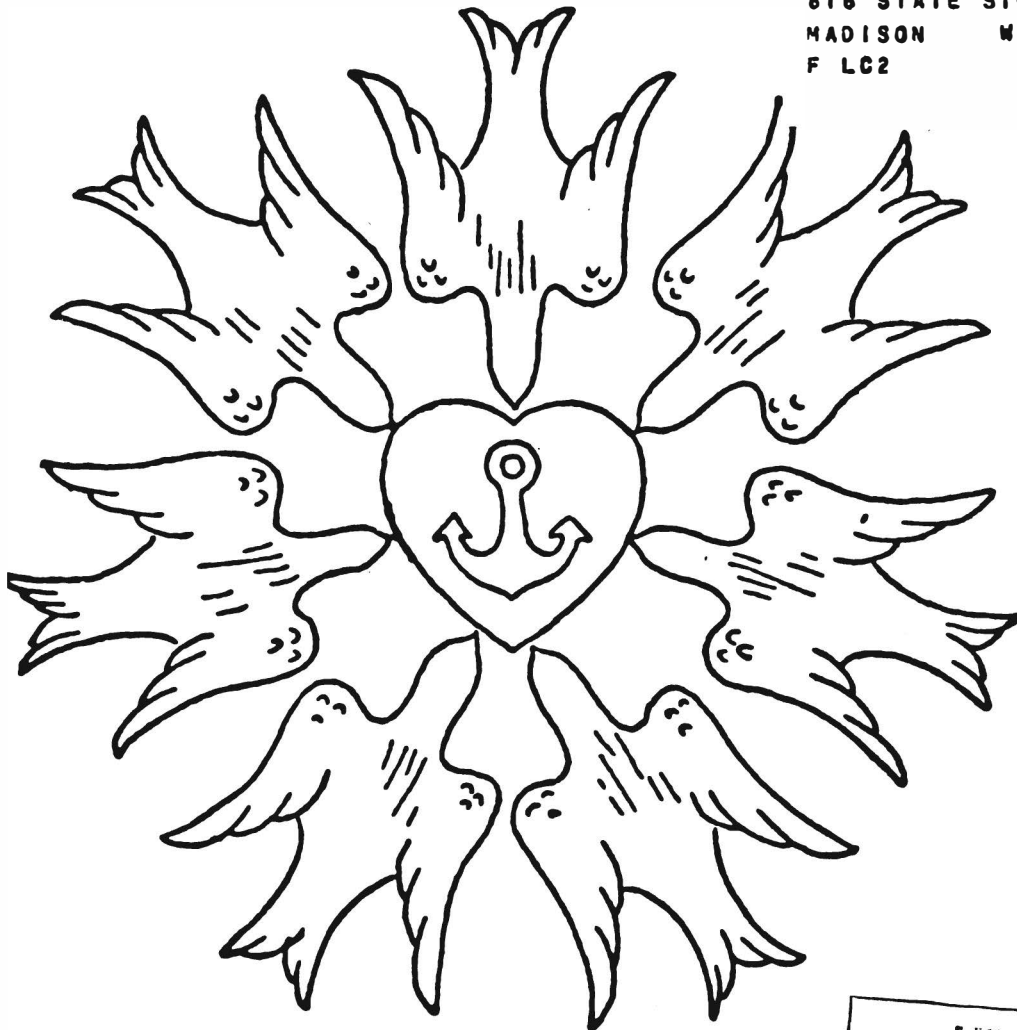


The Living Church

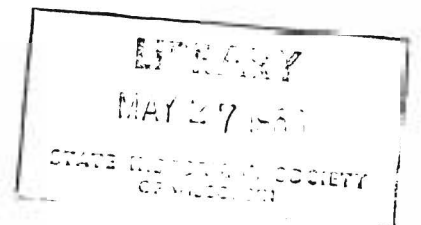
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COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.



Repeal of The Prayer Book

When Presbyterians wished to acknowledge a spirit of renewal, they drafted a new Confession; Episcopalians produce a revised liturgy. Actually we aren't all that far away from them. *The Liturgy of the Lord's Supper* makes it pretty clear what things we can and can't confess. Most clearly of all we confess, I propose, that the Book of Common Prayer is dead. Not only that: the idea of a Book of Common Prayer, the education of spirituality through a fixed form of words, is dead. Something irrevocable has happened; the Episcopal Church will not go back to Cranmer's Communion service. I want to suggest further that it will not be able to rest easy with the new liturgy for very long either. We are in uncharted waters with no land in sight. I am not concerned here to argue whether this is good or bad, but just to help us understand it.

Why was the old liturgy, the heart of the Church's work, found unsatisfactory? One reason is wholly commendable: both the scholarly and the unscholarly had come to see that Cranmer had some actions in the wrong order, and an improper sequence of biblical themes. A second reason is ambiguous. Cranmer's language, in spite of all revisions to date, was felt to be alien—not exactly incomprehensible, but foreign to us. Actually perhaps we understood its archaism all too clearly, and through Cranmer's beautiful precision we perceived and rejected his 17th-century ideal of an aristocratic ordered society. The hidden agenda behind the program of modernizing his English was to modernize his vision of society. But this program, I suggest, was shipwrecked by the inability of the Standing Liturgical Commission to discover or invent a contemporary religious language. And since language is the clothing of thought, this

implies that the commission also lacked a new vision of society.

Cranmer's English was a heightened vernacular. Linguistic change has made both the vernacular and his elaboration of it archaic. A true recreation of his work would have been to listen to the contemporary vernacular and heighten it. T. S. Eliot and Bob Dylan in different ways have shown that this can be done. The commission did not follow any such line, but rather redistributed the archaism—subtracting bits, retaining bits, adding bits. No guiding rhythm of the vernacular can be heard behind their piecemeal revisions. What has resulted is a language which is neither colloquial nor (therefore) heightened—a tongue spoken neither on earth nor in heaven.

Archaism subtracted: The forms of "thou," "-est," "wilt," "art," etc., are dropped for man but retained for God. The death of God as linguistic event—the meaninglessness of language about Him—could not have been made more pointed. Rome consistently if gratingly uses "you" for both God and man. In the new liturgy "ye" is gone for men; and "hath" for both God and man. The cadence "fadeth not away" is replaced by the businesslike "never fades away." These principles produced insoluble problems. "You who" sounds like a matron calling across the street, so the archaic personal "that" had to be restored. "You that": conversely the unidiomatic "thou who takest" was created to give a tinge of modernity, however awkward. Other Saxonisms dropped: "Holy Ghost," "quick," "beseech," "brake," "very meet," "oft."

Archaism retained and added: But we are still allowed to have vocabulary items just as archaic, though evidently harder to replace: "thither" in its original sense,

"bounden," "magnify" as a Latinism, "travail" not restricted to women, "compassed," "incorporate" as adjective—and after its noun!, "repent you" with its archaic reflexive pronoun. And the subtractions are counterbalanced by a new crop of archaisms, real or intended. Thus the sermonic "unto" has gained much ground (Offertory, Lent and Apostle Prefaces). Cranmer's unfamiliar "entirely" has been restored. "Holy Mighty, Holy Immortal" is grammatical and sublime in the Greek of the Eastern tradition but pretty opaque when you come at it cold in English. "Co-eternal" hasn't made the Trinity preface less mysterious to my wife. There is some stained-glass vocabulary in "bounty," "burdensome," "bondage." I don't know what "herewith" (replacing "here") means in the Canon. "From henceforth" became "hereafter," "walking hereafter in his holy ways," whether less or more archaic I don't know, but with an unfortunate suggestion of the Hereafter of popular religious mythology.

Part of the incongruity comes from the unequal yoking of the Revised Standard Version with Cranmerian prose—even more evident when the lections are read in an actual service. "On these two commandments depend all the Law and the Prophets"; the live metaphor of the Greek "hang" has been fossilized in a Latinism—and the Semitized Greek means "by the peg of these commandments the law and prophets are hung up" (But "if any one sin" restores a subjunctive to the RSV.) Part of the trouble, I am sorry to say, comes from an unfamiliarity with the Latin which served Cranmer so well. What particular form of dissolution is specified by "mortal death"? Perhaps this is a misunderstanding of Milton's learned pun "mortal taste," i.e., "lethal taste" and "taste by mortals." Cranmer had learned in school that Latin *offerere* had a principal part *oblatus*, and would not have used "offerings and oblations" to mark a contrast between money and food (I think); here the commission tried too easy a way to expunge "alms." "In power and great triumph" (Advent Preface): a triumph still has to be an occasion, it hasn't become an abstract like power.

Awkwardness has come in by careless revision. "And herewith we offer and present unto thee, O Lord, ourselves, which is our bounden duty and service": the position of "ourselves" is wholly abnormal until we remember it originally stood after the vocative to introduce "our souls and bodies." "Hear the Word of God to all who truly turn to him"—not to God, as the English implies, but to Christ, as Matthew 11:28 and Cranmer require. "And to make us sons and heirs in him of everlasting life": the position of "in him" was apparently intended as archaic, but is only unidiomatic. The *Passiontide* Preface has two coordinate

By The Rev. John Pairman Brown, Ph.D.

Priest of
The Diocese of California

relative clauses "who for our sins . . . ; who, although a Son . . .," an impossible construction. The same construction has gotten into the Lent Preface, and in the Easter one by incautious revision. The revisers found "for he is the very Paschal Lamb, which was offered for us"; by writing "who was offered for us" the commission alters the antecedent. Trinity Preface: ". . . the one and equal glory of thee, O Father, and of the Son, and of the Holy Spirit"; we don't say "the book of you and your brother" but find some other way to make ourselves clear.

Finally, the sermonic craze to subdivide a topic into words beginning with the same letter has produced alliterations which will get tiresome as the centuries roll—"mercies and merits," "the offerings and oblations of our life and labor unto the Lord," "farm the fields." These are all the sorts of infelicities which our best contemporary writers blue-pencil in their own compositions. They are things which have made me stumble mentally—or make unliterary people stumble in reading. Something nags at the back of our minds: What is added by describing educational institutions as "schools of good learning"? After saying "for all who farm the fields and tend the woods" why do we repeat "for all who gather the harvest of the lands"? Was it just so that we could add "and of the waters"? It surely doesn't include miners?

Cranmer's great advantage was that he knew precisely what he wanted to say and that this knowledge generated the language in which to say it. It would be instructive if the Episcopal Church were to edit a new Litany. What would we ask to be delivered from? Cranmer had no doubts about the enemies: "From fornicacion, and all other deadlye synne . . . from all sedicion and priuye conspiracie." We all want to be delivered from fallout; our apocalyptic balladeer has crystallized our anxiety in "it's a hard rain's a-gonna fall." But the commission didn't find a way to say so. I suppose the commission deprecate racial rebellion and don't deprecate war but felt they must mollify those who disagree on both counts. And so they ask for us to be delivered "from all affliction, strife, and catastrophe," a phrase neither biblical, precise, nor moving. They are uncertain how to describe their own society. The white-collar majority is uneasily bracketed in "all who labor in commerce and industry"; housewives are specified but not children or the retired. "For all who spread the Gospel among the nations, and who minister to the suffering, the friendless, and the needy"; the omission of a second "all" implies that social workers are not prayed for unless they double in brass as missionaries.

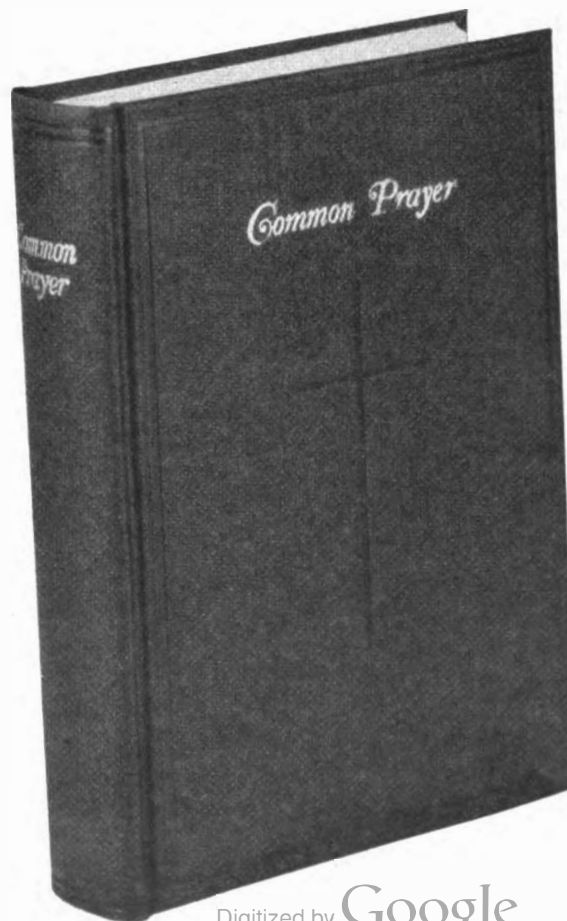
The logic of events led the commission into an area where it was unprepared, and to say that it did the best it could is true and insufficient. We have

asked for bread and been given a middle-class academic composition cut off from the concerns and language of our time. Who would have guessed from this document that millions of Americans are in a crisis of conscience over the state's use of authority and the acquiescence of the Church in that use? Cranmer knew very well what categories of people were in trouble: "all that trauayle by lande or by water, all women labouryng of chylde . . . all prisoners and captuyues." We have kept the generalities and lost the particulars; we can't bring ourselves to speak of the unemployed, we don't know whether blacks here or rice-growing peasants elsewhere deserve to come under the rubric "desolate and oppressed" or not.

True poetry, liturgy, prophecy can only come from clarity of vision. Clarity about the audience: Cranmer knew very well that his words could be heard in village and in London slum. We know very well that it is not with such words as ours we will speak to the ghetto or the reservation, the SDS convention, or the Salvation Army. There must be clarity about the situation. Both Cranmer and we live in an age of revolution; he knew where he stood with it, we have not decided. There must be clarity of form. Cranmer knew precisely what colloquial words people used and what Latin words he wanted to teach them. We can't decide how to translate the Bible, so naturally we don't know in what words to pray. The text before us isn't pointed or didac-

tic, it creates a vague effect which dissolves under inspection. We have renounced the obviously useful, if limited, task of preserving a great monument of our language's past; and we haven't found any new task to substitute. These difficulties can't be solved by tinkering with either the old or the new; they are inherent in the situation. Obviously the Church will not go back to the old. For a moment the cry for renewal will be silenced; it is easy for the Church to say, "Let us take time to assimilate what has been done before starting on further changes." But a new Cranmer did not emerge on the commission, and nobody should think that this text will endure. We have not merely repealed Cranmer's Prayer Book but also the idea of a Prayer Book. The old text had an obvious power which held us even while we chafed under it. But when groups of Christians come together today in private houses, outside or inside prisons, on special occasions—and as crisis deepens in our society more and more occasions become special—they use neither old nor new. A few years ago they followed the usage of St.-Mark's-in-the-Bowery "when men meet for the first and the last time"; today increasingly I find that Roman Catholic priests or Presbyterian ministers—or both, standing side by side—trust the words they find on their own lips more than words written on a piece of paper.

Something very serious has happened. The makers of this text certainly thought





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they were responding to a cry from outside, and in fact I guess they were; but unknown to them the substance of the cry was to phase the Episcopal Church out of existence. The one most distinctive thing for which people came into her or stayed in her, the maintenance of their faith through the intelligent recitation of a supreme literary document, is gone past recalling. We are not alone in this. Rome has consciously, with her eyes open, given up Latin in plainsong; Presbyterians have given up the Westminster Confession; and I guess Lutherans are giving up chorales and Methodists are giving

up conversions. Some Spirit is pushing us all to be more like each other. Evidently, then, there is a spirit of reunion. But we can have either reunion for administrative convenience or reunion out of desperate necessity. If we get reunion of administrative structures at this point it will break apart because it wasn't based on any jointly felt need. So far our growing together has been negative, we have each given up our own thing before finding the one thing we have got to do together. We shall just have to wait until it happens, and hope we recognize it when it does.

LETTERS

Most letters are abridged by the editors.

A Just War?

Just a few lines to express deepest gratitude on the part of so many of us for your most timely and appropriate editorial reply [L.C., April 21st] to Harvey Cox's letter [L.C., April 14th].

As a young boy back in the late 1930s, I remember how agonized many of us were that the Allies would do nothing to contain Hitler as he took over Austria and Czechoslovakia. Now I realize more clearly as the doves become more violently peaceful why we did not lift a finger to stop him until nearly too late, and certainly too late to avoid World War II. Is it too much to hope for that our people will realize that the day is past when we can wait for a major power to attack us at home before we can fight with a clear—relatively clear—conscience?

It always seems to be true that the persons to whom patriotism and loyalty are words to be treated with great suspicion and near ridicule in our country are the first to seek protection behind its principles when challenged. With your editorial, you once again do your Church and your country—and your descendants—a very great service. May God bless and sustain you!

(The Rev.) LEE M. ADAMS
Vicar of St. John's Church

West Point, Ga.

Intercession for Peace

Let me congratulate you on the new life in THE LIVING CHURCH. As George Washington said, "You are raising a standard to which the wise and honest can repair."

Congratulations too for publishing the Rev. J. McNeal Wheatley's *Intercession for Peace* [L.C., March 31st]. We used it in our church a few Sundays ago and the church was packed. Especially prominent in the congregation were the families of our men in the armed services of our nation. Under the present sad circumstances of Dr. King's assassination we will need to use this intercession again and again.

(The Rev.) GEORGE V. S. SHRIVER
Rector of Trinity Church

Elkridge, Md.

Predominantly-Negro Colleges

In one threatened riot in Harlem, a squad car arrived at the home of the highest ranking Negro in the New York public school system. Would he get in the car, ride through the ghetto, and over a PA system identify himself and appeal for order? Yes, he would

and he did, and the riot was stopped. That Negro was an alumnus of a predominantly-Negro Episcopal college. His close associate, a veteran of many similar services to law and order, is rector of the largest Episcopal church in the nation (St. Philip's, Harlem) and is also an alumnus of a predominantly-Negro Episcopal college.

For the Episcopal predominantly-Negro college, there are several interesting comments to be gleaned from the U. S. Riot Commission Report. "Our nation is moving toward two societies, one black, one white—separate and unequal." Our predominantly-Negro colleges, our whole educational structure, our national Church are all aligned against this and, with God's help, will prevent the proliferation of this divisiveness.

"Segregation and poverty have created the racial ghetto." As to segregation, the Episcopal colleges were the first denominational group in America all of whose members abandoned segregation before the Supreme Court decision of 1954. As to poverty, there can be no denial of the posture or the effectiveness of higher education in combating it.

"The typical rioter was . . . a young adult, lifelong resident of his city, a high school dropout, underemployed (and) 74 percent of the rioters were brought up in the North." The southern predominantly-Negro colleges at present enroll 80 percent of all Negroes in America who are in college. The southern colleges are continually exporting to the north the educated leadership, which leadership, by the Riot Commission statistics, is not implicated in the rioting (since this group is not ghetto born and not in the high school dropout category). The southern predominantly-Negro college is a bastion of non-violence, not merely in the south but also in the urban north. "The typical counter-rioter was better educated (than either the rioter or the non-involved)."

Could any more immediate argument be made for the support of the southern predominantly-Negro colleges? (a) They form the most neglected single area of American higher education; (b) They have probably done more to prevent violence than any other national institution; (c) They promise more in future leadership for the inner-city. In the total picture, how important is the Episcopal predominantly-Negro college? Just this important: Our three are St. Paul's, St. Augustine's, and Voorhees, respectively in Virginia, North and South Carolina, and they enroll almost exactly as many Negro students (2,200) as all colleges and universities in the New England states put

together. Help America. Help predominantly-Negro colleges. Help Episcopal predominantly-Negro colleges. It couldn't happen to more deserving, more productive, more promising institutions.

ARTHUR BEN CHITTY
President of the Association of
Episcopal Colleges
New York City

Injustice?

This is a letter protesting the policy of the Church Pension Fund concerning the survivors of deceased clergy. A friend (who is a clergy widow) is considering remarriage, and must relinquish the pension because of such action. This seems rather a high price to pay for not wishing to spend her remaining years alone. It happens that the man she is marrying does not have much materially, and the pension would ease the strain greatly in their late years. This particular pension has been paid into for over 25 years, and is this to be her reward for years of active, unselfish duty to the Church? No one could have done more for the parishes her husband served. The system does seem grossly unfair. In no other business does one have to forego the pension because of remarriage.

Cannot something be done to correct this injustice? This must be true in the case of many clergy widows who have devoted years of untiring effort to advance the cause of the Church.

NAME WITHHELD

Hawthorne, N. J.

Law and Gospel

My deepest appreciation to you for sharing with us and to the Rev. Frederick R. Isacksen for writing that wonderful article of his *The Law, the Gospel, and Today's Priorities* [L.C., April 14th].

NANON L. BARNETT

Tyler, Texas

Who Blackmails Whom?

The Rev. Franklin A. Mahlau calls the withholding of any part of missionary quota by a parish ecclesiastical blackmail [L.C., April 14th]. That is oversimplifying the matter. Granted that it is an agonizing decision. But what about declaring that you either pay up without question or be labelled unchristian or disloyal or what not? Isn't that ecclesiastical blackmail? Can a rector and vestry in good conscience turn over funds committed to them by the people of the parish to an administration whose ideas of economy and stewardship they question seriously? Name calling is not very helpful when people are earnestly troubled and upset by the state of the Church. Some sympathetic and helpful suggestions are needed. Some statistical reassurance from headquarters indicating the exact amounts being saved in reorganization and the exact number by which personnel is being reduced in the "belt-tightening" would go a long way to ease the concern of many. Are we really getting a reorganization or is it just a reshuffling?

(The Rev.) FREDERICK M. MORRIS, D.D.
Rector of St. Thomas Church

New York City

I worshipped Thee in
ecstasy and agony —
help me in boredom.

Jean Dalby Clift

The Living Church

Volume 156 Established 1878 Number 22

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

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EDITORIAL AND BUSINESS OFFICES

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

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The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Layer, assistant editor. The Rev. William S. Lea, Paul B. Anderson, Th.D., Paul Busch, L.H.D., associate editors. The Rev. James Considine, Jo-ann Price, contributing editors. Mary Stewart, music and records editor. Warren J. Debus, business manager. Marle Pfelfer, advertising manager. Georgiana M. Simcox, People and Places editor. Josephine Carter, editorial assistant.

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FEATURE

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THINGS TO COME

June

2. Whitsunday
3. Whit Monday
4. Whit Tuesday
5. Ember Day
Boniface
6. Whit Thursday
7. Ember Day
8. Ember Day
9. Trinity Sunday
Columba

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.

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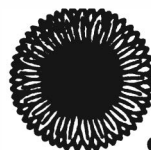
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The Living Church

June 2, 1968
Whitsunday

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EXECUTIVE COUNCIL

Unity of Mission Conference

The General Convention Special Program dominated the agenda at the Church's Unity of Mission conference held in Chicago. Sponsored by the Mutual Responsibility Commission, the conference brought together 143 delegates from 75 dioceses and missionary dioceses to review "principal expressions of mission in the Church today." Although other areas of the Church's work were discussed, including overseas missions and the ecumenical movement, there was no question about the conference's preoccupation with the crises in American life.

Leon E. Modeste, Special Program director, said "the problem of the poor is that programs of assistance have been given to them, whereas they have their own ideas of what they would like done but lack the resources." He also said a main emphasis of the Special Program in spending \$9 million over a three-year period, would be "self-determination," allowing poverty programs to be controlled by the poor "to give power to the powerless." He described procedures used by the Church to appraise the value of proposed programs seeking grants through the use of field personnel and consultations with bishops in whose areas the proposed programs are to be conducted. He indicated that in some instances projects would be funded even when diocesan approval was withheld.

Other speakers included the Rt. Rev. Francisco Reus-Froylan, Bishop of Puerto Rico; the Rt. Rev. Stephen F. Bayne, Jr.; the Rt. Rev. Melchor Saucedo, Suffragan Bishop of Mexico; Peter Day, ecumenical officer; and the Rt. Rev. Edward Welles, Bishop of West Missouri.

An evening session brought together a panel of three substituting for the Presiding Bishop who had to be absent because of an emergency. It was composed of Oscar C. Carr of Mississippi; the Rev. David Thornberry of Ohio; and the Rt. Rev. Ned Cole, Jr., of Central New York. An unscheduled speaker was the Very Rev. John Coburn, dean of Episcopal Theological School, Cambridge and president of the House of Deputies, who said, "We need to be unafraid to fail with large sums of money. . . . The money the Episcopal Church is putting into American life will make little difference." He emphasized that the important contribution the Church can make is in terms of

personal involvement, as "agents of reconciliation. We need to identify with those who are dispossessed. It is not enough to hold the fort," he said.

Summation of the conference was given by the Rev. D. Raby Edwards of Goldsboro, N. C., who gave his own personal reactions as a parish priest: "Things are going on in the Church at all levels. We are anxious, frustrated, guilty, and concerned, but as long as my Church is concerned, I can stay in the Church and work in this Church."

NEW YORK

IFCO Makes More Grants

A second group of grants made by the Interreligious Foundation for Community Organization brought to \$426,429 the total allocated by the agency since it was founded in late 1966. The latest grants are for programs in seven cities and two broader-based organizations and represent an outlay of \$148,225, the largest sum, \$59,575 going to the United Black Community Organizations of Cincinnati. The Capital East Foundation of Washington, D. C. received \$30,000.

Other programs receiving aid in the second phase are: Community Organization Members Build Absolute Teamwork (COMBAT) of Steubenville, Ohio; Institute for Training and Program Development of Los Angeles; Community Improvement Alliance of Jersey City, N. J.; Chester Home Improvement Project, Chester, Pa.; and Poor People's Corporation of Jackson, Miss. In addition a community education project coordinating work in nine Georgia and Alabama counties was included as well as the Ohio Steering Committee for Adequate Welfare, based in Columbus.

Original sponsors of IFCO include the Executive Council of the Episcopal Church and official or representative organizations of the Roman Catholic, Baptist, United Methodist, United Presbyterian, and United Church of Christ Churches, the American Jewish Committee, and the Foundation for Voluntary Service.

NEW JERSEY

Fire Destroys Church

An Easter afternoon fire that originated in the electrical system swept through Trinity Church in Red Bank, N. J. Though the old parish hall was

gutted, its stone walls and slate roof still stand. The main portion of the new parish house also was destroyed. Damage to the tower and nave was mostly from smoke, water, and scorching.

The rector, the Rev. Charles H. Best, entered the burning building to rescue the chalice and other items. The chalice had been dedicated on Easter 1867, and the altar cross which firemen rescued at the height of the blaze, had been dedicated on Easter, 1892. A jeweled silver chalice, all vestments, and almost everything else in the sacristy were destroyed, as were the new windows in the chapel. The old stained-glass windows, still intact, were removed for cleaning and storing.

Clergy State Convictions

The United Clergy of the Woodbridge, N. J., area have issued a "statement of conviction and a call for action," sending their resolution to local political and business leaders.

They ask support of the Urban Coalition, a non-government agency recently established to combine the efforts of individual leaders and various groups in a campaign to deal with problems of the cities as well as support for implementation of the principal recommendations of the New Jersey Commission on civil disorders—revision of school aid formula; centralization of all funds and administration of all public assistance programs in a state agency; abolition of the municipal court system; reorganization of the county jail system; a master plan for control of civil disorders; and enforcement of non-discriminatory hiring practices.

CALIFORNIA

Cars and Lot Damaged

Walnut Creek, Calif., police were searching for juveniles believed responsible for an explosion that damaged two cars in the lot behind St. Paul's Church. Underway at the time was an inter-church discussion on a possible fund drive to finance a Bay-area program by Saul Alinsky.

The blast that occurred about 10 PM also ripped an eight-foot hole in the lot's asphalt paving. Witnesses reported having seen three juveniles race out of the lot after the explosion. Police believe some kind of gunpowder was used.

Present at the meeting were 150 representatives of 15 Contra Costa County

Episcopal churches called to discuss the recent diocesan council's endorsement of Linksky and a \$50,000-fund drive to finance his program in the Bay area. The group took no action.

ALBANY

Old Century Off and Running

Now into its second century of life, the Diocese of Albany celebrated its "turn of the century" with an ecumenical service in the Cathedral of All Saints, Albany, and a dinner-rally.

At the service, Rabbi Roth read the Old Testament lesson and Msgr. Jones the New Testament lesson, and the Rev. John Bennett, president of Union Seminary, preached, using as his text John 16 and the theme "Church in the World." Mr. Crispin C. Hall, Sr., vestryman of Trinity Church, Lansingburgh, N. Y., and master of ceremonies at the inner attended by some 500 people, introduced honored guests. Greetings to the diocese were presented by representatives of the various religious bodies in the area and from the New York State Council of Churches.

The Rev. Stanley Skrzypek, pastor of the Blessed Virgin Mary Polish National Catholic Church and representative of his bishop, presented a chalice to the Rt. Rev. Allen W. Brown, Bishop of Albany, noting the intercommunion concordat of which the chalice is a symbol. Bp. Silas of Albany, in his remarks, once again thanked the people of the Diocese of Albany for their Christian love and concern in allowing the Greek Orthodox parish of St. Sophia to use the Cathedral of All Saints during the three years their own church was being built.

A check from Morning Star Missionary Baptist Church in Albany, was sent to Bp. Brown as a token of appreciation for the work that was done by the diocese, principally through the Very Rev. David S. Ball, dean of the cathedral, in helping to establish a new non-profit housing development in cooperation with the Morning Star congregation, in the Arbor Hill section of Albany.

Dinner speaker was the Most Rev. Robert F. Joyce, Roman Catholic Bishop of Burlington (Vt.), who spoke on "love in the ecumenical movement," dotting his remarks with verses from plays and musical revues, stating that he was using them to illustrate "how deeply our common life is affected by our common religion, even when the playwrights and musicians are unaware that they are disseminating religious wares."

MARYLAND

Statement on Poor People's March

A statement on the Poor People's campaign has been made jointly by the Rt. Rev. Harry L. Doll, Bishop of Maryland,

the Rev. John S. Ryer, president of the Chesapeake Association of the United Church of Christ, and the Rev. Fred Webber, Jr., general presbyter of Baltimore of the United Presbyterian Church. Bp. Doll read the statement which had been approved by the governing body of each group. The executive council of the Diocese of Maryland passed it by a two-thirds majority after lengthy discussion.

The three groups are endorsing the goal of the campaign: the adoption by Congress of the measures to promote meaningful jobs for all; adequate income for all; safe, decent housing for all; quality education for all; and adequate medical care for all. Also endorsed are the non-violent methods of the Southern Christian Leadership Conference and of the late Dr. Martin Luther King.

The Churches of the endorsing bodies call upon their members to be responsive to the human needs of the participants of the campaign who will be "among us during the coming months," providing what they can of: housing; transportation; people; money; non-perishable foods; medical, dental, and legal supplies and services; and child care. It is anticipated that housing will be needed on a temporary basis as well as "for the duration," as some participants will need to be housed in Baltimore.

Four Convicted in "Blood" Case

A U. S. District Court jury in Baltimore, which took two hours to reach a verdict, convicted the Rev. Philip F. Berrigan (R.C.), the Rev. James L. Mengel (United Church of Christ), David Eberhardt, and Thomas Lewis of mutilating and destroying government records and interfering with the Selective Service System.

The four admitted from the witness stand that on October 27th they had gone to Selective Service headquarters where draft board records were kept and poured blood onto the files. Fr. Berrigan said they had been "tormented by anger" over the loss of lives and property in the Vietnam war and had acted in protest. The blood was symbolic of suffering and a loathing of war, he said. Sentencing was postponed.

Joint Office for Metropolitan Strategy

Since January the Diocese of Maryland has been working with two other groups to set in motion work that was authorized by the executive council of the diocese. The joint operation involves the Episcopal diocese, the Chesapeake Association of the United Church of Christ, and the Baltimore Presbytery of the United Presbyterian Church, U.S.A.

The office is under the joint leadership of Mr. Harry W. Mills, executive director of the Christian social relations

of the Diocese of Maryland, and the Rev. Wayne Moulder, director of the joint office of the other two bodies. The function of the office is "to plan, develop, and secure leadership for a diversified ecumenical program of social action which interprets Christian concern and policy regarding the well being of man, particularly in such areas as housing, urban renewal, employment, education, welfare, law enforcement, registration, recreation, race, and the city dweller."

The new office does not supersede any activity of the diocesan division of social relations or its counterparts in the other two Churches. It is an effort to extend and deepen their working relationships.

ESCRU

New Statement of Purpose

The Episcopal Society for Cultural and Racial Unity (ESCRU) has revised its official statement of purpose. The full text of the new statement is the following:

"The purpose of this Society shall be to encourage men to respond positively to God's call for unity in joyful anticipation of a community where blacks and whites, haves and have-nots, may enjoy full equality and justice. We commit ourselves to work for the total eradication of racism in the Church, the nation, and the world so that true reconciliation and unity, which are the outgrowth of equality and justice, may be realized in human life.

"Members of the Society are those who share the following awareness:

"Racism is subtly yet deeply ingrained in the American psyche and in the economic, educational, social, and religious structures and institutions of this nation. It has led to an imbalance of power within and beyond our society by which non-white persons are imprisoned in a state of dependency and powerlessness.

"Penitently confessing our own sins of commission and omission which have served to perpetuate this racism, we the members of the Episcopal Society for Cultural and Racial Unity pledge ourselves to the continuing witness for Truth, Justice, Freedom, Power, and Love in faithfulness to Jesus Christ who values all men equally and who lived, died, and was raised from the dead that all might be One in Him. We profess the essential unity of God with man, and man with man, proclaimed in the sacraments of Baptism and Holy Communion. We further believe that talk of Unity between men in the absence of Equality has been in vain, and that talk of Love between them where there is not Justice is meaningless. We therefore recognize the demand for Equality, Power, and Justice for non-white and dispossessed persons as a legitimate demand; and as the means by which true reconciliation and unity ultimately may occur.

"Our society is experiencing nothing less than a black revolution against white racism. We support black and exploited persons in their search for power and justice. We constitute the Episcopal Society as a sign of this support and invite others to join in its objectives, which are:

"1. To confront ourselves and others with the existence of racism in ourselves, in our

Church, and in our society, and with the ways the Church perpetuates that racism in its own life and in the community.

"2. To educate ourselves and others about the efforts of non-white and dispossessed persons, both here and abroad, to achieve the power of self-determination, to remain in communication and dialogue with the leaders of this struggle, and to support them and their cause in every appropriate way.

"3. To work for the full participation of all persons in the Church and the society at large without any distinction as to race, color, class, or culture.

"4. To seek out more creative uses of the Church's influence and power in the elimination of racism: through the disposition of its economic resources, through the more constructive functioning of its decision-making bodies, and through the meaningful participation of non-white persons in leadership positions within the Church."

LAMBETH

Church Art Exhibit

For those going to London for the Lambeth Conference, a special exhibition of Church art is being mounted at the Abbey Community Centre. The exhibition is being mounted jointly by Louis Grossé Ltd., and James Chase & Son, Ltd.

The exhibition of Church art will include a display of modern vestments by Grossé, their latest metalwork designs and wood items by James Chase, and work by contemporary British artists (specially commissioned sculpture, etc.).

SEMINARIES

Dr. Marty at Mercer

Secular theology and the death-of-God radical theologians have been replaced by "new-mood" theological thinkers, the Rev. Dr. Martin E. Marty of the Chicago Divinity School told seminarians at the George Mercer School of Theology, Garden City, L. I. on May 9. Characteristics of the latter-1960s theology are a continuing secularity, a note of hope, and a more universal anthropological model than Western industrial man. Theology's future could be described, he said in his single-appearance lecture in the New York area, as one that is both "aristocratic" in the sense of lordly service to others, and "gamesmanly" in its imaginative creativity in projecting the Christian future of man.

The speaker, a Missouri Synod Lutheran, said the future will see a fresh "catholic-protestant" theology come into being which will draw with vigor on past tradition and face tomorrow in a mood of responsible "inquiry, questioning, and storming." This, he said, is not to take away the earthy, this-world theological contributions made by Harvey Cox, William Hamilton, and others who turned "secular" — one of the "dirtiest" words in the Christian vocabulary—into something positive. Rather, he said, new-mood theology would blueprint a course for

Christian man that is more hopeful and nobler in its view of God and the "otherness" of Jesus than was set out by the radical theologians.

Dr. Marty criticized secular theology as too narrow in its anthropological base. Although necessary at the time, it was a phenomenon that was too "churchly" while society "was padding off between various gurus." The radical theologians viewed mankind too narrowly as "Western, academic, technological, industrial man who grew up on Judeo-Christian soil marked by biblical symbols. That isn't all there is to the human story," he observed. After all, he wondered, the theology of the recent past may have been "a disguised philosophy of history."

The prophesying of Cox, Bonhoeffer, and van Buren also suited the Great Society mood of problem-solving and achieving in the U. S. until Watts came along in August, 1966. Vietnam, Black Power, and the hippies changed the societal axis. And, Dr. Marty continued, the "witty, graceful men of the secular theological movement" had to retreat to their libraries and drawing boards to ask figuratively, "Now that we've been eluded by utopia, shall we settle for the Armageddon?" He commented:

"I would hope that the theology of the future would be less preoccupied with the adjectives, 'secular' and 'radical.' . . . I would hope that secularity remains in the character of our thought . . . that it would have the element of hope as an authentic note. Can't we have a catholic-protestant theology . . . with the catholic side responsible for culture-building and the protestant side responsible for inquiry?"

ARIZONA

Cathedral Dispenses CO Information

A 24-hour telephone service is being operated by Trinity Cathedral, Phoenix, Ariz., to advise draftees and near-draftees how to qualify as conscientious objectors. One phone number, listed in pamphlets being distributed on high school and Arizona State campuses, reaches the Rev. Raymond P. Dugan, canon pastor at the cathedral, a conscientious objector himself. The other numbers are listed for the Rev. Theron Weldy whose name is not to be found in any available directory of Episcopal clergy.

MASSACHUSETTS

Support to Black Controlled Business

Christian and Jewish clergymen in Boston, representing some 75 churches and synagogues, have pledged financial support to black-controlled business and residential ventures in the predominantly Negro areas. The Rev. Vernon Carter,

Negro pastor of All Saints Lutheran Church, proposed the pledge at a long meeting of some 150 clergymen. The Rt. Rev. Anson Phelps Stokes, Jr., Bishop of Massachusetts, was among the religious leaders who attended the meeting.

The clergy fund would be used as collateral for loans on purchasing or developing businesses and residences, for new business operations, and for other projects in need of funds. An agreement was reached whereby the clergy did not commit their churches to specific financial obligations.

Self-Development Plans Subsidized

A committee of 21 business and religious leaders in Boston has established an interreligious fund to subsidize Negro self-development programs in the city's Roxbury district. The founding group is known as the Metropolitan Citizens Committee, and the fund is to be a memorial to Dr. Martin Luther King, Jr. Among the committee members is the Rt. Rev. Anson Phelps Stokes, Jr., Bishop of Massachusetts.

CANADA: ONTARIO

Bishop Claims Indians' Rights Ignored

The Rt. Rev. James Watton, Bishop of Moosonee, Ontario, has charged that the federal and provincial governments are using Canadian Indians as "barter goods to prove our own political or linguistic or cultural or religious point." He added, "God help them and all of us if we continue [such actions]."

Involved in the issue of Indian affairs are the French and English languages—Canada's two official tongues—the Anglican and Roman Catholic Churches, and the Canadian and Quebec governments. The bishop challenged the two governments to act decisively in the interest of the Indians. He claims that a major trouble spot is the settlement of Rupert's House on the east shore of James Bay. This is within the boundaries of predominantly French-speaking Roman Catholic Quebec Province. It is reported to have a 100 percent Anglican population among the Indians and three Indian schools are operating—a French-speaking Roman Catholic school, a French-speaking Quebec provincial school, and a federal government English-speaking school.

Bishop Watton has made public some documents in his possession. One is a resolution by the Rupert's House Indian community band demanding removal of Roman Catholic books, curriculum, and teaching personnel. It also urged that Indian children be taught the "English Protestant" curriculum, with the French language as one of its subjects. Another

document was a translation of a brief presented by the Indian Association of Quebec. It charged that parents have been subjected to threats and pressure, and some were offered gifts of clothing, food, and liquor, in efforts to have them send their children to a school directed by an Oblate Roman Catholic priest. Still another document was a letter.

The bishop cited a letter from the Indian Advisory Council of Fort George, Quebec, to federal Conservative Opposition leader John Diefenbaker reporting on an investigation at Rupert's House. It charged federal and provincial officials had "misrepresented" conditions to Indians and had failed to make good on two promises. It said that parents were told that if Indian children were taught in French there would be no attempt to interfere with their Anglican faith. This promise was broken, the probe held. It also held that parents had given consent to what they thought was instruction in French as a single academic subject, not as the language of instruction which resulted.

Bishop Watton also produced for the Church press a statement he and his suffragan, the Rt. Rev. Neville Clark of James Bay, had sent to the federal Indian Affairs Minister, Arthur Laing. It supported the requests made by the Cree Indians of the James Bay Coast about "the breach of (their) human rights and civil liberties. . . ."

Modern Crucifixion Portrayed

Yelling "We want justice" and "Kill the bum," teenagers, led by an Anglican priest, re-enacted Christ's crucifixion in modern idiom in Smith's Falls, Ontario. Christ was played by 18-year-old Brian Matthey who was accused of being a hippie, a dope peddler, a boozier, and a "love teacher."

The idea behind all the acting was to teach teenagers about the Crucifixion in a way that would leave it imbedded in their minds, said the assistant priest of St. John's Church, the Rev. D. K. Purdy. Students of several other Churches helped with the planning and staging. After the Crucifixion, with nails being driven between Brian's fingers, the group met at the church to discuss all that had led to the actual crucifixion of Christ. They plan to repeat the action next year.

METHODISTS

Act on Urban Crisis

A \$20 million fund for reconciliation in the national crisis and recruitment of a voluntary service corps of young people between 18 and 30 are key elements in a four-year program adopted by the United Methodist Church. "A New Church for a New World" is the theme for the quadrennial priority which is

designed to help meet the urban crisis and to give assistance overseas, especially in war-torn areas.

The \$20-million fund was voted by the General Conference of the 11-million-member body formed by the merger of the Methodist and the Evangelical United Brethren Churches. It is believed the entire amount may be raised in a year.

Grant to Core

The Methodist Board of Missions has made its first loan—\$100,000—from a \$3 million fund set aside for investment in ghetto enterprises. This loan has been sent to the Western Pennsylvania Methodist Conference to help the conference join an interfaith housing corporation in Pittsburgh. The aim is a total of 5,000 non-profit housing units in poverty areas of Pittsburgh.

A spokesman for the mission board said that most of the units would be constructed in the section known as "The Hill," scene of recent riots. He also said a low interest rate might be the current prime rate, a contrast to the 30 and 35 percent rates reportedly charged in some ghetto areas.

MICHIGAN

TV Programs on Problems

Some 300,000 people are taking part in living room dialogues throughout the Detroit area, watching a series of programs on WWJ-TV that began May 20th. Subjects deal with such problems as riots, race, fear, and social justice.

The program known as the Southeastern Michigan Community Forum, an activity of the Interfaith Action Council, is financed by the New Detroit Committee, Station WWJ-TV, and the Churches represented in the Interfaith Council. The five programs avoid anger and frustration, and were prepared on the premise that black and white citizens want to solve their problems.

Aiding in the program is the Episcopal Society for Cultural and Racial Unity (ESCRU) that made itself responsible for delivering tens of thousands of brochures to Detroit area Episcopal churches.

ORGANIZATIONS

Prayer Conference Held

With services and meetings in St. James' Cathedral, Toronto, and more meetings in the Toronto diocesan center, the 11th annual conference of the Anglican Fellowship of Prayer was filled with workshops, speeches, and discussions. Those attending represented 28 dioceses in the American Church and 10 in the Anglican Church of Canada.

Some 350 attended the conference dinner at which the Bishop of Toronto, the Rt. Rev. George B. Snell, spoke. Mrs. Samuel M. Shoemaker, executive director of the fellowship, also spoke of her re-

cent trip to Korea and the enthusiasm of Korean Christians. Chairmen for the dinner were the retired Bishop of Toronto and chairman of the international executive committee for the fellowship, the Rt. Rev. Frederick Wilkinson, and the Rev. Canon J. C. Clough, chairman of the conference.

Workshops were under the direction of the Rev. William Askew of Toronto who had gathered together a crew of 50 men and women as leaders of the various working groups. Subjects covered were: What is mission?; How intercessory prayer develops a sense of mission; Prayer and action; Spiritual life and personal discipline; How a prayer group is born and grows; How to pray creatively; Development of intercessory prayer; Renewal through prayer; Undergirding MRI with prayer; and Prayer and wholeness. A clergy seminar was also held. The two workshops that proved most popular were on the spiritual life and self-discipline, and prayer and wholeness.

Nearly 900 persons attended the morning celebration at the cathedral. Speaker was the Rt. Rev. John Hines, the Presiding Bishop. Introducing him was the Primate of All Canada, the Most Rev. Howard Clark. Bishop Hines, who spoke again before the conference closed, used the theme of Christian social action in the Church today. Delegates at the conference were from as far away as Texas and California, and included official representatives of the Brotherhood of St. Andrew, the Daughters of the King, the Young Life Organization, and Faith at Work.

COLORADO

Chaplains' Association Meets

"Order" was the timely and sometimes explosive theme of the 43d annual convention of the Military Chaplains Association that met in Colorado Springs. Some 450 Christian and Jewish chaplains of the armed forces took part in workshops on order and the law, order and education, order and the family, the Church and public opinion.

Col. Marcus E. Kinevan, staff judge advocate of the Air Force Academy said that there is little respect for law today. "Many people feel that their particular causes are so overriding that they must have the solutions right now. Many clergy and academicians are to blame for this situation. One Bishop Pike or one William Sloane Coffin, Jr., can be more dangerous than a Rap Brown or Stokely Carmichael. Certainly no decent person is a bigot," he said, "but that doesn't mean that anything done to remedy the situation is right. The protestors want protection under the law but become outraged when these same lawmen break up unlawful assemblies or move in on rioting." He drew mixed response when, in calling for vigorous enforcement of the law throughout the land, he said, "Many local

political leaders have shown too little courage—the courage of Mayor Daley of Chicago—in enforcing the law. Less enforcement breeds contempt for the law.”

Other speakers were Clifton B. Kruse, a Colorado Springs attorney, and Denver's juvenile court judge Philip B. Gilliam, who declared that juvenile courts are becoming the main disciplinary action in family living.

Host of the national convention was the Rocky Mountain chapter of Military Chaplains. The association has a membership of 3,000 chaplains from the 20,000 who have served or who are serving in the armed forces.

RELIGIOUS ORDERS

Third Order of St. Francis Organized

The Third Order of the Society of St. Francis organized and held its first chapter meeting at which the manual of the society's order in England was adopted with necessary changes due to numerical and geographical differences, and also organized itself into a corporation under the laws of the State of New York. The meeting was held in Little Portion Friary, Mt. Sinai, N. Y.

The American province of the Third Order is autonomous but follows the order's rule and life as do the other provinces. In the United States where there are no Third Order Regulars, the group consists of men and women living under the stated rule.

Plans are underway to celebrate the 50th anniversary of the founding of the order next year and to honor the founder, Fr. Joseph, O.S.F.

CONVENTIONS

Colorado

The Rt. Rev. Joseph S. Minnis announced to the diocesan convention (May 10) that he intends to “resign as bishop of the [Colorado] diocese at a time shortly in the future,” but emphasized that his decision was not influenced by the filing of a presentment charging he violated his ordination vows.

In an impassioned address in St. John's Cathedral, Denver, the bishop characterized as “puerile, ignorant, and hateful” the charges “hurled against the bishop, members of his family, and the diocese of Colorado. I am doing this [resigning] of my own free will and consent and not because of any pressure by any individual or group who think they have their bishop under their control.” He did not specify a date for his resignation but said it would be submitted to the Presiding Bishop for consents by all U. S. bishops.

Further, he said that he would ask the election of a coadjutor bishop because “of the pressure of episcopal duties, and I shall assign to him the oversight of cer-

tain missions and parishes.” “Extent of diocesan work” is one canonical basis for election of a bishop coadjutor. The other is the diocesan's inability for any reason to discharge fully the duties of his office.

At the concluding session of the diocesan convention the following day, Bp. Minnis made only a brief reference to his intended resignation, stating that a number of technicalities must be fulfilled and that the culmination would be “the consecration of your new bishop.” There was no discussion of the proposed election of a bishop coadjutor.

The bishop, after announcing his intent to resign and castigating the 6 priests and 11 laymen who signed the canonical charges against him, quoted at length from Brutus's oration over the body of Caesar. He also recommended that in choosing a successor “you choose a man somewhere around and above 50 years of age. You will then have the vigor of middle age and you will not be faced with a long tenure in the episcopate for which some of you have no patience.” Reporters of local newspapers and representatives of national publications were accused of subjecting the bishop and his family to venomous attacks. He gave no specifications.

Whether his impending resignation would have any effect on trial of the presentment could not be answered authoritatively. The trial was first set for Aug. 20 but now is tentatively scheduled to begin about Oct. 28. Lawrence Long, Denver attorney who advised the canonical charge signers, said the trial must be held under the canons. “We asked for the bishop's resignation a long time ago,” Long said. “He had the chance then but turned it down.”

The split in the diocese over the charges against Bp. Minnis was evident in the diocesan convention. Of 18 persons nominated by the official nominating committee for nine places on the board of trustees and standing committee, only one was elected; the other places went to nominees of an independent group. Six posts on the reorganized diocesan council all went to nominees other than those proposed by the committee. An effort to replace the diocesan treasurer was defeated and the seven places on the ecclesiastical court were divided about evenly between the contending groups.

Prolonged debate preceded approval of a revised canon changing the composition of the diocesan council and providing for convention election of three special and three lay members. The council previously was appointed entirely by the bishop. Dissatisfaction was expressed with its failure to function. The new canon gives the council broad authority in planning and programming. The bishop's appointees will continue to be a majority.

A proposal to amend a diocesan canon stripping the bishop of a right to veto selection of a rector and making it con-

form to the national Church's canon was defeated in the clerical order although overwhelmingly approved by lay delegates.

Other convention actions:

Required more precise budgeting by the board of trustees;

Rejected a lengthy resolution stating the Church's concern over the poor, chiefly because it held “apathy” by a Church member on this subject would constitute blasphemy.

Approved financing half the cost of a chaplain for Denver city and county jails and the juvenile detention home;

Shouted down one resolution accusing the United States and its Allies of cruel and inhuman tactics in Vietnam and another attacking the selective service system as inequitable, even though the priest proposer asked only that they be studied by a committee of the diocesan council; he then withdrew “with deep regret” a third dealing with counseling “selective” conscientious objectors;

Approved a \$5,000 annual minimum salary, plus other prerequisites, for missionary priests but refused to provide the same minimum for parish priests on the ground it violated the autonomy of parish vestries; and

Refused to bar for five years from conventions the lay delegates of parishes which failed to pay their missionary quotas one year after having met them fully previously.

The final convention action was to approve, without discussion, a committee review of Bp. Minnis's annual message. The committee expressed regret to Bp. Minnis and his family for what they had “endured,” a reference to the canonical charges, and sorrow over his decision to resign.

California

An effort to have the Diocese of California “tangibly support” conscientious objectors and encourage non-violent draft resisters was shouted down by delegates at the annual convention meeting in Grace Cathedral, San Francisco. Another resolution which declared that the action of conscientious resisters “is fully consistent with the traditions of Christian Faith” was passed by clerical delegates but voted down by the lay delegates.

In a third controversy, delegates deferred action on the advisability of sending Pope Paul VI a letter on birth control.

The Rt. Rev. C. Kilmer Myers, Bishop of California, in his opening address, warned the more than 650 delegates against the “dangers of polarization,” but also noted that very often the “rhetoric of the center” could become the “rhetoric of ‘dead’ center.”

He also spoke of Vietnam saying that the “unjust excesses of the North [Vietnam] do not provide a Christian nation, especially one as powerful as ours [with a reason] to respond with more terrible excesses. My personal despair,” he continued, “grows, for it is my own conviction that our President wants only a

Continued on page 14

The Miracle of the Spirit

It is a significant and impressive fact that one of the few things in the liturgy of the Eucharist which apparently nobody wants to eliminate or to change is the Collect for Purity. It happens to be a very ancient prayer, but there are some more ancient things which are under fire. Clearly there is a wide, deep, and solid consensus of the faithful that this prayer says what most profoundly needs saying when Christians assemble to do the Eucharist: that unto God all hearts are open, from Him none of their shameful desires and guilty secrets are hid, and that only by the cleansing inspiration of His Holy Spirit can they love and worship Him as they ought.

Liturgical scholars and theologians rightly insist that the Eucharist is not a penitential exercise in itself. Yet the Christians who assert that only those who repent their sins may rightly draw near are no less right. Christians cannot come to receive the Bread of Life except in a sorry condition: soiled and dirty, spent and used up, in need of cleansing and regeneration.

One of the healthy by-products of the current proposals for liturgical change is the stimulation of questioning about the doctrine of the Holy Spirit. Does He proceed from the Father, or from the Father and the Son, or from the Father through the Son? Is He personal? How is He to be mentally pictured—after the image of a man or the image of a force? Is He more catholic than the Catholic Church? Shall we say “Ghost” or “Spirit”? Christians are always peculiarly tempted to take the third Person of the Blessed Trinity simply for granted because He is closer than breathing. To “see” Him is like “seeing” one’s own sight. So anything that causes the faithful to think seriously about Him afresh and anew is good.

In the Collect for Purity the faithful *pray* the truth about the Holy Spirit and themselves, and they can never offer it thoughtfully without being reminded of the fact that they are involved in a miracle even as they offer it. The desire to love and to worship God, to be in Christ as a participant in His eternal offering of love, is itself a supernatural desire, given to the worshiper by Him whose divine work is to supernaturalize the natural. Men cannot even lift up their hearts unto the Lord except as the blessed Spirit working within them moves them to look up. The Christian knows the Holy Spirit as the Lord and Giver of Life by his own desire and effort to be a Christian. He knows (if he reflects upon his position) that he would be ever so much more comfortable with himself and with the world simply by “doing what comes naturally.” But Something—Somebody—within him will not allow him to settle for that. In the words of George Tyrrell, he finds himself coming back to “that strange Man on His Cross.” This desire, longing, divine discontentment, call it what you will, is itself a supernatural fact. There is no accounting for it naturally or naturalistically. Walt Whitman said that a mouse was miracle enough to stagger sextillions of infidels. What speaks in the Collect for Purity is itself a mightier miracle by far.

The ESCRU Statement of Purpose

It is hard to see on what point any Christian concerned about racism in the Church and in American society could take issue with the newly revised statement of purpose of the Episcopal Society for Cultural and Racial Unity (see page 7). It commits those who subscribe to it “to work for the total eradication of racism in the Church, the nation, and the world so that true reconciliation and unity, which are the outgrowth of equality and justice, may be realized in human life.”

We think it would be helpful if somewhere in this statement ESCRU were to state specifically that it is opposed to *all* racism—black racism no less than white. A racist (as we understand the term) is any person who judges, and deals with, other people not as persons but as members of a racial group—usually to reject or to condemn on that basis of race. Rap Brown is a racist no less than is the Imperial Wizard. It can be argued all too plausibly that the dominant white racist majority has caused black racism by its own racist arrogance and aggression. However, when the object of Christians is not retributive justice but reconciliation in love they cannot condone reactive and retaliatory racism any more than the originally aggressive racism which provoked it.

If evil cannot be cast out by the power of evil, and if racism *per se* is evil, Christians cannot use or make common cause with black racism against white racism. It is with the understanding that ESCRU is opposed to *all* racism, in whomever and in whatever form it may be found, that we endorse its statement of purpose and commend it to all Churchmen.

Robert Worthington

Anybody whose heart is set upon becoming a controversial figure in the Episcopal Church ought to put in for the job of president of the Church Pension Fund. If he gets it, he can’t miss. Robert Worthington found it so throughout the 34 years of his service—first as secretary, then as executive vice president, and finally as president—which ended with his retirement on April 30th.

Not everybody in the Church was happy with his administration, as this magazine well knows because it has published numerous articles and communications whose writers felt that they had better ways to propose than his. Mr. Worthington’s critics have not always recognized that basic policies of the Fund are not established by the president but rather by the board as authorized by the General Convention. However, we have no intention here of siding with either his critics or Mr. Worthington. When we hear others talking about what the Church ought to be able to expect for its money in the way of a pension system we feel quite foolish, because everybody else seems to understand these actuarial and statistical mysteries so much better than we. Our actual knowledge is quite general, and

includes the following few clear facts: that the Episcopal Church's pension system has long been generally considered a model of its kind, which other Churches have studied and imitated; that under Mr. Worthington's presidency the Fund has undergone major changes involving larger benefits and more extended coverage; and that in our own dealings with him he has been unflinchingly courteous and helpful. We have seen correspondence between him and rather inquisitorial patrons of the Fund in which he has turned away wrath with a

soft but deft answer. He has been an able and devoted servant of the Church in a position requiring a combination of acumen in business with patience and understanding in human relations: truly a most difficult job, and vitally important to thousands of clergymen and their families.

We speak for them all in thanking him for his long and fruitful labor, and to his successor, Robert A. Robinson, we offer congratulations and best wishes for every kind of success.

BOOKS

ROBERT BARCLAY: A portrait of the life and times of a great Quaker intellectual leader. By D. Elton Trueblood. Harper & Row. \$6.95.

Dr. D. Elton Trueblood (after 28 years of intermittent study concerning *Robert Barclay*) presents this first biography ever written about him. Trueblood gives a realistic portrait of Barclay's personality, gifts, and accomplishments, as well as elucidating his faith and practice. In the last chapter, Dr. Trueblood does a magnificent job of applying Barclay's thoughts to the modern situation. This impressive book encourages intellectual stimulation and spiritual enrichment. It should not be ignored: It is for people who are willing to think and to act.

Robert Barclay (1648-1690) was an exponent and an example of applied Christianity. "He agreed with William Penn that true godliness does not 'turn men out of the world, but enables them to live better in it, and excites their endeavors to mend it'" (p. 238). Barclay became governor of East Jersey as well as establishing a close friendship with King James II, becoming a courtier. He was a devoted family man, raising 7 children. "The fire of commitment was really hot" (p. 77) especially during Barclay's times of imprisonment because of his convictions. Barclay had an effective ministry in writing, in speaking, in visiting, and in corresponding, sharing experiences in Christ, developing a concept of spiritual empiricism. His systematic theology gave to the Quaker movement an intellectual structure. Trueblood writes, "The most important thing to say about Robert Barclay's place in history is that he, more than any other person, saved Quakerism from extinction" (p. 19). However, Barclay's thoughts are not a mere summary of Quaker theology: They are gems for any Christian to explore, grasp, examine, and ponder. Especially intriguing is Barclay's treatment of worship and the meaning of the sacraments. He wrote, "Our communion with Christ is and ought to be our greatest and chiefest work" (p. 219), but how is this communion to be effected and continual?

In short: "Barclay had an excellent mind, which he used effectively; he entered into public life; he engaged in controversies; he spread the gospel" (p. 17). Barclay "belonged to the fellowship of

the perplexed" (p. 244) for he did not claim to have all of the answers. He is not a historical figure to be forgotten: He is a 20th-century prophet. Those crying out for truth will find reality in much of what Barclay portrays in thought, word, and deed.

CONSTANCE J. BUTCHER
St. Paul's Church
Winslow, Ariz.

* * * *

THE SOCIAL CONSCIENCE OF THE EVANGELICAL. By Sherwood Eliot Wirt. Harper & Row. Pp. 177. \$4.95.

Those of us who remember Billy Sunday and who have heard Billy Graham in a later day, respect their intentness on the conversion of the individual while we have been puzzled at their seeming indifference to the obvious social problems that always surround us. Until recently it almost seemed that to be an evangelical Christian one must also turn a deaf ear and a blind eye to the world and its pressing problems. Then came the intellectual renaissance of the evangelicals some two decades ago, and more recently there has come to them a growing social awareness.

This sense of social responsibility is part of a new life that is flooding through the evangelical movement, and it is a social responsibility firmly founded on the scriptures. They will have nothing to do with a social involvement that rejects biblical Christianity, but rather do they claim biblical precedents for all social concerns: alcoholism, race relations, war and peace, the rights of man, pollution of the earth, etc. They realize the anomaly of a Sam Jones who "closed down 27 bars by actual count in Knoxville, Tenn., but left untouched the gigantic questions of segregation and poverty." The modern evangelical considers "the insights of scripture adequate for a genuine social ethic, for somewhere between the anthills of Marxism and the iron feet of Fascism is a Christian position reflecting the mind of our living Lord and the justice and integrity of God." The evangelical finds "no evidence in scripture that man can

be transformed by altering his environment," and those Christians who come from a more "liberal" background need to ponder this word very seriously lest they fall down and worship the god of environment which is a major fallacy of Marxism, and of some others.

The Social Conscience of the Evangelical is a heartening, astringent book, excellently written and scripturally based. This work by Sherwood Wirt is really worth reading.

(The Rt. Rev.) JOHN S. HIGGINS, D.D.
The Bishop of Rhode Island

* * * *

TO BELIEVE IN GOD. By Joseph Pintauro and Sister Corita. Harper & Row. Pp. not numbered. \$3.95.

Are your ideas about God stale or musty? Then *To Believe in God* is for you. Maybe you are caught up into some deep theological problem. Then, too, this book is for you. It is quite refreshing. Did you, for instance, ever suspect that "green green is a God color"? Have you made space in your brain for tomorrow's things—and we who believe will not be embarrassed when we die. Sister Corita's colors are *with* the poetry of Joseph Pintauro. Certainly this belief in each other and God is cause for the impact in the book which reaches the reader enthusiastically. With this you may fall (over again) in love with white daisies—with God (again) who made them!

There may be as many words in this review as there are in the book, but never fear, each page is enchanting. Enjoy it yourself and then share it with your children or your friends' children. No one will be disappointed. ". . . one by one old heavens have left us. . . ."

JUDY T. STERNBERGS
Contributor to
THE LIVING CHURCH

Booknotes

By Karl G. Layer

On Marriage. By Karl Barth. Fortress Press Social Ethics Series. Pp. v, 56 paper. \$.85. Barth sees this man-woman relation as the pattern of life in community but argues, nonetheless, that marriage must not be a foregone conclusion, a blindly accepted fate. The reader is enabled to view marriage in a coherent framework and thus to see afresh its joys and possibilities as well as its pitfalls.

Correction

In our review of Emile Cailliet's book, *Journey into Light*, in our issue of May 19th, the title of the book was erroneously given as *Journey into Night*.

Letter from London

I hope you enjoyed Easter as much as I did. There were lots of people in church. (How stupid it really is to try to talk about "record attendances" and statistical, materialist, things like that: I freely admit that I am much given to it, but this time I avoid it.)

Easter Day was the day chosen by our *Sunday Telegraph* (whose editor, Brian Roberts, is brother to Fr. Roger Roberts, editor of the *Church Times*) to publish some interesting Gallup Poll results. A special inquiry revealed that more than one in four people questioned on the religious significance of Easter said they were going to church that day. Easter, it was conclusively shown, is still generally held to be an important religious occasion, whereas Christmas is more widely seen as a secular happening. (Incidentally, if Christmas emphasizes the immanence of God and Easter emphasizes His transcendence, there is a special hidden sense in that.) In this Gallup Poll, it was Anglicans who showed up worst. Of Roman Catholics asked, 60 percent said they were going to church, of Protestants, 35 percent and of Anglicans 21 percent, which is part of the price paid for Establishment where if you are nothing else you assume you are Anglican.

The *Sunday Telegraph's* summing up of the total enquiry is: "This Gallup inquiry shows, like all previous Gallup enquiries into British attitudes to religion, that Christian beliefs command a support and respect far beyond that evidenced by the size of church attendances."

The Rev. Simon Phipps, canon of Coventry Cathedral and industrial chaplain in the diocese, is to be the first Bishop of Horsham, the new suffragan bishopric in the Diocese of Chichester. Few people combine distinction and charm as much as Simon Phipps. A 46-year-old bachelor, he distinguished himself as a Coldstream Guardsman during the war, winning a military cross. In Cambridge he attained intellectual status and also appeared in the noted "Footlights" revue, seedbed of many who have become known as stage stars. He has also worked in a factory as a material-handler. For many years he has been a close friend of Princess Margaret and is godfather to her son, Viscount Lindley.

The Church Information Office has produced a best seller called *Lambeth '68*. With a cover picture of the Rt. Rev. Trevor Huddleston surrounded by happy African children, it has 28 pages and costs 3/- a copy or £12.10.0d a hundred. It includes an assessment of the Anglican Communion today by the Rt. Rev. Ralph Dean, and other relevant articles. But most quoted part, in newspapers at least, is the visitors' guide to places to see and

where to eat. Example: "Claridges. The Causerie (not the main dining-room) is the place to take ladies, and need not be too expensive; they do a smorgasbord and a drink for a guinea. The atmosphere is restful and exclusive, partly on account of the high proportion of peers who lunch there."

You can probably guess the sort of comments which the newspapers make with their quotes.

A memorial to the Rt. Rev. Joost de Blank is being planned. It will take the form of a charitable trust in the field of education to further study and research in race relations. In all Dr. de Blank's wide range of interests, this was perhaps nearest of all to his heart.

Another current appeal is for the parish church at Aberfan, scene of the tragic coal-tip disaster in 1966. The existing church is on the point of collapse because of mining beneath it, and because of legal technicalities no compensation is forthcoming.

A raid on St. Machar's Cathedral, Aberdeen (Church of Scotland, Presbyterian) yielded the thieves a chalice made in Danzig in 1620, 12 cups, two goblets and 12 plates as well as a flagon and a silver christening bowl. The silver was used at the Easter Sunday services and the loss was discovered when cathedral staff went to return it to the bank, its usual place of safety, on the Monday morning. Bottles of communion wine were scattered around a tombstone in the churchyard.

It is now over a month since Canterbury Cathedral lost £17,000 worth of silverware. A small part of the loot was found by two boys in London a week or so later, but no further discoveries have been made.

All of which gives added incentive to the continuing debate about the valuable old silver owned by so many churches in this country. The gift of devoted souls in the past, they often lie unseen for years since they are too valuable to be used. And alongside them you may find a church with an enormous appeal for a toppling steeple or a crumbling roof. And alongside them, too, appeal posters for money to feed the hungry of Asia and Africa. The argument about the use of "the very precious alabaster box of ointment" poured on our Lord's head did not end that day.

Easter Sunday was the day the Rev. Nicholas Stacey chose for his final appearance as rector of Woolwich [L.C., May 5th]. He also chose to be highly critical of Church leadership. Politicians, he said, sometimes resigned on matter of

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Curtis, Jr., Hdm., Boca Raton, Fla. 33432

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WANTED: Housemother for boys' school in eastern Pennsylvania. Reply **Box G-543.***

WOMEN TEACHERS for maths, science, history wanted in private school in Midwest. Reply **Box M-536.***

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PRIEST, 40 years old, single, desires parish or mission; or, curate-organist arrangement. Reply Box E-548.*

PRIEST (71) retiring July 15 after 18 years' ministry needs augment poverty pension. In good health. Church School Superintendent 20 years before ordination. Business experience—advertising, promotion, management, plus six years with Armed Forces. Southwest preferred. Reply Box J-558.*

WANTED: Permanent part-time organist/director position New York City area; 25 years' experience; Master of Music. Reply **Box W-557.***

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

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THE LIVING CHURCH

principle. But when did a Church leader last resign except on grounds of age or ill health? Not in living memory. "Is it that they have no principles or do they really believe that the present Church's priorities and concerns are the same as Christ's?"

Another incumbent has also announced his resignation. He is the Rev. E. L. H. Taylor, vicar of a parish near Bradford, Yorkshire. He is to become professor of sociology and economics at Dordt Col-

NEWS

Continued from page 10

military victory and that he therefore turns a deaf ear to the growing cry from the children of men that this horrible war be halted. I believe that the war is causing America to lose her soul . . . and I love my country."

Sometime after convention delegates of the Diocese of California deferred action on the advisability of sending Pope Paul VI a letter on birth control, the 27-member executive council of the diocese sent him a letter on the matter. He was asked to issue a statement approving birth control. The letter said in part: "We believe that the horrors and consequences of over-population are much greater than any evil that might be considered inherent in contraception itself. . . . We view this letter as essentially ecumenical in spirit because its object is so similar to the desires of millions of Roman Catholic clergy and laity. In this regard we recognize that millions of persons in the emerging nations of the world look to you as the Holy Father, and that it is precisely in these nations where the horrors of over-population are rapidly becoming most obvious."

Western New York:

Delegates to the annual convention approved and acted favorably on the matters presented for consideration by the Rt. Rev. Lauriston Scaife, Bishop of Western New York, in his address to them in St. Paul's Cathedral, Buffalo: changes in diocesan staff assignments during 1968 as a bishop coadjutor comes into office; initiate a joint administration planning program with the Diocese of Rochester; vestries to move more rapidly toward a partnership principle in support of diocesan and national Church needs; and an annual review of clergy salaries and benefits.

The report on the 1967 Episcopal Charities Appeal showed that the first year's campaign provided more than \$125,000 for the work of 7 diocesan agencies and special ministries. An additional agency—the ecumenical teen-center in the South Buffalo area—was added to the 1968 appeal.

The convention granted seat and voice to the president of the Churchwomen of the diocese, Miss Helen M. Owers, and

lege, Iowa. His grounds? "I do not consider Britain is a fit place to bring up my children." He disapproves what he describes as the decline of morals in Britain and regards the present legislation to ease the divorce laws as the last straw.

It was, incidentally, the then Bishop of Bradford, Dr. Blunt, who made the first statement by a Church leader which eventually led to the abdication of the Duke of Windsor back in the 30s.

DEWI MORGAN

to Captain Dale Hallock of the Church Army. Women delegates were present for the first time at an annual convention. Action was also taken to permit women to serve on the standing committee, diocesan council, and other diocesan bodies. Dr. Lydia T. Wright of St. Philip's, Buffalo, was elected to the standing committee. Dr. Wright is a physician and an outstanding Buffalo citizen, who has recently completed a five-year term as the first Negro to serve on the Buffalo board of education.

A budget of \$336,000, including \$107,000 for the national Church, was adopted.

East Carolina:

The election of a bishop coadjutor was approved by the 85th annual convention of the Diocese of East Carolina meeting in St. James' Church, Wilmington, N. C. This was in response to a request from the diocesan, the Rt. Rev. Thomas H. Wright. Provision for the support of this action was made in the budget.

A resolution directed to the Executive Council and reaffirming the policy of

THE LIVING CHURCH
learned at press time that a formal citation to the Rt. Rev. Joseph S. Minnis, Bishop of Colorado, to a Court for the Trial of a Bishop has been sent. The trial is set for Sept. 23, in St. John's Cathedral, Denver. Bp. Minnis is accused in a canonical presentment of personal misconduct [L.C., Feb. 11].

The presiding judge *pro tem.* is the Rt. Rev. John S. Higgins, Bishop of Rhode Island. The other bishops constituting the court are: William R. Moody of Lexington, Charles L. Street, Suffragan (ret.) of Chicago, Charles E. Bennison of Western Michigan, George W. Barrett of Rochester, Oliver J. Hart of Pennsylvania (ret.), Girault M. Jones of Louisiana, Gray Temple of South Carolina, and Edward C. Turner of Kansas. Bishop Jones replaces the Rt. Rev. George Murray, Coadjutor of Alabama, who asked to be excused on grounds of prejudice. Bishops Temple and Turner expect to be out of the country at the time set for the trial, and will be replaced later.

assisting the poor and oppressed at home and abroad was approved. The convention, however, chose "to petition caution, and remind the Executive Council that such programs can only be carried out effectively by persons of good will working within the laws of our country, and that the action of the 62d General Convention specifically prohibited grants to any individual or group advocating or practicing violence." The resolution also stated that "it is the will of this convention (East Carolina) that the spirit and intent of the above should characterize all related programs and activities of the National Council of Churches."

The Rt. Rev. Stephen F. Bayne, Jr., director of the Overseas Department of the Church, was the speaker at the convention dinner. Asked to speak on overseas work, the bishop said he would touch on it only lightly because he felt "sometimes it is good for us to be told what we

have and what we are." He said that the Church possesses four characteristics or gifts, and these play a part in overseas work, too. He termed the gifts as community of judgment, community of persons, a conservative community, and a community of faith.

DEATHS

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

The Rev. Charles John Frederick Harth, 67, retired priest of the Diocese of Maryland, died Mar. 3, in Rome, Italy.

He had been retired only a short time and prior to that had been vicar of St. Barnabas', Baltimore, since 1961.

The Rev. David Coleman Watson, D.D., 62, rector of the Church of the Messiah, Baltimore, Md., since 1949, died May 2.

Survivors include his widow, Lillian, two daughters, four grandchildren, and a sister. Services were held in the Church of the Messiah, and interment was in St. Thomas' Church Cemetery, Garrison Forest. A memorial fund has been established at the church.

PEOPLE and places

Religious Orders

The Society of St. Francis — First vows of Br. Barnabas Parham were received by Minister General David.

Retirement

Dr. Richard G. Stone, president of St. Mary's Junior College, Raleigh, N. C., has announced his retirement effective at the close of the 1968-69 academic year.

The Rev. William A. Wilkins, rector of St. Michael and All Angels', Charlotte, N. C., since 1953, has retired.

New Addresses

The Episcopal Campus Rectory (for students of the University of Wisconsin-Milwaukee), 3207 N. Hackett Ave., Milwaukee, Wis. 53211. The Rev. John Heidt is chaplain.



GO TO CHURCH THIS SUMMER!

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.

LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF.

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

RIVERSIDE, CALIF.

ALL SAINTS' Magnolia & Terracina
The Rev. J. E. Taylor, r; Mr. B. O. Braman, c
Sun 7:30 HC; 10 MP; 1S HC

SAN FRANCISCO, CALIF.

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

FORT COLLINS, COLO.

SAINT LUKE'S 2000 Stover St.
Sun H Eu 7:30, 9 (Sung), 6

DANBURY, CONN., CANDLEWOOD LAKE

ST. JAMES' Downtown West St.
Sun 8, 9:15, 11; Thurs 10

WASHINGTON, D. C.

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

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

FORT MYERS, FLA.

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

INDIAN ROCKS BEACH, HOLIDAY ISLES, FLA.

CALVARY CHURCH Gulf Blvd. & 17th St.
The Rev. Canon Frank L. Titus, r
Sun 8:30, 10; Saints Day 10

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

GRACE

33 W. Jackson Blvd. — 5th Floor
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FLOSSMOOR, ILL.

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The Rev. Howard William Barks, r
Sun MP 8, 10 (Sol); Daily Eu 9 (preceded
by MP) ex Tues & Thurs 7; also 6 on Thurs; C Sat
5-6 & by appt

PORTLAND, MAINE

CATHEDRAL CHURCH OF ST. LUKE 143 State St.
Sun HC 7:30, 9, 11; EP 5:30; Daily MP & HC 7:30
ex Mon 10:30, Tues 7, Thurs 9:30; Daily EP 5:30

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranieri, r
Sun Masses 8, 10 (Sol); Daily Mon thru Fri 7;
Tues, Thurs & Sat 9:30; C Sat 4:30-5:30

ST. MICHAEL & ALL ANGELS'

2001 St. Paul St.
The Rev. Osborne R. Littleford, D.D.
Sun H Eu 7:30, 9, 11, 4; Daily Eu

BOSTON, MASS.

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

ST. JOHN THE EVANGELIST

The Cowley Fathers 35 Bowdoin St., Beacon Hill
Sun Low Mass 8, High Mass & Ser 10, Weekdays
Daily Mass 7:30; Extra Mass Wed & HD 12:10;
C Sat 1-1:30, 4-4:30

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.

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

DETROIT, MICH.

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

FLINT, MICH.

CHRIST CHURCH East Hamilton at Bonbright
Sun 8 HC, 10; Wed HC 6:30, 10; Thurs HC 6,
HD HC 6; Daily MP 7, EP 7

HOLLAND, MICH.

GRACE CHURCH 555 Michigan Ave.
The Rev. Wm. C. Warner, r
Sun HC 7:30, 9 & 1S 11; MP 11 ex 1S

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. S. Hohenschield, 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

RENO, NEV.

TRINITY CHURCH (Downtown) Island & Rainbow
The Rev. J. E. Carroll, r; the Rev. D. D. Cole, asst
Sun 7:45 & 10 H Eu

BRADLEY BEACH, N. J.

ST. JAMES CHURCH 4th & Hammond Aves.
HC 8, 10 (1S, 3S, 5S); MP 2S, 4S; HD 10

NEWARK, N. J.

GRACE CHURCH Cor Broad & Walnut Sts.
The Rev. Herbert S. Brown, S.T.D., r
Sun 7:30, 9:15, 11; Daily 7:30 ex Fri 9:30

TRENTON, N. J.

TRINITY CATHEDRAL W. State St. & Overbrook Ave.
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10; HD 6:30

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
The Rev. F. W. Dorst, r; the Rev. S. H. Jecko, c
Sun HC 7:30, 10; Thurs HC 10:30; HD 12:05

BROOKLYN, N. Y.

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

GENEVA, N. Y.

ST. PETER'S Genesee at Lewis
The Rev. Norman A. Rimmel, D.D., r
Sun HC 8, 9:30, 11

NEW YORK, N.Y.

**EPISCOPAL CHAPLAINCY TO KENNEDY AIR-
PORT PROTESTANT CHAPEL**
The Rev. Marlin L. Bowman, chap.
Sun 12:15 HC; Wed 12:10 HC

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 (& HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
days HC Mon, Tues, Thurs, Fri 12:10; Wed 8 &
5:15; EP Mon, Tues, Thurs, Fri 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

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

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

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

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

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

e Living Church

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

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat
HC 8:15; Tues 12:10; Wed 5:30. Church open
daily 7:30 to midnight.

THE PARISH OF TRINITY CHURCH

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

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

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

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

ST. AUGUSTINE'S CHAPEL 333 Madison St.
The Rev. William W. Reed, 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

UTICA, N. Y.

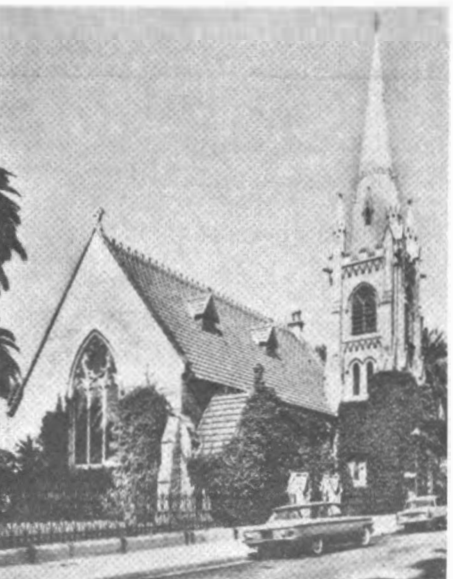
GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, S.T.D., r; the Rev.
Richard J. Koch, asst r; the Rev. Lawrence C.
Butler, asst m
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

TOLEDO, OHIO

TRINITY Adams at St. Clair
The Rev. D. J. Davis, r; the Rev. J. K. Stanley, the
Rev. S. H. Caldwell, the Rev. L. F. O'Keefe
Sun 7:45, 9, 11; R. L. Hobbs, organist & choir
master

LINCOLN CITY, ORE.

ST. JAMES' 2490 North Highway 101
The Rev. G. W. Conklin, v
Sun 8, 11; Wed 10



AMERICAN CHURCH OF THE RIVIERA
(HOLY SPIRIT)
NICE, FRANCE



PHILADELPHIA, PA.

THE CHURCH OF ST. LUKE AND THE EPIPHANY
330 S. 13th St.
The Rev. Frederick R. Isachsen
Sun HC 9; 10 (1S & 3S); MP (2S & 4S)

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

DALLAS, TEXAS

CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
The Very Rev. C. P. Wiles, Ph.D., dean
Sun 7:30 H Eu; 9 Family Eu, 11 Mat & H Eu;
Daily 6:30, Wed 10; C Sat 5

FORT WORTH, TEXAS

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

SAN ANTONIO, TEXAS

ST. PAUL'S 1018 E. Grayson St.
Sun Mat & HC 7:30, 9 & 11; Wed & HD 7 & 10;
C Sat 11:30-12:30

RICHMOND, VA.

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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St.
Sun 7:30, 10 H Eu; Wed, Fri & HD H Eu 6:50, 10

NICE, FRANCE

THE AMERICAN CHURCH OF THE RIVIERA
21 Boulevard Victor Hugo tel. 88.94.66
The Rev. J. L. B. Williams, M.A.
Sun 11; Wed 12:15

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D., dean; the
Rev. James McNamee, c
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

GENEVA, SWITZERLAND

EMMANUEL 4 rue Dr. Alfred Vincent
The Rev. Perry R. Williams, r
Miss Mary-Virginia Shaw, Lay Associate
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)

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