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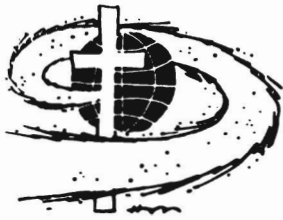
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# Around



# & About

— With the Editor —

Here in Milwaukee the other day two young war protesters were fined \$25 by Circuit Judge Leander J. Foley, Jr. They had been convicted of disorderly conduct consisting of blocking entrance to a room where representatives of Dow Chemical were interviewing job applicants. The young men justified their behavior on the plea that they were trying to change the country's attitude toward the war in Vietnam. Judge Foley replied: "Changing the attitude of the country is like training a horse. You train a horse by persistence, in a kind, firm way. You do not train a horse by putting it in a barn full of horseflies. You are horse-flying the community and that is not going to motivate it to change to your attitude."

We could use some of that wisdom on the U.S. Supreme Court, and also in some pulpits.

If you're going to be in the Cape Kennedy area ca. Saturday, Oct. 26 you will be within range of an extraordinary conference, open to the public, at the Cape Kennedy Hilton in Cocoa Beach, Fla. The Rev. William G. Pollard, Ph.D. will lecture on these subjects: "The Creation and History of the Universe," "Evolution and the Creation of Man," and "A Theology of Nature." Clerical host to the conference is the Very Rev. Alex W. Boyer, rector of Holy Trinity Church, Melbourne, Fla. Dr. Pollard, an Episcopal priest, has been in charge of the atomic facility at Oak Ridge, Tenn., since 1947. An eminent scientist as well as a sound theologian, he is as articulate as he is learned. I envy anybody who can attend this conference.

Fr. James E. Kraus, a Roman Catholic, sat in the press row at the WCC meeting in Uppsala. Reporting on the experience in *The Ohio Christian News* he made this comment on the Fourth Assembly of the World Council of Churches: "One of the first things that impressed me was the manifest, explicit Christianity of the Assembly. Frankly, it was to me almost excessive. No one need fear that the Council of Churches movement, certainly at the top level, is a merely humanistic, socialistic, or liberal movement." That reassuring reaction is important and needs to be widely circulated among the faithful.

Church-press relations are in snafu everywhere, it seems, even in Minonk.

Ill., in the midst of Beulah Land, where Editor John Denson of the local *News-Dispatch* received this unkindest cut: "Dear Editor, Every time I send you a write-up about our Missionary Society meeting, you get it all balled up, so it doesn't make sense. Time and again I've sent in corrections, but you get them mixed up, too. So, I give up. In the future when I send you our Missionary Society write-up, please don't print it."

Move over, John.

The Rev. William Turner Levy, Ph.D. and Victor Scherle, co-authors of the article *T. S. Eliot, Churchman: Devout and Critical* (page 15). are also co-authors of the current Living Church Book Club selection, *Affectionately, T. S. Eliot*. I read their book in galley proofs, and through it I suddenly felt T.S.E. for the first time as a human being. If that is what a biography or memoir is supposed to do, give this one four stars.

The author of *Bonnie, Clyde & Co.* (page 13), the Rev. Otis C. Edwards, Jr., does all right as a teacher of New Testament at Nashotah House, but it's hard to read him on a subject like his present one, or mystery fiction, without feeling that the world of literary and film criticism would lionize him handsomely if he worked at these hobbies of his full-time and charged professional rates. (Stay right where you are, O.C.)

Professor William Wolf, Th.D., of ETS and a leading ecumenist of the Episcopal Church, gives a masterful extended-review to Hans Küng's *The Church* on page 16.

For comment on our other special article in this Fall Book Number see the editorial, *Beyond the Kerner Report* (page 12).

The word for this week is from the Rt. Rev. C. Edward Crowther, former Bishop of Kimberley and Kuruman, in his forthcoming book (Morehouse-Barlow) *Where Religion Gets Lost in the Church*: "Obviously, our primary function as the Church is to effect the reconciliation between man and God, using faithfully the means which Christ has left to His Church to achieve this. We must be the laser beam of God's love, penetrating the hearts of men individually and in society, cutting cleanly and economically through apathy, ignorance, prejudice, and hostility."

# FISH

## FOR MY PEOPLE

By ROBERT L. HOWELL, Rector  
St. Chrysoptom's Church, Chicago, Illinois

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The Rev. Rufus J. Womble  
Christ Episcopal Church, Little Rock, Ark.

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# WHERE RELIGION GETS LOST IN THE CHURCH

By C. EDWARD CROWTHER,  
formerly Bishop of Kimberley, South Africa

Deported from his diocese by the Republic of South Africa, here is a new, exciting author with a dynamic book. In this new book, the author addresses himself to conditions in the world today — poverty, racism, parochialism, and questions of morality, mission and community — in order to be both critical of the present disposition of the church and her leaders, as well as to point to signs of hope and renewal for the future.

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# THEOLOGY AND THE FUTURE

The tasks and outlook for theology in the present cultural and ecumenical situation.

By ERIC L. MASCALL  
Professor of Historical Theology,  
University of London

This book is an example of the way in which a Christian thinker confronts the problems of the present day and of the ways in which Christian theology needs to develop in order to cope with them. The Task of the Theologian, The Question of God, The Question of Man, The Question of Christ and The Question of the Church are among the topics.

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OLOV HARTMAN serves as pastor in the National Church of Sweden and also teaches pastoral psychology at Uppsala University. He is the author of a number of religious dramas, and of five novels, one of which, *Holy Masquerade*, is available from Eerdmans.

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# The Living Church

Volume 157      Established 1878      Number 15

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

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

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

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

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

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

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

## BOOKS

THE PATTERN OF NEW TESTAMENT TRUTH.  
By George Eldon Ladd. Eerdmans. Pp. 119. \$3.75.

George Eldon Ladd is professor of New Testament Exegesis and Theology at Fuller Seminary, Pasadena, Calif., and this book contains lectures given at North Park Seminary in Chicago. Dr. Ladd is a conservative and an evangelical, a well-equipped New Testament scholar. His prose is sometimes indigestible, but his book can be read with profit by educated lay people. With a study guide, it might be used by an adult Bible class.

In the first chapter of *The Pattern of New Testament Truth*, he deals with two questions: Is there a basic unity in New Testament theology?; and, Is the background of the New Testament thought Greek or Hebrew? In dealing with the first question, he does more than make an appeal to his readers to find a unity there: he shows that there is unity. The second question occupies most of the chapter, and one supposes that this must be so, in view of the present theological scene. Chapters two and three deal with the synoptic pattern of the Kingdom of God, and the Johannine pattern of eternal life. His thesis is that there is a great similarity between these two, a similarity most vividly seen when both are contrasted with Greek dualism. His summing up is: "If the emphasis is decidedly different, the underlying theology is basically the same." This seems to me to be the most rewarding part of the book. Chapter four is devoted to St. Paul's thought. There he is on ground that is familiar to us all, and he handles his themes deftly and satisfyingly. At the end, Dr. Ladd gives a very short concluding chapter, in which he offers a swift resume of the main part of the book. I think that the reader would do well to start with this.

The assumption from which Dr. Ladd starts is that the text of the New Testament as we know it is trustworthy. He does not argue this point, for that is not his purpose in these lectures. He takes the text as it is, examines it very closely, and tells us what he thinks it means. It is obvious that he has read the Bultmannians and post-Bultmannians, and pondered what they have to say. His verdict (p. 110) is "the entire Bible finds its unity in what can best be called holy history." This short book should be read and digested by all who preach and teach the Word of God.

(The Ven.) STANLEY ATKINS  
*The Archdeacon of Milwaukee*

++ ++

IS THE LAST SUPPER FINISHED: *Secular Light on a Sacred Meal.* By Arthur A. Vogel. Sheed & Ward. Pp. 191. \$4.50.

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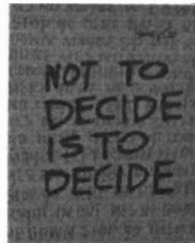


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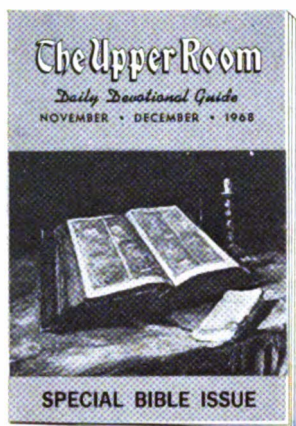
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very able book concerning certain so-called secular insights which deepen our understanding of the Eucharist and put it where it ought always to be, though too seldom is, within the realm of our most immediate experience. "By almost universal agreement today," as Arthur Vogel himself says, "man can be understood as a person in the world only through his participation in community, language, and body. He can be himself only through those dimensions of being" (p. 20). If the Eucharist is approached through these aspects of our lives, we will not only be approaching it through the reality from which it was originally drawn, but dealing with it in terms of our own experience of ourselves in the world. If we do this, moreover, we will not have "to search for relevance in our religion: we will begin with relevance" (p. 22).

This quotation points to something that is true of this book all around—its genuine relevance to the deep, interpersonal dimensions of the selves we cannot help but be, to the basic ingredients of our lives, social as well as individual. To say that the book is relevant is not merely to give it an encomium that has become both faddish and foppish, but is also to say that it is theological in the best and truest sense of the word. Theological irrelevance is really an impossibility anyway. To be genuinely theological is ineluctably to be relevant.

There are few things to which I could take exception in this work. The only serious criticism I have of it is its tendency towards what I should call "eucharistic exclusiveness," *i.e.*, an exaggerated exaltation of the Eucharist above other elements of Christian worship and life. For example, the author asserts that "in the Holy Communion . . . the Word speaks from his fullest presence" (p. 127; also see pp. 120, 129, and 131 for similar assertions). This seems to me to be an unnecessary and unwarranted claim. Also I should question from a philosophical and psychological standpoint his rather bald declaration that "behavior changes attitudes more effectively than attitudes change behavior" (p. 146). Is it so, or is not the matter better considered *pari passu*—that one is about as decisive as the other?

However this may be, I commend *Is the Last Supper Finished?* both to the scholar and to any intelligent Christian, commend it with appreciation and, perhaps more importantly, with joy.

(The Rev.) JAMES A. CARPENTER, Ph.D.  
*The General Seminary*

✦ ✦ ✦ ✦

**THE MEASURE OF A MAN.** By Martin Luther King, Jr. United Church Press. Pp. 64. \$2.95.

For many of us, Martin Luther King, Jr., was a great man. In him, we saw anew what it means to be a prophet. In his imprisonments, and in the cold in-

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The Living Church

difference which he met from much of "The Church," we could see the role of the Hebrew prophet relived. In his tragic death, we could recall the rejection so many of the prophets met, the haunting words "Jerusalem, that killest the prophets . . .," and we could know that the 20th Century was not so very different from other centuries.

*The Measure of a Man* is the name of a small book consisting of two of Dr. King's devotional addresses: "What Is Man?" and "The Dimensions of a Complete Life," together with a very brief introduction by Dr. Truman Douglass, and a few photographs. It is a compelling book because Dr. King and his message were, and are, compelling. But it is also a shame, for this small book is put on sale at a price so far beyond its own merit that the memory of a great man is hardly served. His name and his place in our hearts should not be the vehicle for anything as overpriced as this.

For the book itself, five gold stars . . . for the publisher in fixing the price . . . a cry "For Shame!"

(The Rev.) ALFRED T. K. ZADIG  
Trinity Parish  
Bridgeport, Conn.

✦ ✦ ✦  
**DREAMS: God's Forgotten Language.** By John A. Sanford. Lippincott. Pp. 223. \$4.50.

*Dreams: God's Forgotten Language* was first published in German in 1966, under the auspices of the C. G. Jung Institute. The author is an Episcopal priest who studied at the Jung Institute, and is well versed in Jungian psychology. Dr. Jung's contributions to psychology provide a strong and accepted framework upon which to advance this most interesting treatise on dreams. Though John Sanford liberally employs Dr. Jung's empiric data and his hypotheses, most of what is said here is distinctly derived from the author's own perceptive insight.

Dreams portray, in a symbolic and often complex language, the relationship between the conscious and the unconscious within our psyche. Divergence between the conscious point of view and the unconscious realm of the psyche gives rise to inner conflict. This psychological premise is developed in considerable detail, particularly the nature of the unconscious psyche and the conflicts that arise within it, without conscious recognition. These are dealt with in Jungian terminology, for example, the collective unconscious, collective thinking, the self, and the animus and anima. So the dream, in its interpretation, exposes us consciously to the thoughts of our unconscious mind. Dwelling within unconsciousness, fragments of our personality and emotional life nevertheless live on and are sources of disruption of the wholeness of man. The dream, by exposing the inner conflicts, makes them consciously recognizable and thus brings them into a posi-

tion for redemption. Fr. Sanford then develops the thesis that the dream is in fact the voice of the self, which is that aspect of the psyche identified as the image of God within us. Its ultimate purpose is to effect a reconciliation of the conflicting elements within our being, so as to lead toward a wholeness of the personality. The author states that God Himself exists within us as the center of our psyche, exerting an attracting force on the diversities of personality, and He speaks to our conscious awareness in the voice of a dream. When we become aware of our "psychic situation" through the interpretation of the dreams, reconciliation of the conflicting psychic elements can then be brought about.

Proceeding in any real depth from the psychological imagery of God within us to the Christian theological concepts is a task that would require far more space than this book would allow. Nevertheless, this transition is initiated in the final chapter, and, though it is discussed only briefly and superficially, Fr. Sanford proposes with confidence that the comparisons between the God-Image within us and the traditional theological portrayals can be made without insurmountable difficulty. This surely needs further clarification, though I fully concur with Sanford that these approaches to God are indeed congruous.

Included in the book are several interesting case histories involving dreams and their interpretation, drawn from the author's personal experience in counselling. One chapter examines the biblical evidence for regarding dreams and visions as revelations from God, and numerous references are cited from both Old and New Testaments in support of this. The nature and structure of dreams are discussed in a chapter with that heading, based almost entirely on Jungian ideas. This chapter is very enlightening, but the reader must remind himself that these concepts are based upon hypotheses derived almost entirely from empiric material, with all of its potential limitations.

I recommend this book to anyone interested in the psychology of dreams and in the possibility that dreams might represent another avenue in God's approach to reach man with reconciliation and wholeness.

ROGER DEAN WHITE, M.D.  
St. Luke's Church  
Rochester, Minn.

✦ ✦ ✦  
**THE STRUGGLE OF THE UNBELIEVER.** By James J. Kavanaugh. Trident Press. Pp. 207. \$7.95.

The title of this latest published work of James J. Kavanaugh might lead one to think that it is a tell-all type sequel to the author's widely read *A Modern Priest Looks At His Outdated Church*. If one is expecting this type of thing he will be disappointed. *The Struggle of the Unbeliever* is the author's doctoral disser-

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tation done at Catholic University and it carries the *Imprimatur* of the Archbishop of Washington. However, since the subject of this book is an attempt to formulate a practical apologetic speaking to the unbeliever, it does give insight into Dr. Kavanaugh's subsequent disaffection with the institutional Church as he knew it; namely, the Roman Catholic Church.

Most concerned Christian clergy and scholars should agree with the author's contention that traditional Christian apologetics have only spoken to those persons who already have a foot inside the Christian camp or at least a toe. James Kavanaugh attempts to develop an apologetic which will speak to the unbeliever in his own situation. He proposes a man-centered apologetic using the common humanity of believer and unbeliever as a source of dialogue. The works of Max Scheler, Maurice Blondel, and John Henry Newman, as well as various documents of Vatican II, are used to build and support such an apologetic.

The book concludes with an epilogue in which it is proposed that communities of unbelievers be formed and attached to established Roman Catholic parishes. The hope of these communities would be that through common task and association and possibly some sort of shared worship a climate of dialogue might be established which would enable, in some instances at least, unbelief to become belief. There are some insights in this epilogue that we should not dismiss too rapidly. The institutional Church may not be ready for this approach in its entirety, but certainly the Church must start meeting the unbeliever on the ground of our shared humanness. We are shown in greater numbers each year that the unbeliever will not come to our holy ground.

After reading this book and reflecting upon some of my own thoughts and experiences involving the frustrations of ministering in and to an unbelieving society and age, I feel that the title should have been *The Struggle for the Unbeliever*. For there is a struggle and it must commence within the Church in order for us within her to understand and promote an apologetic which speaks to unbelief and indifference.

(*The Rev.*) RICHARD HARWOOD MOSES  
St. Peter's Church  
Canton, Ill.

✦ ✦ ✦ ✦  
**CITIZEN POWER AND SOCIAL CHANGE.**  
By Meryl Ruoss. Seabury. Pp. 140. \$2.

This readable book considers the role of local churches in shaping a new kind of society in which men are reconciled to each other in order that they can be reconciled to God. Meryl Ruoss is presently a consultant to the Joint Urban Program (JUP) of the Episcopal Church and has been a staff advisor for the National Council of Churches on social problems and community organization. He approaches the problems of our rapid-

ly polarizing society by dealing with such topics as: who wants change and why; conflict and change; three models of citizen power; what is mass-based organization and how does it work; the theological necessity for the Church to deal with the tensions and conflicts around us in order to promote growth and contribute to change within ourselves and our communities.

The author maintains that mass-based organization is one tool that can be used by churches as a means of bringing about radical changes in our social priorities through a non-violent process. His explanation of different types of community organization is very useful, but it can only serve as an introduction to the very difficult procedure of stimulating a community to organize effectively.

The strength of *Citizen Power and Social Change* is the author's challenge to the churches to assume a strong and positive role in each community. The churches will have to be totally involved in the life of the world in order to reduce the credibility gap between what we say we believe and how we live our lives in the world. If we fail to respond to the screaming needs of mankind we will "not only fail man and his society but will once again betray our Lord."

There is a very useful list of source material and explanations at the end of the book, plus a glossary of terms to provide definitions of words used in the text.

BARBARA HUGHES  
St. Mark's Church  
Milwaukee

✦ ✦ ✦ ✦  
**THE PEOPLE ON SECOND STREET.** By Jenny Moore. Wm. Morrow & Co. Pp. 218. \$5.

Mrs. Jenny Moore, wife of the Suffragan Bishop of Washington, has written a warm, lively, and moving remembrance of her husband's first parish, which he shared with two other new priests (one now Bishop of California).

It was in a rundown neighborhood of Jersey City where joblessness, alcoholism, petty thievery, dirt, and rats were endemic. But for Mrs. Moore, social concern is about people. *The People on Second Street* is alive with them, all observed with a dispassionate eye and a compassionate heart: proud, opinionated old ladies, fragile and feisty children, blacks one step away from despair and whites one step away from the KKK—and despair. She liked them all and liked their company. She and her clerical colleagues shared their uncushioned, precarious lives because they believed in God and in the unique value of every person. They didn't beat the system or preside over dramatic changes; but they were there, friends and neighbors, for a long time. This is Mrs. Moore's program for the healing of our wounds—just being there, physically and emotionally present, long enough for solid relationships to develop. Every such contact is a step away

from violence and toward Christian community.

Mrs. Moore used to talk to women's groups about Second Street, but no matter how generous their gifts, she was dissatisfied. "I should have asked for their hearts and guts," she says. In this book she does.

FAE MALANIA  
St. David's Church  
Cambria Heights, N. J.

## Booknotes By Karl G. Layer

***The Impact of the Church upon its Culture.*** Edit. by Jerald C. Brauer. University of Chicago Press. Pp. x, 396. \$8.50. Church history at the University of Chicago Divinity School has been approached for some three decades with a clearly socio-historical bias. Christianity is seen as a historical religion that came into being at a certain time, in a particular context, but with its own special emphasis. Its origins and history can be examined scientifically like any other phenomenon. The "Chicago School" has, however, broadened its earlier view of Christianity as primarily a product of its environment. It has come to appreciate more fully the unique character of Christianity—its ability to transcend and form its environment as well as to be formed by it. The present volume, by faculty and former students of the Divinity School, summarizes and illustrates this trend in theological scholarship. The papers represent four areas of Church historical studies: ancient, medieval, Reformation, and modern. (A volume devoted to religion in America will appear later in this series.) Among topics discussed here are: Judaism and the 4th and 5th centuries and its interaction with Christianity; the reforming critiques of Robert Grosseteste, Roger Bacon, and Ramon Lull; the religious (as opposed to socio-economic) initiative in Reformation history; Anabaptism; and the theology of Harnack.

***Dialectical Sociology.*** By Phillip Bosserman. Porter Sargent. Pp. ix, 316. \$7.95. The French sociologist Georges Gurvitch, who is the subject of this volume, was successor to Durkheim at the Sorbonne. Gurvitch (1894-1965) wrote more than 30 books, his ideas having their origin in the classical theorists as well as in the writings of Mead, Bronislaw Malinowski, and other 20th-century thinkers. Gurvitch believed in the pluralistic society and in the democratic process; he combined the disciplines of sociology and philosophy. His work is important to the fields of institutional analysis and concept formation.

***The Epistle to the Romans.*** By Karl Barth. Oxford. Pp. xxi, 547 paper. \$2.95. A paper reprint of Barth's well-known commentary which first appeared in 1918.



# The Living Church

October 13, 1968  
Trinity XVIII

For 89 Years,  
Its Worship, Witness, and Welfare

## EXECUTIVE COUNCIL

### Chicago Police Scored

The Executive Council has put the city of Chicago off limits for Council-sponsored meetings for a one-year period. The measure was approved as a symbolic gesture condemning the city administration for justifying police violence at the National Democratic Convention.

The Council's action was taken in a hotly debated resolution at the close of its Sept. 24-26 meeting in Seabury House, Greenwich, Conn. It was approved 20 to 13 in an amended form after councilors argued whether to include the boycott in a resolution simply deploring support of police excesses, whether the strategy would have real economic or moral effects, and whether it meant a giving-in to the demands of Episcopal youths who initiated it. A motion to delete the call for a boycott lost by a vote of 15 to 17. Also, someone asked, did the ban include O'Hare Airport, outside Chicago city limits, where many of the nationally sponsored meetings of committees and commissions are held? The Presiding Bishop declined to rule on this.

Passage of the measure was a victory for the National Episcopal Students' Committee, represented by invitation at the Council by Tom Wand, 19, of Boise, Idaho, who brought it to the floor. Mr. Wand and Miss Leila Fenhagen of Washington, D.C. were two of four invited youth representatives, under 25 years old, asked to participate in Council proceedings.

But it was sharply disputed by Charles M. Crump of Memphis, Tenn., who furiously told THE LIVING CHURCH afterward that he felt it was "the most unfortunate action" he had ever seen in his four years on the Council and predicted it would be widely misunderstood. "It impliedly condones the extreme provocation by students" which set off police reactions and beatings. And it supports the idea of community guilt, Mr. Crump said. "None of us really knows how we individually would react to such unprint-

*Continued on page 21*

## EPISCOPATE

### PB on Role of Papacy

Anglicans may some day be prepared to accept the Pope as head of a reunited

Christianity, but not at this time, the Presiding Bishop said when in San Antonio for the consecration of the Bishop Coadjutor of West Texas.

Discussing Church matters at a press conference, the Rt. Rev. John Hines stated that the chief barrier to Anglican-Roman Catholic unity today is the doctrine of papal infallibility. He spoke of a statement drafted during the Lambeth Conference that originally said Anglicans would be prepared to accept the Pope as having a "primacy of love" in a reunited Church. In the final adopted statement, this passage was omitted although the "historic reality" of the papacy was recognized along with the possibility for a place of importance for the See of Rome in a united Church. Bp. Hines said that Lambeth discussions made it apparent that Anglicans are not prepared at this time to accept even the "primacy of love" as far as the Pope is concerned.

The Presiding Bishop also believes that the papal encyclical on birth control "may have slowed down the ecumenical movement." However, neither does he believe it is a "fatal blow" to ecumenism.

### RC Cathedral Used for Montana Consecration

The Roman Catholic Cathedral of St. Helena, Helena, Mont., was the setting for the consecration of the Rev. Jackson E. Gilliam as the seventh Bishop of Montana. The Presiding Bishop was chief consecrator for the service held Sept. 16. Co-consecrators were the resigned Bishop of Montana, the Rt. Rev. Chandler Sterling, and the Bishop Coadjutor of Alabama, the Rt. Rev. George Murray. Presenting bishops were the Rt. Rev. George Masuda, Bishop of North Dakota, and the Rt. Rev. William Davidson, Bishop of Western Kansas. The Rev. Reuel Howe, director of Advanced Pastoral Studies, Bloomfield Hills, Mich., preached.

Other bishops taking part in the service were Robert Rusack, Hamilton Kellogg, Lane Barton, and Norman Foote. Various diocesan clergy read testimonials and consents. Among guests in the sanctuary were the Roman Catholic Bishops of Great Falls and Helena. Representatives of the Serbian Orthodox, Protestant, Latter Day Saints Churches, and the Salvation Army also attended the service.

Following the consecration, Bp. Gilliam, accompanied by Bps. Hines and

Kellogg arrived at St. Peter's Pro-Cathedral where the enthronement took place. Bp. Gilliam was presented a pastoral staff by Bp. Kellogg, president of Province VI, and the Rev. Ernest Badenoch, president of the standing committee of the Diocese of Montana. The dean of St. Peter's escorted Bp. Gilliam to his throne and appropriate collects were read by the Presiding Bishop. The service ended with the pontifical blessing given by the new Bishop of Montana, and the singing of the *Te Deum* by the clergy of the diocese and communicants of St. Peter's.

Following the festivities, Bp. Gilliam, his diocesan clergy, and their wives attended a three-day retreat conducted by the prior of the Benedictine Monastery, Three Rivers, Mich.

### Suffragan Elected Bishop of Connecticut

The Rt. Rev. John H. Esquirol, senior Suffragan Bishop of Connecticut, was elected bishop coadjutor of the diocese in a special election held in Christ Church Cathedral, Hartford. Pending ratification by a majority of American bishops and standing committees, he will succeed the Rt. Rev. Walter H. Gray, Bishop of Connecticut. Bp. Gray has announced his intention of retiring early next year.

Bp. Esquirol was the only nominee and his election was almost unanimous on the first ballot. He was nominated by the Rev. Daniel M. Chesney, and the nomination was seconded by Henry P. Blakewell, chancellor of the diocese, the Rev. G. R. Siener, and Roger W. Hartt. Unofficial figures for the first ballot were:

Order	Eligible	Voting	Bp. Esquirol
Clergy	311	238	231
Laity	350	296	289

The new coadjutor was a New York lawyer who was ordained at the age of 37. He was consecrated Suffragan Bishop of Connecticut in May 1958, having been in the diocese since 1939.

Bp. Gray called the special convention's nearly unanimous action "a well deserved recognition" of Bp. Esquirol's talents.

## MILWAUKEE

### Church Council Raps War Foes

The methods of 14 war protestors be-

ing held in jail in Milwaukee, Wis., on charges connected with the burning of draft records cannot be condoned "in good conscience," the Greater Milwaukee Council of Churches has stated. The 16 members of the board, which speaks to the 100-member Eastern Orthodox, Protestant, and Episcopal member Churches rather than for them, met at the local board office two days after the burning of the records.

The board gave these reasons for its conclusion:

(✓) We are not convinced that channels of legitimate dissent are completely closed in our nation;

(✓) Although civil disobedience, if the penalties are accepted, should not subvert the public order, in the present confused state of our nation, it may be doing just that;

(✓) We are concerned that anarchist acts play directly into the hands of those demanding repression. The anarchist left is led on by an irrational utopianism; the extremist right lured to a past that never was;

(✓) We are painfully aware of the ambiguities of existence. There are no easy answers to the problems that face us;

(✓) We call for all men of goodwill to stand for moderation and tolerance at a time when this might be the most precarious and difficult position to take.

The board acknowledged that it would not "win friends of those who demand radical change now, nor will it placate those who would roll back the hard earned gains of human rights. . . ."

The 14 protesters were fasting, taking only liquids for three days, which, according to the sheriff, was for "religious reasons." Six of the prisoners are clergymen, three of whom are Roman Catholic priests from Massachusetts.

#### JEWISH-CHRISTIAN RELATIONS

### **"Dialogue Between Equals" Demanded**

"Jewish-Christian dialogue will only become creative when it is a dialogue between equals," an Anglican clergyman told a meeting of Jewish and Christian scholars in New York. Dr. James W. Parkes, a specialist in Christian-Jewish relations, said that this will come about only when "Christians can accept the permanence and equality of the central Jewish tradition of the revelation of Sinai" as permanent and continuous. "I do not believe," he said, "that either replaces the other or can absorb the other. Their relationship is intended by God to be a creative tension between the two qualities of man—social being and unique person."

Dr. Parkes stressed the need for contemporary religion to be "engaged on every front where good and evil are fighting." In our day, he said, "that fight is basically political, and the political record of Christianity is, at best, good ambulance work. The reason for that is

to be found in the conditions under which the Roman Empire made peace with the Church 1,600 years ago. In that peace," he declared, "the Church made a fundamental surrender from which she can only recover in dialogue with Judaism. A stable society is based on two factors: persons and property. The Roman society was based on property, and that is the fundamental reason for the failure in political influence of the Churches. But the community revealed by Judaism is based on persons. That is why Jews are so numerous and influential in every movement for increased social justice and understanding."

The address was sponsored by the American Jewish Committee and the National Conference of Christians and Jews.

#### LUTHERANS

### **Union Should Precede Unity**

Commitment to the cause of Lutheran unity and union was expressed by Dr. Robert J. Marshall, newly elected president of the Lutheran Church of America.

Addressing the 55th annual meeting of the Lutheran Editors' and Managers' Association in Cherry Hill, N. J., he said: "I work on the assumption that people who are one in faith should live and work together. For my part I am convinced on the basis of contacts with other Lutherans that we are sufficiently one in faith to anticipate union." Dr. Marshall's remarks on inter-Lutheran relationships came in response to a question following his formal presentation which dealt with "the issue of truth."

The LCA president suggested that union—the merger of structures—should precede unity—complete agreement in doctrine and practice. "Union will have to take place between Christians who are sinners as well as saints," he said. Unity will come, he added, as God works among people who are brought closer together through that union.

He told the association members that editors can "meet an increased need for reflection. . . . Get readers to wait . . . to want to see the whole truth." Publications, he observed, can "introduce a sympathetic view of persons" and "an appetite for self-understanding." They also deal, he stated, with "conversion"—man's relationship to God and then to his fellowman.

#### WESTERN MASSACHUSETTS

### **Church Saved from Complete Destruction**

In the early morning hours of Sept. 20, fire caused by a short circuit in the chapel of St. Peter's Church, Springfield, Mass., gutted the chapel, several adjacent

rooms, and the second floor nursery and its equipment.

Smoke caused extensive damage to the church proper, particularly to the murals which cover the entire interior surface of the walls and ceiling. It is hoped that some method will be found to restore the murals.

The religious community of Springfield, Episcopal and otherwise, offered the use of their own properties to St. Peter's congregation.

#### SEMINARIES

### **Record Class for Kentucky**

The largest incoming class in the history of the Episcopal Theological Seminary in Kentucky was present for the opening service at which the Rt. Rev. William R. Moody preached. Bp. Moody, diocesan of Lexington, is also rector of the seminary.

New faculty members are the Rev. Peter Doyle, professor of biblical theology, and the Rev. Joseph Hammond, treasurer.

The seminarians spent the first two days of the new school year at a retreat on their country campus, the Cathedral Domain. Regular classes are held in buildings in the city of Lexington.

#### WEST AFRICA

### **More Aid Needed for Biafrans**

A nationwide appeal for Nigeria-Biafra relief has been announced by the Rt. Rev. John Hines, Presiding Bishop, to be held in Episcopal churches, Oct. 1-8. The goal of the appeal is \$200,000 to provide a fair-share participation in the World Council of Churches' \$3,000,000 aid to victims of war and starvation in West Africa. In the Biafra area alone, it is estimated that 6,000 children are starving to death each day.

The special appeal within the Episcopal Church was agreed upon by the bishops of the American Church while meeting during the recent Lambeth Conference.

The people of Biafra are "convinced" that the federal government of Nigeria intends "to exterminate them," a Roman Catholic official reported in Washington, D.C. The Rev. Philip Jarmack, associate director of the National Conference of Catholic Charities, said that this was the unanimous consensus of more than 30 persons "fresh out of Biafra" with whom he had talked during a two-week stay on the Portuguese Island of Sao Tome, base of the Roman Catholic airlift into the encircled nation.

"The only minor difference noted by one," he said, "was that this might extend only to all Biafran men who have any education and leadership potential. All offered the same opinion that if Biafra were occupied by federal troops, those

who could would flee into the bush and the war would not be over."

Fr. Jarmack made his statement in a report to Catholic Relief Services, the National Conference of Catholic Charities, Caritas Internationalis, and to all directors of Roman Catholic Charities in the U.S. For purposes of "holding the starvation line," he said, "the lowest estimate is that 500 tons of food (about 50 planeloads) are needed daily. In the Berlin airlift a thousand flights a day fed 2½ million people. There are 13 million people in Biafra." He paid special tribute to the people and government of Sao Tome. "I am impressed and convinced of the Portuguese neutrality and humanitarian concern in relation to the present conflict. The honesty of the people on Sao Tome is indicated by Fr. Byrne's response to my query regarding the security of supplies: 'Not a tin missing.'" (Fr. Byrne is overall director of the Roman Catholic airlift operation.)

**CANADA**

**New Program Director Named**

The Rev. Ernest W. Jackson, Anglican Deputy Executive Officer whose headquarters are in London, will return to Canada next year to become director of national and world program for the Anglican Church of Canada.

In announcing the appointment, the Most Rev. Howard H. Clark, Primate, said Dr. Jackson had been offered the position by a committee authorized by the national executive council of the Canadian Church to name a successor to the Rev. Canon A. H. Davis who is retiring.

The recent restructuring of the Church's national office in Toronto merged the former department of missions and the department of social service as the division of national and world program.

**CONVENTIONS**

**South Dakota: Special Session**

Churchmen of the Missionary District of South Dakota met at Sioux Falls in special session to consider matters pertaining to changing conditions in nation, state, and Church. Four position papers had been studied by the parishes and missions through the summer on the following themes: the Church's mission, particularly in South Dakota; Church and society; freedom and authority within the Episcopal Church; and the total ministry—ordained, lay, and new forms.

Immediately preceding the convocation these topics were discussed in small workshop groups who then sat as a "committee of the whole" for further discussion and open debate before the convocation was called to order. Serving as consultants were the Rev. David R. Cochran of Fort

Yates, N.D., and the Rev. Dr. H. Boone Porter of the General Theological Seminary in New York.

Actions taken by the convocation included resolutions urging abolition of capital punishment, commutation of the death sentence of Thomas White Hawk, renewed study of the religious and other needs of the Dakota Indian people, the redirection and restructuring of the Church's ministry to meet these needs, and more laymen to serve as chairmen of District committees.

The Rt. Rev. Msgr. Louis J. Delahoyde, Chancellor of the Roman Catholic Diocese of Sioux Falls, preached at the evening service. Other speakers were the Rev. Dr. E. O. Gilbertson, president of the South Dakota District of the American Lutheran Church, the Rt. Rev. Philip F. McNairy, Bishop Coadjutor of Minnesota, and Miss Colleen Ream, a student at South Dakota State University. In response to the appeal of the 1968 Lambeth Conference, a special offering was made for the relief of the victims of the Nigeria-Biafra civil war.

There are now at least seven major religious and Indian groups in South Dakota on record favoring clemency for Thomas White Hawk, a 20-year-old

Indian Episcopalian and a graduate of the Shattuck School in Faribault, Minn., under sentence of death for the murder in 1967 of a jeweler in Vermillion, S.D., and also accused of raping his victim's wife. White Hawk is scheduled to die in February of next year. He is accused of having committed the crime while he was a student at the University of South Dakota. One of the leaders of the campaign to save the young Indian from execution is the Rev. Douglas Hiza, of Vermillion, who was his pastor. A legal appeal of the sentence is being handled by Douglas Hall, a Minneapolis attorney. White Hawk is scheduled to undergo extensive psychiatric testing and Mr. Hall said that he is awaiting the test results before filing the appeal.

The Episcopal Church has the largest number of South Dakota Indians in its membership of any religious body.

**VIETNAM**

**Orphan Finds Home in England**

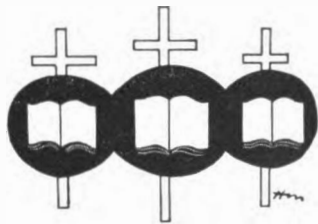
John Patrick An Nuttall is the new name of 14-month-old Tran Van An, the first Vietnamese war orphan to be brought

*Continued on page 24*

**Maryland Election**

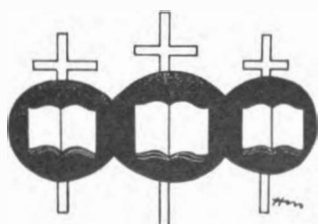
[L.C. Oct. 6]

Ballot number:	1		2		3	
	C.	L.	C.	L.	C.	L.
Ray H. Averett, Jr.	4	1	(withdrew)			
John A. Baden	1	1		1		
Scott Field Bailey	1					
C. Julian Bartlett	4	4				
Van S. Bird		5		2		
John M. Burgess	8	7	6	5		
James E. Cantler		3				
Joseph M. Clark	(withdrew)					
George T. Cobbett	(withdrew)					
John B. Coburn	1					
Kenneth W. Costin						(withdrew)
William J. Cox	7	10	(withdrew)			
Herman A. diBrandi	8	3	6	3	2	1
William L. Dols	1					
Charles Carroll Eads	(withdrew)					
A. Gordon Fischer	(withdrew)					
David F. Gearhart	1	5		3		(withdrew)
Walter G. J. Hards	27	30	38	39	40	50
Ralph Harper			(withdrew)			
Francis W. Hayes, Jr.		2				
Addison Hosea	1					
H. Kearney Jones	(withdrew)					
David K. Leighton	55	45	84	77	107	96
Osborne R. Littleford	3	5	(withdrew)			
Richard M. Lundberg	(withdrew)					
James F. Madison	10	8	10	12	6	12
Jack Malpas		2		1		
George R. Millard		1				
Cedric E. Mills				1		
Paul Moore, Jr.	6	5	3	2		
John E. Owens, Jr.	6	5	3	4		1
George F. Packard	(withdrew)					
Robert P. Patterson	1	3	(withdrew)			
John N. Peabody	5	8		5	10	2
William M. Plummer, Jr.	1	2	(withdrew)			
Robert M. Powell	(withdrew)					
Nelson W. Rightmyer	4	2	(withdrew)			
Bennett J. Sims	7	3	10	3	4	
Warren C. Skipp	2					
John W. Tuton	2	1				
Frederick T. VanderPoel	1		(withdrew)			
William A. Wendt	1	2			1	
Donald O. Wilson	(withdrew)					
<b>Votes counted</b>	<b>168</b>	<b>163</b>	<b>165</b>	<b>163</b>	<b>162</b>	<b>161</b>
<b>Necessary to elect</b>	<b>85</b>	<b>82</b>	<b>83</b>	<b>82</b>	<b>82</b>	<b>81</b>



# The Church and

# The Kerner Report



The brilliant, ecumenical service held at the Cathedral of St. John the Divine in New York City on June 2, invoking the Holy Spirit in facing our urban crisis and using pertinent quotations from the report of the National Advisory Commission on Civil Disorders, demonstrated how helpful this report can be in informing and stimulating programs of Christian social action. However, through no fault of the commission, the religious dimensions of the urban crisis were not discussed, and for the Church to be totally effective in the city, the religious situation must be fully explored. In fact, a supplement should be made to analyze the role of religion in the urban crisis.

The Kerner Report itself does hint at a religious dimension to these problems. In discussing the role of the police in the ghetto, the Kerner Report asserts that increasingly the police have become a symbol of a growing alienation from traditional institutions. "At the same time, police responsibilities in the ghetto have grown as other institutions of social control have lost much of their authority: the schools, because so many are segregated, old, and inferior; religion, which has become irrelevant to those who lost faith as they lost hope; career aspirations, which for many young Negroes are total-

**By The Very Rev. Ronald L. Woodruff**

**Dean of the Cathedral of St. Luke and St. Paul  
Charleston, S. C.**

ly lacking; the family, because its bonds are so often snapped. It is the policemen who must fill this institutional vacuum, and are then resented for their presence this effort demands" (p. 300).

The report designates the Church as among those institutions which have failed to meet the needs of these people. The next question must be, how? The report gives another hint about religious dimension of social and economic problems while discussing police abuses. One commission witness is quoted, "these (abusive actions) strip the Negro of the one thing that he may have left—his dignity, the question of being a man." "Dignity" and "being a man" are religious categories. However, except for these statements and one or two other scattered references, no other mention is made about the place and responsibility of the Church in the urban crisis. There are no suggestions in the report about the kind of reforms needed in religious institutions as there are for schools, businesses, and government. Of course, the commission was not expected to make such suggestions, and, therefore, cannot be blamed, but this omission should be recognized as a serious omission which should be corrected by a supplementary report on the religious dimension of the urban crisis.

Churchmen do not need to be told that

until the religious nerve of a problem involving human beings has been touched. the problem has not been completely explored. An observation by Gordon Childe on the place of religion (which he includes in ideology) in the development of a people makes this point. "So with the aid of abstract ideas men have evolved and come to need new stimuli to action beyond the universal urges of hunger, sex, anger, and fear. And these new ideal motives come to be necessary for life itself. An ideology, however remote from obvious biological needs, is found in practice to be biologically useful—that is, favorable to the species' survival. Without such spiritual equipment, not only do societies tend to disintegrate, but the individuals composing them may just stop bothering to keep alive" (*What Happened In History*, p. 16).

The Kerner Report confines itself to the urges of hunger, sex, anger, and fear. but, as Childe suggests, it is probable that satisfying these urges will not in itself solve the problems of these people, because one's religious orientation forms a basic part of the fulfillment of any of the other urges. Man does not live by bread alone. Christian experience has always demonstrated that joy in the use of life and things comes from the prior grace of God. But it is equally true, although not as often discussed, that religion plays a vital part in obtaining physical and material goods as well as providing guides for the proper uses of these necessities. Studies on the economic success of members of such groups as Father Divine's have confirmed this point. I realized this last winter when a young woman came to my office asking for money. While I was writing out a check for her I saw that I was willing to give of what I had except the most valuable which is the Christian religion. I realized that any continuing help would involve giving her the money and including her in my religious community because she needed a worldview from which to operate. In reference to the urban crisis this means that we need to know what role the Church has played or not played in the lives of inner-city people. The Kerner Report lacks this kind of necessary information. It is worth noting at this point that the religious core of this problem provides the common denominator with the problems the Church faces in other areas. For example, violence in our culture indicates a breakdown in our religious ideologies; therefore, at their root, violence in the cities, in the colleges, in our vestry meetings, or in a Ku Klux Klan meeting grows out of a similar arid religious climate. The Church must face a national religious crisis which has many local manifestations, of which the ghetto is only one. Certainly ghetto problems have many peculiar aspects; and the urges of hunger, fear, and anger may be more acute:

*Continued on page 20*



As much as they wanted to concentrate on the film, a number of Episcopal clergy who saw *Bonnie and Clyde* must have been haunted all the way through by a nagging question of whether C. W. Moss could have been related to C. B. Moss. The idea of any possible connection between the rustically puckish companion in crime to the Barrow gang and the author of one of the standard textbooks of dogmatic theology would embrace more incongruity than most of us can handle. Yet C.W. was

But the question is precisely whether the glorification of gunmen is the purpose of the picture.

There have been, admittedly, many signs of a popular cult that was triggered by the film. The effect on fashions in dress would be one manifestation and the reports of young couples staging holdups under what they claimed to be the inspiration of the movie would be another. But the styles could be a tribute to nothing more than the talent of the costume designer, and young people who would

tiary where he cut off some of his toes to get out of work. Nor do we find in the film an exonerating of the desperadoes on psychological grounds; the picture does not permit them to cop a plea of insanity. It shows them to be — to say the least—emotionally complex, but it does not excuse them on that account. The picture that is held up to us is not of poor unfortunates who were helpless before the forces that drove them.

What makes it possible for the viewer to sit through the film without a great

# BONNIE, CLYDE, & CO.

## *being a theological inquiry & exposition*

by

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not without interest in religion: in Platte City, Ia., just before the big raid, C.W. and Blanche Parker were going for chicken dinners and discussing denominations as they drove along. When Blanche said that her father was a Baptist minister, C.W. said, "We were Disciples of Christ." His father, too, was a very moral man according to his lights, although one might wish that he had been more upset that his son was a bank robber and killer than that he had a tattoo. As intriguing as the possibilities are, the question can be put to rest: C.W. is no relation to C. B. Moss. He is, in fact, a fictional character, a composite of several men who were members of the gang at one time or another, notably W. D. Jones and Henry Methvin.

Just because the interesting question of the relation of C. W. Moss to C. B. Moss proved a *cul de sac*, however, we are not to conclude that *Bonnie and Clyde* is without religious significance. In fact, there are few who would ever have questioned the thesis, although most would have seen this significance to lie in the area of morals and to have been negative. Their sentiment has been verbalized by Miriam Allen deFord, an award-winning crime writer, in her book, *The Real Bonnie & Clyde*. She asks: "Why do we not apotheosize people like Gandhi or Einstein or Dr. Schweitzer? Why do we not transform *them* into legends, instead of people like Bonnie and Clyde?" (p. 150 f.)

commit such crimes are undoubtedly emotionally disturbed enough to have found an adequate stimulus to violence in something else if they had not seen the movie. We must also agree with Miss deFord that there was "absolutely no Depression-born social protest involved in their stick-ups," either in the film or in real life (p. 157). Some sympathy with the poor is exhibited in the way that Clyde encourages an evicted farmer to shoot up the farm on which the bank had foreclosed and in his allowing a poor man in a bank they were robbing to keep his money that was lying on the shelf of a teller's window. It is even true that the "Okies" were always sympathetic toward them, but Clyde Barrow was no Robin Hood, robbing the rich and giving to the poor. The people he robbed were not rich; even a bank he stuck up had recently failed. And there is no evidence in the picture that he helped any poor people other than members of his gang. The film informs one that the events depicted took place during the depression, but it never suggests that they took place because of the Depression. Clyde Barrow is shown as a juvenile delinquent who grew up to go to the state peniten-

deal of disapproval is not that Bonnie and Clyde have been exculpated in some way but rather that their victims are totally depersonalized. Bonnie and Clyde are the real people in the picture and when they bleed the audience suffers, but their victims appear at the window of the escape car or in a posse that swoops down or in some other way that never permits their characters to be developed, that never allows the audience to acquire sympathy for them. They are cardboard characters, stylized opponents, and are never admitted to the feeling for a fellow creature that would leave the viewer horror struck at their injury. They shed catsup rather than blood. The technique of thus depersonalizing and thus mitigating violence was not invented for *Bonnie and Clyde*; it is, in fact, one of the most familiar techniques of film making. We are acquainted with it in third-rate Westerns, the kind in which Tim McCoy and Tom Mix used to leave more bodies lying around than the Fisher Company. Most of the corpses in crime fiction are of this same *papier-mâché* quality. Thus we are all conditioned to accept carnage with equanimity as long as it is held at arm's length, as long as it is all a child's game in which those who were shot and had to fall are expected to get up momentarily and go on with the game. What makes the violence of *Bonnie and Clyde* different is not the amount of it, but something else. In cowboy movies and detective

stories, those who engage in wholesale slaughter are the good guys and one accepts the violence as part of the price of virtue's triumph. In *Bonnie and Clyde*, however, it is the criminals with whom the viewer is intensely identified and the forces of law and order that become the moving chain of duck-shaped targets that get knocked down in their shooting gallery.

It is not the amount of violence, then, that has outraged the moral sensitivity of so many people who have seen *Bonnie and Clyde* but it is rather the identity of the victims of the violence. But does this change of victim constitute an implicit approval of violence by the film? I think not and it will now be my purpose to document this conviction. Let us begin by admitting that Bonnie and Clyde are very sympathetic characters and that for the length of the film the viewer identifies their fortunes with his own. When finally they are shot, he bleeds. But the effect of this sympathy is not, in the long run, to deny the evil of their actions. The film appears to be designed with a built-in after-effect — almost a post-hypnotic suggestion — that is set to go off about half an hour after one leaves the theatre. The after-effect is a sudden realization of what one has been a party to in his sympathetic identification with the main characters of

not condone riots or as saying that no amount of legitimate patriotism should prevent our examining our war aims in Vietnam. With the absence of any explicit evidence that so precise an application is to be made of the picture, we should eschew making such an application. But it does appear unquestionable that the point of the picture is a condemnation of the ease with which we men and women of today consent to violence.

We say unquestionable but that does not mean unquestioned. There may be many who will consider the explanation to be eisegesis, an effort to read our meaning into someone else's creation. Thus we are obliged to show that the meaning we have found in *Bonnie and Clyde* was actually derived from the film and not from our own moralizing. There are several indications that the meaning we have suggested is the one intended by the makers of the movie. One simple one would be a slogan used to advertise the film: "They're young . . . they're in love . . . they kill people." The effectiveness of this as advertising depends on the incongruity of the third statement with the first two. One does not normally associate youth and romance with murder; there is a horrible incommensurability here. The producers offer the film to the public as a marriage of incompatibles and the effect

"This is the best time I had in years. Honest." When it was discovered, though, that Eugene's profession was undertaking, he and Velma were discharged with superstitious alacrity and they saw again that the people who had been such pleasant company were merciless killers. But for the course of the ride Eugene and Velma were "sucked in," just as the viewer was through the film.

When the reaction begins to set in, the viewer goes back over the picture to see where his judgment became derailed. In this retrospect he becomes aware of a number of indications spread throughout the picture that Bonnie and Clyde were by no means a couple of nice kids who happened to rob a few banks and kill people. Violence came as naturally to them as drinking water. Bonnie's interest in Clyde began when she learned that he engaged in armed robbery; she was anxious to learn what it was like, and when he showed her, her response was to be intensely stimulated sexually. Their method of recruiting C. W. was to have Bonnie ask if he knew what kind of car they were driving. He said that it was an 8-cylinder Chevrolet coupe. Bonnie corrected him: "No. This is a *stolen* 8-cylinder Chevrolet coupe." The car's being stolen gave it an aura of glamor in C. W.'s eyes that a legitimately acquired Pierce Arrow could not have had. To the end he regarded Bonnie and Clyde as great celebrities and felt himself privileged to be associated with such famous people. When Buck came up to visit Clyde and asked him if he had killed his first victim in self-defense, it is obvious Buck wants to approve of Clyde's action and would do so on whatever grounds Clyde let him. The indissolubility of their marriage to violence is seen in the idyllic interlude just before their death. Bonnie asks: "Clyde, what would you do, what would you do if some miracle happened and we could walk out tomorrow mornin' and start all over again, with no record, with nobody after us?" "Well," he said finally. "I guess I'd do it all different. First off. I wouldn't live in the same state where we pull our jobs, we'd live in one state and stay clean there, and when we wanted to take a bank, we'd go to another state." Thus we see that the point of view of the film is not that of its main characters at all. It is rather far closer to what the real Clyde Barrow is reported to have said to his sister when she asked him what it is like to know that you've killed a man:

*"It gets mixed up—it seems senseless—the whole business—their killing you—you killing them—you wonder why you were born—why anybody was ever born—why God should bother with the whole mess. And you feel so helpless, so unable to do anything about it—and then you run away and get sick, and that's all"* (Parker and Cowan: *The True Story of Bonnie and Clyde*, p. 108).

## Bonnie, Clyde, & Co.

the movie. The focus is not on the guilt of the actors in a filmplay but rather upon one's own guilt in the manner in which one has become a psychological accessory after the fact to wanton destruction of life and property. One becomes horrified at the ease with which his conscience has been lulled into inactivity and begins to question what enormities he is capable of. Thus, far from condoning violence, *Bonnie and Clyde* makes a vigorous protest against it and does so not in the morally irrelevant manner of beating the long-dead horse of condemning ancient criminals but in the severely challenging manner of bringing the movie goer face to face with his own violent impulses and, even more, with his willingness to forgive almost any crime of those with whom one is emotionally involved. Far from saying even by implication that violence is OK, *Bonnie and Clyde* proclaims loudly and clearly that a time comes when judgment suspended by affection must be reinstated and objective standards of right and wrong must be invoked in assessing the moral actions of even our nearest and dearest. It would be going too far, perhaps, to see this film as designed to be a sort of sermon against the violence of our times in any very specific way. We should not interpret it as saying that no matter how much we favor the cause of black power we can-

depends upon the acceptance of the proposition that murder is as unattractive as youth and romance are attractive.

A clearer indication of the reaction expected of the viewer is seen in two bit players' roles in which their response to the Barrow gang is a paradigm of that of the audience. The incident (which was based on a historical event, having involved D. D. Darby and Miss Sophie Stone of Rushton, La., and having taken place on April 27, 1933) occurred in the film at a time when the gang was in desperate need of another car. They procured one by stealing that of Darby's film counterpart, Eugene Grizzard, while he was sitting on the front porch of Velma Davis, courting her. When Velma saw that Eugene's car was being taken she and Eugene got in her car and gave chase. Fear and/or common sense overtook Eugene before they overtook the gang and they turned around to seek help. Clyde was seized by one of his occasional attacks of whimsey and also turned around and gave chase. After forcing Eugene and Velma into the car with them, the Barrow gang sped away on one of the wildest rides of screen history. It was obvious that Eugene and Velma were terrified at first, but gradually they were made to relax. Buck Barrow told jokes and hamburgers were shared so that fear gave away to camaraderie. Eugene said,

It is no secret that T. S. Eliot was a great poet, and that rarer thing, a great religious poet; but, he was also a devoted member of his adopted Church of England and a conscientious warden of his parish in London for more than 25 years. In our book *Affectionately, T. S. Eliot (The Story of a Friendship: 1947-1965)*, this is an aspect of him which will particularly interest Episcopalians.

Eliot felt a deep gratitude to the Church. Leaving services one Sunday morning, he said that the Church had defined good and evil for him, whereas, "as a child, all that concerned my family was 'right and wrong,' what was 'done and not done.'" He walked in silence for a few minutes and then concluded his thought: "It is necessary to realize that every act of ours results in positive good or positive evil. There is no escape from that!"

The meaning and purpose of life was revealed to him by the Church and he responded to it by practicing his faith with a loving discipline, often adding to the demands of the Prayer Book, as when, for example, he kept the Feast of the Transfiguration as a day of obligation. He saw that England's moral failure was what brought her shame and eventual danger at the time of the Munich crisis. A healthy nation must be a nation of people acting on right and wrong, not living in fear and clinging to safety. He was humiliated that the country had forgot Goethe's wise pronouncement: "The dangers of life are infinite and *safety* is among them."

He understood that courage was required to act on what one said one believed. The author of *Murder in the Cathedral* was impressed by holy places in which prayer had been dramatically validated and courage exemplified. He believed that a place made special by the sacrifice of a martyrdom retained the aura: "We know that once before a man gave of himself *here* and was accepted *here* and it was so important that the occasion continues to invest the place with its holiness."

He had no use for sham, saying on one occasion: "I recently spoke at a university in their so-called chapel, that was built for all denominations and, as a result, expresses none. Such buildings ought not to be constructed because they do not serve any religion. They merely create an impression of a religious atmosphere that is *ersatz*." Eliot would certainly rather have seen a total absence of religion in the world than a semblance of it that served only a social purpose. Once, with a pained expression, he said: "Oh, so many pious Anglican households—empty of true religious feelings!" He thought for a moment and added, "Some of the best Anglicans today are those who had been Protestants—they know what they were missing."

Eliot thought "that the young brought

up in homes where God is actively disapproved of are better off. They might react. It is the indifference that kills." The next generation was often in his thoughts: "In England, our ministers cannot deal with the young effectively because they live in the past; they do not even understand the things that perplex the young, so naturally they cannot reach them. I cannot help feeling that our churches today have turnstiles—you can go out, but there is no means of return." In another conversation, he made the sad observation that "it does not improve matters that the Church's ministry simply is not able to attract the best minds any longer."

Great as were his demands on the Church he loved, he was at least equally

to us is almost that of a fly shut up in a jam jar!" Real, not our substitute: "We invent personal dogmas, like the puritanical ideas rampant in my youth. We place prohibitions on the use of tobacco or alcohol or forbid dancing or reading certain books, and in obeying these rules we think we are accomplishing something morally worth while. It is all nonsense, of course, the substituting of easy commandments for the real ones. Our Lord said that many shall cast out devils in His name only to be told at the last day that they are rejected by God—naturally, for the devils they cast out were not real, but of their own invention."

Eliot's devoutness grew out of his recognition of inner need. He was indebted to the Church as his guide through life.

## T. S. Eliot, Churchman



By  
The Rev. William T. Levy, Ph.D.  
and  
Victor Scherle

severe with himself: "We, the lay people, must make the Church what it is. We, as well as the priests, have a responsibility. Let us suppose the Church is closed by the state and attendance is on pain of death and the priest comes—and we are there! *We* must be there, *we* must bring *him* because our faith is *that real*."

Real, not a dream fabricated for the weak. Regarding the popular concept of heaven, we record his saying: "It is possible to think of it in the most cloying, unattractive terms. The prospect held out

He trusted in the Word and not in his own words. But his own words spoke to us, told us that all masks, all failure to be utterly truthful, separated us from love of our fellows (which involves vulnerability) and from love of God (who is unnecessary, if the mask is our protection and our salvation in this life).

Our book on Tom Eliot, the man, reveals his sensitivity to persons; his love for cats (naturally, for he is the author of *Old Possum's Book of Practical Cats!*); his opinion of individuals — F.D.R., Groucho Marx, Walt Kelly, Graham Greene; and his unfailing love and concern as a friend. This is the first memoir to appear. It is our hope that it will show the personal man to those who have long admired from afar the aloof, patrician figure of Thomas Stearns Eliot, man of letters.

***Affectionately, T. S. Eliot (The Story of a Friendship: 1947-1965)* by William Turner Levy and Victor Scherle is the current Living Church Book Club selection. See the announcement on page 22 of this issue.**

# The Church:

**THE CHURCH.** By Hans Küng. Sheed & Ward. Pp. 515. \$6.95.

Every now and then a book appears which almost at once becomes a classic and tends to define future writings on the subject. Hans Küng's *The Church* deserves this status. It is a masterpiece of creative rethinking of the classical Christian tradition in the revolutionary light of the Gospel of Jesus Christ. Not a single element of the catholic tradition escapes this thorough historical-theological analysis and reinterpretation. There are no sacred cows left to graze in the pastures of romantic restorationism or of abstract theologizing from "essences." It will be a most painful book for the curial mentality whether in Rome or in other Churches.

"What is the justification for dealing with the subject in this way rather than in any other? I have tried to allow the original Christian message to dictate the themes, perspectives, and balance of the book, so that the original Church may light the way once more for the Church of today" (p. xiii). "... there is an 'essence' which is drawn from the permanently decisive origins of the Church. This constant factor in the history of the Church and of its understanding of itself is only revealed in change; its identity exists only in variability, its continuity only in changing circumstances, its permanence only in varying outward appearances. In short, the 'essence' of the Church is not a matter of metaphysical status, but exists only in constantly changing historical 'forms'" (p. 4). "... reflection upon the Church of the New Testament will lead us to conclude that not all the subsequent developments in the Church can be authorized by its origins; there have been errors and false developments in its history. The New Testament message, as the original testimony, is the highest court to which appeal must be made in all the changes of history. It is the essential norm against which the Church of every age has to measure itself" (p. 24).

Fr. Küng, in a gracious ecumenical gesture, dedicates the English translation

to "Dr. Michael Ramsey, Archbishop of Canterbury," in the "humble hope that there lies within the pages of this book a theological basis for a *rapprochement* between the Churches of Rome and Canterbury." If Fr. Küng's methodology and spirit were followed by Anglicans there would be a gracious reconciliation also between Episcopalians and the other Churches in the Consultation on Church Union since it is uncanny that so many of the theological phrases and approaches in *Principles of Church Union* parallel Fr. Küng's development. This, of course, is no mere coincidence for Fr. Küng's book is a deep theological and pastoral reconciliation of the Evangelical, Reformed, and Catholic traditions upon the basis of sound historical methodology and common sense. Springing as it does out of the continental scene, its scope and imagination are such to give it relevance for Christian reconciliation everywhere. It is this dimension that makes it a classic. It ought to become a guiding text for priests and pastors of the Roman Catholic, Orthodox, Protestant, and Anglican Churches as they wrestle with our tragic divisions. The book should be a liberating influence also for laity in dealing with the hard professional and denominationalized cleric.

There may be something more profound in the dedication to the Archbishop of Canterbury than meets the eye at first. Let us admit it at once and without reservation: Hans Küng is a better Anglican than we are. If the spirit of Anglicanism has been correctly described by Canon Hodgson as "the locus of a tripartite dialectic" between the evangelical emphasis on scripture, the catholic concern for tradition, and the liberal care for scholarship, Fr. Küng's methodology unites all three without the brittle defensiveness so characteristic of the groups within Anglicanism that pay lip service to the larger focus but end up in a love-

less assertion of their own narrow platform. No Anglican priest should fail to read this book. He will not in all probability be quite the same person again.

Hans Küng's methodology needs closer definition. After a brief look at "The Church As It Is," he grounds his ecclesiology solidly upon the New Testament eschatological community of salvation called forth to serve in response to the Gospel of Jesus and to His life, death, and resurrection. "If the Church wants to be a *credible* herald, witness, demonstrator, and messenger in the service of the reign of God, then it must constantly repeat the message of Jesus not primarily to the world, to others, but to itself. The Church must accept in faith the message of the coming reign of God which has irrupted into the present, and constantly accept anew and in obedience the reign of God which is already present, God's gracious and demanding salvific will" (p. 97). "It must not give the impression that the *Church* itself is the end and consummation of world history, something definitive, or that it is the *Church's* definitions and declarations, rather than the word of the *Lord*, which stand for ever; or that the *Church's* institutions and constitutions, rather than the reign of God, outlast all ages. It must not give the impression that man exists for the Church, rather than the Church for mankind, and hence for the reign of God" (p. 97).

Each new topic brings with it a lengthy bibliography (mostly German titles, but still a surprising number of books in English) that shows the deep cooperation given him by his biblical colleagues at Tübingen and his research associates. Küng claims no special competence as an historian of the New Testament and tries to define the general limits within which the given topic is now discussed by scholars. As a theologian he digs down into the common insights or divergencies to show the special relevance of the topic for reinterpreting tradition and later developments. Seldom has a Roman Catholic theologian immersed himself as radically in the documents of the New Testament.

The very success and depth of his treatment here brings with it a danger that he does not escape. The continuous grounding of his treatment in scripture gives a slightly quaint first-century decor that undoubtedly will limit the effectiveness of the book. What is needed now from Fr. Küng is a further book that translates this New Testament phraseology into language more meaningful for today and relates the theology of the contemporary Church more rigorously to the emerging theology of the world than

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The Living Church



he succeeds in suggesting in his epilogue to the book. This is a superb classic of ecclesiological ecumenism; it needs to be woven warp and woof into a breakthrough into secular ecumenism. It is on this frontier that creative protestant and catholic writing is increasingly being focused. Because of his depth and profound faith in the people of God, Küng would deliver much of the contemporary concern for a theology of the secular from shallowness and superficiality, but his present masterpiece would be greater yet for more openness to this dimension of Christian experience. He himself senses the problem. "The New Testament Church, which beginning with its origins in Jesus Christ, is already the Church in the fullness of its nature, is therefore the original design; we cannot copy it today, but we can and must translate it into modern terms. The Church of the New Testament alone can show us what that original design was" (p. 24).

Fr. Küng's development of his book, especially in his later sections on the ordained ministry and the Petrine office, presupposes his earlier "Structures of the Church." The great central section of *The Church* is a radically Bible-centered study of three ways of describing the Church: (1) as the people of God, (2) as the creation of the Spirit, and (3) as the Body of Christ. The order of presentation (as with Vatican II) is significant here, for it tends to set a framework that liberates the body image from the harsh inflexibility and almost biological mechanism often imposed by later tradition. "The idea of the people of God is the oldest and most fundamental concept underlying the self-interpretation of the *ekklesia*. Images such as those of the body of Christ, the temple and so on, are secondary by comparison. The many layered basic structure of the Church must be understood in the light of the people of God" (p. 120).

It is only when he has elaborated these three dynamic biblical categories that he examines what tradition has labeled "the four notes" of the Church which he prefers to call "dimensions" to avoid a standard error of the tradition in claiming for itself possession of the "notes" rather than seeing them as signs that at all points presuppose faith of a most open kind. Anglicans would do well to read, mark, learn, and inwardly digest this long section. "For all these reasons we have chosen to use not the apologetic term 'signs of the Church' (*notae ecclesiae*) but the theologically orientated one 'dimensions of the Church.' Where these dimensions are realized is in the first place an open question. It will basically only be answered by the Church which proves itself in practice, whose speech and message like those of the apostle were not in plausible words of wisdom, but in demonstration of the Spirit and power" (p. 269).

# An Analysis

It remains now to indicate Fr. Küng's treatment of a number of special issues of particular interest to Anglicans. He clearly would not approve the use of the phrase "believe in" for the Church as found in the version of the creed proposed for our new liturgy. "So it is that we believe in the Holy Spirit (*credo in Spiritum Sanctum*); by contrast we believe the holy Church (*credo sanctam ecclesiam*). We do not believe in the Church, in the final analysis we never believe in ourselves. We, the Church, believe in the Holy Spirit just as we believe in God, from whom the Holy Spirit cannot be distinguished" (p. 195). Fr. Küng's radically charismatic view of the Church gives him a freedom to recognize God's presence and acts in other Churches than his own in a generous and revolutionary way. "Might catholic judgments with regard to the preaching and sacraments of other Christian Churches (for example, with regard to the validity or invalidity of marriage rites, ordination, or eucharist) be more cautious, if their starting-point were the freedom of the Holy Spirit, who blows when and where he wills, that freedom which in nearly all cases would make a definite *negative* judgment impossible?" (p. 178). He can become very concrete about this in the way he interprets Vatican II. "Vatican II fortunately avoided making the episcopal structure of the Church (or even the eucharistic sacrifice) the *criterion for the title 'Church.'* Such a criterion is in fact arbitrary and does not do justice to the problematic of the Protestant Reformation. As far as many Church communities with an episcopal structure are concerned (such as the Anglican Church or the Swedish Lutheran Church) it would be difficult to say whether they should be termed 'Church' or 'ecclesial community' (the non-validity of Anglican orders has remained historically in question even after the decision — neither definitive nor infallible—of Leo XIII)" (p. 286).

Fr. Küng believes that the Catholic Church must not claim fullness for itself. "The Church only knows the fullness of Christ, he who is the fulfillment of the

Church as of everything, and who allows this fullness to be present in the Church" (p. 312). "If with justice we can accuse 'Protestantism' of being too little, a heretical selection from the whole, then 'Catholicism cannot escape the accusation of being too much, a syncretistic collection of heterogeneous, misguided, and even sometimes unchristian elements. There is a *peccatum per excessum*, a sin of excess, as well as a *peccatum per defectum* a sin of short coming" (p. 312).

The section on apostolic succession ought to be studied by every Anglican. It is only possible here to include the summary, but even this shows how closely allied in spirit Küng and the Consultation on Church Union have been in dealing with the apostolic ministry. "Having described the nature, forms, and functions of pastoral ministries against the background of the charismatic structure of the Church as a whole and having described in particular its diaconal structure, we can sum up briefly what is meant by *apostolic succession*:

"1. The fundamental element is the apostolic succession of the Church as a whole and of each individual member of it; the Church as a whole owes obedience to the apostles as the original witnesses and messengers of Christ.

"2. The apostolic succession of the Church and of each individual consists in constantly renewing a factual concurrence with the apostolic message. The Church must remain in permanent accord with the witness of the apostles (Holy Scripture) and continue to perform the apostolic ministry (the mission to the world and the building up of the community). Apostolic succession is primarily a succession in the faith and witness of the apostles and the life and ministry of the apostles.

"3. Within the apostolic succession of the Church as a whole there is a particular apostolic succession in the various pastoral ministries; the pastors without themselves being apostles, are to continue the role and task of the apostles by founding and governing Churches.

"4. Among the varied charismatic gifts of leadership which carried importance in the post-apostolic period: the pastoral minis-

*Continued on page 21*

# Meditation on *Amen*

**T**hey tell us *Amen* means *so be it, so let it be, or so I would have it* — in short, it means *yes*. Sometimes it seems to mean only a bare assent, a casual acceptance of a prayer listened to, like the *yes* I say every few moments on the telephone when I am not really paying attention to what the other person is saying. . . . But sometimes I can rise to a bigger, fuller affirmation. Such is certainly demanded by the *Amen* at the end of the Prayer of Consecration. This prayer began with the priest calling on the congregation to lift up their hearts and join with him in giving thanks over the bread and the cup. In this prayer God has been thanked for just being God, and for making things, for making people (including me), and for loving people in spite of their unloveliness (including me). He has been thanked for all He has done in Christ's coming among us, His life, death, resurrection, and heavenly kingship, and the hope in Him for us all. For all of this, and for a hundred million unnamed blessings filed by title, we give thanks and then say *Amen*. So be it, so be it to God, so be it to the world, so be it to me. Here I am called on to affirm that He is indeed God, that He indeed has a plan and a purpose for the universe of which I am one small part, and that this plan will go on in spite of man's obstacles blocking it. Here I am called on to affirm the value and signifi-

cance of the existence held out to me, the humanness that is offered to me to be my heritage. The fullness of life itself presented to me in the broken Bread of Christ's Body and the Cup of this New Covenant. Here may I indeed affirm and say *yes* to God, This **AMEN** deserves the capital letters. Yet how often have I in fact said *no!* *No* to God, *no* to the world in which He has placed me, *no* to my fellowman . . . *no* to those who offered me friendship or who sought friendship from me, *no* to those who offered me help or who sought help from me . . . *no* to my own better aspirations, *no* to the courage to do better, braver things . . . *no* to the glimpses of meaning and value and purpose in life. . . . Father, forgive me, for I knew not what I did. "The good that I wish I did," said St. Paul, "I do not do, but the wrong that I wish I didn't do, that is what I do." It is only the Holy Spirit, given to us through Jesus Christ, who enables us fully and completely to say *yes* to God, and to live out that *yes* in life.

*For the Son of God who was preached among you . . . was not yes and no, but in him was yes. For all the promises of God in him are yes, and by him Amen, unto the glory of God by us. [II Cor. 1:19-20]*

**Even so come, Lord Jesus. Amen.**

H. BOONE PORTER



## Was It A Whitewash?

The trial of a bishop on canonical charges of misconduct is a rare and unhappy event which, when it is thrust upon the Church, makes all Christians of good will earnestly hope for its speedy ending — and oblivion. Surely anybody who enjoys this kind of thing has a problem of his own that should concern him, and surely anybody who wants to get the unpleasant duty done with a minimum of both publicity and pain manifests a decent sanity. The Episcopal Church has recently gone through this ordeal, and hopes that the case of the Rt. Rev. Joseph S. Minnis, Bishop of Colorado, was closed on Sept. 24, 1968, when the court of bishops delivered its judgment that the accused was too sick to stand trial [L.C., Oct. 26].

But the case is not closed to heart-searching and autoptical analysis. Churchmen are asking, and will continue to ask: Was it a whitewash? This question about this particular case, answered either yes or no, leads on to the general question: Are the Church's leaders, especially the bishops, more interested in protecting the Church against public scandal than they are in letting the world see that if they have dirty linen they deal with it by washing it?

The court of bishops sitting in Denver decided, by a vote of six to three, to make it a closed hearing, explaining that this was "for the good of the Church" and of all persons concerned. "For the good of the Church" is an old familiar phrase which sounds virtuous and sensible if not exactly fresh. But it has been used, more than once, as a euphemism for protecting the illusion that the Church is an institution in which the innocence of Eden is the unbroken order of life. It is widely assumed by Churchmen — and especially bishops, it seems to us — that if there arises within the family a nasty intramural problem, the one thing needful is to hush it up. "Let's take care of it within the family — it's a family problem" is another euphemism, this one standing for "Let's not let anybody outside the family see that 'we've got trouble — right here in River City'."

Should the trial of Bp. Minnis have been open or closed to the public and press? The judges voted to close it, and they were bishops, members of the ruling paternal caste of the Church family. Since it turned out, in the event, that there wasn't actually a trial anyway, there may be less consequent questioning and controversy about that decision. But one thing stands sure in our judgment: If there had been a trial, with a finding of guilty or not guilty, the decision to close the trial would have resulted in virtually unending, and very bitter, recriminations against the court. "Star-chamber proceedings!" "Persecution!" "Whitewash!" "Hypocritical concealment of the state of the household linen!" These are among the milder words we should have heard, and we shall hear some of them anyway. It is our belief that if there must ever be such a trial it should not be closed. The court owes it to itself, to the Church, to the accused, and to the public record, to go about its task openly in the sight of witnesses.

Anybody who knows the men who were members

of this court knows, simply by knowing them, that their dominant motive was a charitable regard for the accused man, who — it is reasoned — would suffer more public humiliation in an open trial. Assuming that such was their motive we commend it. Assuming that such was their reasoning we reject it. It is a venerable tradition in our culture and, we think, a sound and true one, that a man accused of any offense is entitled to an open trial and can only lose more than he gains if his trial is closed.

Was the judgment of the court, that Bp. Minnis was too sick to stand trial and so should be relieved from the necessity of standing trial, a whitewash? We think not. A whitewash is an effort to get rid of a stain or blotch by splashing white paint over it so that the beholder will never know that the blotch was there. The court in this case delivered a pastoral order which was clear and decisive. It was pastoral rather than juridical in that it did not pronounce a verdict; it prescribed a course of action calling for the immediate removal of the sick bishop from his jurisdiction. Some will be skeptical about the moral integrity of this decision. But here it may be well to hear the relevant portion of the court's finding and order, which states: "At the request of this Court, [Bp. Minnis's] physician came to Denver and in open court under direct examination, cross-examination, and questioning by the Court, testified clearly that for Bishop Minnis to appear before this Court for trial would place the Bishop's life in peril and he further testified that in his professional opinion, it is probable that Bishop Minnis will never for the rest of his life be able to stand before this Court for trial without such peril." Such being the condition of the accused, said the court, "it appears impossible to proceed further with the trial of Bishop Minnis without his physical presence in the Court to hear the presentment made against him, to have an opportunity to make the plea required by the Canons, to confront the witnesses who have been called to testify, and to participate in his own defense."

If the trial had been open to the press, and representatives of the press had heard the medical testimony, there would have been the word not only of the court but of professional witnesses to inform the world that the testimony was indeed such as to exclude the possibility of a trial. But, rightly or wrongly, the court had chosen to make it a closed hearing. It tells us in its findings and order that Bp. Minnis's state of health made a trial impossible, and so there was no trial. As we hear and try to digest this report from the closed hearing, we cannot join in the cry of "Whitewash!"

It has been a sad affair from start to finish, for everybody concerned — Bp. Minnis and his family, of course, the clergy and people of the Diocese of Colorado, the Church at large, the men who sat on the court, the Churchmen who felt that they had to make the charges against their bishop. Surely, any court made up of men who are at once Christians and mere men must find it hard to season their justice with mercy and

[Continued on following page]

their mercy with justice. All that men can ever do in such a matter is their best, and we believe that the members of this court did so.

The Christian way to close this case is with prayer for "mercy all around." Nobody needs whitewash; everybody needs forgiveness.

## Beyond the Kerner Report

Is the Kerner Report enough, as a handbook for successful assault upon the problem of the urban poor? Yes — perhaps — if that problem is essentially a secular problem of purely sociological dimensions, as the writers of the report evidently assume that it is; no, if the problem is an essentially religious one. The Very Rev. Ronald C. Woodruff thinks it is the latter, and states his case in his article, *The Church and the Kerner Report* (page 12). The Kerner Report gives the impression that religion has hardly been a potent factor for either good or evil in the development of the subculture of the urban poor, and in this we believe it is substantially correct. The report does not theorize or moralize about the apparent non-relevance of organized religion in the inner cities, it simply reports it, and in so doing performs a good service to the Churches if they really want to know the truth of the matter. Assuming that they do, the question the American Churches now face is this: How do Christians step into this vacuum with the Word of healing, reconciliation, and life? Toward an answer to that question the Kerner Report offers no help whatever, nor should it be expected to; that is for the Churches as such to seek.

We want to underscore and to second Dean Woodruff's plea that the Church's leaders undertake to study, to plan, and to activate a religious attack upon this essentially religious sickness that grievously afflicts the nation and threatens its very life. That sickness of

schism and alienation between black and white, rich and poor, advantaged and disadvantaged, those who shout law-and-order and those who shout burn-baby-burn, is the sickness of religious malnutrition. It is personal before it is social, religious before it is secular. When policemen are overzealous with their clubs, and black teen-agers throw fire bombs, and peace-demonstrators hurl epithets and filth at police, what we are seeing is the kind of religious vacuum into which the evil spirits have rushed and taken over, because they love just such a vacuum.

At present the Episcopal Church's major effort toward helping the urban poor to help themselves consists of giving money to individuals and groups whose programs are directed toward building community. That poor people need to develop effective community structures is unquestionable, and that they cannot do this without some money to spend for it is said to be equally unquestionable by those more knowledgeable about such activity than we are. So we raise no question about the helpfulness of this program. What concerns us is that, to the best of our knowledge, our Church's leadership is not wrestling with the problem of what has traditionally been called evangelism. By this we don't mean revivalism; we mean not simply verbal preaching, but *communicating* the Gospel to all men, in a way that binds men together by drawing them to Christ. Isn't this the Church's real business — certainly its first and foremost business, in any age, in any place, confronting any human situation? When men are reconciled to God in Christ, are they not reconciled to one another? Are they ever reconciled to one another in any other way?

Dean Woodruff has raised this timely question in his essay forthrightly yet irenically. How hard it is to express one's views on this subject without inciting angry and hysterical reaction from both right and left! He speaks calmly to the issue. He should be heard calmly. And we hope that those who make policy and program for the Church at the higher levels will give careful heed to what he thinks — and we think — needs urgently to be done, to supplement the Kerner Report.

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### KERNER REPORT

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*Continued from page 12*

nevertheless, the religious components of these urges must be resolved in the ghetto the same as they must be in other parts of the nation and perhaps in similar ways.

Because of the importance of the religious dimension, we need to know what kind of religious experience has been available in the inner city. What part have the major religious bodies played—what kind of ministry, trained or untrained? What proportions of the population have been involved? What is the nature of this involvement? What view of self has been developed—what kind of world-views? To what degree and in what ways are the so-called Negro Churches related to the so-called White Churches? Answers to these questions will help to provide a starting point for ministry. Undoubtedly, much of this information is available but not in a popular form like the Kerner Report, and for a national Church to be involved, information must be widely available. I am sure that our own General Division of Research and Field Study

could provide much of this information. If a new study is necessary, this division would seem to be the one who could do it, and such a study would unquestionably be worth its time and money expenditures.

One critical assumption must be made explicit at this point. The organized Church must play an essential role in the development of any people. Much current discussion to the contrary, "religion actually exists only in religions." (*Religion in Essence and Manifestation* by G. Van Der Leeuw. Harper Torchbooks, Vol. II, p. 591). Personal commitment usually develops out of an individual's life within an organic, visible, public, religious body. When experience with a visible, religious body is missing, there are missing links in the individual and the community, and these missing links vitiate attempts to satisfy other basic urges and needs. Here again, this lack of institutional relationships is an American problem, not simply a ghetto one. For example, how many people in our cities or towns are actively involved in the Church.

Specifically, in reference to the ghetto, there are only 90,000 Negro Episcopalians, and I would guess that many of them do not live in the ghetto. This means that as a Church we have little organic, institutional relationship with most of the people in the inner-city. Here is where our problem begins since without person-to-person contacts, in community, religion cannot be nurtured. Doesn't a large part of our frustration as a national Church come from the scarcity of our churches in our cities? Church growth in the inner-city must have a priority in our Church planning. Short-term, emergency programs must be augmented by ministries that will over the years bring new life in Christ.

Here again the Division of Research and Study can help in the development of inner-city mission. What Churches have grown and why? How have churches grown in the city? How are new people reached? Can children be contacted? What kind of minister is needed? Should the laymen be the key? The experience



of other groups can benefit us, but we need to have such information available. Furthermore, in undertaking new inner-city mission we should be encouraged by the fact that the Church does incorporate the entire community; there are existent links, however tenuous, between the urban and the suburban. If, as the Kerner Report suggests, polarization remains our greatest threat, then the Church does and can continue to grapple a few of these elements together.

Using the Kerner Report, Christian people can act creatively in the urban crisis. However, to be equally informed about the religious dimension of these same problems, we need a supplement to the report. I hope that our Executive Council will make this available as soon as possible. Now is the time when the eternal urgency of the Gospel is matched by the urgency of our urban crisis.

## THE CHURCH

*Continued from page 17*

tries of the presbyters (*pastors*), *episkopoi* (bishops), and deacons, which were based on a special commission (the laying-on of hands).

"5. These pastoral ministries which are in an especial way the continuation of the work of the apostles exist in the Church surrounded by other gifts and ministries, especially by those who succeed the New Testament prophets and teachers, who in collaboration with the pastors have their own original authority.

"6. The apostolic succession of pastors is not something that occurs automatically or mechanically through the laying-on of hands. Faith is a prerequisite and a condition; it must be active in the spirit of the apostles. This succession does not exclude the possibility of error or failure, and so must be tested by the faithful as a whole.

"7. The apostolic succession of the pastors is something which must take place within the community of mutual service, of each other and of the world. Entry into the apostolic succession of the pastoral ministries usually occurs through the collaboration of pastors and community, which may take different forms.

"8. In the light of the Pauline or Gentile Christian view of the Church, other ways of entry into the pastorate and into the apostolic succession of the pastors must remain open. The other view of the Church, the presbyterial and episcopal view, which rightly became established in the Church in practice, must still be basically open to other and different possibilities, such as existed in the New Testament Church" (pp. 441-2).

Attacks on Fr. Küng's book from the conservative side in Roman Catholicism have often centered on his claim that Vatican II "corrects" the Council of Trent. An illustration, not without significance for Anglicans, can be given here. "While for Trent there is a 'hierarchy established by divine ordinance, consisting of (*constat*) bishops, presbyters, and deacons,' Vatican II says that

the ecclesiastical ministry is exercised (*exercetur*) on different levels by those who *from antiquity (ab antiquo, not, that is, from the very beginning) have been called (vocantur) bishops, priests (presbyters), and deacons. . . .* As regards confirmation Trent had defined: "Whoever says that the ordinary minister of holy confirmation is not the bishop alone, but any simple priest, let him be anathema" (D873). Vatican II replaces the decisive word and instead of the 'ordinary minister' (*minister ordinarius*) speaks only of the 'original minister' (*minister originalis*). This leaves open the possibility that the 'simple priest' too can be the 'ordinary minister' of confirmation . . ." (p. 419).

There is a fine section (p. 451 ff.) on the Petrine ministry as service. This approach from the simplicity of the New Testament breaks out into a warm tribute to the "ecumenical" papacy of John XXIII. Küng is probably here making some pointed suggestions also to his successor in this paragraph with which nearly every ecumenically oriented non-Roman-Catholic would wish to agree. "The point we are trying to make is this: it is not the claims, the 'rights,' the 'chain of succession' as such which are decisive, but the exercise and carrying out of a ministry in practice, service in action. When John XXIII began his great ecumenical work for the Church, for Christendom, and for the world, mankind was not very interested in his place in a chain of succession and whether the legitimacy of his office was historically founded. What mankind saw with relief and joy was this: here was a man who for all his human weakness was a real rock in the modern age, able to give a new anchorage and a new sense of communion to Christianity (cf. Mt. 16:18). Here was a man who from his own deep sense of faith was able to strengthen and encourage the brethren (cf. Lk. 22:32). Here was a man, who was able to tend his sheep, as his Lord once did, with unselfish love (cf. Jn. 21:15-17). Not that the whole of mankind therefore became Catholic; but they felt spontaneously that these actions and this spirit had the Gospel of Christ behind them and were at all events justified by that Gospel. And this kind of legitimacy is more decisive for the Petrine ministry than any other" (p. 463-4).

## EXECUTIVE COUNCIL

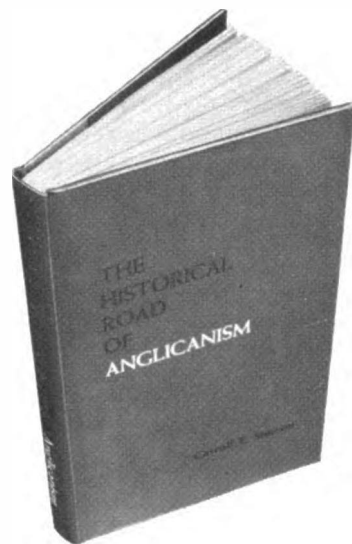
*Continued from page 9*

able indignities," he said of the police incidents.

Mr. Wand said in an interview that he was "quite happy" that the Council had not only condemned Mayor Daley's justification of police violence but had included the boycott. "But I was disturbed at the general tone of the white middle-class oriented debate," he com-

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mented. "We're getting a siege mentality in this country."

The Rt. Rev. G. Francis Burrill, the Bishop of Chicago, arguing that the Church made a mistake by not holding a General Convention in Houston, Tex., in 1955, because of the race situation, declared: "The real issue is whether this is a strategic action to take. It makes the Church look very, very puny." Bp. Burrill observed that in joining up with similar bans by the American Sociological Association and other groups, "we're me-tooing this," and that Christians should not run away from a situation while wishing to solve it.

The most significant long-range action of the September meeting appeared to be the foothold gained by the women of the Episcopal Church toward full-fledged integration as members of the laity in the

ongoing life of the Church. This resolution asked Bp. Hines, as president of the Council, to appoint an *ad-hoc* committee of lay women, lay men, and clergy, to recommend by May 1969, ways of integrating the women into the planning and work of the Church. It was urged that the question be aired in full at the special convention next Aug. 31-Sept. 5, at Notre Dame University.

Passage of the resolution overjoyed the 21-member Committee for Women, successor to the General Division of Women's Work, and especially its Council liaison senior officer, Miss Frances M. Young. "We have been trying to restructure ourselves off in a corner," commented Mrs. Harold Sorg, of Berkeley, Calif., during the presentation. "But it takes two to tango. It is difficult to be part of something when the rest of that part doesn't

understand your values and the contributions you might make to the whole. We've been offered 'rabbit solutions'—that is, 'problem-jump-solution'—but very few people have been willing to sit down and discuss these things through. The structure of the Church is changing. Since women are part of the whole Church, then the whole Church has got to take this seriously."

Mrs. Sorg declared that the so-called women's segment of the Church is "growing older and getting smaller." With restructuring, she asked, who will make the decisions about the use of the United Thank Offering and other financial matters which have previously been undertaken by women? "Only part of this is a question of what to do about women's work—isn't this the problem of lay participation?" she queried. The Church "has given laymen the decision-making without preparing them through education. The women have found ways to educate their members. But how much of this is a male-female problem? Isn't it a laity problem? I wonder how many of us know the difficulties professional Church laymen undergo, and how they sometimes find themselves in an untenable position? This is an identity crisis for lay men and lay women. How do you keep yourself from being a stereotype?"

Mrs. Sorg's dramatic plea followed a talk by Miss Caroline Bird, author of *Born Female*. A non-Episcopalian recruited to speak by the Committee for Women, Miss Bird asserted that the U.S. is recognized abroad as a "sexist" society. "Sexism," she explained, is "judging people by their sex where it doesn't matter." Ranging over employment practices and the identity problems faced by "women's" organizations and women in professions, Miss Bird observed that a recent study she made of Vassar students of the last 50 years showed a decline in their interest in time-filling volunteer "women's" do-good work after college. Instead, young matrons are returning to graduate school or joining civic organizations where the action is.

In an interview, Mrs. Sorg confirmed this trend among Church women's organizations. "What is needed is to tell women, look, there's a lot of exciting work going on in the Church," she said.

The Committee for Women presentation, given the morning of Sept. 25, was followed by special orders on "War and Violence" and "World Hunger." The result was that councilors had a solid day of talk and a short movie about Vietnam. The main action was the passage of the integration-of-women resolution. Most of the policy measures were put over to the last morning session.

The "War and Violence" presentation found them fascinated by the problems and views of three draft resisters. The unrehearsed panel included Paul MacKie, 22, a member of the Episcopal Peace

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Fellowship who is up for trial Oct. 31 in Federal District Court of Baltimore for induction refusal; Nathaniel W. Pierce, 26, of Brookline, Mass., who returned his draft card and is a student at Church Divinity School of the Pacific, Berkeley, Calif.; and Vincent McKee, 25, Roman Catholic student at Union Theological Seminary, New York City, now facing the heaviest indictment in the U.S. for refusing induction.

Responding to a question by the Rev. John Coburn, on leave from the presidency of the Episcopal Theological School, Mr. Pierce termed the 4-D ministerial exemption held by seminarians "the most un-Christian thing hanging around in Church. . . . If the layman is called up, why not the seminarian?" Mr. McKee called both the 4-D and 2-S (student) exemptions "bribes to silence" and a "subtle means of stifling the issue" of the military draft and conscientious objection.

The two youth participants in a succeeding panel on "Violence," Clark Lobenstein of New York City and James (Mark) Mericle, of Dayton, Ohio, spoke of a "Summer in the City" project of the Church Federation of Greater Dayton, to combat white racism. The Dayton experiment asked storekeepers to support the idea—through posters—that human life is more valuable than property in a riot situation.

The presentation wound up with a political talk by Rep. John Dow, Dem., N.Y., who deplored U.S. involvement in Vietnam, adding that it is a "hideous situation that the U.S. send our boys there to drop bombs on those tragic people, to destroy them without even looking in their eyes."

After dinner, the discussion on "World Hunger" featured a talk by the Rev. William G. Pollard, atomic energy expert and member of the Joint Commission on the Church in Human affairs. "Agricultural production and population are on a collision course with disaster of incalculable proportions facing man on this planet," the speaker said. "Between 1975 and 1980 the age of the great famines will begin. . . . It will be a catastrophe of greater dimensions than man has ever known before in his history."

Business measures and projects approved by the Council reflected some of the full-scale discussion at the quarterly meeting. Their actions:

(✓) Released from escrow \$500,000 for the continued funding of the Interreligious Foundation for Community Organizations (IFCO), bringing the allocation to \$700,000 for 1968;

(✓) Certified a report from the Screening and Review Committee of the General Convention Special Program, listing 11 grants totaling more than \$202,400 to various projects as well as five emergency grants totaling \$14,700 made by the Presiding Bishop. The General Convention Special

Program has now expended more than \$1,-492,223;

(✓) Instructed the Executive and Finance Committee to provide a \$50,000 item in the 1969 budget of the Section on Experimental and Specialized Services to finance a counseling and legal advice service to Church members with conscience problems relating to the military draft;

(✓) Appropriated from its budget \$5,000 in 1969, \$6,000 in 1970, and \$7,000 in 1971 toward the expenses of the Washington Office of the American Committee on Africa which is also supported by the United Methodist, United Presbyterian USA, and United Church of Christ Churches. At the end of 1969, the further appropriations will be studied.

Of major importance to the some 230 lay persons employed at the Episcopal Church Center was the Council's approval of a revised lay pension plan,

bringing it into conformity with both changes in the Church pension plan for the clergy and federal laws against discrimination. Among the revisions, which will cost the Council an additional \$29,-614, is the change of retirement age for men from 68 to 65, and for women—on a non-discriminatory basis—from 63 to 65.

The Council also approved a revised salary schedule, effective Oct. 1, for appointed executive, professional, and administrative staff. Since September 1965 there have been no basic salary changes. The new salary scale ranges from \$8,000 to \$27,300 and covers some 90 executives excluding the Presiding Bishop whose salary was set last year by General Convention at \$25,000 for 1968, \$26,000 for 1969, and \$27,000 for 1970.

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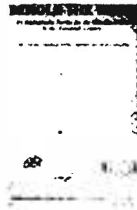
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to Britain under a parish adoption program approved by the government. The adoption program was launched last year by parishioners of St. Mary's, Leamington Spa, in central England.

Tran was given his new name at a christening in the Roman Catholic Church of St. Teresa in the Bolton suburb of Little Lever. His new parents are Mr. and Mrs. John Nuttall who had written to the vicar of St. Mary's, the Rev. Patrick Ashe, when the adoption plan was publicized. Hundreds of other parents from all parts of Britain also have offered to adopt and bring up Vietnamese war orphans in a "secure Christian home."

**HUMAN RIGHTS**

**Negro Majority Called Law-Abiding**

Negro Americans are among the nation's leaders in advocating more police and "more rigid law enforcement," a student of the social and political scene said in Evanston, Ill.

Addressing a national conference on "Issues in Religious Journalism," Oscar Cohen said the overwhelming majority of black Americans oppose public demonstrations that could lead to violence. Mr. Cohen, national program director of the Anti-Defamation League of B'nai B'rith, said black America is not faithfully represented by Stokely Carmichael, Rap Brown, or others advocating extremist tactics. Proof is offered, he said, by the fact that both Carmichael and Brown have lost whatever Negro support they ever enjoyed and Carmichael, especially, has been rejected by black militants as a traitor to Negro interests.

Mr. Cohen was harsh about the news media, particularly television, for creating "instant leadership" by emphasizing the strident complaints of extremists on both sides of the social-political fence. He said that Rap Brown once remarked, "I own CBS," meaning that whenever he wanted to give an interview, cameras, microphones, and reporters would be there to await him. Surveys showed, he said, that only 3-5% of the Negro communities think of Rap Brown as a leader.

Quoting figures, Mr. Cohen stated that:

(\*) CBS conducted its own survey and found only 6% of U.S. Negroes in favor of Brown-like demonstrations that might lead to violence. Only 2% of Negroes interviewed wanted "a completely separate country of their own made up of some of the states of the union," while 87% were against it. Only 5% agreed that a solution would be a completely separate country of their own some place away from the United States; 84% disagreed.

(\*) of the *Fortune* Magazine survey of Negroes, 77% approved "limited integration in terms of equal opportunity in jobs, educa-

tion, and housing." An additional 12% opted for total integration at all levels, and 5% stated that "integration of any kind was undesirable."

"Journalists have a responsibility to reflect this belief and not to concentrate on extreme statements and proposals unacceptable to a large part of the Negro community and perhaps, at most, of transient significance." Analysis following the 1964 elections, he continued, showed anti-black backlash was not a significant factor, but he said he feared this is not true today. The injection of law and order as a major issue in the election campaign, besides being a powerful stimulant to anti-Negro feelings, he said, "is hardly an accident."

American efforts to combat backlash have been feeble, and the news media overwhelmingly sympathetic to the Negro cause, may have been the cause of a major portion of it, he stated. It is the job of the media, Mr. Cohen stated, to "achieve a delicate balance" between maximum progress, "sufficient to assure minority groups that society is in earnest about achieving their rights, and assurance to the white community that they are not threatened."

**MICHIGAN**

**Graham on "Youth Revolt"**

Youth today is not revolting against God or Godliness, but against a "soul-less materialism that gives them nothing to believe in," evangelist Billy Graham told an Economic Club of Detroit meeting. Addressing a crowd of 1,100, Mr. Graham said, however, that although youth has the right to speak or demonstrate on any issue, it has no right to disrupt, "or seek to destroy a community."

"I have met with rebellious students of Paris and found them in despair over materialism," he said, "and I have seen the handsome youth of Sweden plodding the streets with no laughter, no joy, no excitement. They, too, are fed up with the soul-less materialism of their elders." But he warned that there is danger in youth rebelling against the hypocrisy of their elders, a danger that could lead to national and international chaos, if their energies are not channeled along democratic and productive lines. The American people, he said, are sitting "beneath the Sword of Damocles," with only a single hair holding off disaster.

He also spoke of events in Czechoslovakia; called the Middle East a "powder keg"; and discussed Vietnam saying that unless we can bring an end to the war, "we will face problems we cannot cope with."

Noting the decline in American morals, Mr. Graham said that no democracy can survive without a strong morality. He also predicted that we will have a dictatorship in this country, from the right or the left, within the next 10 years unless



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our direction changes. He said that Americans can overcome their deep prejudices only through "conversion to Jesus Christ," an event in his life that occurred "when I was a rebellious teenager. I was born and raised in the south," he said, "but from the moment of my conversion, my whole attitude toward people of other races changed, and I grew to understand and to love them."

**WCC**

## Christian Medical Commission Meets

A re-orientation of Christian medical work to facilitate the comprehensive health care of man, his family, and his community was set as the general goal for the Christian Medical Commission (CMC) at its first meeting, held in Geneva, Switzerland. The members of the commission represent Christian hospitals, public health programs, medical schools, and Church agencies supporting medical work around the world. Four Roman Catholics were present as observers.

"In the new healing ministry the community is the patient," the commission said in a statement of specific objectives. "In treating the whole man each individual can be cared for only within his community ecology. Disease prevention and health promotion can be effective only when there is as much concern for the healthy as for the sick."

The CMC was brought into being at the Crete meeting of the WCC Central Committee in August 1967. Its executive committee last February named Mr. James McGilvray as its director. The meeting at Geneva was chaired by John H. Bryant, M.D., who is presently advisor to the government of Thailand on medical education. The commission received information provided by Mr. McGilvray about close and effective cooperation between Protestants and Roman Catholics in Malawi and Ghana. The major world-wide problems confronting medical practice were studied with special reference to the medical mission and responsibility of the Christian Churches. The commission called for "fearless appraisal of what the Church can and cannot do, a willingness to join with other denominations and government in joint planning, setting priorities according to the needs of the people."

## Aide Speaks on Encyclical

An official of the World Council of Churches said in Rome that Pope Paul's encyclical on birth control presents a serious obstacle to the ecumenical movement.

Dr. Albert van den Heuvel, director of the WCC communications department told a press conference that "the majority of Protestant and Anglican Church leaders and theologians are either puzzled,

disappointed, or very contrary" with the papal statement. "The big words of the Vatican Council," he said, "were dialogue, collegiality, ecumenical movement, pastoral approach, openness to the rest of the world. None of these five points played a role in the teaching of *Humanae Vitae*," the papal encyclical banning artificial contraception.

Dr. van den Heuvel cited the confused and diverse reactions of national Roman hierarchies as evidence that collegiality or dialogue with the bishops was lacking in the final preparation and issuance of the encyclical. He also said that no Protestant Church leaders or theologians were consulted, holding that this was a slight to the ecumenical movement. He did point out that the Orthodox were highly favorable to the Pope's affirmation of the traditional ban on contraceptives as were a small number of Protestants and Anglicans. Dr. Van den Heuvel said the encyclical was addressed to all "men of goodwill" but held that it would make dialogue with the non-Christian world very difficult and that its treatment of users of contraceptives as "potential libertines" could hardly be "taken as a friendly word."

A minister of the Dutch Reformed Church, Dr. van den Heuvel is also a vice president of IDO-C (Information-Documentation), a Roman Catholic ecumenical organization of journalists and communication specialists.

## Consultation on Human Experiments

"The implications of bio-medical research for the future of mankind are at least as burning an issue as the economic and social programs highlighted at the WCC's Uppsala assembly, and as the discoveries in the field of nuclear physics." This statement by Dr. Hans-Ruedi Weber, associate director of the Ecumenical Institute at Bossey, near Geneva, typified the feeling of urgency generated at a consultation on "Criteria for Experimentation on Human Beings."

The consultation, held at the Institute, was the first attempt by the World Council of Churches to promote a dialogue among biologists, pharmacologists, surgeons, professors of medicine, lawyers, and theologians. Thirty of the 45 participants were natural scientists, the others were theologians and philosophers. All major religions were represented.

The Bossey consultation attempted no report of its findings. One group, however, was able to agree on certain additions to the Declaration of Helsinki adopted by the World Medical Association (1964) dealing with principles for experimenting on human beings. This group proposed local, regional, and/or national committees which would assess the ethical aspects of each experimental project. On the committee should be



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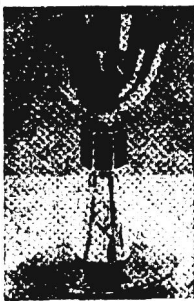
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ethically perceptive persons representing medicine, other sciences, and the humanities. Monetary rewards for those who cooperate in experiments were termed undesirable by the group since they might constitute a form of coercion. However, in case of injuries, disability, or death, there is an obligation for appropriate compensation. Consent by the patient or volunteer was termed essential and it should not be obtained by duress. A full disclosure of the risk involved was held an essential condition for valid consent. Even freely given consent does not reduce the investigator's responsibility.

In the Bossey discussions it was evident that a growing number of researchers in the bio-medical field are worried about the ethical implications of their work and look for guidance from the theologians and philosophers. Yet few theologians are ready for a full-scale dialogue, and most are quite humble about the contribution they might make. "The Bossey Consultation definitely showed the wisdom of the Uppsala Assembly's decision to study man," Dr. Weber said. "Classical theological approaches have a contribution to make, but they must be formulated in recognition of current bio-medical research which means theology in dialogue."

Subjects discussed at the consultation included codes of heredity and their manipulation, hormone research and drug experimentation, brain surgery and organ transplants, and other forms of human engineering in the bio-medical field.

### REFORMED CHURCH

## Invasion Called an "Immeasurable Disaster"

The Soviet-led invasion of Czechoslovakia is an "immeasurable disaster" which will shake the moral weight of socialism for years, according to Dr. J. L. Hromadka, a leading Czechoslovak Reformed Churchman. A copy of a letter of protest from Dr. Hromadka to the Soviet ambassador in Prague was released in Geneva, Switzerland, by the World Alliance of the Reformed Church (WARC) of which Dr. Hromadka was a vice president, 1948-59.

The WARC also made known the protest to the invasion made by the ministers of the Evangelical Church of Bohemia and the reactions of Churchmen in Rumania. Two Hungarian responses to the situation expressed in Budapest Church journals were reported by the World Council of Churches.

Dr. Hromadka, a professor at Comenius Theological Faculty in Prague, is well known in the West through his participation in the WCC and his presidency of the Christian Peace Conference. Although composed of both Eastern and Western Churchmen, the Peace Conference has been considered by some to be a Communist-front organization. The

Prague clergyman was awarded the Lenin Peace Prize for International Friendship and Peace in 1958, by the Soviet Union. In his letter, Dr. Hromadka reminded the ambassador that only a few in Czechoslovakia are "as devoted to the people of the Soviet Union as I am."

### CONGREGATIONALISTS

## Pike Is Honorary Pastor

The former Bishop of California, the Rt. Rev. James Pike, accepted the invitation to become honorary pastor of the Mount Hollywood Congregational Church in Hollywood, Calif. He preached there on St. Michael and All Angels Sunday.

Announcement of the appointment and its acceptance was made by the Rev. J. Hug Anwyl, pastor of the church. He said that Bp. Pike would share in services periodically, and that the appointment was in keeping with the spirit of ecumenicity evidenced in the Consultation on Church Union (COCU), representing nine non-Roman Catholic Churches exploring Church union.

### CALIFORNIA

## Ohlhoff House Marks Its First Decade

An Episcopal institution that has achieved international notice for its work in the rehabilitation of alcoholic men celebrated its tenth anniversary, Oct. 6, in San Francisco. Henry Ohlhoff House, the treatment center that has graduated several hundred men since its establishment, observed its birthday with an open house, at which the Bishop of California, the Rt. Rev. C. Kilmer Myers, presided. The affair also marked the retirement of the Rev. Kenneth L. Sandercock, who has guided the program of the House since July 1968, just five months after the center had been opened by the late Rev. Al McVicker. The new director is the Rev. Kenneth M. Gearhart, clinical psychologist and former rector of St. Michael's Church, Waynesboro, Ga.

Men who apply for treatment at Henry Ohlhoff House are free to follow gainful employment during their residence, and the institution itself is largely self-supporting through the work of the residents.

### ENGLAND

## Summer Session 1969 Planned

Following a successful 1968 summer session, St. Augustine's College, Canterbury, England, has announced dates for its 1969 session. Formerly the Central College of the Anglican Communion, St. Augustine's program is thoroughly ecumenical. Director of the college is the Rev. G. S. Snell, resident fellow.

Theme of the 1969 summer program.

July 17-31, is "The Ferment of Faith." Lecturers to date include Dr. F. W. Dillistone, who taught at the General Seminary at one time, and the Rev. Canon H. M. Waddams. The American representative of the summer study session is the Rev. F. K. Morris.

Reduced jet fares are available to participants, with departures from Chicago, Cleveland, and New York. At present, the total cost for the two-week school, including tuition, meals, lodging, and tours to places of interest in nearby areas, is expected to be \$120. Dormitory accommodations for single persons, couples, and families are available in the college quadrangle in the shadow of Canterbury Cathedral.

#### VERMONT

### Bennington Parish Elects Negro Rector

The Rev. Edward B. Geyer, Jr., has been elected rector of the predominantly white congregation of St. Peter's Church, Bennington, Vt. He has accepted and plans to be in residence sometime this month.

Fr. Geyer, a Negro, has spent the last eight years as rector of St. Luke's Parish, New Haven, Conn., where he was active in community affairs. He has served as chaplain to the New Haven jail, and worked with a coalition of black power groups dealing with inner-city problems. The Bennington vestry indicated that their new rector was called because he is eminently qualified to lead the parish, and not because he is a Negro.

Mrs. Geyer, a nurse, has been in charge of heart surgery nursing for children in New Haven Hospital.

#### EUROPE

### Anglicans Visit Norwegians

Fifteen youth workers from the Anglican Dioceses of Durham and Newcastle in England spent three days in conference with a group of Church of Norway youth workers in the Diocese of Hamar, north of Oslo. The meeting paralleled exchange visits of the past two summers between young people and youth workers of the English and Norwegian dioceses. Taking part were clergy specializing in youth work, full-time and part-time youth workers, and Christian education teachers.

The Rev. John Harrison, youth chaplain for the Diocese of Durham, who accompanied the group, expressed hope that the conference will continue in the future. He said, "Two things stand out in this encounter: the ease with which the representatives of our two Churches were able to talk about our common concerns, and the tremendous value of this kind of dialogue, not least in the fact that it makes one clarify and test one's own preconceptions."

October 13, 1968

#### ROMAN CATHOLICS

### Judge Would Abolish Church Marriage Courts

The presiding judge of the New York archdiocesan marriage court said that Church marriage courts should be abolished and that each person should decide in his own conscience whether he is free to enter a second marriage or not. Msgr. Stephen J. Kelleher, J.C.D., *officialis* or presiding judge and a veteran of 25 years in the Church's marriage courts, made his startling proposals in an article for the Sept. 14 issue of *America* magazine. The publication of the article at this time by one of the Church's most respected court officials was thought to have special significance because it appeared just prior to the annual meeting of the Canon Law Society of America. The society is composed of 1,100 Roman Catholic Church lawyers, judges, chancery officials, and seminary professors who process marriage cases of Roman Catholics seeking validation of marriages or annulments.

Msgr. Kelleher wrote that in his opinion there is not one diocese [Roman Catholic] in the United States that has a tribunal even proximately adequate to cope with the number of potential cases for annulment and divorce. In place of the tribunal he suggested that a type of marriage commission could be established which would help people decide for themselves the question of whether they are free to remarry or whether their marriage can be saved. Such a commission should include laymen, he suggested, as well as priests, psychologists, marriage counselors, and theologians.

He also stated: "There should ordinarily be no relationship between the right of the person to participate actively in the Eucharist celebration and a formal recognition of his marital status by the Church. . . . This would mean that each person would decide in his own conscience whether or not he is free before God from one marriage and free to enter another."

### CU Board Sets Probe of Theologians' Views

An inquiry has been ordered by the 29-member board of trustees of Catholic University of America to determine whether actions taken by 17 theologians resisting Pope Paul's encyclical on birth control have violated their responsibilities to the Vatican-chartered institution. The board's decision to hold the inquiry was unanimous.

The essential question determined by the trustees was not whether the theologians have a right to dissent, but whether in fact their participation in drafting, signing, and soliciting other signatories to a statement opposed to the encyclical exceeds their rights as professors. Their



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actions on the statement, although executed as individuals, inextricably tied the university's name to the opposition action, many observers hold.

Trustees themselves did not touch on this question so far as a direct charge to that effect is concerned, but they will await the results of the inquiry. The investigation will be made by the professors' peers, not by bishops or other superiors, and will center on the propriety of the professors' actions rather than on the theological questions which prompted the theologians' protest. The problem is particularly ticklish at Catholic University, more so than at other Roman institutions where there are large numbers of dissenting theologians, largely due to CU's Vatican charter, unique in the United States.

**BAPTISTS**

**Convention Shuns Ecumenical Projects**

While deeply concerned for Christian unity, the Southern Baptist Convention will not become involved in current ecumenical projects, Dr. W. A. Criswell, SBC president said in St. Louis where he addressed a rally of Baptists from eastern Missouri.

"Church councils and merger plans which tend toward the liberal left and de-emphasize the scriptures and basic Christian doctrines have always been unacceptable to Southern Baptists, and will continue to be so," he said. He also does not see a time in the near future when Southern Baptists would join the National Council of Churches or become participants in the Consultation on Church Union. He said that Southern Baptists "reject the liberal far left leanings of leadership in these groups, and we find that members of many other Church groups are coming to reject them also."

The convention president said that his Church will become increasingly involved in social welfare programs in the future, as long as the evangelistic character of those programs is maintained. "We must always be aware that these solutions are found in the spirit, rather than in the flesh," he said. "It is a tragedy when Churches allow their social ministries to overshadow their evangelistic ministries."

**ALBANY**

**Bishop Speaks at Clergy Conference**

Clergy of the Diocese of Albany attended the fall clergy conference held in St. Paul's Church on the grounds of the Good Samaritan Center, Albany. In presenting his evaluation of the recent Lambeth Conference to the clergy, the Rt. Rev. Allen W. Brown, Bishop of Albany, said he rejoiced that Lambeth had steered away from the familiar "God is dead" theology, into paths "which are the most

promising steps we have taken in years as far as the future of the Church is concerned."

He reported that in his Lambeth study group, the Rt. Rev. John Robinson (author of *Honest to God*) was also a member. Bp. Brown said that the English bishop concurred heartily in the more traditional means suggested by the group for the accomplishment of modern evangelistic efforts.

Bp. Brown, though disturbed at the failure of the Second Century Fund to realize its published goal of \$2 million, stated that "we now have nearly \$1 million that we did not have last year at this time, to do God's work in this diocese." He noted that some rearrangements of the askings in various categories of the fund were necessary. However, he pledged that the new Nelson House for the Aged, and Camelot, St. Francis Boys' Home in Lake Placid, would receive a major share of their portions despite the decreased level of diocesan support of the Fund.

Nelson House, though unfinished, was to have been dedicated during the conference, but the bishop announced that the dedication would be held in October after the building has been completed. Twenty-five elderly people are already in residence.

**AROUND THE CHURCH**

**An Afro-American art show**, illustrating the history and artistic achievements of the black community, shown in **Grace Cathedral, San Francisco**, was sponsored by the cathedral and the Churchwomen of the Diocese of California through the ECW Helen Farmer Fund.

**A network of Inter-Faith Action Centers throughout the suburbs surrounding Detroit**, designed to find ways to combat racial injustice, **has been established**. The project was revealed in a statement by ten religious leaders in which racial tensions and conflicts were branded immoral and called "the pre-eminent problem in our society." Among the signers of the statement was the Rt. Rev. Richard S. Emrich, Bishop of Michigan. Other signers represented the Roman Catholic, Protestant, and Jewish communities.

**First-prize winner in the annual photography contest at the University of the South is Mrs. Harvey Templeton** of Winchester, Tenn., who entered a shot of her daughter climbing down the face of Sewanee Mountain. The picture will be published in some future university material. Thomas P. Stoney II of Charleston, S. C., a university junior, won both 2d and 3d places. In addition to photography instruction and classes, the Summer Fine Arts Center at the university had classes in painting, composition, print making, design and weaving, sculpture, and creative film making.

# LETTERS

Most letters are abridged by the editors.

## Liturgical Reform

Let us hope and pray that the experiment of the Liturgical Commission in taking the Church into consultation in the matter of Prayer Book revision works and that we all make positive suggestions for improvement. Thank God for scholars who do the painstaking work of translation, comparison, and compilation; but the very fact that they are scholars who must give much time to this work limits their effectiveness in producing a usable result.

How many of the clergy and others, I wonder, use the Jerusalem Bible in reading the daily office? In the main it is an exciting translation which keeps much of the beauty of the King James Version and yet is far clearer. At least it *seems* to be much clearer. I have often been struck by the honesty of a passage but, on comparison, found it to be almost the same in the Authorized Version. But every now and then one runs into what I can only call scholarly absurdities. The other day, for example, reading the first lesson from II Samuel 16 from the lectern I came upon this verse (24) "The king and all the people who were with him arrived exhausted at . . . where he refreshed himself." The footnote is not very helpful: "A place name has been dropped out of the text." The KJV is not much better but at least has a sentence. What is a reader to do? Could not sense have been made of the sentence by adding in brackets with the same footnote "the place they were going to"?

What is important in the Bible is equally important in the liturgy. We should listen carefully to the words, think what they are intended to mean, and ask ourselves if a better word, however apparently insignificant, might not be found. Should we, for example, be urged each week to "lead a new life"? It sounds rather fatuous to me. To make a weekly new beginning on *the* new life in Christ, however, makes great sense. Are we asking Christ to keep us *unto* everlasting life as though it begins after we die, or *in* everlasting life which has no beginning and no end and into which we entered at baptism? And then we need to remember that the service and the Bible are for *all* people and not only for the initiated and intellectual. For many it will always be the *feel* of the service, the sense of awe and wonder it inspires, which carries more weight than the words. We must look at it that way too.

There is nothing more important to the Church than its worship so let us all "get in the act" and produce the nearest thing to what God wants for our time as is humanly and divinely possible.

(The Rev.) ROBERT S. S. WHITMAN  
Rector of Trinity Parish  
Lenox, Mass.

## Re. L.C., 9/15/68

Thank you for your editorial, "We Protest a Protest" [L.C., Sept. 15]. It shows the way so many clergymen's names get on so many of these pinko committee letterheads. Someone does a slick sales job on them. I am surprised that some smooth-talking "fast buck artist" hasn't written a fine manifesto on some socialist or liberal subject,

inserting one sentence down near the end making it in fact a promissory note for X number of dollars. No dollar sign or numerals—just words. He could collect thousands.

The three sermons by the Rev. Mr. Stribling were interesting. The first two were persuasive arguments. I agree with his quotes, believing that all things do belong to the Lord, we being only stewards of them for a short while. Yet we must not overlook the numerous references to "landmarks" of our neighbors. "Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance" [Deut. XIX: 14]. In our modern society what are the "landmarks?" They are not just the piece of pipe or concrete that mark the corners of our property. "The landmarks set of old" include many things, including the ethnic grouping of a neighborhood over the years. The value of the home, in many cases, represents the life-savings of an old couple. Would you, in breaking the neighborhood pattern by selling your home to one of another group thus reducing the value of his savings, be removing, in fact, his landmarks, thereby bringing down on yourself the curse of Deuteronomy XXVII: 17?

The third sermon I consider not just sacrilegious but actual blasphemy. I am ashamed that it was preached in the Diocese of Virginia.

A. E. BARTHOLOMEW

Deltaville, Va.

## On Our Left

If your editorial effort, *On Our Left* [L.C., Sept. 29], serves no other purpose, it does provide your readers with a fine example of demagogic outburst at its vain-glorious worst. One is certainly constrained to ask if you were actually there, in Chicago, during this "insurrection against the United States."

Thank you, however, for not making the bald declaration that the disturbances, as viewed from your pinnacle of righteousness, were communist-inspired and communist-coached. Or is that coming up next week?

(The Rev.) DAVID F. BROWN  
Minister of Christian Education  
St. Mark's Church

Evanston, Ill.

Your editorial misses an essential point about the concern of many of us relative to the use of the authority and power of police forces.

As the Attorney General of the United States, Ramsey Clark, has said: "Of all violence, police violence in excess of authority is the most dangerous. For who will protect the public when the police violate the law? . . . It is the duty of leadership and law enforcement to control violence, not cause it, to seek ways of relieving tension, not to look for a fight."

The Soviet system of law and its enforcement by police represents a tyranny that is repugnant to us as Americans and Christians. And their secret police is abhorrent to us. Yet always they want control over the police power, even in coalition governments, because they know that this can control an entire people. Hitler used this same technique not only in exterminating the Jews but in attempting to silence Christian opposition to his Nazi program. Yet he had con-

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## THE LIVING CHURCH

trol of the police and the military and we all saw what happened.

The thing that disturbed many of us about the Chicago convention and its attendant disorders was the question of the use of indiscriminate police power. This kind of "get tough" policy can only be authorized from someone in high position. It is not the function of the police to administer justice but to apprehend criminals and bring them to the courts which administer justice. The records show that a great many people were beaten up but not arrested and not brought to court for disorderly or any other kind of conduct. It is this misapplication of police power that concerns many of us.

This is not for a moment to deny that there were, unquestionably, some small percentage of communist agitators present, let

alone just some kind of philosophical anarchists, let alone some dirty-minded people. However, it ought to be obvious that Communists, anarchists, and dirty-minded people were not there to aid and abet the "peace-niks." The end result of their efforts was to disgrace the "peace-niks." This being a fallen world and things often being the opposite of what they seem, it is just possible that these objectionable people could have been planted there to bring disgrace on this movement. Lest this be considered too suspicious a suggestion, I would quote Thomas Jefferson: "Let no more be heard of the goodness of man, but let us bind him down from mischief by the chains of the Constitution."

(The Rev.) JOHN BAIZ, D.D.  
Rector of Calvary Church

Pittsburgh

# PEOPLE and places

## Appointments Accepted

The Rev. Leonard G. Brusso, former rector of St. Jude's, Wontagh, N. Y., is rector of St. Paul's, Glen Cove, N. Y. Address: 28 Highland Rd. (11542).

The Rev. Alan Campbell, former priest in charge of St. Matthew's, McAllen, Texas, is in training as a hospital supervisor, Baptist Memorial Hospital, 111 Dallas, San Antonio, Texas 78205.

The Rev. Edward J. Campbell, former vicar of the Church of the Mediator, Harbert, Mich., is rector of Good Shepherd Parish, 101 Walnut, Allegan, Mich. 49010.

The Rev. Garry A. Cooper, former rector of St. Thomas', Belleose, N. Y., is rector of Christ Church, 431 Union St., Hudson, N. Y. 12534.

The Rev. Byron Crocker, former assistant rector of the Church of the Advent, Brownsville, Texas, is assistant rector of St. Mark's, 307 E. Pecan St., San Antonio, Texas 78205.

The Rev. W. Gilbert Dent, former rector of St. Christopher's, Chatham, Cape Cod, Mass., is on the staff of Christ Church, Cambridge, Mass. Address: 6 Hilliard St. (02138).

The Rev. Walter Ellingson, priest in charge of St. Bartholomew's, Bemidji, Minn., is to be rector of St. George's, Bismarck, N. D. Address Oct. 15: 514 Mandan St. (58501).

The Rev. Alan H. Gee, former assistant to the rector of St. Paul's, Baltimore, Md., is rector of St. Bartholomew's, 4711 Edmondson Ave., Baltimore, Md. 21229.

The Rev. Samuel Gottlieb, former priest in charge of the Church of the Redeemer, Mercedes, and Church of the Epiphany, Raymondville, Texas, is rector of St. Andrew's, 312 S. Crockett, Seguin, Texas 78155.

The Rev. Nelson J. Lundberg III, former staff member of St. Paul's, Troy, N. Y., is assistant to the rector of Christ Church, 431 Union St., Hudson, N. Y. 12534.

The Rev. Hoyt B. Massey, former vicar of St. Christopher's Mission, Orlando, Fla., is rector of St. John's, 906 S. Orleans St., Tampa, Fla. 33606.

The Rev. John J. McCarthy, former assistant, Trinity Church, Plattsburg, N. Y., is rector of Trinity Church, Granville, and vicar of St. Paul's, Salem, N. Y. Address: c/o Trinity Church, 40 E. Main St., Granville (12832).

The Ven. David A. Powell, archdeacon of Western Kansas, is also vicar of St. Mark's, Medicine Lodge, Kan., and St. Stephen's, Alva, Okla. Address: 309 N. Walnut, Medicine Lodge (67104).

The Rev. H. Maunell Richardson, rector of Emmanuel Church, Cumberland, Md., is to be rector of Old Wye Church, Wye Mills, Md. 21679, Oct. 15.

The Rev. William Smythe, former vicar of St. Paul's, Goodland, Ascension, Coby, and St. Francis', Russell Springs, Kan., is vicar of St. Elizabeth's, Russell, Kan. Address: 128 N. Maple (67665).

The Rev. John Snow, former staff member of Christ Church, Cambridge, Mass., is Episcopal chaplain at Princeton University, Princeton, N. J.

The Rev. Robert A. Soper is deacon in charge of St. Matthew's, Edinburg, Texas 78539.

The Rev. James F. Stone, deacon, formerly at Church of the Messiah, Gonzales, Texas, is in charge of St. Christopher's-by-the-Sea, Portland, Texas 78374.

The Rev. Furman C. Stough, former priest in charge of All Souls', Naha Okinawa, is diocesan missionary of the Diocese of Alabama. Address: Carpenter House, 521 N. 20th St., Birmingham, Ala. 35203.

The Rev. Arlen Towers, former rector of St. Andrew's, Seguin, Texas, is priest in charge of Church of the Resurrection, 5909 Walzem Rd., San Antonio, Texas 78218.

The Rev. Aaron F. Usher, former vicar of St. Thomas', Providence, R. I., is rector of St. Martin's, Pawtucket, R. I. Address: 1060 Newport Ave. (02861).

## Armed Forces

Chap. (Col.) Alfred L. Alley, 1638 Twining Dr., Rantoul, Ill. 61866.

Chap. (Lt.) Edwin L. Bishop, 1960 Lexington Ave., Apt. A, Halsey Village, Great Lakes, Ill. 60088.

Chap. (Lt. C.) Porter H. Brooks, 080355, H. SPTACT EUCCOM, APO New York 09131.

Chap. (LCDR.) John R. Edwards, Jr., 1044 Patrick Henry, Virginia Beach, Va. 23452.

Chap. (Maj.) Jon M. Lindennauer, Stu Det. USACHS, Ft. Hamilton, N. Y. 11252.

Chap. (Capt.) W. S. Noce, USN, Sr. Chap., USN Air Sta, Alameda, Calif. 94501.

Chap. (Capt.) Earl D. Smeary, USN, Off of Force Chap, Cruiser-Destroyer Force Pacific, San Diego, Calif. 92132.

Chap. (Lt.) Clark A. Tea, "A" Med Co., 3d Med Bn., 3d Mar Div FMF, FPO San Francisco, Calif., 96602.

## Church Army

Capt. John W. Klatts, Box 36, Fort Benton, Mont. 59442.

## Help!

Will the eastern reader who knits bandages for lepers please get in touch with People and Places, for there are recent queries for information.

## New Addresses

The Rev. Laurence H. Blackburn, RFD #1, Woodbury, Conn. 06798.

The Rev. Wesley Frensdorff, Apartado 1207, Managua, Nicaragua, until late June 1969 when he will return to Salt Lake City.

Convent of St. Helena, Box 426, Vail's Gate, N. Y. 12584.

The Rev. Edward M. Pennell, Jr., retired, 259 Del Rio Paseo, Sonoma, Calif. 95476.

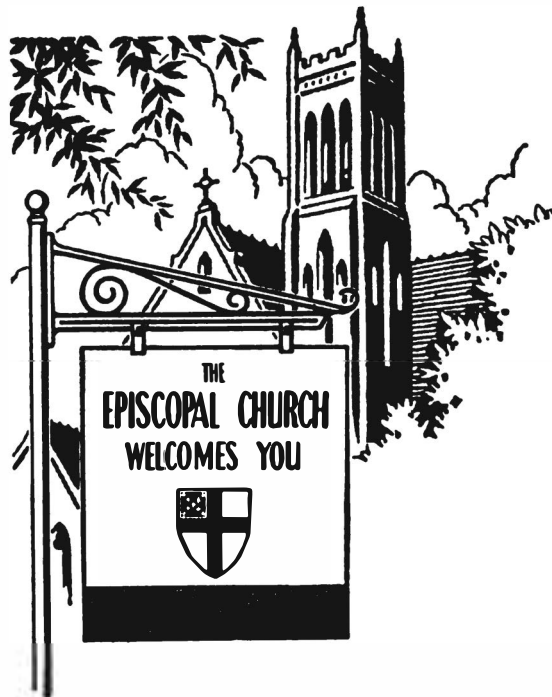
Trinity Church, Box 3069, Pine Bluff, Ark. 71601. This address is also for the Rev. T. P. Devlin and Episcopal Bookstore.

## Deaconesses

Dss. Agnes R. Bradley, 370 Alvin Dr., Salinas, Calif. 93901

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**ADVENT** 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r; the Rev. John J. Phillips  
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Fri & Sat 9; C Sat 4-5

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

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

## COCONUT GROVE, MIAMI, FLA.

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

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

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HD 9; C Fri & Sat 5-5:25

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## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
The Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 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 7:30  
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PM; add, address; anno, announced; AC, Ante-  
Communion; appt, appointment; B, Benediction;  
C, Confessions; Cho, Choral; Ch S, Church  
School, c, curate; d, deacon; d.r.e., director  
of religious education; EP, Evening Prayer; Eu,  
Eucharist; Ev, Evensong; EYC, Episcopal Young  
Churchmen; ex, except; 1S, first Sunday; hol,  
holiday; HC, Holy Communion; HD, Holy Days;  
HH, Holy Hour; HS, Healing Service; HU, Holy  
Unction; Instr, Instructions; Int, Intercessions;  
LOH, Laying On of Hands; Lit, Litany; Mat,  
Matins; MP, Morning Prayer; P, Penance; r,  
rector; r-em, rector emeritus; Ser, Sermon; Sol,  
Solemn; Sta, Stations; V, Vespers; v, vicar;  
YPF, Young People's Fellowship.

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw St. & Madison Ave.  
The Rev. R. L. Ranieri, r  
Sun Low Mass 8, 10 Solemn Mass; Daily Masses:  
Mon thru Fri 7; Tues, Thurs & Sat 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

## LONG BEACH, MISSISSIPPI

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Sun Eu 7:30, Family Eu 10; Wed 9; HD 7:30; C by  
appointment

## 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. T. H. Jarrett; the Rev. D. E. Watts, asst  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,  
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**ST. PAUL'S (Flatbush)**  
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Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c  
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Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
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& 5:15; EP Daily (ex Wed) 5:15. Church open  
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hol MP & HC 7:30; Daily Ev 6

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The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c  
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ex Sat; Sat 10; Thurs & HD 7:30 & 10

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46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r  
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Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;  
Daily Mass 7:30, 12:10; Wed & HD 9:30; Fri & HD  
6:15. 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; EP 4; Daily ex  
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex  
Mon 12:10. Church open daily 6 to midnight

## THE PARISH OF TRINITY CHURCH

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

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

### ST. PAUL'S CHAPEL

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

### CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
The Rev. Leslie J. A. Long, S.T.D., v  
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP  
& EP. C Sat 12 noon

### ST. LUKE'S CHAPEL

487 Hudson St.  
The Rev. Paul C. Weed, v  
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also  
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat  
5-6 & by appt

### ST. AUGUSTINE'S CHAPEL

333 Madison St.  
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP  
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### ST. CHRISTOPHER'S CHAPEL

48 Henry Street  
The Rev. Carlos J. Coguiat, v  
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish),  
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## PHILADELPHIA, PA.

### ST. LUKE & THE EPIPHANY

330 So. 13th St.  
The Rev. Frederick R. Isackson  
Sun HC 9; 10 (1S & 3S); MP (2S & 4S)

## CHARLESTON, S. C.

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218 Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also  
Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

## RICHMOND, VA.

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The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30; 9:30; Ch S 11; Mass daily 7 ex  
Tues & Thurs 10; C Sat 4-5.

## MEXICO CITY, D.F.

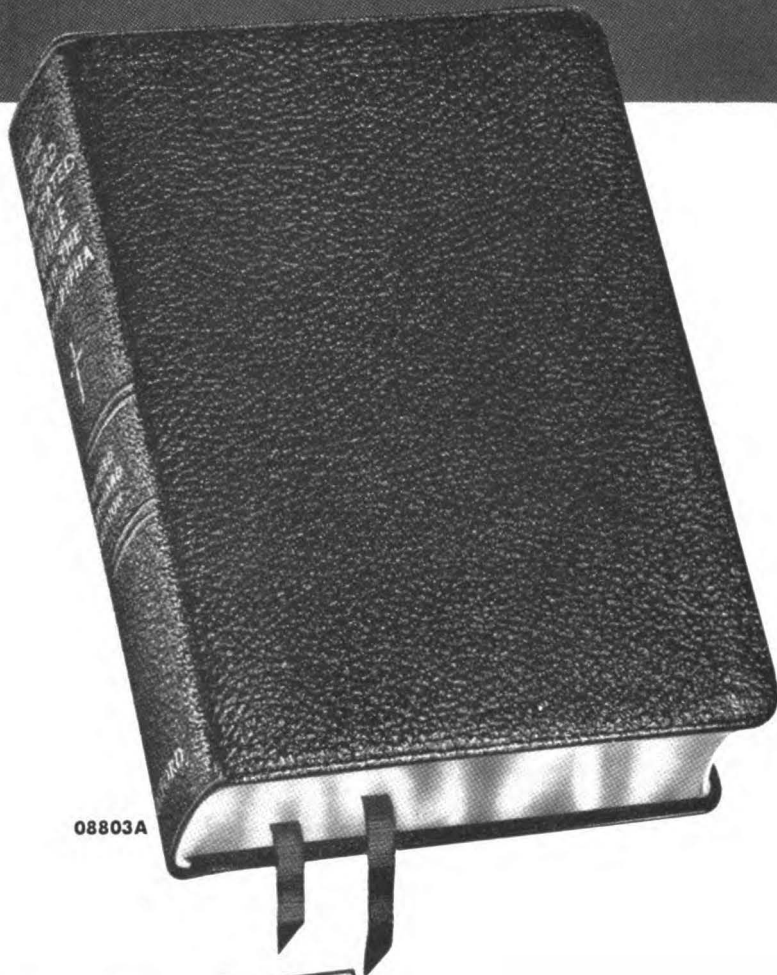
### ST. ANDREW'S

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