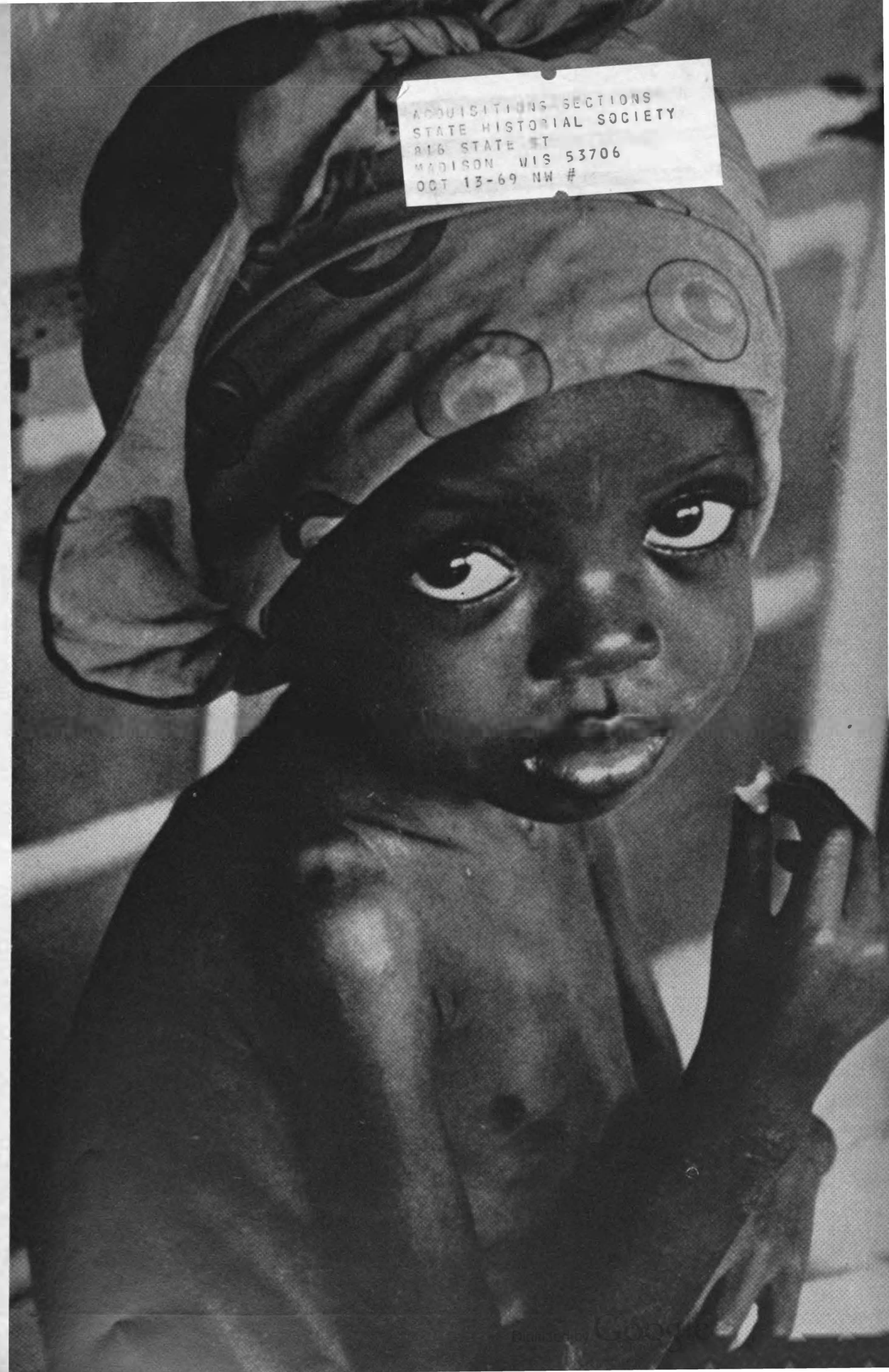


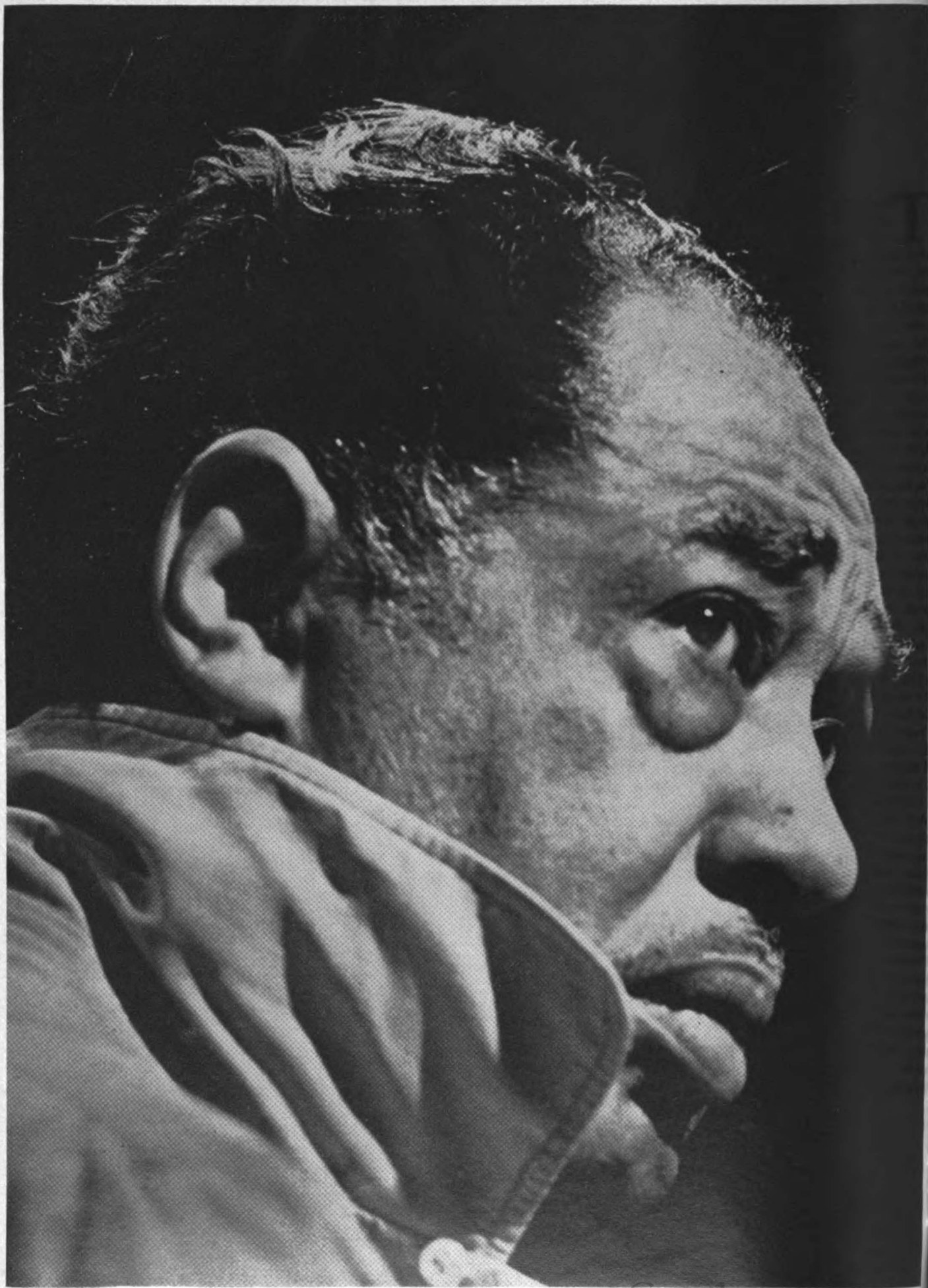
ember
8,
1968

The Living Church

Price
25 cents



ACQUISITIONS SECTIONS
STATE HISTORICAL SOCIETY
216 STATE ST
MADISON WIS 53706
OCT 13-69 NW #



That Unconditional Word, LOVE

The marquee outside the auditorium proclaimed the event of the evening to be "A Concert of Sacred Music" and anyone who went inside could well believe it. The audience slowly filling the giant hall had a preternatural supply of clerical collars and the badges of delegates to the church meeting sponsoring the concert adorned the lapels of many others, some of whom appeared uncomfortable in Sunday clothes on a week-night. The choir came from a denominational college and the instrumentalists who took their seats on stage were dignified and generally aging black men who could be mistaken for a portion of the faculty of a church-related school. It was only when the conductor appeared on stage that one's suspicions might have been raised that the musical bill of fare for the evening would include something other than hymns, anthems, and chorales. For he was dressed in an offwhite suit and pink ruffled shirt with a matching bow tie. The long wavy hair, the neat moustache, and radiant smile identified him as that all-time great, Duke Ellington. The evening's program was one of more than 50 concerts he had given of sacred music of his own composition in places ranging from Grace Cathedral in San Francisco to St. John the Divine in New York, from Temple Emmanuel in Beverly Hills to Coventry Cathedral in England.

To begin with, the music was first-rate. Why should it not be when the composer-director had moved into the bigtime when he opened at the Cotton Club in 1927 and had gone from one triumph to another until this February when he won a Grammy award for the best jazz performance by a large group and also received another special award from the trustees of the National Academy of Recording Arts and Sciences? When reminded of his longevity as a performer by a middle-aged matron who cooed that he played for her college prom, Ellington replied, "Oh no, that was my uncle from whom I inherited the title." Well it might be, since one could hardly expect from one man more than

By The Rev. O. C. Edwards

**Assistant Professor of New Testament
Nashotah House**

40 years of inventiveness, creativity, and productivity.

The Ellington name has stood for creativity in jazz almost as long as jazz has gone by that name. It was around the beginning of the first world war that Afro-American music was imported from New Orleans to Chicago by white musicians and received its name from an obscene expression current there then. It must have been about that time that Duke wrote his first composition. He was a teenager in Washington working as a soda jerk and he called the piece "Soda Fountain Rag." In his "professional debut" he exemplified some of the traits that were to be characteristic of his entire career. He is known for three main contributions to the jazz idiom: (1) using the human voice as an instrument of the orchestra, (2) writing pieces around a solo instrument in what has been called a "miniature concerto form," and (3) the composition of jazz works that are longer than ordinary songs, works that are in fact suites. Ellington's professional debut occurred when the pianist at a local tavern was unable to do his stint and the young neighborhood boy was called to fill in for him. When he arrived he played only one piece, his own "Soda Fountain Rag," but he played it in a number of different tempos so that his audience did not know they were hearing the same piece over and over. Reminiscing once to Studs Terkel he said, "I was established! Not only did I write my own music, but I had a repertory!" He could have added that he had written the first of the many jazz suites for which he would become famous.

The sacred concert exemplified all three characteristics of Ellington's creativity. His use of the human voice as one of the instrumental components of the orchestra

involved the same efforts to explore the full range of possible expression of which an instrument is capable that are seen in such a classical composer as Mahler. Writing in the *Saturday Review* (Feb. 2, 1968) about the first performance of the second sacred concert program, Stanley Dance said of Alice Babs's rendition of "God Has Those Angels" that "she sang the lyrics and then, as Russell Procope gave his interpretation of the melody on clarinet, complemented his line with exquisite, but wordless, vocal flourishes." On hearing voices thus employed one was reminded of James Weldon Johnson's description of the vocal accomplishments of the old-fashioned Negro preacher: "He was wonderful in the way he employed his conscious and unconscious art. He strode the pulpit up and down in what was actually a rhythmic dance and he brought into play the full gamut of his wonderful voice, a voice—what shall I say?—not of an organ or a trumpet, but rather of a trombone, the instrument possessing above all others the power to express the wide and varied range of emotions encompassed by the human voice—and with greater amplitude. He intoned, he moaned, he pleaded—he blared, he crashed, he thundered." He had, in short, a voice very much like that displayed to such good effect by Tony Watkins in "Don't Get Down On Your Knees to Pray Until You Have Forgiven Everyone." Here words are enunciated but with what variety! Sounds ranging from hot gospel to "soul," cajoling, threatening, wooing, commanding. After the concert when Tony jokingly suggested that he might enter the ministry I told him not to because he would put the rest of us out of business.

In the concert Ellington's disposition to compose miniature concertos was also exhibited. It should be pointed out that he does not compose for a vague, depersonalized solo instrument; but rather writes for one of the accomplished musicians in his orchestra. In many ways,

Continued on page 12

The Holy Jazz of Duke Ellington

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



custom
Church Furniture

WOLFE BROTHERS
and company, incorporated

•Piney Flats, Tennessee•

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



EPISCOPAL JET FLIGHTS for 1969 \$275 round trip

- June 20-July 24—N.Y. to London
- June 23-July 25—N.Y. to Amsterdam
- July 1-Aug. 1—N.Y. to London and Amsterdam
- July 6-Aug. 6—N.Y. to London
- Chicago Departure available

Consider attending St. Augustine's College Summer Session for clergy and laymen at Canterbury July 17-31. Write us for details.

AIRLINE TRANSPORTATION CHAIRMAN
209 GREEVES ST. • KANE, PA. 16735



VESTMENTS

CLERGY AND CHOIR
CHURCH HANGINGS
ORNAMENTS
MATERIALS

Catalogue on Request

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

Order Christmas gift subscriptions to THE LIVING CHURCH now!

Special to subscribers:

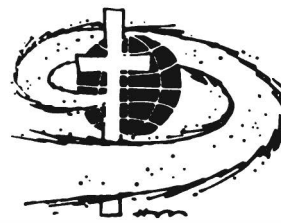
Each gift subscription.....\$8.95

The perfect Christmas Gift for those special friends and relatives you want to remember!

THE LIVING CHURCH

407 E. Michigan St. • Milwaukee, Wis. 53202

Around



& About

— With the Editor —

Attention, rectors and parish music directors: You may want to consider using hymn 513 (*Almighty Father, strong to save*) on Sunday, Dec. 15, the Sunday preceding the lunar flight of the astronauts, adding this fourth (penultimate) verse:

*O God, who made both day and night,
Who in the void created light,
Be with the pioneers who fly
Beyond the boundaries of our sky.
Defend them with thy saving grace
As they traverse the outer space.*

It was written by the Rev. **McAlister C. Marshall**, rector of Trinity Church in Manassas, Va. On the same day you may want to use the prayer for astronauts written by **Clifford P. Morehouse** which we presented in this column in TLC 11/14/68.

From our thanks-friend-for-saying-it-you-are-so-right department: "Things in America are never as ugly as you fear, nor as lovely as you hope." **Luigi Barzini**, Italian author, commenting on our national elections.

A priest's wife writes to say: "Do keep handy the name of your distinguished priest friend who still feels his vocation is to be a faithful priest and pastor. These are few and far between in this avant-garde age, and I may well need him one day!" I will. But I don't want the dear man to be swamped. He's 58 years old, and I know how the poor old joints, both carnal and spiritual, creak at 56.

Here's an appropriate story for Advent 11, the Church's Bible Sunday. I got it from my mother, whose 92nd birthday falls in this Advent. Two small lads had been playing and they entered the house where one lived. The visitor asked, "Why is your grandmother always reading the Bible?" The young host replied, "She's getting ready for her final exams." May-

be there's your sermon *in nuce* if you're preaching this Sunday. Note the possibility of a nifty homiletical double-kill Bible and Judgment.

I don't object at all to hearing Jesus referred to as a "cool cat" by the Rt. Rev. **James A. Pike**, or anybody else. This is a slang term but an expressive one and not, as currently used, at all pejorative. But it seems to me that Bp. Pike is a most ingenious anachronizer in dealing with the Jesus of history. Reportedly, the bishop in a recent address argued that when Jesus lashed the money changers in the Temple precincts "it was a blow at the economic nerve of the establishment" which our Lord had "planned since Christmas." [L.C., Nov. 24] There is no evidence that this action had been premeditated. But what strikes me as especially contrived is the effort to interpret the messianic self-fulfilment of Jesus by analogy with the struggle of today's practitioners of civil disobedience against the "establishment" of our day. These men, the Rap Browns and Stokely Carmichaels of whom the bishop spoke in his address, are bent upon destroying the established political, social, economic order. Whether their cause is just or not, tolerable to Christians or not, is not to the present point. Jesus, on the only direct evidence we have (which is in the New Testament), was emphatically not a political insurrectionist or social revolutionist. Can you imagine Rap or Stokely saying anything like "Render to LBJ the things which are LBJ's"? If Jesus wanted the old Jerusalem destroyed, why did He weep over it? He knew that it was going down, but He did everything He could to save it by trying to woo it to the things that belonged to its peace. As I read the gospels, Jesus was in no sense a political revolutionary. And that very judicious man, Pontius Pilate, after hearing the testimony, evidently came to the same conclusion. This is not at all to say that a faithful follower of Christ may never be a revolutionist; it is to say that Christ Himself was not a revolutionist in any sense remotely corresponding to the present-day meaning of the term.

On the Cover

This UNICEF photo by Edward Sheehan shows the relief that has come to some of the victims of the Nigerian-Biafran conflict. Voluntary agencies in the U.S. (including the Presiding Bishop's Fund for World Relief) have made continuing appeals for funds to aid the starving Biafrans. Some of the suffering has been alleviated, but the problem is still critical according to the United Nations. (Photo from (RNS))

Members of the Church's Executive Council are now doing something that has sorely needed to be done for some time, and they should be given every encouragement and cooperation by the Church at large. They are making visits

Continued on page 13

OUR LETTERS OF PELAGIUS. By Robert F. Evans. Seabury. Pp. 134. \$4.95.

In his earlier work, *Pelagius: Inquiries and Reappraisals*, Prof. Robert F. Evans gave fair treatment to that often misunderstood heretic. In *Four Letters of Pelagius* he vindicates the Pelagian authorship of four important documents. This detailed study will be of interest mainly to theological libraries and specialists in patristic studies; we need here only to congratulate the learned author on his precise and meticulous scholarship, and the Seabury Press on being able in this age of religious journalism to publish another solid contribution to learning in the Church.

(The Rev.) EDWARD R. HARDY, Ph.D.
Berkeley Divinity School

* * * *

RELIGION IN A SECULAR AGE. By John Cogley. Praeger. Pp. 147. \$5.95.

John Cogley's *Religion in a Secular Age* belongs in the same class as such great books as *Christianity and Culture* by H. Richard Niebuhr. They both make a contribution to Christian thought that renders a strong assist to the Christian layman and clergyman. *Religion in a Secular Age* is marked by sound balance as the author deals with the current theological task of maintaining the content of faith and the need to express that faith so that it will "ring true to contemporary man." The introduction by Arnold Toynbee is a gem in itself as he treats the need for change in the world's great religions. Toynbee and Cogley alike see the world moving toward global unity and the necessity for a universal religion.

In his closing chapter Cogley risks some predictions for the Church in an emerging world where "changes come frequently and without warning." He feels that Western religions may face change, or modernity as he calls it, more easily than the religions of the East; but nevertheless, the West must accept three requirements: (1) Pluralism which demands religious liberty, which means that "every citizen, wherever he lives, has the right to believe or not to believe as he chooses, to practice the faith he wishes to practice, or to practice none" (p. 140); (2) The Search for Relevance which in brief means that "theology has to be correlated with practically every branch of learning" (p. 141); (3) Ecumenism, although "a Christian enterprise, the spirit it has elicited is also responsible for a more generous, open attitude on the part of Christians toward non-Christians" (p. 142).

The treatment of religion and science (pp. 71-73) and religion and politics (pp. 105-108) strikes at the core of questions with which all of us are struggling. Although there is no claim to final answers, Cogley leads us in directions that

clear the air of a lot of confused thinking we find in magazine articles and dialogue conferences.

An Episcopalian would wish that the author had a clearer understanding of the Anglican doctrines of the Church and the ministry, but you cannot help but admire his open, honest, and objective approach to his subject. For those who do not know, John Cogley is a Roman Catholic lay theologian, religious news editor of *The New York Times* for 1965-1967, and editor of *The Center Magazine*.

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

* * * *

CHRIST AND THE MORAL LIFE. By James M. Gustafson. Harper & Row. Pp. 275. \$8.

The comment, "A super book. Obviously it will become a standard volume in Christian ethics," of James Luther Adams of Harvard Divinity School about James M. Gustafson's, *Christ and the Moral Life*, is an apt description of an admirable study.

Addressing himself to one central question, "What claims for the significance of Christ for the moral life do theologians explicitly make or apparently assume?", the author examines the works of such notable writers as: St. Augustine and Aquinas, Luther and Wesley, William Law and Thomas à Kempis, Barth and F. D. Maurice, and Kirkegaard and Niebuhr, in addition to the gospels and epistles. He focuses his analysis on the issue which is central to all moral inquiry; that is, the query, "What ought I to do?"

The book is divided into three main parts: the question of the good or values, the nature and character of the moral self, and the criteria for judgment and action, each part a study of the ways theologians answer these questions. Prof. Gustafson concludes his study with his own observations and proposals which provide a sound basis for further fruitful inquiry and study—a truly superb book to which you will return again and again.

(The Very Rev.) MALCOLM W. ECKEL
Christ Church Cathedral
Springfield, Mass.

Booknotes

By Karl G. Layer

An Introduction to Teilhard de Chardin. By N. M. Wildiers. Harper & Row. Pp. 191. \$6. Here is a concise, lucid, accurate, and informed guide to the life, thought, and beliefs of Teilhard de Chardin. It presents both the background and the growth of Teilhard's thought. The author also analyzes the meaning of the many words Teilhard devised to explain precisely what he was communicating.

All Loves Excelling. By R. Pierce Beaver. Eerdmans. Pp. 227 paper. \$2.95. The history of the role and work of women in the missionary ventures of the Church.

The Living Church

Volume 157 Established 1878 Number 23

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

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

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

*Director †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. Layer, 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 Considine, Jo-ann Price, contributing editors. Warren J. Debus, business manager. Marle Pfeifer, advertising manager. Grace Jeffery, editorial assistant.

DEPARTMENTS

| | | | |
|------------------|----|-------------------|----|
| Around and About | 4 | Letters | 10 |
| Books | 5 | News | 6 |
| Deaths | 15 | On the Cover | 4 |
| Editorials | 11 | People and Places | 15 |

FEATURE

That Unconditional Word, LOVE
O. C. Edwards 3

THINGS TO COME

December

- 8. Advent II
- 15. Advent III
- 18. Ember Day
- 20. Ember Day
- 21. St. Thomas
Ember Day
- 22. Advent IV

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 \$3.00 a year additional.

The Living Church

December 8, 1968
Advent II

For 90 Years,
Its Worship, Witness, and Welfare

ECUMENICAL RELATIONS

Results of RC-Anglican Questionnaire

Roman Catholic bishops from 50 countries, replying to a questionnaire distributed by the Pontifical Secretariat for Christian Unity, have given overwhelming support to prayer, Bible study, and other joint meetings of Anglican and Roman Catholic clergy and laity, *The Long Island Catholic*, of the Diocese of Rockville Centre, N.Y., reported in its Nov. 14 issue. But a proposal for more collaboration in seminary training and joint use of church facilities ran into reservations and objections from "at least a dozen" prelates. Pope Paul VI was reported by the diocesan newspaper's European correspondent, Robert R. Holton, to have "serious reservations" about the seminary idea.

The results of the survey were presented in summary form to the secretariat, which ended a plenary session in Rome on Nov. 7. It dealt with recommendations made after the Joint Anglican-Roman Catholic Preparatory Commission meeting last December in Malta. The commission grew out of the March 1966 meeting of Pope Paul and the Most Rev. Arthur Michael Ramsey, the Archbishop of Canterbury.

The Long Island Catholic said in its exclusive story that the seven-point report of the Malta conference was received "warmly" by the Vatican. The late Augustin Cardinal Bea, secretariat prefect, made known this acceptance to Dr. Ramsey in a letter several weeks ago, noting that there were "minor reservations" on the seminary and church-sharing ideas. The report and Cardinal Bea's letter were also distributed to bishops at the Lambeth Conference, where they were both "very well received," the newspaper said. The Malta report was also sent on to Roman Catholic bishops' conferences throughout the world, along with the questionnaire. Although Cardinal Bea described only "minor reservations" on the two points, another report received by the Vatican secretariat depicted Pope Paul as having "serious reservations" about the seminary proposal.

In spite of some of the negative replies, the Roman Catholic bishops' responses "helped to furnish us with a perhaps uniquely valuable corpus of evidence and opinion on ecumenical collaboration from

those who have tackled it 'in the field.'" They "showed a very high degree of readiness for such collaboration," the secretariat was told.

Another summary presented to the secretariat reported that the Lambeth Conference had approved of the work of the Anglican-Roman Catholic Subcommittee on the Theology of Marriage. This group met a year ago and another meeting was slated for this year. "The further ecumenical value of the subcommittee's work will depend on how seriously it is taken by other ecumenical consultations on marriage—that is, the World Council of Churches" and by Roman Catholic authorities."

The report on the Roman Catholic bishops' survey said there were "only two outright rejections" of the proposal for "a greater measure of collaboration in seminary and theological college training and in facilities and departments of theology in universities." There were "many *juxta modum* votes," meaning basic approval but with reservations. Some bishops wanted clarification of what was envisioned, some saw the proposal as "premature," and some conferences were "not unanimous about it."

Of the proposed joint use of churches and ancillary buildings, there appeared to be less agreement from the Roman Catholic bishops. "There were 12 negatives," the secretariat was told. "But not all are clearly rejection in principle. 'Not ready for it yet' is a common formula, especially about churches. One (Indian) says 'immense harm would result'; and another, that people would be 'shocked'."

These major disagreements with the church building proposal were listed by the bishops: "practical—clash of times, local legislation; psychological—attitudes existing, likely to be obstacles, and attitudes resulting and undesirable." The newspaper reported that the document cautioned that objections might be "enduring or temporary" and expressed hope that they could be removed "by education, dialogue."

NCC-WCC

Political Activities Denounced

The claim of a "ground swell of indignation over the political activities of the National and World Council of Churches" was made in an advertisement in *The New York Times* by a group called

Clergymen's Committee on China. This group was formed in early 1967 by the late Dr. Daniel A. Poling, chairman of the board of *Christian Herald* magazine. The Rev. David C. Head is director of the committee. The advertisement listed 701 names of clergymen from across the country. It noted that "an additional 3,126 . . . whose names could not be placed in this statement due to the limitation of space, have given their endorsement . . ."

It was noted in the advertisement that "the recent statement of U.S. Communist Party chief, Gus Hall, that Red goals for America are 'almost identical' to those espoused by the *Liberal Church*." It was charged also that "the expressed convictions of the National and World Councils of Churches" frequently coincide with communist ideology, this being part of "the open effort being made to soften up Churchpeople to accept Communism as merely another liberal movement."

These charges are documented in the advertisement by numerous quotations from policy statements, recommendations, and pronouncements made by both the NCC and the WCC.

LUTHERANS

Theologian Urges Authority for Laymen

A Lutheran seminary professor has called upon the Churches to authorize laymen to conduct the service of the Lord's Supper for families and small groups. The plea was voiced by the Rev. John Arthur, chaplain and professor of liturgics at the Lutheran School of Theology, Chicago, in an address to the 21st annual Institute of Liturgical Studies held on the campus of St. Olaf College, Northfield, Minn. The Institute is sponsored by Valparaiso (Ind.) University and marked the first of two identical conferences on the theme, "The Reconciling Community." The second will be held at Valparaiso, Feb. 11-13.

Noting the apparent growth of the underground Church, Prof. Arthur said he believes it will become common practice for families and small groups of Christians to gather around a table for Bible study, prayer, mission planning, and the Eucharist. As a parish pastor would not have time to be at every one of these informal meetings, he suggested that "Churches permit church councils to authorize laymen to preside at these com-

unions at certain times and in certain places," a break from the tradition which requires an ordained clergyman to preside.

Maintaining that the change from common meal communion to large congregational communion not only altered the practice but also the meaning of the sacrament, he added: "Individualism and priest-centeredness took the place of intimacy and the sense of corporateness when congregations began numbering in the hundreds. A large public gathering in which a bit of bread and a few drops of wine are administered 'cafeteria style' cannot convey what it means to share the Lord's Supper."

Valparaiso University has conducted the Institute of Liturgical Studies for 20 years as a contribution toward renewal and Church unity. Director of the Institute is the Rev. Hans Boehringer, a member of the university's theology department.

CANADA

Bishops' Decision "Hardly Anglican"

The recent decision of the bishops of the Anglican Church of Canada to allow women to administer both the bread and wine at Holy Communion is described as "hardly Anglican" in the latest issue of *The Church Times*, leading independent Anglican Journal published in London. Canadian bishops were reported to have reached their "controversial decision" at a separate meeting held during the joint conference with the bishops of the Episcopal Church [L.C., Nov. 10 and 17].

Commenting on the action, the *Times* said the Canadian Church seems determined on what, depending on one's point of view, "may be variously described as taking the bold initiative or indulging in dangerous innovation." After recalling the Canadian Church's earlier decision "to step out of line with the rest of the Anglican Communion on the re-marriage of the divorced," it turned to the latest decision authorizing women to administer the sacred elements and said: "This new practice will . . . be quite distinct from the suggestion made by the recent Lambeth Conference that deaconesses should in the future be authorized to do all that an ordained deacon may do. The Canadian decision means assigning to the laity what has been traditionally a distinctive function of those in holy orders, a tradition modified in part but only in part, by the modern practice of authorizing men who are duly appointed lay readers to administer the chalice. And the Canadian bishops have made it clear that this breach of tradition is their deliberate intention.

"In explaining their decision they state that what has been wrong so far, and what they intend to put right, is that Holy Communion now 'exalts the clergy as holy people of special privilege and au-

thority.' This may be sound Congregationalist principle. It is hardly Anglican.

"In the catholic tradition which the Church of England, at any rate, has so far valued and embodied, the clergy do possess a special privilege (of service) and a special authority (not their own but Christ's)."

Woman Minister to Serve Anglican Community

A woman minister of the United Church of Canada will serve the Anglican community in the Lac St. Jean area, it has been announced by the Rt. Rev. Russell Brown, Bishop of Quebec. The Rev. Phyllis Smyth was named minister of the joint United Church and Anglican congregation which has shared the same church for 20 years and the same minister for the past two years.

The two Canadian Church bodies have tentative plans for a national merger in 1974. The appointment of Miss Smyth includes permission for her to administer the sacraments of the Anglican Church of Canada to the extent that present or future agreements permit. Bp. Brown told the Anglican congregation that they should decide according to their individual consciences whether to receive communion from Miss Smyth. An Anglican priest will visit the church periodically to administer the sacraments.

SEMINARIES

Enrollment Reaches Peak

The combined enrollment of seminaries holding membership in the American Association of Theological Schools (AATS) reached an all-time high of 28,033 in September, the association has reported. While the total figure reflects statistics from 16 new members which joined since the 1967 tabulation, there were 946 more students in the schools which reported in both years. The 1968 increase is 3.75% over 1967.

In releasing its enrollment tabulation, the AATS said: "The growing involvement of seminaries in programs of graduate study for clergy indicates the widely felt need for further education to keep abreast of rapidly changing conditions, as well as to prepare for specialized forms of ministry. Enrollment reports reveal that it is the larger theological schools and clusters of cooperating seminaries, especially those related to universities, which have been able to meet this need most effectively." A growing number of programs for laymen and ordained clergy were also reported.

Student Convicted on Draft Charge

A Roman Catholic student at Union Theological Seminary, New York City, has been found guilty in Federal Court

on four charges involving Selective Service violations. Vincent F. McGee, Jr., 25, a native of New York, was the first divinity student in the months of litigations over draft refusals to be tried on so many counts.

He was found guilty of refusing induction into the Armed Forces; not appearing for a pre-induction physical; returning his classification card; and returning unopened a questionnaire requesting information. Mr. McGee could receive five years imprisonment and a \$10,000 fine on each count. The conviction will be appealed.

Attorneys for the student made part of the defense on the basis of conscience and religious belief. One issue in the trial was whether Mr. McGee is a recognized candidate for the Roman Catholic priesthood. Prosecuting attorney John Robinson argued that he is not, since Union Seminary is interdenominational and a Roman Catholic at the school would require sponsorship by a bishop in order to be a bona fide candidate for ordination. After the jury reported, Judge Thomas F. Murphy said the court did not find the seminary "under the direction of a recognized Church."

Mr. McGee is in the three-year professional bachelor of divinity program although he is not under a bishop's sponsorship. Union has had an increasing number of Roman Catholic students in recent years, most in graduate categories but some in the B.D. program. Those in the latter, reportedly, expect to do additional work at a Roman Catholic institution if they anticipate ordination.

Contrary to some press reports in connection with Mr. McGee's trial, Union does not have a general ecumenical agreement covering Roman students. It has a mutual student and faculty exchange program with Jesuit-maintained Fordham University and will soon be "cooperatively" related to Woodstock (Md.) College, a Jesuit seminary which is to be relocated in New York. As an independent institution with its own board of directors, Union grants academic and professional degrees. Ecclesiastical recognition of those degrees is a matter for each of the various Churches.

The relevance of the entire matter of seminary affiliation to Mr. McGee's case was raised by some observers, since the defense was not based on his right to the 4-D ministerial exemption. The defense claimed that he was "punitively reclassified" in the course of disagreements with the Selective Service System. The history of the case goes back to April 1967, when he burned half of his draft card and sent the remainder to President Johnson, along with a declaration that he "divorced" himself from Selective Service. He was not, however, charged with destruction of the draft card.

Mr. McGee testified that his religious beliefs made draft laws inapplicable to

him. "All Christians should be able to read the New Testament and find that absolute law of love which does not permit destruction," he said in explaining his opposition to war and the military. He told the jury that he was "unswervingly" loyal to the U.S., but could not participate in Selective Service. He was denied a hearing for conscientious objector status when he was an undergraduate student at the University of Rochester.

IRELAND

Bishop Condemns Paisley Demonstrations

The Bishop of Derry and Raphoe has compared the work of the Rev. Ian Paisley, protestant militant opposed to ecumenism, to that of Hitler. Speaking of Mr. Paisley's recent demonstrations in Londonderry, Northern Ireland, against Roman Catholics, the Rt. Rev. Charles Tyndall warned against a movement "based on invective and hatred."

In a series of rhetorical questions, Bp. Tyndall asked, "Did I see the march of men dedicated to religious genocide? Did I see the rising of an ideological force based on cultivated hatred and invective? Did I see the signs once again of the swastika? God forbid," he said. "It may be my own fancy."

Mr. Paisley, moderator of the small Free Presbyterian Church in Belfast, attained some attention in the international press when he picketed in St. Peter's Square, Rome, to protest the visit of the Archbishop of Canterbury with Pope Paul VI. He has also led demonstrations in England, Scotland, and Northern Ireland against ecumenical prayer services, carrying signs bearing such messages as "Jesus Saves, Rome Enslaves" and "Pope is Anti Christ."

WASHINGTON

Christmas Stamp Protested

The U.S. Court of Appeals has ordered a new hearing on a suit which last year attempted to halt the sale of Christmas postage stamps having religious motifs.

Last year the U.S. District Court in Washington dismissed the suit, claiming the initiator, Americans United for Separation of Church and State (formerly POAU), had no standing before the court. On June 10, however, the U.S. Supreme Court in *Flast vs. Board of Education*, ruled that New Yorkers had the right to sue in a case involving public spending and First Amendment guarantees of religious freedom. The New York case contested the state spending of funds which aided parochial schools through the loan of textbooks.

Americans United is contesting Post Office issue of a stamp showing part of a painting by the Flemish artist Hans Hemling. The portion used showed Mary

enthroned as Queen of Heaven, holding the three or four-year-old Jesus on her lap. The Church-state organization contended that the Federal government has no right to use religious symbols on such things as stamps, coins, and government buildings. Gaston Codell, speaking for the group, said that not only is the stamp a depiction of a Christian religious motif, it also is [Roman] Catholic insofar as only [Roman] Catholics believe in Mary as Queen of Heaven.

In the two years since the stamp was first issued, 4 billion copies have been sold. The Post Office is issuing another stamp with a religious motif this year. It is a detail showing the Archangel Gabriel from Jan Van Eyck's painting of The Annunciation which hangs in the National Gallery of Art.

In ordering a new hearing, the appeals court asked the district court to determine if a constitutional issue exists and to rule accordingly.

CMC Receives Pledge for Hebrew Music Chair

The National Cathedral's College of Church Musicians has received a pledge of \$250,000 for the establishment of the Norman Gerstenfeld Chair in Hebrew Music. The sum has been promised by an anonymous donor.

In a brief ceremony in the Washington Hebrew Congregation, the widow of the late Rabbi Gerstenfeld presented an initial check for \$20,000 on behalf of the donor. Future payments over a period of time will fulfill the quarter million dollar pledge. Receiving the check were the Very Rev. Francis B. Sayre, dean of the cathedral, Rear Admiral Neill Phillips, chairman of the governing board of the college, and Dr. Preston Rockholt, director of studies there.

The seven-year-old college was originally established on the cathedral grounds to give post-graduate training in Christian Church music to gifted young musicians of all faiths. The faculty was headed by Dr. Leo Sowerby, Pulitzer Prize winner and internationally renowned composer who died last summer.

In accepting the check, Dean Sayre remarked on the fitting memorial recognition created at the College of Church Musicians so near the scene of Rabbi Gerstenfeld's "fruitful labor and so much in concert with his lifelong love of music." He also said that the chair will be established to provide scholarly consideration and instruction in all aspects of the music used in Temple worship in the Hebraic tradition.

PITTSBURGH

Supermarket Makes Money

A black-owned and operated supermarket in the Pittsburgh deprived com-

munity of Homewood is now a money-making venture. An old market was bought by the Negro congregation of Holy Cross Church with loans from Calvary Church and the Mellon Bank. Modernized and expanded, it has been incorporated as Home Supermarket, Inc. Last September, 1,500 shares of 5% preferred non-cumulative stock were offered to non-residents, and 3,500 shares of common voting stock at \$10 a share. to the community. Since the opening of the first market, two satellite stores, known as Home-Jr. Markets, have been added to the chain. Present plans call for similar ventures in all of Pittsburgh's deprived areas.

CALIFORNIA

Death Penalty Upheld

California's Supreme Court has upheld the state's death penalty as constitutional in a 4-3 decision. Four constitutional objections to capital punishment had been raised and the court rejected all of them. It rejected unanimously the argument that the death penalty constitutes cruel and inhuman punishment. It also rejected the argument that indigents are not provided counsel, on the ground that this situation has been remedied by legislative action in California. The argument that the exclusion from juries of persons opposed on principle to capital punishment constitutes "stacking" the jury had been earlier decided, in the negative, by the U.S. Supreme Court. A fourth argument, that California laws fail to provide standards for determining the death penalty and leave the choice to the judge's whim and caprice, was rejected.

At present 85 persons, including a woman, are now awaiting execution in California's gas chamber. The court had issued a blanket stay of execution in November 1967 pending its decision on the constitutional question.

COLLEGES

"Radical Left" Only 2% of Enrollment

Radical left student organizations have almost doubled in three years but the percentage of student activists has not increased, according to Educational Testing Service. The independent research agency surveyed 860 colleges and universities. Dr. Richard E. Peterson, who headed the project collected data from deans of students.

Two percent of the 6.7 million students in schools of higher education belong to radical groups. Another 8-10%, the report said, strongly sympathize with the "movement for social change" and are "capable of temporary activation depending on the issues."

Although a minority, radical groups have a substantial impact on administra-

tions, according to Dr. Peterson's research. The Vietnam war was listed as the key issue motivating student protests. Other issues, in order, were dormitory rules, civil rights, and student participation in college government. In 1965, the issues were civil rights, campus food, and Vietnam.

Dr. Peterson described the radical student left as a "minority phenomenon." In interpreting the findings, he said: "Citizens outside the academic world tend to be hostile, abhorring particularly the students' occasional resource to violence and destruction. Given the present mood of the country, a tactic of violence most certainly risks an overpowering backlash. On the other hand, a tactic of relentless pressure on many fronts to expose, modify, or eliminate unjust social patterns—politicizing people in the process—holds for this observer great promise."

RELIGION AND RACE

Poll Reveals Attitude on Intermarriage

A Gallup Poll of 13 nations has revealed that Americans are the most opposed to marriages between whites and non-whites, and Swedes are least opposed. More than 15,000 persons in the various countries were personally interviewed for the poll, George Gallup reported, the largest survey of its kind ever carried out. According to the data, copyrighted by the American Institute of Public Opinion in Princeton, N.J., 7 Americans in 10 said they disapproved of interracial marriages. In Sweden, the same percentage approved such marriages.

In another question, concerning intermarriage between Roman Catholics and non-Roman Christians, 63% of the Americans expressed approval, 22% disapproved, and 15% had no opinion. In this category, the USA ranked seventh among the 13 nations, with Uruguay having the highest amount of approval and Greece being at the bottom of the list.

On the question of marriage between Jews and non-Jews, 59% of the Americans approved, 21% disapproved, and 20% had no opinion.

ENGLAND

Earlier Retirement Approved for Clergy

Church of England clergy will soon be able to retire two years earlier—at 68 instead of 70—as the result of a decision of the Church Assembly at its fall session in London.

Present regulations listed in the Clergy Pension Measure of 1961, which provide for "a pension on retirement on or after reaching age 70 with 40 or more years of pensionable service." Anyone retiring be-

fore 40 years' pensionable service is given a "proportionate" pension.

Retirement is not compulsory under the new plan or the one it replaces. In fact, there are many clergy still serving who are well past retirement age.

10 to Lose Seats in House of Lords

The Church of England will lose ten of its bishops' seats in the House of Lords if proposals for reforming Parliament's upper house are approved, as generally expected. At present 26 Anglican bishops—the Archbishops of Canterbury, York, and 24 senior dioceses—are entitled to sit and vote in Lords. The ruling Labor government would reduce this representation, under a gradual process, to 16.

First reactions to the proposals came from the Archbishop of Canterbury, Dr. Michael Ramsey, who said, "I find the Prime Minister's proposals for the bishops acceptable. I hope that for the time being they will be agreed to by both Church and state."

The existing House of Lords has a membership of slightly more than 1,000, of whom some 736 are hereditary peers by succession, but a good "average attendance" would be about 140. Under the proposed reforms, the house would have 230 members with voting rights, the government of the period having a slight majority. Current hereditary peers would remain members for life but would lose voting rights. In the case of bishops, their number would be reduced gradually from 26 to 16, the final 16 always including, as now, the two Archbishops of Canterbury and York and the Bishops of London, Durham, and Winchester—the five senior dioceses in terms of precedence—irrespective of whether the bishop is senior in terms of consecration or not.

UNITED CHURCH OF CHRIST

Arab Christians Concerned about Israeli Support

Arab Christians are beginning to question the relevance of their faith because of Christian support abroad for the Israeli government, according to an executive of the United Church of Christ's board for World Ministries. Dr. Margaret R. Blemker, regional secretary for the Near East, reported to the mission agency meeting in Greensboro, N.C.

Dr. Blemker said that Christians in Arab states are reasoning that Western nations created Israel "out of a sense of guilt for the persecution of Jews in Europe . . . and thus contributed toward the persecution of Arabs, forcing them from their homes and off their land." Christian Arab leaders, she stated, have voiced their disappointment that Christians of the West, particularly in the U.S., "have not

been more vigorous in pursuit of justice."

Dr. Blemker suggested that Western Christians are involved in the political situation of the Middle East "because so many have interpreted the developments as fulfillment of the biblical prophecy," a reference to the restoration of Jewish control of Jerusalem. She said that U.S. support of Israel seems to bear out this interpretation and that consequently, "many young people in the Arab Christian community . . . are rejecting the Old Testament and are questioning the relevance of the Christian faith because of what they feel Christian nations have done against the Arabs and in support of Israel. They doubt both the ability and the readiness of Christian forces in the world to contribute significantly toward the achievement of justice and peace."

ROMAN CATHOLICS

Cardinal Bea Mourned and Praised

The death of Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, at the age of 87, called forth expressions of grief at his loss and gratitude for his services from both Christian and Jewish leaders. It was noted by the latter that Cardinal Bea led the successful effort at Vatican Council II to persuade his Church officially to renounce anti-Semitism. Arthur J. Goldberg, president of the American Jewish Committee, in a cable to Pope Paul VI, declared: "In the tradition of Judaism, Cardinal Bea is regarded as one of the truly righteous men among the peoples of the earth who is assured a blessed portion in the world to come. May his memory be an inspiration for all future generations who seek to build a more humane world based on mutual trust and understanding."

"The ecumenical movement has lost a great crusader in the death of Augustin Cardinal Bea," said Dr. Eugene Carson Blake, general secretary of the World Council of Churches. Dr. Blake noted in his statement that Cardinal Bea's influence was instrumental in leading the Roman Catholic bishops at Vatican II to use the term "separated brethren" when speaking of other Christians, rather than terms of condemnation. "We in the World Council of Churches remember particularly his leadership towards the formation of the joint working group of the WCC and the Roman Catholic Church in 1965," Dr. Blake said. "In Cardinal Bea's life the power of hope always found new ways to overcome seemingly insurmountable obstacles to a fuller expression of the essential unity of the whole people of God."

The German-born cardinal had served the Vatican since 1926 when he left Germany as a Jesuit priest to teach scripture at the Gregorian University. As a priest

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 100 words. Most letters are abridged by the editors.

On Our Left

James Burnham describes an "ideologue" as a person whose mental faculties are so completely saturated with an ideology that facts are, to him irrelevant. This seems to be the sad condition of your clerical correspondent who [L.C., Oct. 13] castigates you and your editorial, "On Our Left" [L.C., Sept. 9].

It would be most interesting, if futile, to invite the reverend gentleman to make an effort to escape from his mental prison and fairly evaluate the mass of evidence in terms of his own position and of his attack on yours. I particularly recommend perusal of J. Edgar Hoover's report in *U.S. News and World Report* of Oct. 7.

GERALD S. PRATT

Honesdale, Pa.

Political Imprisonment

I have been disturbed for some months by what I understood to be the editorial position of THE LIVING CHURCH on the Vietnam conflict, but since I am not a subscriber I have not written to you. However, concerning the editorial "We Protest a Protest," [L.C., Sept. 15] I feel that I must say something, even if belatedly.

In relation to the "Call for Amnesty and Reconciliation" issued by the Clergy and Laymen Concerned about Vietnam, your statement condemning their use of "political imprisonment" to describe draft evasion and counseling cases is either naive or malicious. In your view, if a man is jailed for speaking against some action of his government which that government has forbidden its citizens to criticize, he has not suffered a political imprisonment although his act was certainly a political one and the policy of punishing him for it was equally certainly a political policy. To restrict the term "political imprisonment" to imprisonment solely for membership in an opposition party might be defensible if one provided another term to describe imprisonment of other political acts (as distinguished from private criminal acts not motivated by political convictions). But you have not suggested any such term. "Unjust imprisonment" might do, but I suspect you would not be any happier about applying this phrase to the acts of the United States government.

Perhaps worse than this arbitrary terminology, which seems at best to be of questionable honesty, is the implied judgment that "political imprisonment" is the worst accusation which can be brought against a government. Yet the question here is that of imprisonment for acting in accordance with an informed moral decision. A government which permits membership in all political parties but denies freedom to act according to conscience may be safer, temporarily, from the point of view of "majority rule," but to suggest that it is less to be condemned morally than one which restricts party activities is a strange point of view to call "Christian."

A government which takes a position so morally ambiguous that an appreciable mi-

nority of its most intelligent and most religiously committed citizens consider its action a moral evil is in no position to punish their decision and then to be indignant and aggrieved when citizens cry "injustice" and "tyranny." Sophocles perceived the problem, its answer, and the inevitable result of the conflict 2,500 years ago. How long has it been since you read *Antigone*?

(The Rev.) ROBERT V. LANCASTER
Hamilton, N.Y.

Editor's comment. But where does Fr. Lancaster get the idea that an American citizen can be jailed for "speaking against some action of his government which that government has forbidden its citizens to criticize"? If he can show us any such statute we'll re-read *Antigone*, and also the Constitution of the United States.

Ministry to Prisoners

Thank you very much for your commendation of my correspondence course for prisoners, in your *Around and About* column [L. C., Oct. 6]. The response, interest, and support has been limited to five to date. I wonder about several things:

- 1) Have we reached the chaplains of prison institutions?
- 2) If no, how can we?
- 3) How do we reach priests who have young men in military service to tell them about this course?
- 4) What can we do to increase the financial support?

Lastly, it has occurred to me that there are some possibly who might wish to help, and they can make their checks payable to Christ Church in La Crosse, Wis. This can be deducted from their income tax.

(The Rev.) ROBERT P. BOLLMAN
Assistant at Christ Church
La Crosse, Wis.

The Chicago Boycott

I am pleased that you did not allow the sentimental, superficial, and juvenile decision of the Executive Council, boycotting Chicago, to pass without a vigorous and sane protest [L. C., Oct. 20].

THE LIVING CHURCH is the only publication, to my knowledge, that has the courage to express its disagreement with the Executive Council and to attempt to maintain some sanity at a time when the leadership of the Church appears to have lost all sense of balance.

QUINTARD JOYNER
Camden, S.C.

Dr. Morris's Guest Editorial

How reassuring it is to read the guest editorial by the Rev. Frederick M. Morris [L. C., Nov. 10]. All of Dr. Morris's contributions to THE LIVING CHURCH, for that matter, have been admirably lucid and soundly Christian. His voice speaks for many of us who might otherwise go unheard. I hope his writing will continue to appear in your columns.

And comment such as he offers is direly needed indeed because it does seem that many of the actions of the Church's national headquarters are deviously motivated: by considerations, too often, of the frail science of sociology; or a reaching out for a leftishy "good" press; or even a weighing of political expediency; but never (well, hardly ever!)

by the proper demands of our Christian faith as held by the Episcopal Church. The Church is the Church when it is *Christian*—all things to all people. It is not called to be a special pleader in situations where both sides are simultaneously right . . . and wrong.

SAMUEL J. MILLER
Cincinnati

Bp. Pike Again

Once again the Episcopal Church is permitting one of her bishops, still in good standing, to flaunt (in the name of religious comprehensiveness) his unorthodox practices and beliefs. An Anglican may now freely "turn after such as have familiar spirits" without risking the Lord's displeasure so clearly warned about in Leviticus 20:6. Anglicans needn't bother to worry about the claims Jesus makes in their lives. After all, isn't Jesus now exposed through Bp. Pike's revelations, from a spiritual world that is a place "like Hell" (see *Look* 11/12/68, p. 51), to be no more than a "seer" or medium?

I ask the Episcopal Church, "How long do you think you can be silent and remain Christian? How much poison do you think your children can tolerate?" If nothing, as usual, is done, then pretty soon Christians within the Episcopal Church should begin considering alternatives to membership in an apostate Church.

ALAN A. SNOW
Beverly Hills, Calif.

Marriage and Divorce

I feel today is when the Episcopal Church should be getting fast at work to reflect upon and change the present canon so that we can exist in and help a maritally troubled society. But today is also when THE LIVING CHURCH uses 1½ columns (583 words!) to advance the cause of the canonical lawyers in the Roman Church who must be having a field day with the simple fact that Jackie married Aristotle Onassis [L.C., Nov. 10]. The story simply didn't help. It was a technical reporting on an old ecclesiastical wound which we, too, need to examine.

I sense no ground swell or movement at all to examine the marriage canon. It seems to me that Cardinal Cushing acted out the role of a Christian in that situation. Under the present canons I have the most uncomfortable feeling that I am forced to act otherwise, and I have that further uncomfortable feeling that I may be almost alone in the matter. I surely wish THE LIVING CHURCH could face the matter with a helpful, up-to-date, realistic approach.

(The Rev.) DAVID A. CRUMP
Associate at St. James Church
Newport Beach, Calif.

Editor's note: See editorial, "Marriage and Divorce — A Candid Reappraisal," on p. 11.

Get Your Neologisms Here

Being a lover of the limerick as an art form, I am enraptured by your payment of your disrespects to those modern Vicars of Bray whom you so aptly describe in your limerick in *Around and About* [L. C., Nov. 3]. But don't you know that there is no such word as "Savonaroletic"?

MARGARET B. SUGGS
San Diego, Calif.

Editor's comment: Ah, but there is now.

Marriage and Divorce—A Candid Reappraisal

We want to respond as directly and honestly as we can to a challenge by the Rev. David A. Crump (in his letter on page 10). With all our heart we share his wish that this magazine and, we would add, the whole Church, could face the problem of marriage and divorce "with a helpful, up-to-date, realistic approach." We would add another term: "faithfully Christian." What is needed is a helpful, up-to-date, realistic, faithfully Christian approach to the problem of the remarriage of divorced persons in the Church. We intend to make this effort, beginning now.

But first we want to explain our handling of the Onassis marriage in our news columns. We covered it, in the way that we did, on our normal working principle in dealing with any such event that our readers are following in the secular press and other media. We try in such cases to provide the kind of ecclesiastical, theological, or canonical information which the other media may neglect or garble. Our sole endeavor in the case of the Onassis marriage was to report, not to judge, and we offer no apologies.

Fr. Crump's main contention is that the Church should be facing the whole issue of the marriage of divorced Christians afresh and anew. We would add, with courage, charity, openness, and faithfulness. He says that under the present canons of the Episcopal Church he, as a priest, feels forced to act at times in a less than Christian manner in dealing with persons who have run afoul of these canons. Anybody who has served as a parish priest must surely know that feeling. Let us consider a hypothetical but altogether typical case:

A lady of 30, a devout communicant, made a foolish runaway marriage at the age of 17. It lasted only a few months, during which time a child was conceived. Her spouse ran off and has not been heard from since. She obtained a divorce on grounds of desertion. Now, a fine man wants to take her as his wife, and the child as his own. They come to her rector to ask to be married in the Church. On a strict—that is, a proper—application of Canon 18, Sec. 2 (a), he can only say no. If he reads this canon to them, they will note that there would be no problem at all if in their case the man were an Episcopalian in good standing and the woman a non-Episcopalian whose previous marriage had been legally dissolved. But, as it stands, the very fact that she is not only the victim of a marital misadventure of many years before but also a member in good standing of the Church means that they cannot receive the sacramental blessing of Holy Matrimony.

We used advisedly the phrase "a strict—that is, a proper—application of the Church's canon law." Canons are laws and regulations, not statements of general principles, and so they can be properly applied only by being strictly and literally applied. The example we have given is intended only to point up the glaring need for serious attention to the canons of the Church in their present form.

We accept Fr. Crump's challenge and will have more to say in subsequent issues about this matter. But we

invite others to join in this candid reappraisal and review. What do *you* think? What, if anything, should the Episcopal Church do about its present canons and practices concerning the remarriage of divorced persons? Contributions to the discussion from clergymen and laymen will be welcome. If you wish to participate in this round-table discussion, try to hold your statement down to 300 words in length. All letters must be signed, but names may be withheld upon request, if there seems special cause for doing so.

What is the Underground Church?

We rise to a point of semantics. More and more, Christians are hearing and talking about "the underground Church." There seems to be developing a first-class confusion of two very different things under the same labelling umbrella. A Lutheran theologian, the Rev. John Arthur, has recently applied the term "underground Church" to what he believes "will become common practice for families and small groups of Christians to gather around a table for Bible study, prayer, mission planning, and the Eucharist." (Story on page 6.) But the label of "underground Church" is commonly applied to meetings and activities of Christians of differing denominations who are in rebellion against the "overground" Church—i.e., the open, public, visible, organized body of the Church. In this underground movement there is a strong and in some places prevailing note of anti-Church feeling. These "underground Churchmen" are not simply being the Church in the home, as are the Christians of whom Prof. Arthur speaks. They reject the institutional Church as it visibly and corporately is. They may reject it out of loyalty to Christ as they conceive of such loyalty; but—and they won't be happy about our use of this term—they do reject the Church in a holier-than-thou spirit. The radical "underground Churchmen" of today follow the classic pattern of the moralistic, rigoristic schismatics of times past, as for example the Montanists of the second century.

By contrast, those whom Prof. Arthur calls "the underground Church" are—or certainly may be—the most loyal, devout Christian Churchmen, who are simply being the Church wherever they are: whether on Sunday morning, gathered "in church" with the other brethren, or at home, during the lunch-break at the place where they work. We are not sure just what special label should be given to Christians who live by the knowledge that they *are* the Church at all times and in all places. We are sure only that "underground Church" won't do for them. Perhaps it is better to give them no special label at all, since they are only being what all Christians are called to be: good working Christians at church, at home, at work, and at play.

ELLINGTON

Continued from page 3

writing music is a group activity in the Ellington organization. Each member of the orchestra is free to make his suggestions. Most important of all, though, is the way that the Duke builds a piece around the genius of one of his individual artists. The riff has been a characteristic of jazz since its inception, but it was Ellington who made it the basis of jazz composition. His way of doing it is, as we have implied, very interpersonal. This is not surprising since he was given his title of Duke for his courtly manners, and he has a warm, personal interest in everyone he meets, the sort of manner that makes each new acquaintance feel as though his coming was the very thing that made that day a success for the Duke. His appreciation of the unique quality of everyone is illustrated in his response to a request to give a relative evaluation of two singers. "You don't compare artists," he said. "If you do, they are no longer artists." When this interpersonalism is applied to composing for his band members the results are fabulous. Here is the same exploration of an instrument's full range of musical expression that was noted in his use of voices. Johnny Hodges can get sounds out of an alto sax that one would have sworn the instrument was incapable of making, and Cat Anderson hits notes high enough to be used for dog whistles. But the concerto form is best seen in the sacred concert when Cootie Williams plays Ellington's tribute to the minister to the New York jazz community, Pastor John Gensel, "The Shepherd Who Watches Over the Night Flock."

We have seen that Ellington was the first jazz composer to produce works of longer duration than one side of an old 78 r.p.m. record. The capacity for the construction of extended compositions reached its full maturity in the first of his annual concerts at Carnegie Hall in 1943 at which he gave the premier performance of his 45-minute-long suite, "Black, Brown, and Beige." He described this work as a tone parallel to the history of the American Negro and based it on what Studs Terkel has referred to as "spirituals, chain songs, field hollers, blues, and all the music the Negro has given to America." Ellington's interest in the music of his race goes back a long way; in the twenties he was already playing the "jungle music" that made it possible for LeRoi Jones to say that "Duke took people to their spiritual past." "Black, Brown, and

Beige," however, was only the first of many such suites. This technique has been employed in the sacred concerts. It is perhaps revealed most clearly on the record of the first one, *Duke Ellington's Concert of Sacred Music* (RCA, LPM/LSP-3582). The list of selections on the record jacket reads in part like this:

In the Beginning God . . .
Tell Me It's the Truth, same as *In the Beginning God*, except no choir.

Come Sunday (vocal), same as *Tell Me It's The Truth*.

The Lord's Prayer, same as *Tell Me It's The Truth*.

Come Sunday (instrumental), same as *In The Beginning God*, except no choir, no vocal.

Will You Be There?: Ain't But the One, same as *In the Beginning God*, except the Herman McCoy choir, Jimmy McPhail, vocal solo.

New World A-Coming.

David Danced Before the Lord With All His Might, same as *Come Sunday*, except Bunny Briggs, tap dancer.

By applying Euclid's axiom that "things equal to the same thing are equal to each other" we can see that, except for *New World A-Coming*, all of the pieces on the record are the same number. From this one should not conclude that the record is repetitious; the listener will detect the sameness no better than the audience in the tavern at the Duke's debut when he played "Soda Fountain Rag" for his entire set. This same capacity for variations on a theme is seen to excellent advantage in "Praise God and Dance," a work which uses the entire company of instrumentalists and vocalists, employing the singers also as dancers and almost cheerleaders and incorporating a solo female voice and riffs by Paul Gonsalves, Johnny Hodges, and Cat Anderson. This work employed the same theme as the opening selection, "Praise God." Yet "Praise God and Dance" was not merely a piece of music; it was a happening. As one reviewer put it:

"Praise God and Dance" involved not only everybody on the stage, but the audience, too, in hand clapping and rhythmic gestures. If it had been that kind of a program, the converted would have come to the front. People did anyway, afterward. It took Ellington 10 minutes to get offstage. (Don Lewis in *The Milwaukee Journal*, May 8, 1968)

From what has already been said it should be obvious that the sacred concerts are successful not only as jazz but also as religious expressions. The appropriateness of the jazz idiom for religious music has been recognized for some time. Many will remember the impassioned statement of this thesis made by the Rev. Alvin Kershaw when he appeared as an expert on jazz on the TV series, *The \$64,000.00 Question*. It has been customary to refer to the settings for the Eucharist in a popular musical idiom as "jazz masses" although few of them have actually been jazz. Ellington has not yet

composed settings for the liturgy, although he has been commissioned to write a mass by the Rev. Norman O'Conner. Ellington rather sees himself as delivering "lyrical sermons, fire-and-brimstone sermons," and has also compared his work to that of the juggler who performed his act as an offering of worship before a statue of our Lady. "I believe," he says, "that no matter what the skill of a drummer or saxophonist, if this is the thing he does best, and he offers it sincerely from the heart in—or as accompaniment to—his worship, then it will not be unacceptable because of the instrument upon which he makes his demonstration, be it pipe or tomtom."

What about the theological content of Ellington's sacred music? Part of it is expressed explicitly in the lyrics that he has written and part of it is expressed in the music itself. Writing of the first concert he said, "In this program you will hear a wide variety of statements without words, and I think you should know that if it is a phrase with six tones, it symbolizes the six syllables in the first four words of the Bible, 'In the beginning God,' which is our theme." At other times when the meaning of music without words depends on the musical expression itself, Ellington supplies program notes which explicate his intention. From the title "In the beginning God" it should be obvious that the existence of God is taken for granted. The Duke says:

"Now and then we encounter people who say they do not believe. I hate to say that they are out-and-out liars, but I believe they think it fashionable to speak like that, having been brainwashed by someone beneath them, by someone with a complex who enjoys bringing them to their knees in the worship of the non-existence of God. They snicker in the dark as they tremble with fright."

His own opinion is expressed in the closing words of "Something About Believing:"

*The silliest thing ever said
Was that somebody said
God is Dead
The Mere Mention of the First Word
(Automatically) Eliminates
The Second and the Third'*

One of his nicest christological statements occurs in his program note for the selection "T.G.T.T." "T.G.T.T. means Too Good To Title, because it violates conformity in the same way, we like to think, that Jesus Christ did. The phrases never end on the note you think they will."

The difficulty of the God-centered life is described in "The Biggest and Busiest Intersection," which refers to Ellington's belief that "down at the end where all ends end, there is an intersection with millions of outlets. If you've been a 'good boy' and have made it all the way to the gate, almost, you still have to go through this last, final intersection. The pavement is slippery and there are all kinds of



pitfalls, potholes, booby traps, and snares." Thus he speaks of the necessity of eternal spiritual vigilance. As he says in another song, "99½% Won't Do." Knowledge of one's own sin is the basis for the forgiveness of others. Thus Ellington, in addition to writing a different setting of the Lord's Prayer for each of the sacred concerts, also wrote "Don't Get Down on Your Knees to Pray Until You Have Forgiven Everyone." Nor is it surprising that he should express concern for social as well as personal morality. This comes out most clearly in the suite called "Freedom." Incidentally, he tells us that "Many suggestions have come from the little book put out by the Episcopal Church called *Forward*. The pay-off statement in the selection, 'Freedom,' comes from it." This suite was a sort of memorial to the Duke's longtime friend and associate, Billy Strayhorn, who, Ellington says, lived by four freedoms: "freedom from hate unconditionally; freedom from self-pity; freedom from fear of doing something that would help someone more than it does me; and freedom from the pride that makes me feel I am better than my brother."

The predominant note of Ellington's religious music, though, is one of joy and thanksgiving. He derives pleasure in meditating about heaven and the angels, but most of all about the glory of God. This can be seen in most of the selections we have mentioned but it appears most gloriously in his paraphrase of Psalm 150, "Praise God and Dance." One doubts that anyone could sit through a performance of that number without praising God a little himself.

Why, we may wonder, has a man who reached the height of his profession long ago and managed to remain at the pinnacle turned at this stage of his career to a radically new venture? First of all, it was not because he had suddenly "got religion." He had been taught the faith at his mother's knee and has always read his Bible and prayed. Nor was it to corner a new section of the record market, the religious trade. No, he says, "I have not done so as a matter of career, but in response to a growing understanding of my own vocation. . . . I think of myself as a messenger boy, one who tries to bring messages to people, not people who have never heard of God, but those who were more or less raised with the guidance of the Church." He does it also with a deep love and sense of mission toward our country. He tells us, "We shall keep this land of ours if we all agree on the meaning of that unconditional word: LOVE."

Footnote: Fr. Edwards is grateful for the assistance with this article that he received in such profusion from Mrs. Ethel Rich who is a communicant of Trinity Church, Janesville, Wis., director of drama at Milton College, long-time close friend of Mr. Ellington, and, for a number of years, international vice-president of the Duke Ellington Jazz Society.

AROUND & ABOUT

Continued from page 4

tions to such groups as diocesan councils and standing committees, to communicate the Council's plans and programs to the diocese. The man in charge of this operation is a very able layman, **Walker Taylor, Jr.** (His official title at "815" is: Director of the Section for Services to Dioceses.) We have a suggestion and a request to make to Mr. Taylor and his colleagues: that they consider broadening their visitation program to include parishes, deanery gatherings, and all such grass-roots assemblies of the faithful. A lot of us have long groused about those "bureaucrats" in their "ivory tower" who never come down and circulate among the likes of us, the neglected but godly *am ha-aretz*. We have bewailed the communications-gap, blaming it all on the people on the other side of the gap. Well, here they come. And, as the saying goes, it takes two to tango. If they're willing to come out and talk to us we'd better come out to hear them.

I feel that this is one of the most promising signs I've seen from where I sit in many a month. *Prosit omen!*

Our word for this week is again from our newly discovered Hawaiian friend, **Richard Wong**: "Keep me temperate and modest, O God, in my opinions on every subject, for while I have learned much and talked much, there can be on'y one God. And I am not He. Amen." (*Prayers from an Island*, 30. John Knox Press)

NEWS

Continued from page 9

he served the late Pope Pius XII as his confessor and spiritual director. Among the many ecumenical events which distinguished his career was the fact that he was the first leading Roman Catholic prelate from Rome to visit headquarters of the Archbishop of Canterbury since the Reformation. Other historic visits took him to Istanbul to meet with Ecumenical Patriarch Athenagoras, spiritual leader of Eastern Orthodoxy, preparing the way for the dissolution of the mutual excommunications exchanged by Rome and the Orthodox in the 11th century.

Following a solemn funeral liturgy in St. Peter's Basilica in Rome, the body of the cardinal was flown to the village of Riedboehringen in West Germany to be buried in the parish church on the edge of the Black Forest where he was born and where his parents are buried.

CONVENTIONS

Michigan

Various resolutions concerning the war in Vietnam, the Selective Service Act, and

STRONG'S

EXHAUSTIVE CONCORDANCE of the BIBLE

A valuable reference for over seventy years—still in demand today.


Regular Edition \$15.75
Thumb-indexed Edition \$17

At your local bookstore
ABINGDON PRESS

in-stock • custom

CLERGY—APPAREL

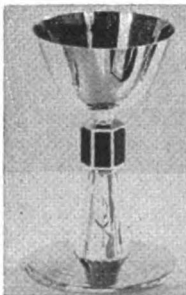
Complete selection: Shirts, our new "Best-Fit" Rabat Vests, Suits, Topcoats, Travel Accessories. Finest materials and tailoring all with Cuthbertson label for superior quality.



SEND FOR NEW CATALOG



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



OSBORNE

147 Victoria Street
Westminster
London, SW1-Eng.

BROCHURES
FOR ALL CHURCH
SILVER & METAL
WORK

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

SCHOOLS

FOR GIRLS

ESTABLISHED 1868

St. Mary's School

Peekskill, New York

**COLLEGE PREPARATORY
and**

GENERAL COURSE

SPORTS, INDOOR POOL

MUSIC, ART, DRAMATICS,

FULLY ACCREDITED

Ninth Grade through Twelfth Grade

Under the direction
of the Sisters of St. Mary

For catalog address

THE SISTER SUPERIOR, C.S.M.

St. Mary's School, Peekskill, N. Y. 10566

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

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 S, 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. 1812 S. Lake Shore Rd., Lake Geneva, Wisconsin 53147.

San Rafael MILITARY ACADEMY

"LEADERSHIP BEGINS HERE"

College Preparatory
Fully Accredited
Honor ROTC

Episcopal Day and Boarding School
Grades 7-12

Small classes, Individual Instruction
Full Sports Program

Write: Superintendent,
San Rafael Military Academy,
5th & Cottage Aves., San Rafael, Calif. 94901

the matter of bombing in North Vietnam provided the liveliest moments of the 135th annual convention of the Diocese of Michigan meeting in the Masonic Temple, Detroit. The meeting was concluded with a dinner at which Roy Wilkins, executive director of the National Association for the Advancement of Colored People, spoke.

Without opposition, delegates passed a two-part budget for 1969—the limited budget of \$963,651 that includes \$395,000 for the general Church, and the adequate budget of \$1,023,138 that includes \$417,949 for the general Church. In support of the limited budget, congregations would be asked for \$945,225; for the adequate budget, \$1,004,712. Acting on resolutions, the convention:

(✓) Defeated a call for the abolition of Selective Service;

(✓) Called for a national lottery for conscription into armed forces;

(✓) Recommended that no "war toys" be bought for Christmas gifts and that manufacturers be asked to stop selling "kill toys";

(✓) Defeated action by St. John's Church, Midland, protesting recent Executive Council action on withholding meetings in Chicago for one year;

(✓) Instructed the long range diocesan planning committee to formulate at the earliest possible date a position paper on the mission of the Church as it pertains particularly to the life and work of the Diocese of Michigan;

(✓) Defeated a proposed constitutional change which would have deprived perpetual deacons of their votes in convention;

(✓) Defeated proposed constitutional change which would have provided for proportional representation in electing convention delegates;

(✓) Referred to committee for further study a change proposing a loss of vote in convention for parishes and missions continuing in delinquency of submitting the annual parochial report.

At a pre-convention service in St. Paul's Cathedral, the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, guest preacher, called for the Church to change in the face of a changing world. "Treasure the old," he said, "but for heaven's sake, experiment."

In his address to convention, the Rt. Rev. Richard S. Emrich, Bishop of Michigan, urged parishes and missions to study ways in which "the Church can go forward together in the real world we face. Obediently we must adapt a great tradition to this culture," he said.

Mrs. Glenn Gilbert, president of the Church women, reported to convention on the work of the ECW and how it is meeting the concern with social action.

Mr. Wilkins speaking at the convention banquet, said that "we need 1978 thinking today. . . . Change must come through spirit, through conviction. This is a moral problem. Government and the private segment must act, along with the Church. We must return to the proud spirit."

At the dinner, Bp. Emrich awarded the

seal of the diocese to the Rev. Canon A. Fletcher Plant, his administrative assistant, and a pin of the seal to Mrs. Plant, for their many years of service to the diocese. Canon Plant received a standing ovation as he is one of the best known and loved figures in the Diocese of Michigan.

POLITICS

Electioneering Priest Loses Twice

An Anglican priest who resigned his charge to campaign for the House of Commons in the recent Canadian federal election, can't get his church back. The Rev. Robert Rolls lost the election, too.

A priest for 16 years, he resigned from St. Martin's Church, Niagara Falls, Ontario, in accordance with Church regulations, when he announced his candidacy. The local parish committee was free to accept or reject his resignation after election day. In this case, the resignation was accepted.

However, a delegation from the congregation conferred with the Rt. Rev. Walter Bagnall, Bishop of Niagara, to try to persuade him to reverse the parish committee's decision. He refused. A congregational meeting had already voted 136 to 15 to oppose the committee's decision not to retain Mr. Rolls.

In a letter, Bp. Bagnall said there had been a serious misunderstanding over the method by which the Anglican parish is governed. He said each parish elects its own committees at the annual vestry meeting and these groups are authorized to fulfill functions on behalf of the congregation for a one-year period. The bishop said he would appoint a new rector soon.

Nine supporters of Mr. Rolls walked out of the next Sunday's services to protest the bishop's action. Meanwhile, Mr. Rolls announced his candidacy for one of four seats on the Welland County board of education. A former teacher, he now co-hosts a radio program.

AROUND THE CHURCH

Missa Albaniensis, composed by David Koehring especially for the centennial celebration of the Diocese of Albany, was first presented at an All Saints festival Eucharist at All Saints' Cathedral, Albany, and during the octave. Since then choirs throughout the diocese are either using the Mass or plan to use it soon. The setting is arranged for the words of the trial liturgy of the Lord's Supper.

Msgr. William T. Bradley has been elected president of the New Mexico State Council of Churches at its 11th annual meeting. The New Mexico Council was one of the first, if not the first.

to include the Roman Catholic Church as a voting member.

The Rev. Peter Hogben, vicar of Westborough, Guildford, in Surrey, England, has disbanded a Mothers Union in his parish because divorced women are barred from full membership. Instead, he has formed a "Women's Fellowship" open to anyone.

The Rev. Robert North, 26-year-old rector of Epiphany Church, St. Paul, Minn., has been elected to a seat in the Minnesota House of Representatives, as a Liberal. He reports that only once since 1909 has a Liberal candidate won in his particular district, and that was for a single term only.

The Bishop of West Missouri, the Rt. Rev. Edward R. Welles, was elected to serve as president of the Missouri Council of Churches during the annual assembly of the Council which was preceded by a two-day consultation on faith and order. Attending the latter were representatives of the Council, and the Roman Catholic, Missouri Synod Lutheran, and Southern Baptist Churches. New members of the MCC are the Central States Synod of the Lutheran Church in America, the Missouri Synod, and the Cumberland Presbyterian Churches.

The Folk Singers of General Seminary presented a contemporary religious music program, "New Sounds in Church Music," to the 50th Advisory Council of the American Bible Society meeting in New York City. Dr. Leonard Raver was director of the group.

PEOPLE and places

Appointments Accepted

The Rev. Sefton F. J. Abbott, former priest in charge of St. Paul's, Thomasville, N.C., is assistant rector of St. Francis', 3506 Lawndale Dr., Greensboro, N.C. 27408.

The Rev. Francis M. Cooper, rector of Emmanuel Church, Orlando, Fla., is to be rector of Christ Church, Box 305, Charlottesville, Va. 22902, Jan. 1.

The Rev. Harold R. Deeth, former staff member of the Diocese of Southern Ohio, is rector of the Warren County Shared Ministry. This includes work in Lebanon, Mason, and Waynesville, Ohio.

The Rev. Don R. Edwards, former rector of St. Stephen's, Goldsboro, N.C., is rector of Emmanuel Parish, 498 Prince Ave., Athens, Ga. 30601.

The Rev. Donald W. Frazier, former priest in charge of St. Paul's, Cary, N.C., is rector of St. Thomas', Sanford, N.C. Address: Box 759 (27330).

The Rev. William L. Green, formerly of Houghton, Mich., is teaching anthropology-sociology at Southwest Minnesota State College. Address: 609 W. Marshall St., Marshall, Minn. 56258.

The Rev. George B. Greene, former rector of St. James', Fort Edward, N.Y., is rector of St. Augustine's, 78 2d St., Iliion, N.Y. 13357.

The Rev. David B. Gutherie, former director of academic program of Davidson County Community College, Lexington, N.C., is assistant professor of political science at the University of the South, Sewanee, Tenn. 37375.

The Rev. Sidney S. Holt, former rector of St. Thomas', Sanford, N.C., is business manager of the Diocese of North Carolina, Box 17029, Raleigh, N.C. 27609.

The Rev. Albert Jenkins, former rector of St. Paul's, Marlborough (Salisbury, Rhodesia) in the Diocese of Mashonaland, is chaplain of St. Jude's Homes at Gresham, Portland, and Sandy, Ore. Address: Box 446, Gresham, Ore. 97030.

The Rev. W. Thomas Louka, former chaplain to the ordinary of South Florida, is canon sacrist of St. Luke's Cathedral, Orlando, Fla. Address: 1124 N. Westmoreland Ave. (32804).

The Rev. Lester W. McManis is associate at St. Paul's, Dayton, Ohio.

The Rev. Thomas Smith, Jr., is assistant to the rector of St. Timothy's, Winston-Salem, N.C. Address: Box 5233 (27103).

The Rev. Charles M. Vogt, rector of Emmanuel Church, Springdale, Conn., is to be rector of the Church of the Incarnation, Great Falls, Mont., Dec. 15.

The Rev. Franklin W. Young, former professor of religion, Princeton University, is professor of New Testament and patristic studies at Duke University, Durham, N.C.

Armed Forces

Chap. (Lt.C.) Harry Campbell, Jr., office of the chaplain, 6M Region Head COM, Fort Baker, Calif. 94965.

Chap. (Lt.C.) R. H. Hawn, HQ 34th Gen Spt. Gp. (AM&S), APO San Francisco 96309.

DEATHS

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

The Rev. Emmanuel Edon Dumont Morisseau, 55, associate rector of St. Timothy's Church, Detroit, died suddenly Oct. 22. He had had a heart ailment for some time.

Fr. Morisseau, former archdeacon of South Haiti and instructor in theology at Port-au-Prince Theological Seminary, came to West Virginia in 1950. In 1956, he became vicar of St. Augustine's, Detroit, remaining there until that congregation united with St. Timothy's this year. Survivors include his widow, Edith, a daughter, and two sons. The Bishop of Michigan read the Burial Office at St. Timothy's Church.

The Rev. Laurice Victor Klose, 69, (SHB) retired priest, died Oct. 20, in St. John's Medical Center, Joplin, Mo. His home was in Pittsburg, Kan.

Mr. Klose was also a writer and had taught at one time in Kansas City. Survivors include his widow, Alma. Services were held in St. Nicholas' Church, Noel, Kan., and interment was in Noel Cemetery. Memorial gifts are being made to St. Nicholas' Church, the Theosophical Society in America, Heart Fund, Meals for Millions, or Hill-speak, Eureka Springs, Ark.

CLASSIFIED

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

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 ivory\$.75 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.

LINENS AND VESTMENTS

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Pallis 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.*

POSITIONS WANTED

LOOKING FOR A RECTOR? Priest available. Moderate Churchman. Good Pastor. Age 37. Married, one child. Write for resumé: Box B-600.*

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

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

PRIEST desires New England or New York parish. Write Box W-601.*

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 50 cts. service charge for first insertion and 25 cts. service charge for each succeeding insertion.
 (C) Resolutions and minutes of Church organizations: 15 cts. a word.
 (D) Copy for advertisements must be received at least 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.

Digitized by 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 Watseka 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

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

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

BOSTON, MASS.

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

LONG BEACH, MISSISSIPPI

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 thru 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

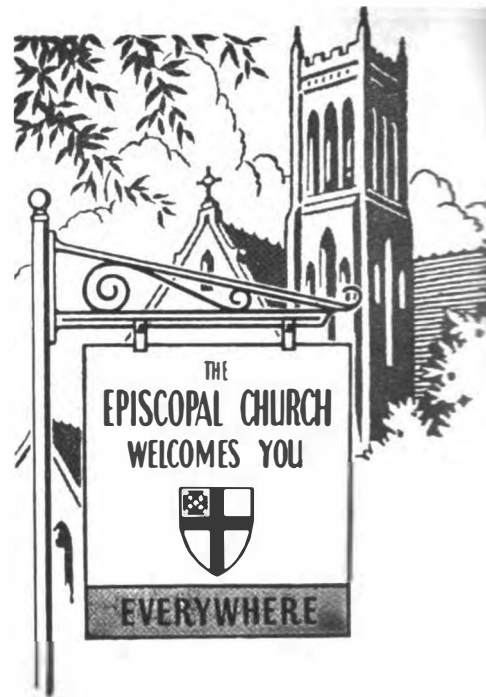
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10; Wed & HD 9:30; Fri & HD
6:15. EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6

RESURRECTION

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

ST. THOMAS

5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex
Sat HC 8:15, Wed 5:30; Thurs 11; Noonday 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. Hunsicker, v
Sun HC 8. MP HC Ser 10; Weekdays HC with
MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt
Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

333 Madison St.
The Rev. John G. Murdock, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP
Mon-Sat 9:15 ex Wed 7:15

ST. CHRISTOPHER'S CHAPEL

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

PHILADELPHIA, PA.

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

CHARLESTON, S. C.

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

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.