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November 17, 1968

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The Primates meet the press

House of Bishops

[Page 5]

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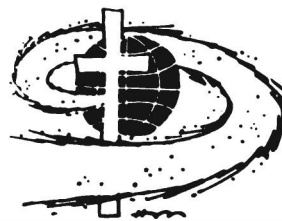
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on

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Around



& About

— With the Editor —

Last week I was moved to speak a kind word for our English cousins in the C of E for their zeal for finding sound pastoral ways of dealing with new problems arising from scientific advances, e.g. heart transplants. But sometimes they baffle me. The Dean of St. Paul's, London, the Very Rev. **Martin Gloster Sullivan**, of late has been doing mock parachute jumps in front of his cathedral to advertise a youth festival billed as "Pop-in at St. Paul's." The dean says: "I was forced into it really; I felt I had to have a go." In that lowliness and reverence which becometh a servant of God addressing the Dean of St. Paul's I ask, in the name of God, why? But without staying for an answer I can now shift back into my normal and more comfortable Anglophilous gear. Any nation or church with one man like Dr. **W. D. L. Greer**, the Bishop of Manchester, has a future, because while there is sanity there is hope. Bp. Greer's comment on the goings-on at the pop-in reassures me that there will always be an England, including a Church of England. Says he: "Though strongly in support of attracting youth to St. Paul's Cathedral, and generally favourable to anything which adds to the gaiety of nations, I have been having difficulty in grasping the theological significance of those parachute descents from a platform in front of the facade of the cathedral performed by the dean, a minor canon, and two grave vergers. Nor will I dwell on the thought of whether Dean Inge would have let himself go."

Episcopalians around Los Angeles have been keeping Donnybrook Fair in their diocesan paper about some experimental and very informal worship at their adult conference last summer. I wasn't there, I didn't see it, I might have revelled in it, I offer no judgment upon it. I must say, however, that I like what a reader, **Eleanor Steinert** of Los Angeles, has to say about table formalities at home and in church. She writes: "I like picnics too. But how marvelous it is once in a while to sit down to dinner with everyone dressed in keeping with the preparation of the meal and the table service; and don't tell me that the children don't love it. Most meals may and perhaps must of necessity be informal, and very relaxed, but it is even more relaxing, in another way, to be able to sit down at a beautiful table (plain or otherwise), with no one in a hurry, where one can give himself

to the others in thought, word, and deed — communion of a sort; one is conscious of the presence of our Lord; one may be jocular but not disrespectful; everyone is happy in another way." This aspect of table psychology is generally scorned or condemned in current discussion of the Eucharist; but it will come back because it must, since it is profoundly true and inescapably human.

One of the best of the many excellent parish newsletters that come across my desk is *The Angelus*. Its parish is the Church of Our Saviour in Atlanta, its editor the Rev. **Roy Pettway**, rector of that parish. The October issue contains some definitions of words which are generally overused and underdefined. Here are some:

Conservative: One who believes in conservation of the experience of the past and present, and is seeking better and more satisfactory ways of doing things. True conservatism is expressed in this saying: "Hold fast to that which is good: change only for the better."

Equality: There is no such thing as actual equality, for everyone is superior to someone else in certain matters and inferior in other matters. We are, however, equal in God's love for us; and the government should, insofar as possible, extend equal protection to all its citizens. It is impossible, however, for any government to force all its citizens into one pattern of equality, for each person is different.

Liberalism: Devotion to freedom; refusal to interfere with the freedom of someone else. (Those who howl down those who disagree with them, or deride them, and those who try to compel others to support their current "cause" are not truly liberals.) True liberalism is expressed in the saying: "I disagree with what you say, but I will defend with my life your right to say it."

Love: A deep concern for the welfare and best interests of another person; which motivates one to self-sacrificial actions for the sake of the beloved.

Extremist: One who believes that his notions of what is right should be forced on other people. He refuses to respect the freedom of other people, and refuses to accept the possibility that other people may be right and he may be even slightly in error. He sometimes thinks he has a divine command to impose his will on other people. Examples of extremism include: (1) The notion of papal infallibility; (2) Negro militants and black power leaders; (3) White supremacists, Ku Klux Klan, etc.; (4) Student rebels and agitators; (5) Hippies, yuppies, and the like; (6) Communists, and those who

Continued on page 22

The Living Church

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and Welfare of the Church of God.*

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DEPARTMENTS

Around and About	2	Letter from London	8
Books	16	Letters	4
Deaths	23	News	5
Editorials	17	People and Places	22

FEATURES

A Call for Help	J. Gusweller	10
Avo Atque Vale!	J. Wittkowski	14
Holy Trinity Reopens	J. Price	11
Love and Violence	T. Regnary	12

THINGS TO COME

November

17. Trinity XXIII
Hugh
18. Hilda
19. Elizabeth of Hungary
23. Clement of Rome
24. Sunday next before Advent

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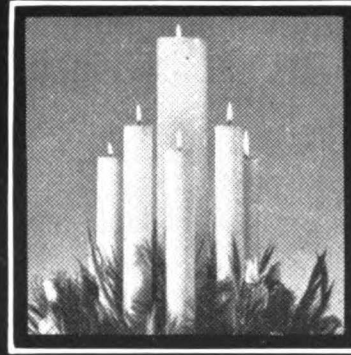
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November 17, 1968

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Most letters are abridged by the editors.

Trial Liturgy

Those of us who have grave doubts about the desirability of supplanting the current communion service by the proposed new rite have become hardened to the pitying references to our age, our conservatism, and our stupidity, but the Rev. W. L. Caswell [L.C., Sept. 29], in asserting that because of these doubts we are guilty of idolatry and sin against God, seems to have attained a new high in ecclesiastical arrogance. And his following comments are neither helpful nor true.

There are many laymen who possess a fairly adequate knowledge of the history of the Book of Common Prayer, who are aware of its former revisions, and who will gladly agree that it is always open to further revision. There is only one question involved. Is the new rite now proposed better than the current one and should it therefore supplant it? To that, many would reply in the negative. Surely, it is not a sin to desire that the central rite of the Christian faith be conducted reverently, sincerely, and in the most appropriate language we can devise. The proposed rite impresses many as tawdry, sentimental, and inadequately expressed. It suggests that its compilers, despite their undoubted academic degrees, do not understand the real significance of a liturgy, and have never heard of the necessity and function of cadence in enhancing its effectiveness.

G. W. MARTIN

Iowa City, Ia.

Since there still seems to be a lively debate concerning the proposed liturgy, may I add a few words? The chief rationalization for introducing a new liturgy, a modernization of the language of the creed, the Lord's Prayer, the *Gloria*, seems to be that in a changing world we, too, must change, must put our faith in language relevant to that world. Leaving aside the philosophical questions concerning the desirability of the Church of God becoming "relevant" to the world rather than vice versa, may I suggest that this century, this day, is not an appropriate time for such changes, and for two reasons:

(1) There is no real understanding of the uses of general language in this era, earnestly as we may strive for communication. The chief vocabulary of our day borrows its terms and its method of employing them from sociological prose which is by nature vague and confusing. This vocabulary suggests, rather than defines, and produces confusion of understanding because no two people have the same concept of terms so widely and casually used. The very sound of a paragraph couched in these terms has a soporific effect and produces inertia. We do

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not possess, in general use, a language that is vigorous and full of vitality, and have not possessed it since the early 18th century.

(2) We have no certainty of belief. The very habit of mind in theologians and lay persons is to raise questions, to entertain dialogue, to maintain an open mind to the opinions of all sorts of "others." This attitude has its virtues, but does not produce the certainty of faith that results in a resounding "I believe . . ." which may account for the retreat of the Liturgical Commission into the anonymous responsibility of "We believe. . . ."

WILMA L. TAGUE

Kenosha, Wis.

Paradoxes and Platitudes

In your column "Around and About" [L.C., Oct. 6] you point out that, as a collector of aphorisms, you were most impressed with the statement of Bp. Rutt: "In many matters a platitude is the only thing that will express the Christian attitude without writing a treatise." It is your concluding statement, however, which interests me most: "We've needed that good word in defense of good platitudes for a long time." To a collector of "bad paradoxes," your "good platitudes" will be a most prized possession.

JOHN C. TAMPLIN

Sharon, Pa.

St. Paul's, Washington

As an Episcopal chaplain serving with the Marines in Vietnam, I wish to tell you how much I eagerly await each issue of THE LIVING CHURCH over here. I often share my old copies with our small Episcopal congregation.

The Distinguished Congregation chosen for the Sept. 29 issue, St. Paul's, Washington, D.C., was especially "distinguished" I feel. So often today it seems what makes a parish "relevant" is its social-action program alone. Well and good as this may be, it is at best incomplete and partial unless balanced by the spiritual and prayer life of the parish. St. Paul's seems to have struck the "via media" as we are told that the parish rightly "has its center at the altar and takes its strength from the altar." Many vocations to the priesthood and religious life attest to this fact. Would that this were only so with all of our parishes. Real sacrificial action and devotion to Christ and His Church is a virtue apparently not in vogue today with those who prophesy that the Anglican Communion must disappear. For myself at least, the concept of sacrifice has taken on new and profound meaning since serving in Vietnam. I trust that it has also for our brave fighting men over here, many of whom have imitated our Lord's sacrifice so that others might have life. If only somehow this sacrificial spirit might be implanted in the hearts of Churchmen everywhere, to the glory of God and His Church. I pray God it might be so.

(The Rev.) CLARK A. TEA, JR.
LT (CHC) USNR

FPO, San Francisco

Clarification

This is to correct a possibly wrong impression given by your news story in the July 14 issue, "Grant Allocated Despite Bishop." The grant to the Black Unity League of Kentucky was held up temporarily by the General Convention Special Program at my request. After

an investigation by three different persons and Mr. Modeste's decision that it should go through, I did go along with this decision and so notified the Churchmen of this diocese.

(The Rt. Rev.) C. GRESHAM MARMION, D.D.
The Bishop of Kentucky

Louisville

Whitewash?

You ask, in reference to the "trial" of the Bishop of Colorado, "Was it a Whitewash?" [L.C., Oct. 13] In my opinion it definitely was . . . not of Bp. Minnis but a whitewash of his accusers. Consider what really happened in Denver on Sept. 23 and 24.

A gravely ill bishop of the Church, due to retire in a matter of weeks, whose diocese during his episcopate has had an enviable record of progress and achievement, has been stripped of his authority and jurisdiction, exiled from Colorado (in violation of his constitutional rights as an American citizen), and forbidden under threat of further punitive action to retaliate or seek redress in any manner. The assumption underlying this "verdict" is that the charges brought against the bishop by his accusers are true. But their truth has never been proved. How could they be? There was no trial; this has been admitted by the Presiding Bishop and by the court itself. The substance of the charges brought by the bishop's accusers was given wide publicity via television, radio, and the press. The names of those who made the charges, however, have never been made public. The end result is that the clergy and laymen who filed charges against Bp. Minnis have gained their objective without having to prove their case or reveal their identity. In effect the court has found Bp. Minnis guilty and sentenced him, without benefit of a trial. His accusers have gotten off scot free. Whitewash? I'll say it was!

(The Rev.) JAMES T. GOLDER
Rector of Church of the Advent

San Francisco

Thanks

Your new feature "Around and About with the Editor" is indeed delightful. I hope you plan to continue with it. I used to turn to the back of the magazine first to see if any of my friends had been deposed. Now I find myself reading your column first.

(The Rev.) C. T. ABBOTT
Executive Director of
William Temple House

Portland, Ore.

Fall Book Number

Congratulations on a superb Fall Book Number [L.C., Oct. 13]. Dean Woodruff's article is itself a brilliant supplement to the Kerner Report. Dr. Wolf's excellent review will cause many serious readers to buy Küng's book. The splendid exposition of *Bonnie & Clyde* by Prof. Edwards will send a number of clergymen to the drive-in for a more thoughtful second look. The teasingly brief Levy-Scherle piece on Eliot should sell some book club memberships. Dr. Porter's "Amen" meditation deserves a personal amen from every reader. But most thanks of all for the last paragraph of the "Whitewash" editorial which makes a point the whole Church should heed.

(The Very Rev.) A. HARRISON LEE
Rector of St. Luke's Church

Denison, Texas

The Living Church

November 17, 1968
Trinity XXIII

For 90 Years,
Its Worship, Witness, and Welfare

HOUSE OF BISHOPS

Americans and Canadians Meet, Discuss, Debate

THE LIVING CHURCH assigned a special reporter, the Rev. Edward O. Waldron, rector of St. Alban's Church in Augusta, Ga., to cover the meeting of the House of Bishops in Augusta. He did a splendid job, but his report got marooned in the mails and so in last week's issue we reported the Augusta meeting as best we could with material from other sources. Now that we have Fr. Waldron's report on hand we here present it, omitting his accounts of matters which were covered last week. Although this was Fr. Waldron's first venture into Church news reporting as such, he performed like a veteran pro, and he felt moved to add some editorial comment. He suggests that we might omit this, but we think better of it and we now present his report, abridged as indicated above, plus his editorial comments. The Editor.

Over 200 American and Canadian bishops met together for the first time, Oct. 20-24, in Augusta, Ga. Sweeping and cosmic concerns crowded the agenda, including the population explosion and massive starvation, shrinking foreign aid and expanding world need, the creeping advance of racial justice in America, the urgent modifications required in the Church's ministry, and the creation of a hemispheric concept of North American Anglicanism.

At the opening service the speaker was Dr. Bruce Merrifield, director of research of the Prestolite Corporation in St. Louis and secretary of the General Convention's Committee on Renewal. He predicted tragic occurrences of starvation in Asia and Africa if American technology does not share its feeding abilities and means of birth control with the underdeveloped nations. Other speakers were Lady Barbara Ward Jackson, international economist, and William Booth, chairman of the New York City Commission on Civil Rights. Lady Jackson enlarged on Dr. Merrifield's themes, calling on the Church to become the "undisturbable lobby for the world's poor." Mr. Booth angrily protested the slow pace of advancing equality, saying that "Black people can't wait forever for justice. They demand it now. We must learn to turn off the faucet of hate. We have learned how to turn it on and off when dealing with enemies in wartime. But we have

not learned to turn it off for people when considered by color."

One afternoon was set aside for recreation, and many bishops availed themselves of golfing, tennis, and fishing opportunities. (The Presiding Bishop later awarded a purple zucchetto to the Rt. Rev. Paul Moore for the low score "under God" of 93.) A bus-load of bishops visited St. Helena's Convent for tea, while another group, numbering 45, went into a black ghetto for a "Soul-Food Supper" of barbecued pig, chitterlings, greens, home-made blackberry wine, etc. This was sponsored by the Hyde Park Improvement Association, whose application for funds from GCSP, was announced at the dinner as approved, by Leon Modeste, director of the program.

Among the controversial resolutions was one presented by the Rt. Rev. Robert L. De Witt, Bishop of Pennsylvania, upholding the right of selective conscientious objection. This brought on heated debate. The Rt. Rev. James A. Pike, resigned Bishop of California, lamented the silence of Lambeth on the subject, pointing out that Vatican II had supported it. The Rt. Rev. George Murray, Bishop Coadjutor of Alabama, argued that the clergy can counsel only conscientious objectors whose position is based on religious convictions. After consider-

able and heated discussion the motion was carried by about two to one, with most of the southern bishops (including the host Bishop of Georgia) voting against it.

Another speaker was John Dillon, 23-year-old graduate student and president of the National Episcopal Students. He reminded the bishops that they are a minority group; that most of the world is young, black, un-ordained, and non-Christian. He scolded them for fence-

Continued on page 21

Bishops on "Law and Order"

The following is the text of the position paper on "Law and Order" adopted and issued by the House of Bishops at their meeting in Augusta.

Because of a world-wide surge of student disturbances, civic disorders, and the increase of crime, both organized and individual, "law and order" has become a political slogan, revealing the deep concern of the public and at the same time awakening suspicions and divisions. Though it is, on the face of it, a matter which should command complete agreement, the phrase itself has divided our people. The reason seems clear. On the one hand, "law and order" are a necessity without which no nation can survive; and, on the other, re-



BISHOPS OF THE EPISCOPAL CHURCH and the Anglican Church of Canada eat a "Soul-Food Supper" in a poverty-stricken community outside Augusta, Ga., during the joint meeting of the two Houses. They were invited by the Hyde Park Improvement Association, composed of 250-300 Negro families. (Photo by RNS)

pressive forces, desiring to see no change in the nation's life, have managed to hide their interests and aims behind the moral front of good words. For the sake of the unity of our people, we would like, therefore, to make the following observations:

(1) There can be no stable order without justice, and no justice without order. Order is based upon the inner consent of the governed as well as the outer enforcement of the law. Indeed, without the former, the latter is an impossibility. Every citizen who loves the ordered life of his nation should, therefore, respect both the grandeur of the law and the necessity for social reform.

(2) Our division, with its polarization, occurs because, in a complex situation, people separate truths which should always be kept together. So some call simply for "law and order," neglecting the deep social causes that lead to discontent and giving the impression that "law and order" mean sheer repression; while others, desiring social change, and neglecting the necessity for public order and discipline, give the impression of anarchy. These two positions, representing the extremes of the political spectrum, feed on each other and polarize the nation. If the full truth, the uniting truth, were expressed, we would never separate these two truths—"law and order" and justice; "law and order" and the necessity for a more just society. Those who plead for the one should plead for the other in the next breath. A just order in human society is not merely an ideal, it is a necessity if truly human society is to be possible. The object of all law is justice; the object of order is freedom.

(3) And with a profound respect for the law and its official representatives, who are regularly remembered in the prayers of the Church, we would remind everyone that just as a corrupt clergyman is the worst enemy of religion, so an unjust law-enforcement official is the worst enemy of "law and order."

(4) Justice contains within itself always, and forever, the conception of equality before the law. The principle is sacred that the laws of the land be written and enforced impartially and without respect of persons. If this is not the case, the law and its officials must be rebuked and corrected before a higher law.

WASHINGTON

Postal Worker Admits Theft

A postal service employee has pleaded guilty in Washington, D.C., to stealing mail addressed to the National Cathedral. Alonzo Richards, 24, who worked as a sorter at the main post office in the capital, pleaded guilty to one of five counts of mail theft filed against him in the U.S. Court. Five letters taken by the defendant were "planted" by post office inspectors, who sought to solve the mystery of wholesale thefts of letters containing funds sent to the cathedral.

Earlier, the Very Rev. Francis B. Sayre, dean of the cathedral, had complained of "wholesale robbery" of cash sent to the church through the mails. John H. Bayless, curator and business manager of the Cathedral Foundation, has stated that the cathedral showed a loss

of nearly \$11,000 in 1967, and that an "alarming" loss is indicated for this year.

The cathedral, under construction, raises money in several ways, including nationwide sale of Christmas cards by mail.

CALIFORNIA

Doctors Lose Abortion Case

The California state board of medical examiners has served notice that it will not condone abortions in German measles cases even under the state's liberal new law.

The board ruled that seven San Francisco physicians violated the law when they performed therapeutic abortions to prevent the birth of babies which may have been deformed because the mothers suffered German measles during the first three months of pregnancy. The seven doctors were charged under the pre-1967 state law which prohibited abortions except when necessary to save the life of the mother.

But Dr. Geneste L. De L'Arbre, board president, said the legislature did not legalize abortions in German measles cases when it broadened the statute last year to permit termination of pregnancies in cases of rape or incest or to protect the physical or mental health of the mother. He said the statute made no provisions for preventing the birth of a deformed fetus.

RELIGIOUS ORDERS

Anglican at Cambridge to Enter CR

The Rev. Harry Williams, dean of the chapel at Trinity College, Cambridge, England, for the past ten years, plans to join the Community of the Resurrection at Mirfield, Yorkshire County, next year. Dean Williams, who is 49, said it had been in his mind to enter a monastery since his ordination in 1944, and now to him "the time seems right." He also added that he is "confident" that going into a monastery is not a form of escapism.

VIETNAM

American Churchmen Visit Deserters

A group of 16 American religious leaders on a "fact-finding mission" visited Paris and Stockholm, primarily to visit with deserters and other war resisters from the United States. Among them was the Rev. David Gracie, special staff member of the Diocese of Pennsylvania.

When the delegation arrived in Stockholm Prof. Harvey Cox of the Harvard Divinity School issued a statement on behalf of the group, in which he said: "First, we are here to visit our fellow

countrymen who have come to this hospitable land because they chose to obey their consciences rather than fight in a war they and we consider to be both grossly immoral and an evil blight on our national life. We have come to cheer them, to bring personal and pastoral greetings from the United States, and to assure them that both we and countless other Americans applaud and appreciate the stand they have taken. We are proud of them. Second, we come to Sweden to express our profound appreciation for the generosity and hospitality this nation has extended to young men in need."

Later in his statement Dr. Cox said: "These are troubled times in our homeland. We all hope and pray, however, that very soon this terrible war will be brought to a close. Then, we hope our own government will welcome these young men back home not as errant children but as the champions of conscience and the witnesses for peace they are."

The trip was sponsored by Clergy and Laymen Concerned About Vietnam in cooperation with the National Mobilization to End the War in Vietnam.

SEMINARIES

Library Union Formed

An agreement has been reached for mutual library privileges for students and faculty of Nashotah House, Carroll College, Mount St. Paul College, and the University of Wisconsin-Waukesha. Signing the agreement were the Very Rev. Donald J. Parsons, dean of Nashotah House; Dr. John T. Middaugh of Carroll College; the Rev. Gabriel Stapleton, president of Mount St. Paul; and Dean Murray Deutsch of UWM.

The cooperation of these four schools is a practical attempt to face a problem too vast for any school to handle alone. Dean Parsons stated. So much is being published in so many fields that even the greatest libraries in the wealthiest schools find themselves "panting in their desperate efforts to obtain and make available all which is worthwhile," he said.

In the new four-school arrangement, regular delivery service will help tie together library resources. The procedure will assist in avoiding unnecessary duplication and will aid each school to build better collections in their respective areas of responsibility. Dean Parsons believes that the Library Union is "an imaginative effort for wise stewardship and better education."

WEST TEXAS

Churches Sponsor Low-Income Housing

Cliff Maus Village, a Federal Housing Administration low-income, rent-supplement apartment project in Corpus Christi, Texas, has been approved by FHA and

ground will be broken this month for the start of construction.

Sponsored by the five Episcopal churches in Corpus Christi, and St. Christopher's by-the-Sea, Portland, the 110-unit two-story project will cost \$1,388,600. Permanent financing will be done by the Northwestern Mutual Life Insurance Co., of Milwaukee, Wis. Interim financing will be provided by two banks in Corpus Christi.

Cliff Maus Village was originally conceived by the Rev. Reynell Parkins of St. Martin's, Corpus Christi, several years ago. In response, advisory committees were formed in Corpus Christi and San Antonio, under the chairmanship of the Rev. Joseph L. Brown, Jr., and Howard R. Murphy.

A proposal for diocesan sponsorship presented to the council last February was defeated, but the same council authorized St. Martin's Church, Corpus Christi, and others wishing to join the project, to proceed with the development of the plan.

Under supervision of a pastoral committee, a clergyman from St. Martin's Church will live in the village to counsel and help with the problems of the residents, and a full-time social worker will also be on the staff. In addition a credit union and a tenants' association will be formed. The non-profit project is expected to be ready for occupancy in about a year.

BIAFRA

Missionary Predicts Catastrophe

December in Biafra will be "the greatest catastrophe of the century," the Rev. Dermot Doran, CSSp., predicted in New York City, where he was helping in an effort by religious relief agencies to get assistance from the U.S. government for their Biafra emergency program.

The Irish missionary, one of the chief organizers of relief airlifts to the encircled refugees in Biafra, said that food shipments have increased and are saving thousands of lives but will not be sufficient to prevent mass starvation in December. "There will be no more food," he said. "They have already eaten the seeds for next year's crop." In an interview with Religious News Service, he said that although 100 tons of high protein food and medical supplies now being flown in daily are saving many lives, the figure is only one-tenth of what is needed. There are at present, 400 feeding stations being run by missionaries in Biafra, the missionary noted, and despite death estimates that run as high as 10,000 per day, "thanks to the aid, there has definitely been a leveling off in the number of deaths."

The food flown to Biafra from the island of Sao Tome, in concentrated form, is prepared at a distribution center and

then transported to the feeding stations, he said. It is ready to eat within a few hours of take-off from the Portuguese island and has been shared among all the feeding centers by the next day. Among the people who come to the feeding stations, Fr. Doran said, are many who live in areas held by the Federal Nigerian forces. In certain areas, he said, "large numbers come through the lines looking for food and then go back through the lines again."

The worst difficulty, he said, is "those who are too young or too weak to come in for food. We just can't go out and find them all." He is "certain" that in many areas the Nigerian army is blocking food distribution to the Biafran civilians. "I won't say that it is happening everywhere, because there are a few food distribution teams—nowhere near enough—operating in the Federal-held areas. But they are blocking the supplies in a lot of places. The food and medicines are piling up in Lagos. Whether they are trying to or not, the Nigerians are definitely succeeding in eliminating the people. So many are dying in the so-called liberated areas," he stated.

PRESBYTERIANS

Pro-Existence Urged for Protestants and RCs

Dr. David H. C. Read, pastor of Madison Avenue Presbyterian Church, New York City, has stated that Protestants and Roman Catholics must develop a "pro-existence" through which they can bear one another's burdens together. Elaborating on a sermon he had delivered, he said that after the recent years of co-existence, Protestants and Roman Catholics should take the next step.

In his sermon he had stated that the "upheaval and agony of faith" facing the Roman Catholic Church is also the burden of Protestantism since it has bearing on the future of the entire Church. He also said that Protestants have a burden of their own which is no less heavy than the one involving the authoritarian traditions of Catholicism. "Our problem is not an excess of authority and discipline but the reverse. . . . Too many Protestants who scorn the 'compulsion of the Mass' express their freedom by neglecting the public worship of their God. Too many Protestants who object to prayers to the saints have ceased to pray to anyone at all." He explained that by pro-existence he did not mean organic union, although such a move continued to be the ideal. The term as he used it referred to living "for and not against each other."

He also said that the ecumenical movement and Church renewal experiments are attempting to overcome divisiveness, adding that there are indications that Protestant Christians are tired of a "secularized faith." In his sermon he had said that "too many Protestants who hate the smell of incense are content with the

stale odors of the secular world." It is Dr. Read's opinion that there is a general reaction against establishment Protestantism. "Life and hope seem to be in more informal groupings," he said.

ORTHODOX

Syrian Leader Comments on Kennedy-Onassis Marriage

Metropolitan Philip Saliba, Syrian Antiochian Orthodox Bishop of North America, in Detroit to dedicate a new church, was asked to comment on the religious and ecumenical implications of the recent Kennedy-Onassis marriage. He also discussed several other topics of significance to Orthodox-Roman Catholic relations, including his prediction that the Vatican must and will give its priests the option to marry.

Asked if the former Mrs. Kennedy, a Roman Catholic, acted wisely in marrying Mr. Onassis, who is Orthodox and divorced, Abp. Saliba stressed the affirmative. "Her husband was unfortunately murdered, she's a widow and chose to marry again," he said. "'He that is without sin, let him cast the first stone.'" Abp. Saliba, the leader of 100,000 Syrian Antiochian Orthodox Christians, had a private audience with Pope Paul VI recently to discuss ecumenical matters. He said the issue of marriage rules was not discussed.

On the issue of reconciling Orthodox and Roman Catholic marriage laws, Abp. Saliba said "divorce" is "divorce" in Orthodoxy and not annulment: "Annulment is given by the Orthodox if the marriage is not consummated and for impotence," he said. "Orthodox divorce, which Onassis has, is given on three conditions: adultery, desertion, or insanity. The facts of the 1961 Onassis ecclesiastical divorce have not been made public."

On the subject of married Roman Catholic priests, the archbishop said the Roman Church would have to allow priests to decide if they would marry or remain celibate "for they are losing hundreds of priests." He noted that the reinstatement of married Roman Catholic deacons is a good sign, adding that the new order even has a sacramental function which Orthodox deacons do not have. Orthodox clergy may marry but must do so before ordination as a deacon. The Syrian prelate said that "marriage among priests was allowed until the sixth century—even bishops married. St. Peter had a wife, scripture tells us." (Mark 1:29 records that St. Peter had a mother-in-law.)

Abp. Saliba was asked if Negroes could identify with Eastern Orthodoxy. "Why not?" he replied. "We have many Orthodox in Ethiopia and Egypt, and even Japan, and our Church has a very active mission in Uganda. This division between black and white men does not exist in our Church, for historically we were never

Letter from London

Before the Lambeth Conference had discussed the subject, a commission on the ordination of women had been set up by the Archbishops of Canterbury and York together with the Methodist Conference, with a representative of the Archbishop of Wales. It has now come out with a warning about unilateral action in this matter by either Methodists or Anglicans.

The commission says that there are so many imponderables it cannot do more than surmise what may happen and suggest what may be done in such circumstances. It feels it is probable that many years will pass before the Church of England is ready to implement any declaration that there are no conclusive theological reasons why women should not be ordained into the priesthood by actually ordaining them. It considered the situation that may arise if the Methodist Church were to ordain women and the Church of England were still not prepared to do so during stage one of the reunification. The commission feels it would be improper for either Church to criticize the other; that unilateral action at such a crucial moment of the Church's life would be an irritant to the process of growing together. Nevertheless such unilateral action would not constitute an insurmountable barrier; a means of mutual accommodation would have to be devised. The danger of unilateral action would become apparent by the time stage two had been reached, if the Church of England still showed no likelihood of ordaining women.

The subject of ordaining women has been on the agenda of the annual Methodist Conference 34 times in the last 45 years. In 1966 the Conference affirmed its conviction that women may properly be ordained to the Ministry of the Word and the Sacraments but also recognized the lack of wisdom of taking unilateral action while discussions with the Church of England continue.

Whether you decide that Evangelicals are a growing force in the Church of England or not seems largely to depend on the predispositions you bring to your assessment. What is quite certain is that no one, however prejudiced, can ever suggest they are not important. For that reason the report given to the National Assembly of Evangelicals at a recent conference is significant.

There should, says the report, be a move away from the traditional pattern of mass-meeting evangelistic crusades such as those run by Dr. Billy Graham (who hitherto has had the enthusiastic support of the National Assembly of Evangelicals). Says the Rev. J. D. Pawson, a Baptist, "We know of people who, because of the crude and offensive utter-

ances of evangelists, have decided never again to hear the Gospel." The mass-meetings of recent years, says the report, have attracted the attention of few non-Christians, and those few outsiders who were persuaded to attend derived little benefit. The report is concerned at the high proportion of children who respond to the call for commitment.

One emphasis in the report is that the local church must be the primary agent of evangelism and congregations must see themselves as being involved in a continuous mission in their own neighborhoods. This will call for a new flexibility in the organization of the Church's life and a development of small groups exercising specialist ministries in particular situations.

The report, which is published by the Scripture Union, costs 7/6d.

The Diocese of Lincoln runs roughly between East Anglia and York. It now has a population of 768,100. When England lived by a more rural economy it was a flourishing area with rich villages each having its own church. Accordingly, the diocese has 646 parish churches plus 87 other buildings used for worship.

That, so the authorities have concluded, is far too many for today's very different needs. Depopulated villages added to handy transport are among the factors which have persuaded the pastoral committee of the diocese that 57 churches should be closed immediately, with the likelihood of another 66 following them before long. In each instance, the villages in which these churches stand now have less than 100 total population. It is estimated that the cost of necessary repairs to these redundant churches could be as high as £500,000 and this cannot be justified in terms of 20th-century stewardship. The proposed closures, said the bishop, Dr. Kenneth Riches, are not because of a decline in church-going but because the Church is facing up to a changing situation.

Some 13,000,000 air passengers a year, 20,000,000 visitors and spectators a year, and a permanent staff of 42,000 now have their own ecumenical St. George's Chapel at London airport. Built below ground, to avoid noise, the chapel was jointly dedicated by the Bishop of Kensington (Suffragan of London, under whose jurisdiction the airport stands), the Most Rev. Patrick Casey (Roman Catholic), and Dr. A. R. Vine, General Secretary of the Free Church Federal Council. Three chaplains have been commissioned to work in the chapel. There will be a celebration of the Holy Communion there daily except on Saturday.

DEWI MORGAN

exposed to it. Genesis tells us that man was created in the image and likeness of God, so color and nationality are not factors."

The Detroit church the archbishop dedicated was St. George's in the inner city. He said the construction of the building is a sign that Orthodoxy is interested in the city and its problems.

ARGENTINA

Onassis May Lose Citizenship

A civil court in Buenos Aires has been asked by the public prosecutor to revoke the Argentine citizenship which Aristotle Onassis took out in 1929. The reason given for the move is the prolonged absence of Mr. Onassis from Argentina, but it is believed to be a reaction to public indignation at his marriage to Jacqueline Kennedy. Public opinion in the predominantly Roman Catholic country of Argentina has been strongly against the marriage of the U.S. President's widow and the divorced shipping magnate.

Argentine law requires naturalized citizens living abroad to inform the government if they wish to retain their citizenship after two years of absence. The prosecutor maintains that Mr. Onassis has failed to do so.

CONVENTIONS

Central New York

"Youth will not buy hypocrisy. Kids would not object to going to Vietnam if they were given a reason for being there. . . . The Church is not geared to young people's thinking. . . . The older generation is too domineering. . . ." These were the most emphatic expressions, the most unrelenting stands taken by representative teenagers voicing their thoughts at an interview during the 100th annual convention of the Diocese of Central New York held in Grace Church, Utica.

The attendance of about 80 teenagers at the convention was a "first" for the diocese. Four of them were present for the interview which covered questions and answers on today's living. These four came from Liverpool, Fayetteville, and two parishes in Syracuse. They spoke freely on controversial subjects. Their consensus: clean-cut youths are in the majority; newspapers give top play to the minority, hippies, yippies, and the troublemakers.

Truth and honesty were their basic demands. They insisted they are not phonies and said they won't tolerate advice that is. "We feel it is a great privilege to be invited to this convention. But we must ask the question: Are we here because the adults realize we are the future leaders of the Church, or are we here because they feel it was the Christian thing to do to invite us. It's one thing to

ay, and another thing to act." They were referring to the lack of briefing on convention procedures and felt that if they had been sent advance information they would have been better able to understand the issues at hand and to participate more intelligently. They felt that the teens-at-convention was an honest attempt by the Church to bridge the generation gap by "initiating dialogue between the generations."

The four felt that teens could take over operation of a Sunday school and do a better job than adults. On the subject of hippies: "They are in the minority and are attempting to form their own segment of society, but we feel that we can do it in other ways than going around looking like gorillas." On abortion: "We're all for it. What chance does a child have if he is brought into this world with only one parent?"

For the first time in its history, the Diocese of Central New York had invited a young person from each parish to act as a non-voting delegate to convention.

Albany

Against the background of unsettled events in Church and world, the Rt. Rev. Allen W. Brown, Bishop of Albany, told the 100th annual convention of the diocese that "Christians are accustomed to crisis and should react best and most honestly in times of crisis and challenge."

The most lengthy business of convention meeting in Lake Placid, N.Y., followed the report of the committee on program and structure which recommended radical changes in departmental arrangements and procedures. The plan to do away with the diocesan council as a council of advice and to substitute a Bishop's Cabinet eventually made up of paid executives to advise the bishop and with the power to act for him subject to a review of a newly constituted standing committee, precipitated a six-hour debate on the floor ending with a vote by orders. The vote by orders was demanded by clergy opposing the change. Laity passed the motion on the change "overwhelmingly" but the clerical votes gave such a narrow margin that an additional motion to uphold the chair's decision had to be passed the following day. The new structure for the diocese will be started immediately in gradual steps. The first of two readings of constitutional changes made necessary by the adoption of the program was passed during the final convention sessions.

A record \$569,218 budget including an increase of \$15,500 for implementing the new structure, was adopted. In a separate financial statement, Bp. Brown announced that \$945,620 had been pledged toward the \$2 million goal of the Second Century Fund. In St. Paul's words (Phillips) the bishop urged the diocese to "complete what you set out to do with as much efficiency as you

showed readiness to begin." He also urged adoption of a diocesan unified budget with stewardship the means for raising it. Convention adopted the unified budget plan for 1969, with prospects of resorting to stewardship methods after the Second Century Fund pledge period ends in 1971.

In other action convention:

(✓) Admitted Christ Church, West Burlington, as an organized mission;

(✓) Received \$4,000 from the Diocesan Church Men for youth work at the Beaver Cross summer conference;

(✓) Adopted a motion to give equal representation and equal votes to both parishes and missions at diocesan conventions;

(✓) Honored by resolutions the Rev. Peter Francis on his 20 years of ministry to residents of St. Francis Boys Homes both in Salina, Kan., and Camelot, N.Y.; the Diocese of Easton on its 100th anniversary and its bishop, the Rt. Rev. George A. Taylor, who preached at one of the services of Evensong during the Albany convention; and the Diocese of Central New York, also celebrating its 100th anniversary.

Bishop's Awards were presented to the Rev. George F. French, centennial chairman, and the Rev. Bradford H. Burnham, chairman of the Second Century Fund.

Marking the 10th anniversary of Bp. Brown's consecration, though a bit in advance of the actual February date, diocesan representatives headed by the Rt. Rev. Charles B. Persell, Jr., suffragan, presented a purse and a portrait to Bp. Brown on behalf of all parishes and missions in the Diocese of Albany. The portrait, painted by Mrs. Delafield Bowes, will be hung in the bishop's residence during his episcopate, and then in Oldham House, the diocesan headquarters.

Meeting concurrently with convention were the Churchwomen who voted to cut the longstanding 1½% levy on parish groups for the support of diocesan projects. This action will affect vestries which formerly received missionary quota credit for their women's assessment payments. There will be no parish credit under the new plan.

The 1969 convention also will be held in Lake Placid.

Western Kansas

Special guests at the 64th annual convocation of the Missionary District of Western Kansas, held in Hutchinson, included the Rt. Rev. George H. Quarterman, Bishop of Northwest Texas, and the Rt. Rev. Robert Mize, former Bishop of Damaraland. Bp. Mize spoke at a luncheon meeting and Bp. Quarterman at the convocation banquet. Grace Church was the host parish for the meetings.

A budget of \$105,476.75 for 1969 was adopted, and congregations of the district were called upon to increase their mission giving on a voluntary basis. This is needed to balance the budget.

Convocation voted to advise the Secre-

tary of General Convention that Western Kansas is in favor of the passing on second reading of the proposed amendments to the Constitution of the national Church. In addition, delegates unanimously adopted a resolution to present a formal request to the 1970 General Convention for recognition of diocesan status for Western Kansas in the event that the proposed amendments to the national constitution are not passed on the second reading.

Delegates also voted to increase the Church's support of the ecumenical ministry of the United Christian Fellowship on the campus of the Fort Hays College, Hays, Kan. At present an Episcopal seminary student is working with the UCF group that has combined with the Wesley Foundation to establish Wesley Residential Community. Wesley House has been given for this purpose and a number of men and women students are now in residence in the community on a modified monastic basis. Individuals, groups, and congregations in Western Kansas have been urged to provide scholarships of \$450 for worthy students to live in the residential community.

By resolution, convocation noted that the General Convention Special Program has been directed to problems of the inner-city metropolitan areas, and "whereas over half of the persons living in poverty live in rural areas of less than 2,500 people and whereas most churches in Western Kansas are located in communities of less than 7,500 population, communities whose problems have received almost no attention from General Convention Special Program; therefore, be it resolved that the 64th annual convocation requests the Executive Council staff of General Convention Special Program give attention and help to churches in smaller communities as they face issues of great crisis in their own places." Copies of the resolution were sent to the Presiding Bishop and to Mr. Leon Modeste, director of the Special Program.

The Rt. Rev. William Davidson, Bishop of Western Kansas, gave his charge to the convocation, stressing the call to renewal of the Church in "our faith, our ministry, and in the discovery of our unity."

St. Thomas', Garden City, Kan., will be the host parish of the 65th convocation to be held in October 1969.

ENGLAND

Former Primate Opposes Union Proposal

The present plan for union of the Church of England and the Methodist Church "is giving rise to some very dangerous and disturbing disunities," according to Lord Fisher of Lambeth, former Archbishop of Canterbury. For doctrinal

Continued on page 19

Our Lord and Saviour, Jesus Christ, came into this world to save all mankind. He came to bring health, wholeness, unity, and peace. What He did in His earthly body—heal the sick, preach glad tidings, bring men together under God—He perpetuated for us in His mystical body, the Church. The Church must be the Christ, the Son of the Living God, in every age and place in this universe. Each parish, the local community of Christ, must indeed be Christ in this world. It must serve people as He served in His earthly life, it must be accepting of all as He accepted the most outcast and rejected of people in His short ministry. It must preach good news—the news that God cares, that God became the first missionary and came down from heaven to this poor earth to

deprived neighborhood this entails numerous welfare programs—nursery, kindergarten, and community-center services. It entails space for community meetings. The parish must face the societal problems of addiction to alcohol and narcotics. It must bring men together from all races and national origins. It must witness for Christ in the area of housing, health, and education. In order for the urban parish to be Christ in its neighborhood and to be an effective force for the necessary social changes in society, it needs help—massive help—from the Church at large.

But instead of offering this help to parishes, the present leadership of the “Church Militant” seems to have given up on the parish entirely. The Executive Council is administering a fund of

for the poor to find a real share in America. It was the churches which took up the housing clinic movement in the 1950s and made significant changes for the poorest residents in the whole City of New York. It was the churches in Harlem that persisted in the fight to make the Haryu Act a vehicle for community improvement rather than a political rat hole for more tax dollars. The Neighborhood Youth Corps is most effective in helping jobless youth in the churches. The churches care about the youth. They have a mandate from the Lord himself to minister to the whole man. Youth Corps programs in the churches are not riddled with the dishonesty that does more harm than good to the young people served.

If our urban parishes have been less than ideally effective in bringing about the necessary changes in American life, it is because they, too, are caught up in the morass of city problems that create the hopelessness, crime, and depravity of the inner-city life. The parishes could be the most effective vehicles for social change if they received the support of Christians in affluent areas. A city parish church must be a Christian center in order for the committed people to be Christ in their neighborhood. The city parish must provide a shelter for worship. The shelter must provide space for Christians to come together, break bread, pray, and hear the apostles’ doctrines; the shelter for worship must provide a Lord’s Table so that people can offer themselves to God and receive from God new life. The city parish must also provide a place for people to come together, so that they might understand each other and learn to live together in unity and peace. The city parish must be the “center”—the other home for thousands of lonely people. It must provide people with the ways and means of serving others since our vocation as Christians is to minister and not be ministered to. To be effective in the area of social change the city parish must have “cold cash.” Buildings have to be maintained, personnel must be paid especially when we recognize the needs of poor people that society as a whole has damaged by insidious oppressions, the city parish needs the gifts of the trained social worker as well as the trained pastor. A team ministry of priest, social worker, and committed laity is essential to be effective in bringing health and wholeness to people who have been deprived for so long. An effective city parish has:

1. Meaningful worship;
2. A team ministry—priest and social worker;
3. Adequate buildings—places for worship and places to play and meet together;
4. A library—religious and cultural;
5. A musical program that instills appreciation for beauty;
6. A center program;
7. Nursery education.

A Call for Help From the City

offer all men love, peace, salvation, and fellowship.

As the family is the basic unit of society, so the parish is the basic unit of the Church. It is the parish, bishop, priest, and laity, which today must be Christ in its neighborhood or community. A strong parish can serve, can be inclusive, and can offer the good news of God. The parish in the changing neighborhood of the inner city where the action is today, is not very different from the parish anywhere else. The city parish, like the suburban or countryside parish, must serve, must be a community and preach the good news of God and His care for the poorest and most down trodden of men. The city parish today is too often impoverished because of a falling off of the supporting membership. The city parish has become the poor parish. Remembering that the parish is people, not buildings or financial portfolios, one can well understand the poverty of these city churches. The great leaders of city life, such as Mayor Lindsay of New York, make the plea that only massive financial help from federal and state governments can enable the cities to go on and provide even the minimum standards of health and decency for the city’s residents. The Church now must recognize the desperate plight of the city church.

To be the Church—we must serve all the people as our Lord Himself. In a

\$9,000,000 to be dispersed not to the churches in troubled areas, but to community groups whose purported purpose is social action. The fact that the Executive Council does not have, nor can ever have adequate personnel to determine what community action groups in every troubled area in the United States should be supported by our very finite fund of \$3,000,000 annually, does not deter the Church leaders from this blind-alley pursuit. The truly honest sociologists today recognize the fact that the great urban centers of our country will have to have massive federal and state aid offered directly to municipalities, to clean up the cities, to clear the poisonous air, to clean the polluted waters, and to provide decent housing for the people. America must make her cities livable. The small anti-poverty programs are a cruel hoax and can never accomplish what must be done.

The same is true for the Church. The parishes must be strengthened by massive help or the Christian witness in the great cities of our nation will be further weakened. The romantic illusions of what urban work ought to be have, indeed, captivated our Church leadership. Some say that the parish has not effected necessary social change, and, consequently, the Church leadership must turn to other groups, especially action groups. The truth is that some parishes have effected change. Some parishes have led the way

By The Rev. James A. Gusweller, S.T.D.

**Rector of the Church of St. Matthew & St. Timothy
New York City**

The parish then becomes a true Christian center for its neighborhood. To bring about this ideal will require:

1. Planning—in the placement of the Church's effort (Some churches poorly located must close);
2. Massive financial support to provide the best leadership possible.

The late Dr. John Heuss, Rector of Trinity Parish, New York City, wrote an article in *THE LIVING CHURCH* in the 1950s calling for the recognition and planning on the part of Church's leadership for the massive financial support that the city churches need. Dr. Heuss's call for action did stir up the Church's leadership but an adequate program to meet urban needs was never undertaken. My concern today is in telling the story of the real needs of city neighborhoods and the necessary tools for the churches to minister properly to those neighborhoods. The

present fund for troubled areas in the United States administered by the Executive Council is not even a step in the direction of what must be done. The clergy and lay people of the Church in troubled areas should be consulted about planning massive urban aid; offering financial aid to community groups which may or may not be related to the Church is divisive to the whole Body of Christ and will only insure the curtailment of the total funds that the Church will have to expend in the future.

The parish is still the basic unit of the Church's life and it is the parish in the troubled area that needs help most. Financial help will enable the parish to be an effective force in its community. Help directly to parish churches is the only practical way for the national Church to strengthen the Christian witness on the urban frontier.

Holy Trinity Reopens

The Church of the Holy Trinity on Brooklyn Heights, New York City, center of a long legal dispute in the 1950s over the ouster of its rector, reopened Oct. 13 as the Spanish-speaking Church of the Holy Family. The festive occasion, presided over by the Rt. Rev. Richard B. Martin, Suffragan Bishop of Long Island, featured an organ concert and Solemn Eucharist in the 121-year-old edifice.

Since Aug. 19, members of Holy Family congregations scrubbed and painted the dust-ridden interior of the building, restoring its English chalk reredos. The building was declared extinct in 1960 after the congregational dispute which began in 1949 when the Rev. Dr. John Howard Melish was removed because of alleged Leftist activities of his son, the Rev. William Howard Melish, his assistant. William Howard Melish served until his legal removal by the courts in 1957 after long litigation. Dr. Melish still lives at the rectory by virtue of a 1958 court ruling and a diocesan decision. The late Rt. Rev. James P. DeWolfe took over the parish in 1961 and it is still the property of trustees of the diocese. On June 1, 1962, the Church Army, for which Holy Trinity served as national headquarters, began holding services but these were abandoned, for lack of attendance and manpower, about a year and a half ago. The church has also been used for services for the deaf.

Plans to use Holy Trinity as a new home for Holy Family began six months ago, according to Bp. Martin. The congregation's building, on Atlantic Ave. in a Puerto Rican section of Brooklyn, had fallen into disrepair. The cost of renovat-

ing it, some \$100,000, was more than the 235-member congregation could afford. That building has been put up for sale.

In labor often lasting until midnight, night after night, Holy Family members took on a cleanup of the old and empty Holy Trinity. They were joined by Brooklyn Heights residents. The diocese and the congregation shared the cost. The altar, with its magnificent carved reredos of the Lord's Supper and gold altar cross, was cleaned and restored. Treasures from the Spanish congregation—a shrine to the Virgin Mary, several statues, and Stations of the Cross, were placed about the building. The outer doors were painted red. A sign with "*Bienvenidos*" announced its program and the phone number of the priest-in-charge, the Rev. Dr. Luis A. Quiroga.

"It was unbelievable—like a spooky house—when we first came," said Carlos Vega, a member of the work team and an usher at the opening festivities, which attracted some 300. A bank clerk who moved to the Heights, which has two other Episcopal churches, remarked that he had joined the paintup crew when he saw lights on in the church at night. "I looked in and I just gawked at how beautiful it was going to be," he said. "We used everything from toothbrushes to vacuum cleaners," remarked Leslie Vasquez, another member of the congregation.

T. Ernest Nichols, who lives at the Towers Hotel and is an organist, has made the restoration of the Skinner organ in the west gallery a personal interest for several years. He gave a one-hour concert before the afternoon Eucharist. While not yet finished, the four-man-

console was in good enough shape to treat hearers to music by Bach and a trumpet tune by C. S. Lang, played with personal love by Mr. Nichols.

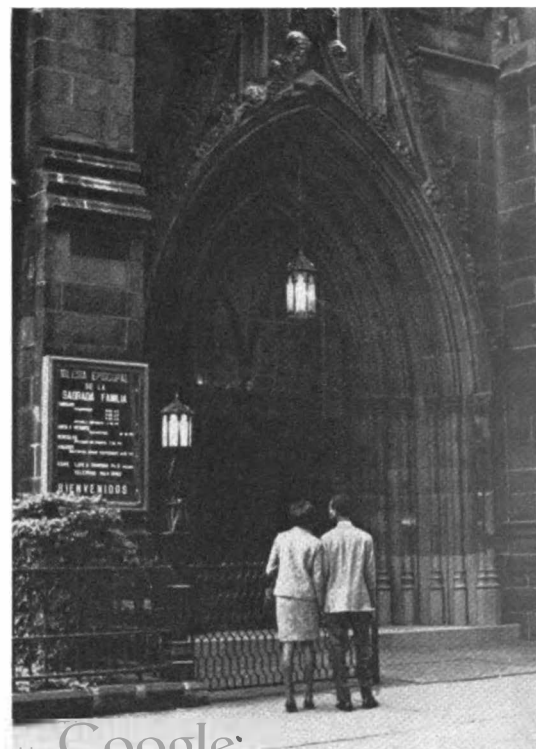
"We have tried to continue Christian tradition in this place," Fr. Quiroga said in his welcoming remarks to Bp. Martin at the Eucharist.

"This is a kind of putting new wine into old wineskins," the Suffragan Bishop said in his sermon. "The old wineskins are holding, and they are holding because the Christian faith is ever old and ever new. . . . It is up to this church to sound the alarms . . . to take costly risks for peace. I would wish that Holy Family would be the kind of church in which membership would be costly—whose members would ask, 'Is there a task to be done in Bedford-Stuyvesant, or on Brooklyn Heights?' . . . We have enough churches, but we don't have enough Christians of quality."

Did the opening, Fr. Quiroga was asked, mean that the area would have too many Episcopal churches—his own, St. Ann's Church and Grace Church? "With 45,000 people here on the Heights who don't go to church at all," he remarked, "there can never be enough churches. This is a very viable congregation. It's near the subway and can be reached from all over New York."

The building will continue as headquarters of the Archdeaconry of Brooklyn, offices for Bp. Martin, and as bases of operations for the Church Army, the diocesan department of Christian social relations, the Episcopal Guild for the Blind, and the Brotherhood of St. Andrew. It is also the home of the Rt. Rev. Charles A. Voegeli, exiled Bishop of Haiti.

JO-ANN PRICE



John Hope Franklin in his history of Negro Americans makes this quite interesting comment about the Christian religion: "It was a strange religion, this Christianity which taught equality and brotherhood and at the same time introduced on a large scale the practice of tearing the natives from their homes and transporting them to a distant land to become slaves. If the natives were slow to accept Christianity, it was not only because they were attached to their particular forms of tribal worship but also because they did not have the superhuman capacity to reconcile in their own minds the contradictory character of the new religion." [*From Slavery to Freedom: A History of Negro Americans*] It is, of course, painfully obvious that there is a contradiction between what Christians preach and what they practice. But I don't think it's quite true to say that the contradiction is in Christianity. Christianity—even in spite of St. Paul's rather wishy-washy attitude on slavery—is quite clear in its teachings. If you love all men

Love and a pagan doctrine that admires and glorifies violence, inequality, and oppression. The question is, then, where does this violent side of the Western mind come from and how has it been able to survive among Christians?

Some 4,000 years ago there were a number of tribes of people with a common language and customs living north of the Caucasus mountains, between the Black and Caspian Seas. These inhabitants of what is now called the Kuban spoke a language which was ancestral to the languages we today call "Indo-European." Working backward from known Indo-European languages, scholars have been able to reconstruct much of this ancient tongue. For example the English *Water*, German *Wasser*, Greek *Hydor*, and Hittite *Watar* all derive from an original word *Wodor*. By discovering what words these people possessed—and what words they had to borrow from others—linguists can tell us much about their lives, social customs, and economy. And archeologists who have investigated

Love and



and consider them all your brothers, if you forgive your enemies and even those who would murder you, then you will not condone violence and slavery and prejudice. Christianity runs quite counter to the cavalier and arrogant attitude in Western man that has allowed these things to exist. If, then, by Christianity we mean the teachings of Jesus, then there is no contradiction in Christianity. But there is a contradiction in Western civilization. There is a contradiction between what Christianity preaches and most Christians actually practice. Western civilization is, of course, only in part the product of Christianity. There is another, less admirable strain in our spiritual and intellectual ancestry. Side by side in the Western mind is the Christian Gospel of

their graves and campsites, can fill us in on other details. Among their domestic animals these people had cattle, pigs, sheep, horses, and dogs. We know they used the wool from the sheep to weave into cloth that could be sewn into garments, because they had words for wool, weaving, and sewing. They drank milk—when it was fresh they called it *Milk*, but when it was fermented, they called it *Bhreu*. They grew wheat and milled the wheat into flour and baked this into bread. They had names for the Birch and Beech trees—and they cut these down with an implement they called an *Aks*.

But axes were used for other purposes than cutting down trees. This was their favorite weapon of warfare. Archeologists have found that among these people

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The Living Church

every male, from about age 13 or 14 on, had a battle axe and this was always buried with the man when he died. This is such an important feature of this culture that they are sometimes called the *Battle Axe People*. Weapons, of course, were nothing new to mankind—men had long possessed spears and knives, bows and arrows. But these other weapons were designed for hunting and were used for fighting more or less as an afterthought. But the battle axe was designed for one purpose, and one purpose only—to bash in some other human being's head.

About 2,000 years before the birth of Christ a great revolution took place among the battle axe people. Up to this time horses had served the same purpose as cattle—they were a source of meat and milk. Then someone got the idea of using them for beasts of burden. They weren't ridden—that came later—but they were hitched to carts and wagons. This gave these people a great increase in mobility, and a "secret weapon" when the carts and wagons became chariots.

turalists as well as dairymen but they cheerfully relinquished plowing and planting to their subjects. Trade was regarded as a slightly dishonorable substitute for robbery with violence, and was employed only as a last resort. The dominant interests of society were war and the breeding or theft of cattle and horses." The Indian writings called the *Veddas* tell how these people overran and pillaged the Indus Valley civilization. And the modern Indian caste system is, in part at least, a legacy of these Aryans. In Homer's *Iliad* we have a picture of warfare and the love of war—among the Indo-European speaking Greeks. Other Indo-European epics—*Beowulf*, *The Song of Roland*, the legends of Siegfried—reflect this same love of violence, this worship of brute strength and warfare. The Medieval knight, the English cavalier, the Spanish conquistadore, the German High Command, and the gunman of the American west are all spiritual descendants of the ancient Aryans. You recall Kipling's poem "East is East and

violence, and oppression. Some people believe that the steady stream of violence we see on TV and in the movies can twist the minds of the young. But others argue that with the violence there is always a moral lesson—that good guys win and the bad guys lose.

The actual danger is more subtle—and that is the frequent lesson that good must triumph *through* violence. There is a standard plot which you will see repeated over and over again in many of these stories. The good guys are trying to bring law and order to the west, peace to the frontier, or Christianity to the savage, depending on the locale of the story. Their work is almost accomplished, and then, for some reason, there is a setback. At this point, the hero: Gary Cooper, John Wayne, or Kirk Douglas, steps forward; he challenges the Seminole chief, African witchdoctor, or outlaw leader to personal hand to hand combat, and of course, he wins. And so we have been taught the insidious idea that good cannot triumph of itself. Civilization, Christianity, Law and Order are not sufficient in themselves. They need a champion who is stronger than the champion of evil. Good is better—not because it is good, but because its violence is more efficient than the violence of evil. I recently saw this familiar plot on a TV drama about outer space. The good guys had come to a planet where violence and conflict were the accepted way of life. The hero was trying to convert the inhabitants of this planet to a better life. He was trying to show them that love and compassion are better than violence and hatred. And how did he finally make his point? He killed two of them! Some of you perhaps saw the movie "To Sir With Love." It was a very delightful story about a young engineer who was out of work and took a temporary job teaching in the slums of London. The task of educating these slum children was almost impossible, but by a mixture of respect, interest, and love, he began to accomplish it. So far so good—but then enter the standard plot. For various reasons the students turn against him and things begin to look bad. Then the teacher and the leader of the teenage gang don boxing gloves—and because the teacher can hit harder than the gang leader, good triumphs. Even here, in a mild form, we have the Aryan hero myth glorifying violence.

There is a contradiction, then, between what Christians preach, and what they practice. There is a conflict between the Christian Gospel of Love and our pagan Aryan doctrine that glorifies violence and brute strength. Our Lord Jesus Christ says: You must choose between them. No man can serve two masters. You cannot worship God and Mammon also. You cannot have love and compassion if you still harbor hatred and violence and arrogance in your heart.

Violence

From this time the battle axe people began to move out from their homeland and this movement continued for the next 5 or 6 hundred years. Southward they moved through the mountain passes into Asia Minor and became the Hittites. Eastward they pressed into Iran, Afghanistan, and India where they were called Aryans. Northward those called Balts settled on the Baltic sea, and the Slavs found a home in the Priepet marshes. In their westward migration they included Greeks, Latins, Kelts, and Germans. Now when I say these battle axe people or Aryans became such and such a people, that is only partly right. In many cases they overran earlier tribes and became an aristocracy who imposed their language and customs on the conquered. But wherever they went, and in whatever numbers, they carried a culture which idolized warfare, violence, and oppression.

Ralph Linton in his *Tree of Culture* has this to say of these Aryans: "When the Aryans emerged from the steppes they seem to have been casual agricul-

West is West and Never the Twain shall meet." The English soldier and Afghan warrior, Kipling says, were worlds apart in their cultures, but because they were both brave men they could respect one another's courage. Kipling was wrong. Courage that is little more than foolhardiness is not universal. In some cultures warriors are taught to be stealthy and to take advantage of another's foolishness. But the Afghan warrior and English soldier were both descendants of the ancient Aryans. And though these two races retained little else of their original common heritage they did retain that pathological love of warfare that made it a game—at least among equals.

To repeat my earlier questions: Where does the violent side of the Western mind come from—and how has it been able to survive among Christians? It comes, I would suggest, from our Aryan ancestors—and it has survived because our values are their values. We pay lip service to Christianity, but our lives are, in fact, dominated by the Aryan love of warfare,

Ave

Atque

Vale!

Twenty-five years ago, I stepped out of the Roman Church. Four years before, I had been ordained to the priesthood. At the time of my departure, I was serving as a seminary instructor. Many times I had been told of the exciting plans for my future, but I had come to a place where I was torn between these allurements and what I considered the hard realities of the Gospel. The shape of things to come in the Roman Church had become clearly visible to me. A quarter of a century ago, the Latin Communion appeared to be an indestructible monolith. But I became painfully aware that the powerful structure had a foundation on the sinking sand of authoritarianism. I was convinced that Christ's religion must always be grounded in love for God and for humanity. The constant refrain, "We have a law and according to that law . . ." reminded me of the mob before Pilate. At no time, however, did I question catholic faith or practice. The attempt to graft any catholic heritage to an authoritarianism seemed to be a contradiction in terms. In spite of the personal freedom offered to me, I could not, within myself, resolve the struggle which I faced.

Thirty-five years ago, I had become an early ecumenist. In 1934, for my bachelor degree, I wrote a thesis on the reunion of Rome, Orthodoxy, and Canterbury. I had become deeply interested in Anglicanism. I even became so bold that I attended a service of Holy Communion in Trinity Church, Boston. My reaction to the Book of Common Prayer was much the same as that of a multitude

of Roman priests who have consulted me about their problems: "This is it." I had no awareness of the gross ignorance which existed then as well as now about the Prayer Book and its wonderful heritage.

I have very little patience with Anglican bishops who are completely insensitive to the problems which a Roman Catholic priest may face. I have known cases in which a bishop, upon first meeting, would offer to place a questioning protestant minister in charge of an Episcopal parish at once, while the same bishop would rebuff an unhappy Roman priest on the grounds, "He just wants to get married." From personal experience, I know that the problem of celibacy is only a small part of a much larger question.

As I look back to my Roman Catholic training, my experience might be helpful to any who are interested. After an eighth-grade education, I was hustled off to preparatory seminary. The discipline of such institutions, 40 years ago, was extremely rigid. The students were not permitted to leave the school property; radios and newspapers were strictly prohibited; to prevent development of any feminine interest, incoming and outgoing mail was censored; and, with the possible exceptions of mother and the Blessed Virgin, everything female tended to be degraded. The long years of training were obviously aimed toward the development of an unreal asexuality. After 12 to 14 years of existence in the artificial atmosphere of the seminary, the Roman Catholic seminarian was ordained and sent out into a

vastly different world. In the ideal situation, the Roman Catholic candidate was given no instruction about sex until after ordination to the diaconate in his senior year. For many Roman priests, introduction into a bisexual world becomes an experience of confusion, maladjustment, and frustration. He is often forced into a position in which he must examine the structuring of his own personality, his prejudices, his conditioned reflexes, and the Gospel itself. The problem frequently becomes one of rescuing catholic convictions from the artificiality of a canonically imposed celibacy which is not necessarily virginity.

At the time of leaving Rome, when I was working my way Anglicanward, I took the Prayer Book at face value. Anglicanism seemed a sound synthesis in which a Catholicism, structured on love, could endure. I was firmly convinced that the Episcopal Church in the United States could inherit a most influential position in American Christianity. Following my reception and placement in a small mission, by writing and preaching, I sought to alert the Episcopal Church to the great task it would soon face. In my dealings with the Roman Communion, I tried to use much charity. As a result, although I have often been compelled to speak the truth with love, I have retained many Roman Catholic friends, both clerical and lay.

When the Rt. Rev. Austin Pardue sent me into the depressed Monongahela Valley, he said, "Joe, I am throwing you to the lions." Subsequently, I have observed that the throwing to the lions is a common, although not universal, fate of Roman clergymen who enter into the service of the Episcopal Church. When I arrived at St. Mary's Church, Charleroi, I found about 75 active members who were bitterly divided over churchmanship. I resolved to abide by the Prayer Book and preach charity in and out of season. Although the people in the area possessed little, their response came rapidly in other ways. I never sought to proselytize but Roman Catholic people by the hundreds entered into the parish. I married several Roman Catholic priests at the altar in St. Mary's. Although the area remains severely depressed and people are continually compelled to move away, St. Mary's still possesses about 500 members.

American newspapers report that there are about two defections from the clergy ranks of the Roman Church each day. Very few of these men ever seriously look toward the Episcopal Church. Among these are some of the finest priests that the Roman Church has produced in this generation. In spite of some understandable prejudice which thoughtlessly dismisses these men as alcoholics and misfits, many thinking Roman Catholic scholars are among the defectors. In *THE LIVING CHURCH* and in other journals, I often predicted the situation which has devel-

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oped today. I pleaded with the Church to remain faithful to its image and to prepare itself for great Christian opportunity. Always, I fought to maintain an image of the Church which would attract people who had lost former moorings. Many fine clergy and laymen paid attention to my words but many others suspiciously resented the message. On the one hand, I have been accused of being in the pay of such organizations as the American Church Union while, on the other hand, I have been rejected from positions on seminary faculties because I was too protestant. But many other former Roman Catholics have been subjected to humiliation and resentment after entering the Episcopal Church.

I rarely advise Roman Catholic clergymen to seek reception into the ministry of the Episcopal Church. In the first place, I discovered that few bishops will give troubled Roman priests a fair hearing. The prevailing attitude toward priests leaving Rome insists that they are guilty until proven innocent. Shortly after entering the Episcopal Church, I was accused by a bishop of the Church as having fathered a child out of wedlock. The bishop did apologize when he found the charge to be false, but the episode illustrates what I have written. On the part of the priests, I have found it very important to determine whether or not bitterness of experience has alienated the men completely away from the faith. A bishop of the Church who has become interested in a Roman priest may grievously misunderstand. Instead of pointing out the sacrifices required in the ministry, the bishop may point out the financial advantages gained by entering the Episcopal Church. Many Roman priests receive a stipend of about \$100 a month. When a bishop speaks about salaries of \$4 and \$5 thousand a year, the Roman priest thinks in terms of being wealthy. He does not realize that his \$100 goes further than do most of the salaries paid in the Episcopal Church. Not long ago, an inquiring Roman priest said to me, "Am I gaining the whole world at the loss of my own soul?"

I am often asked the question, why do so many Roman priests marry divorced women. The answer, I believe, is obvious. In most cases, it is the troubled wife who seeks the counsel of the priest. Frequently, an unhappy marriage has been a contributory factor. Many Roman Catholic women cast an aura about the priest. The counselor, in his loneliness, mistakes natural affection for being in love, and before long the couple are contemplating matrimony. About half the Roman clergy who leave their Church enter into matrimony. I urge all who come to see me to consider the married state because this tends to establish a new stability for them. Had the Anglican Communion remained faithful to the image which it and history has created for it, the Church could now

exercise a tremendous ministry of reconciliation. But since the Church is now being conditioned against itself, its field of operation in this particular area is being severely restricted. For the purpose of defeating the COCU proposal at Seattle, I required heroic effort and great sacrifice from the members of my parish. These were endeavors to maintain the ancient image of the Church and to keep it going in the direction of its greatest opportunity.

I remain convinced that all steps toward Christian unity which ignore the past will reduce the here and now effectiveness of the Church. I attended a recent dinner party in Pittsburgh. Except for my wife, another priest of the Church and his wife, the host and other guests were Roman Catholics. When we were leaving the party, the host said, "The Episcopal Church faces the greatest opportunity in its history. What do you think it will do?" I replied that the Episcopal Church seems dominated by a death-wish and would likely do little or nothing. The threatening tragedy of a COCU embrace, avoided at Seattle, was probably speeded again by Lambeth 1968. Many Anglicans believe that apostolicity only refers to apostolic succession. They do not realize that an Apostolic Church must abide in apostolic faith and practice. The proposal for intercommunion urged at Lambeth indicates an unawareness that the sacrament of communion can only exist in the midst of a common unity. What the bishops actually proposed was not really intercommunion but interconfusion. This will not enhance the Church's image as a historic branch of the institution established by Christ and His apostles.

Can we not conclude that the Episcopal Church, in many places, does not want and cannot accommodate the hun-

dreds of clergy who are leaving the Roman Church? If the Episcopal Church had harbored its resources and been more concerned about preserving its historic image, it would now be in a better position to attract a great host of clergy and laity who now seek what the Church once proudly claimed. I have advised many Roman clergy with whom I have been in contact to seek positions in schools, in counseling, and in industry. After they have established themselves, they can seek admission to the Episcopal priesthood in non-parochial status. By this means, they will not become an unbearable burden upon the Church, they will be able to exercise their priesthood, and they can have a wholesome influence in areas which parochial clergy can rarely touch.

I have no illusions about the manner in which the Church will react to its great opportunity. Has not the Church placed many other concerns ahead of seeking the salvation of souls? Its damaged image surely blocks its appeal to those who would have it as it has been. Far apart and few are the bishops who are endowed with the wisdom, the kindness, and the understanding needed for this rewarding vocation. The Church should not develop a program to seduce other Christians but it should offer a reliable Christian shelter to those who have become or are made homeless.

As for myself, I do not wish to make any value-judgments about those in high and low positions in the Church who seek to forsake authentic Anglicanism; I can only say with disappointment and sadness, "*Salus exeuntibus.*" I cannot follow where they would lead or be led. I know that I cannot maintain my personal relationship to God outside that institution, established by His Son, with a definite teaching and practice.

Ex-Roman Priests and the Episcopal Church

RELIGIOUS ISSUES IN AMERICAN HISTORY.

Edit. by **Edwin Scott Gaustad**. Harper Forum Books. Pp. xxii, 294 paper. \$3.50.

Persons not well versed in American history may assume that religion has played a rather tame role. The chapters in this book open our eyes to the fact that religious conflict has always been an integral part of the American scene.

Religious Issues in American History treats 18 general problems which have concerned Americans at one time or another from colonial days to the present. In each of these areas there are excerpts from the writings of two men who held contrasting views. These little essays are chosen with an eye to exposing us to basic philosophical or theological tremors and fissures.

The debates in some of the chapters are well mated and almost exciting, especially the ones on bishops, slavery, or Darwinism. The various excerpts are well chosen to epitomize the view in question. This is also happily true in the chapter on Death of God Theology.

This is a valuable Harper Forum Book and well worth the investment.

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AWAY WITH COMPLAINING. By **Betty Carlson**. Zondervan. Pp. 62. \$1.

Although *Away With Complaining* is intended for inspirational use as devotions in women's church groups, it is marvelous therapy for refreshment and a humorous look at one's own foibles. Journalist Betty Carlson is editor of a weekly news column "I Love People" originating from the Rockford, Ill., paper — but she makes her home in a charming 250-year-old chalet in the Swiss Alps.

She does not deride "complaining," for "how else would you get husbands to clean garages, teenage daughters to do dishes, or the plumber to come when you need him?" she asks. However, she says it's all too easy to overdo. Her book contains many gems on how to soft pedal the complaints, how to back away and take a good look at the commonplace things that trip us. Every wholesome chapter has a small parable and every one ends on a triumphant note.

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TO GOD WITH LOVE. By **Jean Reynolds Davis**. Harper & Row. Pp. 147. \$3.95.

In this day and age when most books one comes upon are either deeply philosophical, sex-centered, or pseudo-psychological it is most refreshing to find a book such as *To God With Love* by Jean Rey-

nolds Davis. This slender volume contains a group of short essays, along with a few poems expressing the innermost thoughts and thanksgivings of a housewife and mother to her Father in Heaven.

Mrs. Davis, who has also written *A Hat on the Hall Table*, has endeared herself to all other Episcopal clergy wives with her ability to express the thoughts and happenings that exist in rectories. This book is must reading for all wives and mothers and for anyone who truly believes that God is not dead.

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THE LOGIC OF GOSPEL CRITICISM. By **Humphrey Palmer**. St. Martin's Press. Pp. 260. \$10.

The annoying thing about trying to make an historical and critical study of the gospels is that so many things one wants to know are precisely the questions the sacred texts do not answer. To make any progress toward finding out one must take the risk of interpretation and historical reconstruction on the basis of incomplete evidence. But often rather than have our reach exceed our grasp we take steps that are not permitted by the evidence. It is these extra steps which are responsible for the extensive disagreement among scholars who are working with the same texts, the same information, and supposedly the same methods. Thus it is necessary for an occasional referee to step in and make certain that the game is being played by the rules and possibly even to ascertain if the rules are adequate. To perform that task of unsnarling is the purpose of Humphrey Palmer in *The Logic of Gospel Criticism*.

In his analysis of the methods of text, source, and form criticism Palmer comes up with some impressive conclusions. Textual critics probably come off best, not so much because their techniques are less fallible as because their evidence is so much more complete. "The amount and quality of textual evidence is such as to put the text beyond serious doubt at most points" (p. 193). Probably the most startling results arrived at by Palmer are in his treatment of source criticism, what is called "the synoptic problem." It is known to all students of the synoptic gospels that they all three have a great deal of material in common. The usual way of accounting for this is to say that Mark is the earliest gospel and that Matthew and Luke copy from Mark what they have in common with him; that Matthew and Luke draw on another source, referred to as *Q*, for the material they share apart from Mark; and that their exclusive material comes from either private sources or their own editorial activity. Palmer, however, affirms that a common dependence of Matthew and Luke on Mark is only one of five possible

explanations of the phenomenon which have equal logical credentials; the others are (1) Mark descends from Matthew and Luke from Mark; (2) Mark descends from Luke, Matthew from Mark; (3) Mark and Luke descend from a common source and Matthew descends from Mark; and (4) Mark and Matthew descend from a common source and then Luke descends from Mark. Those who are familiar with the traditional arguments for the primacy of Mark will perhaps feel that other factors make the argument for that position decisive, but before they rule Palmer out of court, they had better read what he says about the other evidence.

Beyond all this Palmer also goes on to discuss the relation of historical research to theological affirmation in an illuminating way and, in a series of appendices, a number of other fascinating topics as well. He is greatly to be thanked for his contribution toward "keeping the game honest" among biblical scholars. His findings, however, do not render the critical enterprise illegitimate, both because they are not that negative and also because, in the long run, the main achievement of the historical and critical study of the scriptures is not so much a number of new insights gained as the ongoing dialogue it promotes between the Church and her charter documents so that they may continue to inform her life and conform it to Christ.

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ON THAT DAY. By **Olov Hartman**. Fortress. Pp. 48. \$95.

Olov Hartman fashioned this artistic drama from the Old Testament Book of Amos at the request of the World Council of Churches, and it was presented before the Fourth Assembly in Uppsala this past summer. While the message is stated symbolically, it is there and all the more interesting since it does require thoughtful concentration. In addition to the characterizations of very human interactions in *On That Day*, there is the central theme: the Christian nations' crisis in meeting responsibilities—as Christian nations—to the world today paralleling Israel's as a powerful state in the time of the prophet, Amos.

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Booknotes

By **Karl G. Layer**

Revelation and Theology. By **Edward Schillebeeckx**. Sheed & Ward. Pp. x. 212. \$4.95. Here is volume 2 in Fr. Schillebeeckx's study of the interrelationship between speculative theology and the study of both scripture and tradition. While the author is a generally lucid and engaging writer, this volume clearly is not designed for the casual reader.

To Our Bishops—Greetings and God-bless

This writer is only one person but he is sure that he speaks for most Episcopalians who love their Church; hence this open letter to our bishops—from us.

After Augusta maybe you can use a word of kind greeting and God-bless. Somebody loves you, we want you to know.

Tom Paine spoke of his times that tried men's souls, but he didn't live in our times that tear men asunder—bishops as much as other Christians, if not more. This may be a good time for us who like to see ourselves as your loyal opposition, without whom you could do nothing, to consider the possibility that you may be catching the main brunt of the hurricane. One of us, at least, as he thinks about you, finds himself quoting Kipling: "Though I've belted you and flayed you, by the livin' God that made you you're a better man than I am, Gungha Din!" The first time you've ever been compared to Gungha Din? No offense intended; a compliment in fact. Any Christian being compared to G. Din should humbly thank God that to him has this grace been given—to stand comparison with that Christ-like heathen. Besides, you've been called worse things. John Milton called you "swan-eating, canary-sucking bishops." If you were guilty as charged in his day you have come far since then. We do not know a single living bishop who eats swan or sucks canary (wine), although of course we don't know what you do in your executive sessions.

As we see and know you, you are a body of able, devoted hard-working Christian men. As our bishops you are at least as good as we deserve if not better. We elected you and we reject as unthinkable the possibility that we are total dopes.

That you are deeply and angrily divided among yourselves on some major issues we know. The spectacle troubles us no less than it troubles you. But it is conceivable to us that Christian men can fall to shouting at one another, not because they are possessed by spirits from the Father Below, but because they are filled with the Spirit of holy care. Somewhere in Browning there's this line: "When the fight begins within himself, a man's worth something." If that may be said of a man, why not of the House of Bishops? We are unhappy, as you are, about your infighting, but we should be much unhappier if you were too indifferent and too uncommitted to quarrel about how the Church should serve the Lord today. You've come a long way since Milton's time in respect of swan-eating and canary-sucking. You've come a long way since Wesley's time in respect of loving concern for the world for which Christ died.

We still believe in the episcopate; and if an occasional pompous or heretical or bibulous prelate puts some strain on our episcopalianism we refresh our memory of Church history to realize that this is an old, old story and that such a bishop is only the kind of exception who tests the rule. Furthermore, we are not interested in any formula for Church union that would eliminate bishops or reduce them to bishops in name only.

As we conceive your office, it is essentially one of pastoral, sacramental, spiritual leadership. In our view

and in our hearts you are *fathers in God*. We do not see you in your collective entity as a council of advice to presidents, senators, captains, kings, and the world at large, but rather as the assembly of the spiritual fathers of those local families known as dioceses, which all together make up the Family of Christ on earth. To be sure, you have to administer the Church's business (what an ambiguous, tricky, graceless word that is!) in the world. But we unreservedly believe the Prayer Book language in which a bishop is defined as "a chief pastor in the Church." It is noteworthy, we think, that all—repeat, *all*—of the official, authoritative, binding terminology which the Church uses to define your office is pastoral, and none of it—repeat, *none*—is what some would call "prophetic." We do not deny the bishop's vocation to be prophetic; but he is to be so as a minister of Christ, a deputy of the divine Prophet, Priest, and King, rather than as a prophet in his own right. He fulfills the prophetic aspect of Christ's ministry, of which he is the chief sacramental agent, through being a pastor and teacher of the flock committed to his charge.

That brings us to something we feel very deeply moved to say to you, dear fathers in God: We ask you to talk to us more; not to talk to the world less, but to talk to us and talk with us more. We dread mentioning another "gap"—wherever we turn people are harping about some infernal "gap" or another. But there is a serious one here that needs to be mended: a communications-gap between you and us. Thank God, it isn't a credibility-gap. That would be intolerable. Our complaint is simply that we don't see and hear enough of you in our midst.

We read in Church history about the change in the role of the bishop that took place as Norman feudalism replaced the old Anglo-Saxon order. As the Church became a vast landed estate the bishop became perforce a feudal overlord. Hitherto he had been always and everywhere among his people; henceforth, as a big man of affairs in the world, he could hardly function as father in God and strong leading brother in Christ. Has something corresponding to that feudal revolution cut off the bishop of today from his people? We leave this question with you primarily to make the point that—to put it most simply and directly—we miss you.

What about the Christian revolution which Christ's soldiers and servants must be accomplishing in the world? We don't ask you to back away from that. We ask you to lead *us* into it and in it. We can't escape the feeling that here you are missing your opportunity and calling, that you are trying to vanquish the powers of darkness partly all on your own and partly by the wrong tactics. The army metaphor is not a very felicitous one to describe the Church: the bishops being the high command, the rest of us the soldiers in the ranks, etc. (You did not father this unfortunate image upon us, but it is with us and it is misleading.) In a conventional army, it is not for the enlisted man to know why he is commanded to act in a certain way: his not to reason why. All of us for some reason have drifted into this erroneous way of thinking about the Church, and it is

up to you, right reverend fathers, to set us straight on this. The Church is not well compared to a "mighty army" in its moving, despite the rousing words of the romancing hymnist. The Church is a family of brothers and servants of Christ, He being the Shepherd and Bishop of us all together.

Rummaging through our card file on EPISCOPACY for seminal thoughts for this essay we came upon a saying by a bishop about bishops. We're going to quote it now without telling you who said it, so that you can guess whom. He said: "There is nothing in a bishop so fraught with danger before God, so base before men, as not to declare freely what he thinks." Who said it? James of Santa Barbara? He comes to mind at once, and it's to his credit that he does. If it wasn't Bp. Pike it must have been some other ultraliberal on the subject of freedom of speech for high ecclesiastics. Perhaps the man who said it was indeed fairly describable in such terms. But we will end your suspense, which must be killing you. It wasn't James of Santa Barbara, it was Ambrose of Milan. And we agree with him all the way. We want you to think, as Christian men of our day, then declare freely what you think. We want you (a) to think as Christians, (b) to speak freely, and (c) to speak mostly to us.

At Augusta you were given the word, most of it grim, by experts on such subjects as world poverty and hunger, mutual alienation and growing antagonism between the generations, the races, the economic classes. All such problems belong on the oranda (please give more heed to this) and the agenda of the Church. Please understand that we consider them our unfinished business as well as yours, and so we want you to lead us in the good fight against all such strongholds of Satan. To lead us you must talk to us, talk with us, take us into your confidence and counsel, and lead from among us rather than from above us. If you will make this your first and fixed order of business you will be happily surprised, we think, to find how much more we are with you than you may have supposed.

So: Greetings in the Lord. Thanks for all the good that you are and you do. If your collective name were "Bill Bailey" there's a song we would sing. There being no bishop present, we close by pronouncing the blessing of God Almighty upon you all.

A lot of incurable episcopalian Churchmen.

A Model Tithing Formula

Christian tithing should be a standard of giving, not a law, not a bare mathematical formula. One of the difficulties is that of finding a way of formulating it to do justice to the principle while at the same time making it simple and readily comprehensible. The vestry of All Saints Church in Forth Worth, Texas, has come up with a formulation which is as good as any we have seen. We are sure they won't mind at all if other vestries, preparing themselves and their parishes for a stewardship campaign, wish to appropriate their statement, which follows:

The vestry of All Saints', after recognizing the necessity of an honest standard by which God's people in this Parish may evaluate their response to God's minimum demand for our total commitment, have enacted the following resolution which establishes the standard for Christian response in this parish.

THE VESTRY RESOLUTION

We, the Vestry of _____ Church, reaffirm the Biblical Tithes as the reasonable standard for thoughtful Christian giving in this Parish. In so doing, we understand the Tithes to mean:

First: Giving to God of the first fruits of our lives, and then,

Second: Returning to God a definite, proportionate, and grateful share of all that we have and all that we are as the symbol that we offer him everything in response to his love for us.

And in order to emphasize the seriousness of this action, we, the Vestry of _____ Church, individually and collectively, pledge to take a Forward Step toward the Tithes!

Then follow the signatures of the vestrymen and the rector. Maybe other vestries can find better ways, for their parishes at any rate, to formulate the tithe principle. But this one from All Saints in Fort Worth provides a model on which to work, and it does say the right things.

Without Its Banks — A River Cannot Be

Young lions
Stalking the city street
And the campus —
Preying on the Establishment,
Left paw — right paw
Predators.
Protesting the protestors —
Clawing at the mores
Of the Straight Generation,
Do you not know — that freedom
Is, because it is contained?

See the broad river —
The Mississippi, channeled
Between its banks — yet
Inviting all the tributaries
Of the land.
You create — for yourselves — a channel
Take to yourselves all the experience
Of the world —
But stay contained, smooth flowing
Within your banks.
Then — shall you be free!

Frances Smith

NEWS

Continued from page 9

asons, he added, it would be "very wrong for anyone to vote for the scheme in its present form."

The 81-year old clergyman gave his views in a letter to *The Times*, challenging recent statement by the Rt. Rev. G. A. Ellison, Bishop of Chester, to his diocesan conference that it is right to vote for the Anglican-Methodist union project. The Rt. Rev. Eric Treacy, Bishop of Wakefield, also reported that he will vote for the union plans and the service of reconciliation, after having had previous doubts.

Directing himself only to Bp. Ellison in his letter to *The Times*, Lord Fisher wrote: "May I be allowed as a former bishop of Chester to tell members of the conference, and others . . . that in my own personal belief it would be, for doctrinal reasons, very wrong for anyone to vote for the scheme in its present form. The bishop wants to vote for unity, a cause for which I have labored long and not in vain." [Lord Fisher, in 1946, gave an address at Cambridge which is generally regarded as having initiated the Anglican-Methodist conversations leading up to the union proposals.]

"The proposed scheme of union," Lord Fisher wrote, "is giving rise to some very dangerous and disturbing disunities owing to grave structural errors which it contains, resulting from the fact that on some very important doctrinal matters, members of the (Anglican-Methodist Unity) commission hold mutually exclusive and irreconcilable ideas and purposes. It is my firm belief that if these structural errors were removed, the two Churches could go forward to full communion on a scheme fully in keeping with their own basic doctrines and in line with the theological principles approved by the Lambeth Conference of 1968, in more than one of its doctrinal resolutions." Lord Fisher did not spell out in his letter the structural errors to which he objected.

Bp. Ellison in his diocesan statement said he thought the agreement in doctrine was one that Anglicans could accept. Both Churches, he also said, accept the authority of the Bible, both agree on the Creed, and both administer the sacraments of Baptism and Holy Communion. The one difference on principle is that of orders, but for the start of the union there would be an agreed ordained ministry, he said.

JUDAISM

Jewish Delinquents Almost Nonexistent in England

There is only one Jewish juvenile delinquent among the approximately 10,000 offenders now enrolled in approved British schools, according to recent reports. This information came to light after Park

House School in Godalming, Surrey, England, a corrective home for Jewish boys over age 15, discharged its last Jewish ward. The only Jewish delinquent currently in custody is in a home for children in the 11-13 age group.

Park House School, established in 1920 for Jewish boys, now takes offenders of all religious groups but is considering the assumption of a new role which would allow it to maintain its Jewish character. The school's board of directors, which is two-thirds Jewish, may decide to make it an institution for handicapped Jewish children or a home for Jewish children who need care and protection.

According to Mr. L. H. Crew, headmaster, the number of Jewish boys in the school has averaged between 8 and 10, but no new Jewish boys have been sent there in the last two years. The school has an enrollment of about 80 and would almost automatically be given custody of Jewish offenders in the appropriate age group. Mr. Crew credits the strength of the Jewish family life for the low incidence of delinquency among Jews. He said that 80 to 90% of the boys sent to the Park House School came from troubled families and that more often than not, were the product of troubled homes.

ALBANY

Acolyte Trains Dogs for the Blind

A 14-year-old acolyte at Holy Cross Church, Fort Plain, N.Y., trains dogs for the blind during out-of-school hours. Russell Geesler, who lives in St. Johnsville, N.Y., became interested in the 4-H sponsored Guiding Eye program through his school, and recently completed training his third dog, an Alaskan Malamute, for Guiding Eyes for the Blind, located in Yorktown Heights, N.Y.

The Guiding Eye school officials have learned that a much higher percentage

of "graduating" dogs comes from those raised and trained in homes than from those raised in kennels. The puppies sent to homes such as Russell's, are checked every two months for growth, obedience, and good habits.

The next dog to be trained in the Geesler home will be a Labrador Retriever.

JERUSALEM

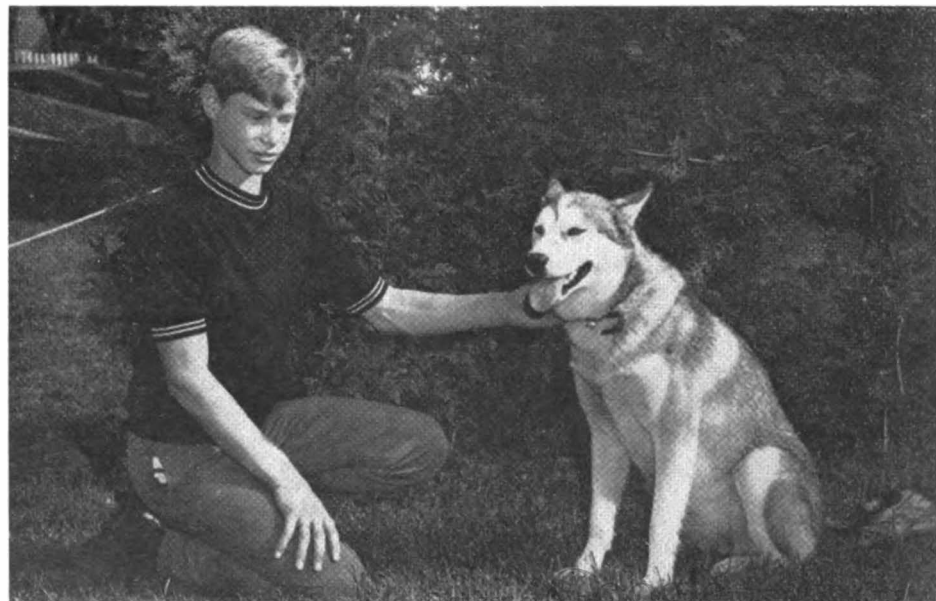
Archbishop Makes Final Tour

The Most Rev. Angus Campbell MacInnes, Archbishop in Jerusalem, and Mrs. MacInnes have left Jerusalem for a farewell tour of the extensive territories in the archbishopric, in preparation for his retirement Nov. 30. In addition to Israel the tour includes visits to the Dioceses of Iran, Egypt with Lybia and North Africa, the Sudan, and Jordan, Lebanon, and Syria.

For 11 years, Abp. MacInnes, a native of Cairo, has served as the first Anglican Archbishop in Jerusalem, in succession to seven bishops, among them his own father and his wife's great-grandfather. His 40 years of ecclesiastical service in Jerusalem included many years as archdeacon.

The bishopric in Jerusalem (not "of Jerusalem" because the Greek Orthodox Patriarch is regarded as "the" Bishop of Jerusalem) was established in 1842 as a joint enterprise of the Church of England and the Evangelical Church of Prussia, but has been exclusively Anglican since 1887. Its first bishop, Michael Solomon Alexander, was a converted Jew. In 1957, at the time Abp. MacInnes was appointed, the new Diocese of Jordan, Lebanon, and Syria was established within the framework of Jerusalem, and an Arab, the Rt. Rev. Atallah Cuba'in, was made its first bishop, a position which he still holds with residence in Jerusalem.

It is assumed in Jerusalem that strong Arab pressure will be put upon the Arch-





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bishop of Canterbury, who must select a successor to Dr. MacInnes, to appoint Bp. Cuba'in to the position. Observers point out, however, that the archbishopric in Jerusalem is considered a representative of the entire Anglican Communion while Bp. Cuba'in has been closely associated with Arab attitudes.

Before leaving on his final tour, Dr. MacInnes preached farewell sermons both in English and Arabic at successive services. He made farewell visits to President Shneur Zalman Shazar of Israel; Dr. Zerach Wahrhafting, Israeli Minister of Religions; and Maurice Jaffe, chairman of the Israeli Union of Synagogues. He also visited the patriarchs and archbishops of the various Eastern Churches and Moslem dignitaries. He has maintained cordial relations with all.

In retirement, Arbp. MacInnes will serve as Assistant Bishop of Salisbury, England, and as warden of St. Nicholas Hospital in that city.

AROUND THE CHURCH

A "Conference on the Ministry," sponsored by the School of Theology of the University of the South and the Fourth Province of the Church, has been scheduled for Jan. 31-Feb. 2, at Sewanee. Speakers at this conference for laymen — men and women — will discuss the Church's ministry for today and the future. Dr. John M. Gessell of the Sewanee seminary is in charge of arrangements.

Subject of the fall conference of the Inter-Seminary Movement of the Southwest held at the Episcopal Theological Seminary of the Southwest, Austin, Texas, was "The Challenge of Change: The Impact of Cybernetics on the Church and the World." Co-host of the gathering was Austin Presbyterian Seminary. The conference lectures given by Dr. Harold Hatt, professor of theology and philosophy at Phillips Graduate Seminary, Enid, Okla., and Dr. Paul E. Pfeiffer, dean of students at Rice University, Houston, were open to graduate communities of the universities in the Austin area.

Twenty-one clergymen from churches in the Washington metropolitan area and eleven seminarians are enrolled in part-time courses at St. Elizabeth's Hospital in the nation's capital district. The program, sponsored by the Council of Churches of Greater Washington, is intended to help clergymen develop a more effective ministry to parishioners who may be mentally ill, to the patient's family, and to others who may seek help with emotional or mental problems. The course runs from September through December.

The story of FISH, the rapidly growing movement for lay ministry, was explained by the Rev. Robert L. Howell, rector of St. Chrysostom's, Chicago, to members

of the Woman's Board of Seabury-Western Seminary at a recent meeting. Fr. Howell began the FISH movement in the U.S. in his former parish in Massachusetts. It originated in St. Andrew's, Old Headington, Oxford, England, where parishioners were ministering on a corporate basis to the people of the community through a program known only as FISH.

The Rev. Joseph P. Brennan, rector of St. Bernard's Seminary and professor of liturgical theology, lectured on the subject, Theological Reflections on Ecumenism, at the second of the President's Lecture Series at Colgate Rochester Divinity School, Rochester, N.Y. St. Bernard's participates in the program at Colgate Rochester and its recent affiliate, Bexley Hall.

A symposium on "How to be Human in Today's World" was sponsored by the Diocese of Albany as part of the celebration of its centennial year. Participants in the discussion included the Rev. Homer F. Rogers of Dallas, a specialist in marital problems, David E. Noveck, who teaches economics at Vassar, and Daniel A. Callahan, Roman Catholic author and executive editor of *Commonweal* magazine.

The Rev. Jules Moreau, Ph.D., professor of ecclesiastical history at Seabury-Western Seminary, Evanston, conducted a seminar on "Communication by Verbal and Non-Verbal Media" at the 9th Triennial National Conference of the Council for Religion in Independent Schools held in New York City.

The Rev. Pierre Benoit, O.P., director of Ecole Biblique et Archéologique, Jerusalem, delivered the annual Winslow Lectures at the General Seminary, New York City. He joined the Jerusalem faculty in 1934, and since 1965, has been its director. He was a chief editor of the *Jerusalem Bible*. The Winslow Lectures were established by the Rev. William C. Winslow, class of 1865, to provide a lectureship on the subject of archeology and the Bible. Fr. Benoit's three lectures were on: Gethsemane and the Trial Before the Jewish Authorities; the Hearings Before Pilate and Herod; and the Via Dolorosa and the Crucifixion.

Ground has been broken for the new \$200,000 service and treatment center for St. Mary's Home for Children, the child care and adoption agency of the Diocese of Chicago. The two-story building will be the first of a three-building plan which, when completed, will include a home for teenage girls and a residence for the Sisters of St. Mary under whose guidance St. Mary's Home has provided care for Chicago area children since 1894. The chaplain of St. Mary's Home, the Rev. Canon Robert L. Miller, officiated at the ground breaking ceremony.

HOUSE of BISHOPS

Continued from page 5

straddling and told them that this alienates youth, and called on them to "include young people in decision-making roles of the Church at every level." Bp. Hines responded: "Don't give up on old PECUSA. I'm hopeful that you will continue to irritate our indifference."

The Rt. Rev. Stephen F. Bayne, Jr., Vice-President of the Executive Council, had planned a three-hour spot on the agenda for a full-scale presentation of the Executive Council structure and program, but because the House had been involved for hours with the CO debate and other issues he asked the House how it wanted him to proceed. The Rt. Rev. John M. Allin, Bishop of Mississippi, then gave an impassioned spontaneous speech expressing frustration with the meeting and dissatisfaction with the agenda. "I'm bone-weary of sitting still and watching questions mechanically referred to committees. A group of ETS guys are playing their own private game of baseball here, and I want to get into the ball game. There are deep issues that divide us . . . and we're not dealing with them. I don't want to spend a whole week here without getting down to 'gut' issues." This brought a loud outburst of support and applause. Bp. Bayne sympathized, but added that "the Executive Council program is under critical fire, and I don't want to throw my staff people to the wolves."

The House went into executive session for 45 minutes to decide on the agenda to follow. This led to a five-hour closed session, which one bishop described as "the worst bloodletting I've seen in this House in my ten years as a bishop." The Rt. Rev. Ned Cole, Jr., Bishop Coadjutor of Central New York and publicity director for the House, attributed the dissatisfaction to frustration and to sitting for long periods without opportunity to comment. However, several bishops said privately that the agenda for the week's sessions was poorly set up. There was little dialog in the first two days and this was resented, one bishop said, "as more of the same overbearing manipulation we've been getting for years from '815.'" When asked to comment on the sudden resort to executive session, Bp. Pike said: "I've noticed a trend toward secretiveness in the House in recent years. . . . If our House is becoming exclusive, we must have something to hide." Bp. Bayne said that the heavy use of "executive session" at Augusta was contrary to the House's general trend toward openness in recent years.

At a later session the Rev. John Coburn, former dean of the Episcopal Theological School and president of the House of Deputies of the General Convention, appealed for support of a plan which would require any seminarian taking the 4-D draft classification to devote

two years to service in some non-combatant field. This was followed by an angry debate. Bp. Moore proposed that the House should support the principle. The Rt. Rev. Arnold M. Lewis, Suffragan Bishop for the Armed Forces, delivered a lengthy defense of men in military service, in the course of which he said: "Many of these speakers about napalm don't know what they are talking about. . . . Let's be good Americans as well as good Christians; I believe it's possible to be both." The Rt. Rev. C. Kilmer Myers, Bishop of California, retorted: "Our Bishop for the Armed Forces should have less of a 'D.A.R. mentality.'" When the vote was taken the proposal lost.

The Canadian and American bishops once again went into joint session and an effort was made to agree on a joint statement before adjournment. This statement had been written as a response to the emphases of the week on hunger, population problems, poverty, and the Church's position as a "have" institution in a world of "have-nots." It was composed by the Bishops of California, Michigan, and Huron. The statement was sharply criticized by many bishops and was overwhelmingly defeated.

The American bishops unanimously accepted an invitation extended by the Canadian Primate to meet in Canada in October '71.

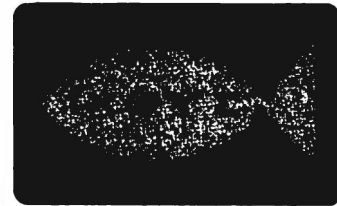
Reactions, editorially, for what they're worth:

Fifteen years ago I attended my last House of Bishops meeting. It was in El Paso, and I was part of an idealistic team of students from Canterbury College, hoping the bishops would work a miracle and save our school. (They didn't.) My recollections of the House in those days are that it was sedate, elderly, dignified, generally concerned with housekeeping details, and acting like an exclusive men's club. In 1968, the Canadian House of Bishops reminded me very much of that first exposure. But the American House has come a long way. There is deep division among these men. It falls in many places: between the young and old, the right and left, the north and south, the "structuralists" and the "renewalists," the internationalists and the isolationists, the activists and the institutionalists, the establishment guys and the loners. Although they wouldn't disclose the issues they fought over for five hours Thursday afternoon, it was obvious that the wounds were deep and open when they left Augusta.

The old Church is shuddering under the impact of the times. It's a snarling era, affecting our politics, our economics, our academics, and, sadly, our ecclesiastics. It's a grievously difficult time for cooperation and unity. So many evil spirits militate against oneness. 1968 is full of divisive devils, and they dart through the House of Bishops as well as the House of Representatives. Maybe we

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just can't be united for a while. Perhaps Uppsala, Lambeth, and now Augusta are saying, "This isn't the time for unity. You Christians have a lot more working and praying and loving to do before you will be crowned with unity."

O.K. Let's go home and each one "do his own thing." We can at least do that. It would be disastrous if we permitted frustration to immobilize us. But let's stay alert to see the exciting, sometimes imperceptible, "thing" that Christ is doing in His world among us.

EDWARD O. WALDRON

AROUND & ABOUT

Continued from page 2

echo communist propaganda; those who advocate surrender to communist domination in the name of "peace"; (7) Extreme rightists, including those who advocate a return to pre-1929 capitalism, segregation, isolationism, or the elimination of Social Security and most forms of government welfare activities.



The Rev. Thomas E. Regnary, author of *Love and Violence* on page 12, and I have had an interesting exchange of views by letter. After receiving his essay and being impressed by his contention that we get our peculiar Western itch for violence from our Aryan forbears, I pointed out to him that our spiritual

ancestors, the Semites of the Old Testament, were not always exactly as harmless as doves. A portion of Fr. Regnary's reply calls for quotation here as an addendum to his essay: "You are, of course, right about our spiritual ancestors. They have also contributed to our bent toward violence. Of all the ancients the Semites were most like the Aryans, and their modern descendants the Israelis and Arabs have a strong tradition of violence also. However, among the Aryans only the warrior seems to have been made a hero, whereas among the Hebrews the "successful man of business" is perhaps an even greater hero. Jacob, Joseph, and Abraham are good examples." He goes on to say: "Of course . . . the chief cause of violence among Aryans, Semites, Negroes, Orientals, and indeed all men is original sin. Certain patterns and forms of violence are made easier, however, through cultural forms such as Aryan hero myths and Semitic warrior myths. I am appealing to people to give up their myths, whatever they are, and live in love instead of by these old cultural patterns."



The word for this week is from Harry Blamires: "Let us have no more talk of the Church not having the answers. It has. The answers are our Lord's answers." (*The Tyranny of Time*, 6. Morehouse-Barlow.)

PEOPLE and places

Appointments Accepted

The Rev. Lawrence Berry, former faculty member of Trinity College, Toronto, Canada, is priest in charge of St. Matthew's, Kenedy, and Holy Comforter, Sinton, Texas.

The Rev. John W. Biggs, former vicar of St. Mary's, Tomah, and St. John's, Mauston, Wis., is rector of Holy Trinity, Belvidere, Ill. Address: 205 E. Hurlbut (61008).

The Rev. Joseph L. Brown, former rector of Good Shepherd, Corpus Christi, Texas, is priest in charge of a new mission to be organized in San Antonio, Texas.

The Rev. Jon A. Caridad, deacon, former summer assistant at Church of the Incarnation, Highlands, N.C., is assistant to the rector of St. Michael and All Angels', 6408 Bridgewood Rd., Columbia, S.C. 29206.

The Rev. John W. Drake, Jr., former rector of St. Paul's, Greenville, N.C., is rector of Church of the Advent, 141 Advent St., Spartanburg, S.C. 29302.

The Rev. Arthur M. Gard, former vicar of St. Jude's, Tiskilwa, Ill., is rector of St. John's, Bedford, Ind. Address: 1318 M St. (47421).

The Rev. Thomas O. Gore, former curate, Trinity Church, Niles, Mich., is hospital chaplain with Bishop Anderson House, Chicago. Address: 708 S. Marshfield Ave., Chicago, Ill. 60612.

The Rev. Richard J. Kirk, former staff member of the Diocese of New York, is associate rector of St. Peter's, 110 N. Warson Rd., Ladue, St. Louis Co., Mo. 63124.

The Rev. Raymond J. Lawrence, former chaplain intern, St. Luke's Hospital, Houston, Texas, is chaplain resident at Central State Hospital, Milledgeville, Ga. Address: Box 643, Hardwick, Ga. 31034.

The Rev. Donald R. Lillpopp, former rector of St. Paul's, Windsor, Vt., is assistant, Trinity Church, New Haven, Conn. Address: 1646 Whitney Ave. (06517).

The Rev. Peter G. Madson, former vicar of St.

Margaret's Mission, Inverness, Fla., is a part-time assistant. Grace Church, Ocala, Fla. Address: 731 Doris Dr. (32670).

The Rev. Lindsay G. Patience, former curate, St. Paul's, Winter Haven, Fla., is vicar of St. Christopher's, 7600 Forest City Rd., Orlando, Fla. 32817.

The Rev. Donald O. Platt, former curate, Trinity Church, New York, N.Y., is rector of Christ Church, Sheffield, Mass. 01257.

The Rev. Thomas C. Redfern, former rector of St. Wilfred's, Sarasota, Fla., is rector of St. Matthew's, St. Petersburg, Fla. Address: Box 54714 (33739).

The Rev. James Sigler, former assistant, St. Martin's, Corpus Christi, Texas, is associate rector of St. David's, 1300 Wiltshire, San Antonio, Texas 78209.

The Rev. Pitt S. Willard, director of program and operations for the Diocese of Missouri, is to be rector of Trinity Church, 147 NW 19th Ave., Portland, Ore. 97209, Feb. 1.

The Rev. Robert W. Withington, former rector of St. Augustine's, Iilon, N.Y., is rector of St. Paul's, 1911 Fairview Ave., Schenectady, N.Y. 12306.

The Rev. Allan R. Wolter, former rector of Trinity Parish, Episcopal chaplain to hospitals, Chapman College, and the Police Department, all in Orange, Calif., is rector of St. Mary's by-the-Sea, 146 12th St., Pacific Grove, Calif. 93950.

The Rev. Richard C. Wyatt, former vicar of St. Matthew's Mission, 233 S. State St., Westerville, Ohio 43081, is now rector of St. Matthew's Parish. (By diocesan convention action the mission was accepted as a parish.)

Armed Forces

Chap. (Maj.) Allen W. Brown, Jr., US Army: Hq 4th Eng. Bn., 4th Inf. Div., APO San Francisco 96262.

Reception

Indianapolis — The Rev. Stephen J. Malosky, a former Roman Catholic priest and at present a

correctional counselor, has been received as a deacon in the Episcopal Church by the Bishop of Indianapolis. His reception as a priest will take place in December. Address: 206 Hilldale Ave., Greencastle, Ind. 46135.

Restorations

The Bishop of South Florida, acting under Canon 65, Section 2, has remitted and terminated the Sentence of Deposition pronounced on Roy Thomas Straine, Jr., Dec. 30, 1949, and has restored him to the Order of the Priesthood as of June 11, 1968.

The Bishop of Michigan, acting under Canon 65, Sections 2 and 4, has remitted and terminated the Sentence of Deposition pronounced on Charles Howard Cadigan, Jan. 4, 1949, and has restored him to the Order of the Priesthood as of Sept. 18, 1968.

Renunciations

The Bishop of Colorado acting in accordance with the provisions of Canon 60, Section 1, and in the presence of two presbyters, on August 26th, accepted the renunciation of the ministry of Cyril Francis Coverley. This action is taken for causes which do not affect his moral character.

The Bishop of Michigan acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of members of the Standing Committee, on Sept. 16, accepted the voluntary written renunciation of the ministry from Edward Arnold Roth.

The Bishop of California acting in accordance with the provisions of Canon 60, and with the advice and consent of the clerical members of the Standing Committee, on Sept. 25th, accepted the voluntary written renunciation of the ministry from Garret Conklin. This is for causes which do not affect his moral character.

The Bishop of Tennessee acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, on Sept. 27th, accepted the voluntary written renunciation of the ministry from Albert Huntington Hatch. This is for causes which do not affect his moral character.

Ordinations

Priests

Fond du Lac—The Rev. Frederick D. Edghill, vicar of St. Mary of the Snows, Eagle River, and priest in charge of the Northwoods Missions, Wis., address, 112 N. Silver Lake Dr., Eagle River (54521).

Maryland—The Rev. William Harvey Yutzky III, vicar of the Church of the Redemption, 1401 Towson St., Baltimore, Md. 21230.

Louisiana—The Rev. Leon Stephen Holzhalb III, curate, Church of the Ascension, and chaplain at the James Craik Morris University Center, Southwestern Louisiana University, both in Lafayette, La. Address: 1030 Johnston St. (30728).

Western North Carolina—The Rev. Philip Gerald Clark, priest in charge of St. Mary's, Quaker Meadows, Morganton, N.C., address, Rt. 2, Box 158, Morganton (28655); and the Rev. Eric Michael Johnson, priest in charge of St. John's, Sylva, and St. Francis of Assisi, Cherokee, N.C. Address: 105 W. Main St., Sylva (28779).

Deacons

Minnesota—William J. Teaka, assistant chaplain of the Episcopal Center, University of Minnesota, and assistant to the rector of Holy Trinity, 317 17th Ave. S.E., Minneapolis, Minn. 55414.

Western North Carolina—Harold McFall Hammond, student chaplain, Sibley Memorial Hospital, Washington, D.C. 20016, and assistant, Truro Parish, Fairfax, Va., address: Chaplains' office c/o the hospital; William Dalton Talleres, deacon in charge of St. Andrew's, Mount Holly, N.C., address, Box 853, Mt. Holly (28120); and Gray Temple, Jr. (son of the Rt. Rev. Gray Temple), deacon in charge of St. Luke's, and Episcopal chaplain at Appalachian State University, both in Boone, N.C., address, Box 110 (28607).

Seminaries

The Missioners of Nashotah House won the annual football classic held with the Saints of Seabury-Western Seminary in a "grueling" battle Oct. 12, 20-0. Score to date since 1963: One tie; 2 wins, N.H.; 3 wins, S-W. The Dean's Trophy, a silver tray, is now in the possession of Nashotah House.

Retirement

The Rev. Arthur W. Abraham, vicar of Christ Church, Deposit, N.Y., retired Nov. 3. He was priest in charge of Christ Church, 1954-66, when he became vicar of the church. He also served as rural dean in the Diocese of Albany for a number of years. Address: St. Joseph's Rest, Colchester, Box 145, Downsville, N.Y. 13755.

The Rev. Warren R. Fenn, assistant priest at Church of the Advent of Christ the King, San Francisco, Calif., since 1961, retired July 1. Address: Box 14, St. Helena, Calif. 94574.

The Rev. Merrill M. Moore, rector of Trinity

Church, Bethlehem, Pa., since 1928, retired Oct. 9. Address: 1711 Jennings St., Bethlehem (18017).

The Rev. Ronald S. Morissey, rector of St. Margaret's, Belfast, Me., since 1963, retired Sept. 1. Address: RR #2, Westfield, New Brunswick, Canada.

The Rep. Fessenden A. Nichols, rector of Christ Church, Suffern, N.Y., since 1945, retired July 1. Address: West Side Rd., North Conway, N.H. 03860.

The Rep. Charles F. Nugent, rector of Church of the Nativity, Brooklyn, N.Y., since 1962, retired July 1. He has been named rector emeritus. Address: 415 E. 17th St., Brooklyn, N.Y. 11226.

The Ven. W. Leigh Ribble, archdeacon and executive secretary of the department of missions for the Diocese of Virginia, retired July 1. Address: 3303 Hanover Ave., Richmond, Va. 23221.

The Rev. Tracy F. Walsh, rector of St. Stephen's, Earlville, Md., since 1962, retired last summer. Address: Linkhorn Place Apts., 1106C Allendale Dr., Virginia Beach, Va. 23451.

DEATHS

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

The Rev. Floyd Van Keuren, 88, rector emeritus of St. Barnabas' Church, Irvington, N.Y., died Oct. 21, in Wolcott Hall, a nursing home in Torrington, Conn. His home was in Kent, Conn.

Dr. Van Keuren was chairman of the social service department of the Diocese of New York, 1926-31, and later, secretary of the diocesan social service commission, 1931-43, and registrar of the diocese, 1933-49, when he retired. Survivors include his widow, Helen Huey. Services were held in St. Andrew's Church, Kent.

Mary Belle Hall Walker, wife of the Rev. Joseph R. Walker, retired priest of the Diocese of Southern Virginia, died Oct. 2, after a long illness. Their home is in Petersburg, Va.

Mrs. Walker was a life-long resident of Petersburg and the author of a number of poems. Besides her husband, she is survived by a daughter, two sisters, and two brothers. Services were held at the grave in Blandford Cemetery. Memorial gifts to the Altar Guild of St. Paul's Church, Petersburg, have been suggested by the family.

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ORGANIST. Anglo-Catholic parish thirty minutes from San Francisco. Send resumé. Salary and details to be worked out. Position open January 1. Holy Innocents', Corte Madera, Calif. 94925.

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EXPERIENCED day school secretary seeks school or parish work, anywhere. Reply Box T-595.*

LADY 36; English-Portuguese; daughter 16; deceased father medical missionary to East India. Descended from the Duke of Northumberland; secretary or helper to Episcopal priest of similar lineage or Anglophile priest. Protestant tradition. Prefer British Territory. Please write Ruth Upper, 2955 Kansas St., Apt. 5, South Gate, Calif.

PRIEST, 37, seeks curacy in East; 3 children; 9 years' experience; available December. Reply Box M-594.*

PRIEST. Student: Counselling; available Sundays, part time. Manhattan. Reply Box H-593.*

PRIEST available; for resumé write Box E-588.*

PRIEST wanting curacy. Also willing to serve as organist. Experience in calling, counseling, and preaching. Resumé upon request. Reply Box W-596.*

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

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ST. MARY'S 3647 Watska Ave.
The Rev. Robert W. Worster
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r; the Rev. John J. Phillips
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4-5

WASHINGTON, D. C.

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

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

FORT MYERS, FLA.

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

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11, 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
HC ex Wed 10 & 5:30 (Mon thru Fri); 9:15 MP,
Int 12:10, 5:15 EP

GRACE

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Chapel of St. John the Divine
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FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded by MP) ex Tues & Thurs 7; also 6 on Thurs; C Sat 5-6 & by appt

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

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,
H Eu & EP

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r
Sun HC 7:30, 9: (1S & 3S & Major Feast Days 11);
MP 11 (2S & 4S); HC Daily

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
122th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays MP & HC 7:15 (6 HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S

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The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Ev 4;
Weekdays HC Mon, Tues, Thurs, Fri 12:10; Wed 8
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hol MP & HC 7:30; Daily Ev 6

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218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. B. Scott, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30
ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. IGNATIUS'

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Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

ST. MARY THE VIRGIN

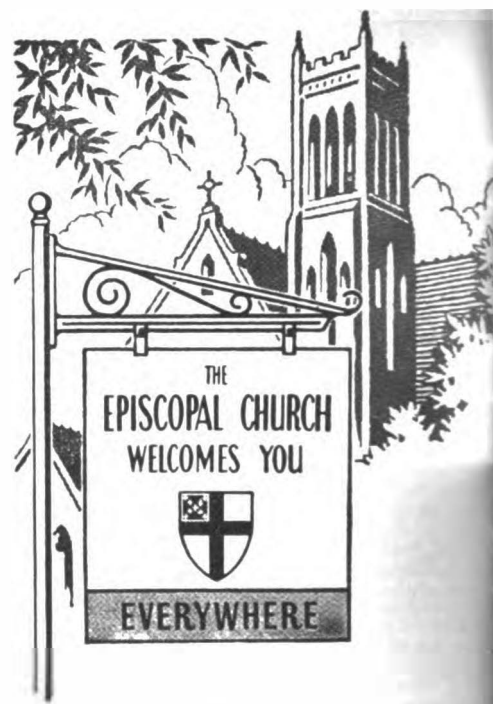
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10; Wed & HD 9:30; Fri & HD
6:15. EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6

RESURRECTION

115 East 74th St.
The Rev. Leopold Demrosch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
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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



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

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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

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
The Rev. Leslie J. A. 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.
The Rev. John G. Murdock, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP
Mon-Sat 9:15 ex Wed 7:15

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
The Rev. Carlos J. Caguiao, v
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish),
Eu Mon thru Wed 8; Thurs thru Sat 9

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY

330 So. 13th St.
The Rev. Frederick R. Isackson
Sun HC 9; 11 (1S & 3S); MP Other Sundays

CHARLESTON, S. C.

HOLY COMMUNION

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

FORT WORTH, TEXAS

ALL SAINTS'

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

RICHMOND, VA.

ST. LUKE'S

Cowardin Ave. & Bainbridge St.
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