

# The Living Church

ACQUISITIONS SECTIONS  
STATE HISTORICAL SOCIETY  
816 STATE ST  
MADISON WIS 53706  
OCT 13-69 MW #

November 24, 1968

25 cents



Christmas  
Book Number

# THE OXFORD ANNOTATED BIBLE WITH THE APOCRYPHA

*Revised Standard Version*

An ideal gift selection in beautiful French Morocco, this volume of distinguished scholarship brings to Bible study deeper meaning, wider understanding. Page-by-page annotations and notes clarify the more difficult passages . . . introductions to each book and to major divisions supply needed background . . . useful study helps include articles about the Bible and its setting. The Re-

vised Standard Version text is printed in large, clear type on special Bible paper, with gold edges.

1,938 pages; 28 pages of New Oxford Bible Maps with Index. Size: 5<sup>3</sup>/<sub>4</sub> x 8<sup>5</sup>/<sub>8</sub> x 1<sup>15</sup>/<sub>16</sub>"

08803A. \$19.95

Also available—Cloth. Printed jacket.

08800A. \$10.50

## THE BOOK OF COMMON PRAYER

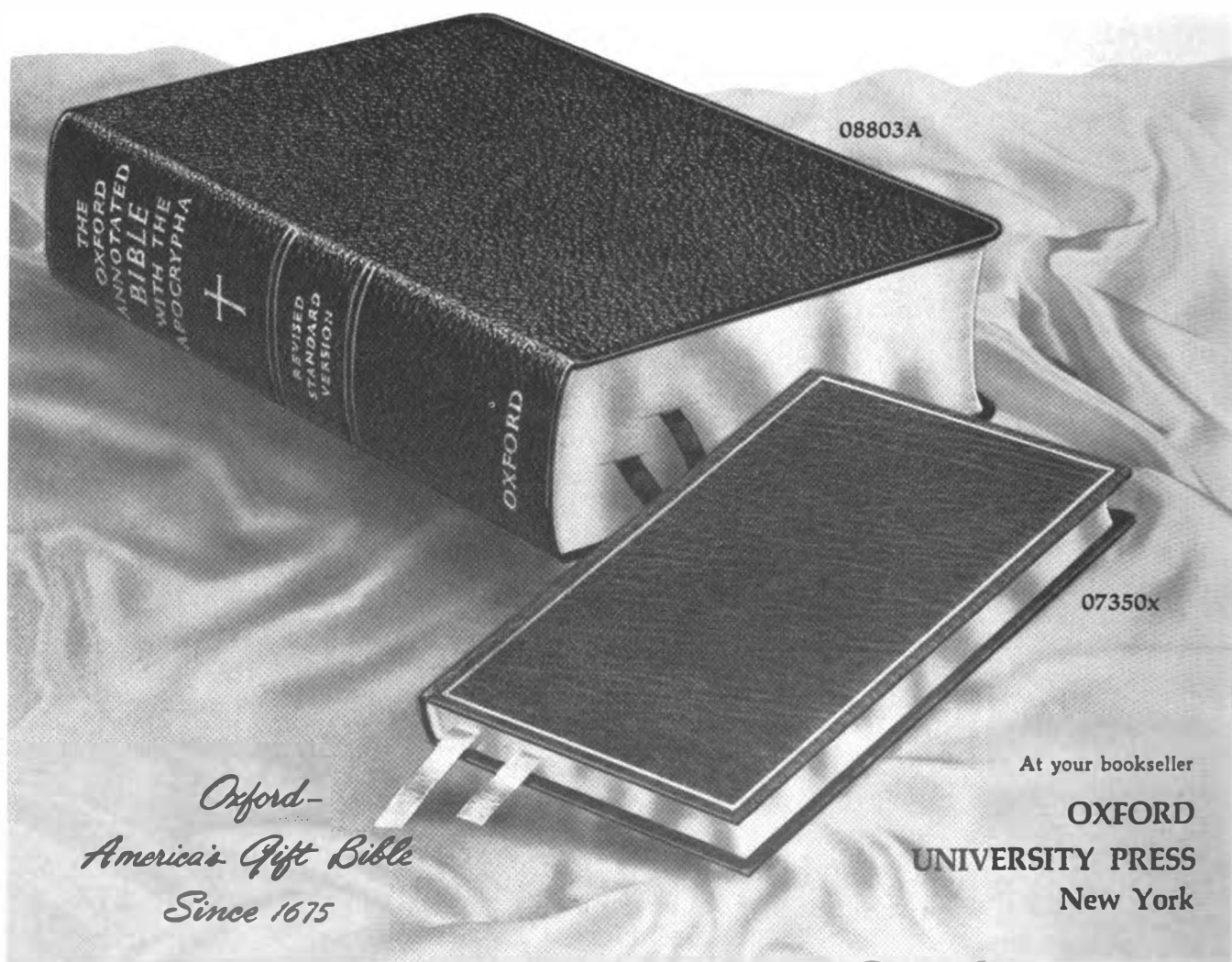
Unsurpassed in quality, craftsmanship, and design, the newest de luxe Oxford Prayer Book features an exquisite binding of Polished Niger Morocco. Available in four colors, it is accented by gold frame on front and back covers, gold edges, gold fillet, and Cockerell endpapers. It

is printed on *Ultrathin* Oxford India paper. A truly magnificent gift!

Handy size: 3<sup>5</sup>/<sub>8</sub> x 5<sup>5</sup>/<sub>8</sub>, only <sup>3</sup>/<sub>8</sub>" thick. BLUE, GREEN, MAROON, or RED. 07350x. \$13.50

Other Oxford Prayer Book styles, \$2.95-\$17.50

# Make it a Christmas to remember ...with these gifts from Oxford

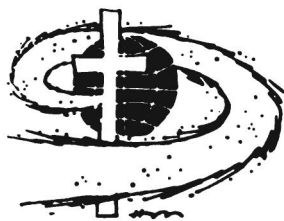


*Oxford—  
America's Gift Bible  
Since 1675*

At your bookseller

**OXFORD  
UNIVERSITY PRESS  
New York**

# Around



# & About

— With the Editor —

This being both our Christmas Book Number and the issue of Thanksgiving week, a familiar passage from Charles Lamb's *Essays of Elia* has grace of congruity: "I own that I am disposed to say grace upon twenty other occasions in the course of the day besides my dinner. I want a form of setting out upon a pleasant walk, for a moonlight ramble, for a friendly meeting, or a solved problem. Why have we none for books, those spiritual repasts—a grace before Milton—a grace before Shakespeare—a devotional exercise proper to be said before reading the Fairy Queen?"

Clifford Morehouse thinks that we need a prayer for astronauts, and I agree. He has written an excellent one in anticipation of the manned moon shot which is scheduled for next month. It will be suitable for all future occasions. The text of his prayer:

O eternal God, whose heavens declare thy glory and whose firmament showeth thy handiwork; we commend to thy almighty protection thy servant(s), (*N or NN*), for whose preservation in the boundless reaches of outer space our prayers are offered. Guard *him*, we beseech thee, from dangers of the void, from sickness, from the violence of the cosmic elements, and from every peril to which *he* may be exposed. Conduct *him* in confidence to the accomplishment of *his* mission and to a safe re-entry and return, with a grateful sense of thy mercies; through Jesus Christ our Lord, who, with the Father and the Holy Spirit, liveth and reigneth in the uttermost parts of thy universe, and to ages of ages. *Amen.*

The reader and, we hope, user of this prayer should find helpful these comments by Dr. Morehouse: "I have based the prayer on the one in the Prayer Book for a person or persons going to sea, and have taken the reference from Psalm 19. Some words are difficult, as there does not seem to be anything quite appropriate; i.e., I have used 'void' instead of 'sky' or 'skies,' because the sky seems to be limited to the earth's atmosphere. I have used

'cosmic elements' to cover such things as radiation, meteors, etc., because 'elements' alone seems to be confined to winds, rain, and other earthly weather disturbances. And I have used the Orthodox form 'to ages of ages,' as the customary 'world without end' is too limited."

Watch for further news about RACA. The word stands for *Recovered Alcoholic Clergy Association*. The new organization was born a few weeks ago in San Francisco when a group of clergy gathered to consider how the needs of clergymen with an alcoholic problem can best be met. RACA has three purposes: (1) Mutual self-help, (2) Fellowship, (3) Pastoral concern for, and assistance to, clergymen in trouble with alcohol. Support will come from voluntary gifts and contributions. There will be no membership dues or fees. Strictest anonymity outside of RACA will be observed. Perhaps those wishing to apply for membership or wishing to give help or receive information should write to: RACA, P.O. Box 27392, San Francisco, Calif. 94127.

I by no means disagree entirely with my good friend the Rev. John Heidt about student dissidents (his letter is on page 4); but I must stand by my contention that in genuine education teachers teach and pupils learn. He raises a very ponderable point in asking if I would apply this description of genuine education to the magisterial office of the Church. I always balk at comparisons of the Church with schools, or with businesses, or with nations, because the Church is not a school or business or nation; it is *sui generis*. But I will answer that I believe there is an essential truth that has been abused and perverted into the detestable enormity of the "teaching Church and the learning Church." That truth is that if anybody is to learn anything, somebody must teach him, with the authority appropriate to the teaching office. The teacher's authority must include certifiable mastery of his subject. Therefore I hold that if the Church's children are to learn what a Christian ought to know and believe to his soul's health, they must be taught these things by clerical or lay catechists who know their holy onions and are otherwise accredited. In this process we see the *ecclesia docens* in the teacher and the *ecclesia discens* in the learner. Fr. Heidt is a good theologian and so he must agree

Continued on page 22

# 'tis the season... for young readers.



## THE SILVER TRUMPET

by Owen Barfield

A wonderful new fairy tale about handsome Princes and beautiful Princesses who did NOT live happily ever after. That is, until *The Silver Trumpet* was found and . . . but that's the story. Whimsically and profusely illustrated by Betty Beeby. 160 Pages, Cloth, \$4.95

## THE TENT OF GOD

by Marianne Radius

A theology of the Old Testament for young readers. Using the tent as a symbol of God in the midst of his people, as it was in the time of the Old Testament, Mrs. Radius draws many interesting parallels and makes observations of truths applicable to young people today. More than a history or a book of stories, it is the record of God with his children. Pen and ink illustrations. 352 Pages, Cloth, \$5.95

## On the Cover

Created from wax and ink, the madonna and child on this week's cover is by Govindan Raman of Nerkundram, Madras State, India. It won first prize in the 1968 competition for Christmas design sponsored by the Committee on World Literacy and Christian Literature of the National Council of Churches. (Photo by RNS)

8-92

At your bookseller's



WM. B. EERDMANS  
PUBLISHING CO.  
Grand Rapids, Michigan

# a gift with meaning

NELSON'S LARGE-TYPE BIBLE  
WITH CONCORDANCE  
(Revised Standard Version)

for  
the  
family



Extra large type, generous margins and large pages—plus many special features—make this Bible a thoughtful and welcome family gift • Presentation page in color • 75,000 center-column references • 16 color illustrations • 4-page Bible Atlas index • 32 pages of Bible Helps • 92-page concise Concordance • 12 maps in color  
**6807, Black genuine leather, boxed .....\$17.50**

At your local bookstore

**NELSON-NATIONAL**  
Camden, New Jersey



N  
A  
T  
I  
V  
I  
T  
Y  
P  
A  
L  
L

FOR YOUR CHRISTMAS ALTAR  
FROM OUR IMPORT COLLECTION  
EXQUISITELY HAND EMBROIDERED

The Nativity Pall mounted on square pleat-glass in sizes 6½" - 7" - 7½" - 8" .....\$9.85

The Nativity Corporal in matching design  
18" x 18" on fine, firm linen .....\$8.75

**MARY MOORE**  
Box 394-L Davenport, Iowa

## in-stock • custom CLERGY— APPAREL

Complete selection:  
Shirts, our new  
"Best-Fit" Rabat  
Vests, Suits, Topcoats,  
Travel Accessories. Finest  
materials and tailoring all with  
Cuthbertson label for superior quality.



SEND FOR NEW CATALOG



**J. Theodore Cuthbertson, Inc.**  
2013 Sansom St. • Phila., Pa. 19103

# LETTERS

Most letters are abridged by the editors.

## Student Protest

Student unrest in our universities today is a complex social phenomenon for which there can be no simplistic solutions. It is complicated by the fact that similar student protest involves not only the alienated student who is individualistic to the point of anarchism but also the social activist who protests because of his deep involvement in social issues and concern over the right functioning of the university. It is further complicated by the fact that administrative decisions are frequently determined by political pressure rather than by a concern for proper education. It is complicated by the breakdown in communications between divergent groups within the university: faculty, administration, and students, all of whose primary concerns lie outside the local university community. Students indeed are often more concerned with their "self-identity" than with learning, but also faculty are often more concerned about their reputation among fellow academicians than with teaching. There are no easy solutions in such a situation and the Church's task must first be to understand the situation; then to provide guidelines towards the working out of solutions, to reconcile opposing forces by encouraging a climate for dialogue and by ministering to those on all sides who are victimized by the situation.

Dr. Phillips at Hillsdale College has taken a particular action to meet the destructive aspect of current university unrest. I have no quarrel with his action though I doubt that it is suitable in most university situations. But your recent editorial [L.C., Oct. 27] has done a great injustice to Dr. Phillips in that it associates his action with your over-simplistic solution in which all the bad guys are lumped together as "professed freedom fighters of the New Left" and are then exorcised by name calling.

You claim that genuine education simply requires that teachers teach and pupils learn. I wonder if the editor of THE LIVING CHURCH would want to apply his same description of genuine education to the magisterial office of the Church. The traditional Roman Catholic teaching that the Church consists of two parts, the *ecclesia docens* or teaching hierarchy and the *ecclesia discens* or learning laity, is now being abandoned more and more by Roman Catholic theologians themselves. To suggest that all those who disagree with the principle are Huns and barbarians and that presidents and deans who do not find Dr. Phillips's action applicable to their own situation are intimidated and gutless, certainly feeds the fires of those whose sentiments will lead to the kind of totalitarianism predicted by Dr. Stringfellow on page 38 of the same issue in which your editorial appears.

(The Rev.) JOHN H. HEIDT  
Chaplain at

University of Wisconsin-Milwaukee  
Milwaukee

Editor's comment: See *Around and About*, page 3.

## Christians and Cruelty

And a rose to the Editor of THE LIVING CHURCH, too, for the perceptive editorial "A

Rose for a Fifth Ave. Furrier" [L.C., Oct. 27]. As a priest of the Church of a compassionate God for 27 years, and for 18 of those years active in the formation and operation of humane societies in various places, I have been appalled by the lack of interest on the part of "Church people" in matters having to do with compassion toward animals or with the connection between their lives and the other life which God created and creates. I should expect our hedonistic society at large to have little concern in such matters; I have never been able to get accustomed to Christian unconcern.

Specifically relating to your editorial, in the matter of the clubbing of baby seals each year in the annual "seal hunts" in the St. Lawrence River islands, on the "Front" coastline on the Canadian Atlantic Coast, and by the United States Conservation Department in our Pribiloff Islands, could I recommend that your readers get a copy of Peter Lust's little book, *The Last Seal Pup* (the story of Canada's Seal Hunt), 1966, published by Harvest House, Montreal? I am sure many women would be disgusted to learn where their furs come from and at



what a price. Besides, many pelts go simply for trinkets and "cute" items like fur-lined toilet-shaped ashtrays!

Finally, there are available on the market remarkable synthetic furs which are cheaper, warmer, and often better appearing than the animal skins, and they are produced without the dreadful misery and cost in animal suffering.

Again, thank you for the courage—for, in our Church it takes great courage—to write and print such a fine editorial which is so sorely needed if we are going to restore reverence for all life, human as well as animal.

(The Rev.) ROBERT L. SEEKINS, JR.  
President of

Citizens' League for Animal Welfare  
Troy, N.Y.

## That Absurd Decision

Re. your editorial "An Absurd Decision" [L.C., Oct. 20] regarding the Executive Council's decision on Chicago. Thank you and God bless you.

A. H. STEDMAN II

Detroit

By what right does inexperienced Tom Wand, aged 19, cause the Executive Council to pass a resolution putting Chicago off limits for Council-sponsored meetings? Such absurd hypocrisy would compel us to move our national headquarters out of New York City because of what happened at Columbia University. Certainly what happened at our Board of Education building when high school students demonstrated would for the same reasons put Philadelphia off limits for a similar period! This does nothing for human relations and makes Jesus Christ look silly.

(The Rev.) W. HAMILTON AULENBACH, D.D.  
Rector of Christ Church & St. Michael's  
Germantown, Philadelphia



# The Living Church

Volume 157      Established 1878      Number 21

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

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

The Rt. Rev. Donald H. V. Hallock, <sup>†</sup> Bishop of Milwaukee, president; The Rev. Dudley J. Stroup, <sup>†</sup> vice president; The Rev. Carroll E. Simcox, <sup>†</sup> secretary; Robert Hall, <sup>†</sup> treasurer; Warren J. Debus, <sup>†</sup> assistant treasurer. The Rt. Rev. William H. Brady, <sup>†</sup> Bishop of Fond du Lac; The Rt. Rev. John P. Craine, <sup>†</sup> Bishop of Indianapolis; The Rt. Rev. John S. Higgins, <sup>†</sup> Bishop of Rhode Island; The Rt. Rev. John M. Burgess, <sup>†</sup> Suffragan Bishop of Massachusetts; The Rev. William E. Craig, <sup>†</sup> The Rev. Curtis W. V. Junker, <sup>†</sup> The Rev. Darwin Kirby, Jr., <sup>†</sup> The Rev. Christopher F. Allison, <sup>†</sup> The Rev. Nathaniel Wright, Jr., <sup>†</sup> The Rev. George C. L. Ross, <sup>†</sup>; Messrs. Jackson Bruce, Jr., <sup>†</sup> Arthur Ben Chitty, <sup>†</sup> Peter Day, <sup>†</sup> Neal Kaye, <sup>†</sup> Francis J. Starnel, <sup>†</sup> Marshall Fishwick, <sup>†</sup> John Reinhardt, <sup>†</sup>

<sup>†</sup>Director      <sup>†</sup>Member

## EDITORIAL AND BUSINESS OFFICES

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

## STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Lauer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, D.D., Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. The Rev. James Conzidine, Jo-ann Price, contributing editors. Warren J. Debus, business manager. Marie Pfeiffer, advertising manager. Grace Jeffery, editorial assistant.

## DEPARTMENTS

Around and About	3	News	9
Books	6	On the Cover	3
Deaths	31	People and Places	30
Editorials	18	Report from	
Letters	4	Scotland	12

## FEATURES

Advent Notes	J. Stribling	14
Convention Week — 1968	R. Howell	13
Population Control	E. Foote	16
The Broken Promise of MIRI	D. Hegg	15

## THINGS TO COME

### November

- 24. Sunday next before Advent
- 28. Thanksgiving Day
- 30. St. Andrew

### December

- 1. Advent I

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

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

**THE LIVING CHURCH** is a subscriber to Religious News Service and Ecumenical Press Service. **THE LIVING CHURCH** is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

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

November 24, 1968

For three



special people



you know



## Happy Christmas

Edited by WILLIAM KEAN SEYMOUR and JOHN SMITH. Illustrated by BERYL SANDERS. The beauty, the awe, the humor and mystery of Christmas are captured in stories, essays, poems, sketches, and carols—both classic and modern—by T. S. Eliot, Boris Pasternak, Dylan Thomas, Charles Dickens, J. B. Priestley, and many others. A stunning and colorful gift for all ages. 7½" x 10". \$5.95

## It's Autumn!

Color photos and text by SISTER NOEMI WEYGANT, O.S.B. A nun who is a prize-winning photographer takes a joyous walk into the autumnal countryside—focusing, in extraordinary photos and perceptive prose poems, on the wonder of the little things that live and grow in wood and field. A book that children and grownups will delight in together. 7" x 10". \$3.95

## Food Is More than Cooking

A Basic Guide for Young Cooks by JEAN ANDERSON. A unique cookbook for young people of all ages, which is also a basic guide to food, cookery, nutrition, shopping, party planning, and kitchen procedure. With 340 easy recipes, ranging from simple to gourmet. Glossaries. Humorous drawings by Lee deGroot on almost every page. \$7.95

Order from your bookstore—or direct from publisher. (Please enclose payment, plus applicable sales tax.) THE WESTMINSTER PRESS \*. Witherspoon Building, Philadelphia, Pa. 19107



## Beaten Sterling Silver Chalice

with contrasting Semi-precious Knop  
 18 ounce capacity 7 and  $\frac{5}{8}$  inches high  
 with gleaming Black Onyx Knop ..\$345  
 with Green Bloodstone Knop .....\$390  
 with Blue Sodalyte Knop .....\$375

Memorials of every description

*Louis F. Glasier*

Ecclesiastical Crafts  
 450 Jericho Turnpike  
 Mineola, N. Y. 11501  
 Phone: 516-741-8878



New MB 

## POCKET DIARY

for 1969

Black, flexible leatherette, size 2 $\frac{1}{2}$ " x 4", with special gold stamped Canterbury Cross on cover. Gold edges, ribbon marker, extra thin (azure blue) paper.

Sundays and Prayer Book saints days of the calendar of the Episcopal Church are indicated. Also, major Civil holidays.

Imported from England, here is a handsome, practical pocket diary for clergymen and laymen of the Episcopal Church. **\$1.50**

At your bookstore or

**MOREHOUSE**

• **BARLOW CO.**

14 E. 41st St., N.Y., N.Y. 10017

THE BISHOP WHITE  
 PRAYER BOOK SOCIETY  
 affiliated with

THE FEMALE PROTESTANT  
 EPISCOPAL PRAYER BOOK  
 SOCIETY OF PENNSYLVANIA

Donates to those Parishes, Missions and Institutions at home and abroad, which are unable to purchase them:

The Book of Common Prayer — Pew Size  
 The Church Hymnal — Melody Edition

Each request must be endorsed by the  
 Bishop of the Diocese.

Apply: The Rev. W. Rouliston McKean, D.D.  
 Secretary, P.O. Box 81,  
 Philadelphia, Pa. 19105

# A Christmas Check List

The following are books of which our reviewers thought very highly and said so, in their reviews published in this magazine from January 1 through the end of September of this year. So this is a check-list of books we can warmly recommend for Christmas giving. They are grouped by subject matter, and their publishers and list prices are given. It should be noted that this list does not include books reviewed in THE LIVING CHURCH since October 1. Such recent titles may be included in next year's Christmas shopping list. A good book can keep for at least a year; some of them have been known to keep for several years.

### Fiction, Poetry, Belles Lettres

- C. S. Lewis, *Letters to an American Lady*. Eerdmans. \$3.95.  
 Christopher W. Jones, *Listen, Pilgrim*. Poems of Protest. Bruce. \$3.95.  
 Thomas John Carlisle, *You! Jonah!* Poetry. Eerdmans. \$1.  
 Nathan A. Scott, Jr., *Craters of the Spirit*. Corpus Books. \$6.50.  
 Arnold Kenseth (ed.), *Poems of Protest Old and New*. Macmillan. \$1.45.  
 Agnes Sanford, *The Rising River*. Lippincott. Fiction. \$4.95.

### Preaching and Sermons

- Reuel L. Howe, *Partners in Preaching*. Seabury. \$3.50.  
 Karl Barth, *Call for God*. Harper & Row. \$3.95.

### History

- Lacey B. Smith, *The Elizabethan World*. Houghton Mifflin. \$6.50.  
 W. L. Katz, *Eyewitness: The Negro in American History*. Pitman. \$9.75.  
 William A. Clebsch, *From Sacred to Profane America*. Harper & Row. \$5.95.  
 Carroll E. Simcox, *The Historical Road of Anglicanism*. Regnery. \$6.25.  
 Michael Bordeaux, *Religious Ferment in Russia*. St. Martin's Press. \$8.95.

### Biography and Autobiography

- Robert Speaight, *The Life of Teilhard de Chardin*. Harper & Row. \$8.50.  
 Emile Cailliet, *Journey Into Light*. Zondervan. \$3.95.  
 Rebecca L. Harmon, *Suzanna, Mother of the Wesleys*. Abingdon. \$4.50.  
 D. Elton Trueblood, *Robert Barclay*. Harper & Row. \$6.95.  
 L. W. Barnard, *C. B. Moss: Defender of the Faith*. Mowbray. 21s.  
 Alan Paton, *The Long View*. Praeger. \$6.  
 Howard V. Harper, *Profiles of Protestant Saints*. Fleet Press. \$6.95.

- William Kuhns, *In Pursuit of Dietrich Bonhoeffer*. Pflaum. \$6.75.  
 Emile Rideau, *The Thought of Teilhard de Chardin*. Harper & Row. \$12.50.  
 Jacques Maritain, *The Peasant of the Garonne*. Holt, Rinehart, & Winston. \$6.95.

### Christian Education

- Iris V. Cully, *Church Worship and Church Education*. Westminster. \$4.50.

### Christian Sociology

- J. V. Langmead Casserley, *In the Service of Man*. Regnery. \$4.95.  
 Nathan Wright, Jr., *Ready to Riot*. Holt, Rinehart, & Winston. \$4.95.  
 Arthur Hopcraft, *Born to Hunger*. Houghton Mifflin. \$4.50.  
 Charles Yost, *The Insecurity of Nations*. Praeger. \$6.50.  
 Scott I. Paradise, *Detroit Industrial Mission*. Harper & Row. \$5.95.  
 Arend Theodor van Leeuwen, *Prophecy in a Technocratic Era*. Scribner's. \$3.95.

### Eschatology

- Jürgen Moltmann, *Theology of Hope*. Harper & Row. \$8.50.

### Sacramental Theology

- André Hamman (ed.), *Baptism: Ancient Liturgies and Patristic Texts*. Alba House. \$4.95.  
 David E. Babin, *Introduction to the Liturgy of the Lord's Supper*. Morehouse-Barlow. \$1.95.  
 Edward P. Echlin, S.J., *The Anglican Eucharist in Ecumenical Perspective*. Seabury. \$7.50.  
 E. Schillebeeckx, *The Eucharist*. Sheed & Ward. \$3.95.

### Moral Theology and Ethics

- Romano Guardini, *The Virtues*. Regnery. \$4.95.  
 Malcolm W. Eckel, *The Ethics of Decision Making*. Morehouse-Barlow. \$2.95.  
 Mary P. and John J. Ryan, *Love and Sexuality: A Christian Approach*. Holt, Rinehart, & Winston. \$4.95.  
 James M. Gustafson and James T. Laney (eds.), *On Being Responsible: Issues in Personal Ethics*. Harper & Row. \$3.50.

### Bible

- Geddes MacGregor, *A Literary History of the Bible: from the Middle Ages to the Present Day*. Abingdon. \$7.95.  
 Frederick H. Borsch, *The Son of Man in Myth and History*. Westminster. \$8.50.  
 Robert C. Dentan, *The Knowledge of God in Ancient Israel*. Seabury. \$7.50.  
 Romano Guardini, *The Wisdom of the Psalms*. Regnery. \$4.50.

E. K. Barrett, *Jesus and the Gospel Tradition*. Fortress. \$3.50.

**Philosophical Theology**

Roger L. Shinn (ed.), *Restless Adventure: Essays on Contemporary Expressions of Existentialism*. Scribner's. \$4.95.  
Paul Sponheim, *Kierkegaard on Christ and Christian Coherence*. Harper & Row. \$9.50.

**Church Music**

Erik Routley, *Words, Music, and the Church*. Abingdon. \$4.95.

**Christian Apologetics**

Peter Hamilton, *The Living God and the Modern World*. United Church Press. \$2.95.  
Mary McDermott Shideler, *A Creed for a Christian Skeptic*. Eerdmans. \$3.95.

David O. Woodyard, *Living Without God Before God*. Westminster. \$2.45.

**Prayer and Spiritual Reading**

David H. C. Read, *Holy Common Sense*. Abingdon. \$2.50.  
Alan Paton, *Instrument of thy Peace*. Seabury. \$3.50.  
Samuel L. Terrien, *The Power to Bring Forth*. Fortress. \$2.50.  
Francois Chatelet, *Cries from the Heart*. Sheed & Ward, \$3.95.  
Georgia Harkness, *A Devotional Treasury from the Early Church*. Abingdon. \$3.50.  
Fae Malania, *The Quantity of a Hazelnut*. Alfred A. Knopf. \$4.95.

**Psychology and Counseling**

Howard J. Clinebell, Jr., *Understanding and Counseling the Alcoholic*. Abingdon. \$5.95.  
James Hillman, *Insearch*. Scribner's. \$3.50.

**BOOKS**

**THE FUTURE AS THE PRESENCE OF SHARED HOPE.** Edit. by Maryellen Muckenhirn. Sheed & Ward. Pp. 181. \$4.95.

*The Future as the Presence of Shared Hope* is a collection of seven essays presented at a theology symposium at Saint Xavier College, Chicago, in October 1967. The little volume represents the creative scholarly work of Jürgen Moltmann, Langdon Gilkey, J. Coert Rylaarsdam, Eugene B. Borowitz, and others. All seven of the essays are faithful to the theme of the symposium: the nature of Christian and Jewish hope in our day and the nature of hope as a category of Jewish and Christian spirituality. The essays are a witness to the complexity of the present-day questions concerning the nature of hope and of the future and also to the diversity of current philosophico-theological views as to the nature and the legitimate goals of both Jewish and Christian hope. In fact, the volume is an eloquent example of the current far-reaching ferment in virtually all aspects of Western theological work. Of particular interest to some readers will be Rabbi Borowitz's analysis of the impact of the Israeli triumph in the spring of 1967 on the Jew's understanding of his own hope in God.

MARY CARMAN ROSE, Ph.D.  
Goucher College

+ + + +

**CHURCH WITHOUT WALLS.** Edit. by Barnabas Lindars. S.P.C.K. Pp. 144. 12s 6d.

These nine essays by the Vicar of St. Luke's, Pallion, an industrial parish, and four of his former curates, add up to a good little book. Only one of the essays reflects a purely English situation, that entitled "Willingly to School." The other eight may be easily naturalized.

These men, from experience and conviction, agree that the parish will be in the foreseeable future the basic unit of pastoral ministry, and that it "has a vital part to play in this time of spiritual and cultural revolution." On this basis they

discuss some of the problems they and we face — authority, Bible preaching and reading, industrial society, teaching, worship — intelligently and persuasively. *Church Without Walls* does not mean "tear down your building," but rather develop flexible ways of using the real Church, which is to say the people who regularly or occasionally worship, and who have at least been "stained" by Christianity.

(The Rev.) WOOD B. CARPER, D.D.  
The General Seminary

+ + + +

**RELIGIOUS THINKING FROM CHILDHOOD TO ADOLESCENCE.** By Ronald Goldman. Seabury. Pp. 276. \$2.45.

The growing person's intellectual struggle to comprehend the central ideas expressed and implied in religious thinking is skillfully and clearly explored in this important volume for the Church. Taking a leaf from William James, Prof. Ronald Goldman defines religious thinking as "thinking directed towards the nature of God, his relationships with men in history, his dealings with men today, his revelation of himself through the inspired literature of the Bible and through the person of Jesus Christ."

He does not for a moment discount the totality of religious experience. He is here interested basically in the whole problem and task of communicating truths on an intellectual plane. This too is part of the religious experience and to be included in the "world of feeling, wonder, and unique personal experience which is at the heart of all religious knowledge." Thus, the patterns and influences on growth are systematically investigated, drawing upon innumerable research by educators and psychologists. The implications of the findings and explorations for religious education, while not startling nor revolutionary for the most part, do serve to undergird the present and future assumptions and commitments regarding



**HEALING THE WHOLE PERSON**

By GENEVIEVE PARKHURST

"The author shows a thorough understanding of the solid theology of the Church's ministry of Healing centered in the Person of Jesus Christ and she presents it in a clear, simple, and interesting way. Life changing blessings await the expectant reader."

\$3.00

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



**MOREHOUSE -BARLOW CO.**

New York

Chicago San Francisco Los Angeles



**ixthus**  
A DOOR PLATE 3 1/2" x 5 1/2"

**FOR CHRISTIANS**

Here is a symbol from the early Church, used by Christians to identify themselves. It means, "Jesus Christ, God's Son, Savior." Your opportunity to witness comes when people ask, "What is that? What do the letters mean?" A complete explanation is provided. Excellent for use at home, office, shop. Wonderful as gift to new members of congregation, as identification for entire congregations. Two colors, silver on black, silver on gold. Beautifully crafted, anodized aluminum, weather resistant. \$1.00 postage paid.

IXTHUS, Box 24056 Dept. L, Mpls. Minn. 55424

around-the-world artistry!  
Gold • Silver • Brass • Bronze

**ALTARWARE**

Finest domestic and hand wrought metalware. Chalices, crosses, vases and many accessories in traditional and contemporary designs from world's most distinguished craft centers. Ideal gift selections.

36 PAGE CATALOG MAILED UPON REQUEST  
**J. Theodore Cuthbertson, Inc.**  
2013 Sansom St. • Phila., Pa. 19103



*The perfect*

# CHRISTMAS GIFT

for those very special friends  
you want to remember  
in a very special way

## IS A YEAR'S SUBSCRIPTION for THE LIVING CHURCH

A reduced rate is available to subscribers for each  
gift subscription:

**\$8.95 per year per subscription,  
a substantial saving from the regular rate!**

Foreign postage, add \$2.00 each

**THE LIVING CHURCH**  
407 E. Michigan Street  
Milwaukee, Wis. 53202

Please enter a Christmas gift subscription for one year of  
THE LIVING CHURCH for the following:

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip # \_\_\_\_\_

**Sign my gift card** \_\_\_\_\_

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip # \_\_\_\_\_

**Sign my gift card** \_\_\_\_\_

My payment is enclosed

Bill me later

Signed \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip # \_\_\_\_\_

curriculum construction and lesson plan-  
ning.

The substance of *Religious Thinking from Childhood to Adolescence* can best be described by the several questions which the author sets out at the beginning. These form the author's task and outline: How does the child form concepts of God, of the Church, of moral righteousness? Are there sequences or patterns of religious thought to be discerned with increasing chronological and mental age? What limits of religious understanding are imposed by age, immature experience, attitude of parents, and many other factors? Does biblical material of certain types assist or impede clarity of thought or level of insight into their religious truths? Are there ages or stages of what we might call "religious readiness" in the growing young person, when the mind can more readily understand certain religious truths? Can a program of religious education be devised which is suited to patterns of intellectual development?

This volume spells out the answers to these questions in an exciting manner. The volume will be with us (Christian teachers) for a long, long time as a standard work. It deserves to be seriously considered by clergy, teachers, and parents.

(The Rev.) A. DONALD DAVIES  
*Seabury-Western Seminary*



**A HISTORY OF CHRISTIAN THOUGHT.** By Paul Tillich. Edit. by Carl E. Braaten. Harper & Row. Pp. 300. \$8.

Strictly speaking, *A History of Christian Thought* does not cover so much ground as its title suggests. It tells the story of Christian thought from the New Testament to post-Reformation times, and should be regarded as finding its continuation in Tillich's other book, *Perspectives on Nineteenth and Twentieth-Century Protestant Theology*. These two volumes together contain Tillich's interpretation of the history of Christian thought. Both books have been published posthumously and have been compiled from students' notes. They smack of the lecture room, and the English is often awkward. Nevertheless, we must be grateful that Tillich's reflections on the great theologians of the past have been made available in print, and special gratitude is due to Prof. Carl Braaten for his work as editor.

All books of this kind are better in some parts than in others. Perhaps Tillich is at his best and most penetrating when he deals with Augustine, Luther, and Calvin. For instance, there is a most interesting analysis of Luther's teaching on Church and state, and the influence which this has had on German history, down to the rise of the Nazis. On the other hand, the treatment of Thomas Aquinas and of

*Continued on page 22*



# The Living Church

November 24, 1968  
Sunday next before Advent

For 90 Years,  
Its Worship, Witness, and Welfare

## COLORADO

### "Take Time to Select a Bishop"

The Rt. Rev. John E. Hines, Presiding Bishop, has told Colorado Episcopalians to take their time in selecting a new bishop for their diocese. (The Rt. Rev. Joseph S. Minnis, former Bishop of Colorado, was relieved of his post in September in an order handed down by a nine-member court of bishops. He was ordered to relinquish his office immediately, to retire on his 65th birthday, Jan. 3, and to leave the diocese. He had been charged with personal misconduct but the trial never actually began, since his physician told the court Bp. Minnis's health would be endangered by a court appearance at the time or in the foreseeable future.) At the present time administrative authority of the diocese lies with the Rt. Rev. Edwin B. Thayer, Suffragan Bishop of Colorado.

Bp. Hines was in Denver to address clergy and laity at a service of Evensong, held in St. John's Cathedral, and again at a dinner. He told the Church representatives their first and major task is to repair relationships damaged by the controversy over Bp. Minnis. "This situation cannot help but have polarized the diocese. . . . The longer this is left without repair the more damage it will be to the Church's present and its future." He stated that possible changes in Church law to provide for more efficient handling of personal charges against bishops or clergy were discussed in closed session at the House of Bishops when it met in Augusta, Ga. He could not comment on the discussion, he said.

Bp. Hines said he had tried to handle the situation in Colorado in a pastoral manner rather than have it go to a Church court, but admitted that the pastoral approach failed. He said he was not blaming Bp. Minnis or the Diocese of Colorado, but said, "the chief pastor (himself) proved inadequate in this case." Questioned about provisions in the Church for psychiatric testing of applicants for ordination, Bp. Hines said he believed the canon is "weak" and it has been "superficially administered." Few dioceses are equipped with finances or personnel, he added, to do a real job in this field, and said the whole matter is under careful study and research.

He reminded his listeners that the incidents which have torn the Church in

Colorado have had their impact on the whole Church. He recommended that the diocese take its time in finding candidates for the office of bishop, urged representation of a committee of clergy, laymen, including women, and even, if possible, include "a couple of young people." He also said that the diocese needs to begin immediately to examine and investigate its structure, its direction, its view of itself as the Church in Colorado. Urging the diocese to take positive steps to correct weaknesses in its structure or its constitution, he reminded the audience that just as they will be looking carefully at nominees for the bishopric, prospective bishops will be looking at the Diocese of Colorado to determine its situation.

### "Parallel Between Jesus and North Vietnam"

The Rt. Rev. James A. Pike told a Temple Buell College audience in Denver that he sees a parallel between the war of the North Vietnamese against the U.S. and the struggles of Jesus against Roman imperialism. Just as Rome was embarrassed by the revolt in Palestine, he said, "we are humiliated that we cannot defeat" Ho Chi Minh's forces. He said he is prepared "to resist illegitimate authority like Dr. Benjamin Spock and Dr. William Sloane Coffin."

Noting that in his mind the New Testament has both an "outside truth" and an "inside truth," Bp. Pike stated that when Jesus said, "I come not to bring peace but a dagger," he meant the weapon to be "a symbol of identification with the Rap Browns and Stokely Carmichaels" of the day, "though he wasn't one of them since he never used his dagger." He claimed the translation of dagger as "sword" is wrong.

Carrying further a resistance theme of Christ's ministry, Bp. Pike said the palms waved on Palm Sunday were a Maccabean sign of resistance and the donkey Christ rode symbolized to the crowd an independent kingship. The assault on the money changers was a calculated act of civil disobedience, not just a show of temper, he added. "He (Jesus) was a cool cat. After all he'd planned it since Christmas. It was a blow at the economic nerve of the establishment."

Bp. Pike also said the two men between whom Jesus was crucified were not thieves, but fellow resisters. The original word was mistranslated, he said.

## PROVINCES

### II Meets in Buffalo

"We are in the midst of a revolution and in the next decade we will have bloody revolution, concentration camps, fighting in the streets, military government, and hatred in the hearts of all citizens," said the Rev. John H. Steidl, a Presbyterian minister and executive secretary for training services for the General Convention Special Program. His talk on the dilemma facing the Church in regard to the urban crisis was one of three presentations relating to problems confronting the Church today given at the second provincial synod held in Buffalo, N.Y.

Mr. Steidl, 35, was originally engaged in 1966 by the Executive Council as a specialist in adult education and training projects and became an associate secretary in the training services area of the department of Christian education. At the time of the appointment, the Presiding Bishop said Mr. Steidl "is the man best qualified for the job." [L.C., July 3, 1966]

The Rev. Rowland J. Cox, chaplain of General Seminary, presented the college work program to the synod, saying that the role of the chaplain "has changed from the idea of the Canterbury Club which is apart from the campus to the role of the integration of the chaplain into every phase of college life."

The small group discussions on the structure and program of the synod were part of the presentation on structure of the Church directed by the Rt. Rev. Ned Cole, Jr., Bishop Coadjutor of Central New York.

Actions taken at synod include:

(✓) A \$25,025 budget for 1969, of which \$20,325 is assigned to the college work committee;

(✓) The matter of a change in structure of synod which is to be returned to the member dioceses for further consideration;

(✓) The discharge of the committee on clergy placement which will report to the special 1969 General Convention II;

(✓) The movement of future meeting dates to weekends to accommodate more lay deputies;

(✓) Allowing, on an *ad-hoc* basis, selected groups of college-age persons to attend synod meetings.

The \$160 offering received at the service of Holy Communion concelebrated according to the trial rite will be used for Biafran Relief. Presiding over the business

sessions was the Rt. Rev. Lauriston W. Scaife, Bishop of Western New York and president of Province II.

## The Church "Must Speak Out"

Speaking at the banquet of the 33d Synod of the Washington Province (III) held in Harrisburg, Pa., the Presiding Bishop, the Rt. Rev. John Hines, said that "verbalization is no longer an effective stance for the Church. The credibility of the Church must be established by her action." He also told the synod to discuss matters of concern to the 12 dioceses within the synod, that the Church must challenge the injustices that threaten human freedom, and the Church "must speak out in the interest of all men, regardless of race, color, or creed." Some 200 bishops and clerical and lay delegates attended the two-day meeting. They heard reports:

(✓) Recommending creation of more, and therefore smaller, provinces;

(✓) Suggesting that Episcopalians participate in a "multi-denominational plan" known as United Ministries in Higher Education—thus extending efforts already begun on campuses with Roman Catholics, Orthodox, and Lutherans, and adding work with other groups such as the Presbyterians, Moravians, and Methodists.

The Rt. Rev. Harry Lee Doll, Bishop of Maryland, is the new president of the province that includes the Dioceses of Washington, Maryland, Easton, Bethlehem, Erie, Harrisburg, Pennsylvania, Pittsburgh, Southern Virginia, Southwestern Virginia, Virginia, and West Virginia.

## ARKANSAS

### Statement on Evangelism

At the last convention of the Diocese of Arkansas, a resolution was passed calling upon the diocesan executive council "to meet with all its members" to formulate a plan of evangelism which "would seek to bring into the Body of Christ all persons regardless of race, color, or position in life."

Some 50 people from the entire diocese met recently at Camp Mitchell to work on just such a plan and certain definite areas of agreement were reached by the group. "Of greatest import is our unanimous understanding that changes in our lives as Christians must be made. . . . The Church must clearly reject by word and by action any concept of itself that makes of it an exclusive organization restricted in its outreach or restrictive in its proclamation of love for *all* men. . . ." the statement reads.

Continuing, it states: "We must admit our failures in these areas. We have not often ministered effectively to the poor, to the young, to the minorities, or to the dispossessed. It is clear that we, as a part of the Body of Christ, must take such actions in our local situations, both

individually and corporately, to demonstrate more effectively the ministry of Christ as we have received it. To this end we are embarking on an expanded program to reach into the lives of all people in our communities with the Good News of Christ's redeeming love. And, we ask each of you to join in this effort. May God help us to be true ministers of His Son and faithful stewards of His Holy Word."

## METHODISTS

### "Culture of Cruelty" Presented to Board

America has a split personality, a United Methodist board of missions executive charged in Atlanta, holding that it is a "culture of cruelty imposed by a people of compassionate and generous hearts." Dr. J. Edward Carothers, associate general secretary for the national division, supported his contention by citing the plight of the American Indian. "More than 90% of the American Indians live in huts made of scraps, mud, and branches. . . . Discarded automobiles are increasingly in demand for housing. Sixty percent of the Indians haul water more than a mile for drinking or washing. Their unemployment rate runs from 40% to 75% of the able population," he said.

The average Indian dies at age 43, he stated, while the average life span for all blacks and whites is 68. "When it comes to education, the average attainment of the Indian is about five years, compared with the nation's average of about 12. The health of the Indian is widely neglected, and daily suffering is his lot," Dr. Carothers said. The condition of the Spanish-speaking Americans is similar, he added.

"One cannot escape the charge that we are a culture of cruelty that is imposed by a people of compassionate and generous hearts and minds," Dr. Carothers told the division's executive committee. "This is the agonizing cleavage in the American spirit; this is the split in our personalities, and not one of us can escape the internal pain of our numerous alienations."

The board of missions' women's division and world division has completed a three-year program to aid African women by approving \$650,000 in grants to various projects. They supplemented \$350,000 allocated in 1967, to help the advancement of African women.

Several grants will go to United Methodist related projects, but others will go to programs related to such other agencies as the All-Africa Conferences of Churches, Seventh-Day Adventist Church, Coptic Christian Church, YMCA, and the U.N. Children's Fund. Virtually all the projects had been recommended by African women's groups, it was reported, and many are managed by African women. They included programs involv-

ing agricultural improvements, vocational training, children's centers, education, and leadership development.

## Bishop Agrees with Pope on Encyclical

The Methodist Bishop of the Hyderabad Conference, India, has described Pope Paul's encyclical on birth control as "the most decisive answer and clearest evidence on a question . . . agitating the minds of the world's people." Bp. John A. Subhan added that he has no doubt about "the infallibility of the Holy Father with respect to this particular encyclical."

The Indian Methodist leader said he agrees with the "moral consciousness" of the Roman Catholic Church on the issue and said he is "much perturbed" over negative responses to the encyclical. Bp. Subhan stated that since many exponents of "situation ethics" are Protestant, he fears "the contagious influence of such poisonous teachings has infected some in the Roman Catholic Church."

## RELIGIOUS ORDERS

### Episcopalian Addresses RCs

An Episcopal Church nun told Roman Catholics meeting in Graymoor, N.Y., that the traditional structures of community life, "rightly used, have positive values." Sr. Alice Stebbens of the Order of St. Helena, spoke at the Graymoor Ecumenical Institute's Workshop on Religious Life in the 70s, attended by 120 Anglican and Roman Catholic priests and nuns, and Lutheran deaconesses.

Sr. Alice cited three values of formal structures in community life: "They insure the possibility of fulfilling community goals, they protect the personal freedom—I am thinking particularly of silence, privacy, of opportunity for prayer and work. And they ensure the security of channels through which one can enter into the life of the community. . . . In the lack of charismatic leadership, it is frequently necessary to fall back on structures as a means of governing the community."

A former Glenmary nun, however, said that such structures in congregations proved a real obstacle to carrying out the religious apostolate. "I am convinced," Miss Marie Cirillo said, "that the structure of religious life as I knew it would have become more and more a hindrance to the special contributions religious have made in the past and must continue to make in the future." Miss Cirillo is one of 88 Glenmary Sisters dispensed from their vows who have now regrouped in a service organization as lay people bound by the Church's laws on religious life.

Another speaker at the three-day meeting was the Rev. Jeremiah Kelleher, superior of the Graymoor Monastery, who noted that "there is something

fundamental to the nature of man that leads him to the religious life independently of any particular religions. . . . Therefore, Buddhists, Hindus, Jews, as well as Christians have found the same fundamental reasons for adopting the religious life." He also said that the basic role of religious life is to make it possible for man to be present to the Holy. "God is calling us to improve and make beautiful every situation we are in."

The Rev. David Hemmings, master of novices at the Anglican Cowley Fathers' novitiate in Bracebridge, Ontario, said that religious life means "freedom to love." The way that celibacy was linked up in former times to being cut off from people, he said, was "false to scripture, false to psychology, and false to Christianity."

A Lutheran deaconess from Philadelphia, Sr. Sophie Damne, said that the problems being faced by Roman Catholic nuns today, are "exactly the same" problems with which Lutheran deaconesses are struggling.

A Roman Catholic layman participating in the meeting, William Birmingham, editor of Mentor Omega books, spoke on the meaning of religious poverty: "To sell all is to sell, not one's perma press shirt, but one's enclosedness. To surrender one's ego is poverty of the spirit. It manifests itself in concern, availability, entrance into the depths of persons and tasks. This poverty," he continued, "is of necessity the poverty of a community and, on that level, the future of religious life in poverty entails opening doors, breaking down walls, destroying, among other things, the egoism of form that affects so much of religious life today."

#### **CPF**

### **Retirement Benefit Options Available**

The Church Pension Fund has announced the availability of two new retirement benefit options in addition to the regular retirement benefit. Options I and II, as they are called, will be available to all eligible clergymen who retire on or after Jan. 1, 1969.

The plan of Option I is to enable the clergyman to provide increased benefits for his widow. Option II will provide additional benefits for the widow or other beneficiaries. Briefly the plan works as follows: A clergyman choosing Option I would, upon retirement, receive a reduced benefit for life. Upon his death, his widow would receive, in addition to her regular widow's benefit, an additional benefit for life.

Option II differs from Option I in two major ways: (1) Option II allows the clergyman to choose either his widow or any other dependent as his beneficiary; and (2) Upon the death of the clergyman, the additional benefit is payable to

the beneficiary for the remainder of a specified period that started on the retirement date of the clergyman, either 10 or 15 years, but not beyond the death of the beneficiary.

The two new major options, illustrating the Fund's continued expansion and growth in many areas, have the advantage of guaranteed additional benefits with minimal expense to the clergyman.

#### **COSTA RICA**

### **Consecration Date Set**

Jan. 10 is the date set for the consecration of the Very Rev. J. Antonio Ramos, dean of the Cathedral of St. John the Baptist, San Juan, Puerto Rico, as the first Latin bishop of the Diocese of Costa Rica. The service will be held in San José, C.R. The Presiding Bishop will be chief consecrator and co-consecrators will be the Rt. Rev. Francisco Reus Froylán, Bishop of Puerto Rico, and the Rt. Rev. David E. Richards, Bishop of Costa Rica.

Bp. Richards leaves his post at the end of the current year to become national coordinator of a program to provide counseling service to clergymen of the Church.

#### **PRESBYTERIANS**

### **ICBO Receives Grant**

A \$2.2 million loan guarantee pool is now available to Negro-owned businesses as a result of new funds received recently by the Interracial Council for Business Opportunity, a national non-profit organization.

The ICBO was granted \$500,000 by the Presbyterian Economic Development Corporation, an agency supported by the United Presbyterian Church in the USA. These funds will be placed with ICBO Fund, Inc., which for the past year has been administering a loan-guarantee fund for Negro owned and operated businesses.

Along with earlier financing, the ICBO Fund in participation with commercial banks now has the financing leverage to guarantee more than \$2.2 million to Negro businesses. Most of these companies would not qualify for commercial bank financing without the ICBO support.

### **Split Predicted**

A liberal-conservative schism is inevitable in the million-member Presbyterian Church in the U.S. (Southern), a leader of the conservative Presbyterian laymen's group predicted in Louisville, Ky.

Kenneth S. Keyes, president of Concerned Presbyterians, Inc., said a split in the century-old Church "is bound to happen within the next few years." Conservative and liberal factions within the body centered in 16 southern and south-

western states, "are on a collision course," he declared. He described the conservatives as Church members who "believe that the primary mission of the Church is to lead the lost to Christ and encourage believers to surrender themselves more fully and completely to Him." The liberals, he claimed, "take the position that the Church's chief function is to become involved in social, economic, and political matters—taking part in protest marches, in acts of civil disobedience, and in lobbying for legislation covering almost every governmental activity from labor matters to the recognition of Red China and the prosecution of the war in Vietnam." He also charged that the liberals question or openly deny "the integrity and authority of the Bible . . . , Christ's virgin birth, His deity . . . , the miracles and His resurrection."

Mr. Keyes said "the battle has been joined" with conservative laymen diverting financial support from the Church's boards and agencies which, he held, are dominated by "a political machine" controlled by a minority of liberal Churchmen. Instead, the financial support is being directed to religious activities which are outside the control of the Southern Presbyterian Assembly. "There is going to be a continuing Southern Presbyterian Church," Mr. Keyes said. "It may be known as the Evangelical Presbyterian Church."

According to Mr. Keyes, the organization is supporting a proposed merger of the Presbyterian Church, U.S., and the 233,000-member Reformed Church in America because the merger plan provides an "escape clause" for individual congregations.

#### **NEW YORK**

### **Bishop Urges Teachers to Return**

The Rt. Rev. Horace W. B. Donegan, Bishop of New York, has told the United Federation of Teachers in New York City that no reason for their strike now exists and they should return to the schools. In a telegram to Albert Shanker, UFT president, Bp. Donegan urged acceptance of a strike settlement proposed by Dr. James E. Allen, Jr., state commissioner of education.

Dr. Allen recommended appointment of a state trustee to oversee the schools of the Ocean Hill-Brownsville decentralization district, site of the dispute. He would return 79 union teachers with provision that they would be free of harassment or other interference. The teachers strike began over placement of the 79 (originally 110). The group was rejected by the district governing board.

Subsequently, an offer was made by the board to accept the disputed teachers if the city would withdraw police from the predominantly Negro and Puerto Rican

district, if no school would be closed, and if certain other conditions were met. The union rejected the offer of the local district as well as that of Dr. Allen.

"I am fully aware that . . . no solution . . . will be completely satisfactory to all parties," said Bp. Donegan. "But the proposal now offered by the state commissioner of education seems to provide a means of returning our children to their classrooms without prejudging the issues involved in the Ocean Hill-Brownsville district dispute." The bishop disagrees with those who think the controversy is only a labor-management dispute. "The underlying issues involved . . . are too important to be negotiated simply as a

labor-management matter," he stated, "particularly in the face of a continuing strike. The future of responsible community control of our schools rests, in large measure, on the resolution of these issues, and all citizens of New York have a stake in that resolution."

#### MICHIGAN

### Priests Teach "Reality" of Politics

Two Episcopal priests have spent the last two years in an inter-church ministry, teaching Christians the reality of the political game. The Rev. Charles W. Millar

and the Rev. Robert H. Richardson left their parishes in Flushing and Jackson, Mich., to form Ecumenical Associates. They were disturbed by the fact that many times public offices went begging for candidates because of public apathy, and thought that people shied away from political involvement perhaps because they didn't know enough about the governing processes.

Backed by the United Church of Christ, the Episcopal, Methodist, and Presbyterian Churches, and with financial support from a private donor in St. Paul, Minn., the two priests spent a year in Lansing learning the ins and outs of state government. From there they traveled through the state of Michigan, visiting with various church groups, helping them "get their feet wet" in politics. They offered five areas for new growth in Church witness in politics:

(✓) Churchmen must get a broad understanding of controversy;

(✓) Hasty organization of "social action bucket brigades to meet the crisis of the moment is inadequate";

(✓) Churches should use their laymen more;

(✓) Churches should recognize that ecumenical participation is a prerequisite to effectiveness;

(✓) Churches should recognize that "their real center of gravity" is in suburbia and the city's outer edges.

#### THE PRESS

### Cooperativeness is Key to Religious Newsworthiness

Sermons, no matter how good or by whom they are preached, are not newsworthy these days, in the view of Richard Philbrick, religion editor of *The Chicago Tribune*. Mr. Philbrick was a featured speaker at a nondenominational conference on effective Christian communication held at the University of Illinois in Champaign-Urbana. Nor are the activities of strictly individual churches or synagogues any more newsworthy, he said; but "when churches and synagogues get together, there is a very good possibility that their joint efforts will make news."

The speaker advised the 160 clergymen attending the conference to "pave the path to your goal in press relations with deep layers of explanation," and told them: "It is very important in communications to know whom you are addressing. It is even more important to have a firm grasp on what you wish to communicate. And then you must be prepared to explain very clearly what you are saying. The remainder of the communications process is not nearly so difficult." Stressing his theme of cooperativeness as the key to newsworthiness, Mr. Philbrick noted that "religious bodies working together have brought about urban renewal projects" and "cooperatively

*Continued on page 27*

THOMAS VEITCH

Digitized by Google

# Report from Scotland

Scotland is in the main a country that is particularly parochially minded in ecclesiastical matters. Uppsala or Lambeth may be of interest to a few enthusiasts but the majority of Church people of all Communion are neither interested in nor impressed by news from these centers. The Episcopal Church in Scotland has, however, been eagerly awaiting the meetings of its own provincial synod for at it would be debated the question of whether members of other bodies with whom we are having unity discussions might be admitted to Holy Communion, though not episcopally confirmed.

The matter was referred a year ago to individual dioceses, and from the dioceses to the congregations so that everyone could, if they wished, air their views on it. The resulting findings were a little mixed. The Edinburgh diocese was all in favor of allowing people of the Church of Scotland to come to Holy Communion; other dioceses were also more or less in favor, though some had reservations. Probably it would be true to say that the majority of the laity welcomed such a move while the priesthood was almost equally divided, but with a militant group of conservatives who were definitely against the idea.

Now the synod has met and come up with a three-point compromise which will probably please nobody. The present rules forbidding participation in Holy Communion by non-Episcopalians are to stand but it is left to individual bishops to allow participation "in order to meet special pastoral needs." A commission is to be set up to examine in detail all the arguments for and against intercommunion. But a resolution affirming the Church's desire for unity was agreed to and some sort of statement is to be prepared to express this.

For all practical purposes we are back to square one. In spite of eloquent predictions by many speakers that the decisions would increase a hundredfold the difficulties of dialogue with the Church

of Scotland (itself Presbyterian) and that many of our own people, especially the young, would be very bitter at this reluctance to move forwards, the synod stuck fast, and their decision will satisfy neither the liberal nor conservative Churchmen.

The first reactions of the press are exceedingly critical. Once again the Episcopal Church is branded as narrow, unchristian, and as not really being serious in moving towards unity. Such a criticism is, of course, unfair, for many Episcopalians are most unhappy about the present setup and are anxious to move. However, the conservative element is well organized and so far has been able, at least, to slow down any ecumenical advance.

The real paradox of the whole situation is that the Church of Scotland will not greatly care. It is in numbers very much larger than the Episcopal Church, and will simply take the line that the Episcopalian attitude is unfortunate but it is not vastly important. And indeed many Scottish Presbyterians will be satisfied with the synod's decisions feeling, as they do, that any closing of the gap between the two Churches threatens them with episcopacy which in Scotland is a dirty word. The decisions will no doubt result in a good deal of controversy within the Episcopal Church in the coming months.

The fact that fairly friendly conversations have begun with the Roman Church will not be felt as any compensation for the synod's decisions by many Scottish Episcopalians who instinctively feel themselves closer to Presbyterianism than to Rome. The Roman Church, however, is also in the doldrums; the local hierarchy having come down solidly on the side of the Pope in the birth control controversy, many individual members are far from pleased and this makes another Church in Scotland outwardly united but with considerable pressures building up behind the facade.



**Editor's comment: We seldom publish sermons, and we are publishing this one very belatedly, only because we did not know about it sooner; but the issue to which it is addressed is still — alas — only too timely. It was preached by Mr. Howell at St. Chrysostom's Church on a Sunday following the Democratic Convention; the sermon itself is a report on how a Christian parish saw the night of hell in Chicago as it was — from inside the action, and acted. We believe that the urban parish that sees its mission in such terms as these is as necessary as the parish ever was. So — here is the Christian side of the Chicago story.**

The week of Aug. 25, 1968, has focused the eyes of the world on the city of Chicago. Those of you who were here saw and heard things you wish you could erase from your memories. Some of you were awakened in the night coughing, your eyes burning from tear gas which permeated the streets. Those who were away from the city watched the events of that terrible week unfold within the limitations of newspapers and television screens. We saw a news commentator knocked to the floor; delegates to the convention forcibly ejected from the convention hall; video tapes showing our police forces wielding night

**By The Rev. Robert L. Howell**

**Rector of St. Chrysostom's Church  
Chicago**

sticks over the heads of demonstrators. We heard irate news commentators call the security forces "thugs" and make accusations that our mayor was suppressing freedom of the press and of speech and of lawful assembly.

What we did not hear and see on our television sets were the acts and words of extreme provocation directed toward the law enforcement authorities. We didn't hear or see them on television because they were words and deeds so vile and filthy that even our present crumbling standards of decency would not permit their broadcast on public media. On the other hand, it appeared that Mayor Daley and the police force were unusually skilled at being caught by microphones and cameras when they were at their worst.

There were, without doubt, honest and responsible dissenting voices heard in the convention. There were, again with little doubt, responsible young people expressing dissenting views within the numbers of the demonstrators. And yet, all indications are that significant numbers of militant demonstrators were guided by carefully made plans of at least five professional organizers advocating anarchy and violent revolution. Collectively, those five were and are known "Fellow Travelers" and are friends of Cuba and Hanoi. They were present, also, at the disorders staged at Berkeley, Calif., and Columbia

University. All five of them represent the radical left or are alleged to be Communists. One paper indicated that at least 100 such leaders, known to authorities throughout the country, were present in Chicago that dreadful week.

Various subterranean newspapers such as *Rat* and *Realist*, Edition 82, published weeks and months ago, issued directives from the same men to "Burn down Chicago," or stated "See you in Chicago at the Democratic National Convention. Bring pot, fake delegate cards, smoke bombs, costumes, blood to throw . . ." Though there were statements made that as many as 200,000 people representing Jerry Rubin's Youth International Party and dozens of other anti-war groups would converge upon Chicago, actually only about 5,000 of these people were here at the peak of the demonstrations.

In the face of all these threats, our mayor called in riot experts from all over the country, and a massive plan of defense was developed to deal with any eventuality. Mayor Daley was clearly de-

idealists, either. Of the 641 protesters arrested only 280 were under 21, only 200 were students. Early findings indicate that the majority of those people arrested were adults who have been present in many parts of the country where disorders have occurred. Some of them were militant anarchists who advocate violent revolution. There were instances of dangerous incendiary chemicals and acids thrown by demonstrators; on the other hand, one person was reported to have seen residents standing on their own porches indiscriminately and physically abused by law enforcement personnel along with demonstrators. It is amazing that no shots were fired, no one was killed.

Now where was the Church in all of this? Where, specifically, was St. Chrysostom's?

You should know that an emergency committee of the vestry was appointed last spring, chaired by Mr. Robert McKenna, to develop a detailed plan for implementation in the event of riots simi-

# Convention Week

## — 1968

terminated to have no repeat of the disaster of April 1968. As it turned out, the security measures taken against the relatively small number of demonstrators seemed to many people to be like an elephant pitted in combat against a mouse. Yet, it is easily possible that without the presence of the elephant, the mouse could have become a roaring lion of destruction in our streets.

Charges of brutality, acts described as cruel and inhuman, have been leveled at our police force. We saw on our TV screens what appeared to be brutality; however, we did not see the taunting acts which prompted the police action. At the same time, it must be expected that on a 12,000 man police force there will be some individuals who will be less emotionally reliable than others given the kind of stress they experienced. There is little question that some acts of brutality took place; that even some innocent citizens were injured in the irrational atmosphere of conflict. On the other hand, the demonstrators can no longer be accurately described as a group of innocent young

lar to those of last April. By early summer the plan was carefully detailed providing for numerous work forces and for the use of our facilities for helping riot victims, and a center for food and clothing distribution, and a place for temporary shelter of families, if it became necessary. The vestry accepted the plan in principle and were made ready for emergency meetings to make decisions as to the implementations of all or part of this plan as the needs arose. All of us hoped that we would never need to put it into action. Little was said about these preparations because the vestry and clergy did not wish to play the role of alarmists.

When the actual difficulty came, the church was asked to participate in a somewhat different way. A few days prior to the recent convention, the Medical Committee of Human Rights requested that we provide space for a first aid station out of which field teams of doctors, interns, and nurses would work to provide medical aid to injured persons in the areas of the demonstrations. The

Continued on page 21

We will be judged by Christ on the basis of our judgment of Him. That is the message of this gospel.

The Jews wanted a messiah who would lead a successful revolt against Rome and re-establish an independent Israel. Jesus came, however, as a messiah who must suffer and die. He tried to make this clear in His teaching, but people cannot hear what they do not want to hear. They tried to pressure Him into organiz-

## ADVENT I:

### Matthew 21:1-13

ing a revolt. So Jesus resorted to prophetic action to make His point. He was unable to deny that He was the promised messiah, but He sought to show them the kind of messiah He was: no man of war, but humble, and mounted on an ass. He did what Zechariah's peaceful messiah would do. Apparently the crowd got the message, because its acclamation of

"Hosanna to the Son of David" changed to "This is the prophet Jesus from Nazareth of Galilee." He was not the kind of messiah they wanted, so later in the week they rejected Him. But in so doing, they brought judgment against themselves. They lost their long-awaited messiah.

This historical event is a type or prefiguration of the "last judgment" which is yet to come. That is why this gospel is read on the First Sunday of Advent. We will be ultimately judged by Christ on the basis of our judgment of Him. For Christ confronts us with the fundamental issue between God and man: namely, how do we become acceptable people? Is it by something we do, like being a self-made man or a social activist? Or is it something that is done for us, because we cannot do it for ourselves? Christ rode into Jerusalem to win the victory on the Cross for us by Himself. The implication is that we cannot become acceptable by ourselves. He must do it for us. We can become acceptable only because of Him.

He confronts us through the gospel today with the prize and offers it to us as a gift. We can receive our acceptableness from Him. But if we do, then all the glory is His. That's why the crowd wanted a messiah who needed their cooperation (for no one can conduct a political revolution alone). They preferred a cooperative venture in which they could share the glory. But Christ came to do it alone for us.

The cleansing of the temple follows the triumphal entry. In the Synoptics this is the fulfillment of Malachi's prophecy of the Lord coming suddenly to His temple to purify it. But John brings out its deeper significance by placing this incident in the section of his Gospel account which deals with Christianity superseding Judaism. Justification by grace replaces justification by works. Our judgment for or against Christ is our decision to accept our acceptability from God or to try to go it alone. It is on this basis of our judgment of Him that we ourselves will be judged

# ADVENT NOTES

## For Preaching and Meditation

By The Rev. Jess H. Stribling, Jr.

Rector of St. Peter's Church  
Arlington, Va.

The message of these gospels is the same: The Church, like John the Baptist, is in Advent, awaiting the coming of the kingdom. Both gospels portray the human desire for an absolute in history: the Kingdom of God. Both gospels indicate that we must be patient with the comparatively insignificant: the Church. To the eyes of faith, the kingdom has broken into history in Christ. But even the man of faith awaits its coming in

## ADVENT III/IV:

### Mt. 11:2-10/Jn. 1:19-28

glory for all to see. This theme is developed for the Third Sunday gospel.

The Baptist is in prison. He hears about the deeds of the Christ, and sends word by his disciples, "Are you he who is to come, or shall we look for another?" In other words, is there hope for me, or am I doomed? Will the kingdom come in time to save me? Jesus sends back his answer: Some blind people have received their sight, and a lame man was just enabled to walk. Several lepers have been cleansed, and yesterday there was a deaf

man here whose hearing was restored. "And blessed is he who takes no offense at me." Some comfort for John. How could he help but take offense? At any moment he might be executed by the state, and the one whom he hoped could save him is ministering to a handful of poor people and beggars. This might fulfill the scriptures, but it is not enough to help John. The structures of society need to be reformed, beginning with Herod!

The Baptist is waiting and hoping and praying for the coming of the Kingdom of God. He thus prefigures the Church. For we too are on "death row," waiting and hoping and praying for the coming of the Kingdom of God in glory. Even as we celebrate Christ's coming in humility at Christmas, we will still be awaiting His coming in glory at the consummation. Like John, we remain imprisoned in earthly existence. We grope for meaning. We continue in our sins. We grow toward our death. Our faith is assailed by the world from without and by our doubts from within. Is the one who has come the one who shall come, or are we "wait-

ing for Godot"? We look to the Church for some sign that our faith is not in vain. But everything we see is so comparatively insignificant. The Gospel is being preached in some places; individual persons are being made whole; numerous parishes are involved in service. But what are these among so many crises, from the rice paddies of Vietnam to the ghettos of our cities?

I recall in seminary a theology lecture on "The Church as the Reunited Humanity." The professor's example of Christ's power to reconcile persons of diverse cultural and educational backgrounds was a rich lady and a poor lady in his parish scrubbing a church school floor together on one occasion. I remember thinking at the time, "Is that all we can look for?" This is precisely what the Baptist must have thought. I have since learned to be grateful for such small signs, though I remain far from contented with them. But this is the point. The Church is still in Advent. All we have is the comparatively insignificant. It is this that we cling to by faith, until the kingdom comes in glory.

**ADVENT II:  
Luke 21:25-23**

When we decide for or against Christ, we undergo the Last Judgment. That is the message of this gospel.

The non-biblical book of Enoch was popular reading in the time of Jesus. In the "Son of Man" is a supernatural figure who comes at the end of history to render judgment and usher in the kingdom of God. This is the Son of man referred to in today's gospel. In the gospel narratives, the "Son of Man" is Jesus. Indeed, this appears to be His favorite designation of Himself. Some scholars maintain that it was the Church, not Jesus, that attached this title to Him. Either way, the identification of Jesus with the heavenly Son of Man means that by deciding for or against Christ, we have already faced the Son of Man and undergone "the last judgment."

We have had in Jesus, as it were, a "preview" of the terms of the Last Judgment. We heard the message of last Sunday's gospel that judgment is meted out on the basis of whether we accept the acceptability which God gives us in Christ. If we do, then we have already thrown ourselves on the mercy of the court. We have acknowledged our sins and been acquitted by the judge. Therefore there is nothing for us to fear at the end "when the secrets of all hearts shall be disclosed." We can "look up and raise our heads" rather than crouching in terror. The coming of the Son of Man in glory will mean that our "redemption is drawing nigh."

What does this mean for us in terms of living? For one thing, it means that we no longer need to justify our behavior to ourselves and to others. The niece and future nephew-in-law of the *Man of La Mancha* wanted to stop Cervantes from making a fool of himself and them. They were inspired by both good and bad motives. But they felt compelled to justify their actions, maintaining "I'm only thinking of him. . . . In my body, it's well known, there is not one selfish bone—I'm only thinking and worrying about him!" How much emotional energy is poured out in self-justification! To accept justification from God enables us to acknowledge our sinfulness and go on living.

This in turn frees us to relate to people and issues with greater openness. For example, if our acceptability is grounded in Christ and not in our own accomplishments, we can rationally examine the guaranteed annual income in terms of its effectiveness. Otherwise it is perceived as a threat to our status because it might decrease the prestige of the "self made man" concept. We may still reject it. But at least we will be free to make this judgment without the hidden agenda of our own insecurity affecting our decision. By undergoing the last judgment now, we are freed to live now.

We Episcopalians have broken a promise, a promise to accept the bonds of mutual responsibility and interdependence tying us with our fellow Anglicans and with all mankind. Perhaps the \$6,000,000 price tag frightened us off. Possibly it was the suspicion that MRI is just another money-raising scheme. We have chosen to disbelieve or ignore the Primates and Metropolitans of the Anglican Communion when they told us that MRI means sharing all the gifts of the Spirit. It is not the attitude that "I will help you with your job with whatever I have left over from my job." MRI means "Whatever task God is calling us to, if it is yours it is mine, and if it is mine it is yours. We must do it together—or be cast aside together. . . ." To those who said it could not be done I can only reply, "Why not try?"

MRI is not a program of centralized funding to meet the needs of the younger Churches. It is a call to renewal in the life of every diocese, parish, mission, and communicant of the Church, and tells each to look beyond parochial boundaries. The Holy Spirit has fulfilled Christ's

promise to be with the faithful to the "ends of the earth." We are denying His witnesses the spiritual and financial support which is our duty as members of His Body. This is a promise we must keep! What does this mean in the life of a diocese, parish, or mission? It means giving over and above any assessments and quotas which fall upon us as our equitable share of the expenses of the Episcopal Church. More than money, this has meant the "awakening" of an entire diocese to the awareness of our mutual responsibility over and above diocesan commitments.

Our companion Diocese of Maseno, Kenya, has provided Rochester with the rich experience of hearing the Gospel preached with a freshness and simplicity often only available from the newly converted. A summer's work project brought 50 African and American teenagers together for two months in Maseno. Besides the practical contributions made (a clergyman's house, a school dining hall and kitchen, and a hospital laundry room), the experience of living and working together created inseparable bonds between the two dioceses and their people. The sense of oneness which the teenagers brought back with them spread to the parishes and missions of the diocese.

**By The Rev. David Hegg**

**Rector of St. Mary's Church  
Spencerport, N. Y.**

They recognized the advantages each has—the African's simplicity and intensity of purpose and the American's freedom and money. "We were like open books to one another," one student said upon her return. Will Rochester continue the relationship? "Yes! Because it is too good to drop. We are doing something and we are sharing something. That is better than nothing, which was what we were doing before the companion relationship was created."

One cannot quantitatively score the work of the Spirit in any one place. You can only feel His presence. But I would witness to the fact that where the principles of MRI have been tried, more than financial outreach has been taking place. Many of the very same people active in the implementation of MRI on a diocesan or parish level are also the ones con-

## The Broken Promise of M.R.I.

cerned about the Episcopal Church's response to the urban crisis. They understand that it was absolutely imperative that General Convention expedite the Church's involvement in this crisis. However, this involvement inevitably affected the overseas work of the Church. Even if existing programs are continued, many new programs proposed by the Overseas Department cannot be undertaken. We must also be aware of the fact that monies from supply and mission of the Churchwomen, which have annually supported overseas and domestic work, have in many places been "integrated" into the total diocesan and parish budgets, and have disappeared.

When an Episcopal family moves from one town to another the Church has not grown; it has merely transferred its resources. This is essentially what the Church did at General Convention. If MRI means what the principles imply, we have no right to transfer funds and think we have grown. General Convention did not go too far. It did not go far enough. We transferred our resources rather than accept the greater challenge to minister to the urban crisis and keep our promise. Now, it is left to individuals, parishes, missions and dioceses to see that the promise is kept.

---

**A**nthropologists differ as to when the first man walked on earth, but let us be conservative and say it was a half a million years ago. On that basis we can say that it took 500,000 years for the population of the world to reach two billion people. That was in the year 1930. In 1968 world population is now three and one-half billion and at the present rate of increase it will reach four billion in 1975. Think of that. It took 500,000 years for the world to reach a population total of two billion—only 45 more years to double that figure, to add another two billion.

If present population growth rates continue the situation will be completely out of hand by the 21st century—which is only 32 years away. However, the most qualified experts in the population field know that world population is not going to keep on growing at a geometric progression. Very simply if we fail to control births by rational means, then nature will take over and population will be controlled by death through famine on an unprecedented scale. Whether mass famines in many areas of the world can be prevented during the next 10 to 15 years is one of the greatest problems confronting mankind.

How does it come about that after 500,000 years of what might be called reasonable population growth we suddenly have a population explosion and the world is faced with assorted possible disasters? Are parents having a lot more children? Has there been a birth explosion? The answer is no. Birth rates have risen only slightly and in certain countries—where people are healthier. What has happened is that during the past 25 years we have developed a unique capacity for death control, totally unlike anything that ever happened before in history. In many areas malaria has been wiped out. Diseases like cholera, plague, and typhus have been brought under control. In many underdeveloped countries the average lifeline had doubled within the past 30 years. And unusual things are happening even in some more developed areas. In Mexico, for example, there are now four births for every death. It doesn't take any mathematical expert to see what this means to the growth curve of Mexico's population.

It is natural to ask: Do we have a population growth problem in our country, the United States? The answer is that we certainly do. Our population has doubled in the last 50 years and, as President Johnson recently pointed out, it may double again by the year 2,000:

This article was given as an address at the Church of the Epiphany in New York City on Laymen's Sunday, October 13, 1968, by Mr. Emerson Foote, who is director or trustee of a number of agencies, including the American Cancer Society and the Menninger Foundation. He is also active as chairman of the "Campaign to Check the Population Explosion."

---

# *Must We Have Population Control By Starvation, Disease, and Death?*

---



that would give us too many people. It would give us all sorts of problems: air pollution, water pollution, traffic congestion, poverty, and various other problems. But the situation in this country is, to a significant degree, under control. Our population growth is leveling off. Our birth rate has even declined slightly. And the wealth and agricultural resources of the United States are such that it is very unlikely that we will have any famine here. Realistically, however, a great deal remains to be done before we have a situation approaching ideal family planning in this country.

But it is in the underdeveloped nations of the world that the true disaster situations are in the making. Indeed, in some areas of the world population growth has already outrun food supply and we have starvation today. In the underdeveloped nations there are now approximately 10,000 deaths each day due to starvation. This is one death every 8.6 seconds on the average—which can be a bit unnerving if you think about it. If famine really strikes on a big scale, however, as many experts predict that it will, and during the 1970s, we could see as many as 100,000 deaths a day due to starvation, averaging more than one every second. The parts of the world which are in gravest danger are India, Indonesia, Pakistan, Latin America, and much of Africa. Red China also probably has a great problem but we don't know too much about that.

As we look to the future, however, the possibility of rather imminent starvation of tens of millions of people a year—as incredibly tragic and heart-breaking as that is—is only one facet. Famines on a mass scale would doubtless cause governments to crumble and produce a spate of local clashes, perhaps wars, which might well blend into an international disaster.

I am not giving you these apocalyptic possibilities by pulling them out of thin air, I assure you. Let me quote a paragraph from a paper recently written by a brilliant young American scientist who is a close student of the world population problem. He is Dr. Paul Ehrlich, ecologist, demographer, and biologist of Stanford University. In an article in the *New Scientist*, Dr. Ehrlich wrote: "The battle to feed humanity is over. Unlike battles of military forces, it is possible to know the results of the population-food conflict while the armies are still 'in the field.' Sometime between 1970 and 1985 the world will undergo vast famines—hundreds of millions of people are going to starve to death. That is, they will starve to death unless plague, thermonuclear war, or some other agent kills them first. Many will starve to death in spite of any crash programs we might embark upon now. And we are not embarking upon any crash program. These are the harsh realities we face." Recently, Dr. Ehrlich wrote an outstand-

ing book on the world's population problem under the title *The Population Bomb*. In this book he expresses his oft-repeated belief that it is already too late to increase world food supply or to bring about a reduction in world birth rates . . . too late, that is, to prevent the great world famines which he feels are coming.

Dr. Ehrlich is no lone Cassandra. In a fascinating book written last year entitled *Famine 1975!*, William and Paul Paddock, two recognized authorities in the population field, say much the same thing as does Dr. Ehrlich. Both the Paddock brothers and Dr. Ehrlich feel that our American resources are too limited to attempt to feed the peoples of all starving countries, and that we should therefore concentrate our food shipments to those nations where there is some hope of saving the situation. Both the Paddocks and Dr. Ehrlich say that India, for example, is so far gone that we should discontinue grain shipments there in the not too distant future.

While I have the greatest respect for the Paddock brothers and for Dr. Ehrlich, whom I recently met and like immensely, I disagree emphatically with this idea of "cutting off India." Realistically, of course, wherever we ship our excess food may not make too great a difference in total famine deaths, as so much food will only go so far.

There are some experts who disagree with the Paddock and Ehrlich theses, but most of the optimistic views on the food-and-people situation in the 1970s seem to me to be founded on wishful thinking. We are not going to find whole new sources of food production, or greatly stepped-up production, in time to feed the soaring populations. It takes time, money, and skill to bring about an agricultural revolution, and the underdeveloped countries do not have any of these available. They do not have the time or the money or the skills to revolutionize their agricultures in a decade or less. There has unfortunately been a great deal of loose talk about farming the sea and getting abundant food resources from previously untapped areas. Nothing like this is going to happen within the next several decades. What then *can* be done about the impending situation? The answer is clearly much more than we are presently doing—on the side of birth control.

On the side of food production there is good reason to believe that the nations of the world—collectively and severally—are doing about everything they are able to do to increase food production, and spectacular advances have been made in certain situations, notably Mexico which has now become an exporter of food rather than an importer. It should be observed that the Food and Agriculture Organization of the United Nations has been a very successful coordinating body in helping to increase world agricultural production, but the FAO officials

are keenly aware of the fact that food alone is not enough. Dr. Binay R. Sen who until recently was Director General of the United Nations Food and Agriculture Organization summed it up crisply this way: "The ever-mounting tidal wave of humanity now challenges us to control it, or be submerged along with all our civilized values." Indeed, the great failure which is taking us swiftly along the road to catastrophe is our failure to control population growth. When I say our failure I mean the failure of the whole world. But we Americans are the ones who are failing most because we are the ones in the best position to do something to help control population growth. I hasten to say, of course, that we have never presumed to do anything about controlling population growth in any nation which has not requested our help. And I am sure this will always be the case. Where we have failed most is in the matter of perspective. Population control has just not been important to us as a nation. It is strange that this is the case because many people in many walks of life do know how vitally important population control is. President Johnson has spoken out publicly and forcefully on the necessity of population control on 35 occasions. President Kennedy spoke out forcefully before him. After working in the field for more than a year, I am absolutely

**By Emerson Foote**

**Church of the Epiphany  
New York City**

convinced that population control is the second most important problem in the world; and the problem of first importance about which you and I and most of us can do anything. Rather obviously I would say that the most important problem in the world is the prevention of thermonuclear war. But as I see it, that is a problem for the Johnsons, the Kossyngins, and the Mao Tse-tungs. It's not something that you and I can do much about—except very, very indirectly.

Now going back to this matter of perspective. Let me tell you how population control stacks up in importance among current government programs. These are 1968 estimates from the 1969 budget, and they are official. I won't even mention the war in Vietnam. For the space program: \$5 billion; Grants to states for welfare: \$3 billion; (All of these are annual figures.) Health and death control programs: \$2.5 billion; Food for peace exports: \$1.2 billion; Supersonic plane, pilot model: \$170 million; Air pollution: \$100 million; Crime control: \$100 million; Rat control: \$50 million; Population control, United States—\$35 million; Population control, foreign: \$35 million. For population control overseas where the need is greatest: a planned annual government expenditure of \$35 million—

*Continued on page 20*

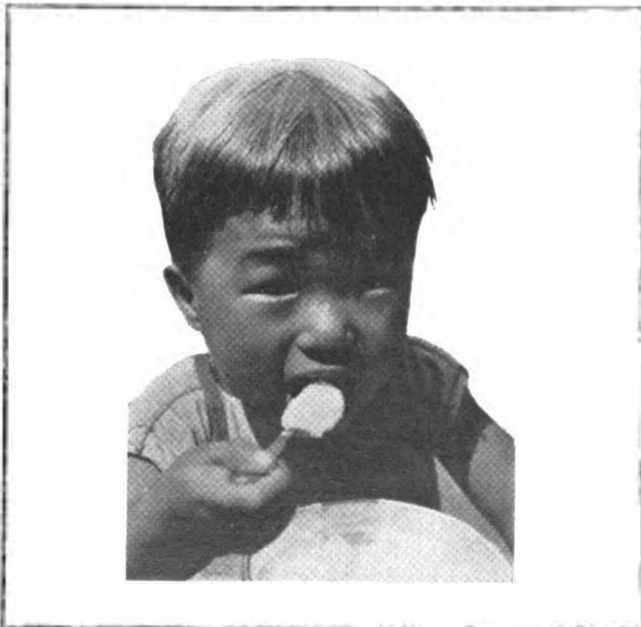
## Christian Thanksgiving in 1968

“It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks . . .”

All thoughtful Christians will agree with this statement by William Temple: “It is probable that in most of us the spiritual life is impoverished and stunted because we give so little place to gratitude. It is more important to thank God for blessings received than to pray for them beforehand. For that forward-looking prayer, though right as an expression of dependence upon God, is still self-centered in part, at least, of its interest: there is something we hope to gain by our prayer. But the backward-looking act of thanksgiving is quite free from this. In itself it is quite selfless. Thus it is akin to love. All our love to God is in response to His love for us; it never starts on our side. ‘We love, because He first loved us’ (I John 4:19)\*.”

At the same time, all thoughtful Christians must agree with the warning that has been voiced by somebody against the spiritual danger in “counting our blessings.” In an old gospel song we are exhorted: “Count your blessings, name them one by one, and it will surprise you what the Lord has done.” No doubt. But two or three caveats are distinctly in order about this. One is that the only blessings we can “count” or “name” as such are those which are *obvious to us* as blessings, and that leaves out entirely some of the richest blessings of a divine providence which is not only bountiful but infinitely resourceful. (If we were classical Greeks rather than Christians we might even praise God for His “cunning.”) The point here is that God can throw curves in His blessings in such wise that we don’t even see them; and what we don’t see we obviously cannot count or name. The next point is that “counting our blessings” easily becomes a bookkeeping

\*William Temple, *Readings in St. John's Gospel*. 189. St. Martin's Press.



exercise, a calculating, mercenary kind of checking up on God to see if He is fulfilling His side of the bargain. So a man may say, as he counts his blessings and names them one by one: “Yes, I got that good raise in pay at the first of the year. How come? God never does anything without good reason. Ah, there it is—in November of last year I became a full-fledged tither. I remember that expert on tithing said at our parish stewardship dinner that ever since he started tithing his business had prospered. God delivered for me because I delivered for Him.” It is also only too imaginable to anybody with some self-knowledge, that a blessing-counter might say: “Sure, Lord, You did some nice things for me early this year, but here it is November, and what have You done for me lately?”

We are not pleading for the abolition of Thanksgiving Day and the thanksgiving spirit. We are recommending only a critical look at our present way of going about it. If we are blessing-counters as described above we may want to make some adjustments in our spiritual life. (The appropriate one would seem to be to knock it off, cut it out.)

Christian thanksgiving has to be essentially a devout, penitent, adoring contemplation of the mighty mercies of God to all men, which mercies continue and abound despite the unfaithfulness and sinfulness of men—beginning with our own selves. America’s national thanksgiving in 1968, to be Christian, must be of this kind. This has been a year of wrath and tears in the national life. The assassinations of Dr. King and Senator Kennedy, the continuing non-resolution of the war in Vietnam and the plight of the poor of this affluent nation, to mention only some of the bitter fruits of human sin, are facts which can only be humbly acknowledged before God and the world. We have *all* sinned and fallen short of the glory of God. Yet, by the mercy of God, the republic still stands. His Church stands. His promise of forgiveness and hope, of pardon and peace through Jesus Christ, stands. That the average or even sub-average American family can “celebrate Thanksgiving” with a good dinner is indeed a gift of God’s mercy; but this kind of material blessing (which must not be piously downgraded as a “mere” material blessing) should be celebrated not solely for what it proclaims of God’s concern for our stomachs but also for what it proclaims of the God-like power God has placed in our hands: Our capacity to eat turkey on Thanksgiving Day is our capacity to prevent children in Biafra, and much closer to home, from starving to death. To have something to eat is to have both the means and the mandate to share, for all of which the Lord be thanked.

Such is the thought that comes to us as, on this morning of Nov. 7, 1968, we sit down to our typewriter to write this Thanksgiving editorial and we find that what seems to come out is more a prayer than a preaching: that to the citizens of this troubled land may be given the grace this year to make the national Thanksgiving more of a holy day than ever before. We can certainly use such a day as 1968 heads into the last lap.

## "Look at all that Waste Space"

There is a subject, very dear to the hearts of many members of all Churches, which is extremely sensitive. Most of the time the discussion is stopped before it gets started. I am writing in an attempt to further efficient operation, lower costs, and, I think, preserve the basics of our—and other—institutions. I refer to the use of our churches and chapels for purposes other than those for which the service of consecration provides. Page 564 of the Book of Common Prayer presents the essence of the purpose of consecration of a building for worship: ". . . have erected houses for the public worship of God, and separated them from all unhallowed, unworldly, and common uses . . ." Also ". . . setting apart this place in solemn manner, for the several Offices of religious worship . . ." It is not my intention to point out that the care of the sick and infirm is also a religious undertaking and that the recreation provided for such persons may, technically, come under the same heading. This is begging the question.

Recently, an event occurred in the institution administered by this writer, capping a long siege of vetoing the use of our chapel for entertainments of a decent sort, for movies, for instruction and education of staff and the gathering together of the residents for other than religious purposes. This event put a climax to a rather stormy time. A gentleman, a management specialist, visiting our home for an afternoon and used to dealing with state and federal departments, remarked as he was shown the chapel on a tour through our home, "Look at all that waste space."

Whether we like to or not, coming events frequently cast their shadows before, and this is a long shadow. I can see the new regulation now, in my imagination, complete to the last detail, "There shall be provided an auditorium, or other area, for the purpose of a common meeting of residents and/or staff, for the purposes of instruction, education, and recreation." We are fortunate in having some space available for handcraft, and a dining room which, with the moving of tables and chairs, may also be used for movies, etc. But the new demands for inservice training, communication of new government regulations, and larger space for bed and wheelchair accommodations, is still a tight squeeze. I suggest, not only for convenience sake, nor even for economy, but perhaps, for the life-saving effort of keeping chapels in institutions already constructed or planned, that a change in the service of consecration be made in order to permit a screening of the altar and sanctuary, decently and in order, that the rest of the place may be employed as a recreation room and auditorium.

I have said that this is not for ordinary consideration. Nevertheless, in many institutions, the use of the chapel will permit a larger and more comprehensive program with large participation by many of the residents and staff, which could not ordinarily be done, and which, unfortunately, since we are human, sets up a barrier between "their party and ours." In terms of economy, with rising costs everywhere and the need for institu-

tions increasing at a galloping rate, the cost of adding a recreation room of any size to an already existing building can be exorbitant and the addition of one to a home already on the drawing board, will raise some eyebrows when the financial tag is first examined.

Finally, in order to continue existence of a religious entity, as more and more emphasis is put upon the residents of the homes, regardless of race, color, or creed, and the avowed purpose of the regulatory bodies is to provide a complete and rounded life for all, there may in the future be a directive to this effect. In many ways our institutions have lagged behind and this is one of the real reasons that the government has entered this field. If we won't do it voluntarily, we may be forced to do it legally.

I strongly and vehemently suggest the consideration of this change by individual bishops, and by the Church at large through the General Convention. It is good to set apart a place for the worship of God and no other purpose, but when agencies which are strictly non-religious (as all government agencies are) demand room; when the costs of additions and changes arise like peaks from an already rocky budget; the only practical and sensible thing to do may be to use "all that waste space." The alternative in the future may be just that of a small door at the end of the hall marked "Prayer Room." I suggest we take our choice now while we still have it.

BROTHER PAUL, S.B.B.

Manager of St. Barnabas Home, Gibsonia, Pa.

### This Is Stewardship

When the *mind* of Man is accepting God's Truth,  
When the *heart* of Man is answering God's Call,  
When the *feet* of Man are walking God's Way,  
When the *hands* of Man are doing God's Will,  
This is Stewardship!

When a Man is concerned for the *Children of God*,  
When a Man is involved in the *Purposes of God*,  
When a Man is living in the *Spirit of God*,  
When a Man is giving in *Gratitude to God*,  
This is Stewardship!

When a Christian is alive with the heartbeat of Faith, the breathing of Hope and the out-pouring of Charity,  
When there is found in the Church a dynamic allegiance and witness to the Spirit of Jesus Christ,  
This is Stewardship!

James D. Furlong

**BOOKS FROM THE MONASTERY PRINTERY  
Of**

**St. Paul's Press  
P. O. Box 446,  
Gresham, Oregon 97030**

New enlarged edition, 1968, of —

<b>THE SINGLE EYE</b>		<b>Canon Bozarth</b>
(Rule, History, Commentary of America's active medical Religious Order).		
Hard Covers	\$5.00	
Paper Back	\$4.00	
<b>A NOVICE'S NOTEBOOK</b>		<b>Mother Joyce, OHP</b>
Hard Covers	\$2.50	
Paper Back	\$1.50	
<b>WINGS OF HEALING</b>		<b>Dean Gresham</b>
Hard Covers	\$3.50	
Paper Back	\$2.00	
<b>THE EPISCOPAL CHURCH</b>		<b>Father Roy Pettway</b>
Hard Covers	\$3.00	
<b>THE CHRISTIAN LIFE</b>		<b>Father Roy Pettway</b>
Hard Covers	\$3.50	
<b>MY OWN INTERCESSION</b>		
Loose Leaf Binder	\$2.50	
<b>HOLY SMOKE (Cook Book)</b>	\$1.50	
<b>ANIMA CHRISTI</b>		<b>Dr. F. W. Kate</b>
Red Velvet Cover	\$ .75	
<b>DANCING GIRL</b>		<b>M. Stenhouse</b>
Chinese Verse Trans.	\$1.00	
<b>TAKING GOD AT HIS WORD</b>		<b>Father E. V. Edwards</b>
Biographical	\$1.00	

*Please write for a free catalogue and free sample of our magazine, "St. Paul's Printer."*

**Postage Free on Prepaid Orders, 25% discount on orders of \$25.00**

**AGAIN AVAILABLE**

**THE FAMOUS GORHAM ECCLESIASTICAL APPOINTMENTS**

AUTHENTIC AND DIGNIFIED DESIGNS  
BOTH CONTEMPORARY AND TRADITIONAL

Designs by Gorham, America's leading Silversmiths since 1831

ALMS BASINS, ALTAR APPOINTMENTS, CHALICES, PATENS, CIBORIA, CENSERS,  
ALTAR DESKS, CANDLESTICKS, VASES, CROSSES, CRUCIFIXES, BAPTISMAL BOWLS AND  
SHELLS, PROCESSIONAL CROSSES, APOSTLE SPOONS, COMMUNION SETS

WE INVITE ASSIGNMENTS TO DESIGN AND PRODUCE  
CUSTOM ECCLESIASTICAL APPOINTMENTS

REPAIRING

REFINISHING

**ECCLESIASTICAL APPOINTMENTS, INC.**

(FORMERLY GORHAM)

P.O. Box 58, East Providence, R.I. 02914

**POPULATION**

*Continued from page 17*

30% less than for rat control and less than 1% of the amount allocated to our space program.

Now it is just not possible, on a large scale, for private individuals to do a great deal about helping underdeveloped nations control their populations. I hasten to mention that the International Planned Parenthood Federation has taken important steps and that the Population Council has contributed significantly. But nothing less than a crash government program costing hundreds of millions of dollars a year is going to get the world's population control program off the ground. We need such a crash program immediately, but a strange sort of lethargy affects our getting going. Three years ago, a White House panel of distinguished Americans, after months of study, recommended to the President that the Federal Government spend at least \$100 million a year on overseas family planning aid to those countries which wanted it. The panel's recommendations were publicized at the time they were made—and then lay dormant. For one reason or another, until quite recently, Congress has been very slow to appropriate significant amounts of money for population control.

No one can say for sure whether it is possible to prevent the ghastly famines which the Paddock brothers and Dr. Ehrlich predict for the mid-1970s. But at least we, as the strongest nation in the world, ought to do all that we can to help prevent these famines, not only by producing and shipping food when needed, but by really pushing the matter of population control wherever our help is wanted. And there is no question of its being wanted in most of the suffering countries, though there are certain problems with nations having leaders whose religions are in conflict with birth control. This is fortunately not the case in India which is the largest problem area. For the past year I have had the privilege of serving as chairman of the Campaign to Check the Population Explosion, which is an *ad-hoc* group engaged in distributing information about population problems in this country and abroad. We have now run 14 full-page advertisements in *The New York Times*; 12 such ads in Washington newspapers; and have used other media from time to time, such as the *Wall Street Journal*, the *Saturday Review*, *Esquire Magazine*, *Commonweal*, and the *National Catholic Reporter*. We also distribute large numbers of booklets and carry on correspondence with people interested in the population problem. Almost all of our advertisements have contained a paragraph like this: "This is your problem and you can do something about it. Tear out this ad and send it to anyone in Washington you think might be helpful. Urge the government to initiate a



crash program for population stabilization." I hope that those of you who are listening to me will be inclined to take such a step.

The world-wide movement towards sensible regulation of population sustained a tremendous setback recently when the papal encyclical came out condemning all forms of practical birth control. In my opinion, the efforts being made throughout the world to balance food supply and population could not have received a more damaging blow. Because of the fact that the Pope is so widely respected, and so widely loved, and because to so many millions he speaks with total authority, this condemnation of birth control was indeed a grievous setback. And there is no doubt that the encyclical came as a great surprise even to many Roman Catholics. I have a close friend who has made several trips to the Vatican since Pope Paul became Pope, and within the last year this friend was actually told by a high-ranking official in the Vatican: "I think there will be some good news soon." The official was referring to the impending papal decision on birth control and he knew where my friend stood on this. There does seem fairly good reason to believe that the Pope's view hardened, if it did not change, concerning birth control in the long months preceding his final decision.

Several weeks after the issuance of the papal encyclical, my associates and I published an advertisement in *The New York Times*, the *Wall Street Journal*, and other publications, with the headline: "POPE DENOUNCES BIRTH CONTROL AS MILLIONS STARVE." The advertisement contained a photograph of two obviously starving people, which was no posed photograph, and a chart showing the runaway growth of world population up to a projected total of 6,390,000,000 in the year 2000—just 32 years away. The advertisement concluded as follows:

"Famine already stalks the earth. Half of humanity goes to bed hungry every night. Ten thousand more people are dying of starvation every day. This means that more than three and a half million starve to death every year. (The present tragic Biafra toll is in addition to these figures.) As recently as 1953 there were 2½ billion people on earth. Today, only 15 years later, there are 3½ billion. A generation from now that number will approximately double at the present rate of increase, as the chart shows. The Pope dismissed the population explosion with a few brief words, merely saying that it should be met by greater social and economic progress, rather than to resort to 'utterly materialistic' measures to limit births. The encyclical appears to millions of Catholics and Protestants as a rather incredible document, considering the eminence of the author and his access to the world's leading demographic, agricultural, and other authorities. It is viewed

by many as one of the most fateful blunders of modern times. For there can be no doubt that unless population is brought under control at an early date the resulting human misery and social tensions will inevitably lead to chaos and strife—to revolutions and wars, the dimensions of which it would be hard to predict. Nothing less than the survival of civilization is at stake."

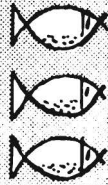
**CONVENTION**

*Continued from page 13*

Red Cross would also cooperate. By agreement of those members of the vestry able to be reached, space was made available. Two stations were opened in the city—one at St. Chrysostom's and one at the Church Federation offices across the street from the Art Institute.


My associate, Mr. Price, and Mr. Robert McKenna, and our sexton, Mr. Borkowski, as well as members of the vestry and ushers guild and the medical staff, were on duty or on call around the clock. I am told that cooperation by all those participating was excellent. Perhaps 100 persons were given treatment. Some of those people treated were, no doubt, long-haired militants and Hippies and Yippies. Yet they needed medical care. Some were transferred to local hospitals, and I understand there was good cooperation in that area, also. Our role as a Church and as a part of the Christian community in this situation seems to have been clear—it is the same as the Good Samaritan who saw and met his responsibility to aid and comfort his neighbor, which is what was done at St. Chrysostom's even though those who were aided, perhaps, were on opposite sides in regard to religion and politics.

During that week, one group came, unannounced, to demonstrate on the steps of our church. A friend of Mr. Price's who happened to hear of the proposed demonstration, was kind enough to give him a little advanced warning so that he could be present at the church. An hour or so later, some people arrived and handed Mr. Price, and others a notice to the effect that a certain army deserter was planning to give himself up for arrest to authorities on the steps of St. Chrysostom's at 2 P.M. while chained by the wrist to several clergymen who are at this time unidentified to me. A CBS cameraman was present as well as some police officers, but when the young man presented himself for arrest, there were no takers. The police officers left, and soon, thereafter, the young man and the clergy left and the film was never shown on TV. Mr. Price considered asking them to leave but decided it was not worth the risk of retaliation against our buildings by some of the more militant groups. The church doors were open wide and the demonstrators were asked not to enter the



# FISH FOR MY PEOPLE

By  
**ROBERT L. HOWELL**




Originating in England and now world wide, FISH is a movement of people helping people. Robert Lee Howell, the Episcopal priest chiefly responsible for the introduction of FISH to America, tells the fascinating story of the development and growth of this unique and exciting organization in the United States.

How the FISH plan was adapted for an American parish, how it was organized and built, how enthusiasm for the project was created and help enlisted, and how other parishes can form their own FISH groups—these are fully and happily related by Fr. Howell in his warm and winning book.

(Paperbound) **\$2 50**

**MOREHOUSE**  
• **BARLOW CO.**  
NEW YORK • CHICAGO  
SAN FRANCISCO • LOS ANGELES



**ST. PAUL'S PARISH  
BALTIMORE**

A Chronicle of the Mother Church  
by Francis F. Beirne  
author of *The Amiable Baltimoreans*

The story of this venerable parish (1692-1967) is inextricably intertwined with the history of Baltimore, the Nation and The Episcopal Church. It provides many hours of delightful reading.

"—the story floats in the author's graceful style without a hint of the diligent research beneath his kindly humor."—Baltimore Sun.

**\$5.95**

Available from

**ST. PAUL'S PARISH**  
24 West Saratoga Street  
Baltimore, Maryland 21201

## Everything for the CHURCH

- Altars  Altar Fabrics
- Flags  Lighting Fixtures
- Outdoor Bulletin Boards
- Memorial Plaques & Tablets
- Folding Chairs and Tables
- Sterling and Brass Ware
- Stained Glass Windows
- Books of Remembrance
- Bells  Bell Ringers  Bibles
- Clocks for Church Towers

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

**WHITTEMORE ASSOCIATES, INC.**  
of Boston Ecclesiologists

3 WEXFORD ST., Needham Hts., MASS. 02194  
Tel. 449-1500 (Area Code 617)

## Free Information about the C.B.S.

Also order your copy of  
**A History of the Confraternity of the Blessed Sacrament in the United States of America**  
by The Rev. William Pitt McCune, Ph.D.

\$1.00 per copy, paper bound

Payment must accompany order to:  
The Rev. William R. Wetherell,  
Sec.-Gen., C.B.S.

438 Valley St., Orange, N. J. 07050

## ST. AUGUSTINE'S COLLEGE

Canterbury, England

Summer Session for clergy, lay people, students  
July 17-31, 1969

Ecumenical Study — "The Ferment of Faith" in historic setting under distinguished English Theologians.  
Optional: English Cathedral Cities Tour, July 6-17.

Inexpensive jet travel

All details from: Airline Transportation Chairman,  
209 Greeves St., Kane, Pa. 16735

## ATTENTION: CHURCHES, SCHOOLS, ALL ORGANIZATIONS

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

**SANGAMON MILLS, Inc.**  
COHOES, NEW YORK 12047



## BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Book Shops

14 E. 41st Street, New York, N. Y. 10017

29 E. Madison Street, Chicago, Ill. 60602

276 Golden Gate Ave., San Francisco, Calif. 94102

4427 Santa Monica Blvd., Los Angeles, Calif. 90029

When writing to Advertisers please tell them you saw their advertisement in

**THE LIVING CHURCH**

church. They didn't. Throughout those violent days the church was open as usual, and the medical aid station area was open on a 24-hour basis. There was no abuse or damage of church property of any kind.

In my great concern for our city and country, my prayers and hopes are that our citizens will not move toward extremes in either direction; that we will continue to distinguish the godly and responsible civil rights movement of this generation from the irresponsible actions of anarchists and revolutionaries, which we saw in our city a few days ago. Further, my earnest prayers for our parish are that we shall maintain an open attitude remembering who we are and to whom our allegiance belongs. We are being looked to more and more as a church in the front ranks of our Christian community which cares about life in this city for all its people. If we are firmly grounded in the truth of our faith in Christ, we need never fear opening ourselves and our doors to those who represent the many sides of the important problems which our city and nation faces.

## AROUND & ABOUT

Continued from page 3

that the abuse of a good thing makes the thing itself no less good. And in school: a lad of 18 with a taste for poetry enrolls in a class taught by a renowned Miltonist. Is it wrong, or absurd, or authoritarian if the great scholar teaches and the hungry young sheep looks up and is fed? What I am saying is that I believe that schools exist for this end—good learning; and good learning requires good teaching. Obviously then I agree with Jacques Barzun in his recent charge that the universities are destroying themselves by turning from scholarship to public service.

Fr. Heidt refers to William Stringfellow's warning of a threatening totalitarianism [L.C., Oct. 27, p. 38]. I share Mr. Stringfellow's forebodings, but disagree with him as to who are the advance agents of the totalitarian revolution. I see the Huns who are terrorizing our schools as doing what Hitler's young thugs did in the German schools and streets. Then, as now, the high-minded liberals were saying, "We may not like the manners of these kids, but they're trying to tell us something and we've got to hear them." This is one of the inveterate kindly superstitions of liberalism, this idea that whenever anybody is screaming and throwing bricks he is trying to tell us something that we need to hear. The German liberals listened meekly and strained for that precious neglected truth presumably concealed in the Nazi bombast, until one day they saw their error and saw that it was too late: the horror of the Hun triumphant was upon them.

I'm afraid that it could happen here,

and that the spawning ground of the American totalitarianism may be not the Klavern of the Klan but the campus of the University.



I think it was the Rt. Rev. Hensley Henson, sometime Bishop of Durham, who gave us our word for this week. I seem to recall it from one of his published letters. Whoever its author, the word is: "To put off the Old Man is not the same thing as to put on the Old Woman."

## BOOKS

Continued from page 8

many areas of patristic thought is very slight. It is hard to know why the section on recent developments in Roman Catholicism has been included. It dates from about 1953, when *Munificentissimus Deus* and *Humani generis* were the latest things.

History is, at the moment, not a very popular subject among American Christians. The talk is all of the future. This book should remind us that a knowledge and understanding of the past are indispensable, not for their own sake, but precisely so that we can face the future with discernment. It is clear that Tillich's own success in fashioning a theology for the 20th century was made possible by his knowledge of the tradition as well as by his participation in present-day culture.

(The Rev.) JOHN MACQUARRIE, Ph.D.

Union Theological Seminary

New York City



**YOUR NEIGHBOR IS A JEW.** By W. Gunther Plaut. Pilgrim Press. Pp. 145 paper. \$2.95.

Orchids to Rabbi Gunther Plaut for a most excellent and easily readable book which, among other things, can convey something of what it means to be a Jew . . . as well as what the Jewish religion is . . . to the non-Jew. From short, to-the-point chapters on the Talmud, dietary laws, the split of Orthodox, Conservative, and Reform Judaism, to comments on Brotherhood Week, the death of President John F. Kennedy, and the problems of obscenity, abortion, and just plain courtesy, *Your Neighbor Is a Jew* shows its author to be a man with much to say and the ability to say it all well. Nor should the non-Jew think that he will simply learn more about the Jews; he may well learn more about himself and the Christian scene, for are such wise words as these applicable *only* to Jews? "When a congregation expects its rabbi to be all things to all men—prayer director and social director, collector of alms and of dues, public censor and private counsellor—it fails to utilize his fullest capacity and his most authentic potential."

Here's one vote for Rabbi Plaut to begin work on a sequel, perhaps entitled "Your Other Neighbor Is a Christian,"

for I think he might do as splendid a job with that one, too!

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

✦ ✦ ✦ ✦

**THE ROADS OF PRAYER.** By Kornelis H. Miskotte. Sheed & Ward. Pp. 175. \$4.50.

Since we in the Church so enjoy our orgies of self-laceration, it is refreshing to find a valid reason for such a debauch: our prayerlessness. Prayerlessness is "a fundamental loneliness. Our deepest nature then finds nothing that speaks to it; then man is surrounded by a silent universe." We share this state with the world, but we are distinguished from it by "an almost constant silent distress over our own unwillingness, reluctance, and powerlessness to come to true prayer."

Dr. Kornelis Miskotte goes on in *The Roads of Prayer*, to speak of what prayer is in its different parts. Among other things, he makes a brilliant defense of petition. "The humility of petitionary prayer has within it the high courage it takes to cast off cowardliness!" For one thing, we dare to work with God through our petition, and in working with Him, we get to know Him better, and this is a greater thing than getting what we asked for (not that we won't get that, too!).

Dr. Miskotte is both a man of devotion and a trained theologian of the Dutch Reformed Church. Now and then he suffers from the theologian's curse of building up to a point and shying off before he nails it down, but for much the most, he speaks in the language that the people heareth. He leads us away from the powerlessness of our prayerlessness by showing us what makes us want to pray: "And human existence is spirit, and spirit without desire would be empty, and desire that is impelled by God's Spirit is, so to say, a congenial desire and a holy agony of denial, a sorrow that belongs to the life of the saints." Beautiful!

(The Rev.) ROBERT O. REDDISH, JR.  
Diocese of Ohio

✦ ✦ ✦ ✦

**HAPPY CHRISTMAS.** Compiled by William Kean Seymour and John Smith. Illus. by Beryl Sanders. Westminster. Pp. 256. \$5.95.

*Happy Christmas* is an unusual holiday anthology with the contents divided into sections: Before the Feast; Christmas Eve; Christmas Day; and After the Feast. Each of the first three sections contains four carols with music.

Reading through the index of authors, one finds Louisa M. Alcott, Hilaire Belloc, Charlotte Brontë, Samuel Coleridge, Charles Dickens, Kenneth Grahame, Thomas Hardy, Leigh Hunt, Charles Lamb, Stephen Leacock, Ogen Nash, Samuel Pepys, Christina Rossetti, Dylan Thomas, Horace Walpole, Dorothy Wordsworth, the compilers themselves, and a

host of others whose prose and poetry grace the pages of *Happy Christmas*. The color plates and black and white drawings blend so well with the writing that the reader could be inclined to believe that they first appeared with the original printings. An ideal Christmas gift but put yourself on your own gift list for a copy of this book.

GEORGIANA M. SIMCOX  
People and Places Editor

✦ ✦ ✦ ✦

**AFFECTIONATELY,** T. S. ELIOT. By William Turner Levy and Victor Scherle. Lippincott. Pp. 148. \$4.95. A Living Church Book Club Selection.

T. S. Eliot, so well known for his literary works, becomes almost a personal

friend, as his likes and dislikes, interests, enthusiasms, and philosophies unfold bit by bit through the pages of *Affectionately*, T. S. Eliot.

In the early chapters of this story of the developing affection between Eliot and William Turner Levy there is a sense of a deliberately cultivated friendship on the part of Dr. Levy. Perhaps I underestimate him, but there are numerous unnecessary references to Eliot's appreciation of Dr. Levy's letters, deeds, and gifts. The many facets of Eliot's character somehow do come through, however, particularly his fondness for cats, which he spoiled shamelessly, and, more important, his deep and firm religious convictions. He had unusually strong feelings

**SHEED & WARD**  
Books to give to the thoughtful reader

**PRAYERS FROM THE BURNED-OUT CITY**  
by ROBERT W. CASTLE, JR.  
"Human and spontaneous . . . The author [an Episcopal priest who knows the inner city at first hand] somehow has captured more than a spiritual quality; he has written down a spirit, an attitude, in movingly authentic terms, in such a way as to make this a literary achievement."  
— *Kirkus Service*. \$3.95

**TRUTHFULNESS: THE FUTURE OF THE CHURCH**  
by HANS KÜNG  
One of the most influential of today's Catholic theologians, "Father Küng sees the hope of the Church of the future to lie in its devotion to truthfulness, i.e., to reality . . . In this book he preaches, at least by implication, a revolution in terms that will offend many but inspire most. This is probably Küng's most on-target work to date."  
— *Kirkus Service*. \$4.50

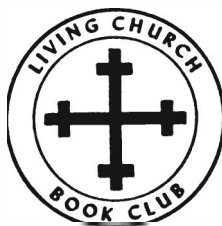
**GOD THE FUTURE OF MAN**  
By E. SCHILLEBEECKX, O.P.  
"The major portion of this lucid, groundbreaking book consists of the widely discussed lectures which this distinguished Catholic theologian gave in the United States earlier in the year. The principal theme is the Christian response to the cultural phenomenon of secularization."  
\$4.95

At your bookstore, or from  
**SHEED & WARD**  
64 University Place  
New York, N. Y. 10003

# A CHRISTMAS GIFT SUGGESTION

## FOUR PRESENTS IN ONE

. . . *For Your Friends*  
. . . *or For Yourself*



## A GIFT SUBSCRIPTION TO THE LIVING CHURCH BOOK CLUB

The gift of a membership in THE LIVING CHURCH BOOK CLUB will bring four of the best religious books of the coming year as soon as they are published.

First of the four will be the current selection of the Club, *AFFECTIONATELY*, T. S. ELIOT, by William Turner Levy and Victor Scherle. This is a book of intimate personal reminiscence about the eminent poet and Churchman by one of his few close friends, William Turner Levy, a priest of the American Episcopal Church. This is no conventional book on theology. We chose it for our readers because it is the portrait of a great figure in contemporary Christianity—an engaging story, beautifully told.

Then, through the year, three more books will be forwarded, keeping the recipient up to date on the best reading in this field—and providing a periodic reminder of your Christmas wishes.

Here's a little financial detail that might help you to decide: the aggregate retail value of our last four Club selections was \$29.90. Our members got them for just \$16.00. Do you know of any place where you can beat this bargain?

Use the coupon below—for a friend or for yourself.

### THE LIVING CHURCH BOOK CLUB

407 East Michigan Street, Milwaukee, Wis. 53202

Enclosed is \$16.00 to provide a membership in THE LIVING CHURCH BOOK CLUB to the person named below. Send him (or her) a copy of *Affectionately, T. S. Eliot*, by William Turner Levy and Victor Scherle, for Christmas and continue through the year with the next three selections of the Book Club. It is understood that any book may be returned within ten days for credit on the next selection.

A gift announcement will be sent in your name, explaining the privileges of Book Club membership.

New member's name \_\_\_\_\_ (Please print or type)

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

(Additional names may be sent on a separate sheet. Be sure to include \$16.00 remittance for each.)

Donor's name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

about the absolute power of good and evil.

All in all an interesting, easy to read book, though perhaps frustrating for Eliot fans who might wish for more of T. S. Eliot and less of William Turner Levy.

FLORENCE MARQUARDT  
Christ Church  
Whitefish Bay, Wis.

\* \* \* \*

**THE HIRELING.** By Alison Macleod. Houghton Mifflin. Pp. 256. \$4.95.

*The Hireling* is a small readable book about a phase of the English Reformation, some fiction based on some fact. It by no means attempts to cover the entire Reformation but the part principally in which Henry VIII and Thomas Cromwell are the actors. The principal lay figure is one Tom Vaughan, a penniless orphan at the court of Henry said to be the son of one of Katherine of Aragon's ladies-in-waiting. Naturally, it has much of the intrigue, gossip, easy morals, which we associate with the court of that time.

Probably the best part of the book is the general atmosphere which it creates. Thomas Cromwell comes off a little better than generally expected, or so it seems to this reviewer, and the book is recommended for a couple of hours of interesting reading, provided the reader has a larger panorama of the English Reformation than Alison Macleod makes any claim to afford.

(The Rev.) JERRY WALLACE  
Grace Church  
Tucson, Ariz.

\* \* \* \*

**DEATH AND CONTEMPORARY MAN: The Crisis of Terminal Illness.** By Carl G. Carozzi. Eerdmans. Pp. 79. \$1.45.

The author of this valuable book states, "The aim of this book is to examine and to understand the behavior and attitudes of those who are faced with the imminence of death, whether this be their own or that of someone close to them; the aim is also to comprehend better the interrelated needs of patient, family, pastor, and physician in a situation where death seems inevitable." Walter C. Alvarez, M.D., with 63 years of practice in his profession has written a commending and commendable foreword to the book. Dr. Alvarez and I are impressed with the ideas and the wide knowledge of the literature on the subject on the part of the young clergyman, Carl G. Carozzi, who writes from the training and experience he gained while an assistant chaplain in the Massachusetts General Hospital.

Though the word "empathy" occurs only once, throughout the book there is understanding of the different roles of the patient, the family, the pastor, and the physician in facing the Great Inevitable—Death. The chapter on the "Pastor's Terminal Ministry" sets forth his responsibility for teaching his people

about death while they are in good health so that they can meet that crisis with the assurance of faith in the living God. Great demands are made upon the pastor's spiritual resources in this ministry. If he is not equal to the situation, it is most unfortunate for him and for the others concerned. This reviewer hopes that the chapter will be read by all seminarians before they dare to be ordained and enter the sick room as a messenger of God.

In the chapter on the "Physician's Terminal Ministry" there are helpful suggestions as to how there can be cooperation between the pastor and the physician. The right of the patient is paramount to know his condition if he asks for such information. The situational ethics involved in euthanasia and anti-dysthanasia are clearly presented. I take issue with the statement, "the unskilled clergyman often further confuses matters by breaking confidences." I have never known of such a case. Also, on page 64, "God lost his own Son," would be better expressed "God gave his own Son."

Just as Ruskin said that a book that is worth reading is worth rereading, so *Death and Contemporary Man* should be read and read again.

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

✦ ✦ ✦ ✦

**SHOWDOWN AT SEATTLE.** By Robert R. Hansel. Seabury. Pp. 80. paper. \$1.95.

If *Showdown at Seattle*, which was prepared under the auspices of the Executive Council, could have been in the hands of Churchwomen some months ago, much of the frustration and hurt which followed the 32nd Triennial Meeting of the Women might have been mitigated. The Rev. Robert R. Hansel, a member of the Executive Council staff, has taken all the reports, papers, speeches, discussions, and resulting actions of that meeting and woven them into a factual, day-by-day account. What is more important, he has traced what happened in the hearts and minds of the women that led them to those momentous decisions.

A brief, selected bibliography is included, as well as a study guide which should help provide an answer to the constant plea for program and study material for the laity.

ANNE DOUGLAS  
Triennial reporter for  
*The Living Church*

✦ ✦ ✦ ✦

**RELIGIOUS IDENTITY.** By Gibson Winter. Macmillan. Pp. ix, 117. \$1.45.

*Religious Identity* is the first of a promised series of studies in religion and society being produced at the Center for the Scientific Study of Religion. Gibson Winter, an Anglican priest teaching ethics and sociology at the University of Chicago Divinity School, here turns his attention to "... the formal organization

and informal power structure of the major faiths in the United States today." Dr. Winter had earlier contributed exploratory research on this subject to W. Lloyd Warner's monumental study on *The Emergent American Society* (Yale University, 1967); this volume revises and updates that material for more general circulation.

Not, I think, for the general reader, this book is a valuable and documented study of the pattern whereby religious faith groups move from cult to structured and bureaucratic enterprise; in the process, separation develops between highly skilled technicians and the average parish pastor and church-goer. In a sense, then, effective power is without "faith" and "faith" is without the power to change the bureaucracy!

(The Rev.) FRANK V. H. CARTHY  
All Saints' Church  
Indianapolis

✦ ✦ ✦ ✦

**OUT OF THE AFRICAN NIGHT.** By William D. Reyburn. Harper & Row. Pp. 176. \$4.95.

In this era, this reviewer finds it enlightening to read that there are those who still exist in terror of witchcraft and who know nothing of our belief in life after death. William Reyburn's narrative of the lives of missionary doctors in Cameroun, West Africa, could possibly be the incentive for some readers to volunteer for some like service.

From the moment one enters the white-washed hospital room, of which the door is propped open by a hippo skull, until the final chapters when Dr. George Throne is decorated with the *Legion of Honor*, the reader is held spellbound, not only by the true story, but also by the heretofore unknown facts contained therein.

I would suggest if you like the unusual that you peruse *Out of the African Night*.

BETTY R. FAAS  
St. Andrew's Church  
Livingston, Mont.

✦ ✦ ✦ ✦

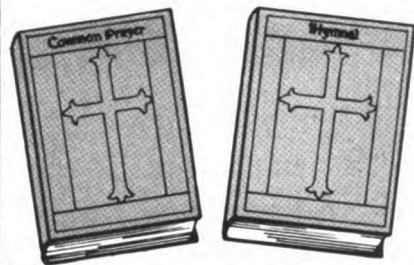
**THE MIRAGES OF MARRIAGE.** By William J. Lederer and Don D. Jackson, M.D. Norton. Pp. 453. \$7.95.

Among the steady deluge of marriage counseling books and articles, *The Mirages of Marriage* shines out like a good deed in a naughty world. What distinguishes it chiefly is its spirit of real concern for the sad state of modern marriage, together with an enthusiastic faith that most unhappy couples can help themselves. The authors see marriage as a system which the marriage partners must understand if they are to keep it in working order.

William Lederer and Don Jackson believe that most couples nowadays enter marriage with unrealistic expectations based on a series of false assumptions, the first being that "people marry because they love each other." Inevitably the

# NEW PRAYER BOOKS AND HYMNALS FOR YOUR Christmas Services

There is no better time to equip your church with new Prayer Books and Hymnals than now. Books ordered before December 1 will be delivered in time for use at your Christmas services. Begin the Christmas season and the New Year with new, easy to use, easy to read, attractive Prayer Books and Hymnals.



THE CHURCH HYMNAL CORPORATION  
800 Second Avenue, New York, N. Y. 10017

Please send Prayer Books and Hymnals in quantities indicated below.

Be sure to indicate number of books wanted.

## PRAYER BOOKS

Large pew edition, 5 x 7 1/2, bound in cloth: \_\_\_\_\_red, \_\_\_\_\_blue. each \$1.40  
Small pew edition, 3 1/2 x 5 1/2 \_\_\_\_\_ each \$ .90

## HYMNALS

Standard, full harmony edition, 6 x 8 1/2, blue fabrioid \_\_\_\_\_ each \$2.70  
Large melody edition, 5 x 7 1/2, bound in cloth: \_\_\_\_\_red, \_\_\_\_\_blue. each \$1.40  
Small melody edition, 3 1/2 x 5 1/2 \_\_\_\_\_ each \$ .90  
Special choir edition, 6 x 8 1/2, special reinforced binding \_\_\_\_\_ each \$3.40  
Organ edition — spiral binding, 6 x 8 1/2 \_\_\_\_\_ each \$4.50

Check Enclosed  Please Bill

Name \_\_\_\_\_

Church \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

**THE CHURCH HYMNAL CORPORATION**

Affiliate of The Church Pension Fund



couple are soon to some degree disappointed and resentful. With a basis of sound psychology and sound common sense, they offer a practical, workable, step-by-step program for recognizing and dealing with basic problems. They emphasize that the partners must work together to grow and change. They explain why unilateral therapy usually is unsuccessful in healing a marriage. They advise on when and how to seek outside counsel.

Mr. Lederer and Dr. Jackson point out there is no perfect person, no perfect couple, no perfect marriage. They would agree that there is no perfect marriage counselor or marriage counseling book, but with their practical approach and faith in people's ability to change, their book might be a turning point in many a troubled marriage.

ANNE HIGH  
Christ Church  
Whitefish Bay, Wis.

## Booknotes

By Karl G. Layer

**The Silver Trumpet.** By Owen Barfield. Illus. by Betty Beebe. Eerdmans. Pp. 147. \$4.95. In this day of grim predictions and war toys that actually work, the magic of this book is delightful, probably more so than at the time of its original printing in England, in 1925. A youngster can't resist such titled people as the Lord High Teller of the Other From the Which,

or the Little Fat Podger who cured the King's megrims. Then there are the Amalgamated Princesses and just plain Miss Thompson with her own very special brand of magic. A tale well worth the reprinting.

**New Testament in Modern English.** By J. B. Phillips. Macmillan. \$5.95. This is a beautiful piece of work and should make an ideal gift for anybody. In physical dimension it's really compact: three inches wide, less than five inches long, and only a half-inch thick; small enough for any purse or pocket. Yet the print is bold and clear. Dr. Phillips has provided an interesting and useful translator's foreword.

**The First Epistle to the Corinthians.** By C. K. Barrett. Harper & Row. Pp. 410. \$8. Another volume in the series of Harper's New Testament Commentaries, this one by an eminent Pauline scholar who is a professor of divinity at the University of Durham. Prof. Barrett pays special attention to the relationship of the apostolic gospel to the order, discipline, worship, and ethics of the Church of today.

**Doing the Gospel in Southeast Asia.** By Russell E. Brown. Judson. Pp. 95 paper. \$1.95. The author is regional representative for East Asia of the American

Baptist Foreign Mission Societies. He was a missionary from 1951 to 1960, and has studied and written extensively.

**Dialogue: The State of the Church Today.** By John Heenan and Rosemary Haughton. Sheed & Ward. Pp. ix, 182. \$3.95. Cardinal Heenan and Rosemary Haughton, an outspoken laywoman of the Roman Communion, discuss the issues facing their Church today. The material is well presented.

**The Prophet from Nazareth.** By Morton Scott Enslin. Schocken. Pp. xiv, 221 paper. \$1.95. Another reprint of a classic from Schocken Books. This publishing house deserves a good deal of credit for its work in this area of making important works from the past available to present-day readers.

**Best Church Plays.** By Albert Johnson. Pilgrim. Pp. viii, 180 paper. \$3.95. This bibliography of religious drama will prove valuable to leaders of church activity groups for young people or adults.

**Crisis and Creed.** By O. Thomas Miles. Eerdmans. Pp. 82 paper. \$1.65. A short volume which takes a contemporary creed—the United Presbyterian Confession of 1967—and discusses its key passages in terms that are readily understandable.

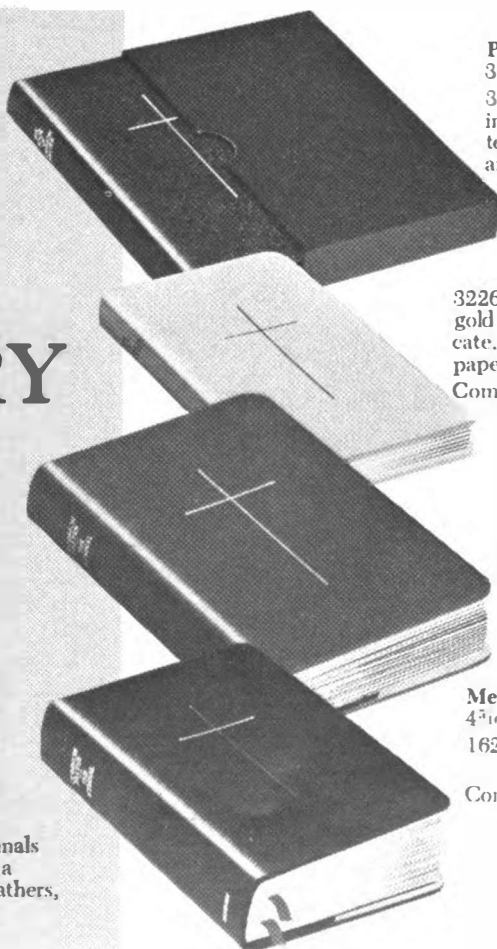
Enduring  
gifts for  
friends  
and families

# SEABURY

Prayer Books  
and  
Hymnals



Seabury Prayer Books and Hymnals are available in four sizes, in a choice of fabrikoid, or genuine leathers, and in five colors.



### Popular Pew Size

3<sup>11</sup>/<sub>16</sub> x 5<sup>3</sup>/<sub>8</sub>

3222BCM(K) A Prayer Book in matching slipcase. Black pin grain leather. Thin-text paper, with Baptismal, Confirmation and Marriage Certificates. \$7.50

3226xMC For the bride. White leather, gold inner border, with Marriage Certificate. Printed on 100 per cent rag India paper. \$ 9.00

Combined with Hymnal (3266xMC) \$14.00

3272 Combination Prayer Book and Hymnal. Finest quality black morocco. \$13.50

### Medium Size

4<sup>3</sup>/<sub>16</sub> x 6<sup>3</sup>/<sub>8</sub> with large clear print.

1623 Red pin grain leather, thin paper. \$ 8.50

Combined with Hymnal (1663) \$13.50

At all fine bookstores

**THE SEABURY PRESS**

815 Second Avenue  
New York, N.Y. 10017

## NEWS

Continued from page 12

They have all but eliminated juvenile delinquency in their neighborhoods." It is this kind of achievement, he argued, that makes religious activity newsworthy. He spoke of the civil rights movement and planned parenthood as being in the same category.

### PENTECOSTALS

#### Religion of the Poor?

The theory that the Pentecostal movement is the religion of the poor or the disturbed does not hold up, a University of Minnesota anthropologist said at a conference on charismatic renewal. Dr. Luther P. Gerlach said the movement is currently middle class and is moving into the upper middle class. He also discounted the assumption that persons involved in the charismatic renewal movement are "disturbed." He stated: "We have found it characteristic in our society that if you really manifest certain beliefs and then have the poor grace to tell others about them, you are regarded as abnormal."

In this respect he noted a parallel between the situation facing Pentecostals and student activists and black Americans. These movements are essentially aimed at closing the gap between the ideal and the real, he said, adding: "Characteristically, they are opposed by the established order." The associate professor of anthropology at the university said that the spiritual renewal movement cannot be understood apart from the broad range of movements. Opposition is one of the factors which holds together the Pentecostal and other movements, he said. "You must have this to pull people together," he observed.

The conference on Charismatic Renewal was held at the Way of the Cross Lutheran Church, Blaine, Minn., where the congregation has been split by controversy over phases of Pentecostalism.

### CANADA

#### Bishops to Continue Closed Meetings

Canadian Anglican bishops have decided to pursue the policy of closed meetings. The Rt. Rev. Ivor Norris, Bishop of Brandon (Manitoba), representing the bishops, said they would continue to meet privately because most of the time is spent dealing with personal problems of the clergy. They also maintain that their House of Bishops meetings are non-legislative. However, they have voted unanimously to recommend that when they sit separately as the Upper House during the biennial General Synod, their proceedings should be opened to the news media.

The Most Rev. Howard H. Clark,

Primate of Canada, said Canadian bishops had never looked upon their meetings as secretive. "We didn't think anyone wanted to get in," he said.

During the Augusta, Ga., sessions with the House of Bishops of the Episcopal Church, the Canadian bishops came to no conclusion regarding intercommunion with the United Church of Canada. Bp. Norris reported that such a decision should be made only after a full discussion with clergy and laity. A recommendation regarding intercommunion is expected to go to General Synod meeting in Sudbury, in August 1969, the bishop reported, adding: "We hope General Synod will approve."

### SEMINARIES

#### Layman to Head PDS Trustees

The board of trustees of Philadelphia Divinity School has elected its first layman to serve as president. Townsend Munson, who has been serving as a trustee of the seminary, is president of the Western Savings Fund Society of Philadelphia. He is also rector's warden of the Church of St. Asaph, Bala-Cynwyd, and a member of the standing committee of the Diocese of Pennsylvania.

### NCC

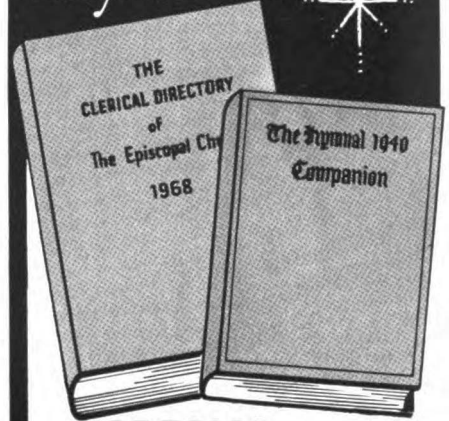
#### Text of Soviet's Protest

The protest of Russian poet Yevgeny Yevtushenko to the Soviet-led invasion of Czechoslovakia is another "moving document of our time," a publication of the National Council of Churches has stated. *Religion in Communist Dominated Areas*, edited by Dr. Paul Anderson and Dr. Blahoslav S. Hruby, published the text of a telegram Mr. Yevtushenko sent to Communist Party chief Leonid I. Brezhnev following the invasion. Neither the poet nor the Soviet government released the text of the message. It was received and subsequently printed in London.

The importance of the Yevtushenko protest has been noted on several occasions by Dr. John C. Bennett, president of Union Theological Seminary. The poet was not the only Russian intellectual to protest the invasion. Five made a stand in Moscow's Red Square and were placed on trial. The Russian intellectuals and Mr. Yevtushenko particularly, Dr. Bennett said in a seminary address, "may call themselves atheists, but they were acting in response to a voice that comes from beyond their country and their party." The Yevtushenko protest reads as follows:

"I don't know how to sleep. I don't know how to continue living. All I know is that I have a moral duty to express to you the feelings that overpower me. I am deeply concerned that our action in Czechoslovakia is a tragic mistake and a bitter blow to Soviet-Czechoslovak friendship and the world

# Christmas Gift Ideas from Church Hymnal



## SPECIAL COMBINATION OFFER

THE 1968 CLERICAL DIRECTORY and THE HYMNAL COMPANION Both for \$12.98

(Priced singly—The Clerical Directory \$12.00; The Hymnal Companion \$3.40)

A \$17.40 value for \$12.98—it's almost like getting The Hymnal Companion free! At this saving, add a second copy of The Clerical Directory to your parish library or buy one for yourself if you do not already own a copy. Makes an unusual gift for the rector, organist, curate, or a friend. The 1968 Clerical Directory contains over 11,000 up-to-date biographies of clergy and bishops, a photographic section of clergy in groups by diocese, a digest of General Convention 1967, and a section on Church architecture.

## THE CHURCH HYMNAL CORPORATION

Affiliate of The Church Pension Fund

THE CHURCH HYMNAL CORPORATION  
800 Second Avenue, New York, N. Y. 10017

Please send \_\_\_\_\_ sets of both books, The 1968 Clerical Directory and The Hymnal Companion at \$12.98 per combination.

Check Enclosed  Please Bill

Name \_\_\_\_\_

Church \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

# a gift with meaning for adults

**NELSON'S  
FAMILY BIBLE**  
(Revised  
Standard Version)

Beautifully bound, printed on fine Bible paper in clear, readable type . . . a daily source of inspiration for everyone and a treasured heirloom for generations. • Color presentation page • 4-page Family Record in color • 12 color maps • Complete footnotes. 3807, Black genuine leather, boxed . . . . . \$12.00



At your local bookstore

**NELSON-NATIONAL**  
Camden, New Jersey

## 3 GIFT BOOKS for CHILDREN



Illustrated by  
**GORDON  
STOWELL**

\$1.25  
EACH

- ALL THINGS BRIGHT AND BEAUTIFUL
- AWAY IN A MANGER
- I OPEN MY EYES

Filled with bright color and the most imaginative art work here are three unusual gift books for children, ages 3 to 5. A truly colorful approach in the children's level of understanding. Size 6 1/4" x 6 1/4".



**MOREHOUSE-  
BARLOW CO.**

New York  
Chicago • San Francisco • Los Angeles



\*custom\*  
**Church Furniture**

**WOLFE BROTHERS**  
and company, incorporated  
Piney Flats, Tennessee

communist movement. It lowers our prestige in the world and in our own eyes. It is a setback for all progressive forces, for peace in the world, and for humanity's dreams of future brotherhood. Also, it is a personal tragedy for me because I have many personal friends in Czechoslovakia and I don't know how I will be able to look into their eyes if I should ever meet them again. And it seems to me that it is a great gift for all reactionary forces in the world and we cannot foresee the consequences of this action. I love my country and my people and I am a modest inheritor of the traditions of Russian literature, of such writers as Pushkin, Tolstoy, Dostoyevsky, and Solzhenitsyn. These traditions have taught me that silence is sometimes a disgrace. Please place on record my opinion about this action as the opinion of an honest son of his country and the poet who once wrote the song: 'Do the Russians Want War? . . .'

### ECUMENICAL RELATIONS

## Vatican Action on Dialogue Cited

A Roman Catholic diocesan newspaper in Rockville Centre, N.Y., has reported that the Vatican has "officially and warmly" accepted the recommendations of the joint Anglican-Roman Catholic dialogue commission with only "some minor reservations."

Citing a "top Vatican source," *The Long Island Catholic* said in an article from its Rome bureau that the acceptance "was made in a letter from Augustin Cardinal Bea to the Archbishop of Canterbury." The cardinal's letter was attached to a report of the meeting of Roman Catholic and Anglican representatives sent to Roman bishops throughout the world and to some 7,000 Anglican Churchmen attending the recent Lambeth Conference. The bishops were asked to respond to a number of specific questions, the newspaper said. Until the Roman and Anglican bishops reply the Vatican is unwilling to release either the report or the text of Cardinal Bea's letter, it added.

According to the Vatican source, minor reservations were expressed by the cardinal on two points — the sharing of church buildings and joint educational work. However, the Vatican source said that the "reservations" were not a rejection of these recommendations and were "minor" points at the end of the letter. *The Long Island Catholic* report also quoted "a high Anglican source in Rome" who said that "the letter reflects the Vatican conviction that many things discussed and explored in the meeting in an exploratory sense, must be discussed even deeper."

The Anglican-Roman Catholic Joint Preparatory Commission which made the recommendations has had three meetings: the first was in Italy, the second outside London, and the third, on the Island of Malta in January. A statement released at the Malta meeting had urged joint study

by scholars of both Churches on "such difficulties as those arising out of the constitution and teaching office of the Church, the place of Mary in the faith and devotion of the Church, and ministry." The Rt. Rev. John Moorman, Bishop of Ripon, who has led the Anglican delegation at the three meetings since the commission was established in 1966, said in February that "we are only at the beginning of a very long and arduous journey."

### MARYLAND

## Crisis Center Serves Baltimore

Eleven churches in downtown Baltimore have joined forces to establish a "crisis center." The Rev. Frederick J. Hanna, Episcopal priest who directs the center, said its function would be to provide immediate outlets for problems which have brought persons to the point of desperation. However, he said, the center would accomplish its purpose primarily by giving information and making referrals. Most people, he said, are not aware of the varieties of service available to them.

If the number of persons responding to the new venture is any indication, the center is a success. In the first month of operation, 700 persons were assisted. Among those were the poor, the bewildered, the stranded, drug addicts, homosexuals, aged alcoholics, and pregnant young girls.

Mr. Hanna has been given a year's leave, on full pay, from his parish duties at Emmanuel Church to direct the center. He has two young lay aides and 10 students from St. Mary's Roman Catholic Seminary who serve the center in the evenings. Five Episcopal, two Presbyterian, and two Roman Catholic Churches, as well as Methodist and Unitarian congregations are participating in this project.

### SPAIN

## Prelate Speaks on Religious Freedom

Religious liberty in Spain will not be a reality for all people, despite government movement in that direction, until the mentality of older Roman Catholic bishops and priests is changed, the leader of the Spanish Reformed Episcopal Church said in New York City. The Rt. Rev. Ramón Taibo, who heads the 5,000-member Church, discussed the recently enacted Spanish law on religious freedom in an address and later in an interview.

"The new law . . . is not convenient for us in some ways," he said, "but I think it will create, slowly, a better spiritual climate. . . . The official authorities wish to establish religious liberty in Spain for all Spanish people but it is necessary to

change the mentality of some people and this cannot be done in one day." He explained that while older Roman Catholic clergy do not support the measure, younger priests and many of their laymen are dedicated to religious liberty.

The new law was passed in 1967. It grants recognition to non-Roman groups that register with the government, and relaxes certain restrictions. For example, permission for non-Roman Catholic marriages is more easily obtainable. Many protestant groups, however, have refused to register since the registration is similar to that required of civil organizations. They object because such a stipulation is not required of the Roman Church. Bp. Taibo said that the Plymouth Brethren Churches have registered with the Spanish government, as have the Seventh Day Adventists, Pentecostals, and independent Baptists; but his Church, the Baptists related to the Southern Baptist Convention, USA, and others have refused.

The bishop's first speaking engagement in the United States was at the Church of the Ascension, New York City, which helps support the work of the Spanish Reformed Church. Refusing to discuss the political situation in Spain, Bp. Taibo said that from the beginning of his Church in 1869 (the year a new constitution allowed freedom of conscience and worship) it has been stated that "our priests do not have a political work, only a spiritual work."

## CONVENTIONS

### Quincy

The 91st annual synod of the Diocese of Quincy, meeting in Peoria, Ill., approved a 20% pay increase for mission clergy, raising the minimum salary from \$5,000 to \$6,000 plus housing and utilities, effective Jan. 1.

For the second time in three years, a first reading of an amendment to the diocesan constitution to seat women in the synod was passed. This same amendment, which called for the dropping of the word "male" from the section on lay delegates to synod, which passed unanimously at the synod of 1965, failed in both orders on second reading. The convention also:

(✓) Admitted St. Mark's, East Moline, Ill., to synod as a mission. This is the first new mission in the diocese in the last ten years;

(✓) Lowered the voting age at every level in the diocese by amending the canons to read age 18 in place of age 21. This action will permit 18 year olds to serve as delegates to the synod, and as members of vestries and bishop's committees;

(✓) Adopted "overwhelmingly" a resolution criticizing the Executive Council for voting not to meet in Chicago for a period of one year, in protest of the police handling of demonstrators during the last Democratic National Convention. A motion for a

stronger rebuttal to the council was withdrawn;

(✓) Resolved to sponsor and endorse a non-profit corporation formed by the three Episcopal churches in Peoria, and approved in principle the operation of a low cost housing project in the City of Peoria, Ill.

Concerning the housing project, the diocese has agreed to sponsor it financially, but the legal responsibility lies with the Urban Family Residences, the non-profit corporation mentioned in the above resolution. John Radomsky of St. Paul's Cathedral, Peoria, heads the corporation which has put forward \$500 for an option to buy an eight-acre site. It is hoped that construction will be started by the first of the year so that the housing will be ready for the first persons to be displaced by urban renewal which also is to be started early in 1969. The housing will be open to any person who is living in a sub-standard building and who has an income of less than \$5,000 a year. Mr. Radomsky reported that the dwellings will be varied in design but none over two stories or more than six units to a building.

Convention dinner speaker was the Rt. Rev. Stephen Bayne, Jr., who said that although changes in structure are accompanying Church renewal, structural changes are not renewal. He described renewal as an uncapturable quality that "requires a picking of priorities, . . . helps us to see the Lord more clearly, makes Christianity more real, and offers new authenticity to Christ." He also said that renewal has "quickenened the senses of church members."

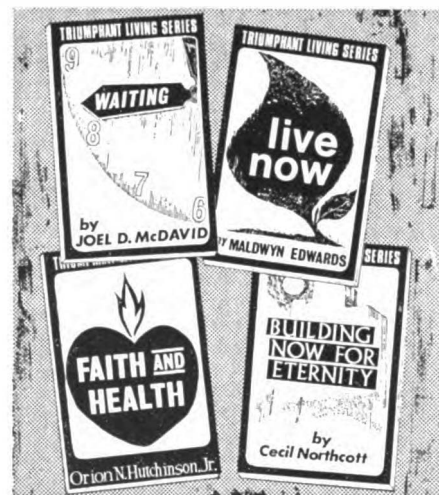
Much of what the Rt. Rev. Francis W. Lickfield, Bishop of Quincy, presented in his charge was acted upon by convention delegates. He spoke at the service held in St. Stephen's Church which has stayed in the inner-city of Peoria, even though many parishioners have moved to the suburbs. Faced with having to close its doors or moving to the suburbs, St. Stephen's was instead moved in the opposite direction, closer to the city's core.

Because of the heavy financial outlays for social action, the synod agreed to postpone joining the Illinois Council of Churches, which has a membership fee of \$500.

### Rochester

Addressing the annual convention of the Diocese of Rochester meeting in Christ Church Cathedral, Rochester, N.Y., the Rt. Rev. George W. Barrett, diocesan, said that at the time of his consecration five and one-half years ago, he had challenged the diocese in four broad areas—ecumenical relations, mission, world peace, and race—and noted the great change, "much beyond our greatest expectations" in each of the fields.

The Presiding Bishop, the Rt. Rev. John Hines, preached at the convention Eucharist and again at an ecumenical ser-



## Triumphant Living!

**Now!** Announcing the first four booklets of the "Triumphant Living Series," dealing with the toils and triumphs of daily life:

"Waiting," by Joel D. McDavid; "Live Now," by Maldwyn Edwards; "Faith and Health," by Orion N. Hutchinson, Jr.; "Building Now for Eternity," by Cecil Northcott.

These inspirational booklets mailed post-paid for only 20 cents per copy; ten or more, 17 cents each; 100 or more, 15 cents each. Available in January from

## The Upper Room

World's Most Widely Used Daily Devotional Guide  
1908 Grand Ave. Nashville, Tenn. 37203



### MIRIAM THE VIRGIN OF NAZARETH

by Victor Buksbazen  
Most complete  
study of the Mother  
of our Lord  
now in print.  
A MUST for  
every informed  
Christian.

244 pages

\$3.50 cloth; \$2.00 paper

The

## Spearhead Press

1218-LC Chestnut Street  
Philadelphia, Pa. 19107



## OSBORNE

147 Victoria Street  
Westminster  
London, SW1-Eng.

BROCHURES  
FOR ALL CHURCH  
SILVER & METAL  
WORK



# SCHOOLS

FOR GIRLS

## BETHANY SCHOOL

EPISCOPAL DAY and BOARDING  
ELEMENTARY and JUNIOR HIGH

Fully accredited. Outstanding faculty. Boys (Day only), K-3; Girls, K-9. Small classes. Accelerated courses in French and mathematics. Opportunities in art, ballet, drama, music, swimming, tennis.

Under Sisters of the Transfiguration

PRINCIPAL, BETHANY SCHOOL  
495 ALBION AVENUE  
CINCINNATI, OHIO 45246

## St. John Baptist

Episcopal Country School for Girls, Grades 9-12. Accredited college preparation to meet highest standards. Strong faculty. Individual programs, advanced courses. Fine CEEB record. Native language teachers. Music, Art. New chapel and gym, all sports. 30-acre campus, 85 miles from N.Y. Sister Superior, Box 756, Mendham, N. J. 07945

## ST. MARY'S SCHOOL

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

FOR BOYS

## THE CHURCH FARM SCHOOL

Glen Loch, Pa.

A School for Boys Dependent on One Parent  
Grades — 6th through 12th  
College Preparatory and Vocational Training:  
Sports: Soccer, Basketball, Track, Cross-Country  
Learn to study, work, play on 160 acre farm  
in historic Chester Valley.

Boys' Choir Religious Training

Charles W. Shreiner, Jr.

Headmaster

P.O. Box 5, Paoli, Pa. 19301

## NORTHWESTERN MILITARY ACADEMY

Lays a solid foundation for a successful college career in a challenging, academic atmosphere. Accredited college prep. Grades 9-12. Est. 1888. Basic ROTC. Small classes. Individual attention. Sports, religious, social programs. Guidance testing tutorial help. Write for catalog. 1811 S. Lake Shore Rd., Lake Geneva, Wisconsin 53147.

When Writing Schools  
Please Mention  
THE LIVING CHURCH

vice at Christ Church Cathedral. He also spoke at a dinner meeting in St. Simon's Church, Rochester.

The convention voted to combine the convention and program budgets into one, and took initial steps to do away with assessments for the convention budget and quotas for the program budget. These are to be replaced with voluntary pledges from parishes to support the single budget representing the mission of the Church. This plan cannot go into effect before 1971. A program budget of \$266,396, and a convention budget of \$92,475, for 1969 were adopted.

It was also voted to continue the companion relationship with the Diocese of Maseno for another three years.

The diocese has a part in one united parish in Rochester, as St. Andrew's Episcopal Church was united with Calvary Presbyterian Church. The Rev. Canon George Stiegler, pastor, alternates services using a Presbyterian format and those from the Book of Common Prayer.

### AROUND THE CHURCH

The exhibition of Church art organized by the Christian Art Associates (CAA), Chicago, has closed after an eight-month U.S. tour. The exhibit, called *Signs In Cloth*, was composed of woven religious hangings usually combined with felt, embroidery, or metals. The 164 banners chosen from the works of the 300 members of CAA, were first shown at Calvin College, Grand Rapids, Mich. Episcopal churches which sponsored the tour were: Cleveland—Trinity Cathedral; Washing-

ton, D.C.—the Cathedral; Washington, Conn.—St. John's; and St. Paul, Minn.—St. Clement's.

A hand-engraved scroll naming the Rev. L. Harold Hinrichs vicar emeritus of St. James' Church, Lewisburg, W. Va., was presented to him on the occasion of his 40th ordination anniversary. He retired in 1964 after having been vicar of St. James' since 1959.

Miss Lillian Picken, a Congregational missionary in India for 20 years, was the leader of the annual Christian education conference of the Vermont Churchwomen. The meetings were held at the Rock Point School for Girls, Burlington.

The Dean of York, Dr. Alan Richardson, was guest of honor at a ball held in York, Pa., for the support of York Minster in England. Other notables in attendance included members of the British Consulate in Philadelphia, the Bishop of Harrisburg, and the dean of St. Stephen's Cathedral, Harrisburg. Members of St. John's Church, York, worked with others in the community to organize the ball.

Field Survey of Mayan Prehistory, a six-hour course for sociology and anthropology credit, is being inaugurated at the first summer session of Trinity University, San Antonio, Texas. The program includes a two-week trip to Merida, Yucatan, and the major archeological sites of the Mayan culture.

# PEOPLE and places

### Appointments Accepted

The Rev. Arthur R. Boone, former assistant, Transfiguration, Cranston, R.I., is assistant, Trinity Church, Rutland, Vt. Address: 170 Baxter St. (05701).

The Rev. William R. Belury, former rector of St. Paul's, Willimantic, Conn., is rector of Holy Trinity, 381 Broad St., Middletown, Conn. 06457.

The Rev. Charles D. Brand is director of All Saints' Counseling Service, and associate in counseling of All Saints' Parish, and continues as instructor in psychology at the American Academy-McAllister Institute of Funeral Service, all in New York City. No change of address.

The Rev. Bruce G. Brehm, former curate, St. Edward the Martyr, New York City, is vicar of St. Stephen's, Shell Lake, and St. Alban's, Spooner, Wis. 54801.

The Rev. Paul Brisbane, former vicar of Holy Trinity, Platteville, and Trinity Church, Mineral Point, Wis., is vicar of Ascension, Neodesha, and rector of the Church of the Epiphany, 400 E. Maple St., Independence, Kan. 67301.

The Rev. Bayard C. Carmiencke, former vicar of Christ Church and St. Ambrose, Philadelphia, Pa., is rector of St. Thomas', 6 Commonwealth Blvd., Bellerose, L.I., N.Y. 11426.

The Rev. Dale R. Craig, former assistant rector of McDowell Parish that includes churches in Avondale, Keystone, War, and Welch, W.Va., is now vicar of the parish. Address: St. Luke's, 191 Maple, Welch, W.Va. 24801.

The Rev. Frederick L. Eastham is rector of Christ Church, Bluefield, W.Va.

The Rev. Thomas J. Garner, former priest in charge of St. Paul's, Salisbury, and St. James,

Iredell Co., N.C., is rector of the Church of the Epiphany, Eden, N.C. Address: 300 N. Henry St. (27288).

The Rev. Karl C. Garrison, Jr., priest in charge of St. Alban's, Davidson, N.C., and chaplain of Davidson College, is no longer in charge of St. Alban's.

The Rev. William T. Holt, Jr., former rector of Christ Church, Vicksburg, Miss., is rector of the Church of the Mediator, 3825 35th Ave., Meridian, Miss. 39301.

The Rev. Joseph H. Jeffcott, prepetual deacon, is curate, St. Matthew's Parish, 1314 Bridge Rd., Charleston, W.Va. 25314.

The Rev. Harold S. Jones, former priest in charge of Trinity Church, Wahpeton, N.D., is priest in charge and executive director of Good Shepherd Mission, Ft. Defiance, Ariz. 86504.

The Rev. Tracy H. Lamar, Jr., former rector of St. John's, Knoxville, Tenn., is rector of Holy Cross, 316 Melrose Ave., Tryon, N.C. 28782.

The Rev. J. Colin Mainer, former canon residentiary of St. James' Cathedral, Chicago, Ill., is rector of St. Andrew's, 100 Erie St., Valparaiso, Ind. 46383.

The Rev. William F. Mayo, former assistant, Church of the Messiah, Santa Anna, Calif., is rector of St. Paul's, Windsor, Vt. 05089.

The Rev. Paul C. Morrison, former rector of Christ Church, Albemarle, N.C., is rector of St. Joseph's, Durham, N.C. Address: Box 2734, W. Durham St. (27705).

The Rev. Thomas G. Peterson is to be rector of Grace Church, Stafford Springs, Conn. Address: Dec. 1: 15 Highland Terrace (06076).

The Rev. Cyril Russell is librarian of the Carnegie Library, Minot, N.D. 58701.



The Rev. D. R. Salisbury and the Rev. William T. Tempel are vicars of St. Matthew's Church, 4th St., Chester, W.Va. 26034, a tri-parish ministry.

The Rev. Robert B. Smith, former seminarian assistant, Christ Church, Lexington, Ky., is missionary curate, Church of the Annunciation, Box 252, Lewisville, Texas 75067.

The Rev. A. Orley Swartzentruber, former assistant headmaster of St. Agnes' School, Albany, N.Y., is vicar of All Saints' Chapel, Princeton, N.J., and a graduate student at Princeton University. Address: 289 Western Way (08540).

The Rev. Laurence P. Teeter, former assistant, St. Anne's, Lowell, Mass., has been rector of St. Paul's, White River Junction, Vt., for some time.

The Rev. J. Robert Thacker, former rector of MacDowell Parish, W.Va., is rector of St. Luke's, Wheeling, W.Va., a tri-parish ministry with Trinity, Bellaire, Ohio, and St. Paul's, Martin's Ferry, Ohio.

The Rev. Jonas E. White, former rector of Trinity Church, Tiffin, Ohio, is rector of St. Christopher's, Sebastian Rinz Strasse 22, Frankfurt-Main, Germany.

The Rev. Brendan J. Whittaker, Jr., former assistant, Trinity Church, Rutland, Vt., is rector of St. Thomas, Brandon, and vicar of Grace Church, Forest Dale, Vt. Address: 19 Conant Square, Brandon (05733).

The Rev. LeRoy L. Zavadi, former curate, St. Augustine's Chapel of Trinity Parish, New York City, is rector of Christ Church, Box 1, Sag Harbour, L.I., N.Y. 11963, and vicar of St. Ann's, Bridgehampton.

### Ordinations

#### Priests

**Eau Claire**—The Rev. Arthur M. G. Moody, staff member, Christ Church, La Crosse, Wis. 54601. For the past 30 years he has been an engineer with the Trane Co., La Crosse.

**New Jersey**—(All locations in New Jersey) The Rev. Messrs. George Coppell Alexander, assistant, All Saints' Chapel, Princeton, address, 857 State Rd., Princeton (08540); Harry Leslie Baker, Jr., curate, Holy Innocents', Beach Haven, address, 35 W. 33d St., Beach Haven Gardens (08008); Charles

Harry Birkby, vicar of Holy Spirit, Deerfield Park, Tuckerton (08087); Fred Claire Cartier, curate, Grace Church, 7 E. Maple, Merchantville (07109); Harry Nuthall Collins, vicar of St. Stephen's, Mullica Hill, address, 42 Mohawk Trail, Medford Lakes (08055); Henry Charles Englund, vicar of All Saints', Wenonah, and St. Barnabas', Mantua, address, 24 N. West Ave., Wenonah (08090); William Greenleaf Johnson, Sr., vicar of St. Alban's, New Brunswick, address, 10 Ellen St. (08902); Hal I. Meyers, vicar of Our Saviour, Madison Township, address, 10 Ledge Terrace, Old Bridge (08857); William George O'Brien, assistant, Christ Church, Middletown, address, 31 Briarwood Rd., Fair Haven (07701); Harry James Rains, Jr., curate, Grace Church, Haddonfield, address, 1301 Hancock Dr., Apt. 4, Barrington (08007); Charles Robert Sakin, curate, St. John's, Somerville, address, 149 West Cliff St. (08876); Thomas Leslie Sink, curate, Christ Church, Toms River, address, 215 Washington St., Apt. 32 (08753); Albert Connard Walton, vicar of Christ Church, Millville, address, 225 Sassafras St. (08332); John Eldrege Wilbur, curate, Holy Trinity, Collingswood, address, 238 E. Madison Ave. (08108).

### Deaconesses

Dss. Edith M. Adams, 5593 E. Lee St., Tucson, Ariz. 85716.

### Retreats

The commission on alcoholism of the Diocese of Los Angeles has planned two retreats for Jan. 10-12. One will be held at Mt. Calvary and St. Mary's Retreat House, Santa Barbara, with the Rev. James Golder as conductor, and the other at St. Charles' Priory, Oceanside, with the Rev. Kenneth Whitney as conductor. These retreats are for members of AA and Al-Anon.

### Religious Orders

The Order of the Holy Cross—A new publication of the OHC combines two former publications, Holy Cross News and Holy Cross Magazine, in a magazine-newspaper format. The subscription rate for the new bi-monthly (except summer) Holy Cross is an annual voluntary contribution. Brother Michael, (N)OHC, is editor with offices at the

Monastery, West Park, N. Y. 12493. (Be sure to include your zip code with your subscription-contribution.)

### Politics

The Rev. John C. Danforth, priest and lawyer in the Diocese of Missouri, was the only Republican to win a Missouri state office in the recent elections—Attorney-General. He is associate rector (non-stipendiary) of St. Michael and St. George, Clayton, and a member of the Episcopal Church Foundation, the boards of Morehouse College, Union Theological Seminary, and Danforth Foundation, and a director of the Ralston Purina Co.

### Railroads

Railroads are continuing to offer reduced 1st class fares to clergy, missionaries, seminarians, and some other categories of religious workers who obtain a certification coupon book from railroad bureaus. Coupons may also be used for 1-way travel for half the cost of a 1-way 1st class fare. Address for information: Clergy Bureaus of Eastern Railroads, Two Pennsylvania Plaza, New York, N. Y. 10010.

### Retirement

The Rev. Francis B. Downs, rector of St. Anne's, Lowell, Mass., since 1953, will retire at the end of the year. Address after Dec. 31: South Side Rd., York, Maine 03909.

## DEATHS

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

The Rev. Richard Reynolds Beasley, 62, rector of St. John's Church, Roanoke, Va., died suddenly Oct. 6, following a service of Holy Communion.

Mr. Beasley has been at St. John's since 1946. At the time of his death he was also chairman of the liturgical commission of the Diocese of Southwestern Virginia and a trustee of Virginia Theological Seminary. Survivors include his widow, Carrie Mae, one daughter, and one son.

# CLASSIFIED

advertising in **The Living Church** gets results.

### ALTAR BREAD

**WHITE** and whole wheat Priest's Hosts and People's Wafers. Orders filled by return mail. Write for samples and price list to: Altar Bread Department, St. Mary's Convent, P. O. Box 310, Kenosha, Wis. 53141.

### CHURCH APPOINTMENTS

**CHALICES**, ciboria, etc. Also copes, vestments, etc. Prices and illustrations by air mail if you state interests. Pax House, Box 47, Ipswich, England.

### FOR SALE

**CHRISTMAS GIFTS FROM INDIA:** Item #4. CHRIST. Hand painted with beautiful pastel colors on a heart shaped "Pepal" tree leaf, (similar to elephant ear leaf). Each leaf is chemically processed and cleaned, until only the delicate skeleton of the leaf is left. Only 15% of the leaves finally survive this intricate process. Framed in 8" x 10" walnut, maple, gold or charcoal finish wood frame. (State your choice) .....\$5.98 each.

Item #5. **TWO-SHEPHERDS.** Hand painted on leaves and framed in same manner as Item #4 described above .....\$5.98 each.

Item #6. **LUCKY BEAN.** A truly charming conversational piece for the young and old. It is a red bean (about the size of a green pea). It contains 12 very small elephants delicately carved from worry .....\$7.50 each.

Prices include postage anywhere in the U.S.A., complete satisfaction or money refunded with no questions asked. Send cash, money order or check, no C.O.D. please. Order from Irani Discount House, P.O. Box 322, Buena Park, Calif. 90620.

**FOUNDATIONS OF FAITH** -- Timely book provides spiritual guidance and strength for troubled people in these troubled times. \$3.00 postpaid. The Reverend F. Nugent Cox, 600 Fairmont Street, Greensboro, N.C. 27401.

**FRANKINCENSE AND MYRRH** packaged for "show and tell" Sunday school discussion starter. Authentic! \$1.00 + .10 postage. Contemporary Drama Service, Box 68LC, Downers Grove, Ill. 60515.

**OPEN WIDE, PLEASE!** by Gloria Morse. A delightful token Christmas present for Church people: thought-provoking verses, serious, humorous. \$1.10 by mail; 5 copies plus envelopes, \$5.25. St. Boniface Church, 5615 Midnight Pass Road, Sarasota, Florida 33581. Benefit E.C.W.

### LINENS AND VESTMENTS

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

### POSITIONS OFFERED

**HOUSE PARENTS**—Husband and wife wanted for Episcopal Diocesan Boys' Home. Husband must have knowledge of light maintenance. Nice living quarters on premises, meals included, salary open, centrally located in Phoenix, Arizona. Reply Box S-597.\*

**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.

### POSITIONS WANTED

**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, 9555 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; Counseling; available Sundays, part time. Manhattan. Reply Box H-593.\*

**PRIEST** available; for resumé write Box E-581.\*

**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.

### CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$0 cts. service charge for first insertion and 25 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 16 days before publication date.

### THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of  
**The Living Church**  
to **BUY** or **SELL**

### NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

# CHURCH DIRECTORY

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

## LOS ANGELES, CALIF.

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

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fall 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 Torpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &  
HD 9; C Fri & Sat 5-5:25

## MIAMI, FLA.

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

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
The Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11, 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** 33 W. Jackson Blvd. — 5th Floor  
"Serving the Loop"  
Sun 10 MP, HC; Daily 12:10 HC

## EVANSTON, ILL.

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

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

## 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. Ronierl, r  
Sun Low Mass 8, 10 Solemn Mass; Daily Masses:  
Mon thru Fri 7; Tues, Thurs & Sat 9:30; C Sat  
4:30-5:30

## BOSTON, MASS.

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

## LONG BEACH, MISSISSIPPI

**ST. PATRICK'S** 200 East Beach  
Sun Eu 7:30, Family Eu 10; Wed 9; HD 7:30; C by appointment

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. T. H. Jarrett; the Rev. D. E. Watts, asst  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,  
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**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdys MP & HC 7:15 (G HC 10 Wed); EP 3:00

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC; 11 Morning Service & Ser; Ev 4;  
Weekdays HC Mon, Tues, Thurs, Fri 12:10; Wed 8  
& 5:15; EP Daily (ex Wed) 5:15. Church open  
daily for prayer.

**SAINT ESPRIT** 109 E. 60 (Just E. of Park Ave.)  
The Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Mon through Fri HC 7, MP 8:30; Mon, Wed, Thurs,  
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &  
hol MP & HC 7:30; Daily Ev 6

**ST. JOHN'S IN THE VILLAGE** 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. 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 Damrosch, r; the Rev. Alan B.  
MacKillop; the Rev. B. G. Creuch  
Sun Masses 8, 9 (sung), 11 (Sol); 7:30 Daily ex  
Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex  
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex  
Mon 12:10. Church open daily 6 to midnight



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

### THE PARISH OF TRINITY CHURCH

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

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

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

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

**ST. AUGUSTINE'S CHAPEL** 333 Madison St.  
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. Caguio, 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. Isockson  
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

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

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