely ignored the solid discussion being carried on in the workshops." His statement that it was one delegate to the conference who suggested that the possibility of a separate Negro state should be explored comes as news to us, weighty enough to change our view. We had got the distinct impression from a newspaper headline that the conference as a whole had proposed a separate Negro state. It's a safe bet that many millions of Americans believe this, and it happens to be not only a falsehood but a very pernicious falsehood. The news media can do better than this, and in dealing with such inflammatory events and issues they are surely obligated to do so.

The clergy are in a good position to keep people mindful that we never get "the whole truth and nothing but the truth" about anything, from any source. Christians must never forget that they can know only in part, and a firm and unforgetting awareness of this

truth in these troubled times should serve to keep their judgments of others less final and more charitable.

Nominations for Executive Council

Probably very few Episcopalians realize that they may nominate persons to serve on the Executive Council of their Church. Nominees must then be elected by the General Convention. At Seattle, the Convention will elect three bishops, three presbyters, five laymen, and six women. The women will be nominated by the Triennial Meeting of the Women of the Church.

Persons wishing to nominate clergymen or laymen should send their nominations either to the Very Rev. Almus M. Thorp, Dean of Bexley Hall, Gambier, Ohio 43022, or to Mr. Angus W. McDonald, temporary secretary of the nominating committee of the House of Deputies, 156 Market St., Lexington, Ky. 40507. Names of bishops being nominated should be sent to the Rt. Rev. Robert L. De Witt, Bishop of Pennsylvania, 202 W. Rittenhouse Square, Philadelphia, Pa. 19103.

Dean Thorp has drawn up an excellent list of qualifications for membership of the Executive Council, with the hope that any person elected would possess at least three of these. His list includes: (1) a broad understanding of public issues; (2) tested ability to give consistent leadership; (3) marked theological acumen; (4) experience in ecumenical work; (5) competence and experience in voluntary-agency program-development; (6) familiarity with governmental processes and experience with the processes of Church government; (7) competence in communications, social action, or community-development; (8) capability in matters of financial management; and (9) willingness to travel and speak publicly on behalf of the work of the Church.

Why don't we add one more qualification to this list, to make it an even ten? We have in mind something like this: A sane, realistic "feel" for the wants and needs of the people of the Church and of the world, whom the Council serves. The policies and practices of the Church's administrative leadership should be based upon this "feel" which comes from constant vital rapport with those who are to be served. Thus, a program for, let us say, a special ministry to migrant farm workers ought to be initiated, developed, and executed by people who have first-hand knowledge of this field and not by people who, however intelligent and compassionate, lack such first-hand knowledge of migrant workers and their needs. At the very least, the Executive Council should be made up of people who, if they lack first-hand knowledge of any given problem, will insist upon being counselled and guided by those who have it. To put it negatively: the person who conjures up projects and programs simply out of his own head with or without the help of a committee, because they look good as he doodles them on paper, is not qualified for the Executive Council. According to this qualification the good Council member will be a well functioning practical empiricist rather than a bureaucratic theoretical planner.

Letter from London

Five solid hours was the length of time which the Church Assembly gave to debating Miss Valerie Pitt's motion asking that "individual women who feel called to exercise the office and work of a priest in the Church shall now be considered on the same basis as individual men as candidates for holy orders," along with other motions relevant to women and the priesthood. And the result?

House of Bishops: 1 for, 8 against, 8 abstentions;

House of Clergy: 14 for, 96 against, 20 abstentions;

House of Laity: 45 for, 103 against, 32 abstentions.

Another of the relevant motions—by Prof. G. H. Lampe—was "that this assembly, believing that there are no conclusive theological reasons why women should not be ordained to the priesthood but recognising that it would not be wise to take unilateral action at this time, would welcome further consideration of this matter both by the working party set up by the Advisory Council for the Church's Ministry and the Council for Women's Ministry in the Church and the joint committee of representatives of the Church of England and the Methodist Church and in consultation with any other Churches which may be willing to enter into dialogue with the Church of England." It was the House of Clergy which effectively barred the way to this one:

House of Bishops: 12 for, 4 against;

House of Clergy: 70 for, 96 against;

House of Laity: 115 for, 81 against.

The result of all this is that the Report *Women and Holy Orders* [L.C., January 8th, March 12th] has been received by the Assembly and commended to the consideration of the Church.

But there is no escape from the ladies. The debate recorded above took place on July 3d. A press release from the Church Information Office dated July 6th announces that a working party on women's ministry has been set up jointly by the ministry committee of the Advisory Council for the Church's Ministry and the Council for Women's Ministry in the Church, and we quote: "to consider what is the proper role of women within the accredited ministry of the Church in parishes and elsewhere. It is intended that the question should be examined in the context of the present concern for the whole ministry of the Church, and the working party has been asked to consider particularly in what sense we can speak of an accredited ministry. Among specific problems to be examined are whether deaconesses and commissioned lay workers can be said to be within the accredited ministry, whether the Church needs and

ought to have a place for women in a full-time and professionally trained ministry, including such work as pastoral care, teaching, preaching, theological interpretation, training of congregation, and evangelism; and how far it is satisfactory for men and women to take part in the accredited ministry without being ordained priest." The chairman of this working party is Bishop Hollis, formerly Moderator of the Church of South India.

Just one more item. *Home Words*, a mass circulation parish magazine inset, has conducted a poll of its readers. The prime questions were: a) Should there be women clergy? b) Would YOU object if your next curate or incumbent were a woman? The voting was: in favour of the ordination of women 1152; against 1025.



A guest of the Archbishop of Canterbury was attacked in the Church Assembly by a layman, Mr. T. F. L. Royle. The guest was the Patriarch of the Rumanian Orthodox Church, Justinian, who stayed at Lambeth Palace last year, and the grounds of the attack were that he is a communist sympathizer and an oppressor of the Church. Replying, Dr.



Ramsey said that every visit he made to countries behind the iron curtain, and every visit made from such countries to Britain, was the subject of advice not only from Church advisers but also from the British Foreign Office. "The position of any Church behind the iron curtain," said the archbishop, "is a complicated one, far more complicated than the one-sided and inaccurate statement just made (by Mr. Royle) suggests. . . . I am confident that some of us do know what we are doing in relation to other Churches in a very complicated situation. . . . I am confident that none of the difficulties and complexities would alter the attitude of friendship between the Church of England and the Orthodox Church of Rumania."



The final day of the Church Assembly was given to the Report *Partners in Ministry* [L.C., June 25th]. Discussion was opened by Canon Fenton Morley, chairman of the committee which produced the report. He said there were four main elements in the system proposed: merging of all patronage, the disappearance of the benefice as it is now known and the replacement of what still remains of the parson's freehold tenure by forms of tenure of appointment; the establishment of a new payment system; and the devel-

opment of overall coordination both of manpower and financial resources.

The Archbishop of Canterbury, who left the presidential chair to address the Assembly, described the report as one reflecting the younger outlook and said he thought it right that a person like himself, elderly, very set in habits and ideas, should make a real effort to get inside the spirit of the proposals.

A major attack on the report was mounted by the Bishop of Chester, Dr. Ellison, who said that the commission would have them accept the situation that only remedies of the most radical and drastic nature would be adequate to meet the occasion. He deplored the fact that under the report clergy would no longer be able to consider themselves free to serve where they believe God is sending them and would have to accept conditions imposed on them by central and diocesan ministry commissions. To implement the report would be to throw the Church into turmoil and controversy for many years to come and divert interest from other important matters. "It may be," he said, "that the Church of England is in so parlous a state that only sharp surgery of this kind can save it, but if it is right in its strictures we have to be assured beyond any doubt that the cure it presumes is the right one before we embark on a course which would radically alter the character of the Church of England. Many of us, while accepting the need for reform, do not accept the ill-opinion of the commission of the way the Church of England goes about its business, nor do we share the commission's own figures on the effective use of bureaucratic government." Dr. Ellison said he was convinced that they could achieve nearly all the Church needs not by tinkering with existing forms of operations but by reforming them to meet the needs of the times.

Before the debate began no less than 57 members had intimated their desire to speak. The assembly received the report, adjourned further discussion until the fall of next year, and directed the diocesan bishops to have it discussed at all levels in their dioceses.



The membership of the Methodist Church in Great Britain at the end of 1966 showed the largest decline in recent years. The total figures dropped by 11,581, to 678,766. Sunday school membership showed a drop of 5,984 but there was an increase of teenagers (14 to 20) meeting under Methodist auspices. Three out of four Methodist services are conducted by lay preachers. The total number of lay preachers at the end of 1966 was 20,666, showing a decline of 325.

DEWI MORGAN

ECUMENICS

Continued from page 9

Constitution on the Church. The COCU statement is not as strong as I would like to have it be on Christ's sacramental presence, although it is about as strong as the expressions of the Prayer Book and the Anglican (and Methodist) article on the subject.

In the matter of the episcopate the issue being fought over is not always clear to Churchpeople in general. The Churches in the Consultation—and Churches in union schemes around the world—have thoroughly accepted the principle that a united Church will have and will treasure an episcopate in the historic succession, and that this episcopate will ordain all presbyters and deacons. The issue that remains is whether existing non-episcopal ministries are valid or not. The Lambeth Conference has said, "We thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace," and any but the most purblind of controversialists, reviewing the facts of non-episcopal Church life, would have to arrive at the same conclusion. Yet, the Lambeth Conference has remained firm in its insistence that the ministry should be within the historic episcopate, and the unanimous practice of Anglicanism—as well as of Rome and Orthodoxy—has been to insist that those who minister in the Church must be episcopally ordained.

The Church of South India proposes to solve the problem of a mixture of episcopal and non-episcopal ministries by the passage of time. But this resulted in a less than full relationship of intercommunion with Anglican Churches. All union plans since then in which Anglicans have been involved have sought to provide a rite of unification at the outset, with the laying on of hands by the bishop and others with prayer that God will give to each whatever he needs to fulfill his ministry. But there remain difficulties on both sides as to the rightness of this approach. The one thing upon which all are agreed is that the goal is a fully unified ministry ordained by bishops.

In the discussion on the ministry there are still unanswered questions. For example, I feel that not enough consideration has been given as yet to the priesthood of the presbyter and to the priestly power of absolution.

The united Church intends to be thoroughly trinitarian and incarnationalist. It knows nothing of the death of God nor of the unitarianism with which some prominent names have been associated. Yet *Principles of Church Union* can only be described as gingerly in its treatment of the creeds. It recognizes in them an authority far exceeding that of the various "confessions" or lengthy credal documents of Reformation origin, but it does not declare them "thoroughly to be believed and received." Here the Consulta-

tion faces difficulties with historic roots; in particular, the former use of the Reformation statements of faith as clubs to maintain a rigid hyper-orthodoxy. With further thought and study I believe that the Consultation can find its way to a strong affirmation of the creeds as embodying the faith of the Church without using them as strait jackets to limit honest theological inquiry.

A positive contribution to our Episcopal understanding of faith is made by *Principles* in the great emphasis that it places upon personal faith: "Only by costly, individual choice can men and women yield full loyalty, trust, and fealty to Jesus Christ; and it is only by his grace that we become members of his body."

And so, one can go through *Principles of Church Union*, noting great progress in some areas, little in others, and no progress at all in some. What is really going on is a process of working together to recover a lost fullness and lost greatness in the life of the Holy Catholic Church. This process cannot be confined to the nine people from each Church who are officially appointed to represent that Church in the Consultation, nor to official committees in each diocese, nor even to the whole body of the clergy of each Church. Indeed, the process cannot be confined to the ten Churches in the Consultation since the Consultation itself recognizes and repeatedly asserts that the goal is far wider. Accordingly, the Joint Commission is asking General Convention to adopt one more resolution:

"Resolved, the House of _____ concurring, that Churchpeople in parishes and dioceses be encouraged to study the reports and documents of the Consultation on Church Union, together with such significant ecumenical developments as Vatican II, Anglican-Orthodox relations, and other movements toward understanding, cooperation, and unity among Christian people; that such studies be in concert with members of other Churches as much as possible, and that the Executive Council be authorized to provide designs and materials for such programs of study; and be it further

"Resolved, the House of _____ concurring, that the cause of Christian unity be constantly in the hearts and minds of the members of this Church and the subject of daily intercession, both public and private."

The disunity of the Church is a nagging, present problem of the life of parishes and parishioners right now. It darkens the joy of weddings, it impedes practical answers to ministry in small places, it confuses the clarity of the proclamation of the Gospel, it obscures the glory of God as revealed in the face of Jesus Christ and reflected in His members. To lay hold upon the unity which God has given us in Christ and to manifest it in our lives is to step into a larger, wider, more glorious manifestation of the liberty of the sons of God. And that is not a job for a committee but for every Christian man in his worship, his work, and his relationships with his neighbors.

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THE LIVING CHURCH

BOOKS

TO BE YOUNG WAS VERY HEAVEN. By Marian Lawrence Peabody. Houghton Mifflin. Pp. 366. \$6.

From the journals of a gifted and wholesome daughter of a distinguished New England family has come the fascinating description of the life and times of "the nineties, gay and otherwise." *To Be Young Was Very Heaven* by Marian Lawrence Peabody was published on her birthday, May 22d. Now, after 92 years, she looks back to her girlhood in Boston and writes, not a biography but an actual record gleaned from the pages of a diary she began at twelve and has kept nearly all her life.

She had advantages given to few girls in her day—born in Boston the eldest child of William Lawrence (later Bishop of Massachusetts) and Julia Cunningham Lawrence, living on Brattle Street, Cambridge, and summering in Bar Harbor, travelling widely in America and in Europe, associating with the famous whose names are almost legendary with the history of that period. She bore the limitations of privileged women of her day. It was considered "wicked" to earn money. She used her talents entering zestfully into activities open to her—sports, music, and art (which she loved), and she gave time and money to charities.

The title of her book is apt. To be young *was* heaven for her. One wishes, now in an age of widespread concern for the poor, that more mention were made of the unrest of the oppressed. One feels she knows far more than she expresses. Her observations of the life she knew well were written at the time; she seeks not to prettify her youth as older people often do, and this makes her portrayals of people and events illuminating. She is candid, oftentimes witty, but never unkind.

This is a remarkable first book which ends when Marian Lawrence marries Harold Peabody, her cousin. So delightful and enlightening is her story that I trust she will share more of her life in Boston. We may all be grateful to her for such an intimate account of a significant period in American life, and of a family that has contributed much to Church and society.

ESTHER JULIA BURGESS
Trinity Church
Newton Centre, Mass.

✦ ✦ ✦ ✦

THE ROOTS OF THE RADICAL THEOLOGY. By John Charles Cooper. Westminster. Pp. 172. \$4.95.

In writing *The Roots of the Radical Theology*, John Charles Cooper, who is associate professor of philosophy at Newberry College, has provided the American reading public with yet one more historical work on the rise of what these days we are calling "radical Christianity"

or the "new theology." Here, once more, are accounts of the work of the nineteenth-century thinkers Schleiermacher, Hegel, Kierkegaard, and Nietzsche; of the early twentieth-century thinkers Schweitzer, Tillich, and Bultmann; and of the contemporary thinkers van Buren, Altizer, and Hamilton.

Prof. Cooper unequivocally appraises the theological contributions of these men from the point of view that radical Christianity is essentially sound and offers great promise for the development of our understanding of Christianity. Thus he writes, "A repetition of the Christian positions of the past will do nothing but hinder the possibility that the God of the future might be at least partially known in our time" (p. 157). In fact, a reader who lacks firsthand acquaintance with Christians who have remained faithful to their orthodox faith would surely derive from this book the impression that among present-day Christians there is universal agreement that the tenets of Trinitarian, transcendent theistic Christianity are no longer adequate or even meaningful interpretations of the content of Revelation. Again he writes: "Modern society is not only secular and nonmythological, but monochromatic and unidimensional—it sees life and reality all on one level, the material" (page 135).

Here is, perhaps, the most important single criticism to be made of this work. There is a naive, uncritical acceptance of the conclusion that traditional Christianity is no longer capable of fulfilling our spiritual needs. There also is a naive assurance that the radical Christians are, indeed, speaking to the spiritual condition of virtually all present-day Christians and that directly out of their thought will arise a well-nigh universally satisfying secularized Christianity. There is no recognition of the fact—and it clearly is a fact—that within the Christian community there are a good many of us who find the traditional faith in the Triune God and the Incarnation spiritually promising and completely commensurate with our spiritual needs. The radical Christians do not speak to us.

MARY CARMAN ROSE, Ph.D.
Goucher College

✦ ✦ ✦ ✦

A MODERN PRIEST LOOKS AT HIS OUT-MODED CHURCH. By James Kavanaugh. Trident Press. Pp. 190. \$4.95.

Recently I listened to an open-line radio program on which the Rev. James Kavanaugh was a guest. Because, frankly, I am tired of the ignoble army of self-styled prophets of today who collect headlines, royalties, and fat lecture fees for abusing the Church whose clerical dignities and emoluments they enjoy, I listened with a rather inquisitorial interest. The man had to work his way to my sympathetic attention across several

moats and a drawbridge. He succeeded in convincing me of his genuine love for both his Church and human souls.

Then I read the review of *A Modern Priest Looks At His Outmoded Church* in *Time* (July 7th). The reviewer was caustic, even snide, suggesting that Fr. Kavanaugh is sex-obsessed and that his style would be "a trifle fetid for a true-confession magazine." It didn't sound right, but I had to read the book for myself, and I did so. Having read it I can, and do, flatly disagree with the verdict of *Time's* hostile witness.

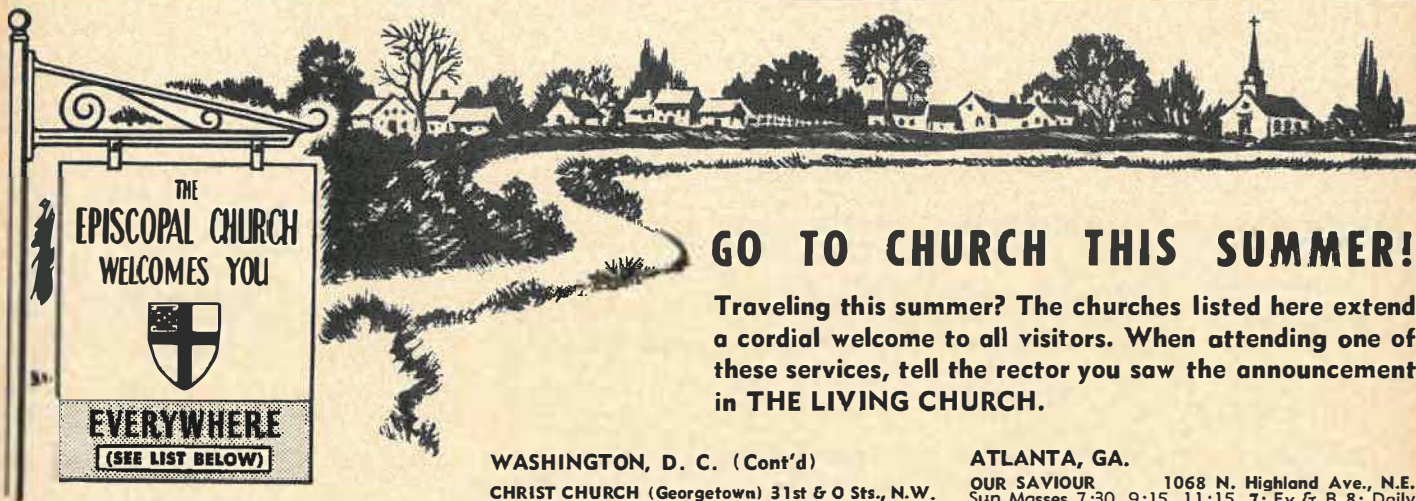
James Kavanaugh is a Roman Catholic priest who apparently intends to remain one. That he dearly loves the Church which he castigates as arrogant

and smug is evident in every word he writes. His is the prophet's love, not the sophist's contempt or the iconoclast's hate. He sees his Church as a vast, monolithic, impersonal institution and he is sure that God has a very different plan and purpose for it. His plea is for a revolution which will make the Church in practice what it is in principle: the Body of Christ on earth, characterized in all its being and doing by a Christlike concern for souls.

It seems to me, as an outsider, that he overstates some of the functional faults of his Church, and as I ponder many of his case stories I want to ask him: "How typical is this?" And he undervalues, in his protest against their

prevalent exaggerations and abuses, some necessary elements of life in the Body of Christ, such as self-denial, asceticism, the spirit of loving obedience, and theocentricity in doctrine and worship. Fr. Kavanaugh is an angry Irishman with the Celtic gift for passionate but not always temperate eloquence. However, he is also a faithful Christian with an excellent mind and a loving heart. There is no doubt in my mind that he is serving his God, his Church, and God's people rather than serving himself. The Church cannot perish so long as there are always some Churchmen like him around—and it listens to them in good season.

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



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The Rev. Robert M. Wolterstorff, D.D., r
Sun 7:30, 9, 11; Tues 8, Wed & Thurs 10; Fri 7:30

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;
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r; the Rev. W. R. Fenn, asst
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Fri & Sat 9; C Sat 4:30-6

DANBURY, CONN.

ST. JAMES' Downtown West St.
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Sun 8, 9:30, 11; Thurs 10

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
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WASHINGTON, D. C. (Cont'd)

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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, 10; Daily 7:15, 5:30; also
Wed 8:45; Fri & HD 10; HD 6; C Sat 4:30-5:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 10, 5:15; Daily 6:45

FORT LAUDERDALE, FLA.

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

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

FORT MYERS, FLA.

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

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
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Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

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

ORMOND BEACH, FLA.

ST. JAMES' 44 S. Halifax Dr.
Sun HC 7:30; MP & HC 10; Daily HC; C Sat 4:30

TAMPA, FLA.

ST. MARY'S Henderson at San Miguel
The Rev. John Mangrum, r
The Rev. Chas. Hotchkiss, c
Sun HC 8, 9:15, 11 (1S); MP 11 ex 1S; Daily MP
& HC 7; Thurs HC & Healing 10

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
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ST. MARGARET'S 2555 E. 73d (cor. Coles)
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Sun HC 8, 9, 11

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ST. JOHN'S W. Central Blvd. & S. Chestnut
Near Interstate 80; 2 Blks. W. Ill. 78, US 34
Sun 7:30, 9:30

LAKE FOREST, ILL.

HOLY SPIRIT 400 Westminster Rd.
The Rev. Frederick W. Phinney, r
Sun 7:30, 10:30; Tues 7; Wed 9:30

PLYMOUTH, IND.

ST. THOMAS' N. Center & W. Adams
The Rev. William C. R. Sheridan, r
Sun H Eu 7 & 9

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranieri, r
Sun Masses 8, 9:30; 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

ST. JOHN THE EVANGELIST

The Cowley Fathers 35 Bowdoin St., Beacon Hill
Sun 8, 10 (Sung); Daily 7:30; Extra Mass Wed &
greater HD 12:10 & 5:30; C Sat 4-5, 7:30-8:30

ROCKPORT, MASS.

ST. MARY'S 24 Broadway
Sun 8 HC; 10 HC (1S & 3S); MP (2S & 4S);
HD HC 9. Church open daily

(Continued on next page)

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

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

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ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
Sun 8 HC, 11 MP (HC 15 & 35); Wed 12:15 HC

FLINT, MICH.

CHRIST CHURCH East Hamilton at Bonbright
Sun HC 8, 10; Wed HC 6:30, 10; Thurs HC 6;
HD HC 6; Daily MP 7, EP 7:30

HOLLAND, MICH.

GRACE CHURCH 555 Michigan Ave.
The Rev. Wm. C. Warner, r; the Rev. D. L. Clark, c
Sun HC 7:30, 9 & 15 11; MP 11 ex 15

STURGIS, MICH.

ST. JOHN'S Williams & S. Clay Sts.
The Rev. Benjamin V. Lavey, r
Sun HC & Ser 8 & 9:30 (Sung)

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

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

RENO, NEV.

TRINITY (Downtown) Island & Rainbow
The Rev. J. E. Carroll, r; the Rev. D. D. Cole, ass't
Sun HC 7:45; MP & HC 10 (summer schedule)

NEWARK, N. J.

GRACE CHURCH 950 Broad Street
The Rev. Herbert S. Brown, r
Sun Masses 7:30, 9:15, 11; Daily 7:30 ex Fri 9:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
Sun HC 8, 9:30 & 15 11; MP 11 ex 15, Daily HC
7:30 ex Fri 9:30

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
The Rev. F. W. Dorst, r; the Rev. Stephen H. Jecko, c
Sun HC 7:30, 10; Thurs HC 10:30; Fri & HD 12:05

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 8, 10; Thurs 10

GENEVA, N. Y.

ST. PETER'S Genesee at Lewis
The Rev. Norman A. Rimmel, D.D., r
Sun HC 8, 9:30, 11

NEW YORK, N. Y.

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

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

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

ST. 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 10, 11 (High); EP B 6; Daily
Mass 7:30, 12:10, Wed & HD 9:30; EP 6. C daily
12:40-1, Fri 5-6, Sat 2-3, 5-6

The Living Church

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

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15), MP 11; Daily ex Sat
HC 8:15; Tues 12:10; Wed 5:30. Church open
daily 7:30 to midnight.

THE PARISH OF TRINITY CHURCH

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

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

CHAPEL OF THE INTERCESSION

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

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

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

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

UTICA, N. Y.

GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, STD, r; the Rev. Richard
J. Koch, ass't r; the Rev. Lawrence C. Butler, ass't m
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

SANDUSKY, OHIO

CALVARY First & Meigs St.
Sun H Eu 8 & 10 15, 35, HD; MP other; Wed H Eu 6;
Fri H Eu 7; HD 7 & 9:30; Church open daily for
prayer



ST. JOHN'S CHURCH
DETROIT, MICH.



PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 South 13th Street
The Rev. F. R. Isacksen
Sun HC 9; 10 (15 & 35), MP 10 other Sun

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

NEWPORT, R. I.

EMMANUEL Spring & Perry Sts.
The Rev. Daniel Quinby Williams, r
Sun HC 7:45; MP & Ser 10 (HC 15); Thurs & PB
Holy Days HC 10:30

DALLAS, TEXAS

ST. MATTHEW'S CATHEDRAL 5100 Ross Ave.
The Very Rev. C. Preston Wiles, Ph.D., dean
Sun 7:30 H Eu, 9 Family Eu, 11 MP & H Eu; Daily
H Eu 6:30, Wed & HD 10; C Sat 5

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

BURLINGTON, VT.

ST. PAUL'S CATHEDRAL 120 Bank
The Very Rev. Robert S. Kerr, dean
Sun 7:30 HC; 10 MP, HC & Ser; 6 HC; Daily MP 9,
EP 5; Mon & Fri HC 7; Tues, Thurs, Sat HC 10;
Wed HC 5:15

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Tues 10

SEATTLE, WASH.

EPIPHANY 38th & E. Denny Way
The Rev. E. B. Christie, D.D., r
Sun HC 8, MP 10; Wed HC 7:30 & 10

MONTREAL, QUEBEC, CANADA

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

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

ACAPULCO, GRO., MEXICO

HOLY CROSS (behind Hotel Las Vegas)
The Rev. J. P. Black, tel. 2-11-43
Sun HE 10, MP 11, EP 6

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