

The Living Church

STATE HISTORICAL SOCIETY
816 STATE STREET
MADISON WIS 53706
F LC2

August 20, 1967

30 cents

P
A
R
I
S
H

A
D
M
I
N
I
S
T
R
A
T
I
O
N

N
U
M
B
E
R

Confession?

[Page 16]

The FISH

[Page 10]

Bien Venido!

[Page 14]

Computers & Conventions

[Page 12]



TRINITY CHURCH, NEWPORT, RHODE ISLAND

This historic parish, whose bell, dated 1702, was probably the first to sound in New England, was organized in 1698 by a group of French Huguenots and a handful of Anglican colonists. Under the leadership of the Reverend James Honyman the congregation quickly outgrew its first building. The present church was built by Newport's master carpenter Richard Munday in 1726 following the style of Sir Christopher Wren. Enlarged in 1762, it is the best preserved major wooden structure of early colonial days. Far more than just a superb reminder of our early heritage, this active parish includes two chapels and a parish house ministering to a large local congregation as well as to the numerous summer visitors to this popular resort. We are proud to include this beautiful church among those insured by The Church Insurance Company and to include its clergy and lay workers under the protection provided by the Church Life Insurance Corporation. In serving our churches we not only provide all types of coverages for church property and personnel at advantageous rates, but our profits accrue directly to the pensions of the clergy. If your church is not taking advantage of these services, write for complete information.

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

The Living Church

Volume 155 Established 1878 Number 8

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

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

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

†Member
*Director

EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE. 414-276-5420

STAFF

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

DEPARTMENTS

Books	20	Letters	5
Deaths	30	Music and Records	4
Editorials	17	News	6
Letter from London	25	People and Places	28

FEATURES

Bien Venido Means Welcome!	L. Griffith 14
Computers and Conventions	W. Pragnell 12
Confession — How About It?	R. Jenks 16
FISH — An Answer To Apathy?	A. Gill 10

THINGS TO COME

August

- 20. Trinity XIII
Bernard, Abt.
- 24. St. Bartholomew, Ap.
- 25. Louis, K.
- 27. Trinity XIV

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

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

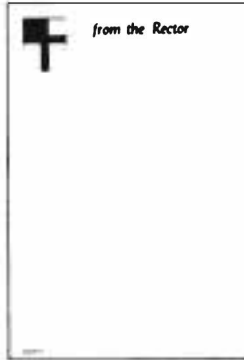
THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

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

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

August 20, 1967

MEMO PADS



No. M-B 6725

A dignified memo pad (100 sheets) with Episcopal Church Shield in color. Supplied with or without "From the Rector." Size, 4" x 6".

No. M-B 6725—with Episcopal Shield and "From the Rector."
pad of 100 sheets \$1.25

No. M-B 6726—with Episcopal Shield only.
pad of 100 sheets \$1.25

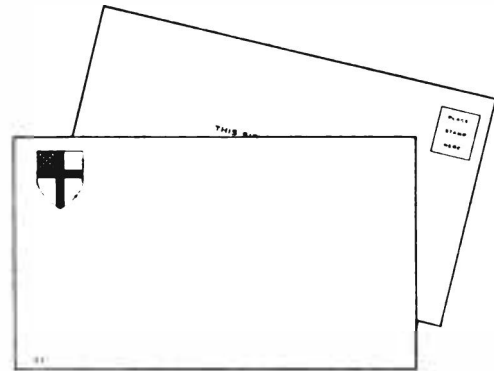


No. M-B 6726

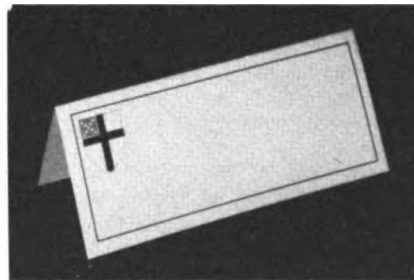
CORRESPONDENCE CARD

No. M-B 6712

A heavy duty post card recommended for private or church use—to notify friends of meetings, house get-togethers, etc. Features the Episcopal Church Shield in color. Size, 5½" x 3¼" (standard size).
per 50 cards \$1.75



No. M-B 6712



No. M-B 6711

PLACE CARD

No. M-B 6711

A long awaited church related place card, with Episcopal Church Shield in color. May be employed for dinner parties at home or church, item identification at church bazaars and many other uses. Single fold size, 3½" x 1½".
per 25 cards \$1.00

CORRESPONDENCE CARD

(not illustrated)

with Episcopal Flag in full color

No. GDY 471

Sixteen colorful single-folded white super quality correspondence cards with Episcopal flag. Size, 4½" x 3½", gift boxed.
per 16 cards \$1.00

MOREHOUSE-BARLOW BOOKSTORES

14 East 41st St., New York, N. Y. 10017
29 East Madison St., Chicago, Ill. 60602
276 Golden Gate Ave., San Francisco, Calif. 94102
4400 Melrose Ave., Los Angeles, Calif. 90029

Digitized by Google

NEW FROM PARISH PRESS

An All New Devotional Book
for Communicants

A Churchman's Manual of Prayer
by Christine Fleming Hefner

We at the Parish Press feel that this is not "just another devotional manual" but one that really speaks to us of the Living God in our time. Contains Morning and Evening Prayers, the Eucharist with helpful aids, prayer and devotional aids, etc.

Clothbound, \$2.00

A New Course for the Church's Teenagers,
by Canon MacDonald,

St. Paul's Cathedral, Peoria, Ill.
"IN" A course of 33 lessons for 9-12th grades, concerning itself with those topics of religion, the Church and society that our young people are talking about. For Church school and E.Y.C. meetings. *\$1.90 per packet*

Another course for Teenagers, with all different subjects than the above:

"NOW" deals with those problems of teenage living encountered by high school students in contemporary society. 35 lessons. For Church school classes or E.Y.C. meetings. *\$1.90 per packet*

And these long-time Parish Press "Best Sellers":

The Wonderful Story That Is True, by Christine Fleming Hefner. A refreshing, helpful Church School Course for 1-2nd graders, telling the Christian story simply and directly. 30 lessons. *Pupil's Book \$1.90; Teacher's Manual, \$1.75*

Alphabet Course—No. 1 and Alphabet Course—No. 2 by Sister Ruth Vera, SHN. Two separate work books for young children using the alphabet and music to teach the faith, personalities, objects seen in church, etc. Each workbook different. *\$1.75 each book*

Do This. Long-time best seller on the Eucharist, now in its 10th printing. Year's Church school course of 12 year olds and up, post-Confirmation. *Pupil's Book, \$1.90; Teacher's Manual, \$1.75*

We Go to Holy Communion. A year's course of instruction in the Eucharist, step by step, using the Prayer Book as its text. Pre or post-Confirmation. *Pupil's Book, \$1.90*

THIS is the year to use the **Fond du Lac Church School Series**—a complete, economical curriculum for large or small Church schools, pre-school through senior high. Write for complete brochure.

THE PARISH PRESS

Box 207—The Cathedral Close
Fond du Lac, Wis. 54935

(Owned and operated by the
Cathedral Church of St. Paul)

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

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

When Writing Advertisers
Please Mention
THE LIVING CHURCH

Music and Records

By Mary Stewart

Records

PROCESSIONALS FOR ADVENT AND GOOD FRIDAY. St. Mark's Cathedral, Seattle. The Cathedral Choir, Peter R. Hallock, choirmaster; Charles H. Sherwood, lector. Available from the Cathedral.

This is a two-record album of beautiful music, very well sung by an outstanding choir. The music performed includes Sarum Plainsong, 15th and 16th-century motets, carols, chorales, and many fine contemporary pieces. These works of many composers and many periods are appropriately combined with lessons read by Charles Sherwood, to make up traditional services for Advent and Good Friday at the Seattle cathedral. The choir is exceptional with a good sound and high degree of musicianship. The sopranos sing so cleanly that at times one may think he is listening to boy sopranos, but when the volume and timbre of mature voices are needed, the demands of the music are well met.

MISSA "DUM COMPLERENTUR" and 5 MOTETS. By **Palestrina**. Regensburg Cathedral Choir, Hans Schrems, conductor. Archive. Mono: ARC 73282. Stereo: SAPM 198883.

Palestrina, in common with other composers judged to be among the greatest, summed up and brought to completion and perfection the music of his age, the polyphony of the 16th century. The composition of "parody masses," masses whose thematic material comes from another work, was commonly practiced by 16th-century composers. Palestrina composed numerous such masses, some

based on works by other composers and some based on his own. This record contains the Whitsunday motet *Dum Complerentur* and the mass derived from it. Both the motet and mass are written for six voices and show a tonal richness and variety which Palestrina achieves by different groupings of voices and contrasting textures of contrapuntal and harmonic writing. The manner in which the musical themes evolve to illustrate and illuminate the words show the emphasis which this composer placed on the interpretation of words through music. Palestrina achieved a balance between words and music which is demanded of the greatest of liturgical music. The five motets and mass are beautifully sung, the sound is superb, and the entire effect is a truly impressive one.

Books

MUSIC LEADERSHIP IN THE CHURCH. By **Erik Routley**. Abingdon. Pp. 147 paper. \$1.50.

Writing for the ordinary Church musician, Dr. Routley states, "I want him to feel after reading this book that he is onto something bigger than he thought, and that his job is worth doing." This delightfully written book will surely edify and interest all who read it. Starting with chapters on the history of music in the Church, and continuing with the role of music in the Old and New Testaments, the author comments on and puts into proper perspective the age-old problems of professional and amateur, the sacred and the secular, the Church and the congregation. Theological insights and practical suggestions are coupled with a sprightly style in a most thought-provoking book.



Digitized by Google

LETTERS

Most letters are abridged by the editors.

Error in FM Booklet

For many years I have kept the Forward Movement tract, "Discovering the Episcopal Church" on our rack feeling it to be a good general introduction for the newcomer to the Church. The last order that I received (the eleventh edition) carries a footnote on page 14: "This is why, for instance, the Episcopal Church rejects the Immaculate Conception, the belief that Mary was conceived without intervention of a human father, and Assumption of Mary, because these traditions are not in the Bible." I was almost dumbfounded when I read this erroneous and false explanation of the Immaculate Conception. In comparing this edition with an earlier tenth edition copy, this footnote had been changed by some scribe from a fairly acceptable form to the false one quoted above.

I wonder how many copies of this edition containing this fallacious footnote are in circulation? Before too many people with intelligence and knowledge of the true explanation of the doctrine of the Immaculate Conception start laughing at our generally fine FM publications, I would hope that these copies would be removed from all parish tract racks and that the FM office volunteer to replace them with a correct replacement. In this day of increasingly good relationships with Rome, let's not throw them a totally undeserved "curve" such as this.

(The Rev.) GERALD L. CLAUDIUS
Rector, St. John's Church

Kansas City, Mo.

Vietnam

I wish to register my profound dismay over the cartoon on the front cover of your issue of July 9th and the editorial entitled "The Cold War—a Lively Corpse" on page 10 of the same issue. The cartoon appears to suggest that there is some contradiction between working for peace in Vietnam and conducting public worship, and that the clergy who speak and work for the end of the war in Vietnam are thereby neglecting their basic duties.

Does THE LIVING CHURCH really think this? If you do, you deny the first sentence of the Nicene Creed. Anyone who truly and all the way believes that God created heaven and earth and human beings and everything else must be deeply concerned to bring any war to an end. The war in Vietnam is costing between 100 and 300 American servicemen's lives every week. It is wounding countless others, causing uncounted casualties among the civilian population, and systematically destroying the economy and agriculture of a whole nation. Every Christian must be involved in this situation—especially every American Christian, for it is our country which is doing all the bombing and most of the killing and other destruction.

If you really believe what this offensive cartoon is saying, you are on the verge of agreeing with the only really "godless" people in our society—those who want the Church to "stick to religion" and stay out of "politics," by which they mean the vital issue of our common life as a nation. As a

Continued on page 23

August 20, 1967

3,628 reasons
why the American
Church Building
Fund deserves
your support



In the past 87 years, 3,628 churches, parish houses and rectories have been built because the American Church Building Fund was able to make resources available when they were needed. Yours may be one of these. Because the Commission has hewed straight to the line for which it was established, it has achieved one of the most impressive records in the Church for prudent money management.

Ask for a 1966 Condensed Financial Statement. It shows clearly not only how effectively the Commission's money was put to work, but how much more could have been used to good advantage if it had been available. It should encourage you to make a gift to the Fund. Next year, or the year after, you may be glad you did—for your parish may be faced with a building need.



AMERICAN CHURCH BUILDING FUND COMMISSION

(Incorporated in the State of New York March 11, 1881)

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

Digitized by Google

The Living Church

For 88 Years,
Its Worship, Witness, and Welfare

August 20, 1967
Trinity XIII

WASHINGTON

SNCC Uses St. Stephen's

H. Rap Brown, militant advocate of race war, spoke at a meeting held in the Church of St. Stephen and the Incarnation, Washington, D. C., on the evening of July 28th. The presence of Brown in the church pulpit provoked a storm of criticism of the rector, the Rev. William A. Wendt, for having allowed it. Mr. Brown is awaiting trial in Maryland on a charge of incitement to riot and arson, and had earlier told Washington audiences: "Violence is necessary. It is as American as cherry pie. If you give me a gun and tell me to shoot my enemy, I might just shoot Lady Bird."

In an interview with THE LIVING CHURCH, Fr. Wendt explained his decision to let the meeting of the Student Nonviolent Coordinating Committee, of which Brown is president, be held in the church. "This was an existential situation in which a decision had to be made on the spot," he said. He described Mr. Brown's address in the church as considerably less inflammatory than speeches he had made to open-air audiences. Over a thousand people attended the session at St. Stephen's. The crowd reaction to Brown's appeal was rather lukewarm. Fr. Wendt said, and many teenagers from around the neighborhood remarked after the meeting that they would not follow a leader like him.

The Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, issued this statement on the following day:

"I have had some inquiries concerning the meeting at St. Stephen's Church last night.

"First of all it should be made crystal clear that the Church repudiates violence and lawlessness in any form. We are terribly concerned about the events across the country during the last few days and pray for the return of peace to our cities. I also am particularly horrified by the remarks of Mr. Rap Brown in Cambridge, Md., a few days ago, and remarks attributed to him in last night's meeting.

"However, we must continue to emphasize that the causes of disorder lie deep in the injustices of our society. No parish in the city (Washington, D. C.) has worked harder than St. Stephen's to serve the victims of this injustice and to work for reform.

"St. Stephen's is an independent parish and the rector has jurisdiction over the uses of the buildings. It is common policy in our churches that neighborhood groups be allowed to use parish facilities if the groups

are orderly. This does not mean that the rector, the parish, or the Church as a whole endorses the views of such groups, much less the views of speakers who may address them. In a time of tension there is some wisdom in having large meetings inside rather than on the street. I gather that the police were of that opinion concerning the location of last night's meeting, and that the meeting last night was orderly and did relieve a good deal of tension.

"In closing, may I reiterate our categorical condemnation of violence, and inciting to violence, and urge that all citizens seek solutions to our cities' problems with renewed urgency and that at the same time keep the peace."

At a special meeting the vestry of St. Stephen's Church gave a vote of confidence to its rector.

In its issue of July 29th, *The Washington Post* editorially supported the Church's allowing its facilities to be used for the meeting on the basis of "a very ancient tradition of sanctuary." The *Post* editorial concluded: "Granted that men like Brown are a menace, it is safer under most circumstances to let them speak than to shut them up. Thoughts that are silenced are always explosive. Allowed expression, they are likely to go only as far as their merit may carry them. Brown was, so to speak, defused by St. Stephen's tolerance. The church rendered the community a characteristic service."

Fr. Wendt received a letter from Vernon H. Culpepper, director of the community relations division of the Metropolitan Washington Police Department, commending him for his "good judgment" in permitting the SNCC organization to use the church. Mr. Culpepper said in his letter: "With H. Rap Brown making many fanatical statements to his young and sometimes irresponsible listeners our city could have suffered untold damages had the meeting taken place on the streets, or in any place other than a church."

TENNESSEE

SNCC and St. Anselm's

By ISABEL BAUMGARTNER

Controversy surrounding the operation of a "liberation school" at St. Anselm's Student Center in Nashville, Tenn., seemed far from resolution at press time.

An uproar of protest against the involvement of Church property and of St. Anselm's chaplain, the Rev. James E. Woodruff, with the school, stemmed from

testimony by Nashville police captain John A. Sorace before the U. S. Senate judiciary committee in Washington August 3d. Sorace told the committee that at the "liberation school" \$7,700 of funds from the Office of Economic Opportunity (OEO) was being used to teach Negro children "hatred for the white man."

The next day the Rev. J. Paschall Davis, director of Nashville's Metropolitan Action Commission (MAC) testified before the committee that while MAC and the OEO Atlanta office had approved the project, no government funds had yet been disbursed to it pending further investigation. MAC is the city's administrative agency for anti-poverty funds. The Rev. Mr. Davis, 59, former Nashville attorney, ordained priest in 1961, is assistant at Christ Church there.

Heading the "liberation school" and the six additional activities not all yet underway which make up the North Nashville Student Summer Project is Tennessee State University student Fred Brooks, 21, of Detroit, Mich., former chairman of Nashville's Student Nonviolent Coordinating Committee (SNCC), with whom Fr. Woodruff has worked fairly closely for some three years.

The Rev. Mr. Davis told THE LIVING CHURCH, "When Washington notified MAC there would be \$300,000 in federal money available for summertime recreational and cultural programs in Nashville to counteract 'long-hot-summer' possibilities, we invited the community at large to submit proposals for its use. Fr. Woodruff was one of the first to respond. His recommendations included such things as a tutorial program, adult education, and a coffeehouse for teenagers, as well as the school now in question. On the face of it, the segment proposing the school sounded racist because it was outlined as exclusively for Negro children to teach them Negro history. MAC couldn't fund that any more than it could fund an exclusively white school to teach white history."

MAC forwarded the entire prospectus to Atlanta, he said, where the OEO approved it subject to the deletion of the "exclusive" clause in the school's plan. The deletion was made. MAC appointed five of its members under the chairmanship of the Rev. Andrew White, prominent Nashville leader of the AME Zion Church, to monitor the school's operation prior to the disbursement of funds. On August 4th the Rev. Mr. White pub-

lished the following statement: "Many of the rumors circulating have caused people to have doubtful opinions about the school but if they would take the time to get the facts and understand the intent of what has been proposed and what is being done, they would recognize it as being a very sound, needful, and enriching program. Some have said that hate is being taught. This is completely untrue. This project is being sponsored by a Christian church, and the pastor, the Rev. James E. Woodruff, is a dedicated Christian minister." Three days later after visiting classes at the school Mr. White stated, "I found no irregularities." The school headquarters at St. Anselm's displays hand-lettered placards reading "Black Power," a map of Africa, and photos of Stokely Carmichael, H. Rap Brown, and the late Malcolm X. Some 50 Negro boys and girls, aged 6 to 12, attend classes three mornings a week. Other school activities are craft work and swimming. No white children attend. Chaplain Woodruff attributes this to the fact that no white families reside in the area.

According to Mr. Davis, "the authorized purpose of the school is to try to help Negro children find pride in their heritage and discover their self-identity." Chaplain Woodruff described the school's purpose in almost identical terms. He told THE LIVING CHURCH "behavior studies in ghettos indicate that when you show a Negro youngster a picture of a white child and a Negro child, or of a white mother and a Negro mother, the youngster points to the white person as the one he'd like to resemble. We're trying to change this to help Negro boys and girls reach the point where they can identify positively with people of their own race, to show them reasons for being proud of their heritage." The chaplain continued, "I see this as exactly in line with the Executive Council's February statement on 'The Negro-American and Mutual Responsibility and Interdependence.' We've based our standards mainly on that document."

Fr. Woodruff said the school began some months ago as a project of Nashville's SNCC chapter but was changed in mid-June to sponsorship by St. Anselm's. He said no SNCC funds are being used for its operation. "Our staff of 12 Fisk and Tennessee State students includes 3 SNCC members, 4 Episcopalians, and 5 who are neither SNCC members nor Episcopalians," he went on. "I work very closely with SNCC because these kids are doing what I think needs to be done. Remember each SNCC chapter is autonomous and makes and carries out its own plans. I don't agree with everything Stokely Carmichael says and I don't agree with Fred Brooks all the time either. But I believe SNCC has the support of almost 100% of the students at these two universities."

Fr. Woodruff explained, "The school curriculum was planned by three of us: Dr. P. C. Onwauchi of Fisk's sociology department, Dr. Edwin Nichols, clinical psychologist at Meharry Medical College, and myself. The students on our staff have shown a great deal of initiative. I think the university community must share its resources in just such ways with the Negro community at large. If there's going to be any real reconciliation the Negro community must raise its own standards from within." He expressed the urgent hope that "the OEO and others trying to solve ghetto problems will be allowed to use creativity. Otherwise nothing's going to happen. I'm working with some of the best qualified Negroes in the country. If we can't come up with something helpful, who can?"

Asked how closely he had kept in touch with Tennessee's bishop, the Rt. Rev. John Vander Horst, Fr. Woodruff replied, "I haven't spelled out every detail to the bishop. I've used the Executive Council's statement almost as a textbook and kept our guidelines so close to that statement that it hasn't seemed necessary to ask Bishop Vander Horst's approval of each specific." He spoke favorably of the Diocese of Newark's partial hosting of the recent national conference on black power [L.C., August 13th] and of the invitation to H. Rap Brown to speak at Washington's Church of St. Stephen and the Incarnation [see WASHINGTON]. "The black people are really impressed with the Episcopal Church now that things like this are happening," he stated. "Somehow we've got to dramatize the fact that Anglicanism is willing to get into the arena." Asked what will happen to the school if OEO funds are denied, Fr. Woodruff said "We'll keep going somehow. We'll lower our sights and curtail where we have to, but we'll go on. The kids on the staff are willing to sleep on floors and eat only one meal a day if need be."

Bishop Vander Horst, reached by phone during a brief out-of-state vacation, told THE LIVING CHURCH that he has on several occasions directed Fr. Woodruff "not to allow St. Anselm's to be used for any operations of SNCC or any other involvement which does not become the Christian Church." He is due back in the diocese shortly.

EXECUTIVE COUNCIL

1966 Clergy Distribution

From the Executive Council's data concerning the distribution and deployment of bishops, priests, and deacons in 1966, figures show that the largest number is found in the parochial ministry—69.2% of all clergy including bishops, or 77.5% of the clergy minus those who are retired. The percentage rises to 82.4% when the secularly-employed and otherwise unclassifiable are removed. It should

be noted that in 1966 there were no bishops included among those having an active parochial ministry, but at least one bishop is now a parish rector—the Rt. Rev. Alfred Ervine Swift is rector of St. Gregory's, Boca Raton, Fla.

In the deployment summary of the year ending December 31, 1966, the category of administrative ministries, which is sometimes considered to be growing very rapidly, involves only 2.8% of the priests, and only 3.2% when the inactives are removed. The number included in this administrative category who served on the Executive Council at the end of 1966 was a small percentage of the total—.5%.

The deployment statistics cannot and do not reflect those ministries which are divided between two or more categories, the Rev. Herbert Barsale, of the Unit of Statistics of the General Division of Research and Field Study of the Executive Council, said. A choice had to be made concerning the chief area. He added, "It is a well-known fact that there are several clergymen who serve in more than one capacity, and in most cases, one of the categories is the parochial ministry."

Since it is known that some of the Churches associated with the National Council of Churches also are involved in the analysis of clergy distribution and deployment, the General Division of Research and Field study is waiting for their published reports for 1966, so that further analysis, comments, and comparisons can be made.

RHODE ISLAND

Higgins on Riot Conditions

In a recent statement, the Rt. Rev. John S. Higgins, Bishop of Rhode Island, said that we have only two choices in the wake of the rioting, arson, and plunder in the cities of the United States—impose a police state or close the dreadful gaps between the "haves" and the "have-nots" among our citizens.

According to the bishop, the gaps are in housing, employment, and education. He referred to the housing gap in Providence, and the need for radical action: "It means tearing down tenements not fit for rats; repairing houses that can be renovated; making parks and repaving streets." He said that it also means that open housing should be really that, and "not made irrelevant through lack of enforcing power. Our General Assembly, which overwhelmingly defeated an attempt to strengthen the Fair Housing Law at its last session, bears a major part of the responsibility for the frustration and anger that seethes today in our citizens. The Assembly had better put teeth into the Housing Law and soon."

Training programs similar to those proposed by the Opportunities Industrialization Center in South Providence were cited by Bishop Higgins as ways that

business, industry, and labor groups might improve matters. He feels that a greatly enlarged opportunity program would pay "high dividends" in terms of preparing people for occupations and helping to give "some significance to their lives."

Much of the angry frustration in parents of deprived children would quiet down, he said, if they really believed their children will get an even break in education. "And yet the Providence School Committee in the last agonizing year and a half has not come up with any workable or realistic plan to improve the educational standards and eliminate *de facto* segregation in our public schools."

Bishop Higgins admits that closing the gaps will cost huge sums of money, but "it will cost vastly more unless they are closed. The Governor, the Legislature, the Mayor, the City Council, and all of us ordinary citizens have done much less than we should. We had better get busy, not next year, but now."

CENTRAL NEW YORK

Higley Recovering

The Rt. Rev. Walter M. Higley, Bishop of Central New York, is convalescing at Syracuse Memorial Hospital after undergoing recent surgery. His physicians report that his progress is satisfactory and he is expected to resume his full duties sometime this fall.

WESTERN MICHIGAN

Cathedral Ground Broken

After three years of planning, ground has been broken for the new Cathedral of Christ the King in the Diocese of Western Michigan. Overlooking the intersection of two expressways, I-94 and US-131, the 30-acre site, halfway between Detroit and Chicago, is in the midst of a population center.

Beginning at 5 PM on July 30th, the procession for the event marched from the Angling Road School, the temporary home of the cathedral congregation, to the cathedral site. Leading the procession were Michael Blanchard, a Harbert bagpiper, a group of Kalamazoo Highland Lassies, and choirs from three area Episcopal churches.

Assisting the Rt. Rev. Charles E. Bennison, Bishop of Western Michigan, in the service were the Rev. Canon Nicholas Holt, vicar of the cathedral congregation, and clergy representing the deanery divisions of the diocese.

THEOLOGY

Was Jesus Homosexual?

Christ's celibacy may have resulted from His being homosexual, a distinguished canon of the Church of England contended in an address at a Modern Churchman's conference at Oxford on

July 26th. His published remarks drew a sharp reply from Dr. Michael Ramsey, Archbishop of Canterbury. The speaker was the Rev. Hugh Montefiore, vicar of the University Church of Great St. Mary in Cambridge.

Concerning the relations of Jesus with people of both sexes, Canon Montefiore said: "Women were his friends, but it is men he is said to have loved." He argued that the fact that Jesus remained unmarried is especially striking in view of the virtual universality of marriage in the Middle East of His time. There were three reasons for a man's not marrying, Montefiore contended: either he couldn't afford it, or he could not find a woman for himself, or he was homosexual by nature. Dr. Montefiore suggested that the first two of these impediments clearly did not exist in the case of Jesus, which leaves the third alternative. "This homosexual explanation is one we cannot ignore," he asserted. "Jesus was identified from conception to death with the outsider. Whether or not we accept the so-called virgin birth no one can deny that he was born out of wedlock."

In answering questions following his address, Dr. Montefiore said: "My problem is that the baptism of Jesus—30 years after his birth—marked a clear divide between the majority of his life and the three years of public ministry. I don't think in the 30 years there was a growing consciousness of his mission. All I am saying is that he might not have found women as attractive as other men found them."

The Archbishop of Canterbury, informed of Montefiore's address, issued a statement in which he said: "There is no evidence whatever to support Canon Montefiore's reported views. Christians believe that Christ's dealings with both men and women were those of a perfect man." When Canon Montefiore was told of Dr. Ramsey's comment he said he agreed that Jesus was "a perfect man." He said further that his suggestion that Jesus may have been homosexual was "a serious and reverent one."

PITTSBURGH

COCU Opinion Reported

In June, the Rev. Canon Joseph Wittkofski, rector of St. Mary's Church, Charleroi, Pa., sent a letter to each bishop and priest of the Episcopal Church, taking a firm stand against COCU as it is at the present time. As of late July, he reported 502 replies from bishops and priests supporting the anti-COCU stand that was taken. The other 133 replies either tendered faint praise, were neutral, were rude, or were negative.

In the letters of support, a few suggested transfer to the Anglican Orthodox Church; a few more looked to the establishment of a uniate communion with Rome; and the majority suggested

the making of plans now for the continuation of the Protestant Episcopal Church "just in case General Convention should be maneuvered into COCU."

Of the 133 letters giving no or limited support to Canon Wittkofski, some asserted that it was sinful to maintain any dogma or doctrine which might prevent the formation of a united Church. Some expressed the idea that the Gospel is only action and not content, and a number felt that the Book of Common Prayer is a millstone around the neck of the Church.

LOUISIANA

MRI Trip to Mexico

Fifteen young Churchmen from the Diocese of Louisiana spent two weeks teaching in vacation Church schools in Tampico and Monterrey, Mexico. In Tampico, they were guests of Christ Church and its rector, the Rev. Leonardo Cespedes; and of the Church of the Holy Family in Monterrey, and its rector, the Rev. Henry George Brant.

Following the close of the two-week teaching stint, the young people were guests of the Rt. Rev. José G. Saucedo, Bishop of Mexico, for fact-finding sessions and for sight-seeing. In Cuernavaca they visited not only the Episcopal church, but also a Benedictine monastery and the Cathedral of Cuernavaca where they heard a Spanish Folk Mass.

The trip was sponsored by the division of youth, the Churchwomen, and the MRI committee of the Diocese of Louisiana.

SOUTH FLORIDA

Friars' Anniversary

Ten years ago a group of friars of the Order of St. Francis took up residence in the old deanery next to the Cathedral Church of St. Luke, Orlando, Fla. A tenth anniversary was held at the Friary of the Good Shepherd, Orange City, Fla., June 15th. The Rt. Rev. Henry I. Louttit, Bishop of South Florida and Protector of the Order, was celebrant and preached on the text from St. John 8:29: "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please Him."

The bishop spoke of the value of the work the friars have done in the diocese in developing the understanding of the Christian life. "What is Christian life?"; the bishop asked. He then proceeded to outline various interpretations: living by the law with emphasis on "Thou shalt not" and additional prohibitions, action as most important to some, running around doing good and in the end running in circles—a kind of golden rule religion, that life lived by many Churchmen and others who are inclined to think that "it doesn't matter what one believes because we are all going to the same

place anyway," or that lived by those who think what one believes is most important. These are all fragmentary definitions, and they all start in the wrong place with 'I.' "The Christian religion," declared the bishop, "starts with God. The Christian life is a new and different kind of life lived in the consciousness of relationship to God who is revealed in Jesus Christ."

About 150 friends of the order attended the noon service on the grounds of the friary. Assisting the bishop in the celebration were Fr. Dunstan and Bro. Anthony. The Rev. Canon L. D. Lossing of Orlando was master of ceremonies.

In 1964, the friars purchased a group of cottages which had been used as a motor lodge near the center of Orange City. St. Francis Chapel is one of the cottages. Some are used as living quarters, and the others accommodate Churchmen on retreats.

Fr. Paul (the Rev. William B. Kenworthy), who was elected Father Minister in June, was at one time canon counsellor at the cathedral.

COLLEGES

Peirce Dies at 99

The Rev. Dr. William Foster Peirce, president of Kenyon College, Gambier, Ohio, from 1896 to 1937, died July 17th in his home in Abingdon, Md., after a short illness.

Dr. Peirce was 28 when he became president of Kenyon, having been graduated from Amherst College just eight years earlier. He also received an M.A. degree from Amherst, and through the years received honorary degrees from Amherst, Hobart College, Western Reserve University, University of the South, and Kenyon College. He became a deacon in 1894 and was ordained to the priesthood in 1901. Prior to his presidency of Kenyon College, he taught both at the college and at Bexley Hall Seminary.

In 1935, Dr. Peirce was a student flier in Kenyon's first course in practical aeronautics. He also had the distinction of having a sketch in every *Who's Who in America* from the first issue in 1898 to the current edition. After his retirement he became chairman of the board of trustees of the American Economic Foundation of Cleveland and New York. In 1959 he was named honorary chairman of the board and in 1965 chairman emeritus.

A memorial service was held July 20th, in St. Mary's Church, near Bel Air, Md. His widow, the former Edith Calvert Bruce, survives.

CANADA

Unexpected MRI to Detroit

The Anglican Church of Canada has contributed \$2,000 to help victims of

rioting in Detroit, and asked that all Canadians join with the United States in the July 30th day of prayer, requested by President Johnson. The Anglican gift will be used to send food and supplies from Windsor to its sister city across Lake Erie.

ORTHODOX

Oriental and Orthodox Theologians Meet

Nineteen theologians and clergymen from ten Eastern and Oriental (Coptic) Orthodox Churches, separated since the 5th century, expressed their convictions that the theological differences between the two groups could be overcome.

In a joint statement issued at the end of four days of meetings in Bristol, England, the representatives declared that despite centuries of separate development, "the two families of Churches seem to have followed a common tradition and the same basic intuitions" in Christological, liturgical, and spiritual matters. The statement emphasized that "theological differences between these Churches today do not appear to be of such a nature as cannot be overcome with patient study and the growth of mutual understanding."

The consultation was held in connection with the sessions of the World Council of Churches' Commission on Faith and Order, and was a follow-up to a similar meeting held when the WCC commission met in Aarhus, Denmark, in 1964.

The two groups broke relations when the Fourth Ecumenical Council of Chalcedon, in 451, condemned the belief which held that Christ had only one nature—the Divine—and denied the humanity of Jesus. The Chalcedon Council's position was opposed by the Oriental Churches which accept as authoritative only the first three Ecumenical Councils: Nicaea, 325; Constantinople, 381; and Ephesus, 431. Eastern Orthodoxy and most Western Church bodies accept the teachings of seven Ecumenical Councils.

VIRGINIA

Workshop on Alcohol Problems

An intensive workshop on alcohol problems was held in Richmond, Va., July 24-28, sponsored by the Middle Atlantic Institute for Alcohol Studies, in cooperation with the Virginia State Division of Alcohol Studies and Rehabilitation. Leaders were the Rev. George Dominick, representing the Atlanta Alcohol Rehabilitation Institute, and Dr. Ebbe C. Hoff, medical director of the state division of studies and rehabilitation at the Medical College of Virginia.

Representatives from the U.S. Air Force, Army, and civilian ministry at-

tended seminars, group therapy sessions, Alcoholics Anonymous meetings, and visited depressed areas, observing problems related to drinking. The sessions were also attended by the Rev. William Sprague, acting as an observer for the North Conway Institute, an interfaith, interchurch alcohol consultant agency with headquarters in Boston.

The Rev. Charles W. Carnan, Jr., Newport News, executive director of the Middle Atlantic Institute, who planned the workshop, hopes to schedule an intensive summer workshop annually after this first one.

1968 Survey Scheduled

The Diocese of Virginia will be the subject of a thorough survey in 1968 conducted with the consultation of the Rev. David R. Covell, Jr., director of the General Division of Research and Field Study of the Executive Council. Authorization for the base-line study was given by the diocesan executive committee with the understanding that this will be the major program for the coming year. After the study is made, a bi-polar management study will be made of diocesan headquarters at Mayo Memorial Church House, Richmond.

According to Mr. Covell, the purpose of the study is "to enable the diocese and all of its component parts to take careful stock as to where they are today in measurable terms so that more effective long-range planning and development of the Church's mission and ministry can take place."

The diocese was surveyed 18 years ago, and this new study planned for 1968 recognizes the growth that has taken place and the need for renewal in the Church.

AROUND THE CHURCH

The report reads: "After more years than anyone can remember the interior of Trinity Cathedral, Easton, Md., is being thoroughly renovated" under a matching funds agreement between the cathedral congregation and the diocesan convention. Regular services are being held in the diocesan center for the duration.

A precisely engineered molding device, the invention of the Rev. Richard H. Alvey, enables the people of St. Paul's, Kingsport, Tenn., to make new eucharistic candles from old beeswax stubs and new wicks.

Once each month Chaplain Frank G. Rice, Jr., of Nashville, Tenn., celebrates Holy Communion at Central State Psychiatric Hospital, where the service for the past 30 years has been under the sponsorship of St. Catherine's Chapter of the Daughters of the King, from Christ Church.

By Albert B. Gill

St. Paul's Church
Canton, Ohio



Springfield and changed all that. In fact, as he puts it, his whole ministry and outlook was changed that year.

William Turpin, a member of the State Department and a former member of Good Shepherd, brought the story of the FISH to West Springfield upon his return from England where he discovered the FISH in action in the village of Old Headington, Oxford. It seems that the lay people of the Church of St. Andrew had decided to answer the challenge of apathy and indifference by actually ministering on a corporate basis to all of the people of the village regardless of their beliefs or disbeliefs. They wanted to show the people of that village that Christians

F I S H -

An Answer To Apathy?



“How can I get my people to respond as concerned and committed Christians?” This is the soul-searching question of many rectors today. But perhaps we should continue to settle for something less than total commitment to Christ and concern for all men today in a world torn apart by racial injustices and social and economic problems. Is the exhortation of Paul to the Galatians (VI: 2), “Bear ye one another’s burdens, and so fulfil the law of Christ,” really meaningful to us today or is it only reasonably significant when, and if, extended to those in any sort of human need within our own parish or denominational boundaries?

Prior to Lent of 1964 the Rev. Robert L. Howell, then rector of the Church of the Good Shepherd, West Springfield, Mass., indulged in the “luxury” of a constant pulpit tirade against the seeming apathy of his people. But this also was the year that the FISH came to West

really do care, and so they started formation of a group of people willing to respond to any sort of human need and, using the early Christian symbol, they called themselves FISH. First, they distributed leaflets to every home, outlining the kind of services they were capable of rendering on an emergency basis—babysitting, reading to the blind, providing meals in emergency situations, doing housework for the sick, locating needed articles, working with the elderly, providing rides for shut-ins, and referral service when professional help is needed. Along with the leaflet they provided a card which could be placed in the window if help were needed. Block wardens were then named who would make the rounds of the village and then report back to those on duty, on a 24 or 48-hour basis, where help was needed. Then these FISH members would move quickly to the scene.

Fr. Howell responded enthusiastically

to this Christianity in action idea and inspired his lay people to form such a group in West Springfield. Interestingly, in only a modest-sized parish he encouraged over 50 of the laity to get going on this. With typical Yankee ingenuity they put new twists in the FISH movement such as using a 24-hour phone-answering service, and inserted small ads in the newspaper to announce their services. The local radio and television stations gave them excellent coverage because of the uniqueness of the idea. Various church bulletins helped substantially also.

The FISH movement has grown rapidly in West Springfield and inquiries have come in from all over the United States and Canada, which fact is not surprising since the FISH in England has spread from the small village of Old Headington, across England and Europe, as far away as Japan.

FISH volunteers in West Springfield are "briefed" at organizational meetings on what they can and cannot do ("Never give medication; call the doctor.") and are advised on various community services to which the calls should be referred—or led, in certain instances. FISH works closely with Red Cross and other agencies to avoid duplication. Members there chip in a dollar a month to cover various expenses such as the telephone answering service, the printing of handbills and pamphlets, newspaper ads, etc. It is stressed that there is no charge for help given by the FISH and that the caller, or those called on, need not be a Christian or a member of a particular Church, and that no one will ever be asked to obligate himself or to listen to a lecture.

Most calls to the FISH in West Springfield have requested emergency housework, shopping, child care, transportation, provision of meals in emergencies, and rare-type blood donations. In another community where FISH has been established, clothing was quickly gathered for a family that had lost its home through fire; in another a would-be suicide was referred to Rescue, Inc.; and in another community which did not have this latter service FISH members themselves were successful in convincing a would-be suicide not to destroy himself, while two FISH wives comforted his hysterical wife. Later, the two FISH men were able to encourage the man to return to his home where long delayed "communication" began between him and his wife following a period of deep marital difficulties. Not so dramatic, but warmly human, was an unusual FISH call from a teenage boy who was afraid to show his poor report card to his stern father. A member of the FISH accompanied the boy when he went home.

Of significance is the fact that FISH was one of the first projects undertaken by the "Community of John XXIII" in Oklahoma City, a new experimental Ro-

man Catholic parish without boundaries and without a church building, whose objective is "to be of service to man." The Roman Catholic bishops of the United States have recommended FISH activity as a "graceful and poetic" alternative to abstinence since it is no longer mandatory for Roman Catholics to eat fish on Fridays. Last Lent the Voice of America beamed the story of FISH to countries behind the iron curtain and one week an urgent call from a woman in Poland, who had "been through hell," pleaded only for a little cast-off clothing for three of her seven children who were still at home. So little for us—so much for her!

In Canton, Ohio, a Roman Catholic priest and an Episcopal layman were responsible for starting the FISH movement on a completely ecumenical basis,



Ecumenical "Living Room Dialogue"

forming it into a three-part organization of: (1) Ecumenical "Living Room Dialogue" groups using the textbook by the same name; (2) Prayer Concerns which are constantly being phoned in to the 24-hour telephone answering service and then promptly transmitted to all group leaders who, in turn, telephone the members of their particular FISH group so that usually within the hour all FISH members who can be reached will be praying for the same prayer concern; and (3) FISH action for those who are willing to be involved in action (which in our group is not mandatory). We have found there are some who wish to engage in ecumenical discussion and/or prayer concerns only, and some who begin with dialogue or prayer and later join in FISH action.

The words of the Psalmist, "Out of

the depths have I cried unto thee, O Lord," come to mind when I remember learning, perhaps for the first time in my life, how genuinely to pray when I besought God one night to return a young, emotionally sick mother to her home and seven children whom she had left in despair, not being able to face up to the abject poverty and misery of her home conditions. That very night God answered my prayer, and my rector and I were called to the woman's home by her anguished husband. The call came in the early hours of the morning; we went and found the wife, miserable and withdrawn, in need of our presence and help. The next day I accompanied her and her husband, since they had no means of transportation, to the local psychiatric clinic where medication was prescribed for her and she was sent home. That same night,

or rather early the next morning, I again received a call but this time from the emergency room of a hospital. The woman had attempted suicide by swallowing the whole bottle of pills the psychiatrist had prescribed. When she partially regained consciousness she asked for me. I hurried to the hospital where she was still in the emergency room, somewhere between life and death. Never shall I forget asking her whether she recognized me and hearing her reply: "Yes, you're my dearest friend; I have faith in you!"

That night I felt very close to God and somehow knew that I had fulfilled St. Paul's exhortation to "Bear ye one another's burdens, and so fulfil the law of Christ." Yes, FISH action really works and I recommend it to all priests as a God-inspired plan to awaken the apathy of Christians everywhere.

When a diocesan convention requires a dozen ballots to elect a full slate of officers, or when nearly 40 ballots are needed to elect a bishop, there are bound to be some reservations about conventional methods of election. Such methods have serious basic defects: (1) where elections are according to majority or plurality vote, important minority opinions are often unrepresented; (2) the size of majority opinions are

cious group may prevail over an impatient one. All these factors often operate in an episcopal election, and the use of PR could make for better episcopal elections. Surely the operation of the Holy Spirit is easier to discern in the single ballot of a PR election than in an election in which 20, 30, or more ballots are needed, and certainly less bitterness would result. To remedy these defects various schemes of proportional representation

his preferences among the candidates by marking his first and succeeding choices on his ballot in numerical order.

The first step in counting is to find the quota needed to elect, according to the formula:

$$\text{Quota} = \frac{\text{Number of valid ballots}}{\text{Number of vacancies} + 1} + 1$$

Thus, if there were a single vacancy and

COMPUTERS

CARD NO. 1

Goodwin	Richards	Joslin	Hunt	Rowe	Stafford	Holmes	Johnson	Pitts	Dewing	Larsen	Klein	Norton	Sheen	Barker	Gibbs	Wait	hrenfried	Werth	Richards	Babcock	Goll	Hastie	Kingsbury	Devens	Gibbs	Hinkson	Ryan	Laughton	Macpherson	Neighbors	adue
1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3
4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5
6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6
7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7
8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8
9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9
10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10

INDICATE PREFERENCE
IN NUMERICAL ORDER,
REMOVE CHIP COMPLETELY
FROM CARD

& CONVENTIONS

often greatly exaggerated; (3) voting is often discouraged when one kind of opinion tends to predominate; (4) important leaders are often defeated if they represent that churchmanship which is in the minority. In addition, the need for casting many ballots not only wastes much time and gives rise to unifying politicking, but it results in unfair elections when weary delegates leave before a final decision has been made so that a ten-

(PR) have been put forth, and one of the most effective of these is preferential voting according to the single transferable vote or STV. Proportional representation is intended to secure a legislative or policy-making body which reflects with considerable accuracy the strength of each group in the electorate. Thus a basic purpose is to secure equitable representation of minorities and majority alike. In the STV system of PR the voter indicates

100 votes, the resulting quota would be 51, or a simple majority, exactly as in the familiar simple or Australian ballot. For 2 vacancies, the quota would be 34.3%; for 3, 26%; for 4, 21%; for 5, 17.67%; for 6, 15.28%; and so on. All candidates whose first-choice votes equal or exceed the quota are elected and their surplus votes (over and above the quota) are transferred to the candidate indicated on each ballot as the voter's next avail-

By The Rev. Walter L. Pragnell

**Rector, Grace Church
Everett, Mass.**

able choice. This transfer process is necessary because (1) those votes over and above the quota cannot elect since merely the quota suffices to elect, and (2) failure to distribute them can prevent filling all the vacancies and thus require a runoff election. If no further candidates can be elected, low men are eliminated from the ballot and those votes also transferred to the next available choices indicated on those ballots until another election takes place. If at any time the number of vacancies to be filled equals the number of candidates still in the running, those candidates are automatically elected.

As the PR system is used by the Diocese of Massachusetts, based on the 45-year use of the Provinces of Canterbury and York as adapted by the Diocese of Long Island, clerical and lay votes are evaluated separately in what amounts to different concurrent elections, with agreement between the orders necessary to elect. This check-and-balance device, not present in civil elections, tends to prevent domination of the convention by either group. It also adds considerably to the complexity of evaluating the vote, and in the past it was not unusual for 15 tellers to spend 8 hours in hand counting of ballots. To eliminate this length of time it was considered well worth while to secure the advantages of PR.

The only serious objection to PR is its complexity which can easily cause errors. But a computer is far less susceptible to error than is a human being, and certain compromises with the mathematically ideal method of PR are not needed by a computer as they are by human tellers who cannot easily assign fractions of votes and who have great difficulty in making mathematically exact transfers of ballots.

In the 1966 convention of the Diocese of Massachusetts a computer made an unofficial tally which, when compared to the official manual one, proved to be much more accurate and fairer as well as being incomparably faster. As a result, the 1967 convention used computer evaluation of voting exclusively. After pre-editing to eliminate invalid portions of ballots, the machine followed exactly the rules for election by the single transferable vote in one contest after another until all had been decided, constantly cross-checking elections between the lay and clerical orders. All this required only five minutes, most of which was consumed by reading in the ballot cards and printing out results (at the rate of 800 lines per minute). With computer time costing \$60 per hour, the cost would be a mere \$5, and the computer manufacturer, the Honeywell Corporation, gave us computer time free of charge. Their public relations people have offered to help secure computer time for others interested in this voting procedure. But even with machine time at \$600 per hour, the speed is so great that the cost would

be well within reason for even a tight convention budget.

Computer processing makes possible several highly desirable things. Obviously election results can now be announced during convention. But the computer's ability to handle large quantities of information can make it possible to give better representation than ever. Thus missions can be given a full vote instead of only one-third of a vote, and parishes can have one vote for each delegate present. This would prevent the current practice of in effect penalizing parishes which sent full delegations and favoring those which sent one or two delegates. It also would be unnecessary for delegates to caucus ahead of time and perhaps to compromise on conscientiously held opinions; rather, those opinions could be voted freely, in the spirit of "one man, one vote" so much in the air of today, and thus represent their parishes more fully.

It has been well said by John McCarthy of Stanford University that man and the computer are almost perfect foils for each other, and that when man and computer work together, the strengths of one compensate for shortcomings of the other, leaving both free to cooperate. The sum is thus greater than its parts. Computers, far from robbing men of individuality, can make it possible for them to

make the most of human diversity. Ironically, man's finiteness forces him to deal with other men in the mass rather than as individuals most of the time; computers can make it possible for people to be treated as individuals in many situations where man alone cannot treat them as such. The objective of voting at any diocesan convention is to make up selection-making or decision-making bodies. Obviously such bodies should represent each voter as much as possible so that the bodies serve as a condensed form of the electorate. This process, formerly complex, now becomes simple with the aid of a computer. And theologically, it is sound stewardship to use secular tools to relieve men of burdens much better carried by machines, to enable man to be in truth what God intends him to be.

A group of mathematicians and other scholars in England has been studying the application of computers to preferential voting, and one of the group's members has informed me that the Massachusetts voting procedure "is in fact the first serious application of computers to STV of which we have heard." Any Church group seriously interested in proportional representation with computer evaluation is invited to write to the author, who will extend all the cooperation he can.

Preferential Voting Using Computer Evaluation

Diocese of Massachusetts: February 18, 1967

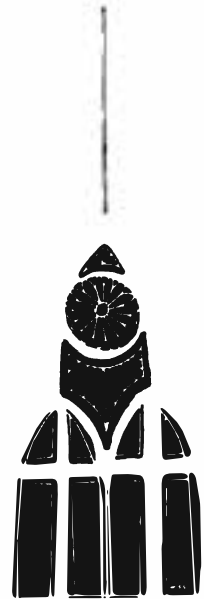
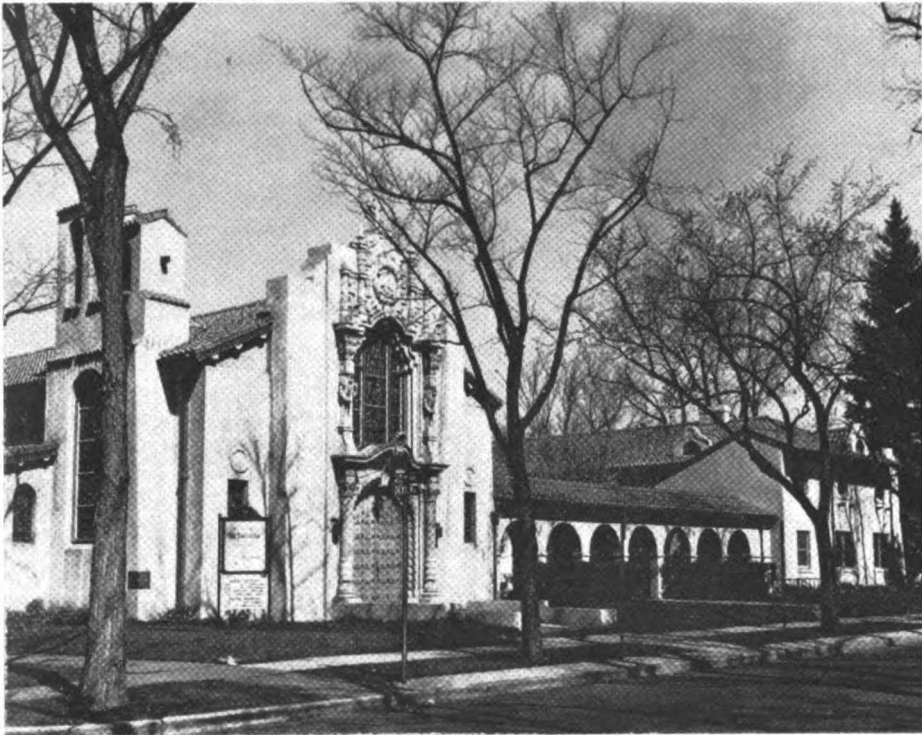
Facsimile of Computer Print-Out

DEPUTY TO SYNOD, CLERICAL

N DOE 049.000 (Clergy votes)	062.998 (Lay votes)	N ROE 067.000 (Clergy votes)	039.999 (Lay votes)	N JONES 005.000 (Clergy votes)	007.333 (Lay votes)	N SMITH 018.000 (Clergy votes)	010.333 (Lay votes)	N BROWN 037.000 (Clergy votes)	025.666 (Lay votes)
CLERICAL QUOTA = 036.200		LAY QUOTA = 030.265							
DOE		DFC = 0.278		DFL = 0.530		TVC = 046.000		TVL = 061.665	
*1 DOE 036.200	030.265	+ 2 ROE 075.340	061.903	N JONES 005.000	011.219	N SMITH 021.058	013.513	N BROWN 038.390	029.376
ROE		DFC = 0.530		DFL = 0.519		TVC = 073.784		TVL = 060.903	
*1 DOE 036.200	030.265	*2 ROE 036.200	030.265	N JONES 016.099	020.410	N SMITH 035.306	026.492	N BROWN 052.139	038.811
BROWN		DFC = 0.336		DFL = 0.220		TVC = 047.331		TVL = 038.811	
*1 DOE 036.200	030.265	*2 ROE 036.200	030.265	N JONES 020.847	022.921	N SMITH 046.455	032.522	*3 BROWN 036.200	030.265
SMITH		DFC = 0.307		DFL = 0.092		TVC = 033.303		TVL = 024.490	
*1 DOE 036.200	030.265	*2 ROE 036.200	030.265	N JONES 031.076	025.170	*4 SMITH 036.200	030.265	*3 BROWN 036.200	030.265
JONES		DFC = 1.000		DFL = 1.000		TVC = 033.303		TVL = 024.490	
*1 DOE 036.200	030.265	*2 ROE 036.200	030.265	1 JONES 000.000	000.000	*4 SMITH 036.200	030.265	*3 BROWN 036.200	030.265

Bien Venido!

in any



By Lois Griffith

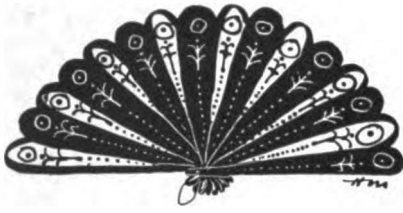
St. Timothy's Church
Littleton, Colo.

A celebration was clearly in order. Fifty-eight years ago the church, as a mission, poked up from the dusty streets of Denver, and fifty years ago the church, as a parish, took its place in the Diocese of Colorado.

The Rev. Marion J. Hammond, rector

of St. Thomas's Church, mulled over the upcoming celebration, and the idea of a fiesta bloomed. Why not? What could be more natural? The church itself stands as a monument to Spanish architectural beauty. Indeed, so recognized is St. Thomas's construction that it was desig-

nated as an exceptional specimen of Spanish architecture by the city of Denver, and, as such, will be preserved. Fr. Hammond remarked that "parts of the church could not be duplicated. The carvings on the facade, for instance, require a craftsmanship seldom found to-



Faith means welcome!

day." So with the fiesta as a goal, the parish members set out to meet the challenge of preparation.

The challenge was met, the uncertain Denver spring cooperated, and on a brilliant Sunday in April the fiesta sparkled in triumph. Dancers performing on the patio delighted their audience with both authentic Spanish and Mexican folk dancing. Festus Hagen (Ken Curtis), star on *Gunsmoke*, made an unexpected but highly welcome appearance. Following the performance, Mr. Curtis posed with his daughter, one of the dancers, and then obligingly scribbled his name for excited, grinning youngsters. Huge crepe-paper flowers dotted the patio with their sparkling colors. The president of the women of St. Thomas's had her group working for weeks in fashioning the flowers. As she explained it, crepe-paper flowers originated in Mexico, so they were a natural for decorations. Keeping to the fiesta theme, parish members consumed enormous amounts of Mexican food, and then watched as blindfolded children swung wildly at gaily decorated *pinatas*.

St. Thomas's celebrated much more than a mere 50 years of existence as a



parish. The church has met every challenge from the building of the first mission in an unsettled area of Denver to the problem of constantly growing and expanding both physically and spiritually. A recent challenge of social import currently is being met by St. Thomas's. Located in the Park Hill area of Denver, the parish has witnessed an influx of Negro families. Fr. Hammond estimates that one-fourth of Denver's Negroes now live in the Park Hill area. The integration has been a peaceful one, but not because it just happened that way. It has taken much work, and much understanding.

Six years ago the nine churches of

Park Hill banded together to form the Park Hill Action Committee. Each church contributed members as well as money, and the committee went to work. The committee's goals are high, the results have been gratifying. Members closely monitor zoning restrictions. Having determined to keep their area a nice one, the committee conducts "clean up—paint up" campaigns, and works with the city government on street maintenance. The action committee champions its district as a "cosmopolitan" neighborhood rather than as an integrated area. Feeling that perhaps integrated implies unpleasant connotations, the suggestion was put forth that all society should be cosmopolitan—that is, all races and creeds should live together in harmony. While Park Hill has "cosmopolitanized," so has St. Thomas's. Negro members sing in the choirs, teach Sunday school, work on the social relations committee, and join in many other activities.

St. Thomas's Church, Denver, has much to celebrate and the fiesta does not end the story. With an optimistic glance toward the future, the church, by wise foresight and planning, is just starting a new chapter.



The action committee champions its district as a "cosmopolitan" neighborhood rather than as an integrated area.

One of the besetting frustrations of many clergy and laity in the Church is what to do about the matter of sacramental confession, the sacramental administration of absolution or the forgiveness of sin. My own priestly sensibilities of the matter were shocked not long ago by a challenge from a group of parishioners. It was declared that they would come to confession regularly if it

emotional need. There are many who need and want it but who find that rigidity of form and a spurious clinging to impersonal and highly formal elements as well as poor theological assumptions have rendered confession unacceptable and inadmissible. The long-standing and yet present shape of the sacrament of penance drives penitents away. Many Churchmen hold to the value and efficacy

chaplain usually knows who it is that possesses the voice on the other side of the screen or behind his back. For most human beings, guilt must be acknowledged and forgiveness experienced through personal contact. Spiritual and moral authenticity and the realization of grace in any sacrament demand that human depth be coincidental with spiritual depth. Any claim to the value of anonymity or the impersonality of a priest's back tends to partake of spiritual and emotional "rationalization." That is but a facet of the same kind of rationalizing tendency noted by those who reject confession because they "could not possibly tell their sins to another human being."

An area of grave concern in the administration of the sacrament of penance today is the discernment and definition of what is sin and what is not sin. Confusion here may be a reflection of the

CONFESSION

—How About It?

could be done in an informal and "face-to-face" way! It was contended that the traditional and formal manner in the administration of the sacrament of penance stood as a real barrier in the way of their participation in an action they regarded as vital and important to their spiritual life and growth. Here was a group of several Christians who needed and wanted sacramental confession but did not and could not avail themselves of it. Here was an urgent pressure to re-think a practice to which I was already committed. It is my suspicion that many, like myself, have avoided facing their doubts and questions about confession and have hid from the reality of its continuing and growing neglect by Churchmen everywhere.

In the longer form of the conferring of priesthood in the Ordinal of the Prayer Book, the priest's identity and function as an absolver of sin is given a priority which is then forever after virtually forgotten. The neglect and even widespread disavowal of the sacrament of penance would appear to contradict the intention of the Prayer Book by the assumption in the Ordinal of dominical institution and scriptural foundation for its ministrations.

It seems clear that the character of confession as a sacrament has not only historic and scriptural foundation but also the present and almost universal demand of human spiritual, moral, and

of this sacrament yet cannot accept the assumption in its form and content of an arrested and outdated juvenile spirituality.

Many potential penitents have indicated that they would come to confession if the form of administration could be less formal and more personal. For them, any obscuring of the human encounter in any sacrament is a denial of the essential character of sacrament. The "face-to-face," informal administration of confession is an affirmation and living out of the reality of Incarnation, i.e., that God acts effectively through human agency and action. It would seem that the traditional form of the sacrament tends to avoid and reject the nature of sacrament. The incarnational and sacramental character of the Christian life affirms that the Spirit is *inclusive* of the human and created elements of life. It follows that the claim for impersonal anonymity between penitent and confessor in confession is without precedent or foundation. It is a kind of spiritual dodging of moral reality that has persisted for centuries.

Every parish priest or institutional

present re-thinking in Christian ethics and moral theology that has been occasioned by the vastly increased knowledge of human personality and behaviour in this century. The traditional forms of self-examination which persist in use to this day assume a 12th-century view of man and his behaviour. The inadequacy of these juvenile catalogues of rule-breaking is at once obvious. Our traditional form of confession and self-examination never comes to grips with sin. Our preoccupation is with the sinful acts which are only the symptoms of sin.

There are five steps in the sacrament of penance: 1) self-examination and preparation, 2) confession, 3) absolution or the declaration of divine and human forgiveness, 4) counsel, and 5) penance or resolution and reconciliation. It is noted that each step may take place "face to face" with the priest confessor. The only really formal step here is number three, the declaration of absolution. The administration of the sacrament in this way can take place either in the privacy of the priest's office by appointment or in some room or suitable corner of the church building at regularly scheduled hours.

Everyone who reads this is encouraged to discuss sacramental confession with a priest, and, we hope, to begin a spiritual venture which we all need but are now largely missing.

By The Rev. Robert T. Jenks
Vicar, St. Peter's Church-Chelsea
New York City

Vietnam and Our Christian Conscience

A friendly reader challenges us to tell what we think the war in Vietnam "means for the Christian conscience—and never mind what it means to Johnson, McNamara, and Rusk." (See Fr. John R. Purnell's letter, page 5.) We'll do our best to oblige, but we must begin by rejecting both premises of the statement just quoted. First, we know not of one Christian conscience on Vietnam but of several, and we can answer for only one—our own. Next, we fail to see any self-evident contradiction between the "Christian conscience" and the conscience, or non-conscience, of Messrs. Johnson, McNamara, and Rusk. We cannot vote for their indictment as war criminals. These men are not moral monsters, nor were their predecessors in the formation of Vietnam policy, Dwight Eisenhower, John F. Kennedy, and John Foster Dulles. When so estimable a Christian leader as Martin Luther King likens their policy to the Hitlerite atrocity we wonder what has happened to either his vision of things or to our own. One of us is "seeing things."

Our first affirmation has to be somewhat negative and agnostic. God is notoriously inscrutable, and sometimes uses as His chosen vessels the strangest, downright unclerical people: even politicians, even military men. (Cf. Isaiah 10:5—"O Assyrian, the rod of mine anger!" *et al.*) So we affirm the possibility and we timidly offer the suggestion that, in God's providence, the truth and right of the Vietnam matter may rest with Lyndon B. Johnson and Dean Rusk rather than with Eugene Carson Blake and Martin Luther King. It is always helpful to keep in mind William Temple's wise dictum that God is not the head of the clerical profession.

As for the parson in our cartoon, arriving late for his Sunday service carrying a sign reading "Get out of Vietnam," Fr. Purnell and we see him differently. He sees him as "working for peace in Vietnam." We see him as only carrying a silly and irresponsible sign. "Get out of Vietnam!" is not a plea for a possible course of constructive action, say, an all-out effort to secure a cease-fire and then a negotiated peace. It is a demand for unilateral withdrawal, at once, of American forces from Vietnam. This done, the Communists would take over the land and turn it into a police-slave state. Those Vietnamese who have been resisting that fate for years would find themselves in the hands of the Viet Cong terrorists for "political re-education." The parson in the cartoon, a decent fellow and a Christian, doesn't want that to happen, but he shouts advice to the nation which, if heeded, would result in that. ("It's always best on these occasions to do what the mob do." "But suppose there are two mobs?" suggested Mr. Snodgrass. "Shout with the largest," replied Mr. Pickwick.) It seems kinder to regard this clergyman as an innocent

Pickwickian than as a traitor to both America and humanity, which he would be if what he really wants is an immediate American pull-out with its consequences.

We agree that American Christians must pray and do all they can for peace in Vietnam, but it must be a peace which is the fruit of justice and freedom; and that peace isn't just going to happen automatically if the American troops pick up their guns and helicopters and go home. This war abounds in peculiar horrors and cruelties perpetrated by both sides. But the other day we came upon some words of a liberal columnist, Inez Robb, which express a longing we share: "Just once—just once—it would be refreshing to read of an anti-American American who believes that the other side is using live ammunition, too; that the Viet Cong are not just Boy Scouts helping old ladies across the rice paddies, and that every uniformed American is not a sadistic beast who kills and tortures for pleasure."

In our editorial to which Fr. Purnell refers we did point out the "realities" of world power politics, suggesting that mere fine moral sentiments are powerless against them. What we mean is that in this fallen and sinful world a man or a nation must do whatever good he or it can do with the best—or least bad—tools available. In the old but indispensable cliché of moral philosophy, one must either follow the least bad of whatever options there are or do nothing at all. War, always a terrible evil, may in a given situation be less evil than the betrayal of a trust or of a nation to its destruction. An often critical British commentator, Bernard Levin, confesses that he has "admiration and gratitude for the United States and for the *Pax Americana* which is keeping the world imperfectly free." Imperfectly free is right, but it could be worse, and would be worse but for the *Pax Americana* which is maintained by force. And while we are quoting non-Americans who talk good sense, here is André François-Poncet, twice France's ambassador to Germany: "We must not tolerate a totalitarian menace in the world. Since the U.N. has failed to exert the role that belonged to it, the U.S. is entitled to do so instead." We go further and hold that the U.S. is even obligated to resist the totalitarian menace, by force if necessary—as it is in Vietnam.

Our conscience on this issue, which we hope is genuinely Christian, stands on the principle enunciated by St. Paul (Romans 13:1) that the strong should bear the burdens of the weak. Anybody bent upon refuting us exegetically can easily do so if he thinks it a refutation to remind us that the Apostle was talking specifically, not about strong and weak nations, but about morally strong and weak Christians. Quite so; no argument on the text. But the whole powerful and (in our view) splendid Christian tradition of chivalry implies that the principle covers, by legitimate extension, all categories and cases of the strong and the weak. The people in Vietnam who want to be free are weak, in the face of their adversaries, and this country is strong. If, as all Christians agree, the strong in this world's goods should feed the hungry, shelter the homeless, care for the sick, perform all the corporal works of mercy, are they any less obligated to defend those who are free but weak against those who would enslave them?

So there is our case for not joining those anti-American Americans who shout "Get out of Vietnam!" We want peace for that bleeding nation no less than they. But such a desire for peace, all by itself, doesn't mean much or accomplish much. The Communists want peace too—their kind of peace. A British freedom fighter against the Roman legions long ago said something about the Romans, according to Tacitus, which when slightly emended fits the communist peace-makers of today most aptly: "They turn a whole nation into a concentration camp, and they call it peace."

You and The Refugees

Only a very few members of the Episcopal Church, the several hundred bishops, deputies, Triennial delegates, and visitors to General Convention, will be able to attend the "Feed the Hungry" dinner on September 20th in Seattle. But there is not a parish or mission in the Church, or an individual member, who cannot observe Refugee Sunday on September 17th in a way which might make the difference between life and death, or between hope and despair, for the war victims in the Middle East. We direct our readers' attention to the appeal on the back cover of this issue on behalf of the Presiding Bishop's Fund for World Relief. To urge you to give it thoughtful and generous consideration is superfluous; we know that you will. But even such consideration is not enough. Action is needed. See that your parish observes Refugee Sunday with special prayers and special offering. And get out your checkbook and constitute yourself a committee of one to do something more than merely feeling sorry.

American Christians cannot afford to dismiss this dire need in the Middle East as too far away, hence outside their sphere of responsibility. There are no places left on earth which are thus comfortably remote. The misery in the Mideast is our challenge, to be met with all our resources.

Hopefully—Down With Slopbucket English!

Mrs. Esther Wagner teaches English at Pitzer College in Claremont, Calif. She is waging war upon a popular but thoroughly loathsome foe, and her only weapon is the hatpin of truth and sense. Having heard of her good cause we cry, "Bully for her! May her hatpin be bathed in heaven, as was Joan of Arc's sword." With her hatpin she hopes to slay that idiot dragon, the use of "hopefully" for "it is hoped." She will need all the help she can get; for, as Jack Smith of *The Los Angeles Times* well asks: "What chance does a girls' college English professor have against a David Brinkley who tells ten million people, 'Hopefully, the situation in the middle east will be resolved?'"

Anyone who gives the matter a moment's analysis can see that there is no way in which this neologistic bastard can be legitimized. Words have no reason for being except to make sense, which this usage never can. "Hopefully, the bomb will not fall upon us" cannot possibly mean "We hope the bomb will not fall upon us." It can mean only "The bomb hopes it will not fall upon us." Or, more specifically, "The bomb will be full of hope as it non-falls upon us."

Why so many normally literate people use this imbecility nowadays we do not know, and we find it too depressing to speculate. It is just another of those sorrowful mysteries which abound in the wake of the Fall. Such things are to be resisted rather than explained, and Mrs. Wagner, bless her, is jabbing and thrusting with that hatpin. She is reportedly making a collection of such "slopbucket English," to be published with the subtitle "Words and Phrases from Urpsville, U.S.A." We shall be looking for it, hoping that it will turn out to be that rare thing—a best seller that deserves to be.

We invite our readers to unite in heart and resolve with Mr. Smith, who writes: "Hopefully, I join Mrs. Wagner's crusade. Down with escalate. Down with tremendous, charismatic, image, commitment, involved; down with that ubiquitous pest of a phrase—'you know.' Hopefully, our vigilance will prevail. I hope. You hope. We hope."

Help Needed

Anyone looking up in the *Episcopal Church Annual* the facts about this Church's ministries to persons with special needs will find (on page 59 of *ECA 1967*) that apparently much more is done for the deaf than for the blind. To illustrate: the names of 24 clergy ministering to the deaf are listed, with none for the blind. We are not suggesting that the Church does too much, or even enough, for the deaf. We are suggesting that its neglect of the blind is not only puzzling but grievous.

The Episcopal Guild for the Blind is practically one man, but he is quite a man: The Rev. Harry J. Sutcliffe, Director of the Guild. He is virtually the whole Guild, as we said; but most honorable mention should be made of his secretary, Sister Gretchen Kightlinger of the Church Army, and the Church Army should be credited with providing office quarters for the Guild.

Fr. Sutcliffe himself is totally blind. In order to maintain himself in his ministry to blind people throughout the land he "moonlights" by serving on the staff of a correspondence school for the blind. His work load would stagger any other man with no physical handicap and with plenty of financial support.

This ministry is not sponsored and financed by the national Church. (The Executive Council of the Church assists with the cost of producing certain Braille volumes of standard Church materials.) The Church Union has been subsidizing the Guild to the extent of \$50 per week, but may soon have to withdraw this support since the Church Union exists to serve other needs of the Church. From December 1966 to June 1967 the Guild received \$1,950 from the Diocese of Long Island,

\$1,300 from the Church Union, and \$1,551 in contributions from individuals and groups. During this period Fr. Sutcliffe had 386 consultations, 25 conferences, and corresponded with 517 persons. An enormous amount of material (THE LIVING CHURCH included) is taped, or brailled, for use by the blind.

We asked Fr. Sutcliffe to tell us something of his concept of his ministry and also to give us an estimate of what kind of budget is needed. In his reply he said this: "Our work is predicated on the proposition that each blind person should participate as actively as possible in the life and work of his local parish." The blind are not to be a special, segregated congregation. But, he went on to say, "We have found a strange reluctance and hesitancy on the part of many clergy to counsel with blind communicants in depth. This is probably due to the fact that most clergy feel unfamiliar with the problems related to blindness. We try therefore to provide them with specific information in order to facilitate a truly meaningful pastoral relationship with the blind person. In view of the fact that I myself have been totally blind since infancy, I have a very deep and intimate relationship with clients throughout the country, in which they are assisted in coping with their individual difficulties. . . ." And here is his estimated sufficient budget:

Salary for Director	\$ 8,000 (minimum)
Salary for Secretary	4,500 (minimum)
Office expenses	1,000
	<u>\$13,500</u>

plus

Hospitalization insurance for staff, and Pension Fund assessment for director.

This strikes us as a pretty modest budget for a wonderful ministry. We hope that some among our readers will be moved by the Holy Spirit to ask most seriously what they can do to help maintain and develop it. The Guild will be delighted to provide any information upon request. Here is the address:

The Episcopal Guild for the Blind
157 Montague Street
Brooklyn, N. Y. 11201.

Tell them that Joe L. Church sent you.

Humbug In the Headlines

Canon Hugh Montefiore's thesis, as he argues and presents it, that Jesus may have been homosexual, is deplorable sensationalism. (Story on page 8.) It is pseudo-scientific humbug. Seldom since Dr. Freud hypothesized that the Hebrews murdered Moses has so much conclusion been tied together with evidential threads so few and flimsy.

To hear an eminent New Testament scholar submitting as evidence of homosexuality in Jesus the fact that Jesus "loved" men is almost incredible. Can anyone think of a more grotesque twisting of words, in the English language at any rate, to fit an *a priori* conclusion? Equally hard to believe, as the serious contention of a New Testament scholar, is the argument that the

celibacy of Jesus must be accounted for by one of these three possibilities: Either He couldn't afford to marry, or He couldn't get a woman, or He was homosexual. A fourth possibility, that Jesus felt He should forego marriage because of the demands and urgency of His mission, is not mentioned, but it happens to be the view central in the Christian tradition from the beginning.

Totally groundless is Montefiore's contention that Jesus was identified from birth to death with the "outsider"—whatever that term may mean. (And whatever it does mean, it carries no definitive sexual implications and is therefore irrelevant.) Totally groundless, and also irrelevant to the sexual question, is the assertion that Jesus was born out of wedlock. Montefiore undoubtedly has in mind the Matthean birth narrative. But, as O. J. Baab authoritatively states in his article on marriage in *The Interpreter's Dictionary of the Bible*: "The language of Matt. 1:18, 20, 24-25, shows that in being betrothed to Joseph, Mary was actually his wife, even though he did not know her sexually until after the birth of Jesus. This equivalence of betrothal and marriage is in harmony with the OT teaching on the subject." Dr. Montefiore surely knows this. And here again: his groundless assertion has no logical or psychological bearing upon the sexuality of Jesus.

We do not pretend to know the character of our Lord's sexuality. We think it regrettable when anybody does so pretend, and especially when his line of reasoning is as whimsical as Dr. Montefiore's. This kind of exercise may draw headlines in the press; but the calling of the theologian and doctor of the Faith is not to draw headlines but to draw the minds and hearts of men to the truth which is in Jesus. Dr. Montefiore's sensationalism has been of less than no value to that truth and its cause in the world of today.



Preparation Prayer

O Lord alike of vast cathedral and unconditioned kirk,
Far beyond all that microscope and telescope can tell,
Yet known as man—A man who came to be a Jewish child, to work
And heal and love and bleed and die and rise and conquer hell:

Descend, O condescend to dwell
In us, who do not love Thee well
Enough, and yet who would be fed
And freshened by Thy Wine, Thy Bread.

Henry Hutto

Books

THEOLOGY AND PASTORAL COUNSELING.
By Edward L. Thornton. Fortress Press.
Pp. 144 paper. \$1.50.

Theology and Pastoral Counseling was first published in "The Successful Pastoral Counseling Series" edited by Russell L. Dix in 1964. It now has been reprinted and is a fine little reference book for the clergyman who wishes to do more with the pastoral counseling ministry. The key sentence in the book is a statement made by Dr. Edward L. Thornton that "man's plight is that although created in the image of God, for relationship with God, the relationship is broken." Dr. Thornton feels that counseling is built on the insight of Soren Kierkegaard who wrote "that if real success is to attend the effort to bring a man to a definite position, one must first of all take pains to find him where he is, and begin there." The theology of the book is sound, and its relationship to the whole area of pastoral counseling is most helpful. Dr. Thornton stresses group therapy or group counseling in the context of the Church in order to answer to some degree the lack of disciplined dedication to the community of faith. He feels that no clergyman has the time to deal individually with all of those in his parish or those who come seeking help, but the answer might be found in a group counseling effort.

The ultimate goal of pastoral care and counseling is the experiencing of God's grace; but the author has some difficulty in answering the question, "What is the immediate goal of counseling?" The book is not one that will be used widely by professional psychological counselors, but it will be a most helpful edition for clergy who have not been trained in pastoral counseling beyond the seminary level and pastoral experience.

(The Rev.) O. R. LITTLEFORD, D.D.
*Church of St. Michael and All Angels
Baltimore, Md.*

✦ ✦ ✦ ✦
THE REALITY OF CHRISTIANITY: A Study of Adolf von Harnack as Historian and Theologian. By G. Wayne Glick. Harper and Row. Pp. xvii, 359. \$7.50.

The Reality of Christianity is a book which the ordinary pastor will find difficult to read because it is such an exhaustive study of a giant among theologians and it is liberally sprinkled with excerpts from Harnack's writings as well as with the comments of his contemporaries. It is, however, worth the effort for the studious pastor who wants to know more about one of the men who laid the foundations of modern theology, biblical criticism, and historical Christianity. It is an

absolute "must" for the scholar in any of these fields, and I wish it might be made required reading for some of the radical theologians who seem to know so little about orthodox theology.

Harnack once wrote that whether Christianity is founded on error or not, (and he did not believe that it is), it is still "of the greatest interest to trace the history of this error and to reach conviction as to what world-stirring events, what revolutions, this error has brought about, into what unaccustomed channels it has steered the spirit of the centuries, how it has permeated our entire present-day culture and civilization" (p. 33). "Man," Harnack once said in *What Is Christianity*, "is called upon to decide whether he will be on God's side, and the Eternal's, or on the side of the world." This is perhaps the reason for the appropriateness of the quotation from his son Ernst von Harnack, spoken while Ernst was awaiting execution in a Nazi prison camp in 1945: "The decisive thing is not whether one reaches his goal but that one follows the right way." Unfortunately, Prof. G. Wayne Glick leaves that statement on the front page in German and the crucial importance of it and its relevance to the whole life of Adolf von Harnack may be lost to those who do not understand that language.

That Harnack was a devoted servant of God, who believed firmly that discipleship to Jesus is the true essence of Christianity, comes through clearly: One might hope that in another edition, and this book should be the definitive biography of Harnack for decades to come, there would be a topical index.

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

✦ ✦ ✦ ✦
ADAM'S HAUNTED SONS. By Laurentia Digges, C.S.J. Macmillan. Pp. 302. \$5.95.

It is refreshing in our day of man-centered theology—or should I say anthropology—to find a book like this one. Sister Laurentia Digges, a Roman Catholic nun, believes that the Bible has been divinely inspired and that therefore in the personalities in this Bible God is at work in the world.

Adam's Haunted Sons is a fascinating study of well-known personalities in the Old Testament from Adam to David. With fine literary skill, the author depicts these people who lived several thousands of years ago and describes their pleasures and sorrows, their successes and failures, their struggles and conflicts, their pettiness and their grandeur. She describes them to us as haunted people, haunted by a God who will not leave them alone and haunted by their own emptiness and weakness. Being well versed in her subject material, she is often able to draw successfully from other works on the same subject. Here is not just a story of people like ourselves, with the only difference

being that they lived long ago; it is also a story written against the background of an indomitable faith that is very much aware of the fact that God is a living God and therefore is at work in the lives of His people.

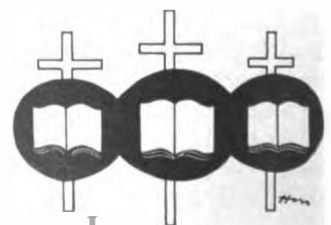
(The Rev.) LEON P. BRYAN
*St. Barnabas Church
DeLand, Fla.*

✦ ✦ ✦ ✦
SOUTHERN CHURCHES IN CRISIS. By Samuel S. Hill, Jr. Holt Rinehart Winston. Pp. xvii, 234. \$5.95.

Although *Southern Churches In Crisis* is written largely on "popular southern religion," the message is applicable to the whole Christian enterprise. Dr. Samuel S. Hill, who is chairman of the religion department of the University of North Carolina, takes a close and courageous look at the Church in the South and boldly commends its strengths and gives fair warning of its weaknesses: "If the southern church continues to concentrate its energies on 'saving souls' and denouncing personal vices, it will further discredit itself as the world moves on and social revolution erupts everywhere" (p. 191). "If the Lord of the Church calls his people to minister to men on whose behalf he became a servant, an irrelevant church is disobedient and unfaithful" (p. 18).

One does not have to live in the south very long to agree with the author that the "south [is] a distinctive American region with its peculiar subculture" (p. 21) and that "the so-called southern way of life is pervasively a protestant way of life" (p. 34). Other parts of the country have been enriched by diversity of religious outlook as well as an influx of immigrants from other countries. The south has on the whole and until very recently been deprived of a pluralistic society, which has enabled it to remain conservative in every respect. This conservatism also finds its sustenance in a theology that is based on a consensus of its church-going people and an "unrelenting piety."

At times it is hard to distinguish Prof. Hill's criticism of the local congregation from the larger regional body. One is slightly disturbed by his free use of the word "church." But there is no doubt that he is challenging the churches in the south and calling them to action. In his concern for justice for all men, Prof. Hill symbolizes many of the younger leaders of the New South. "By all odds the surpassingly important issue of the



day in the South, the integration movement, captures little of the church's concern, formally or informally. The religious institutions have made their peace with the social tradition of the region which long relegated the Negro to an inferior and alien place" (p. 157). The Church's failure, according to Hill, is due to the fact that popular southern religion is almost solely concerned with "evangelism and morality."

Laity and clergy would profit from a thorough study of this analysis of the Church in the south. It would help Episcopalians to understand better the faith of their Church and its mission.

(The Rt. Rev.) THOMAS A. FRASER, D.D.
The Bishop of North Carolina



THE SYMBOLISM OF EVIL. By Paul Ricoeur. Harper & Row. Pp. xv, 357. \$8.50.

I began reading *The Symbolism of Evil* while vacationing at Mammoth Lakes and completed it, appropriately enough, at the Devil's Post Pile, in the seductively beautiful California Sierra Nevada. I do not recommend this heavy-going brilliancy for vacation relaxation. Dr. Paul Ricoeur, who is professor of philosophy at the Sorbonne in Paris and the author of *Fallible Man* and *History of Truth*, studies, primarily from the point of view of a historian-philosopher, the problem of the transition from the possibility of evil in man to its reality, from the abstract definitions of fallibility to the reality, fault, and its various re-enactments in religious consciousness. It is a long and stimulating journey over 357 pages from pure reflection on forms of fallibility to the confession of sins. Ricoeur demonstrates quite ably that it is not possible to say that here discourse ends, there myth begins. The hiatus between discourse and myth is provided by symbolism which is "a creative interpretation of meaning" (p. 348). One may question Ricoeur's dogmatic assertion that Christianity is bound to breathe the air of mythological dualism (p. 335) which, on the one hand will tend to identify evil with the body and, on the other hand, follow the Greeks in tying immortality to the soul.

The modern philosophies of existence, aided by weapons from the arsenal of psychology, education, psychoanalysis, and semantics, have in various ways met the problem of evil as central to the experience of man. Dr. Ricoeur surveys this complicated arsenal and tries to distinguish between primary symbols of evil,

(such as taint, sin, guilt, and defilement) and then offers a general theory of symbol and myth and the particular problem of evil. One of his longer chapters deals with "The Adamic Myth and the Eschatological Vision of God." This, I feel, is one of the weaker aspects of the book. He tries to fit the story of creation ("Adamic Myth") into the straight jacket of his theological preconceptions. Like Dr. D. Erik Peterson (*Die Theologie der Kleidung*) he sees nakedness as a symbol of sin and evil: "The nakedness of the innocent pair and the shame that follows fault express the human mutation of all communication, marked henceforth by dissimulation" (p. 247). This is where I tend to disagree with Ricoeur. As I read the story of Adam and Eve in Eden, it seems to say that once men could stand without embarrassment before the face of God. After rebellion and the fruit of disobedience Adam and Eve had a guilty conscience both before God and in the presence of each other. But the flimsy devices they had sewed together were not enough (Gen. 3:7). Ultimately God Himself must clothe them in that which represents conscience, i.e. the ability to distinguish between good and evil (Gen. 3:21-22). In other words, whatever man puts on in the way of outer clothing is of no consequence ethically or morally or spiritually. A man may be without a fig leaf and yet be "clothed with righteousness" (II Cor. 5:2). Conversely, man may be clothed with all outer clothing and gorgeous vestments and yet have an unclean mind and unclean lips (Isa. 6:5).

A serious pravity in this book is the absence of both an index and general bibliography. Emerson Buchanan has provided us with an excellent translation from the French. Still, for my money, I prefer the Devil's Post Pile.

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



YOU AND THE NEW MORALITY. By James A. Pike. Harper & Row. Pp. 141. \$3.95.

You and the New Morality probably will be purchased by many people. It starts with sex, throws out the Ten Commandments, adds some juicy case histories in the "true confessions" manner, and is written by a controversial person.

Then to add to its interest is a thinly disguised account of the author's trials and tribulations with the House of Bishops. This appears in a case called "Kangaroo Court" and is all about a wonderful state senator who is hounded by nasty assemblymen and conniving senators. In spite of Senator Stewart's great popularity among the voters the Senate censures him. As a consequence of this despicable action "a lengthy adversary proceeding is ahead for the state, dividing senator from senator, citizen from citizen."

Love is discussed in such a way that



eros becomes more important than *agape*, that physical love is better than humanly expressed divine love. He says, "... *agape* is a good thing. But obviously it is not good enough." What has been considered holy in the field of behaviour is really prudence and sometimes selfishness. The author also claims that the Third Commandment originally had nothing to do with cursing—a statement expert biblical scholars will find a bit startling. Stamm and Andrew for example in their recent book on the Ten Commandments say, "It is unanimously agreed that this commandment protects the name of Yahweh from that unlawful use which could take place in the oath, the curse. . . ."

Case histories are said to be factual but the author's solutions are so pat they seem to have been written before the facts occurred. One has a feeling that the cases are like clay pigeons thrown into the air solely to show the skill of a trick shot marksman.

This volume advocating situational ethics is not one of James A. Pike's better books. A suitable comment about it is simply, "Pike rides again!"

(The Very Rev.) L. S. OLSEN, D.D.
Grace Cathedral
Topeka, Kan.

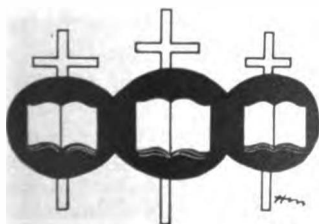


THE INDOMITABLE BAPTISTS. By O. K. Armstrong and Marjorie Moore Armstrong. Doubleday. Pp. xiv, 392. \$5.95.

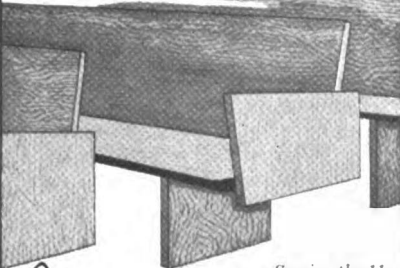
Indomitable the Baptists certainly have been; they have also been proliferous and divisive. They are the largest of the protestant Churches in this country, and they are divided into 30 different groups with varieties within each group since each of the 97,000 local churches is entirely independent of the rest. This is not surprising, for from the very beginning the assertion of independence of thought and freedom in worship have been basic articles of the Baptist creed and which more than anything else have kept them within the same general body.

The Indomitable Baptists is described as "A Narrative of Their Role in Shaping American History"; and it is that, and more. O. K. and Marjorie Armstrong have given us as complete a story of the rise and development of the Baptist Church as the general reader could want, especially of its progress on this continent since Roger Williams landed in Boston in 1631, found himself in disagreement with the Puritan religious establishment, a few years later founded the village of Providence and with some friends built the first Baptist church on American soil. Here, also, are the beginnings of Rhode Island, and later of Brown University.

That the Baptists played a prominent



NEW DIMENSIONS
IN FINE
CHURCH FURNITURE



Serving the 11
Western States,
Alaska and
Hawaii.

**CHURCH INTERIORS
OF TACOMA, INC.**
1515 So. Tacoma Way, Tacoma, Wash.
Code 206/GR 5-1557 98409
Church Pews, Pulpit, Chancel Furniture

KOLEYS, INC.
2951 Harney St.
Omaha, Nebr. 68131

**Expert Repairing,
Plating and Refinishing**

Gold Plating of chalices, ciboria, ostensoria, pyx, oil stock, tabernacles, aumbries, or any other Church Metal Ware is our specialty and we are proud to refer to our many satisfied customers throughout the country as to our dependability and workmanship.

Brass, bronze, candlesticks, candelabra, sanctuary lamps, and the like can be refinished and brought back to their original lustre and you will be pleasantly surprised at their appearance when returned.

Our 48th Year

OSBORNE

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



**CHALICES and
ALL CHURCH
SILVER AND
METALWARE**

*Illustrated books
sent free surface mail*

WILLIAM TEMPLE HOUSE
sponsored by

The Episcopal Laymen's Mission Society

A Christian Social Service Center providing counseling and rehabilitation services to all in need.

WILLIAM TEMPLE HOUSE

The Rev. C. T. Abbott, M.A.,
Executive Director

Membership applications and Literature
sent on request

2134 N.W. Marshall St., Portland, Oregon 97210



VESTMENTS

**CLERGY AND CHURCH
HANGINGS
ORNAMENTS
MATERIALS**

Catalogue on Request

THE C. E. WARD CO.
NEW LONDON, OHIO

role in the formulation of the Declaration of Independence and the First Amendment to the Constitution cannot be doubted; and they have been protagonists in the fight for complete separation of Church and state ever since. Many of their leaders also have been at the forefront in the struggle for social justice in this century. Nor have they been afraid of bringing the ideals of their faith into the political sphere—and this is especially true of their preachers, some of whom, such as Walter Rauschenbusch and Harry Emerson Fosdick, have been among the most notable of their time.

Of special interest at the moment is the Baptist attitude towards reunion of the Churches. There is no such thing, of course, any more than there is an Anglican attitude. Some Baptist leaders regard it favorably but there is no evidence whatever for the idea that Baptists may one day be ready to unite with other Churches. There is some move towards unity among themselves, but even this is meeting with opposition. As some Baptist said, they would walk along the same road with people of other faiths—if they were going in the same direction!

(The Rev.) F. J. MOORE, D.D.
Editor (ret.), *The Forward Movement*

+ + + +

ON GROWING OLD. By A. L. Vischer.
Trans. from the German by Gerald Onn.
Houghton Mifflin. Pp. 222. \$4.95.

A subtitle for *On Growing Old* could be "The Psychology of Growing Old" because it deals more with the feelings than with the physiology of those who are gaining in years. A. L. Vischer is a physician who has specialized in gerontology as well as psychology. In the first edition of this book in 1949, Dr. Vischer stated that to interpret old age one must be of its number. So, this book by an old, kindhearted doctor will help the elderly to understand themselves and to meet with confidence the changes, such as retirement, incident to advancing years. The book will enable the young to be more considerate in dealing with the aging.

One feature of the volume is the attention given to those who attain their potential late in life. A notable example was Theodor Fontane who did not become famous as a novelist until he was almost sixty. Many "late-bloomers" have made their contribution to society late in life. Dr. Vischer advises the elderly to maintain their interest in their physical appearance, mental pursuits, and social relationships. Those growing old have more awareness of death as a part of human reality than the younger generation. The reaction of the elderly to this awareness depends upon their temperament, their *Weltanschauung* or attitude to life. Dr. Vischer considers happy indeed those whose religious faith is such that they can repeat with Michelangelo

what he said not long before his death: "If we have been pleased with life then we should not be displeased with death since it comes from the hand of the same master." Benjamin Franklin wrote, "A man is not completely born until he is dead."

The author, being a German, naturally quotes from his fellow illustrious countrymen, such as Goethe, Nietzsche, and Schopenhauer. One misses any reference to Ibn Ezra's interpretation of age, Bryant's *Thanatopsis*, or even Cicero's *De Senectute*.

Many who read this book will watch with interest for the showing of "The Whisperer" in which Dame Edith Evans, the elderly actress, won the top award at the Berlin Film Festival for her portrayal of Mrs. Ross, an old woman. The translator is to be commended especially for his ability to put French and German poems into English verse.

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

Booknotes

By Karl G. Layer

Baptism and Confirmation. SPCK. Pp. 26 paper. 2s6d. A report (with service texts) submitted by the Church of England Liturgical Commission to the Archbishops of Canterbury and York in 1966.

Yeshua's Diary. By Wesley Shrader. Judson. Pp. 188. \$3.75. The subtitle reads, "The Story of Jesus as He Might Have Told It." The literary style is very simple thus rendering the work suitable for children as well as adult readers.

Becoming a Person in the Whole Christ. By Edwin M. McMahon, S.J. and Peter A. Campbell, S.J. Sheed and Ward. Pp. xiv, 306. \$5. In this age of literary emphasis upon the "person," here is another entry in the field. The concern, we are told, is to learn what it means to be human as well as to remove from our midst all affronts to human dignity in the shape of social, political, and economic injustices. Personhood is not a possession but a process. It is not bestowed but achieved. One never is but is always *becoming* a person.

Christ in India. By Bede Griffiths. Scribner's. Pp. 249. \$4.95. The author, in an attempt to recover a sense of the absolute and the unconditioned to which man can commit himself, went to India and founded an Indian-type monastery, taking on as far as possible the traditional ways of the *ashram*, the Hindu religious community. This book is partly autobiographical, describing how Griffiths put his beliefs into practice, and partly expository in its detail of the author's views on the contemplative, ecumenical, and non-violent approach to life.

Continued from page 5

priest. I could not celebrate the Mass unless I were seeking an end to the war in Vietnam. This supreme act of the Church's public worship is precisely an act of peace and reconciliation between men and God and men and men. Christ gives His Body and Blood "for the life of the world," not to provide a nice quiet service for those who happen to like them.

In this time, the life of the world and the life of our nation demand a swift and complete end to our involvement in the utterly unjust holocaust which—in its present developed form—we have created in Vietnam. It is for the Christian conscience to cry this from every pulpit and street corner in the land, until Washington hears and repents. Your editorial is a mere obedient echo of the administration's policy. You make no effort to tell us how the war is to be judged by the mind of Christ, which is our only standard if we are His people in spirit and in truth. For a Church magazine simply to point out the alleged "realities" of world power politics is a melancholy dereliction of its duty. In your next editorial, tell us what this war means for the Christian conscience—and never mind what it means to Johnson, McNamara, and Rusk. We already know that from the secular press and television.

You have been forthright, articulate, and brave in pointing out the weaknesses and dangers in the documents issued by COCU. You have not been content to follow the lead of the "establishment" at "815"—and more power to you. Please allow a friendly reader to beseech you to do the same about the war in Vietnam.

(The Rev.) JOHN R. PURNELL

Rector, Church of the Holy Communion Paterson, N. J.

Dead Ministry?

The article "The Local Parish: A Dead Ministry?" [L.C., June 18th] is a plethora of contradictions, both of thought and of expression: to wit:

Dr. Gass writes that the "greatest contribution" the parish can make is to furnish "comfortable assurance," and to be the place where people "can let the turbulent waters of their life settle." But further on he asserts that "men want to be stirred up. They want to be charged . . ." and that the Church in its search for truth "must investigate, add to, take away. It cannot remain static. . . ." In Dr. Gass's view, then, the Church must stir men up while it enables them to let their life's turbulent waters settle; and it "must represent stability, unity and, continuity . . ." (and) the comforting assurance that the Christian Faith and the Church are not panicked" at the same time that it investigates, adds, and takes away while meeting the demands of the day and interpreting Christ "in the language the world understands."

Beyond these contradictions there is a further irony in Dr. Gass's comments on the status quo to which he critically refers in three contexts: (a) "There must be more to the Good News than just administering to the status quo"; (b) the Church's mistaken assumption that "if the great status quo is administered to we will not see the evils of race prejudice, crime, corruption,

SERVICE

SACRIFICE

SELFLESSNESS

SANCTITY

SATISFACTION

SATISFACTION

SANCTITY

SELFLESSNESS

SACRIFICE

SERVICE

SATISFACTION

SANCTITY

SELFLESSNESS

SACRIFICE

SERVICE

VOCATION?

Everyone has a Vocation—a life-pattern of 'being' and of creative activity especially and individually intended by God, to which the gentle, still, small voice of Jesus calls us . . .

YOU are being called, like Samuel in the temple, like the rich young ruler, like the fishermen at Galilee. Some whose eye is led to these words are being called to become living oblations of prayer, entire and eternal; prayer in thoughts by meditation; prayer in words by teaching and the singing or saying of the rich, meaningful daily recitation of Offices; prayer in deeds, by service to God's deeply-loved children, the helpless, the dying, the old . . .

YOU may be called NOW to give our Lord the only gift you really own —yourself—as a Brother or Sister in

THE SOCIETY OF ST. PAUL

(founded in 1958 under Canon 51)

A modern, active Order for lay people and clergy who want to offer themselves to God, within a family of like-minded people, to do His work of teaching, preaching and healing. For information on how you may join the next class of Postulants simply write — and tell us your age, family relationships, experience, education and spiritual history.

P. O. Box 446 Gresham, Oregon 97030

SERVICE

SACRIFICE

SELFLESSNESS

SANCTITY

SATISFACTION

ANTHEMS FOR THANKSGIVING

Table listing anthems and prices: All Praise and Thanks to God—Pachelbel-Lovelace—SATB22, Father in Heaven We Thank Thee—Thomas—SA18, Glory and Honor—Hegenbart—SSATBB26, Now Thank We All Our God—Kaufmann-Peek—SA20, Now Thank We All Our God—Pachelbel-Lovelace—SATB30, O Sing Unto the Lord a New Song—Pool—SSAATTBB26, Praise the Lord! Ye Heavens Adore Him—Cousins—SATB22, Praises, Thanks and Adoration—Bechler-Pfohl—SATBB26, Psalm 138—Sweelinck-Peek—SATB28, Sing to the Lord of Harvest—arr. Brewer—SATB22, We Praise Thee, O God—Croft-Handel-Plott—TTBB24

BRODT MUSIC COMPANY

P. O. Box 1207

Charlotte, N. C. 28201

CHURCH CANDLES

Beeswax Candles, Vesper Lights, Sanctuary Lights and Lamps, Votive Lights



Write for price list and illustrated folder WILL & BAUMER CANDLE CO., INC. Syracuse, N. Y.

The Pioneer Church Candle Manufacturers of America

BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Book Shops

14 E. 41st Street, New York, N. Y. 10017, 29 E. Madison Street, Chicago, Ill. 60602, 276 Golden Gate Ave., San Francisco, Calif. 94102, 4400 Melrose Ave., Los Angeles, Calif. 90029

SOLEMN DECLARATION TO THE C.O.C.U. NEGOTIATIONS

A Solemn Declaration, setting the present C.O.C.U. discussions in the total context of unity discussions involving the *Eastern Orthodox, Roman Catholic* and "*Wider Episcopal Fellowship*" groups is available. Churchmen are asked to study the Declaration and, if in agreement, to affix their signature to the statement. Prepared in Consultation with over 100 Bishops, priests and laymen of the Church.

A specific way for Churchmen to express their convictions as to the present Ecumenical situation.

Send for your free copy.

A stamped envelope will be appreciated.

AMERICAN CHURCH UNION
60 Rockledge Drive
Pelham Manor, N. Y. 10803



Rector:

Canon Maurice Brunsten

Churchwardens:

James Manho, Joseph Kerspuj

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 **St. Barnabas Parish Church, Heidelberg, Cape, S. Africa**

Everything for the CHURCH

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

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

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

sin, and evil"; and (c) the clergy's mistaken assumption that "to go on just administering and calmly assuming that the *status quo* is the whole of their ministry." Dr. Gass fails to see that precisely what he is defending is the same *status quo* in the Church's structure (i.e., the local parish) which he condemns in other contexts. The local parish is a dead ministry on the whole because it is so deeply aligned with and part of the societal *status quo*. It is this fact which makes it dead, not the failure of the rector to "move his people to constructive action resulting from belief in the Christian Faith." The very identification of the parish structure with the social *status quo* not only makes constructive action impossible but also identifies the very Gospel being preached within the parish as sanctifying the *status quo*.

(The Rev.) G. R. CAIN
Chaplain, Salisbury School
Salisbury, Conn.

The Late, Involved Person

The Lichy cartoon cover [L.C., July 9th] was delightful, but I certainly hope you did not intend it to back up an editorial position of opposition to clergy involvement in controversial, "worldly" issues.

What Lichy pictures is a comfortable, secure, well-fed 99 casting baleful glares upon their pastor who has left them to search for and minister to the one in greater need. For this he has precedent. It is important also to note that the shepherd's departure from his flock has been only temporary, that he is aware of his commitment and is running, not sauntering, back to minister to them.

(The Rev.) DONALD L. HAYS
Assistant, Christ Church
Pittsburgh, Pa.

Are Laymen Separate?

Is it "no longer logical that the laity be treated as a separate category of the Church's membership?" This statement quoted in a special laymen's newsletter from the now-dissolved General Division of Laymen's Work is hard for me to comprehend.

After working full time with laymen for three years, through the Churchmen in the Diocese of Chicago, I think it is most logical to treat the laity, especially laymen, as a separate category of the Church's membership. This is said in the belief that it is the Christian men and women who are in the worlds of business, commerce, politics, etc., (not parish or mission clergy) who must bring the Christian life to bear upon our twentieth-century living. It is these laymen and women who are on the "firing line" in trying to serve our Lord. In particular, it is the salesman, the engineer, the entertainer, the office worker, etc., who must make decisions—ideally Christian decisions—that influence their peers, superiors, subordinates, and the course of their profession.

I prayerfully hope that "The consolidated gains of 23 years on laymen's work, now in the hands of the Executive Council" will cause bold action to be taken in supporting laymen on the "front lines" . . . especially in their occupations. Otherwise, sending flowers to "815" in memory of reaching laymen will indeed be appropriate.

MORTON O. NACE, JR.
Executive Director, Churchmen of Chicago
Chicago, Ill.

Deacons and Confession

The article by Dr. Porter on "The Deacon and Holy Communion" [L.C., July 9th] raises for me a question that so far has been unanswered by any of the material I have seen on this subject. It is a question which also arises in connection with the proposed Eucharistic Liturgy.

If the concept of confession and absolution being necessary prior to the reception of the Holy Communion is to be dropped or made optional, then it becomes reasonable for a deacon to carry the Eucharist to the sick and shut-ins or to small congregations which do not have a priest because he would not be required to pronounce absolution. Likewise, if there is to be no confession and absolution before receiving when the celebration occurs in a church service, in order to "make it joyful" rather than penitential in character, then, of course, there can be no need for confessions before private receptions or group receptions. Thus the way is cleared for the deacon.

It occurs to me that the elimination of the confession and absolution takes away an essential action which for centuries has preceded the reception of the elements; either in a church service by a general confession or prior to the actual celebration by a sacramental confession. As one layman who had come into the Episcopal Church from a confessional Church which did not practice confession in any form put it: The General Confession, at least, provides a sense of forgiveness, a sense of being cleansed, and therefore, in a limited degree, worthiness to receive the Body and Blood of our Lord. This in itself made the service "joyful," and still does.

Since we are reforming so many things and turning to ancient ways as most agreeable, why not eliminate the title "Father" as a form of address for "secular" priests? In many areas it is now extended to deacons, the excuse being that in six months they are to be priests anyway. In origin this title was given to the abbot of a monastery only. It may be of interest to know that the late Bishop Hall of Vermont, himself a monastic, considered an "advanced" Churchman, and a profound scholar, prohibited his clergy from assuming the title on that very ground. This would not meet with popular favor in many areas today, including Vermont.

(The Rev.) JOHN W. NORRIS, S.T.D.
Wilder, Vt.

Alcoholism

Thank you so much for the review given to our *Alcoholism: Dread Disease* series [L.C., July 16th].

Alcoholism: Dread Disease now consists of six programs rather than five as previously announced. Mutual asked us to do one on Youth and Alcoholism. We have Gert Behanna in this one plus a number of anonymous teenagers who tell a pretty "gutty" story. The complete series will be available for individual placement on or after September 1st. If local groups are interested in placing this on a local station, they can do so simply by writing to my office. The series is free.

(The Rev.) ROBERT M. G. LIBBY
Executive Secretary
Division of Radio and Television

The Executive Council
New York City

Letter from London

There are many underground stories of bishops who have attended Lambeth Conference in the past without opening their mouths. There is even an account of an Archbishop of Canterbury saying to one of the eminent prelates "Bishop X, you have made no contribution to our debate. Would you like to speak before the conference closes?" The alleged reply was, "Thanks for the opportunity. May we have a window open?"

Quite clearly the 1968 conference is being organized with the deliberate intention of involving everybody. The method adopted is a phalanx of sub-committees. For the section entitled "The Renewal of the Church in Faith" they are:

- The Nature of Theological Language*
- The Debate about God*
- The Finality of Christ*
- Dialogue with Other Faiths*
- The Varieties of Unbelief*
- Confessing the Faith Today*
- The Psychology of Faith*
- Faith and Society*
- Spirituality and Faith*
- Faith and Culture*
- Christian Appraisal of the Secular Society*
- International Morality Today*
- The Technological Society*
- Urbanization and the Metropolis*

Those in the section "The Renewal of the Church in Ministry" are:

- Laymen in Mission*
- Laymen in Society*
- Laymen in the Church*
- The Priesthood*
- Voluntary and Part-Time Ministries*
- The Diaconate*
- Women and the Priesthood*
- The Nature of the Anglican Episcopate*
- Oversight and Discipline*

And those in the section "The Renewal of the Church in Unity" are:

- Christian Unity and Human Unity*
- Principles of Union*
- The Papacy and the Episcopate*
- Inter-Communion in a Divided Church*
- Current Schemes*
- Relations with the Roman Catholic Church*
- Relations with the Eastern Orthodox Church*
- The Role of the Anglican Communion in the Families of Christendom*
- The Positive Idea of a Wider Episcopal Fellowship*

The Episcopal Secretary of the Conference, the Rt. Rev. Ralph Dean, must be anticipating a gripping time as coordinator of them all.

The first meeting of the conference on Friday, July 26th, will take the form of a devotional session conducted by the Archbishop of Canterbury who also will preach at the official opening service in Canterbury Cathedral on July 25th. The preacher at Westminster Abbey on Sun-

day, July 28th, will be the Archbishop of East Africa, and the Metropolitan of India will preach at the service in St. Paul's Cathedral on Sunday, August 25th.

Ever since they held that first Council in Jerusalem (for story see Acts of the Apostles as the L.C. had not started publication then), it has been increasingly difficult to keep up with all the talking done by Christian bodies, and even more difficult to discern trends and prognosticate.

Let us consider the talks on unity between British Methodists and the C. of E. Judging by the language used by some delegates at the Methodist Conference recently, unity will never happen. "I would not mind Methodism dying if it was for the well-being of the Church, but I object to Methodism being murdered, and that's what's going to happen," said the Rev. Thomas Bevan, while layman Frederick Hollis forecast that if the Methodist Church joined with the C. of E. along lines at present suggested, nearly half its members would defect. A large number of Methodists, it seems, regard the scheme as an "obvious attempt to safeguard and retain the historic episcopate and episcopal ordination," while others resent "the unconvincing and unsatisfactory nature of replies to requests for emendation and clarification."

But some of the great names of British Methodism are on the other side. Dr. Harold Roberts, former president of the Conference, assured his fellow-delegates that "everything we hold dear in Methodism will be preserved," while the Rev. Lord Soper, one of the prime figures of English public life, said "I know I am a 'square' but I am sufficiently in contact with a lot of young people to know they would never forgive us if unity does not come their way—and we must not put artificial barriers in their way."

The outcome was that 700 delegates overwhelmingly rejected the resolution which was intended to delay further talks on unity, and thus cleared the way for a definite vote on merger proposals when the next annual conference occurs in July 1968.

From the Anglican side, one of the latest pronouncements is by the Rt. Rev. Hugh Ashdown, Bishop of Newcastle, one of the bishops whose name rarely adorns newspaper headlines but whose words carry real weight. In his diocesan journal he writes:

"To accept stage one will mean accepting disunity of a very grave kind. I find it not a little disturbing that we have been given nothing to consider concerning the way to the organic union of stage two. What kind of unity do we really expect to be able to demonstrate? Without faith in the overruling

SOME SOBER SECOND THOUGHTS ABOUT COCU!

Seven eminent Christian theologians offer critical but constructive ideas about the unity program of the Consultation on Church Union, in

Realistic Reflections on Church Union.

Copies have been sent to all bishops and deputies to General Convention. All Churchmen should study it.

Copies available on order from

Argus-Greenwood, Inc.

Dept. E
1031 Broadway
Albany, N.Y. 12201.

Individual copies postpaid 25 cents each; ten copies to one address 20 cents each; 100 or more copies to one address 15 cents each.

Episcopal Committee for Promoting Unity



JACOBY STUDIOS SAINT LOUIS

822 WILMINGTON AVENUE
ST. LOUIS, MO. 63111

EPISCOPAL CHURCHES WE HAVE RECENTLY SERVED INCLUDE:

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

STAINED GLASS SINCE 1896



STRENGTH
THROUGH
GIVING

Every Member Canvass Plan

P. O. Box 2102, La Jolla, Calif. 92037

22% Increase — The Results of Canvasses in Churches which used "Strength Through Giving".

Increases in pledging went as high as 170% when this program was used in churches of all sizes. No failures were reported. 22% was the reported average increase over last year's pledging for two successive years!

LOW COST — Results comparable to professional campaigns - at 1/20th the cost!

FREE Full Description Rushed in Time to Plan and Complete This Year's Every Member Canvass.

WRITE TODAY



THE LIVING CHURCH — YOUR deputy to GENERAL CONVENTION

Crisp Convention Reports are coming as well as a post-Convention wrap-up issue.

So this is an ideal time to order a weekly bundle of THE LIVING CHURCH if your parish isn't already in our Bundle Plan.

A bundle of five copies costs only \$9.45 for 9 weeks, beginning with our pre-Convention number of September 3rd and continuing through the October 29th issue. Additional copies cost only 21 cents each.

Because THE LIVING CHURCH is entirely independent, it is free to report the news—bad as well as good—the controversies, and the details of Episcopal Church history as it is being made.

Send order and remittance to:

**THE LIVING CHURCH
G.C. Bundle Dept.
407 E. Michigan St.
Milwaukee, Wis. 53202**

will of God we shall get nowhere. At the same time it is not impossible to leave too much to the goodness of God. I am prepared, between now and September 1st (the date by which Anglicans and Methodists have been asked to submit their views: DM) to collect such comments, queries, or suggestions. We shall not be concerned to suppress any relevant comment, and I hope this may encourage some to forward their ideas who would not otherwise do so. I must confess that I am disturbed by the question, "What sort of unity are we going to appear to have in 20 or 30 years' time?" There is no hint in the interim statement that there has been any joint consideration of the main lines on which organic unity (stage two) can be achieved. Suppose we accept the necessity of entering a situation (stage one) in which two separate Churches, in the same locality and each with its own bishop, exist side by side but are pledged to cooperation in worship, work, and witness. The number of bishops in England would be multiplied. In every part of the country two bodies of Christians in communion with each other will look to 'its own' bishop as personal focus of its unity. Such a threat to the very idea and manifestation of unity it may be right to accept for a time for the sake of greater good to come. (It is assumed that stage one, during which we 'grow together,' is to be temporary and short.) But how is it imagined we then become a single Church with one structure of government and administration (stage two) in such a way as will demonstrate order and unity? Meanwhile, I believe stage one would go on much longer than predicted. The business of establishing self-government, with freedom to settle our own form of doctrine, worship, and discipline, to appoint our own officers and regulate our own affairs in our own courts, will involve radical revision and repeal of Acts of Parliament by which the Church of England is now regulated. This will inevitably take time."



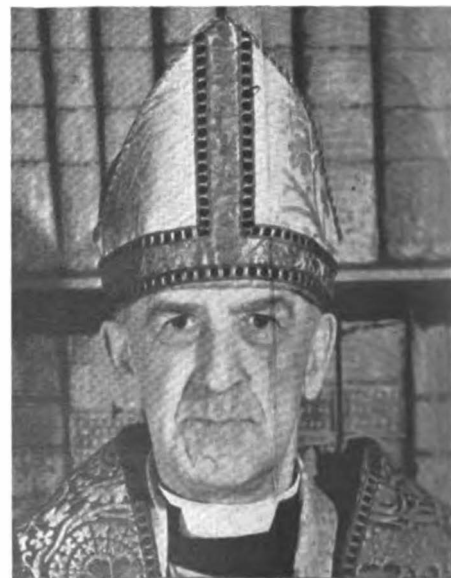
Back in 1946 Archbishop Lord Fisher of Lambeth, then Archbishop of Canterbury, preached a Cambridge sermon which is regarded as one of the landmarks on the road to unity. But he now has condemned the whole plan for reunion between the Church of England and the Methodist Church, going to the length of saying that he would be unable to take part in the service of reconciliation as proposed in the most recent interim statement of the Anglican-Methodist unity commission.

"I should find myself unable," says Lord Fisher, "to take part in the proposed service of reconciliation and unable to advise any Anglican or Methodist to do so. I am quite sure that it will do nothing to encourage other Churches in England, or Church of Scotland, to seek to achieve full communion with the Church of England," writing in *Covenant and Reconciliation: a critical examination* (Mowbrays, 1.6d). Lord Fisher calls the service of reconciliation confused. "There is no reconciliation to be found here; and, if I speak my mind frankly, to say that the issue is left in the hands of God is no

more than a pious subterfuge—pious and sincere, but still a subterfuge, and a tortuous one. . . . I could not take part in a service which has at its heart contradictory conceptions about the point from which presbyters start and the point to which they arrive."

Broadly speaking, in the first part of his pamphlet Lord Fisher argues against any "amalgamation" of the different Churches into one single body—"a piece of pious wishful thinking, not according to any revealed truth." He sees the ecumenical goal as a friendly coordination of Churches which would enjoy full communion with one another but retain their own autonomy. Lord Fisher argues that not even full communion would be attained by the proposed service of reconciliation. The Church of England, he says, cannot enter into full communion with any Church which is not episcopal in its constitution. And, "when the service ends, the Methodist Church will still be a non-episcopal Church and as such still not reconciled to the Church of England, and still ineligible for admission to full communion with the Church of England." What is needed, he says, is for the Methodist Church to get bishops first and have a service of mutual reconciliation later. The two ministries cannot, he says, be reconciled in such a service as is proposed, for they cannot be reconciled unless and until the two Churches have first been reconciled. After the service of reconciliation the Methodists will still be part of the non-Episcopal Methodist Church unless the service is said to constitute an episcopal ordination—which the interim statement is careful not to say.

Lord Fisher cites a top legal opinion which has been given to Methodists stating that if a C. of E. bishop were to lay his hands on the heads of Methodist ministers, with the words proposed in the service, then "the bishop would be ordaining them to the priesthood and the



Dr. Fisher: "... an open way"

"MONEYMAKERS"



Organizations interested in raising funds for various Church projects are invited to get in touch with the advertisers on this page who offer some interesting Plans. Only quality products and services are advertised in THE LIVING CHURCH. When writing to our advertisers please mention THE LIVING CHURCH.



Picture Your Church on lovely Photo Plates



- Large 10 inch gold-bordered plates.
- Orders filled for 25 or more plates showing your own Church or other scene.
- We also print Church Note Paper

For sample and illustrated literature write:

PRESTON-HOPKINSON CO.

Dept. L, Appomattox, Virginia

RELIGIOUS JEWELRY FOR EPISCOPALIANS

(Wholesale and retail.)

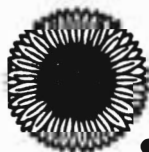
Jewelry designed for Episcopalians to be retailed through Church Supply Stores, Church Book Shelves and Guilds.

Write for Brochure and price list.

MAKE THIS YOUR PROJECT.

ELLS RELIGIOUS JEWELRY
11301 Cohasset St., Sun Valley, Calif. 91352

ATTENTION: CHURCHES, SCHOOLS, ALL ORGANIZATIONS



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

Write

SANGAMON MILLS, Inc.
COHOES, NEW YORK 12047

35,000

Post Office Listings

National Zip Code Directory

100 Pages, Varnished Cover, Only \$1.15 P.P.

Wonderful for Fund Raising

The McEwan Services . . . Our 31st Year
P.O. Box 235, Burlington, Vt. 05401

An Exceptional Opportunity for Church Book Stores and Church Organizations!

Sell the Holy Bible, King James Version (Protestant Edition) New Testament on talking records. Deluxe album of twenty-six 12" LP 33 1/3 RPM records, complete and unabridged. Approximately 24 hours listening time.

A lifetime prestige gift of an ideal sales item for senior citizens, Church book stores, Church guilds, etc. *No investment necessary.*

Choice exclusive direct sales territories now open. Write for details to originator of Talking Records —

AUDIO BOOK CO.

4220 W. Jefferson Blvd.
Los Angeles, Calif. 90016

A PROVEN FUND RAISING ITEM FOR CHURCHES AND CHURCH CLUBS. FINEST QUALITY BLACK AND GOLD BALL POINT PEN WITH SCROLLED CROSS FOR CLIP AND TRANSPARENT PLASTIC COVERED "LORD'S PRAYER" ENCLOSED ON BARREL OF PEN.

100 PENS	\$ 50.00
250 PENS	\$112.50
500 PENS	\$200.00

SELLING PRICE \$1.00

TERMS

50% WITH ORDER, BAL. C.O.D. PLUS P.P. TOTAL COST WITH ORDER WE PAY PARCEL POST.

WRITE FOR FREE SAMPLE

HYDE-GRADE PRODUCTS
907 N.E. SECOND AVENUE
FT. LAUDERDALE, FLA. 33304

"HYDE-GRADE MEANS HIGH GRADE"

EVERY PARISH PLAN

provides an effective and inexpensive way of bringing THE LIVING CHURCH to your people. A bundle of five copies costs the parish only \$4.20 a month for a four-week month and \$5.25 a month for a five-week month (21 cents a copy), but the purchaser pays 30 cents a copy. Additional copies cost you only 21 cents each. Write:

LIVING CHURCH Bundle Dept.
407 E. Michigan St., Milwaukee, Wis. 53202

Digitized by Google

Methodist ministers would thereafter be regarded, in English law, as in priest's orders." Lord Fisher criticizes the unity commission for, he says, knowing about this legal opinion but disregarding it. "So (though the commission does not openly say it) beyond all doubt the service is intended to be one in which a bishop of the Church of England confers episcopal ordination on such of the Methodist ministry as are present at the service. They are 'reconciled' by episcopal ordination; ministers not present are not. Yet the report allows Anglicans who do not wish so to take it, and all Methodists who do not wish so to take it, to reject the idea that it is an episcopal ordination. I cannot take part in such a confused service." Dr. Fisher makes it clear that he does not want to block the way to progress towards full communion. "I believe," he says, "there is an open way which God will bless; but this is not the place in which to expound it."

Asked by a *Times* reporter what his solution was he replied, "If those who are running these things like to ask me, I will gladly tell them, but to tell the world ruins the chance of bringing it about." Lord Fisher thinks it "reasonably certain" that the authorities of both Churches are determined the scheme shall go through. He doubts whether Methodist authorities can succeed without splitting their Church disastrously and says his experience of the Church of England is that criticisms of the scheme are likely to be ignored or overruled.

The *Church Times* headed its leading article on the subject *Torpedo from Trent* (the Dorset Rectory where Lord Fisher now lives) and said that some may well think the attack devastating: "Lord Fisher of Lambeth is, nowadays, it is true, a private individual, and he has written his critical pamphlet only in that capacity. But nothing can alter the fact that he is a former Archbishop of Canterbury and, what is more, one of the acknowledged architects of the whole modern movement towards Christian unity. These two facts mean that his frontal assault on the Anglican-Methodist proposals will carry a weight and attract an attention which are exceptional. Whatever may be thought of the propriety of breaking the convention by which the former holder of public office refrains from intervening in the plans and policies of his successor, this criticism is now on record. And it cannot be ignored."

DEWI MORGAN

The Living Church Development Program

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

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

Previously acknowledged \$8,443.75
Receipts Nos. 7825-7915, July 24-Aug. 4 918.70

\$9,362.45

SCHOOLS

FOR GIRLS

Saint Agnes School

Girls' Episcopal Boarding (Grades 7-12)
and Country Day School (Grades K-12)

Fully accredited. College preparatory. Music, Drama, Art, Sports. Small classes. Individual attention and guidance stressed. International enrollment. Established 1870. 49-acre campus.

Write for catalog.

Hamilton H. Bookhout, Headmaster
Saint Agnes School, Box 1
Albany, New York 12211

CHAPEL HILL

Girls. Carefully supervised college prep and general courses. Grades 3-12. Small classes. Individualized attention. Country atmosphere. Music, art, drama. Remedial Reading. Special English class for foreign students. "Now-to-Study" class. Typing. Social, athletic, creative activities. New dormitory. Cultural advantages of Boston 10 miles away. Est. 1857. Also 8-week SUMMER SESSION. Mr. L. C. Clark, 327 Lexington Street Waltham, Massachusetts 02154

ST. MARY'S SCHOOL

Established 1868 — Episcopal
Grades 9-12. Fully accredited. Small classes.
Music, Art, Dramatics, Sports, Pool.
Sister Superior, C.S.M., St. Mary's School
Peekskill, N. Y. 10566

FOR BOYS

NORTHWESTERN MILITARY ACADEMY

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

San Rafael MILITARY ACADEMY

Founded 1890

COLLEGE PREPARATORY FULLY ACCREDITED

Member: California Association of Independent Schools

Episcopal boarding and day school. Grades 7-12. Small classes. Exceptional science facilities.

NON-MILITARY SUMMER SESSIONS: Grades 5-12

For information, write:

Mr. L. W. Robertson, Headmaster
Fifth & Cottage Avenue, San Rafael, Calif. 94901

Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find it helpful and stimulating.

\$10.95 a Year

THE LIVING CHURCH
407 E. Michigan St.
Milwaukee, Wis. 53202

PEOPLE and places

Appointments Accepted

The Rev. W. Robert Abstein, former priest in charge of St. Monica's Mission, Cantonment, Fla., is assistant at Holy Trinity, 515 E. Ponce de Leon Ave., Decatur, Ga. 30031.

The Rev. William James Anderson, former rector of Grace Church, Hoohehna, Molokai, Hawaii, is rector of St. Luke's, Marianna, Fla. Address: Box 545 (32446).

The Rev. Sydney J. Atkinson, O.H.C., formerly with the Liberian Mission of the Order of the Holy Cross, and more recently at Mount Calvary Priory, Santa Barbara, Calif., is helping found the new Holy Cross House in the Diocese of Dallas. Address: Rt. 1, Box 56 B, Grapevine, Texas 76051.

The Rev. John H. Barrett, Jr., former curate at Christ and Holy Trinity, Westport, Conn., is assistant at Trinity Church, Concord, Mass. Address: 6 River St. (01742).

The Rev. Harwood Bartlett, former chaplain to Georgia School of Technology and Agnes Scott College, Atlanta, Ga., is rector of St. Francis Parish, 2990 Crestline Dr., Macon, Ga. 31204.

The Rev. Carington R. Cariss, former locum tenens at Holy Trinity, Ocean City, N. J., is rector of Our Saviour, 1900 Broadway, Camden, N. J. 08104.

The Rev. Joseph H. Gauvin, former priest in charge of All Saints', Noranda, Quebec, Canada, is curate at St. Peter's, Spotswood, N. J. Address: 289 Main St., Apt. A-22 (08884).

The Rev. George J. Hampshire, former priest in charge of St. Mark's Mission, Raleigh, N. C., is rector of St. James', 1080 Courtland Ave., Macon, Ga. 31204.

The Rev. John T. Harrison, rector of St. Michael's, Savannah, Ga., is also priest in charge of St. John's, Savannah. Address remains the same.

The Rev. Warren C. Herrick, rector of Trinity Church, Melrose, Mass., for 36 years who retired in October 1966, is program coordinator of Grubstake, Inc., a non-profit agency in the Diocese of Pittsburgh, helping young criminals serve out their parole or probation periods. Address: 2400 E. Carson St., Pittsburgh, Pa. 15205.

The Rev. James Howie, former curate at Trinity Church, Elk River, Minn., is priest in charge of the mission, 403 Quinn Ave. (55330).

The Rev. William H. R. Jackson, former chaplain of North Carolina Department of Prisons, Raleigh, is priest in charge of St. Mark's, Roxboro, Christ Church, Milton, and St. Luke's, Yanceyville, N. C. Address: St. Mark's, 318 N. Main St., Roxboro, N. C. 27573.

The Rev. Paul E. Kaylor, former Danforth Fellow studying at Harvard, is chaplain of Dickinson College, Carlisle, Pa., and assistant professor of religion. Address: 154 W. Pomfret St. (17013).

The Rev. Robert G. Kurtz, deacon, formerly at Good Shepherd, Lexington, Ky., is rector of All Hallows', Snow Hill, Md. 21863.

The Rev. Lawrence H. Larson, former rector of St. Michael's of the Valley, Ligonier, Pa., is associate rector of St. Francis-in-the-Fields, Harrods Creek, Ky. 40027.

The Rev. Richard H. Martin, former rector of Grace Church, Pomeroy, Ohio, is assistant at St. Paul's, Columbus, Ohio. Address: 2831 Kingsrowe Court, Columbus (43209).

The Rev. Merrill Norton, vicar of St. Margaret's, Inverness, Fla., is to be vicar of St. Luke's, Mulberry, Fla. 33860, September 1st.

The Rev. Perry Porter, former rector of St. James', Lake George, N. Y., is assistant at Christ Church, 61 Grosse Pointe Blvd., Grosse Pointe, Mich. 48236.

The Rev. William V. Powell, former vicar of St. Peter's, Tulsa, Okla., is program director for District of Western Kansas, and director of Christian education at Christ Church Cathedral, Sahna, Kan. Address: Box 1383, Sahna 67401.

The Rev. Lon. M. Prunty, former rector of St. Andrew's, Basin-Greybull, Wyo., is rector of St. Alban's, Worland, and in charge of St. Andrew's,

SCHOOLS

NURSING

SCHOOL OF NURSING ST. LUKE'S EPISCOPAL HOSPITAL San Francisco, Calif. 94110

3 year diploma program — full accreditation — affiliated with San Francisco City College. New class each August.

Write Director of School
SCHOOL OF NURSING
555 SAN JOSE AVE.
SAN FRANCISCO 94110

COLLEGES

ST. AUGUSTINE'S COLLEGE

1867 Raleigh, N. C. 1967

A FOUR-YEAR CLASS "A"
LIBERAL ARTS COLLEGE
CO-EDUCATIONAL
FULLY ACCREDITED

OFFERING B.A. AND B.S. DEGREES
With Majors in:

Biology	Health and Physical Education
Business Administration	History and Political Science
Business Education	Mathematics and Physics
Chemistry	Music
Elementary Education	Secondary Education
English	Social Science
French	Sociology
General Science	Social Welfare

Two-Year Secretarial Science Curriculum

For Further Information Write

THE REGISTRAR
CENTENNIAL YEAR
1967

P. R. Robinson, President

BARD • HOBART • KENYON •

Episcopal colleges enroll 1/10 of 1% of the college population. This year they have 10% of the Rhodes Scholars.

You can strengthen the work of the eight colleges with one gift to



ASSOCIATION OF EPISCOPAL COLLEGES
815 Second Avenue
New York, N. Y. 10017

UNIVERSITY OF THE SOUTH •

CHURCH SCHOOLS

MAKE GOOD

CHURCHMEN

When Writing Schools
Please Mention

THE LIVING CHURCH

Meeteetse, Wyo. Address: 326 N. 11th, Worland 24011.

The Rev. Robert H. Richardson, former rector of Christ Church, Henrietta, Pleasant Lake, Mich., is with Ecumenical Associates, Lansing, Mich. Address: Box 922 (48904).

The Rev. Kennedy K. Roberts, is deacon in charge of Trinity Church, Whitehall, and All Saints', North Granville, N. Y. Address: 60 Broadway, Whitehall (12887).

The Rev. Warren Schaller, Jr., former rector of Epiphany Church, St. Paul, Minn., is rector of Holy Apostles', 2139 Scenic Place, St. Paul, Minn., and chaplain at Hamline University.

The Rev. Richard M. Spielmann, Th.D., former assistant professor at Bexley Hall, Gambier, Ohio, is associate professor of Church history and liturgies at the seminary.

The Rev. David Storm, former assistant at St. Stephen's, Spokane, Wash., is vicar of St. Hilda's, Meadowdale, Wash. Address: 7116 196th S.W., Lynnwood, Wash. 98306.

The Rev. Carl Sword, former assistant dean of St. Francis Boys' Home, Salina, Kan., has entered the novitiate of Holy Cross Monastery, West Park, N. Y. 12493.

The Rev. John G. J. van Moort, former rector of St. Stephen's, Douglas, Ariz., is vicar of St. James', Sedro-Woolley, St. Francis', Newhalem, and St. Martin's, Rockport, Wash. Address: Rt. 2, Box 529, Sedro-Woolley (98284).

The Rev. Gustave J. Weltsek, Jr., rector of Church of the Redemption, Southampton, Pa., is to be rector of Church of the Messiah, DeKalb Pike, Gwynedd, Pa. 19436, September 1st.

The Rev. William W. Worstall, former vicar of St. Anne's, Keystone Heights, Fla., is rector of Church of the Ascension, 25 E. Laurel St., Sierra Madre, Calif. 91024.

This and That

Mrs. Glenn M. Brill, former DCE at St. Thomas', Denver, Colo., is DCE at St. Mark's, 508 Riviera St., Venice, Fla. 33595.

Mr. Donald W. Burnes, former research assistant in the division of research and planning of

the Diocese of Missouri, and volunteer for mission in Trinity Church, St. Louis, is assistant professor of history and administrative assistant at Miles College, Birmingham, Ala. Mrs. Burnes will be an assistant professor of psychology and student counselor, also at Miles.

Renunciation

On July 10th, the Rt. Rev. C. Avery Mason, Bishop of Dallas, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry made in writing by William Thomas Dalton. This action is taken for causes which do not affect his moral character.

Armed Forces

The Rev. Thomas W. Baker, Jr., former vicar of Grace Church, Ravenswood, and St. John's, Ripley, W. Va., is attending Chaplains School for service with the U. S. Army.

Chap. (Lt. Cdr.) Philip C. Bentley retired July 1st after 23 years active duty in the Chaplains Corps, U. S. Navy. Address: 5041 Loughboro Rd., N.W., Washington, D. C. 20016.

Chap. (Maj.) R. H. Hawn, Chaplains School, Ft. Hamilton, N. Y. 11252.

Chap. (Lt. Cdr.) Philip E. Jerauld, USN, formerly stationed with the 2d Marine Aircraft Wing, Cherry Point, N. C., has been selected for a year of graduate study at Yale Divinity School. Address September 1st: 1622 Chapel St., New Haven, Conn. 06511.

The Rev. Donald E. Overton, former chaplain at St. John's Military School, Salina, Kan., is with the U. S. Army chaplains corps, Ft. Bragg, N. C. Address: HQ 82d Airborne Div., Ft. Bragg, N. C. 28307.

New Mission

The Rev. Gary Dalmasso, deacon, is in charge of beginning a new mission in the Rock Island-Moline, Ill., area. It is supported by the Diocese of Quincy, Trinity Church, Rock Island, and Christ Church, Moline. Address: 1736 9th Ave., Apt. 64, Moline, Ill. 61265.

Ordinations

Priests

Texas—The Rev. Keith A. Mills, priest in charge of Trinity Church, Jacksonville, St. Luke's, Rusk, and All Saints', Crockett, Texas. Address: Box 472, Jacksonville, Texas 75766.

Deacons

Atlanta—James Alexander Clarke, assistant at St. Catherine's Mission, Box 6472 Sta. A, Marietta, Ga. 30060; Nathaniel Wilson Massey, assistant at Grace, Clarksville, and Calvary, Cornelia, Ga., address, Box 495, Clarksville (30523); Thomas Edward Moody, assistant at St. Martin's in the Fields, 3110 Ashford-Dunwoody Rd., N.E., Atlanta, Ga.

Georgia—Forrest Etheridge, St. Philip's, 117 Welborn St., Hinesville, Ga. 31313; Frank Howden, Trinity Church, Box 275, Harlem, Ga. 30814; Felix Webster Posey, at Good Shepherd, West Main St., Swainsboro, Ga. 30401; Van T. Renick, Christ Church, Box 110, Cordele, Ga. 31015; and James Tiller, Trinity Church, Chandler Rd., Statesboro, Ga. 30458.

Minnesota—Robert David North, 1642 Blair St., St. Paul, Minn.; and Clifford Ward, vicar of Grace Church, Montevideo, Gethaemane, Appleton, Christ Church, Benson, and All Saints', Morris, address 1222 N. 5th St., Montevideo, Minn. 56265.

West Texas—Samuel G. Gottlich, assistant at St. Martin's, McAllen, and in charge of Redeemer, Mercedes, and Epiphany, Raymondville, address, c/o the church, 2500 N. 10th St., McAllen, Texas 78501; James Preston, assistant at Santa Fe Church, 1108 Brunswick, San Antonio, Texas 78211; and James M. Sigler, assistant at St. Martin's, Corpus Christi, Texas, address, 1641 Cliff Maus Dr. (78416).

Western Kansas—Joseph A. Bayles, chaplain at the Kansas State Industrial Reformatory, Hutchinson, Kan., address, 617 W. 12th St. (67501).

Wyoming—Robert G. Thompson, in charge of St. Andrew's, Basin-Greybull, Wyo., address, 424 N. 7th Ave., Greybull 82426.

CLASSIFIED

advertising in The Living Church gets results.

AGENTS WANTED

CHRISTMAS CARDS—Business and Personal. Customer's name imprinted. Earn unusually high commissions from this medium and high-priced line. No investment. No inventory. Free Sample Album. Process Corp. (our 46th year), 3430 S. 54th Ave., Chicago, Ill. 60650.

EXPO 67

ACCOMMODATION—Rooms and housekeeping units, with parking space, in St. Lambert, facing Expo 67. Write Dosmer, 323 Victoria Ave., Apt. A, St. Lambert, P.Q., Canada. Phone: 514-671-8191.

FOR SALE

THE CHURCH UNDER JUDGMENT—one of several provocative chapters in FOUNDATIONS OF FAITH, new book by retired Priest, \$3.00 postpaid. Reverend F. Nugent Cox, 600 Fairmont, Greensboro, N. C. 27401.

LIBRARIES

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

LINENS AND VESTMENTS

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

POSITIONS OFFERED

DIRECTOR for program serving handicapped as well as older persons. Must have interest in working with volunteers. Program part of multi-function church-related agency with broad range of health and welfare services engaged in finding new and improved ways of serving those in need. Experience with social agency important. Would consider recently retired person from social work or allied field. Retirement plan: liberal vacation. Apply Rev. Arnold Purdie, Executive Director, Episcopal Community Services, 225 S. Third Street, Philadelphia, Pennsylvania 19106.

Institutional Chaplains—Episcopal Mission Society frequently has vacancies on its Chaplaincy staff, in general and mental hospitals, geriatric and correctional institutions. Church pension premiums are paid by Episcopal Mission Society. Some financial assistance is available for those wanting specialized training. Interested clergy, especially those who have had clinical training, should apply to the Rev. Ralph Bonacker, 38 Bleecker Street, New York, New York 10012.

SHILOH CHURCH (Congregational), Dayton, Ohio seeks a minister for three months, starting November 15, preaching and sharing parish opportunities while Senior Minister, Dr. F. Le Meadows, is on Sabbatical leave. Church membership 3300; new Church seating 1100; progressive, creative congregation. Address correspondence to Richard C. Downing, President-Church Council, Shiloh Church, 5300 Philadelphia Drive, Dayton, Ohio 45415.

WANTED: Women teachers for biology, history and P.E. Private Episcopal girls' boarding school in midwest. Reply Box M-476.*

POSITIONS WANTED

LOW assistant minister, nearly 40, parish-experienced, Bible-minded, patriotic, loyal to co-workers, seeks MP-centered post. Likes to visit, be personally helpful, preach or have distinct duties. Reply Box P-486.*

PRIEST, in early 30s with pastoral experience and good recommendations, currently rector of small parish, wants larger situation. Will consider curacy or institutional work. Reply Box W-496.*

RELIGIOUS COMMUNITY

THE CONGREGATION OF SAINT AUGUSTINE, a Religious Teaching Community for Men of the Episcopal Church. For information write: The Father Superior, C.S.A., 3682 Seventh Ave., San Diego, Calif. 92103.

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

CLASSIFIED ADVERTISING RATES

(payment with order)

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

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of

The Living Church

to BUY or SELL

NOTICE TO SUBSCRIBERS

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

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

Retirement

The Rev. Charles A. Abele, rector of Emmanuel Church, Detroit, Mich., since 1957, retired July 15th. Address: Fontainebleu Apts. #306A, 1235 Mulberry, San Antonio, Texas 78209.

The Rev. James S. Allen, associate rector of St. Andrew's, Kansas City, Mo., since 1956, will retire September 14th.

The Rev. Harold V. Arnberg, vicar of St. John's, Sand Point, Mich., since 1961, has retired. Address: c/o Czarnik, 15551 Hanover, Allen Park, Mich. 48101.

The Rev. Thomas Lee Brown, associate rector of St. Peter's, Westchester, N. Y., 1947-1963, and rector since then, retired July 1st. Address: c/o the Rev. L. J. A. Lang, 555 W. 155th St., New York, N. Y. 10032.

The Rev. M. Richard McDonald, rector of All Saints', Riverside, Calif., since 1961, has retired due to a recurring spinal disability, the result of injury received while stationed with the U. S. Marines at Enewitok. Address: Box 1083, Cambria, Calif. 93428.

DEATHS

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

The Rev. W. Lever Bates, 63, rector of the Church of the Ascension, Buffalo, N. Y. (Diocese of Western New York), died May 21st.

The Burial Office and Requiem were conducted by the Bishop of Western New York. Survivors include his widow, Dora, and a son.

The Rev. Ardys T. Dean, 65, retired priest of the Diocese of Rochester, died June 9th, in New York City.

The Burial Office and Solemn Requiem were sung in St. Stephen's, Woodlawn, N. Y., and interment was in Napa, Calif. Survivors include cousins.

The Rev. William Crawford Faust, 68,

assistant rector of St. John the Evangelist, Lansdowne, Pa., and newspaperman in Philadelphia, died June 21st in Hahnemann Hospital.

He is survived by his widow, Estelle, a daughter and five grandchildren, a sister, and two brothers.

The Rev. Edward Grant Hartrnft, 43, rector of Christ Church, Warrensburg, Mo., died June 29th, of a heart attack.

Survivors include his widow, Gayle, five children and his mother, Mrs. A. G. Hartrnft. Services were held in St. John's, Neosho, Mo., where he had been vicar, 1958-1964; and interment was in Lyons, Kan.

The Rev. George Ferdinand Huefner, retired priest of the Diocese of Minnesota, died May 2d. At the time of his retirement he was rector of St. James-on-the-Parkway, Minneapolis.

He is survived by his widow.



GO TO CHURCH THIS SUMMER!

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

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
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 Watsoka Ave.
The Rev. R. Werster; the Rev. H. G. Smith
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

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

DANBURY, CONN.

ST. JAMES' Downtown West St.
The Rev. F. Graham Luckenbill, r
Sun 8, 9:30, 11; Thurs 10

WASHINGTON, D. C.

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

KEY—Light face type denotes AM, black face PM; add. address; anno, announced; AC, Antecomunion; 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.

WASHINGTON, D. C. (Cont'd)

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

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. 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

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. Hatchkiss, 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

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

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

ST. MARGARET'S 2555 E. 73d (cor. Coles)
One block west of South Shore Drive
Sun HC 8, 9, 11

KEWANEE, ILL.

ST. JOHN'S W. Central Blvd. & S. Chestnut
Near Interstate 80; 2 Bks. 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.

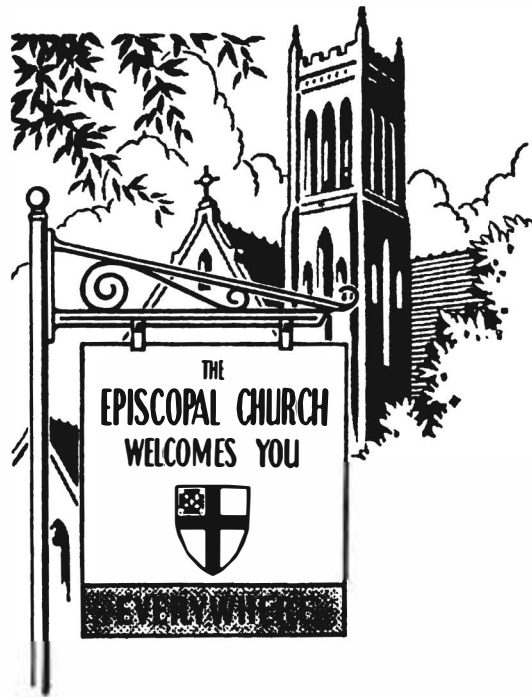
ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon 5:30, Wed 10, Sat 9

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

(Continued on next page)

GO TO CHURCH THIS SUMMER!

(Continued from previous page)



ROCKPORT, MASS.

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

DETROIT, MICH.

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

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 & 1S 11; MP 11 ex 1S

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, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

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

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 & 1S 11; MP 11 ex 1S, 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. Jacko, 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 1S; Thurs HC & LOH
12; HD HC 12

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

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r
The Rev. 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

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 (1S), 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 1S, 3S, HD; MP other; Wed H Eu 6;
Fri H Eu 7; HD 7 & 9:30; Church open daily for
prayer

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 South 13th Street
The Rev. F. R. Isackson
Sun HC 9; 10 (1S & 3S), MP 10 other Sun



CHURCH OF THE EPIPHANY
SEATTLE, WASH.

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 1S); 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

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

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

MONTREAL, QUEBEC, CANADA

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

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

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

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

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

He left home when he was 63.

War swept over the Middle East like a desert storm. And suddenly he was a refugee.

Along with hundreds of thousands of others—old men, women, children. Homeless. Hungry. Sick. Afraid.

As day follows day, their plight becomes more desperate, their wants more critical. Food is their first need. Then medicine, shelter, clothing. Many of them will die, unless we act—now.

To aid these people, the Presiding Bishop suggests that Sunday, September 17, the opening day of General Convention, be observed as Refugee Sunday. A spontaneous outpouring is needed from all Episcopalians all across America.

It is our response to the urgent call of the World Council of Churches, a call “to aid war victims throughout the Middle East and to restart compassionate work among the distressed of all religions and nationalities in every country affected by the conflict.”

It is, too, an answer to the emergency needs of the Anglican and Orthodox communities in the Holy Land, the special care of the Anglican Archbishop in Jerusalem.

The bishops and deputies at General Convention will observe Refugee Sunday in Seattle. They will also attend a “Feed the Hungry” dinner the following Wednesday, September 20. About 1,000 people will pay \$5 for a “dinner” of soup and crackers; \$4 of each \$5 will go for refugee relief. Many parishes will serve similar dinners at the same time. Plan to attend, if you can.

The refugees in the Middle East, the dispossessed in all parts of the world, await your answer on Refugee Sunday.

Give through your parish or send your contribution to:



Presiding Bishop's Fund for World Relief

Episcopal Church Center
815 Second Avenue, New York, New York 10017

