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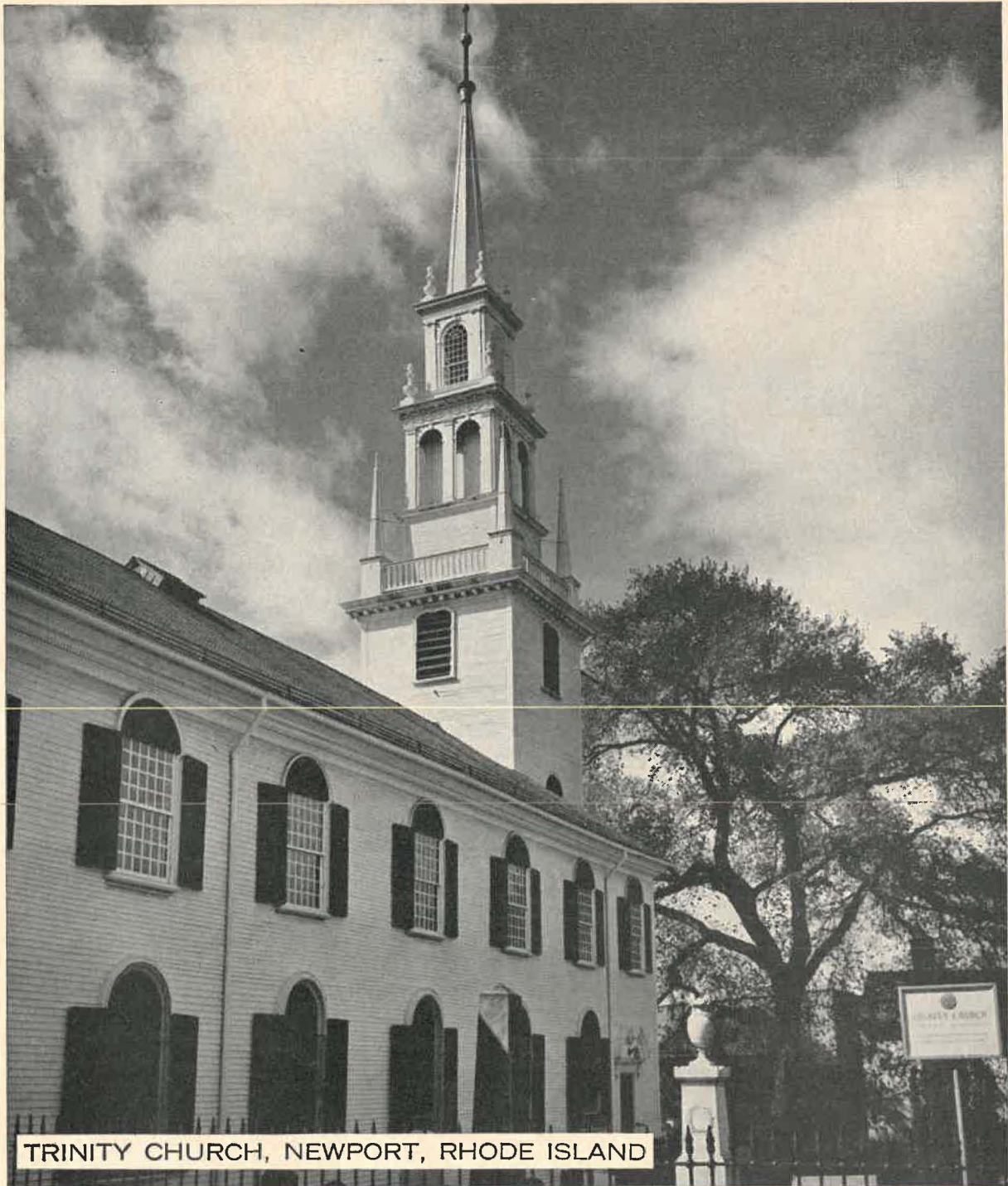


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# The Living Church

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

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## THINGS TO COME

### September

24. Trinity XVIII
25. Sergius, Abt.
26. Lancelot Andrewes, B.
27. General Convention Ends
29. St. Michael and All Angels
30. Jerome, P.

### October

1. Trinity XIX
- Remegius, B.

**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.

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September 24, 1967

## BOOKS

**THE BISHOP PIKE AFFAIR.** By William Stringfellow and Anthony Towne. Harper & Row. Pp. 266. \$4.95.

*The Bishop Pike Affair* is a low-key, quiet chronicle of the controversy between Bishop Pike and the House of Bishops, documented and developed by a legal mind. The conflict between Pike and his colleagues is naturally related to the heresy trials of the recent past and a probing of the due process of law in the unhappy procession of events leading up to the Wheeling meeting. As might be expected, the bishops come out second, having unsuccessfully attempted to take the white horse out from under the knight in shining armor.

This is the impression that one receives from the reading of this book which could have been sub-titled, "So What Else Is New?" There is no attempt made by Stringfellow and Towne, as far as I can see, to bring to the reader an opening of the understanding as to why the parties concerned reacted as they did. One is given the impression that a bishop is a cloak-and-dagger clown. It is so much easier, in our pious arrogance, to forget that bishops were priests and laymen first and that all of them, including Bishop Pike, are simply the end products of an age that has specialized in sophisticated barbarism. The whole affair is melancholy enough without the writing of a book which only demonstrates its dreariness without examining the reasons why such situations exist. Pseudo-heroes and pseudo-events, which characterize our society today, have become unspeakably tiresome. No wonder we all seem to need fixes, whether from a needle, a bottle, or a book.

(The Rt. Rev.) C. W. STERLING, D.D.  
*The Bishop of Montana*

✠ ✠ ✠ ✠

**JEWISH PRAYER AND WORSHIP.** An Introduction for Christians. By William W. Simpson. Seabury. Pp. 128. \$1.45.

If a Christian wants an enriched understanding of our Lord's declaration, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill," (Matt. 5:17), this small handbook entitled *Jewish Prayer and Worship* will serve admirably to that end. And a "handbook" it is, encompassing three major topics within only 128 pages.

It's to be regretted that William W. Simpson constrained his material to so few pages because he thus forced himself to be almost cryptic in many places. Even so, he presents his material in such a way that Christian readers can no longer feel they are so different from Jews—in the basic concepts of (1) the oneness of God, (2) man's need for salvation, and (3) the hope of salvation being God



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# THE WORLDLY CHRISTIAN

**Bonhoeffer on Discipleship**  
by William Blair Gould

A reader's guide to selected writings of Dietrich Bonhoeffer, this book is designed as an aid to understanding the German theologian in terms of his own writings rather than as an independent interpretation or application of Bonhoeffer's insights. Gould sees the idea of discipleship as the unifying theme of all of Bonhoeffer's life and writings. An introductory essay sketches the life and work of Bonhoeffer, and a brief concluding chapter describes his significance for today's world.

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**PREFACE to BONHOEFFER**  
*The Man and Two of his Shorter Writings*  
by John D. Godsey **\$2.95**

**WORLD COME OF AGE**  
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Himself and none other. As a matter of fact, new depths of appreciation for our Jewish roots come through to the Christian, paragraph upon paragraph.

Part one of the booklet deals with "The Pattern of the (Jewish) Liturgy." This is followed by part two, "Anthology of Jewish Prayers," and then part three which contains "Hymns of the Synagogue and Home." Each part has a respectable introduction to give the reader a sense of direction which will conform to the author's intentions. But his brevity, again, is somewhat disturbing. If just a few more paragraphs had been allowed for each section the reader would feel that the material was a bit closer to being complete. As it stands the book is more like a road map, simply showing one where to go and how to get there, if interested.

In spite of this "outline only" approach (and maybe the author was frustrated by people like editors and publishers!), the text does contain several useful descriptions of various points in Jewish worship along with a good number of glossary definitions which answer questions the reader faces. So, all in all, here is a small booklet, easily enough read, providing many valuable lines, and certainly accomplishing its limited purpose, ". . . to introduce the Christian to the broad outlines of Jewish worship and, in more detail, to some of the prayers and hymns which form part of the rich heritage of the Jewish tradition" (page 8).

(The Rev.) PAUL Z. HOORNSTRA, D.D.  
*Grace Church  
Madison, Wis.*

\* \* \* \*

**THE GIFT OF HEALING.** By Ambrose and Olga Worrall. Harper & Row. Pp. 220. \$3.95.

I know Ambrose and Olga Worrall personally; they are truly genuine "sensitives." There are not many in the world. In *The Gift of Healing* they have written very candidly and frankly about their experiences as "sensitives" regarding clairvoyance, extrasensory perception, and spiritual healing. Their testimony is, indeed, impressive. As Ambrose Worrall writes:

"We are surrounded by force fields. Gravitation is one with which we are all familiar and there are others, such as magnetic and electrical fields in daily use to make our modern way of life possible. I believe there exists a field of energy, akin to life itself, around and about us. We draw our daily supply of energy from this inexhaustible storehouse. When we insulate ourselves by wrong thinking or wrong living from this source of supply we become sick. . . . In sickness something has interfered with the recharging, and more than rest and sleep is sometimes required to restore health. Medical therapy may remove the interference completely or in part, and the human battery will be able to take a more-or-less full charge again. If medical therapy is not successful then spiritual healing can be given

as a supplementary treatment. There is an inexhaustible supply of energy around us. Our only problem is in tapping the source of supply. . . . There is no reason to eliminate correct medical treatment while the patient is receiving spiritual healing, for the two are complementary and compatible."

The fact that Ambrose Worrall is an electronics engineer of very real standing makes him most credible as a "sensitive." There are indeed unknown and mysterious areas which we should further explore. I commend this book to everyone interested in the field of psychic phenomena and spiritual healing.

HELEN SMITH SHOEMAKER  
*Anglican Fellowship of Prayer*

\* \* \* \*

**HOW MANY MILES TO BABYLON?** By Robert N. Rodenmayer. Seabury. Pp. 144. \$3.95.

This well-known author in the field of pastoral theology has once more given his readers a fine example of bright writing and a helpful set of personal experiences in the realm of human relations. Dr. Robert N. Rodenmayer warns this is no attempt to "improve you." However, no one can be unmarked, spiritually, by reading and absorbing these little pictures of true, poignant happenings in the lives of people whose difficulties are met with Christian courage.

No one's writing can be completely uniform in excellence; we have no exception here. However chapter 14 strikes me as coming close to being a classic essay, something seldom brought off successfully in the latter half of the 20th century. I dare to compare it with some of the warm writing of E. B. White.

Dr. Rodenmayer's use of good illustrations, never contrived, add luster to this volume. Quotations from Oliver Wendell Holmes, Stephen Vincent Benet, Horace Walpole, G. K. Chesterton, Ronald Knox, and the genial, unnamed Vermont philosophers help make the reading of *How Many Miles To Babylon?* a joy. The title, by the way, is taken from an old English nursery rhyme:

*How many miles to Babylon?  
Threescore miles and ten.  
Can we get there by candlelight?  
Yes, and back again.*

(The Rev.) FREDERICK B. MULLER  
*St. James' Church  
Fremont, Neb.*

\* \* \* \*

**THE GRAVE OF GOD: Has the Church a Future?** By Robert Adolfs, O.S.A. Trans. from the Dutch by N. D. Smith. Harper & Row. Pp. 147. \$4.50.

*The Grave of God* is an important and exciting book by a young Dutch Augustinian priest, already known for his earlier work, *The Church Is Different*.

Robert Adolfs, while grateful for such up-dating and renewal as Vatican Coun-

*Continued on page 22*

The Living Church

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***“An effort to restore and  
advance an enterprise of  
fundamental importance for  
the vitality and integrity  
of our Church.”***

**—From the Foreword by  
*Nathan M. Pusey***

## ANNOUNCING

Report of the Special Committee  
on Theological Education

**Nathan M. Pusey**, Chairman

**Charles L. Taylor**, Director of the Study

# MINISTRY FOR TOMORROW

This comprehensive report contains the findings and recommendations of a special committee headed by President Pusey of Harvard. Although developed for the Episcopal Church, the study considered the situation in other churches and will be of interest to anyone concerned with the role of theological education in today's urban, technological, and secular society.

The *total problem* of theological education is confronted, reaching far beyond the ivy-covered walls of the seminary.

“One of the most important documents ever presented to the Episcopal Church. The future of that Church may well depend on how many laymen (and not merely clergy and professional leaders) read it and are stimulated to action.

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# The Living Church

September 24, 1967  
Trinity XVIII

For 88 Years,  
Its Worship, Witness, and Welfare

## NEW YORK

### Canterbury Begins Tour

The Archbishop of Canterbury, Dr. Arthur Michael Ramsey, began his three-week tour of the United States with a plane-side interview in New York. With him were Mrs. Ramsey and his chaplain, the Rev. John Andrew.

On heresy being "dead": "There are certainly heresies. It's possible to have beliefs that are false and misleading. But it's the most difficult thing in the world to prove anyone a heretic. I'm against heresy hunts and heresy trials."

On Vietnam: It is a "dangerous" war, first because it "can be the sort of war which is only won by so much destruction it won't really be a victory," and second because "it does not reduce the pressure of Communism" and gives communist propaganda efforts "a bit of a handle." The ideal peace would be "a negotiated peace."

On Jerusalem: "The important thing is that all religions should have access to the holy places in Jerusalem. The Israeli government professes that aim and we must all hope that the aim is carried out."

Did he have any spiritual advice to give? "God is not dead." Then he added: "It is very easy for religious people to come to think of God in purely religious terms, as if God were only interested in religious practices. . . . God is concerned about the whole of life of man. . . . The living God is the God of religion and also the God of justice and righteousness." Then turning to the newsmen, asked, "Got that?"

The archbishop was met at the airport by the Rev. Canon Edward N. West, sub-dean and canon sacrist of the Cathedral of St. John the Divine, New York City, representing the Bishop of New York.

## ECUMENICAL RELATIONS

### Ramsey Sees Union with Diversity

That there will be an eventual reunion of Anglicanism and Roman Catholicism in which there will be "diversity in practice," is the expectation of the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, who stated this view in a taped NBC television program "Frontiers of Faith." He made this statement in reply to a question put to him by news-

man Elie Abel. He said that he did not foresee "total assimilation" of Anglicans and Roman Catholics, but that he thought there would be "a sufficient agreement on the content of Christian doctrine."

The Archbishop and Pope Paul VI signed a common declaration in 1966 which paved the way for the formal talks now going on between the two Churches. Dr. Ramsey said that there is "much less" danger now than a few years ago that the world's 43 million Anglicans would split over a reunion with Rome because "the ecumenical movement is becoming far more an involvement of all with all."

In the same interview he commented on the increasing racial problems in Britain, birth control, Vietnam, modern morality, and influence of the Church upon human life, and the reaction of clergy and laity to theological change.

## NCC

### Religion, Architecture, and Visual Arts

Participants from the National Council of Churches in the first International Conference on Religion, Architecture, and the Visual Arts, held in New York and Montreal in September, were enthusiastic in their evaluation of the congress which brought together 600 delegates from 20 nations and almost every religious tradition. The congress was the culmination of seven years of planning begun by units of the NCC, the



Dr. Ramsey

Union of American Hebrew Congregations, and the Roman Catholic Liturgical Conference of North America. It convened in New York, then moved to Montreal for its closing three days.

The general chairman of the executive planning committee for the congress, the Rev. John E. Morse of the United Church of Christ, said that its central purpose was fulfilled through the "creative tensions" that emerged when architects, theologians, and artists confronted each other. The interfaith, international, and interdisciplinary character of the congress made possible presentations by such noted figures as Connecticut's Senator Abraham Ribicoff, architects Edward A. Sovik of Minnesota and Philip Johnson of New York City, Dr. Harvey G. Cox of the Harvard Divinity School, Lady Susan Glyn, Welsh artist and philosopher, Dr. Daniel Callahan, executive editor of *Commonweal*, and scores of others from the United States, Canada, Europe, Japan, Israel, Australia, New Zealand, and Latin America. Among the Episcopalians participating was the Rev. Curtis W. V. Junker, D.D., rector of Trinity Church, Tulsa, Okla., and a member of The Living Church Foundation.

In general, delegates agreed that if they had their way there would be few if any new churches or synagogues built in the next decade. Running through the seminars was the common concern that the structures of most religious institutions today—if not the institutions themselves—are anachronistic.

Again and again, the need for education at all levels was stressed. The laity (and the clergy, too) must be adequately educated in the basic precepts of their religion in relation to what is happening in the world today. Throughout the discussions the concept of the Church as a "ministry to people of all classes, ages, and conditions" was stressed above that of the Church as an "institution."

## WASHINGTON

### Public Funds and Religious Institutions

Attorneys for the executive branch of the government have moved to dismiss an appeal by a group of New York citizens challenging the validity of certain portions of the elementary and secondary education act of 1964 which permit at least indirect aid to parochial and other

private schools. The case, one of several dealing with public funds and religious institutions, is on the U. S. Supreme Court docket. Whether the court will render decisions on any of them will not be determined for some time after it reconvenes in October.

Acting Solicitor General R. S. Spritzer said the New York petitioners' case is too vague and does not go sufficiently into specifics. The New Yorkers, representing the N. Y. Civil Liberties Union, the United Federation of Teachers, the United Parents Association, and the American Jewish Congress, are seeking a court injunction against any public financial aid to religious and sectarian schools, appealing to the First Amendment's guarantee of separation of Church and state.

A 1923 Supreme Court ruling does not permit suits of this type, holding in essence that the individual taxpayer's financial and other interest in such public activities is infinitesimal and, as such, does not warrant his standing before the court.

#### **CPF**

### **Broad Changes Proposed**

Broad changes in the Church Pension Fund will be urged at the 62nd General Convention to bring the plan up to present clergy needs but without increasing present parish assessments. Proposed changes include: adoption of a substantial pension increase based on the individual's ten best consecutive earning years; lowering the normal retirement age from 68 to 65 (early retirement on reduced pension at 60); increased housing allowances from the present 20 percent to 25 percent of salary; an increase of minimum pensions; and a vested interest in accrued pension to be given to a deposed or resigned clergyman after 10 or more years of active ministry.

It is also being recommended, among other things, that clergy enrollment in Social Security be made mandatory rather than voluntary, that widows' pensions be based on the highest ten consecutive years' earnings, and that the lump sum death benefit be raised from \$1000 to \$2000 to any named beneficiary.

The report with recommendations is being presented by an independent committee of review which was appointed by the Presiding Bishop last year at the request of the Fund's trustees.

#### **NEW JERSEY**

### **More Advice to LBJ**

The 270 participants in the 1967 National Study Conference on International Conflict and Violence, held at Princeton, N. J., late in August, called upon the Church to "speak boldly against the involvement of this nation in the war against the people of Vietnam"; to "call upon our leaders to change our foreign

policy from one of manipulation to one of cooperation"; and to "speak boldly against the forces, economic and political, that keep the Negro from enjoying the full benefits of American citizenship."

The conference, attended by faculty people and students, was jointly sponsored by the College and University Division of the Executive Council, the National Episcopal Students Committee, the Dioceses of New Jersey and Newark, and the University Christian Movement.

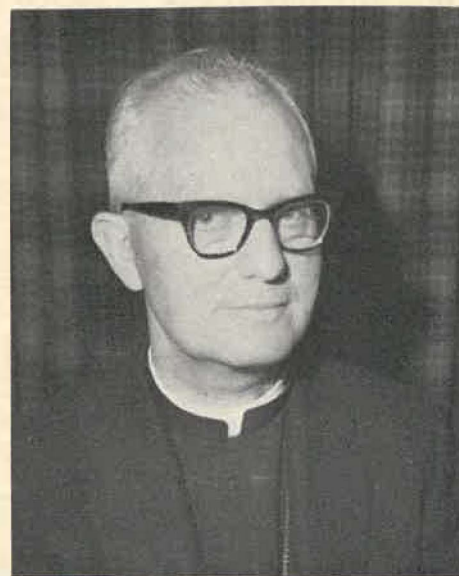
In a statement, adopted by a vote of 101 to 17, participants stated: "We know in our bones that the warlike pretensions of this nation in the international arena and the treatment of the people in our ghettos are wrong. We have been told at this conference that God is on the side of the oppressed. This we believe." The statement continued to identify the people of Vietnam and the black people and poor and undereducated whites of this country as the oppressed, and the white establishment of this country as the oppressor.

A letter signed by 55 of the clergy and conference leaders was sent to President Johnson, calling for an end to American involvement in Vietnam by the immediate cessation of bombing in North Vietnam and the promise that the National Liberation Front may have a legitimate role in the reconstituted political life of South Vietnam.

#### **HAITI**

### **Exiled Bishop Reports**

Most Episcopalians in Haiti have an income of less than \$42 a year and few can afford a bed to sleep on, their exiled bishop reports. He is the Rt. Rev. Charles A. Voegeli who was banished from the island in 1964. The 63-year-old bishop spent a two-month "working holiday" in London. Normally he works in a small office in New York. His work consists of



Bishop Voegeli

ministering to the people of his diocese in whatever way he can, *in absentia*.

The District of Haiti contains about 40,000 baptized people, of whom 15,000 are confirmed. There are 27 clergy and 80 churches.

At the time of the bishop's expulsion, the government of President Francois Duvalier claimed that Bishop Voegeli had left voluntarily—a claim denied by the U. S. State Department. Bishop Voegeli has asked the State Department not to make any official protest for fear that such a complaint would jeopardize his chances of return.

#### **EAST AFRICA**

### **Separatist Bodies Increasing**

Separatist Churches in Africa south of the Sahara are growing faster than their protestant or Roman Catholic counterparts, and by the year 2000 there will be nearly 500 separatist Churches on the continent. This has been predicted by the Rev. David B. Barrett, secretary for research in the Nairobi Unit of Research, an Anglican ecumenical organization.

In East Africa alone there are now 147 separatist Churches with about 635,000 members, and it has been estimated that independent Church movements have a total of 7 million adherents scattered throughout 33 African nations. The English clergyman has said that these independent Churches are not the result of bad race relations, but the result of the Africans' desire to worship God in their own ways. He added that both sides need to cooperate, but that is difficult where there has been "tremendous social inequality." He suggested that the basic cause common to the entire movement is the clash of three cultures—traditional, colonial, and missionary. "The unique factor here, never paralleled in previous Christian expansion, is the vast proliferation of scriptures in some 411 African vernaculars," he said. "Bearing these facts in mind, therefore, one may speak of independency across Africa as both a single phenomenon and one unique in history."

Almost all the groups are characterized by a definite acceptance of the centrality of the historical Jesus as Lord and Savior. Certain basic ingredients are found in virtually every movement: Christ as *kyrios*, using the traditional vernacular for chiefship, traditional African custom and world view; and a strong affirmation of the right to be both fully Christian and fully African, independent of foreign pressures.

Independent Churches have begun to secure government recognition by applying for registration as legitimate societies, particularly in Kenya, Nigeria, and the Congo, and in seeking membership in national Christian councils. The latter plan has been successful in only a few countries. There are, however, seven

separatist Churches in the National Christian Council of Kenya. When the separatist Churches have bypassed national councils, applying directly to major ecumenical bodies, again only a few have been accepted. In 1966 the All African Conference of Churches accepted only four, one of which is the African Brotherhood Church of Kenya.

#### PITTSBURGH

### Oldest Communicant and Citizen Dies

Miss Dollie Johnson, believed to be Pittsburgh's oldest citizen, died September 1st. She listed her birthdate as July 2, 1856, but many believed her to be older.

Miss Johnson was born in Westminster, Md., and came to Pittsburgh in 1896. She was a charter member of Holy Cross Parish, and founded the service guild for young Churchwomen whose duties did not permit them to attend the usual parish activities. She remained in charge of the altar guild until a few years ago when she became unable to attend services regularly.

A Requiem Eucharist was celebrated by the Rev. Canon Junius F. Carter, September 6th, in Holy Cross Parish, where a memorial to Miss Johnson has been established.

She is survived by a countless host of Pittsburgh Churchmen who knew her and held her in highest esteem.

#### CANADA

### Taxation of Churches Proposed

A government tax study committee for the Province of Ontario has recommended that churches and seminaries be added to the tax rolls. Reactions of Church leaders have been generally critical.

At present, churches and religious-education centers are tax exempt in Ontario, but clergy dwellings are not. The committee report recommends that the property tax on churches begin with a small levy of 5 percent of actual current value and be raised annually, to enable the churches to absorb the cost.

The Rt. Rev. George B. Snell, Bishop of Toronto, called for a meeting of representatives of Church and state to discuss the issue. "I'm certain the government will realize that such taxation would cause great dislocation to the work of the Church and the service we are trying to render to the community," he said.

#### ESCRU

### Church Charged with Discrimination

The Episcopal Church is guilty of perpetuating a fraud upon its Negro clergy by denying them opportunity for place-

ment and advancement within the Church, it is charged by the Episcopal Society for Cultural and Racial Unity (ESCRU) in a statement released shortly prior to the 62nd General Convention.

The findings which are embodied in ESCRU's report were obtained in a Church-wide survey in which the Church's bishops were asked to provide information about clergy placement within their dioceses. The report asserts that the problem of the placement of Negro clergy is more serious in the north, midwest, and west than in the south, charging that many bishops outside of the south were evasive or non-cooperative in their replies. The report charges not only that Negro and other non-white clergy have been excluded from consideration and election as rectors of predominantly white parishes, but that Negroes have been likewise excluded from leadership positions within the national Church structure, other than in those areas dealing with matters of racial concern.

ESCRU cites "the embarrassing fact" that there are now only 17 Negro enrollees in Episcopal seminaries, a decrease of 6 from the previous year's enrollment. It is charged in the report that in "at least two of our northern seminaries, one of which still speaks of itself as the only officially recognized seminary by action of General Convention," separate accommodations are provided "for the few Negro students permitted to attend those institutions."

According to the report, there are only two Negroes among the elected members of the Executive Council, one of whom is a layman, and only one on the national board of the Churchwomen.

The report concludes with 19 recommendations for positive steps to overcome "a system of dual priesthoods." Among the proposed solutions are:

(1.) All diocesan bishops, having the power to recommend priests for vacancies in parishes, should do so with a conscious effort toward including names of Negro clergy without designating their race and declare that they will withhold their approval of the priest selected unless the bishop can be certain the vestry included Negroes and other non-whites on the list of candidates.

(2.) Boards of trustees of Episcopal schools, colleges, and seminaries should make conscious efforts to seek out and appoint Negroes to full-time positions on faculties and administrative staffs, including headmasterships, presidencies, and deanships.

(3.) Diocesan departments of Christian social relations, or some other appropriate committee or department, should begin thorough studies of the problems that may be encountered in the course of making innovations in the placement of Negro and other non-white clergy, such as housing, schools, and community organizations.

(4.) The Executive Council should provide a fund for supporting bishops who make innovations in the placement of Negro

and other non-white clergy in formerly white positions where there is the imminent possibility of the loss of funds.

The special report, entitled "The Placement and Deployment of Negro Clergy in the Episcopal Church," was compiled for ESCRU by the Rev. Robert E. Hood, rector of St. Augustine's Church, Gary, Ind.

#### SCOTLAND

### Debate on Sex and Morality

Both the Representative Church Council of the Episcopal Church in Scotland and the General Assembly of the Church of Scotland (the Presbyterian Established Church) meeting recently in Edinburgh were faced with problems arising from the new attitudes to sex and morality in a changing world.

The Primus of the Scottish Episcopal Church (the Most Rev. Francis H. Moncrieff, Bishop of Glasgow and Galloway) underlined the problems in his opening address to the RCC: "There are," he said, "fundamental principles, doctrines, and attitudes of the Gospel that in every age have had to be applied to human life, in situations which are involved in a perpetual state of flux and change. This is not new. What is new is the multiplicity and complexity of present-day change." After listing the difficulties in international, financial, and industrial affairs, Dr. Moncrieff continued: "What is morally permissible in an era in which population growth is a serious problem? What can only be described as a serious science of birth control is possible due to technical physiological possibilities hitherto unknown. In the same context, what is the Church to say in face of the modern attitude to abortion, or even euthanasia? With all these, and no doubt many other problems, the Church is confronted today—and the answers cannot be drawn out ready-made from the Gospel or from the tradition of the Church in the past, for they are not contained there in that way. On the other hand, the individual cannot simply be left to himself to find the answers unaided. The Church must, if not produce the answers cut and dried, at least guide and point the way. Guidance as to the lines along which an answer may be found, rather than the provision of the final answer itself, is what the Church is called to provide today rather than to make definitive utterances or produce final answers."

What triggered off much debate in Scotland this year was the publication of the *Report on Sex and Morality* produced by the British Council of Churches. In the report of the Social Service Board of the Episcopal Church a statement issued by the College of Bishops is printed. It should be realized that the Representative Church Council, unlike the General Assembly, is a body mainly concerned with finance and that statements of policy on



faith and morals are the business of the College of Bishops, yet such statements can be included in reports of church boards and thus reach a wider Church public.

"In view of the fact that the publication of the report *Sex and Morality* has given rise to some misunderstanding and alarm, the bishops wish to make the following observations. We welcome this report as an honest attempt to come to grips with one of the most difficult problems of our time, and as such it is worthy of careful study. We realize, however, that the report, if it is not read in full or if extracts are considered out of context, is likely to be dangerous in that such extracts may give the impression that sex outside marriage is condoned by the Church. The report does not encourage any such view. It does uphold the positive value of chastity but could have made its insistence upon it more explicit. We recognize the fact that there are sometimes situations where the ideal standard is impossible of achievement and that not to condemn does not mean to condone. No rule is so binding as never to admit of exception, as the history of the Church has shown, but in the matter of sexual relationships outside marriage we believe the exceptions to be so rare as to be practically negligible. Thus, while firmly upholding the Christian ideal for all people, we hold that the Church's task, its pastoral concern, is to counsel and to advise each perplexed, disturbed person in his particular situation, and to minister to those who have failed to hold to the ideal, the forgiveness of God, which is available to all who are conscious of wrongdoing, and to stir the consciences of those who are not conscious of their failure. Finally, we must emphasize that the Church, like its Master, is not in the world to condemn the world but to offer understanding, guidance, and forgiveness to all God's children and to hold before them the joy of sharing in His creative work, for which He has designed the gift of sex."

The report itself was a 27,000-word document prepared by a committee of clergy and laymen under the convenorship of the Rev. Kenneth G. Greet, a prominent Methodist. It dealt with chastity, homosexuality, the use of four-letter words, and so on, but the point which stirred up all the controversy was the committee's refusal to make an unequivocal statement on sexual intercourse outside marriage. They declared: "No rule can cover all the varied and complex situations in which men and women find themselves. . . . Our reluctance to spell out the meaning of chastity in terms of basic rules is not due to any lack of convictions about the value of chastity, but rather the desire to give adequate content to the word." The discussion of the report at a meeting of the British Council in London last October had world reportage, and the committee's attitude was widely condemned.

## A Brief Guide

Newly issued by the Scottish Episcopal Church is a booklet called *A Brief Guide*. Originally written by the Rt. Rev.

J. W. A. Howe, Bishop of St. Andrews, Dunkeld, and Dunblane, for the Leicester Cathedral *Quarterly*, it is a simple and easy description of the history and workings of the Scottish Episcopal Church. Bishop Howe stresses how much Anglicanism as a whole owes to this comparatively small Church for, first, its bold consecration of the first American bishop, and, secondly, its liturgical enterprise.

Of the present situation in Scotland Bishop Howe writes: "On the ecumenical scene our first concern is relations with the Church of Scotland. In general, movement towards unity is easiest when one is concerned with a small body way off. Our situation is the opposite. And there are the centuries of familiar differences behind us both. But in recent years the change has been great, and there is now much friendliness and a desire to study together the beliefs, practices, and principles that divide us. Episcopacy itself is the most obvious problem and difference—as acute here perhaps as anywhere in the world. But with a Church that has as firm a sense of order and ministry as the Church of Scotland, progress is not impossible. Discussions locally, and the formal conversations which involve England too, are almost continuous. There is a long way to go, but we move."

## ALBANY

### EYC to Expo

Twenty-three young Churchmen of St. Andrew's, Scotia, N. Y., enjoyed a late summer camping trip along the St. Lawrence Seaway and a tour of Expo 67, under the leadership of their rector, the Rev. William M. Gray, formerly of the St. Lawrence deanery, adjacent to the Province of Quebec. The EYCs raise their money each year and divide it equally, providing scholarships for those wishing to attend the diocesan summer conferences, and travel money for those taking the annual camping trip. In addition to Fr. Gray, seven other adults also made the trip—the fourth annual EYC tour.

## ROMAN CATHOLICS

### The Celibacy Question

There is "a growing consensus" that the Roman Catholic Church's traditional rule on clerical celibacy is unjust, and within the next five or six years there will be a gradual change toward relaxing the rule, a Jesuit sociologist told a conference on pastoral renewal at Notre Dame University. The speaker was the Rev. Joseph H. Fichter, S.J., of Harvard University. His view was apparently the consensus of the conference as a whole, which was attended by more than 200 Roman Catholic priests.

Fr. Fichter cautioned that the idea of optional celibacy is not accepted by

most lay Roman Catholics, and that the introduction of a married priesthood would probably require major institutional adjustments within the Church.

A psychiatrist, Dr. Joseph T. English of the Office of Economic Opportunity, and a writer, Colman McCarthy, suggested raising the minimum age for ordination to the priesthood to 30, on the principle that a man should have "a fuller emotional maturity" before he decides for or against life-long celibacy.

A Dutch theologian, the Rev. R. J. Bunnick, defined celibacy as a "charism," a "free offer and free choice" which can be regulated but not "imposed or enforced" by ecclesiastical authority.

## AROUND THE CHURCH

**There was a drop of 67,000 in the parish roll of the Anglican Church of Canada last year**, according to statistics from the 23d General Synod. The trend, not confined to any specific area, began in 1963. "Total souls" on parish lists in 1966, were 1,292,762, while in 1965, there were 1,359,601.

The Roman Catholic Bishop of Assisi has informed the Bishop of Gibraltar, the Rt. Rev. Stanley Eley, whose spiritual supervision includes the Anglican congregations in Southern Europe, that he has made **the 13th-century Church of San Gregorio, Assisi, available for use by non-Roman Catholics**. The church is in need of repairs, and a fund for putting the work in hand has been opened by Bishop Eley.

**The Alaminos Chapel, Tanaytay, Philippines, was dedicated** by the Rt. Rev. Benito C. Cabanban, Bishop of the Missionary District of the Philippines, with the Bishop of the Philippine Independent Church in Pangasinan celebrating the Eucharist. The PIC started this work in 1916 but no church was ever built, and services had been held in the homes of members. One octogenarian Aglipayan, who was one of the early organizers of the PIC, said the new chapel is a symbol of "truly Christian love and a microcosm of the greatness of the American people."

It is reported that for the first time a non-Roman Catholic clergyman has participated in the lecture series on religious freedom sponsored by the Ecuadorian Philosophical Society. The Rev. **Onell A. Soto**, priest in charge of the Episcopal Church's work in Quito, Ecuador, **spoke on St. Paul's concept of religious freedom**, in the series held at the city auditorium and carried over four radio stations for country-wide coverage.

The national headquarters of the **Brotherhood of St. Andrew** in York, Pa., has announced that over **1200 new members** representing 100 parishes have been enrolled as members during 1967.

# The Suicidal Complex of the Church Today

At the time of the first Christian Pentecost, the Church had no recognized position in society. In fact, to be a Christian was to be in danger of persecution. No privileges were accorded to the clergy. Outwardly they were indistinguishable from the laity. They had to support themselves by lay employment. For example, St. Paul supported himself as a tent maker. Because the early Church had no recognized position, some Church leaders today feel that in order to recapture the Pentecostal spirit we must return to first-century Christianity. In order to do this they think that we must destroy the Church as we know it. This I call "The Suicidal Complex of the Church Today."

At the Anglican Congress held in Canada a few years ago, the statement was made that "the Church that lives unto itself will die by itself." From this challenge there developed the program called "Mutual Responsibility and Interdependence." Dioceses were assigned companion dioceses for whom they should feel some special sense of responsibility. This kind of thinking was good for the Church. But, unfortunately, some extremists exaggerated this theme to the point where they maintained that the Church had no right to try to preserve its accomplishments and its possessions and its special privileges. Some of them say that the Church as an institution must die in order for pure Christianity to be spread. They summarize their position by

proclaiming that the Church is rich, that it has prestige, but it is irrelevant. Therefore they say that it should be destroyed. Then they outline ways of bringing about this destruction.

First, they say the Church should be stripped of its tax-exempt status. Dr. Eugene Carson Blake, the general secretary of the World Council of Churches, says that tax exemptions "threaten to produce not only envy, hatred and resentment of non-members, but also to distort the purpose of Church members and leaders themselves."

Still others would diminish the power of the Church by taking away draft exemptions from the clergy and seminarians. The faculty members of the Episcopal Seminary of the Southwest have adopted the following resolution: "We urge that theological and pre-theological students be dealt with under the law in precisely the same way as other comparable students and that ministers be treated in accordance with the same general principles as govern the deferring or calling of members of other trades and professions." The faculty of Yale Divinity School has recommended similar action. But such a resolution is completely contrary to Church tradition. During the Civil War, Bishop Polk of Louisiana, who happened to be a West Point graduate, accepted a position as a general in the Confederate Army. When the General Convention of 1865 met at the conclusion of the Civil War, one of the

problems to be resolved by the Church was what to do about Bishop Polk's failure to observe the ancient catholic tradition that an ordained man should not be a combatant in war. It was agreed to overlook his defection because someone pointed out that he had died in the war with a blood-stained Prayer Book over his heart. Apparently, the faculty of the Episcopal Seminary of the Southwest has no regard for this ancient tradition today.

An analogy might be made between those in authority who feel guilty about the prestige and privileges of the Church and the third generation of a wealthy family. It is not uncommon for the grandson of a millionaire to have such a feeling of guilt that he becomes a Socialist, or, in extreme cases, a Communist. He feels that he must destroy the very foundation of his wealth. The Church has gained a position of recognition that it did not have in the first century, including such things as tax exemptions and draft exemptions. Our duty now is to use the position the Church has achieved, not try to destroy it.

As a boy I remember one Sunday afternoon when we, as a family group, visited some wealthy Jewish friends of ours, and it was obvious when we got there that we had arrived at a most inopportune moment. Something was wrong in the family. The daughter was crying and everybody was tense, and my mother, sensing the situation, immediately said, "We're sorry we stopped in just now. We'll come back another time." But the father of the family, an Orthodox Jew, who spoke very broken English, said, "No, you're friends of mine. You stay. I'll tell you what's wrong. I just had to break the engagement for my daughter."

My mother said, "Why? What was wrong?"

He said, "Oh, the boy has no money and no very bright future."

My mother said, "But you have told me yourself that when you first got married you were a ragpicker driving a horse and wagon and that you didn't even know the way home. The horse had to find the way home at the end of the day."

He said, "Yes, that's right. But we don't want to start in all over again."

In spite of the great spiritual strength of the first-century martyrs, the Church does not want to start in all over again. In fact, to do so would be unfair to them and to the great sacrifices they made. Unfortunately, it is some of our own clergy who are responsible for this suicidal complex. They seem to have forgotten that the word "ordain" means "to set apart." Men who have been "set apart" can never again expect to be treated as that seminary faculty recommended, like "members of other trades and professions."

**By The Rev. Howard C. Olsen**

**Rector of St. Barnabas' Church  
Warwick, R. I.**

**T**HE LIVING CHURCH has done a fine service to the Church by opening seriously real dialogue concerning the COCU proposals. This is what the Consultation asked for, and it is good to see it being done. Further, THE LIVING CHURCH has raised issues which, I believe, most Episcopalians want to see clarified before we commit ourselves to this proposed union. But many Episcopalians are committed to the COCU conversations, albeit with certain clarifications hoped for, etc., but the general line that these talks have taken seems to be sound. And I say this from profound theological commitment, and not any Rotary-type togetherness.

The American Church Union has been running an obvious campaign to torpedo the negotiations, and many people are listening to them. It is said that "We are compromising our basic catholic heritage." The other response is, "I left a protestant denomination because I found what I want in the Episcopal Church, and I am not going to have anything to do with those pathetic Protestants." Let it be said plainly that this author is one who appreciates fully the catholic heritage of the Episcopal Church, and also is one who has come to the Episcopal Church from a denomination. But I came not as one repudiating my heritage, but as one who found a fuller expression of it.

To me catholicity means "wholeness"—the whole faith for the whole world, as it has been called. Anglicanism at its best has been catholic because it has a vision of this wholeness of the Church. Her catechism states quite plainly that all baptized persons are members of the Holy Catholic Church. And wholeness also means oneness. We believe in Church unity because it is a theological necessity; there is but *one* Holy Catholic and Apostolic Church. And we believe that oneness must be outwardly and visibly expressed. We hear some supposedly catholic people talk about "spiritual" unity, the error of the fundamentalist. Spiritual unity must be sacramentally expressed in outward and visible unity. This, to some of us, is good catholic doctrine.

The trouble with a certain kind of Anglo-Catholicism is that it is not catholic at all: it is "high-church" sectarianism. "We have the faith—we're not about to give it up." No Episcopalian is about to give up anything which the Church considers essential, and these essentials are contained in the Lambeth Quadrilateral. So, for many of us, the real test is whether or not the COCU conversations are faithful to the essentials of the Quadrilateral. And a careful reading of the documents has convinced me, at least, that the essentials are there: the holy scriptures as the norm of the Christian faith; the historic creeds of the Church as a faithful interpretation of biblical faith; the sacraments of Holy Baptism and Holy Communion according to Christ's ordinance;

By The Rev. J. R. Zimmerman

Rector of Calvary Church  
Danvers, Mass.

and the historic episcopate as the norm of Christian ministry.

The conversations have done a remarkable job in relating scripture to Christian tradition—far better than any Anglican formularies have ever done—and they have gone a long way in meeting Roman Catholic concerns in this area. One of the fears people express is what this proposed union will do to our relations with Rome. Many feel it will strengthen rather than weaken them. Roman Catholic observers have been taking a vital and active part in the conversations.

It has been said that the appeal to the creeds is ambiguous. But again, it is not nearly as ambiguous as much of Anglican thought. True, other historic Christian doctrines such as the Westminster confession are also mentioned. We in the Anglican tradition have no such confessional loyalty, even with our Thirty-nine Articles, and we find it hard to understand the concern with these 16th-century formularies. It is simply that these other Churches, in entering into the fuller life of a united Church, do not want to do so as a repudiation of their past. And this is something that Anglicans above all others should be able to understand.

It has been said that our sacramental and liturgical life will be weakened in a union with Churches that are not liturgically oriented. This is largely a result of Anglican failure to understand the wor-

ship tradition in the "Free" Churches. Their freedom from liturgical form is largely confined to non-sacramental services. They all use a "liturgy" when it comes to the administration of the sacraments. In the Churches of COCU most of them have forms remarkably similar to the Book of Common Prayer. And the current liturgical renewal has greatly influenced these Churches as well. The new Presbyterian and United Church of Christ liturgies are among the most beautiful and theologically orthodox in the whole Christian Church; and they are remarkably similar to the proposed revision of our own liturgical commission. The United Church Service, from a very "free" tradition, contains a rubric which says, "It is fitting that the Holy Communion be the principal service of the Church each Sunday." I know of no Anglican rubric which is so explicit. Some would argue that it is implicit in the Prayer Book, but nowhere does it come right out and say so.

Most of our fears ultimately revolve around the question of the ministry. (Are most of our fears in this area the result of a hidden inferiority complex because Rome refuses to recognize *our* orders?) Personally, it irritates me that when the word "presbyter" is used in the formularies; "elder" is always put in parenthesis. Why not the word priest as well? I

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Much of Value

“It was a great party. By midnight we were all stewed, but when the clock struck in the New Year, we all stopped and someone read some prayers. Very incarnational, I’d say.”

The foregoing account, related to me several years ago as true, is a typical example of our careless “baptism of culture.” We invoke the related “sacramental” and “incarnational” principles as justification for all sorts of dubious enterprises. Getting stewed is matter for confession, not sanctification; I cannot bring myself to believe that a few prayers can turn a wild party into a sacramental occasion. A party in which Christians behave Christianly, enjoying food and drink in moderation, might indeed be a sacramental occasion. Sacramental because the people present are truly enjoying life and each other in the love of God. Sacramental because it is a converted party, not an unconverted blowout. To use a bluntly extreme example, could a litany and the sprinkling of holy water turn a brothel into a convent? Certainly not without conversion on the part of the inhabitants!

Now surely someone will reply, “Man, what a puritan.” Maybe so—frankly, I hope not, especially after having seen “Tom Jones” and “Hawaii.” But these days if anyone talks about morality, discipline, simplicity, fasting, *asceticism*, mortification, or self-denial, he is likely to be suspected of puritanism. There was a time when a call to renewed morality and simplicity was hailed as a needed reform. Today such a call is decried as reactionary. It would appear that in our zeal to overcome the scourge of Jonathan Edwards we have fallen into the trap of baptizing the unconverted.

The term “baptism of culture” is a metaphor taken from the Christian practice of baptizing the children of this world. We are making the same distinction here that the Bible does in the use of the word world. There is the good world, in the sense of God’s created physical universe. Then there is the evil world, in the sense of human society and culture organized against or without reference to God. Here, of course, I am talking about the latter. I would submit that the perversion (and I do mean *perversion*) of the sacrament of Holy Baptism has led to the perversion of the metaphor and of its consequent usage as an operating principle. Just as baptism has been wrenched in our minds from its intimate connection with conversion, so have we forgotten that before the world can be baptized it must first be converted. But we seem to equate baptism with conversion.

The ancient Catechumenate is often thought of as merely a glorified “confirmation class.” On the contrary it was primarily an extended period of conversion. Doctrinal instruction came only shortly before, and continued after, bap-

tism. But only when the candidate gave evidence of living a converted life, and only when he was willing to commit himself to a life of continuing conversion, was he baptized. Yes, babies were also baptized in those days but only the children of those who were seriously trying to lead the converted life. In fact, I would say that the only justification the Church

has ever had for baptizing infants is the reasonable assurance of their being reared in a converted environment. But God help us for the mess we are in now, baptizing any baby who is brought our way. What a cruel thing to do to the child. What a sham to let the parents think they are religious because they “had the baby done.” What an anomaly to have whole masses of the population essentially Christian and existentially Mammonist! It’s time now for some *real* existentialism in the Episcopal Church, not this idle chatter which exudes from our everlasting buzz groups. It’s time right now to stop baptizing the children of the unconverted.

I am not advocating a Church only for the “Nice People.” Even granted that conversion is a lifelong task and that the completely converted man is a Saint with a capital “S,” baptism should never be celebrated when there is no reasonable sign of vigorous initial conversion. To be concrete, can a priest with a clear conscience baptize the healthy baby of parents who never are present at the wellspring and summit of the Christian life, i.e., the Eucharist? I can’t. I don’t. Oh, I would do it if his older sister who lived at home was a faithful Churchman; and I would do it if he were in danger of death. But not just willy-nilly. Maybe we ought to start up the Catechumenate again and enroll as catechumens all these babies whose parents want “done.” At least that’s not an irreversible act. But let’s desist from this evil practice of baptizing without hope of conversion. We

have perverted the sacrament of Baptism because we have separated it from conversion. How it aches to admit at this late date that the Baptists have a point. They may have gone astray in their sacramental theology on some points, but in practice they attempt never to separate baptism from conversion.

For that matter, we equally pervert the

# BAPTIST CONVENT

By The Rev. S

Vicar of St. Bar  
Casta

sacrament of Confirmation. In fact, it is the awful truth that we often baptize and confirm just to get more numbers, to look more successful, to make the bishop and the vestry happy. Our ecclesiastical economics is almost one of planned obsolescence. We build in “defects” in our “converts” by our defective catechesis. No wonder there is such a “turnover” in our ranks. To baptize, to confirm, without real sign of conversion is blasphemy. To be concrete again, how can we honestly present for confirmation a person who is not even willing to commit himself to such a basic and minimal thing as a life of going to church each Sunday (beginning with *next* Sunday) much less the Christian life in its fullness?

And the sacrament of Matrimony. Would it not be better to encourage young people who come to us for marriage (often sent by mother) who don’t really believe “all this jazz about ‘indis-



soluble unions' to go to the JP and forsake the communion of the Church? Surely honesty will count more in the day of judgment than mockery. As I am given to understand, the sacrament of Matrimony is the "baptism" of the natural sacrament of marriage. When the contractors are baptized and converted, marriage becomes a sacrament of the

roundabout way of expressing complete confusion).

Yes, the world has come of age and Christ and Christianity are not unique. With all due deference to the possibility of my misunderstanding what is being said, this comes over to me, and to most people I know, as meaning that the Church has very little to offer to a rapidly

problems (which is "in") but demanding large enough salaries so they can live snugly in the quiet suburbs of Connecticut. (I'm sorry if that smarts, but they keep telling us we are always mully-grubbing about "815" but never come up with concrete complaints. Well, that's a start.) The world sees us rely on gimmicks and mailings, on new ideas and Madison-Avenue tactics to "save the Church." (Which notion is blasphemous in itself. Harry Blamires remarks somewhere that if the world were blown to bits tomorrow, only the Church would remain. Do we believe that? Heaven help us if we don't.) The world is aware that our bishops live in \$50,000 homes making "salaries comparable to business men of the same rank." The world sees a Church worried about its "image." They see clergy and laity who have no time to pray, to study, or to meditate. They see priests run themselves to death with idiotic busy-work, without time to read the Office, to be pastors, or for holy recreation and leisure (e.g., a couple of beers on the beach with their wives and friends . . .). And the world sees the various and sundry (expensive) meetings of the Church. The world sees a Church too worldly and too busy and too afraid to be the Church. When the world looks at the Church all it can see is more world, our worldliness compounded by our ridiculous penitence for having been different in the past.

We are afraid to be different because we are afraid we will not "communicate." But since we are living just like all the rest we find we have nothing to communicate anyway. St. Paul was notoriously different but he communicated famously. If we are not as converted as he obviously was, then what have we got to offer in the way of mission? It's not that we don't need reforms: true reformation, true renewal, and true conversion are all the same thing.

Bishop Pike is right; people don't understand what the Church is saying in her basic dogmas. But for my part I am convinced that the reform needs to be made not in the teachings but in the teachers who haven't any idea what they are supposed to be teaching. It is very possible that the doctrines of the Church could be restated for the "common man" in terms of some modern philosophy. But the philosophy would first have to be converted. Unconverted philosophy cannot be baptized into Christian theology. Can our would-be reformers of dogma be ignorant of the fact that the Fathers converted the philosophy of their day before they baptized it into Christian use? Terms, notions, methodologies which the Fathers found in the philosophy of their day (and which Thomas Aquinas found in the writings of Aristotle) were tailored, trimmed, shaped, in a word, converted, before they were used to ex-

*Continued on page 20*

# S M & R S I O N

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P. R.

New Dispensation. But for God's sake, how in God's Name can a couple stand before His altar and make vows if they aren't converted? What the Episcopal Church needs today most, yea even more than the passing of resolutions about war, peace, poverty, and civil rights, more than COCU or a new Prayer Book, is conversion. We must be converted to convert the world; this is mission.

But do we believe the world needs converting? It's out of fashion at present to talk about original sin. We think it is discrimination of some sort to make distinctions between good and bad, better and worse, suitable and unsuitable, true or false. Nothing needs conversion: all we have to do is wave a magic wand over anything and we have "baptized culture." No, the world doesn't need converting because it has come of age. And nothing is sinful or unsuitable because "nothing is black or white, all is gray" (which is a

self-perfecting world. Well, if that be the case, let's dissolve the Church. Why diddle around if the world can save itself? But I can't buy that line. I don't mean to sound like Billy Graham, but I am an ordained prophet of God who can but prophesy. This happens to be a wicked world, a wicked century. If the world has come of age, then it has matured in evil. It has become sophisticated and subtle in evil-doing. How, please, can the world which gave rise to Nazism, Communism, and rank materialism of all forms, the world which murdered Jonathan Daniels and John F. Kennedy, the world which sees race hate race, the world that bombed Pearl Harbor and in turn nearly eradicated Hiroshima, the world that sees men everywhere pleading lack of responsibility, how can such a world claim it has come "of age"? The world needs conversion more today than ever before. In spite of much respect-worthy secular humanism the world needs, and looks for, Christ and His Church (even if they won't admit it), for salvation from their own mess, for meaning and hope, for truth and grace.

And what do our Church leaders desire to present to the world? A scale model of itself. And we are doing a very good job. We think we are being relevant by indiscriminately "baptizing" the culture we find ourselves in, without the slightest trace of conversion. So when the world looks at our Executive Council, what do they see? A council of imitation business executives in their handsome business offices, harping about urban



## The Church and its "Special Privileges"

When THE LIVING CHURCH disagrees with a traditionalist position on the Church and the Faith, that's news. As a rule, we are on the side of the traditionalists because as a rule we think they are right. But we must take issue with the Rev. Howard C. Olsen about what he calls "the suicidal complex of the Church today" (page 10). (If you haven't read his article, please do so now before continuing with this editorial.)

If some Christians today think that the only way to recover the spirit of Pentecost is by returning to first-century Christianity and by destroying the institutional Church, as Fr. Olsen alleges, he is right and they are wrong. But most of today's Church leaders would say, "We don't want to go back to the first century, we want to get on toward the 21st." The first century was before the politico-religious society of Christendom was born; hence the clergy of that age had no special privileges. The 20th century is after Christendom has died. There cannot be any going back to the first century, but no more can there be a going back to the tenth, or the 19th.

Fr. Olsen is right about some of the exaggerated language some Churchmen have used, misapplying the MRI principle of life by dying-to-self. It is nonsense for believers in an incarnational religion to talk about killing the institutional Church so that a pure Gospel can be preached. Fr. Olsen, however, adds his own error from the other side in demanding that the Church must preserve its "special privileges." Why must an institution have special privileges in order to stay alive and to do its work in the world?

In defending the tax exemption of all Church properties, Fr. Olsen takes no account of the fact that countless millions of dollars' worth of land and property owned by the American Churches is used only partially or not at all for specifically religious, charitable, or socially useful purposes. Non-Christian citizens are forced to pay for this since they must pay the taxes which the Churches are exempted from paying. The Christian conscience cannot be entirely comfortable in a situation in which other people are forced, at the point of Caesar's fiscal gun, to maintain an institution in whose creed they do not believe. And altogether apart from the moral dubiety of this situation is the fact that the

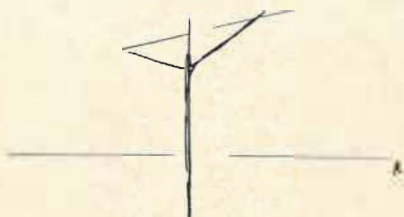
victims of this kind of "taxation without representation" are not going to think more kindly, or receptively, about the Gospel of the institution which they are forced to maintain.

On the question of draft exemption for clergymen and seminarians Fr. Olsen, defending the tradition of Christendom, cites the interesting case of Bishop Leonidas Polk of Louisiana who served as a general in the Confederate Army. After the Civil War was ended some Churchmen expressed outrage that a bishop should have been a combatant. This was indeed the traditional mind of Christendom. But if it is seemly for the cleric to pray for the victory of his side in a war, why is it unseemly for him to do in his own person what he urges other men to do—to fight for that victory? We suggest that all through the era of Christendom, when it was axiomatic that it is seemly for the cleric to bless the sword but unseemly for him to bear it, there was a moral self-contradiction; and it is at least understandable that some tactless and troublesome critics should call it hypocrisy.

"The Church has gained a position of recognition that it did not have in the first century, including such things as tax exemptions and draft exemptions," and it is its duty to use this position, not to destroy it. Such is Fr. Olsen's thesis, and he states it with fine candor and clarity. But somehow we feel that his own religion is better than his argument. The Church, the body of Christ, is not in this world primarily to be a culturally dominant institution, even for the blessing and benefit of mankind. It is in the world to be the hands and feet of Christ, the Suffering Servant of God and man. If it hugs its "special privileges" in the spirit of the old Jewish gentleman in Fr. Olsen's story it cannot fulfill itself as the Church. The old man, fiercely determined not "to start in all over again," has our full sympathy. He was an individual who had known poverty and didn't want his dependents to taste of that bitterness ever again. There is nothing wrong with a man like that. But it seems to us that there would be something most gravely wrong with a Church that "ticks" like that.

## Anglican Mariology

"The Mariology of tomorrow will be more biblical, patristic, ecclesiological," writes a Roman Catholic theologian, René Laurentin, in *U. S. Catholic* (August 1967). He goes on to say: "By this very fact, it will be more ecumenical. Devotion to Mary will be more Christocentric, more liturgical. It will seek less to invent new titles and new feasts than to live and to pray what is more essential in the liturgy. It will be in imitation of the Virgin in her faith, her humility, her poverty, in the impulsion of the Visitation and the thanksgiving of the Magnificat. . . . Up to this time, the future of Marian doctrine was envisaged in the form of new dogmas, new feasts, new titles, new propositions. The Council (Vatican II) invites us to turn our attention less to the new and more to the traditional, less to contested opinions and more to dogma, less to



the peripheral and more to Mary in relation to Christ, the Holy Spirit and the Church. The Council invites us less to develop an isolated Mariology than to perceive in each part of theology and the Christian life the real function and the proper relationship of the Virgin."

To anyone who keeps abreast of what is being thought and said in the Roman Catholic Church since the Council there is nothing surprising in the passage just quoted. This has come to be the dominant Roman view in Mariology. Should not there be some response to it from Anglicanism? One of our readers, Andrew Prounchick, believes there should be, and makes a definite suggestion. (Letter on page 18.) He thinks there should be a commemoration of the Blessed Virgin Mary in the Prayer of Intercession. Thomas Cranmer thought so too (at any rate in 1549), when he composed the Prayer for the Church for the 1549 Prayer Book. This is the text, in modern English, of the commemoration he composed:

"... We do give unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints from the beginning of the world: and chiefly in the glorious and most blessed Virgin Mary, mother of thy Son Jesus Christ our Lord and God, and in all the holy patriarchs, prophets, apostles, and martyrs, whose examples, O Lord, and stedfastness in thy faith and in keeping thy holy commandments grant us to follow."

Regrettable though it is that the Church ever allowed this commemoration to be dropped from the liturgy of the Eucharist, there were, or seemed to be, strong reasons for doing so in the sixteenth century. A *false* doctrine of Mary had developed in the late middle ages, which gave rise to many and grievous superstitions. At the time it seemed that the only effective way of dealing with Mariological false doctrine was by replacing it with Mariological no-doctrine; and this is what to all practical purposes was done in the Church of England. Whether this course was wise and necessary or not is apart from what seems to us the important question now: Is there any need to perpetuate this policy of respectful but deliberate ignoring of St. Mary? We think not. There is nothing gained, and something precious lost, by doing so. A true, devout love of Mary can only deepen and enrich the Christian's love for Him who is Mary's Saviour and ours.

This is a matter of ecumenical import and relevance. If Rome is reaching toward a more biblical and patristic Mariology, other Christians should be doing the same. If all do so, with all their heart and mind, Mary may be no mean instrument in reconciling all in the mystical body of her Son.

And now that Anglicans are thinking about the need for Church renewal in their own portion of the Church, they should take a fresh look at their post-Reformation policy of prudent reserve concerning Mary. When true to the deepest devotional tradition of their Church, Anglicans have always seen the true glory of Mary. She was God's chosen vessel for the saving Incarnation. By saying yes to God she became the world's second Eve, since through her, in Newman's words, "a second Adam to the fight and to the rescue came." This is perfectly sound Anglican doctrine because it is biblical and catholic. For 400 years it has been dormant and

neglected doctrine. Does not real Church renewal consist partly of restoring to use neglected treasures?

We submit that one step toward a renewal of a soundly Christian Mariology would be the restoration, in the next Prayer Book revision, of Cranmer's commemoration of the saints—"chiefly the glorious and most blessed Virgin Mary"—to the Prayer of Intercession.

## The World Council and "New Theology"

We were hoping that we could honestly cheer for Dr. Eugene Carson Blake when he declared, in his opening address at the meeting of the World Council of Churches' Central Committee, that the WCC must give no kind of support to the God-is-dead movement. What he said in his address was sound, strong, and clear. The World Council will be committing suicide if it "gives reason to anyone to suppose that we as a World Council of Churches are calling into question the being of the God and Father of the Lord Jesus Christ who is revealed in the Bible to the eye of faith." The Council must continue to stand fast in Christian theism as a premise and foundation, a "stubborn holding on to spiritual truth, even when for a time it has gone out of fashion."

If Dr. Blake had left the matter there we should have proposed a locomotive with fifteen hip-hips. But at a press conference, when asked why he had been so severe in his criticism of the "new theology," the general secretary explained that it was "for one reason only: because the Roman Catholic and other nonmember Churches have the idea that the theology of the World Council is the new theology. This is false. Nor is the new theology the theology of the member Churches of the World Council of Churches."

The reason why the World Council of Churches, or any particular Church, should repudiate the "new theology" is that it is incompatible with Christian belief. Whether the Roman Catholic and other nonmember Churches are correctly or incorrectly informed about the theological position of the Council is of quite secondary importance. If they are misinformed, that can simply be corrected. But for the Council, or for any Church, to accept as a permissible Christian opinion such a "new theology" idea as, for example, that God died when He entered human life in Christ, would be to reduce to utter absurdity any claim to a common mind in the historic Christian faith. In his address, Dr. Blake evidently saw it and spoke to it as an issue of theological integrity and principle. He was right that first time. The explanation or justification he gave to the press is better forgotten.



# Letter from London

A barometer of Anglican-Methodist reunion progress in England would certainly not read "set fair" at the present time. Much more applicable would be the sort of jargon the weathermen use when they advise us to stay indoors. Latest pronouncement comes from a conference chaired by a bishop suffragan of the Diocese of London, the Rt. Rev. G. D. Leonard, who is Bishop of Willesden. It is contained in a report called *The Unity of the Faith* (price one shilling, obtainable from the bishop at 2, Church Rd., Highgate, London, N.6).

The conference consisted of representatives of Church of England societies with a catholic emphasis, and its findings are remarkably the same as those of the opposite wing of the Church of England and of evangelical Methodism.

The Bishop of Willesden's conference declares that its members could not conscientiously take part in the service of reconciliation as at present proposed. They believe that "the modifications in the Interim Report are all in a protestant direction." They believe that the sort of practical and pastoral difficulties which arise from stage one are serious. "Far from providing the opportunity of growing together we believe that the conditions will be such as to lead to a hardening of existing differences." The service of reconciliation is condemned as "still ambiguous in the wrong sense and demands doctrinal agnosticism for participation with a clear conscience."

The Bishops of Crediton and Lewes, although not members of the conference, are named in a list of people who wish to be associated with its findings.

That last story indicated an agreement in policy—though not necessarily for the same reasons—between two opposite wings of the Church of England. At the same time the *British Weekly*, owned by the Church of Scotland (Presbyterian) has severely taken Anglicans to task and says they are in no position to negotiate with another Communion until they have found reunion among themselves. In an editorial addressed to Methodists, the *British Weekly* says:

"Methodists may well begin to ask whether it is not necessary for the factions in the Church of England to resolve their own differences before negotiating with other Communions. Clearly serious internal divisions have prompted the present state of Anglican-Methodist conversations, and the obvious and serious disunity disposes of the myth that one of the outstanding characteristics of the Anglican Communion is its all-embracing catholicity. The Methodist Church now finds itself negotiating with two, or possibly three, Anglican Churches, so that when it is reconciled with one it is in conflict with another. There is the Catholic

Anglican Church, there is the Evangelical Anglican Church, and there is 'The Church of England.' The time has come for plain speaking. Thousands of Free Churchmen now see that the Anglican Communion has not moved 'towards reconciliation' in its own life, yet it appears to adopt a high and mighty pose of catholic integrity, ecclesiastical competence, and constitutional privilege. In fact, parishes adjoining each other can be, and often are, further apart in churchmanship than any Methodist church is from another Free Church of another denomination. Let the Methodist representatives on the commission tell their Anglican colleagues that they now see the Church of England for what it is—as human in error as Methodism. And, especially, let the Anglicans be told that they are in no position to negotiate union with another Communion until they have resolved their own problems of division."

The *Church Times* anticipates that the new Canadian marriage canon will cause trouble at Lambeth next year. It says:

"It is disturbing news that the Anglican Church of Canada has by an overwhelming majority given final approval to a canon permitting the marriage of divorced persons in church; and not least will it disturb those separated people who have faithfully kept the rule of the Church in this matter over the years, often in trying and tragic circumstances. To such it must seem that their sacrifice has been mocked.

"For this Canadian move a canon of the Episcopal Church of the United States may be said to have blazed the trail. With the bishop's permission, the somewhat ambiguously-worded American canon allows the remarriage of active Church members in good standing or of similar Churchpeople with non-Church members. We understand that this canon is interpreted differently in various dioceses.

"The Canadian decision will doubtless cause Churchpeople to look anxiously to the Lambeth Conference, which on previous occasions has stressed the lifelong nature of marriage, for some sort of lead on this matter—and doubtless look in vain. For the conference is but a consultative body in no position to bring self-governing provinces to book, even if it wished to do so.

"At the present time, as is well known, the Church of England declines to solemnize the marriage of divorced people in church,

since the sacred promises of the previous marriage remain binding in the eyes of the Church. It should be made plain that this position, sometimes castigated as 'rigorous,' implies no lack of charity and loving concern but is held to be in accord with the mind of Christ—and, it must be added, in the best interests of society.

"But it is plain that those who espouse the traditional view should muster their forces, since the pressure is likely to increase for a similar decision to the Canadian one in this country, and no one should minimize the effect on the Church as a whole of this decision. It would be hard for those bishops and priests who take the view that has so long been binding in the West to be content with a conscience-clause permitting them to opt out of implementing it, since the Church of England would have become a radically different Church from that into which they had been ordained."

On the day these words are being written the British press is being considerably excited about what they take to be the Archbishop of Canterbury's approval of the Beatles' exploration of mystic philosophy. It's like this.

A couple of weeks ago there arrived in England a very attractive looking Himalayan Maharishi Mahesh Yogi. He is the expert, indeed, he appears to be the inventor of, "transcendental meditation" through which "people in all parts of the world have found bliss consciousness, or what Christians call the Kingdom of Heaven." Among his devotees the Beatles have taken their place and they are now talking about going to India for a couple of months of systematic high thinking in the high Himalayas.

Yesterday Dr. Ramsey was at a pastoral conference in Bede College, Durham, organized by the Parish and People movement. Commenting on secular spirituality, exemplified by the Beatles' attachment to the Maharishi, the archbishop said: "Older generations were trained to think that plain Christian devotion is the thing everyone should grasp—that mysticism is something queer and abnormal, better left to a few experts and the last thing to talk about and practice. I think that is radically untrue and the opposite should apply. I believe that in the modern world things happen which, if not identical, are analogous to things which people do when they pray. The challenge of the modern world calls for a sifting of what the idea of the holy has come to be in Christian practice. It tends to be attached to the practices and technicalities of religion."

The modern world, so Dr. Ramsey said, was impatient with claims of speaking with *a priori* authority, and with claims that those ideas should regulate human life.

DEWI MORGAN

The Living Church





## LETTERS

Most letters are abridged by the editors.

### Vietnam

Congratulations! Your editorial [L.C., August 20th] in response to Fr. Purnell's letter concerning the "Christian conscience" and the war in Vietnam reflects my views on the matter exactly.

One frequently wonders of late just what the background is of such clergy as Fr. Purnell. While it is true that Christians are not of this world, they most certainly are required to live in it, there being no other place. Having spent 20 years of my adult life in the service of our country, including service with the U.S. Marines in the South Pacific and Korea, as well as service as an officer in one of the largest metropolitan police agencies in the country, I feel that I am qualified not only to affirm the truth of your observations but to add a few of my own. It would seem that Fr. Purnell, and those who think as he does, must live in a near total vacuum. Can anyone with even the slightest knowledge of world affairs suggest, in all "Christian conscience," that appeasement of a totalitarian enemy—such as is the communist conspiracy—is the way to true and lasting peace? My "Christian conscience" certainly will not allow for the enslavement of a nation by such a criminal conspiracy as is the government of North Vietnam. My "Christian conscience" also demands that I offer the Holy Eucharist in a prayer for peace. But the peace for which I pray is not in any way related to submission to the tyrants of the Kremlin.

(The Rev.) ROBERT L. MOORE  
Rector of St. Michael's Church  
Coolidge, Ariz.

To dismiss those clergy who have had the courage to take a resolute public stand against the posture of the Johnson Administration in Vietnam as "silly and irresponsible" and "Pickwickian" characterizes the extreme rightist arrogant position your magazine increasingly exhibits both theologically and politically.

To state, as you do, that one who advocates immediate withdrawal of American forces from Vietnam (e.g., Bishop Sheen of Rochester) is a "traitor to both America and humanity" is a wild slander one might expect to find in the John Birch Society but certainly not in a publication associated with the Episcopal Church.

To state, as you do, that our actions in Vietnam (condemned by the world and unilateral in nature) are those of the strong aiding the weak and are therefore in the "splendid Christian tradition of chivalry" is a self-righteous and tragic misunderstanding which, I believe, stands as the greatest single threat to peace on the world scene today.

(The Rev.) ROBERT M. HAVEN  
Rector of St. Ann's Church  
Amsterdam, N. Y.

Your defense of the war in Vietnam is well-written and, on the surface, persuasive, although the assumptions upon which your reasoning rests are very shaky, both morally and politically. It is a very good brief for the politicians and for the military-industrial complex which is gradually taking over the control of the country, while the Church relapses into being the "moral arm of the



State." Among most Christians the mind of the state supplants the mind of Christ. Your reiteration of "the strong ought to bear the burdens of the weak" gives a moral tone while twisting the thought of St. Paul into a cover up for national pride and greed and ambition and lust for world power; a red herring drawn across the trail of the horrible realities, the wanton destruction of a country, defoliating the forests, ruining the rice paddies, burning the villages and homes of the people, and pouring of searing napalm indiscriminately upon the flesh of men, women, and children.

But the shock comes as I find in your editorial that in your judgment of the war Christ plays no part; neither His name nor the way of life which He taught is mentioned. As far as this editorial is concerned Christ is dead. He doesn't enter into your thought. You are a priest of the Church of Jesus Christ. Yet, in judging a critical situation you leave Him out, shut up, perhaps, in the Tabernacle or in the hidden recesses of the heart, barred from being involved in the great issues of life. You write of the "Christian conscience"; but this means nothing except what people calling themselves Christian happen to think. Christ, as the guide and judge of conscience, is eliminated.

In the last 70 years five wars have been conducted by our so-called "peace-loving nation." And always the justification is the same: the horrible realities crucifying the love of Christ but covered over by high-sounding moral phrases. I am weary of lip-service to our Lord while we are actually serving Caesar. If we escalate into an atomic war, with the probable destruction of civilization and the possible destruction of human life on the planet, much of the responsibility will rest upon those who call themselves Christians, who "say and do not." The lament of Jesus will be repeated: "If thou hadst known, at least in this thy day, the things that belong unto thy peace; but now they are hid from thine eyes."

(The Rev.) LEIGH R. URBAN  
Asheville, N. C.

Let me express my warm appreciation for your forthright and persuasive editorial. It attracted me both as a Christian and as a lifelong student of world affairs. It was a refreshing and vigorous change from the mushy unreality which has too often emanated from Christian sources on this subject. At the same time, it preserved a sane balance by withholding blanket approval of our policy. Particularly well-taken was your point that there may be various Christian approaches to human problems like war and especially the one in Vietnam. Too many Church leaders and individual idealists start from "factual" premises which are inadequate, over-simplified, or downright erroneous. They then go on to an implicit assertion that theirs is the only possible Christian attitude. The repugnant arrogance of these attitudes and utterances always disappoints me.

You are sound on Vietnam. You are sound on heresy. You are sound on COCU. You are sound on many things. I only wish you would take a fresh look at your general approval of the proposed trial liturgy.

PERRY LAUKHUFF  
Norwalk, Conn.

Your editorial is one of the best pieces of writing on the subject which I have seen in a Church publication to date. I admire not only the reasoning and honest good sense of the editorial but your courage in printing it. As one who is day in and day out harassed and beleaguered by those who understand peace as a reward for non-action and who confuse the morally ambiguous for the absolutely evil, I welcome your thoughts on the subject. Particularly, I welcome them as Christian thoughts and not simple, unedified (and unedifying) visceral reactions.

(The Rev.) PERRY MICHAEL SMITH  
Director of College Work for  
The Diocese of Western New York  
Buffalo, N. Y.

Bombing can never be a substitute for baptizing. Our Lord's commission was to "go and baptize." If America had sent a small fraction of the number of men, at a small fraction of the cost, to be missionaries after World War II, there would be no Vietnam war now. Christianity is the answer to Communism. The spectacle of armed forces killing, burning, and devastating, will never bring one person to Christ.

Our Lord went to His death riding on a donkey without any attempt to afflict injury or to defend Himself. It is surely His kind of sacrifice, and the witness of martyrs like St. Stephen, that produce the only lasting Christian leaven in the world. Communism cannot be bulletted out of existence. It can only be overcome by the spirit of Christ.

The Rev. John Purnell, and not your editorial, seems to me to offer that "kind of Christ." I came to America after working 25 years amongst underprivileged people in Africa where the war-potential is as great as in Southeast Asia, hoping to inspire young Americans to become missionaries. I firmly believe that the Christian cause has been retarded by the American involvement in the Vietnam war. I would make a plea for another kind of sacrifice—a lifetime of missionary service by more American priests.

(The Rev.) EDWARD WINKLEY  
Rector of Church of the Holy Communion  
Tacoma, Wash.

Your editorial "Vietnam and Our Christian Conscience" is absolutely splendid. Thank you for it.

(The Rev.) C. LESLIE GLENN  
Washington, D. C.

### FISH

I am delighted with your article "Fish—An Answer To Apathy?" [L.C., August 20th]. The Division of Radio and Television is in the process of producing a half-hour color TV documentary on "The Fish Story." This is being done in cooperation with WHNB-TV (NBC) Hartford, Conn., and the Diocese of Connecticut. The program will be available for placement on individual stations this fall.

In filming FISH activities in West Springfield, Mass., Hartford, New London, and Sharon, Conn., we were caught with the

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infectious enthusiasm that comes from these people. We felt that we were witnessing the renewal of the Church on a very practical grass-roots level.

(The Rev.) ROBERT M. G. LIBBY  
Executive Secretary of the  
Division of Radio & Television of the  
Executive Council

New York City

### The New Liturgy

In all sincerity I am of the opinion that in the Prayer of Intercession there should be a permanent provision in the commemoration of saints for mention of the Blessed Virgin Mary who participated so importantly and voluntarily in the Incarnation. The present revision makes allowance for this only on feasts of our Lady. I am not suggesting anything so ornate or elaborate as in the eastern rites. Permanent provisions for such a commemoration are made in the liturgies of two of the largest Churches in Christendom. Can they be so wrong?

The Prayer of Consecration raises a point.

Are we going back on our word to the Scottish Church? When Samuel Seabury was consecrated bishop, I believe he promised that our canon would be modeled after that of the Scottish Church which in turn was modeled after the 1549 canon. I believe a question of principle is involved here. Perhaps I am wrong as I have not seen any recent revisions of the Scottish Service, if any have been made, and perhaps they too have departed from their original canon.

Another point which I believe merits consideration is the provision for a second so-called consecration which appears to me to be invalid. In my opinion the provision is only a benediction or blessing resembling the antidoran in the eastern rite. I would have serious scruples about reception if a second "consecration" of this type were involved. In this connection, the present Liturgical Commission seems to disagree with the 1953 Commission which stated that anything less than the narrative of institution, oblation, and invocation would be invalid. They stated that a second consecration is in fact a second celebration and that the celebrant must receive again, a fact for which no provision is made in the present revision, unless this is taken for granted in accordance with catholic usage.

ANDREW PRONCHICK

West Richland, Wash.

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We should be indebted to the Rev. Raymond E. Bierlein for pointing out to us [L.C., August 27th] the fact that Christ laid a greater obligation on His followers than that of loving their neighbors *as themselves*. The "new" commandment does go beyond the law of Moses in this respect. However, let us not dismiss the "Summary" as sub-Christian, for it needs to be pointed out that Christ not only chose the *Shema* (Deut. 6:4) as the first and great commandment, which has never been excelled, but He delved into Leviticus and chose from among many lesser commands (Lev. 19:17) a command "to love thy neighbor as thyself," linking it uniquely to the *Shema*, and adding a commentary of His own, "The second is like unto it." Not only did this forever make these two commands Christian as well as pre-Christian, but our Lord's subsequent expansion of the term "neighbor" in the parable which followed, defined neighbor to include those outside orthodox Judaism (in this case a Samaritan) and made the command particularly Christian because the Levitical injunction clearly concerned "your own people" (see Lev. 16: 16-17). This cannot be called sub-Christian.

(The Rev.) ALAN H. TONGUE

Chairman of the Episcopal Honor Society  
Lavallette, N. J.

### The Deaf

What you say [L.C., August 27th] is no doubt true about the blind and the Church, but then the Church is not doing enough in any area of the specialized ministry. Indeed, there is very little if any diocesan money being spent on chaplaincies anywhere. It is one of the great sins of the Episcopal Church that we ignore a scriptural injunction.

However, the deaf are more seriously cut off from the ordinary world than the blind, and the blind have many more secular agencies in operation for their benefit than do the deaf. The deaf cannot possibly participate in an ordinary hearing service in a

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parish church, whereas the blind in spite of their serious handicap can. Communication is a much more serious handicap with them than with the blind. They are indeed isolated from the world and the Word. Perhaps there are 39 missionaries to the deaf and 88 missions for the deaf, but this is insignificant in terms of the task. The hearing world casts the deaf in the image of being not quite bright. Job opportunities for them are scarce and their incomes generally lower. Over the years the deaf have been cut off and deliberately segregated from the general population. I say they have the more serious handicap.

(The Rev.) EDWARD S. GRAY  
Rector of St. Mark's Church

Denver, Colo.

### What Is News?

This is written as a result of the news item "Was Jesus Homosexual?" [L.C., August 20th].

What has this to do with the basic teachings? Your editorial answer was good and I thank you for it. But please, why 11 pages after the article? My teenage sons were disgusted with the article and didn't see your answer.

The questions being brought out by our clergy seem to weaken rather than strengthen the Faith. Shouldn't we take a longer look at the quality of our ministry?

SHIRLEY WATSON

Lake Worth, Fla.

**Editor's comment.** Undoubtedly we should take a longer look at the quality of our ministry; but we reported Dr. Montefiore's views on the sexuality of Jesus because he is an eminent New Testament scholar and what he says about this subject is therefore news. THE LIVING CHURCH is a news organ. We cannot make or unmake the news; we can only report it.

### Confession

Regarding the article on confession [L.C., August 20th], let me say that I find myself in fundamental agreement with Fr. Jenks. Like many another Churchman, I have long been disturbed by the "continuing and growing neglect" of what I regard as "vital and important . . . to spiritual life and growth." It does occur to me that most of the criticism of the sacrament of penance comes from those who don't regularly use it.

As to what is sin and what is not sin, it is true that times change and that we are able to explain a great deal more of human behavior (particularly the motivational aspect) than was 12th-century man. I don't think anyone would argue that this increased knowledge has brought us increased control of human behavior, however.

Is it true that in my concern with sinful acts I never come to grips with sin? Or is this the only way one ever does come to grips with sin—through the consideration of sinful acts day by day in a kind of hand-to-hand fighting? Twelfth-century man lacked our facile vocabulary on these matters, but I wonder if his basic knowledge of man did not go deeper than our own. It is easy for me to talk of the "problem of sin" in a buddy-buddy way with "Father Joe" in his living room. It is not so easy to get on my knees in his presence and say, "I deliberately allowed a person to believe a

lie about another and I did this because I am jealous of that person and wanted vengeance for a previous slight." Now this reveals the "problem of sin" for what it really is—and nails it down—where it belongs—on my doorstep!

JUNE SHAW GIBSON

Hamilton, N. Y.

### Catholic Unity

May I take urgent exception to Dr. Peter Day's perverse caricature of "catholic unity" [L.C., August 13th]?

The concept of "catholic unity" as held by the proponents of the same is based upon those fundamental and God-given ("given" both in the sense of "axiomatic" and "already supplied") principles which determine the form of the Church, i.e., catholicity (wholeness) of faith, order, and practice. That the partisans of "catholic unity" look with more enthusiasm towards Constantinople and Rome is simply the by-product of the well-known fact that these Churches espouse and preserve these same principles of "catholic unity." But given Protestants (and there are a great many these days) who favor "catholic unity," Anglicans who favor the same will surely be willing to seek catholic union with them.

Surely "catholic unity" is top-priority for the Episcopal Church. Surely we would want nothing less than catholic unity, for "catholic" means "whole," and anything less than "catholic unity" will be, by simple definition, sick.

(The Rev.) STERLING RAYBURN

Castañer, P. R.

### Let's Get Relevant

I hate to do this to my old friend, THE LIVING CHURCH, but I thought it about time that you receive an avalanche of mail on a timely topic. So, noting the fascinating titles of modern rock-and-roll bands and the trend toward holding jazz and rock masses in the church, I felt we ought to get busy on finding some appropriate names for groups in the Episcopal Church furnishing music for modern liturgical experimentation. So far I have the following names to suggest:

*The High, the Low, and a Broad*  
*The Lambeth Quadrilateral*  
*The Immaculate Misconceptions*  
*Paul and His Epistles*  
*The Via Medias*  
*Thirty-nine Articles Less Thirty*  
*Peter and the Rocks*

As other suggestions come in I trust the Liturgical Commission of the Church shall award a fitting prize to the best one.

(The Rev.) ELDRED JOHNSTON  
Rector of St. Mark's Church

Columbus, Ohio

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## COCU

Continued from page 11

think we should insist on it. But even more important, is the concept of priesthood there? Yes, it is, if one reads it with the chapters on the Eucharist. The Anglican understanding of eucharistic sacrifice and real presence are very much present.

It disturbs some people that the historic episcopate is not described as of the "essence" of the Church. THE LIVING CHURCH editorials stated that though the Anglican formularies do not say this, they assume it. Yes, our formularies assume that the historic episcopate is necessary for the Church. But we have always also held that other Christians are part of the Church, too. This is why *plene esse* makes some sense to many of us. This is not something nice but extra (*bene esse*), but yet we cannot unchurch millions of Christians who do not have it (*esse*). Yet obviously the Church is incomplete without it. What is really involved here is this: Other Christians are perfectly willing to accept the historic ministry and all of the blessings which go with it, but they are not about to do so at the price of betraying their past. To do so would be to them the sin against the Holy Spirit who has filled and blessed their ministries. And unless we are willing to admit that God has used and blessed the ministries of other Churches there is *never* going to be any hope for union. And if the day ever comes when we talk seriously with Rome, we Anglicans are going to feel exactly the same way about our own ministry.

There is another criticism about Church union growing up in what we might call "left-wing" circles. The articles usually say something such as "Church unity is irrelevant to the real issues of the day, all of which are social issues." No Christian would be concerned with a union which was concerned with ecclesiastical organizational housekeeping. But the documents of the Consultation are filled with a real concern for the witness and mission of the Church. After all, this is why Christ Himself prayed "that they may all be one"—so that the world might believe. The conversations thus far would lead many of us to believe that the united Church would be more outward looking than any of us in our separated state would dare to be. So, let's not torpedo the serious work that has been done by saying "irrelevant."

Many of us feel, finally, that the Episcopal Church is now in the valley of decision. These proposals have gone a long way toward meeting everything that Episcopalians consider essential. If we say "no" now, we may never be taken seriously again. And, instead of being alive we may end up as a tiny, ritualistic, dead sect while the winds of renewal and reunion whirl round us and pass us by.

## CONVERSION

Continued from page 13

press divine truth. I am continually amazed that the same "reformers" who rail against the "invasion of Greek philosophy into the Christian Gospel" are quite willing to "baptize" reams of unconverted modern secular ideology.

But the most important reform for the Episcopal Church is personal conversion. We do need to get out of our complacency and witness amidst the doings of the world. We should join with secular humanists (many of whom, I would be the first to admit, even when they are self-professed atheists or agnostics, are often closer to the reign of God than many nominal Christians) in their fight for human good. Nevertheless, we must also judge Christianly the programs we join in. And without making it a point, we should humbly be the leaven in the lump of conversion.

Not only do we need to get "out there," we also need dedicated Churchmen who will get "in there" and contribute to the mission of the Church in silence, commitment, and praise of God. We sorely need more contemplative monks and nuns. And we need real MRI between the monastics and the mechanics in the Church. The contemplative life is the key to what the active life is all about just as the Christ immobily riveted to the Cross is the key to what his itinerant ministry was all about. And we need simplicity and discipline more than ever before. We can't legislate simplicity but we can and we must try to seek it. It is not incarnational at all to live wallowing in the midst of artificial needs and possessions. We cannot baptize a life that is not a good life; *ascesis* is in order all the way around. Let us give up being possessed by many things in order to use a few things to the glory of God. The mother foundress of the Community of the Transfiguration once said that poverty is not the display of rags, but contentment. This is our vocation, true poverty: the willingness to be bothered, to be hospitable, to give and to share. We yak about MRI and then salve our consciences with a check for \$100 from the treasury. Big deal. As a matter of fact it would not surprise me if we haven't spent more money on the meetings, mailings, pamphlets, speakers, and administrators of MRI than we have on MRI itself.

We need to be converted, to really believe. Conversion is the only thing we can do to improve the Church, and conversion will do it. The biggest problem of the Episcopal Church today is the number of bishops, priests, deacons, and laymen who don't really believe; the biggest need is conversion. But to try to baptize the unconverted as a substitute for conversion and baptism is to hope in magic.

# CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 24

**C**OLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

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**ST. ANDREW'S CHURCH** Birmingham  
The Rev. W. Bruce Wirtz, r  
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## ARIZONA

### ARIZONA STATE UNIVERSITY Tempe

**ST. AUGUSTINE'S** 1735 College Ave.  
The Rev. William A. Pottenger, Jr., r  
Sun 8, 10; 7 Canterbury program

## CALIFORNIA

### CALIF. INSTITUTE OF TECHNOLOGY

**ALL SAINTS'** 132 No. Euclid Ave., Pasadena  
The Rev. T. E. Lynberg, chap.  
Sun 8, 9:10, 11; College Group at Winnett Hall Tues noon; at Church Sun 7

### FRESNO STATE & CITY COLLEGES

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## COLORADO

### COLORADO COLLEGE Colorado Springs

**GRACE CHURCH** 631 No. Tejon  
The Rev. James A. Mills, chap. & assoc r  
Wed 5:15 HC Shove Chapel. Canterbury activities

### COLORADO STATE UNIVERSITY, Ft. Collins

**ST. PAUL'S CHAPEL** 1208 W. Elizabeth St.  
The Rev. H. A. Lycett, chap.  
Sun & daily Eucharist; full-time chaplaincy

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**ST. JAMES'** New London  
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## DISTRICT OF COLUMBIA

### THE AMERICAN UNIVERSITY Washington

The Rev. Earl H. Brill, chap.  
Sun 9 HC Kay Center; full-time chaplaincy  
Ecumenical Program

### HOWARD UNIVERSITY

**CANTERBURY HOUSE** Washington  
2333 1st St., N.W.  
The Rev. H. Albion Ferrell, chap.  
HC Sun 9; Wed & HD 7; Canterbury Association  
Mon 7:30

## FLORIDA

### ROLLINS COLLEGE

**ALL SAINTS'** Winter Park  
The Rev. Wm. H. Folwell, r  
Sun 7:30, 9, 11:15

### UNIVERSITY OF MIAMI

**VENERABLE BEDE** Coral Gables  
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HEu Sun 9:30; Mon (alt) & Fri 5:45; Tues &  
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### UNIVERSITY OF SOUTH FLORIDA Tampa

**EPISCOPAL UNIVERSITY CENTER**  
The Rev. A. G. Noble, D.D., chap.  
Sun 9, 10:30; weekdays as announced

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HC 9 Sun, Durham Chapel

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## ILLINOIS

### BRADLEY UNIVERSITY

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454 - 1st Ave.  
The Rev. Canon G. C. Stacey, v & chap.  
Sun 8:30, 10, 5

### ILL. WESLEYAN UNIVERSITY Bloomington ILLINOIS STATE UNIVERSITY Normal

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**CANTERBURY CHAPEL** 213 W. Locust, Normal

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400 Westminster Rd.  
The Rev. Frederick Phinney, r  
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### UNIVERSITY OF CHICAGO Chicago

**EPISCOPAL CHURCH** at the University of Chicago  
The Rev. John W. Pyle, D.D.  
Bond Chapel on Campus: Sun 9 Sung Eu; Thurs  
12 Noon HC

**Brent House,** 5540 S. Woodlawn: Wed 7:30 HC,  
Sun 5:45 EP

### UNIVERSITY OF ILLINOIS

**ST. JOHN THE DIVINE** Champaign-Urbana  
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Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;  
Daily: MP, HC, EP

## IOWA

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**TRINITY—Epis. Student Center** Iowa City  
320 E. College  
Rev. R. E. Holzhammer, r; Rev. R. D. Osborne, chap.  
Sun 7:30, 9, 11, 5:15

## MARYLAND

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**TRINITY** Towson  
120 Allegheny Ave.  
Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, ass't  
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## MASSACHUSETTS

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The Rev. F. B. Downs, r; the Rev. L. P. Teeter, c  
Sun 8, 9:15, 11; Wed 12:10

### MOUNT HOLYOKE COLLEGE, South Hadley

**ALL SAINTS'**  
The Rev. Maurice A. Kidder, r & chap.  
Eleonor F. (Mrs. Edward) Shirley, college worker  
Sun 8, 10:30; Thurs 7:15; Lawrence House Fri 5:30

## MICHIGAN

### CENTRAL MICHIGAN UNIV. Mt. Pleasant

**ST. JOHN'S** Washington & Maple  
The Rev. John H. Goodrow, r & chap.  
Sun 8, 9:30, 11; Wed 7; Fri 12:10 (noon)

### JACKSON COMMUNITY COLLEGE, Jackson

**ST. PAUL'S**  
Sun 8, 9:30, 11; HC Wed 6:55, Thurs & HD 10,  
HS Thurs 10:30

### UNIVERSITY OF MICHIGAN Ann Arbor

**CANTERBURY HOUSE** 330 Maynard  
The Rev. Daniel Burke; the Rev. Martin Bell, chaps.  
Andrew Fiddler, Seminary intern.  
Sun 11 (in term)

## MINNESOTA

### UNIVERSITY OF MINNESOTA Minneapolis

**EPISCOPAL CENTER** 317 - 17th Ave., S.E.  
The Rev. G. Russell Hatton, chap.  
Sun 10 MP & HC; Tues-Fri MP, EP, HC

## NEW JERSEY

### RUTGERS UNIVERSITY New Brunswick

**ST. MICHAEL'S CHAPEL**  
The Rev. Canon C. A. Lambelet, Ph.D., chap.  
Sun 9, 11; Tues, Thurs 7

## NEW YORK

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Sun HC 8, MP & Ser 10:30; Wed 7 & 12:05 HC

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Turner, the Rev. Thomas T. Parke  
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## NORTH CAROLINA

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**EPISCOPAL UNIVERSITY CENTER** Durham  
The Rev. H. Bruce Shepherd, chap.  
Sun 8, 9:15 HC; 6:30 Ev; Wed 7:10 HC; Thurs  
5:15 HC

## OHIO

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Sun 8, 10, Eu 7:30 Wed on campus as announced

## OKLAHOMA

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The Rev. Norman Alexandre, chap.  
HC MP EP Daily; Ev, Supper & Program 6 Sun

## PENNSYLVANIA

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Sun 7:30, 9:30, 11:15 HC; Daily 7:30 HC

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**EPISCOPAL CAMPUS MINISTRY** Clarion  
12 N. 5th Ave.  
The Rev. L. Paul Woodrum, chap.  
Sun 9 HC; Holy Days 8 HC

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**TRINITY** Bethlehem  
44 East Market St.  
The Rev. Dr. M. M. Moore, r; the Rev. C. H. Brittain  
Sun 8, 9:15, 11; Thurs 5:30 HC College Union

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Sun 8, 11; Wed 7:30 College Coffee House

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**ADVENT** Advent St., Spartanburg  
The Rev. Copers Satterlee, D.D., the Rev. Paul  
Pritchett  
Sun 8, 9:45, 11:15; Canterbury Club Mon 5:30;  
HC Converse Thurs 5:15

*Continued on next page*

# CHURCH SERVICES NEAR COLLEGES

*Continued from previous page*

## TENNESSEE

**MEMPHIS STATE UNIVERSITY** Memphis  
BARTH HOUSE, St. Theodore's Chapel 409 Patterson  
The Rev. E. L. Hoover, chap.  
Sun HC 10, EP 6; weekdays as announced

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The Rev. A. Stringer, r  
Sun 7:30, 11; Weekdays as announced

## VIRGINIA

**MARY BALDWIN COLLEGE** Staunton  
TRINITY  
The Rev. E. Guthrie Brown, r  
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

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5:30; C Sat 4:30-5, 8-8:30

**DOWNTOWN COLLEGES** Milwaukee  
**MARQUETTE UNIVERSITY** Milwaukee  
ST. JAMES' 833 W. Wisconsin Ave.  
The Rev. Harold O. Martin, r  
Sun 8, 9:15, 11; Daily 12:10; Thurs 9:30

**MILTON COLLEGE** Milton  
TRINITY 403 East Court, Janesville  
The Rev. R. E. Ortmeyer, r; the Rev. C. R. Lewis  
Sun 8, 9:15, 11; Weekdays as announced

**RIPON COLLEGE** Ripon  
ST. PETER'S 217 Houston St.  
The Rev. Robert J. C. Brown, r  
Sun 7:30, 10; Daily 7; Thurs 9

**UNIVERSITY OF WISCONSIN** Madison  
ST. FRANCIS' HOUSE 1001 University Ave.  
The Rev. Paul K. Abel, chap., the Rev. C. A.  
Thompson, ass't  
Sun 8, 10, 5:30 EP; other services as announced

**UNIVERSITY OF WISCONSIN** Milwaukee  
Episcopal Campus Rectory; St. Bede Oratory  
3216 N. Downer Ave.  
The Rev. John H. Heidt, chap.

**WISCONSIN STATE UNIV** La Crosse  
CHRIST CHURCH 9th and Main  
The Rev. H. C. Mooney, r; A. M. G. Moody, deacon  
Sun HC 8, 9:45, 5:45; Daily HC

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# BOOKS

*Continued from page 4*

cil II has set in motion, questions whether it ever faced the essential problem. This he takes to be not so much the basic idea of God (as stressed by the "God-is-dead" theologians) as the structure and form of the Church itself, whose historical development has been such that the Church today stands in the way of her own progress and faces increasing irrelevance to modern life. He summons the Church (including all Christian bodies) to renounce "the way of regal power and prestige" which she chose in the fourth century and has followed substantially ever since, and instead, as the People of God, to "empty herself" (*kenosis*) in sacrificial service to all mankind after our Lord's own pattern as the Suffering Servant of Yahweh and as the only authentic expression of the Gospel, after Bonhoeffer.

In the course of working out his theme, which is not in itself new, he gives a good analysis of current theological, historical, and sociological trends including such problems as urbanization, population increase, cybernetics, and the interdependence of nations. To describe these phenomena of change at an unprecedented rate, he coins a new word, "rapidation." The author is particularly concerned that the Church, both catholic and protestant, has accepted so passively her current role as steward and guardian of only the personal and private lives of its members while having abdicated to the state and secular agencies the control and regulation of the important areas of man's social, political, and economic life. This in turn has reduced the Church to a role of ever-increasing impotence in today's world. While accepting "secularization" as the legitimate sphere in which the Church must become involved in fulfilling its mission to serve mankind, Fr. Adolfs nevertheless warns of the dangers inherent in the pseudo-myths that underlie today's secular ideologies and are seldom questioned.

In Michael Novak's words on the jacket cover, the book is "a highly useful summary of the new vision, among theologians, of a Church which 'empties herself,' whose symbol is the 'empty grave.'" There are good footnotes, the ecumenical outlook is pervasive, and the translation is most readable.

(The Rev.) JOHN R. RAMSEY  
St. John's Church  
Ogdensburg, N. Y.

\* \* \* \*

**WHERE DO WE GO FROM HERE: CHAOS OR COMMUNITY?** By Martin Luther King, Jr. Harper & Row. Pp. 202. \$4.95.

Riots are the language of the unheard, says Martin Luther King, and in *Where Do We Go From Here?*, articulating the meaning behind the riots, he calls upon

Negroes to recommit themselves to non-violent programs of massive reform. Self-deception in the present situation takes two tempting forms. Loss of faith in the American dream is the original sin of the black power advocates. Their ultimate destiny is violent defeat and despair. The tired white liberal is equally deceived, according to Dr. King. He has quit while the struggle is only just beginning. Legislated reform has thus far been aimed at the south, where segregation is giving way and the Negro is achieving a new sense of personal dignity. But the problems of equality lying at the base of the northern Negroes' plight still remain.

Dr. King sets forth his own program for reform: educational parks for first-class integrated urban teaching facilities; government subsidies to business for employing and training the under-educated; expansion of a "human-services" industry to soak up unemployed people who might easily perform non-professional medical and social services in their neighborhoods; unionization of the poor (welfare unions, tenant unions, and the like) to protect their economic and social rights; temporary rehabilitation of ghetto housing and a long-term federal subsidy of housing on the scale of Medicare. All these things are possible in a rich country, according to King, provided Negroes are politically organized and form alliances of power with other legitimate interest groups. Happily supported in such efforts by morally concerned whites, Negroes must nonetheless assume their own leadership and be their own spokesmen, says King, as a necessary part of their search for manhood. One can hardly imagine a more eloquent or persuasive leader than Dr. King proves to be in this book.

(The Rev.) ROGER MARXSEN  
Christ Church  
Macon, Ga.

\* \* \* \*

**COME SWEET DEATH.** By B. D. Napier. United Church Press. Pp. 96 paper. \$1.95.

The title *Come Sweet Death* suggests, incorrectly, an ode to dying. Rather, the book's subtitle "A Quintet From Genesis" is the lead label of this contemporary "version" of scripture; modern not in polysyllabic jargon, but in sensitive, literary, power-image and word-strong verse, written by an Old Testament scholar and professor of religion (Stanford University) who abandoned the expressions of 19 centuries ago to speak currently to and for people who are on edge—the edge of social anxiety and the edge of belief. Prof. B. D. Napier does not trip the reader back into the Bible but has resurrected Eve, Cain, Abel, etc., to live again in the streets of Brooklyn or San Francisco, conforming or rebelling, praising or condemning, but always grasping, gasping, and searching.

This poem is strong and lusty fare, not for fundamentalists with a low threshold

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of shock, an astigmatism of tolerance, or an unappreciation of caricature. Although a hippie will serenely identify with "backward, oddball Abel, the great unwashed," *Come Sweet Death's* Genesis is a provocative lure (not replacement) for both Sunday-school-going and stay-at-home high school students who have not dropped their Lifebuoy and razor addiction. Ironic humor—"I am a student, Sir, Jonathan Cain the Third. I chose this school as did my father, Jonathan the Second, as did his father, Jonathan the First"—delightfully tempers the prevailing ruthless character annihilations. Yet, the nuclear-like faith in God persistently, irreverently, victoriously bombards the lyrical imagery: "Come, Lord, in us. Come fresh again, sweet death, in us."

HELEN S. HANLEY  
St. Paul's Church  
Milwaukee, Wis.

## Booknotes

By Karl G. Layer

**Implementing Vatican II in Your Community.** By Stanley I. Stuber and Claud D. Nelson. Association. Pp. 239 paper. \$.75. Dr. Stuber, a Baptist minister, and Dr. Nelson, a Methodist clergyman, examine the documents promulgated by Vatican II, describe how these are interpreted by various Christian bodies, and suggest interfaith activities that will point the way to Christian brotherhood.

**The Achievements of Vatican II.** By Christopher Hollis. Hawthorn. Pp. 119. \$3.95. Another good volume dealing with the aims, achievements, and failures of the Vatican Council. The author is a former British MP.

**Shadow of His Hand.** By Kenneth C. Hendricks. Bethany Press. Pp. 202 paper. \$3.45. The biography of Reiji Takahashi, a convert from Buddhism who became a dedicated Japanese Christian evangelist and reformer.

**Enjoying the Wisdom Books.** By Margaret T. Monro. Regnery. Pp. xvii, 111 paper. \$1.45. The background to and an examination of some of the most difficult and yet in many ways some of the most interesting books of the Bible.

**The Bible and the Koran.** By Jacques Jomier, O.P. Regnery. Pp. viii, 120 paper. \$1.25. Similarities and differences between the sacred book of Islam and the sacred book of Christianity are simply but adequately examined and discussed.

**The Discovery of God.** By Henri de Lubac, S.J. Regnery. Pp. 212 paper. \$1.45. The origin of the idea, the affirmation, the proof, the knowledge, and the ineffability of God in our time. A guide for those who want but do not know how to seek God.

# PEOPLE and places

## Appointments Accepted

The Rev. James D. Anderson, former priest in charge of St. John's, Arlington, Va., is director of Christian education for the Diocese of Washington. Address: Episcopal Church House, Mt. St. Alban, Washington, D. C. 20016.

The Rev. Jack M. Baker, former chaplain of Stuart Hall, Staunton, Va., is vicar of St. Christopher's, Fairview, Mass. Address: 15 Old Farm Rd. (01040).

The Rev. Ralph E. Darling, former rector of St. Clement's, Greenville, Pa., is director of Christian education for the Cathedral of St. Paul, Erie, Pa., and responsible for the Church's college work at Gannon College, Erie. Address: 134 W. 7th St., Erie, Pa. 16501.

The Rev. William B. Klatt is an associate at Church of the Good Shepherd, 123 N. Chauncey Ave., West Lafayette, Ind. 47906.

The Rev. C. Lloyd Lipscomb, former assistant to the rector of St. Paul's, Winston-Salem, N. C., is vicar of St. Thomas', 124 E. Main St., Abingdon, Va. 24210.

The Rev. William R. Merrill, former chaplain with the Winston-Salem Chaplaincy, is teacher of social ethics and director of religious affairs at the North Carolina School of the Arts, Winston-Salem, N. C.

The Rev. Samuel M. Moore, former associate rector of St. Andrew's, Greensboro, N. C., is in graduate school, University of North Carolina, Chapel Hill, N. C. 27514.

The Rev. Harrison Owen, former associate rector of St. Margaret's, Washington, D. C., is associate director of the Peace Corps in Liberia. Address: c/o the Peace Corps, Washington, D. C.

The Rev. T. Hall Patrick, formerly in the District of Mexico, is priest in charge of Christ Church, High St., Walnut Cove, N. C. 27052.

The Rev. L. Bartine Sherman, former rector of St. Philip's, Durham, N. C., is rector of St. Martin's, 1510 E. 7th St., Charlotte, N. C. 28204.

The Very Rev. Ronald E. Stenning, dean of the Cathedral of St. John, Providence, R. I., is to be rector of St. Paul's, 33 W. Dixon Ave., Dayton, Ohio 45419, October 1st.

The Rev. Charles A. Sumners, Jr., former senior seminarian at St. Patrick's, Washington, D. C., is the deacon assistant to the rector of the Church, 1655 Foxhall Rd., Washington, D. C. 20007.

The Rev. Paul M. Thompson, a former vicar of the Church of the Redeemer, Greenville, Miss., and 1966-67 "recognized student" at Oxford University, is rector of the Episcopal Church's share of the Allentown Church (cooperative ministry), sponsored by the Diocese of Washington, United Church of Christ, and United Presbyterian Church. Address: c/o Department of Missions, Episcopal Church House, Mt. St. Alban, Washington, D. C. 20016.

The Rev. Joseph A. Wade, former assistant at St. Ann's, Bronx, N. Y., is vicar of Grace Church, West Farms, Bronx, N. Y. Address: 1909 Vyse Ave., Bronx, N. Y. 10460.

The Rev. Michael B. Webber, formerly in the Diocese of Damaraland (Province of South Africa), is curate at St. Peter's, Port Chester, N. Y. Address: 6 Tower Hill Rd. (10573).

The Rev. Robert O. Weeks, former chaplain of New Hampton State Training School, New Hampton, N. Y. (through the Episcopal Mission Society, New York City), is assistant at St. George's, 207 E. 16th St., New York, N. Y. 10008.

The Rev. James Zosel, former vicar of Grace Church, Montevideo, Gethsemane Church, Appleton, All Saints', Morris, and Christ Church, Benson, Minn., is vicar of the Church of the Nativity, Burnsville, Minn. Address: 2708 Brookview Dr., Burnsville (55378).

## New Addresses

The Most Rev. Angus Campbell MacInnes, Archbishop in Jerusalem, Box 191, Jerusalem, Israel. The Rev. Canon John Zimmerman, Box 191, Jerusalem, Israel. (Living Church correspondent).

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

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# CHURCH DIRECTORY

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## LITTLE ROCK, ARK.

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

## LOS ANGELES, CALIF.

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

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D. C.

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

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

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP 7:15, HC 7:30, 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, 9:15, 11, 5:15; Daily 6:45

## FORT LAUDERDALE, FLA.

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

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

## FORT MYERS, FLA.

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

## MIAMI, FLA.

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

## ORLANDO, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

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

## CHICAGO, ILL. (Cont'd)

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

## EVANSTON, ILL.

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

## BALTIMORE, MD.

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

## BOSTON, MASS.

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

## DETROIT, MICH.

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

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

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

## BROOKLYN, N. Y.

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

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdays 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. IGNATIUS'** The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

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

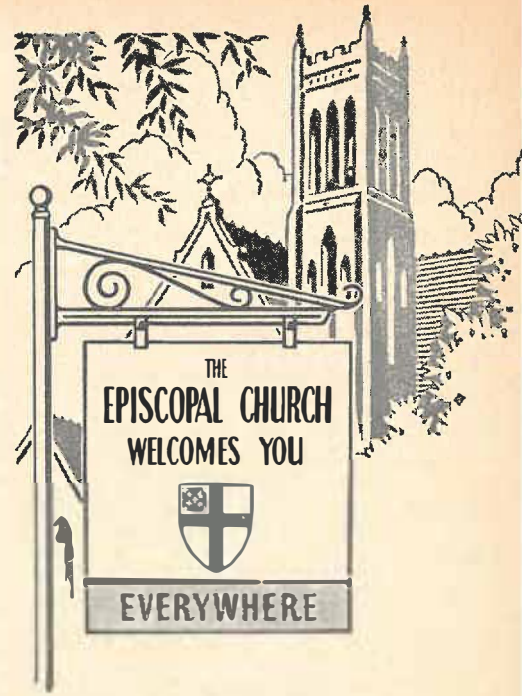
**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r  
The Rev. T. E. Campbell-Smith  
Sun Mass 7:30, 9 10, 11 (High); EP B 6; Daily  
Mass 7:30, 12:10, Wed & HD 9:30; EP 6. C daily  
12:40-1, Fri 5-6, Sat 2-3, 5-6

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

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; 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



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

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

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

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

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

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

## PHILADELPHIA, PA.

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

## FORT WORTH, TEXAS

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

## RICHMOND, VA.

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

## SEATTLE, WASH.

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

## MONTREAL, QUEBEC, CANADA

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

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

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