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ALL THINGS NEW

WORLD
COUNCIL
OF
CHURCHES

FOURTH
ASSEMBLY
UPPSALA
1968

WCC Photo

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Uppsala Cathedral

All Things New

Christians from throughout the world will convene during July in Uppsala, Sweden, for the most widely representative meeting in the history of the ecumenical movement. They have chosen a site which has been the scene of religious activity for countless centuries. Not far from graceful Uppsala Cathedral are the Viking burial mounds where chieftains and their longboats are buried at the place of Old Norse worship. Sweden, like the other Scandinavian countries, was among the last in Europe to be Christianized, and for its cathedral the Swedish Church chose the place where Thor and Odin had been worshipped by Vikings. At this ancient place, in the shadow of the twin-spired cathedral which is the seat of the Primate of Sweden, representatives of all varieties of Christianity will discuss, from July 4 to 20, the theme which has been chosen for this Fourth Assembly, "Behold, I make all things new" (Rev. 21:5).

The last assembly met in New Delhi, India, in 1961. Earlier gatherings were at Evanston, Ill., in 1954, and the constituting assembly of the World Council of Churches in Amsterdam in 1948. This major policy-making body of the WCC meets every six or seven years. Approximately 2,250 people will attend the Uppsala sessions. About 800 of them will be

official delegates from the 223 member Churches of the Orthodox, Protestant, Anglican, and Old Catholic confessions.

The theme of the conference is a fitting one, for the world is a different place since the last assembly in New Delhi in 1961, and many changes in the worldwide Christian movement have occurred. Since 1963, for example, practically all Churches of the Eastern Orthodox tradition have become WCC members, and for the first time the Orthodox will outnumber any other confessional group at the meetings. More than 100 of the delegates will come from Asia, more than 80 from Africa, and about 20 from Latin America. Some 40 will be Australians, while Europe will be represented by more than 300, and North America by 180. These figures reflect the numerical strength of member Churches on each continent. The balance of those present will be advisers (65) and special guests (65). The observers and advisers will include representatives of the Roman

Catholic Church (15) and observers from non-member Protestant Churches in the USA such as Southern Baptists and Missouri Synod Lutherans.

Plenary sessions will be held in the newly-erected and well-equipped Sports Hall. Opening and closing worship services are to be held in the beautiful and historic Uppsala Cathedral. Many of the meetings will take place in University buildings, and delegates and the press will be housed in modern university student apartments.

This assembly of the World Council of Churches will meet on ground which has heard the voice of the ecumenical movement before. Here in Uppsala Cathedral in 1914, Nathan Söderblom was consecrated Archbishop and Primate of Sweden. As one of the pioneers of the movement for Christian cooperation he labored tirelessly and cherished the dream of the eventual birth of an organization like the WCC. It was the great-hearted Swedish archbishop who organized the Stockholm Conference of 1925 which was one of the series of world conferences which were precursors of Amsterdam in 1948.

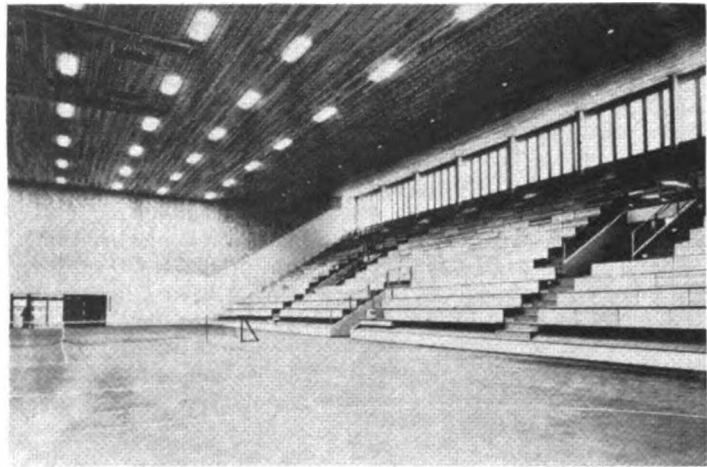
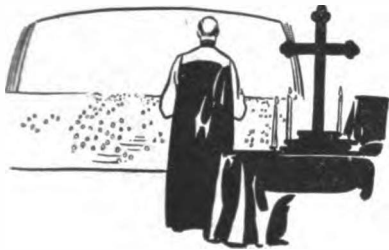
This is the first assembly to be presided over by the present general secretary, the Rev. Dr. Eugene Carson Blake, an American and a Presbyterian. He

By The Rev. F. K. Morris

**Lutheran Minister of
Kane, Pa.**



Uppsala's Sports Hall



The Assembly Hall

succeeded Dr. W. A. Visser 't Hooft of the Netherlands, who retired at the end of 1966 after 30 years of service to the ecumenical movement. Prior to his service in the World Council of Churches, Visser 't Hooft had led the World Student Christian Federation. And another North American leader who will play a part in this Assembly is the Rev. Dr. Franklin Clark Fry, president of the Lutheran Church in America, who is president of the central committee, the committee of 100 which governs the World Council of Churches between its assemblies. One of the major items of assembly business is the election of a presidium of six council presidents representing the various confessions, plus a new 100-member central committee to govern until the next assembly. When the committee constitutes itself immediately after the assembly, new officers will be elected. The Archbishop of Canterbury is presently one of the six presidents of the World Council of Churches.

This assembly will probably be more world-oriented than any of its predecessors since it will receive reports from the 1966 World Conference on Church and Society which was held in Geneva and which highlighted such topics as economic justice and development aid. Within the broad outline of the main theme,

the Church leaders—both clergy and lay men and women—will focus on six major topics, though these are not the final formulations. In six sections they will consider: The Church's Unity in a Shrinking World; The Church in Mission; the Churches' Role in Social and Economic Development; the Churches' Role in International Affairs; the Worship of God in a Secular Age; "Towards a New Style of Living." On the basis of reports prepared by these sections, the assembly will seek to point the direction in which the ecumenical movement should proceed during the next six years. "The Church and Mass Media" is the title of a study to be completed in time for Uppsala. Prepared by specialists in the communications field, together with the WCC's Information Department Committee, it will reflect the council's concern for effective communication.

The host for the meeting is the Ecumenical Council of Sweden. As a member of the WCC's central and executive committees, Archbishop Gunnar Hultgren, chairman of the Ecumenical Council, extended an invitation to the WCC. Archbishop Hultgren retired at the end of 1967 as head of the Swedish Church but continues as chairman of the host committee.

The ecumenical movement which is

such an important part of the current religious scene, is a very recent development. The first great milestone in the history of the modern movement is "Edinburgh 1910," the World Missionary Conference held that year in the Scottish capital. This event, prepared and carried through under the leadership of Dr. John R. Mott, was the birthplace of a new mentality that, one way or another, was to leave no Church unaffected. Roman Catholic theologians, for example, have stated that the recent renewal in their Church would not have been possible but for the influence of what started in Edinburgh and found later expression through the World Council of Churches.

O God, Whose matchless power is ever new and ever young, Who didst create all things by Thy Word and art redeeming them through the Incarnation, Passion, and Resurrection of Thy Son, pour out Thy Spirit upon Thy Church, that with renewed faith, vision, and obedience we may the more joyfully testify to Thy new creation in Christ, more selflessly serve Thy new order amidst the old, and more hopefully await the new heavens and the new earth of Thy promise, through the same Jesus Christ, our Lord and Saviour.

(The Prayer for the Fourth Assembly)

THE ANCHOR BIBLE: Psalms 11 (51-100). By Mitchell Dahood, S.J. Doubleday. Pp. xxx, 399. \$6.

The first of Mitchell Dahood's three Anchor volumes on the Psalms was reviewed in *THE LIVING CHURCH*, Mar. 27, 1966. In the preface to this second volume, *Psalms II (51-100)*, he notes the criticism, voiced in *THE LIVING CHURCH* and elsewhere, that the earlier work was far too technical for the general reader for whom the series is allegedly designed and, indeed, for all but fellow-professionals. Thus he now adds a glossary of the linguistic terms used and devotes slightly more space to questions of date, literary form, and theological content. It still doesn't work, of course, as far as the ordinary reader is concerned, while the specialist will enjoy, as before, a work of genuine originality which will shake him out of the rut of convention even though he will feel it necessary to suspend judgment on many of the solutions offered.

It will be recalled that the series sets out to give an exact translation of the biblical texts in the light of modern historical and linguistic knowledge. Fr. Dahood is an expert in the field, and particularly in Ugaritic, an ancient Northwest Semitic language closely related to Hebrew, which came to light in some discoveries about 40 years ago. He uses this extensively—some have said obsessively—to throw light on the language of the Psalms. Some reviewers have rightly been cautious here; the Ugaritic texts are from the second millennium B.C., and some may reach back even further. There are obvious risks in applying them to elucidate the biblical psalms which are many centuries younger. Poetry and liturgy, however, are notoriously conservative in language, and there can be no doubt that Fr. Dahood's control of the material does enable him to clear up many difficulties for us.

The Psalms are highly poetic in form and imagery, virtues happily preserved in our Prayer Book version even though we now need to correct its translation at numerous points. But what we are offered here is a prosaically literal translation. "With a crash may El demolish you, eternally unchild you" (52:7); "Redeem with your club your patrimony" (74:2); "O Luminous One, you are majestic" (76:4)—these, and other examples, may have their virtues as exact translations; elegance, however, is not among them.

(The Rev.) J. R. BROWN
Nashotah House

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BLACK AND WHITE TOGETHER: Plain Talk for White Christians. By Russell B. Barbour. United Church Press. Pp. 166. \$2.25.

Black and White Together is a study book about human relations. The author,

Russell B. Barbour, a white minister in full standing with the United Church of Christ, is presently executive director of the Human Relations Commission of Allentown, Pa. His rich experience in intergroup relations and active involvement in the current struggle for justice and freedom have gained for him the spiritual preparedness that enables him to relate his views with grace and love.

His book is aimed at the white, segregated, middle-class Christian who is in a bind as to how to respond to forced confrontation presented by the black revolution. "We are encountering the world in our Churches but the encounter is under cover, more psychological than theological," the author notes, "possessed more by fear and silence than by love and openness." Barbour's cry is "face race with grace . . . openness permits God's grace to flow." He denounces extremist groups for sowing discord in local churches, and his statements that "the Negro has never needed the Communist to help him tell his story, has never accepted him or his techniques; the Negro is thoroughly American in his methods of protest," are facts now undergirded by the recent report of the National Advisory Commission on Civil Disorder.

Questions that nag, worry, and embitter some white Christians—riots, black power, intermarriage, suffering in families and in Churches because of involvement—are answered forthrightly, and his points are illustrated by anecdotes from his own experience. Each of the 14 chapters is prefaced by quotations which set the theme, and conclude with questions that stimulate group discussion. The appendix has a study outline which, if used, can bring late comers intellectually abreast of the revolution.

Now that the commission's report makes clear that white racism is the underlying cause of the disorder in black communities, this book will help the white Christian find *where* he is now, *how* he can cope, and *what* he must do.

ESTHER BURGESS
Trinity Church
Newton, Mass.

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AMERICAN PIETY: The Nature of Religious Commitment. By Rodney Stark and Charles Y. Glock. University of California Press. Pp. 224. \$6.75.

American Piety is a "technical" book insofar as its major value comes to you via charts and statistics. It is a sociological study of the attendance, religious beliefs, religious practice (ritual and devotion), religious knowledge and experience of Protestant and Roman Catholic Churches. The area covered is Northern California but national surveys are included to check the localized figures. Churches as "moral communities, patterns of faith, denominational "switchers" are part of the book's content. One could profitably read as a companion to this

book, the Gallup Opinion Index, *Special Report on Religion, 1967* (address: Gallup International, 53 Bank Street, Princeton, N. J.). Some surprises are in store for you. But on the whole the factual statistics are what you might expect.

The closing chapter, "Are We Entering a Post-Christian Era?", is Rodney Stark's and Charles Glock's attempt to project present tendencies into the future. The Church will languish or be radically changed. The present humanistic approach to religion is on the increase and will become stronger. Excerpts from this closing chapter are strong medicine indeed: ". . . a demythologized modernism is overwhelming the traditional, Christ-centered, mystical faith"; "The mergers are taking place among denominations with the least residual commitment to the traditional faith"; "The current reformation in religious thought appears irrevocable. . . ."

One may profit from the statistical reports, but need not accept (I do not) the authors' conclusions. Our Lord said, concerning the Church, "The gates of hell shall not prevail against it." Likewise, two vital elements on today's religious horizon must be reckoned with: (1) the charismatic movement, and (2) the laymen's movement. Both of these are strong deterrents to any sudden or gradual demise of the Church. One might also remember the story of Gideon, and conclude that *quality* is still a better measuring stick than *quantity*. The Holy Spirit is not straightened or limited by statistics.

(The Rev.) FREDERICK R. ISACKSEN
Church of St. Luke & the Epiphany
Philadelphia

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C. B. MOSS: DEFENDER OF THE FAITH. By L. W. Barnard. Mowbray. Pp. 183. 21s.

Those who have studied *The Christian Faith* will especially welcome *Defender of the Faith*, an account of the life and labors of C. B. Moss. They will be interested in his background, the schools he attended, the friends he made, and the rest. From the first, he was fitted for the role of "defender of the faith," and was free from the romanizing tendencies of R. A. Knox and some of his friends, and from the "liberal" tendencies of others. The way the English Church treated Dr. Prestige, whose intended patristic doctrine of Christ (a sequel to his patristic doctrine of God), never appeared, drew from Moss the indignant remarks on page 27. It is doubtful if most readers will agree with the author's note on the same subject, which is reminiscent of our own Episcopal Church.

The contributions of Moss are pointed out—especially his activities relating to the Old Catholics, the Scandinavian Churches, and the Eastern Orthodox—while at the same time, his limitations are frankly faced. His recognition of the importance of the Orthodox, and his insight that unity of faith has greater im-

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FEATURE

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THINGS TO COME

June

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Columba
10. First Book of Common Prayer
11. St. Barnabas
14. Basil the Great
16. Trinity I
Joseph Butler

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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off the "rich poor" who are "entrapped . . . in a ghetto more dangerous and more disastrous than Harlem or Watts could ever be . . . a ghetto of illusion. . . ." Jones insists that we who are the Church in the world ("Who cares what Christ would do? What are you supposed to do? Stop blaming it all on Christ.") must seek out and listen to the poor of spirit, whoever they are . . . the young . . . the poor . . . "those who have no voice and no power, no money, and no collateral." Not many of us are willing or able to live the literal life of the street as Jones does. Nor is this necessary: "This does not mean that the man from Scarsdale must move from Scarsdale." But the quality of his life, which is translated from the Gospels, can be interpreted and understood in Scarsdale. "Each man finds his God as he is who he is."

The occasional tedious sections are well worth plodding through in order not to miss the many poignant passages throughout this book.

ELIZABETH F. HOWARD
Church of St. Michael & St. George
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Booknotes

By Karl G. Layer

Sex As Gift. By Ian M. Fraser. Fortress. Pp. 80 paper. \$1. We are told that over a period of 7 years, 7 young Britishers of both sexes met with the author and a number of doctors, psychiatrists, sociologists, and other professional people to discuss what young people today think about sex—their sources of information about it, sexual practices, rules and codes of behavior, sex education, the role of parents and teachers. This book is a personal account of the meetings, by the man who directed them.

A Novice's Notebook. By Mother Joyce, OHP, CZR. St. Paul's Press. Pp. 67. \$2.50 cloth; \$1.50 paper. In outline form, here is a truly catholic notebook on the religious life as it should be lived. Mother Joyce includes materials for meditations as well as selections from hymns, psalms, and spiritual writings. Interestingly enough, the book was produced by and for a native sisterhood in Africa.

Pioneering God's Country. By Thomas E. Jessett. Diocese of Olympia Press. Pp. 55 paper. No price given. Here, in capsule form, is the history of the Diocese of Olympia from 1853 through 1967. The research and presentation are both competent and well done.

Heavenly Secrets, Vol. I. By Emanuel Swedenborg. Swedenborg Foundation. Pp. 542 paper. \$1. The Swedish theologian's particular interpretation of Genesis I-VII. Basically the approach is to accept the scriptures more as symbolical than as factual or literal in any way.

portance than agreement on orders (in the usual Western sense), may prove far-reaching. Turning to the lighter side, some of his epigrams are delightful—not least his ballad beginning "There was a Presbyterian cat."

As L. W. Barnard points out, "Claude Beaufort Moss compelled attention not only by what he said and did but by what he was. He was first and foremost a great Christian and Churchman. Scholarship, the passion for truth, and devotion to our Lord, were but sides of the same thing with him." And the tribute by Mr. Eduard Aldewereld, a young Dutch layman, is both illuminating and well deserved.

(*The Rev.*) WILLIAM H. DUNPHY, Ph.D.
St. Mary's Hall
Versailles, Ky.

✦ ✦ ✦ ✦

LISTEN, PILGRIM. By Christopher W. Jones. Bruce. Pp. 134. \$3.95.

*"Simon of Cyrene did not want to carry Jesus' cross on the way to Golgotha, but he did it anyway.
Which of us is so open,
so perfect
that we immediately divorce ourselves
from the crowd and say,
'You, Centurion, wait.
I will help the Man.
I will carry His cross.
He cannot do it alone.
He falls,
He's bleeding,
He's weeping,
He's tired.'
But if we are pushed
by conscience or by
other people,
we may end up carrying it for awhile."*

Christopher William Jones puts old ideas in new ways in his often autobiographical, always prophetic prose-poem, *Listen, Pilgrim*. Frankly, this book gnaws. The reader is caught up in the bold insistence of the title's demand which pervades the entire work.

*"The message is simply
that we are pilgrims
and that we must learn
to be really human."*

For Jones himself, being a pilgrim has meant literally going through life as a vagabond, seeking to help other people bear whatever burdens he could and finding Christ in the process. Raised as a middle-class Roman Catholic, Jones spent some years in and out of seminaries before concluding that he could best serve God outside of the institutional Church. He became "radically available," living in constant response to the needs of others. In *Listen, Pilgrim* he tells of some of the people to whom he has been a friend—lonely teenagers, servicemen, addicts, people in bus stations or all night bars, some needing only to talk, others needing shoes or psychiatric help. But each one needed a brother.

Jones lives among and identifies with the "poor poor." But he does not write

The Living Church

June 9, 1968
Trinity Sunday

For 89 Years,
Its Worship, Witness, and Welfare

ECUMENICAL RELATIONS

Committee on Language

A committee of 11 has drafted tentative texts of the Lord's Prayer and the Apostles' Creed for consideration by Christian Churches. Agencies represented on the committee were the Inter-Lutheran commission on worship; joint commission on worship of COCU; and the international committee on English in the liturgy (Roman Catholic). Spokesmen said that the texts are tentative and that many changes may be required before a final version is generally accepted. The men also stated that further meetings are planned to discuss common texts for the Nicene Creed, the Gloria, Sanctus, and other liturgical texts shared by the participating Churches.

The proposed text of the Lord's Prayer is:

Our Father in heaven:/ Holy be your Name./ Your kingdom come./ Your will be done./ on earth as in heaven./ Give us today our daily bread./ Forgive us our sins./ as we forgive those who sin against us./ Save us in the time of trial./ and deliver us from evil./ For yours is the kingdom, the power, and the glory for ever. Amen.

The proposed text of the Apostles' Creed is:

I believe in God, almighty Father./ Creator of heaven and earth./ I believe in Jesus Christ, his only Son, our Lord./ who was conceived by the power of the Holy Spirit/ and born of the Virgin Mary./ He suffered and was crucified under Pontius Pilate./ He died and was buried./ He went to the dead./ and the third day he rose again./ He entered into heaven/ and sits at the right hand of God the almighty Father./ He will come again to judge the living and the dead./ I believe in the Holy Spirit./ the holy catholic Church./ the communion of saints./ the forgiveness of sins./ the resurrection of the body./ and the life eternal. Amen.

The committee, in making the texts available, emphasized the importance of retaining line divisions, capitalizations, and punctuation without change.

CALIFORNIA

Heavy Deficit Reported

The council of the Diocese of California was told by controller William Geisler on May 21 that the diocese is operating under a \$30,000 deficit, which, if the trend continues, will amount to \$130,000 by Jan. 1. The deficit in the

support of the diocese by its 130 churches is four times greater than at this time last year. Mr. Geisler reported also that the diocese had overdrawn restricted accounts by \$23,000 in order to meet its operating expenses.

The Rev. Darby W. Betts, rector of St. Paul's Church in Oakland and chairman of the apportionment committee of the diocesan division of program and budget, commented: "We have noticed general decline in giving and attendance." Mrs. William Goodwin, president of the Churchwomen of the diocese, reported that "almost nothing is coming in" in response to women's fund raising efforts.

The council voted to publish and distribute a special list containing the 57 churches delinquent in payment of their pledged support of the diocese. It also voted to accept the petition of the Church of St. John the Evangelist in San Francisco to be reduced from parish to mission status since it can no longer maintain itself financially. The Rev. Spencer Rice, rector of St. Luke's, San Francisco, cautioned against selling the church's property which is located one block from a new municipal transit subway station in the way that the diocese had sold the property of True Sunshine Church in Chinatown in 1966. "Judging from what some Chinese people say who are now attending St. Luke's, this is a wound that will never heal," Fr. Rice said.

The council then engaged in a tension-packed discussion of the consequences of its having invited urban organizer Saul Alinsky to set up a training institute in the Bay Area. The Rt. Rev. Kilmer Myers, Bishop of California, reported that there is a problem in the national funding of this project because of the reluctance of some other ecclesiastical bodies to commit their funds. He said that the Midas Muffler Company has offered Alinsky's Industrial Areas Foundation \$500,000 a year to remain in Chicago and to organize the Woodlawn Area. The bishop stated that the Episcopal Church's national headquarters staff in New York appears to him to be "living on borrowed time—as to whether beyond this year there will be any support for the Church's urban program." Fr. Rice then asked: "What do we do beyond this borrowed time?" Bp. Myers replied: "In terms of being an agent of change our Church would be through."

The discussion of the Alinsky invitation reached a climax when Bp. Myers

told the council, "I don't sense enough will in this body to push the issue." The council, however, declined to rescind the Alinsky invitation.

NEW YORK

A. D. King Addresses Cathedral Rally

A brother of the late Dr. Martin Luther King, Jr., speaking at a memorial rally in the Cathedral of St. John the Divine, New York City, warned that no nation can survive if it forgets its people. "That's what's happening in America today," charged the Rev. A. D. William King, pastor of the Zion Baptist Church, Louisville, Ky.

The two-hour rally raised more than \$2,000 for a summer campaign by the sponsoring Citywide Coordinating Committee of Welfare Groups to fight the effects of recent federal legislation which, speakers said, discriminates against welfare recipients. The first \$100 was given by the Bishop of New York, the Rt. Rev. Horace W. B. Donegan. He also joined the city-wide leaders beneath the crossing to sing "We Shall Overcome" to the booming music of the great cathedral organ. In his introduction to speakers, the bishop urged higher U. S. taxes, stating that "we have the financial power to change our structures if we want to. Every American wants to change the un-Christian, un-democratic conditions under which his fellow Americans have to live."

The late Dr. King was to have addressed the rally. The Citywide Committee comprises about 90 welfare groups in four New York City boroughs, excluding Staten Island.

Seamen's Institute in New Home

The 23-story Seamen's Church Institute overlooks Battery Park and the Staten Island Ferry terminal in lower New York City, just four blocks away from the old institute building that had served seamen since 1913, and whose lighthouse beacon could be seen 10 miles at sea. An illuminated cross on the new building replaces the lighthouse.

The Seamen's Institute of New York was founded in 1834 as the Young Men's Auxiliary Missionary and Educational Society. It incorporated in 1844, to build "floating or other churches and to pro-

vide chaplains to act as port missionaries." The society launched three floating churches and operated boarding houses in Manhattan and Brooklyn for seamen. The boarding houses closed and the last floating church, moored off Manhattan, was taken out of service about the time the 1913 building was opened.

WASHINGTON

Life and Death Conference

More medical resources should be used to prevent disease than to keep patients alive with artificial hearts and transplants was the consensus reached by more than 100 laymen and clergymen attending the one-day Life and Death Conference held in the Washington Cathedral. Sponsored by the cathedral and organizations of four other Church bodies, the participants discussed various medical and moral problems of modern medical technology.

They agreed, almost unanimously, that:

(✓) Mechanical means should not be employed to keep any person alive who has suffered massive brain damage thus turning into a "human vegetable";

(✓) Abortion is morally justified under certain circumstances, particularly in cases of rape and incest;

(✓) Were it scientifically possible, parents should not choose the sex of their children.

Medical background information was provided by Dr. Donald S. Frederickson, chief of the Laboratory of Molecular Diseases; and Dr. Andre Hellegers, professor of obstetrics and gynecology at Georgetown University School of Medicine.

At the close of the conference, many expressed their appreciation of the conference with its airing of different viewpoints on "subjects too seldom subjected to serious moral consideration by lay groups."

WESTERN NEW YORK

Private Club Bias

Five Churchmen of the Diocese of Western New York, signing a statement of concern "that our Church's leaders can allow themselves to be honored at a reception in a club that segregates by membership . . .," were critical of their coadjutor, the Rt. Rev. Harold Robinson, for attending a reception in the Buffalo Athletic Club where he was honored by the Erie County Bar Association after a Law Day ceremony.

The statement also carried the sentiment that the signers wanted the public to know that the bishop "participated in this reception with reservations. . . ." He had asked the Bar Association either to change the site or forego the reception altogether, but the association in replying said it could not accede to either "because of the pressure of time." The club

manager has declared that there are "no restrictions or discriminatory clauses in the bylaws" and claimed that each application is "judged on the basis of those bylaws."

The diocese has been trying to set up talks with three private clubs to discuss reported discriminatory policies. Bp. Robinson said the diocese had received no replies to letters sent by the diocesan Christian social relations committee to the clubs, but expressed hope that a resolution of "apparent discriminatory practices" would be worked out. As for the BAC policy, he said that "there are no Negroes who have memberships and I know Negroes have applied for memberships."

Statement signers were the Rev. Canons William Bailey of Cheektowaga and Hugh Carmichael of Buffalo; the Rev. Frs. Jack Whiteford, Lancaster, and Edward Kryder, Williamsville; and Capt. Dale Hallock, Church Army. The statement was issued "with Bp. Robinson's knowledge, but not with his approval."

JUDAISM

Ask for End of Military Chaplaincy

The American Jewish Congress has asked that the armed forces replace military chaplains with civilian religious counselors not subject to military discipline. The request was made in a resolution adopted by the American Jewish Congress national biennial convention meeting in Miami Beach, Fla. It called on the National Conference of (Roman) Catholic Bishops, the National Council of Churches, and the Synagogue Council of America to end the present military chaplaincy system.

The convention urged the use of civilian chaplains "paid by their respective faiths and bearing no responsibility or duty other than ministering to the religious needs of the soldiers who seek their help or guidance. . . . Religion must always remain the guardian of the nation's conscience and the moral judge of its actions. . . . It cannot fulfill that sacred responsibility if it is at the same time the handmaiden of government. . . ."

The constitutional question of the military chaplaincy was also raised. A consul to the Congress said in an interview that the constitutionality of the chaplaincies has not been considered by the Supreme Court.

ECF

Grants Total \$45,000

The Episcopal Church Foundation has issued 15 grants totaling \$45,000 for advanced theological studies during the 1968-69 academic year. William A. Coolidge of Boston, chairman of the foundation's theological education committee,

said the grants were designed to make the recipients "eminently qualified" to serve as seminary teachers, university professors, or parish priests. In the past five years, the organization has awarded more than \$155,000 for such studies.

ATLANTA

Value of MLK's Estate, Home

Recently this magazine asked for help from its readers in Atlanta, specifically for information about the value of the house in which the late Dr. Martin Luther King lived with his family. Several readers responded with clippings of an AP news story reporting the estate left by Dr. King. According to this information, he left no estate except the house he lived in and two bank accounts—both too small to be probated. He gave most of his money away. "If somebody asked him for money and he had it, he would give it to them," testified a close friend, the Rev. Andrew Young. A Chicago attorney, Chauncey Eskridge, handled King's legal affairs and those of the Southern Christian Leadership Conference. He reported of his client: "He didn't leave any estate."

The King residence in Atlanta had been described as palatial by several correspondents, one venturing that it must be around \$100,000 in value. The AP reporter, Kathryn Johnson, writing in *The Atlanta Constitution* for May 13, states: "When King moved into the simple, brick house in a low-income area in west Atlanta three years ago, he said then it cost \$10,000 to buy and about \$14,000 to remodel."

A reader of THE LIVING CHURCH, Mr. James F. Brooks of Atlanta, responded to the appeal for information by telling of recently visiting the King home. He reports: "It is in a section of very modest homes, comfortable but not at all luxurious. It was furnished and decorated simply but in good taste and in our suburban surroundings I would expect it to sell for \$18,000-\$20,000."

OREGON

Religious to Testify

The Rev. René Bozarth, rector of the Society of St. Paul, the monastic community whose mother house is in the Diocese of Oregon, has been notified by Sen. Wayne Morse that he will be called before the Foreign Relations Committee of the U. S. Senate later this year to testify on the problems of the Christian Arabs in Israeli occupied zones, including Jerusalem.

The senator had read an article of Canon Bozarth on the matter and recommended to the chief of staff for the senate committee that Canon Bozarth be invited to appear before the committee to present his views on the Middle East crisis and

discuss the 12-point proposal that appeared in his article.

The Society of St. Paul has assisted with medical work in the Diocese of Jordan, Lebanon, and Syria since 1961, and Canon Bozarth has made two extensive trips through former Jordanian areas along the West Bank, the more recent one in March.

PRESBYTERIANS

Money for Inner Cities

The United Presbyterian Church has voted up to \$12.6 million for investment in high-risk, low-income housing and business ventures in inner cities. Delegates attending the 180th general assembly of the Church made the move. In the total amount will be \$9 million that boards and agencies under the control of the general assembly were instructed to invest. The rest would come from the Church's seminaries which are independent of the general assembly. Delegates recommended that seminary boards take the same action.

Previously the United Methodist board of missions had established a foundation for high-risk loans to ghetto churches in the New York City area, with an initial \$3 million. The United Church of Christ has added \$100,000 to that fund. The National Council of Churches set up a fund that so far totals \$275,000 including \$200,000 of its own, and \$75,000 from the Church of the Brethren, which likewise has a \$2,000 fund.

NEW ZEALAND

New Bishop Appointed

The Rev. Manu Bennett, son of the first Maori bishop of Aotearoa, the Rt. Rev. F. A. Bennett, is to succeed the Rt. Rev. W. N. Panapa who retired in Feb. The appointment was made by the Most Rev. N. A. Lesser, Archbishop of New Zealand.

Dr. Bennett, an Arawa and in his own right a chief of the Ngati Whakaue section of that tribe, attended Te Aute College, Victoria University, and the University of Hawaii. He was ordained to the priesthood in 1944.

The consecration date for Dr. Bennett as Bishop of Aotearoa has not been determined.

Warning Against a Supermarket Church

The General Synod of the Church in New Zealand met in Wellington amid considerable concern from some quarters that last year's doctrinal controversy in the Presbyterian Church is harmful to present Church union negotiations. Some 200 priests and laymen from all parts of New Zealand recently sent an open letter to the Most Rev. N. A. Lesser, Archbishop of New Zealand, on the subject.

Since then a second open letter has been circulated throughout the country for signatures. It invites Anglicans to affirm that there be no Church union unless the Lambeth Quadrilateral is accepted as binding on all participants.

In his address to General Synod, Archbishop Lesser made no reference to the two letters, but he did urge more time for the Anglicans to study the union deliberations. "The four other Churches with which we study had about 20 years" of deliberations before the Anglican Communion joined the study work. He went on: "It seems only right that we should have time to consider the full implications of unity. It is one thing to rock the boat. It is another thing to torpedo it."

Archbishop Lesser also said that he personally dreads "the thought of a supermarket church which has ousted the separate little stores: big business with a little soul, and as exciting as hotel toast. . . . We may decide to die as a chrysalis for a butterfly to be born. But we must not commit suicide and leave those dependent on us impoverished."

MRI in Another Guise

The Bishop of Melanesia in the Province of New Zealand had decided that he could not attend the Lambeth Conference this summer due to New Zealand's currency devaluation and the reduced income of his diocese. However, because of its long association with Melanesia, the Diocese of Lickfield in England has underwritten the expenses of the Rt. Rev. John Chisholm so that he may attend Lambeth after all.

The associations between Melanesia and Lickfield go back to 1868, when Bp. Selwyn returned from New Zealand where he had constituted the Church of the Province of New Zealand and founded the Lickfield Conference.

Guest preacher at the centennial service in Lickfield this summer is to be the Most Rev. N. A. Lesser, Archbishop of New Zealand.

MICHIGAN

Ecumenical Associates at Work

A Lansing-based experimental ministry, Ecumenical Associates, is designed to help people participate more effectively in public affairs, and has launched an education-participation project in 16 Michigan communities.

Presently operating as a pilot project, Project Participation will be ready for full implementation this fall. It will bring together local church people who are concerned about their community, who feel that Christianity is or can be relevant to this concern, and who recognize that effective involvement in public affairs requires more than just good intentions. Ecumenical Associates staff people will

help participating groups become involved in three phases of the public decision-making process: local community decision-making; electoral politics; and the state legislative process.

During their first year, the associates, the Rev. Charles W. Millar and the Rev. Robert H. Richardson, both Episcopal priests, served a number of internships in government offices and agencies, including the governor's office and the attorney general's.

E. A. is sponsored by Episcopal, United Presbyterian, United Methodist, and United Church of Christ groups.

TEXAS

Two Churches Sponsor Housing Project

A \$2,700,000 low-cost housing project will be sponsored by the Diocese of Texas and the Roman Catholic Diocese of Galveston-Houston. To be called Oxford Place, the 230-family facility will be financed by FHA funds and administered by a board of trustees—four members of the sponsoring dioceses.

The units will be open to persons who meet FHA standards on income and living conditions. Those in substandard housing, the physically handicapped, persons over 62, victims of natural disaster, and those evicted from housing by government action are among those eligible. The building is to be ready for occupancy in January.

LOS ANGELES

Liturgical Conference Jointly Sponsored

The Los Angeles Liturgical Conference—"The Liturgy: A Celebration of Worldly Men"—was the fifth national gathering for the "purpose of making worship more fully related to the lives of men" since the 1965 New York Liturgical Conference. Joint sponsors were the Diocese of Los Angeles and the Associated Parishes, Inc.

The opening address was given by the Very Rev. Samuel Wylie, Dean of General Seminary, who stated that the first century holds more of a precedent for our jobs as Christians in the 20th century than any of the intervening centuries. He defined an apostle as a "change agent." Stating that the present era is that of the common man, and that statistically the common man is black or yellow and poor, he asked, "Will the liturgy be one that poor men can pray?" Dean Wylie also stated that the Church must remove from her life the triple handicaps of "triumphalism, anachronism, and snobbery." The first, he said, is evident in the assumption of cordial identification with the establishment by the Church. With regard to the second, he asked, "Who under 30 responds to the 'treasures of

the hymnal? What teenager of your acquaintance loves the cadences of the Prayer Book?" Snobbery he identified with the overwhelming WASP (White-Anglo-Saxon-Protestant) image of the Church.

The second main speaker was the Rev. Daniel Berrigan, S.J., Roman Catholic author, who began his address by rephrasing the conference title: Liturgy—banding together on church property before a retreat to private property; celebration—the fiddle song above the burning city; worldly—no Easter without breaking a few eggs; men—synonym: white, right, as in policemen, admen, clergymen, magicmen; antonym: nigger, woman. Brushing aside new translations and forms, he offered a tentative redefinition of celebration that involves four parts—standing within history, a standing with men; becoming conscious (his example—the difference between white unconsciousness and black alertness); a declaration of our own poverty; recognition of, resistance to dominations and powers of evil.

The conference also had four seminars: architecture and human existence, conducted by William Pereira; theology and the worldly man, conducted by Dr. Rosemary Ruether, Roman Catholic theologian; arts and communication, conducted by Sr. Mary Corita and Sr. Mary Lenore of the Roman Catholic College of the Immaculate Heart; and liturgy and music, conducted by the Rev. Norman Mealy of the Church Divinity School of the Pacific and the Rev. Lawrence Rouillard of the Diocese of Los Angeles.

A festival evening service, "A Celebration of the Word of God," used liturgical dance, scenes from "Who's Afraid of Virginia Wolff?"; poetry, and dramatic recitations to illustrate passages of scripture.

CENTRAL AFRICA

Bishop Elected in Rhodesia

The Rev. John P. Broough was elected Bishop of Mashonaland by electors of the Province of Central Africa meeting in St. Mary and All Saints' Cathedral, Salisbury, Rhodesia. Consecration of Canon Broough will be held prior to the opening of the Lambeth Conference.

He is a graduate of Oxford University and Ely Theological College. A Japanese prisoner of war for two years, he spent five years in Korea before returning to England where he has been in charge of overseas missionary activity in the Diocese of Birmingham.

WESTERN MICHIGAN

Ecumenical Dialogue Deemed Successful

Ecumenical dialogue between Episcopal and Roman Catholic clergy was given a "strong impetus" in the Diocese of

Western Michigan at a gathering held at the Biological Research Station of Michigan State University at Gull Lake. In attendance were the Rt. Rev. Charles E. Bennison, Bishop of Western Michigan, and 60 of his clergy; the Most Rev. Alexander Zaleski, Bishop of Lansing, and five of his clergy; and the Rt. Rev. Msgr. Joseph Podhajski of the Diocese of Grand Rapids, and four other priests. Msgr. Podhajski was the personal representative of the Bishop of Grand Rapids who was unable to attend.

The general theme of "Where are we in dialogue?" got down to specific discussion of sacramental religion and pastoral concern. Two celebrations of the Eucharist were held—Bishop Bennison used the Liturgy of the Lord's Supper, and Msgr. Podhajski used the new Roman rite. All joined in all responses and the peace, and in each Mass the propers were the votive for unity of the Church. The first day ended with Compline from the Roman Breviary and the second day began with the reading of Morning Prayer from the Book of Common Prayer.

Bishop Zaleski said he considered the conference "prophetic." In the closing session, the Rev. Edward Lyons of the Grand Rapids diocese urged Episcopal priests to take the initiative in calling on their Roman Catholic neighboring priests, many of whom are still hesitant about inter-Church activity.

WESTERN NORTH CAROLINA

Altar Arts Workshop

The president of the National Association of Diocesan Altar Guilds, Mrs. Warren V. Harris of Oak Ridge, Tenn., was the main speaker at the altar guild conference held in the Diocese of Western North Carolina. More than 100 people, some from neighboring dioceses, attended the two-day meeting in Black Mountain, N. C.

A panel of five clergymen discussed altar guilds and the slides on symbolism that were shown. Workshops dealt with all aspects of altar work, appointments and their care, ecclesiastical needlework, construction of vestments and hangings, and needlepoint. A staff of 12 women conducted the smaller group instruction sessions.

DELAWARE

Convention on Crisis

In a convention devoted to the American crisis and restructuring its own diocesan organization, Delaware Episcopalians met in May to vote on three issues.

There was unanimous consent to establish a continuing special ministries fund with an immediate goal of \$50,000 to be used by congregations in ecumenical programs in crisis areas. Delegates also decided to participate in Project Equality of the Delmarva Peninsula, wherein

religious bodies on the peninsula will use their hiring and purchasing power affirmatively to educate firms regarding the principle of fair employment. The diocese is now committed to contribute some \$4,000 annually for five years to support the program.

The proposed new constitution for the diocese was referred back to committee until Jan., 1969.

Another convention is scheduled for June 28, to elect a bishop of the diocese. Last Mar., the present bishop, the Rt. Rev. J. Brooke Mosley, announced his resignation effective in Oct.

AUSTRALIA

Rap Radical Theologians

In his address to the diocesan synod, the Rt. Rev. E. K. Leslie, Bishop of Bathurst, Australia, said the Anglican Church finds itself torn asunder by divisions now thought of as almost inevitable. "She sees herself speaking a language which the world no longer understands, pleasing to a medieval way of life in an atomic age. It is little wonder then, that theologians have been desperately casting about to find the way through in frantic search of rethinking. Nor is it surprising to find some of them breaking down more quickly than they are rebuilding."

The bishop said that in this panic, theologians often seem "to make the issues even more obscure." Radical theologians have gone about as far as it is possible for them to go, the bishop said, without forsaking the very name Christian, and that the best theologians are beginning to feel their way through to a clearer faith. "Meanwhile, a religion which knows not God can never answer the problems of a young world which is seeking God," he concluded.

Ask "Agnostic" Priests to Resign

The Most Rev. Frank Woods, Archbishop of Melbourne, has described the opinions of two "agnostic" clerics as "old heresies dressed up in new clothes," and has called on them to resign from their parishes. A pastoral letter on the issue, signed by Archbishop Woods and his two coadjutor bishops, was read in all parishes in the Diocese of Melbourne.

The archbishop also preached in Holy Trinity Church, Kensington, where one of the controversial priests, the Rev. Peter Lane, was in charge until recently when he took a short leave.

At the other center of controversy, St. Matthias' Church, North Richmond, the pastoral letter was read by the Rev. David Pope, the second so-called "agnostic." In late April he had caused protests by stating publicly, "We've got to give this word 'God' a rest. The thing I want to get rid of is religion," adding, "I believe the important thing is concern for the world

as it is and not concern for another world about which we know nothing." He also said, "We have only one life and it's up to us to do as much as we can with it. A concept of God is meaningless. I don't believe in divine intervention. Man is the one who can break or make the earth, and we've got to acknowledge our responsibility for this." Soon after, Mr. Lane supported Mr. Pope by stating, "I hold similar views. I am an agnostic. This means I do not know whether God exists."

In his sermon in Kensington, Archbishop Woods asked for prayers for the two men. Earlier he had declared: "I don't know how anybody holding such views can call himself a Christian."

OKLAHOMA

Episcopalians Observe Council

For two days the Rev. John T. P. Jackson, associate vicar of St. Edward's Chapel of Casady School, Oklahoma City, and the Rev. Canon Curtis Junker, rector of Trinity Parish, Tulsa, represented the Episcopal Church as observers of the Little Council of the Roman Catholic Diocese of Oklahoma City and Tulsa, held in Shawnee.

The Little Council, an experiment in the Roman Catholic diocese, was in its third session of discussions, votes, and addresses, and matters of concern. The Most Rev. Victor J. Reed reminded the delegates in attendance that theirs was solely an advisory function, that in accordance with present Roman Catholic polity he and he alone could institute changes within the diocese and then only in accordance with established authority. Of special interest to the Episcopal observers was the Council's response to a suggestion from the Episcopalians' own Suffragan Bishop, the Rt. Rev. Frederick Putnam, that permission for voting "by orders" be used upon occasion. The terminology was not quite the same though, for the presiding officer's call was: "divide the house."

Specific recommendations made to Bishop Reed were: study the possibility of joining the Oklahoma Council of Churches; make wider use of pulpit exchange; allow further relaxation of canon law concerning mixed marriages; make celibacy the option of each priest; give the laity the opportunity to receive communion in both kinds; and authorize occasional general confession and absolution while retaining auricular confession for those who prefer it.

ALBANY

Monks and Nuns Present "Rejoice"

The annual Easter telecast for the Diocese of Albany included a sermon preached by the Rt. Rev. Allen Brown

and a presentation of the "Rejoice Eucharist" by monks of the Order of the Holy Cross and nuns of the Order of St. Helena. Instruments used were guitars, banjos, zithers, and a gutbucket.

Station WTEN-TV has presented diocesan programs for the past several years, and this year's Easter service was produced by Al Williams, a staff man at WTEN.

A Diocesan Happening

An afternoon happening for youth, 7th grade and up, was held at the Cathedral of All Saints, Albany, N. Y., under the guidance of the Rev. Canon George R. Kahlbaugh, director of youth work in the diocese. The only portion of the program that was "establishment" was the notice on the invitation that stated each young person must deposit an old fashioned "square" dollar bill with the hippie at the door, before entering the cathedral.

Music was provided by the Russian Phone Booth group, and the rest of the entertainment was listed as "movies, toucherama, smellorama, collage, painting, dancing, and love." All of those attending had been invited to "bring your thing. . . . Come and happen with us to the glory of God."

ALASKA

Law Day Observance

On Law Day, Mr. C. J. Occhipinti, senior warden of All Saints', Anchorage, Alaska, was sworn in as judge of the Superior Court of Alaska. The parish also has two other judicial members—Superior Court Judge Edward V. Davis, a former senior warden, and Judge Keifer L. Gray, Master of Probate. Included in those attending the ceremony for Judge Occhipinti were his rector, the Rev. Norman H. V. Elliott, and vestrymen of All Saints'.

IRELAND

Liturgical Reform

As we come near to General Synod, which meets in mid-May, the first year's experiment with the new liturgy is provoking widespread discussion and controversy.

The liturgy starts with the Collect for Purity followed by either the Ten Commandments or the Summary in the RSV. (There is some debate about the meaning of Commandments like the first: "no other gods before me." What about "after me"? Or does "You shall not kill" forbid the slaughter of animals?) The mutual salutation has the new Anglo-Irish Roman response "And also with you" which is being fiercely debated. Three lections are permitted but only the Epistle and Gospel are ordered. There is to be a sermon before the creed. The offertory has been moved forward to just before the "Thanksgiving and Consecration" so intercession and confession plus the Com-

fortable Words (RSV) and the Prayer of Humble Access follow on the sermon. The *Pax* comes before the *Sursum Corda*, and the Canon concludes with a semi-epiclesis which prays: "that by the power of the Holy Spirit we who receive these holy mysteries may be partakers of the Body and Blood." This means that the words bread and wine do not appear and some think this might favor transubstantiation. No great change is made after communion. The whole service is being put into modern speech based largely on the RSV so that we still "thou" and "thee" the Deity.

Next, General Synod will probably hear about new plans for Morning and Evening Prayer and Baptism. Under a law adopted last year these services, like the new liturgy, can be issued by the bishops for three year's experimental use. The chairman of the Matins and Evensong subcommittee, Cecil de Pauley, Bishop of Cashel, has just died. He was professor of theology in St. John's College, Winnipeg, 1920-26, and professor of systematic theology in Trinity College, Toronto, 1932-39. Thus, he was one of the few members of the Irish bench with transatlantic contacts. His death will weaken our Lambeth team. He also was a member of the conversations which have recently become tri-partite with the Presbyterians and Methodists. These conversations have recently produced a very important statement under the title "Unity the Ultimate Goal."

In the past, the term "protestant" (which in Ireland as in the original title of the American Church, just means non-Roman Christian) has had political overtones. It is therefore most important that this statement says: "We will welcome an approach to our Churches by any other Christian Church or Communion which wishes to join in the quest for this unity. We pray God that He will bless and direct our conversations, and that He will use them for the enrichment of the whole Church of Christ." On the surface, at any rate, Rome is not being left out though some Irish Presbyterians might not be prepared to treat it as a "Christian Church." There is at least one distinguished Belfast Minister who is on record to this effect.

"Administration"

A committee with this title reported to last year's General Synod. Since then the various diocesan councils and synods, and indeed the whole Church, have been studying its proposals. If these were implemented the remains of the Parson's Freehold would disappear, appointments would be made for a limited period, and the clergy would be largely in the pockets of the bishops and leading laity. Moreover, the country areas would find themselves with far fewer clergy and we would become very much an urban Church. Happily, there has been widespread re-

action and the Church will not be closed down in the countryside very easily. One of the proposals of this committee was to reduce the number of bishops and possibly, in view of this, the Diocese of Cashel may not be filled till after next General Synod.

The poor old Conservative Low Church of Ireland seems to be getting something of a shaking up these days, for good or bad.

C. M. GRAY-STACK

ENGLAND

Tomb of Penn's Grandchildren Found

A large vault containing the remains of six grandchildren of William Penn, the English Quaker who established the colony of Pennsylvania in 1681, has been accidentally discovered in the village of Penn, west of London, which has long been associated with the Penn family.

Because of records in the Anglican parish birth and death registers, it was known that the grandchildren were buried in the area. Now, after more than 200 years, an entrance to the vault was discovered during a search "for dampness under the church floor."

The Rev. Oscar Muspratt, vicar of Penn, said a stone slab was removed from the heavily trodden porch floor of the centuries old parish church. "It was a simple stone inscribed, 'William, son of the Honorable Thomas Penn, Esquire, Proprietor of Penn.' Below, a flight of steps led down to a huge vault about 25 feet long, 10 feet wide, and 8 feet high. At the far end were the coffins of the six grandchildren."

The vicar also said the coffins in oak and lead with red velvet linings were well preserved.

William Penn, the founder, was buried in the Quaker cemetery in nearby Jordans, but shortly after his death, the family returned to the Church of England and they and many of their descendants are buried in Stokes Poges or in Penn itself.

SPAIN

Episcopal Appointment in Question

The Most Rev. Casimiro Morcillo González, Roman Catholic Archbishop of Madrid, has said that he expects the Spanish government to renounce the "right or privilege of presentation" which gives it a decisive influence on the choice of Spanish bishops. He had "no doubt" the renunciation "will come about in good time and perhaps quickly." He recalled that in Jan., 1966, a month after the close of Vatican II, Spain's ambassador to the Vatican had asked "for instructions in regard to renouncing the privilege."

The archbishop's remarks appeared in

an interview with the Roman Catholic daily paper, *Ya*, which has recently been conducting a vigorous campaign for revision of the procedure on appointing bishops. The present arrangement, authorized by the Vatican-Spanish concordat of 1941, calls for the sending of names of six men to the pope by the Spanish government, the pope selecting three men whom he is willing to elevate, and the government's making the final choice of one man.

Increasing dissatisfaction with the procedure has been expressed in recent years, particularly since the Vatican Council, and the pope has shown his disapproval by refusing to consecrate any new Spanish bishops.

ROMAN CATHOLICS

Priest Jailed, Relieved of Duties

The Rev. Philip Berrigan, awaiting court action on a charge that he has destroyed draft records for a second time, has been relieved of his pastoral post by the head of the Josephite Fathers in Baltimore. A spokesman said that the post was that of assistant at St. Peter Claver Roman Catholic Church, also in Baltimore. The action was taken in "an attempt to stabilize matters in the parish."

Convicted of pouring blood on draft records in a Baltimore Selective Service office [L.C., June 2], Fr. Berrigan was arrested in late May for burning records from a Selective Service office in Catonsville, Md. He was joined by eight others in the burning of the records.

MORMONS

Bomb Proof Sanctuary for Records

What is perhaps the strangest Church-built safe storage in the world is found in the Granite Mountain Records Vault, 18 miles southeast of Salt Lake City, Utah. It was constructed for the Church of Jesus Christ of Latter-Day Saints (Mormon) to provide safe storage for genealogical records from all parts of the world.

Its 65,000 square feet of floor space includes six 200-foot long storage rooms and a central corridor penetrating 650 feet into the middle of the mountain. Massive steel doors such as those on a bank vault shield the entrances to the access corridors. Only five officials know the combination of the door locks, and the combination is changed at intervals.

According to the manager of the microfilm department, Van Neiswender, "it is the safest place on earth." There are fire detection devices, electro-magnetic air filters, temperature and humidity controls, and automatic blast vents to seal the interior against radiation in the event of nuclear explosion.

CONVENTIONS

West Texas

The 64th annual council of the Diocese of West Texas authorized the election of a coadjutor bishop, which subsequently took place, resulting in the election of the Rev. Harold C. Gosnell, rector of St. Mark's Church, San Antonio [L.C., May 26th]. The council meeting was held in St. James' Church, Del Rio.

The council adopted the report of the procedure committee that recommended the standing committee be appointed as a receiving committee for the submission of names. Each clergyman and each lay delegate was entitled to submit one name. Priests and suffragan bishops, 30 or older, and bishops coadjutor and bishops who have served in their posts five years or longer, were eligible for nomination. The standing committee did not act as a nominating committee, but did determine canonical eligibility.

Two young people of the diocese were elected to the executive board of the diocese—Dan Aken, a freshman at Trinity University, San Antonio, and Nancy Van Kleef, a freshman at the University of Texas. Their election followed a canonical change allowing for enlarging the board.

St. Martin's, Corpus Christi, was given council permission to act "alone or with other groups" to undertake a rent-supplement housing project estimated to cost \$1,250,000. Approval was given on motion by the Rev. Reynell Parkins, priest in charge, who said that the Federal Housing Administration had advised that a mission could not be a sponsoring agent without permission of the diocese. The council earlier had voted down, 186 to 130, a resolution asking the diocese itself to be the sponsoring agent.

In other action, a resolution asking the diocese to withdraw from the Texas Council of Churches failed. A motion having been made to vote by orders, the resolution was defeated by the clergy. No vote was taken in the lay order, Bishop Jones later explaining that would have been like "playing the last of the ninth inning." The resolution had been presented by Mr. Albert McNeel, Jr., Christ Church, San Antonio, who based the resolution on the TCC's lawsuit against the Texas Rangers arising out of the arrest of the Rev. Ed Kreuger and his wife in the Valley last May. Mr. McNeel urged the diocese to get out of an organization he charged "is in politics." He declared: "We have given power of attorney to the Texas Council to do something we would not do ourselves."

The Rev. Canon Gerald McAllister, president of the TCC, reviewed events leading to the suit which he called a civil action involving the civil rights of the minister and his wife. Mr. Kreuger had been employed by the TCC to represent it in the lawsuit. Part of his work was

to counsel against violence and sabotage, and he was quite effective, according to the canon. On May 26th, the canon related, Texas Rangers were arresting pickets and Mr. Krueger was taking photographs when he was arrested. "His wife then photographed this, and she, too, was arrested. They were charged with unlawful assembly and bail was set at two and one-half times the fine for this charge." The charge later was reduced to "secondary picketing." Remedial action was necessary, Canon McAllister said. "The only way to redress is to resort to the court of law."

Another resolution reaffirming support for the TCC failed in the lay order, 106-105, after passing in the clerical order. Finally a resolution asking the diocese to disclaim and disassociate itself from the lawsuit was defeated.

With a deficit of at least \$57,000 in the budget of \$400,323, the council passed a resolution stating that each parish and mission should review resources and make new and greater commitments, reporting increases by March 8th. The \$400,323 figure is the Church program budget. The diocesan budget of \$164,135 is largely for salaries and operation of diocesan headquarters.

North Carolina

Ministry to the poor, white as well as black, was adopted as the chief priority of the Diocese of North Carolina at the closing session of its 152d annual convention. The meetings were in Holy Trinity Church, Greensboro, where the first Episcopal services were held in 1865. Holy Trinity itself was not organized until 1910, when two other parishes merged.

Several programs were adopted—to aid the disadvantaged of all ages; to sponsor low cost housing; and to support efforts on the part of industry and education to improve opportunities for unemployed and underemployed people. The priority program was presented by the Rev. Thomas J. C. Smyth of Greensboro, who called the proposal the "pastoral responsibility" of the diocese. While many clergymen supported the proposal, George Hale, a delegate from Raleigh, warned that the convention was "biting off more than it can chew," that the Church should not get involved in a field where it is competing with government, and that the Church should be concerned with "the sacraments, the Bible, and prayer."

The Rt. Rev. Thomas A. Fraser, Bishop of North Carolina, reminded the delegates that the proposal was already a commitment of the national Church. He emphasized that the program was aimed at rural as well as urban people, white and black . . . "some very, very angry people."

He also spoke of the Vietnam war: "No matter what your personal opinion of the war in Vietnam may be, we must be supportive of the men of this nation who have been obedient to the call of

their country and who are serving even unto death. On the other hand, we must recognize the moral struggle of young people who in good conscience desire to be obedient citizens but who are confused by the many different opinions expressed by voices they have been taught to hear with authority." He added, "We admit that the challenge to the Christian Church is to bring peace and harmony among all people. For those who are highly disturbed on either side of the Vietnam issue, we might remind them of a challenge right here at home, within easy traveling distance of any congregation in this diocese, where we are neglecting to do all that we might to bring to an end the shooting, the killing, and the bombing of innocent people."

The suffragan bishop, the Rt. Rev. W. Moultrie Moore, Jr., addressed the convention on missions of the diocese, the programs proposed, and the future for them. He cited these statistics within the diocese: 32 missions are losing membership; 11 are static; 12 are growing slowly; 5 are growing rapidly. Four missions have become parishes within the past five years.

Delegates adopted a program budget of \$545,191 and a maintenance fund budget of \$148,171 for 1968.

St. Andrew's Church, Rocky Mount, was admitted as a parish, and St. Christopher's, High Point, and St. Barnabas', Greensboro, were admitted as organized missions.

The resolutions committee declined to recommend a proposal protesting diocesan appropriations to organizations including the National Council of Churches. It had been offered by Trinity Church, Scotland Neck.

It was the first diocesan convention to which women had been admitted as delegates.

Tennessee

Major debate at the convention of the Diocese of Tennessee, meeting in St. Paul's Church, Chattanooga, centered on a resolution that convention request the bishop of the diocese, the Rt. Rev. John Vander Horst, to appoint a committee "to develop standards by which the principles of non-discrimination may be effected at all Church-related schools and institutions in the diocese; and to develop means of providing scholarships for needy, qualified persons of all races."

Struck from the original text before its adoption was an additional paragraph which would have directed bishop and council "to refrain hereafter from pledging or giving any diocesan monies to any Church-related institution or school" not abiding by the committee-developed standards. The bishop stated that bishop and council does not willingly do so at present. Those who favored retaining the paragraph felt that "this would be speaking from the heart to those who are escaping what is happening in American

life today." One school board member said his school has nothing to fear from the resolution, and "its adoption might enable us to take some steps we are not yet able to do."

In Bishop Vander Horst's address, he spoke of the Church's ministry to people of special needs. He listed the several diocesan institutions already serving many, then announced the emerging plans of the Shelby County Episcopal Planning commission to build a non-profit housing facility of approximately 150 units for a few of the 4,000 families made homeless by urban renewal there. He also urged support for the project for partnership through which Tennessee will provide \$26,000 for a conference center in Puerto Rico.

The constitutional amendment allowing parishes to elect women to vestries "just made it," with clergy favoring it by a large margin, but the laity by a scant 3 votes.

The Bishop Coadjutor of Tennessee, the Rt. Rev. William Sanders, addressed delegates on the task of each congregation effecting the ministry of reconciliation in its own life and in its community as "the instrument of Christ's ministry." He also said a training program will be available to members of a given congregation who wish to have a better understanding of its purpose and can gain skills to fulfill that purpose.

The diocesan financial picture was presented by the suffragan bishop, the Rt. Rev. Frederick Gates, who reported an increase of more than \$10,000 in the 1968 voluntary commitments of parishes and missions to the diocesan budget.

Convention adopted a resolution directing increased support (this year from endowment income) for the theological education of Tennessee men. According to Bishop Vander Horst, the diocese can support a seminarian to the extent of not more than \$1,000, and parishes sending men could expect to increase their share of support accordingly.

Other convention action: favored abolition of capital punishment in the state; refused to consider a proposal favoring withdrawal from the National Council of Churches; and accepted the invitation of St. Mary's Cathedral, Memphis, to meet there in 1969. The Church of the Annunciation, Newport, and the Church of the Holy Apostles, Memphis, were admitted as organized missions to convention. New parishes admitted are St. Paul's, Frayser, Memphis; St. Martin of Tours, Chattanooga; and All Saints', Morristown. The latter began life before the turn of the century, closed and was leased to Seventh Day Adventists in post WW I years, re-opened in the mid-thirties, and is at last a self-supporting parish.

Western North Carolina

The 46th annual convention of the Diocese of Western North Carolina met

St. Mark's Church, Gastonia, with the Rt. Rev. M. George Henry, diocesan, presiding. Bp. Henry also addressed the delegates. He made a special note of several laymen whose service to the diocese has been "exemplary." He also asked for greater service in the areas of Church union, and social betterment, particularly in racial and economic equality.

The committee on the state of the Church urged Churchmen to concentrate on program and commitment in contrast to bricks and mortar. The convention voted to leave the bishop's office in Black Mountain rather than moving the center to Asheville.

The total budget for the diocese, \$209,500, was adopted. This figure represents an increase of \$14,000 over the 1967 budget.

A plan to reorganize the diocesan structure was presented and given the first reading for changing diocesan canons. Under the proposed plan, the chief executive power between conventions would lie with the executive committee,

from which would operate four councils concerned with educational institutions, social services, fiscal affairs, and parochial affairs, respectively.

Los Angeles

With the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles, presiding, the convention of the Diocese of Los Angeles adopted a diocesan program for 1968 with a budget of \$1,717,700, made constitutional changes, and debated proposed action. For the first time, all sessions of the convention were held in a hotel, and another first — weekend dates — allowed for more complete delegation representation. Both changes were well received.

A constitutional amendment providing for a second suffragan bishop was adopted. The canons were changed to allow congregations with unpaid balances on mission giving to be seated without voice in convention.

Four congregations were received as

Continued on page 17

without expressing active solidarity with the struggle for national liberation of oppressed peoples. To quote one person present, "The revolutionary arrogance of the third world is astonishing. Latin American Christians, in particular, sounded like full Communists without atheism." In fact, it appears that Europeans, whether Christians or Marxists, found themselves sharing the feeling that maybe the third world was vastly oversimplifying the total situation and making itself impatient as a result.

There was a large area of common concern visible between Marxists and Christians but no less visible was the need for much further dialogue, if only to begin to produce a common language. Thus, this conference found itself trying to assess which it could accept out of 15 irreconcilable definitions of revolution.

Another point of future concern about this conference is that its most active participants were a handful of intellectuals on either side and there is a long way to go before these avant gardes have sufficiently communicated with the great masses on their own sides, let alone their opposites.

Meanwhile, the "British Conference for Christian Youth" is being planned on a large scale (perhaps 1,200 delegates) for Edinburgh, July 26 to Aug. 2, and 20 members of the Young Communist League have been invited. Organized by the British Council of Churches, its title will be "Living '68 Style." No doubt that will provide some news worthy of report. Will its echoes reach 400 or so miles south to Lambeth which will then be in session?

Perhaps, from another angle, a conference which the Archbishop of York has just chaired, suggests the reason why Christians and Communists are increasingly talking.

In a paper prepared by 15 senior Anglican and Methodist ministers came the words: "As we move into evangelism in the 70s, the twin facts of man's bewilderment and achievements become more and more apparent. On the one hand are the glittering advances of medical sciences, the probing of space, and the large-scale control of nature, all opening up immense extensions of man's domination of the universe. On the other hand, impersonal automation and technological processes, mass culture, wars and race riots, moral confusion, and the sheer magnitude of world problems intensify man's hopelessness and bewilderment. Technologically, modern man is a giant, but, morally, a pigmy; outwardly capable, but inwardly needy."

If the Church is to be faithful to its evangelistic task, it must be a worshipping, caring, and witnessing community whose common life in Christ is warm and satisfying and so attracts people to it. And those people, when attracted, should be readily welcomed and assimilated.

Letter from London

One thing which is gathering momentum at a considerable pace is the dialogue between Christians and Communists. It's something to keep an eye on. It could become the flashpoint of that reconciliation which is the task of the Church. We mentioned it last November [L.C., Nov. 19]. That story now needs updating. But we can find room only for some of the more significant occasions.

In March, for example, young Christians and young Marxists gathered at Kennedy House, Coventry (part of the Cathedral premises) to discuss world poverty and found they had more in common than most of them had expected. Organized by the Christian Group for East-West Contact, Christian Aid (the U.K. arm of the World Council of Churches' Division for Inter-Church Aid, Refugee, and World Service) and the Young Communist League, its participants seemed to share a dislike for established ecclesiastical and political structures, and thought human hunger more pressing than any sort of ideology. They called for aid for developing countries but insisted that neither capitalist neo-colonialism nor Communism had any right to attach strings or use human need as a means of gaining political influence.

Towards the end of March there came the now well-established Christian Peace Conference in Prague to which Prof. Hromodka said, "You have come here at a most exciting time when a stream of renewal and new responsibility sweeps our country." Again, the accepted demarcation lines between Christians and Communists became blurred when each found itself acknowledging that the other

side spoke more sense than it had expected. But Prague was even more distinguished for the way in which "the third world" took over leadership. The Indians were particularly distinguished in what they said. Alongside them went the Latin Americans who supported the Indians in a position which was at once anti-capitalist and also unaligned with any Eastern bloc. Over 500 people attended this conference and it is safe to say that we are far from having heard the end of it.

Just two weeks later, in mid-April, there was a high-power meeting in Geneva under the auspices of the World Council of Churches. There were 45 participants, 11 of them being Communists of accepted authority and international status, like Prof. Roger Garaudy of France. For the first time in such circumstances the Orthodox Churches were represented along with Protestants, Anglicans and Roman Catholics. But Marxist Russians, and also Marxist Poles, were conspicuously absent. The theme of the conference was "Trends in Christian and Marxist thinking about the Humanization of Technical and Economic Development." Its aim was to give an international dimension to the dialogue which is now going on in several countries.

The great majority of participants, both Christian and Marxist, agreed that economic, cultural, and military oppression by the imperialist powers allied with national oligarchies in different parts of the world constitutes the most widespread form of dehumanization, and that it is not possible to speak of humanization

Living the Holy Trinity

“Theology gives us a program for personal action,” writes John Habgood, a distinguished English scientist and priest. “To know God is not to add an extra word labelled ‘God’ to our mental card index; it is to become a changed person.*” Trinity Sunday comes once a year to remind (we hope) the Christian faithful of this truth. A sermon on the Holy Trinity, or meditation, or hymn, or prayer, or editorial, which fails to see in it “a program for personal action” is a clean miss.

When Christians see the revealed truth of the Holy Trinity they see God as Himself love, and they are themselves drawn up into this divine charity in such a way that it becomes not only their salvation but their life. It is this vision of God, which redemptively changes man in his own being, of which the Athanasian Creed speaks when it declares: “Now this is the Catholic faith, that we worship one God in Trinity and Trinity in Unity” and when it declares that Christ takes up humanity into God. There is an infinite fecundity of love in God Himself, and when men are made living members of Christ they are “taken up” into this love. God’s infinite fecundity is revealed to all who thus truly worship the Trinity in Unity. They see it also in the world God has created.

Fecundity—self-giving, self-diffusing, is characteristic of all goodness. The good citizen manifests social fecundity by giving himself sacrificially to the service of his beloved community. To be good—that is, to be like God—is to be self-giving, self diffusing, self-communicating; in sum, to love. Goodness is self-giving love, and love always has a fecundating, life-giving effect upon its object.

The Holy Trinity is the perfect divine fecundity revealed. The Father gives His whole being to the Son; the Son offers His whole being to the Father; from them proceeds the Spirit of Love who is the bond of union between them.

In the Sermon on the Mount, and throughout the Gospel, Christ directs His disciples to look at God, to see Him as He is, and then to do what *of course* they will want to do, after that vision: to be like God, to imitate God. “I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that you may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust” (Matt. 5:44-45). Christ creates in His followers, and then appeals to, this vision of God in which they see God as He is in His inexhaustible loving fecundity. After they have gazed upon God He says to them: “Go—be and do likewise.” By grace and adoption Christians are “born of God” says St.

John (1:13), in a birth resembling, and in the image of, the eternal generation of the Son. This adoptive sonship reflects Christ’s eternal sonship. God does not communicate to Christians the wholeness of His nature but He does communicate to them a participation in His life. They are dynamically divinized even though not substantially. As the Son reverts to His Father to love Him, so the main duty of men “born of God” is to love God. The first commandment, to love God, is indeed first. The second commandment, to love men, is inseparable from it and an inevitable consequence of it, just as the Holy Spirit is inseparable from the Father and the Son. To love God is to receive the Spirit who unites the Father and the Son and thus to enter into God’s love for all that He creates. This is the true meaning of “having the Spirit”, which is more accurately describable in terms of being had by the Spirit. It is as the sure and inevitable consequence of the Godward movement of the Christian’s love that the manward movement of his love always begins.

Very bluntly, St. John declared that the man who says that he loves God while in fact he hates his brother is a liar (1 John 4:20). Had he lived in a later age, he might have said the same thing in such terms as these: The Christian who is sure that he’s as sound as a button on the doctrine of the Trinity, but who at the same time lives as if all the wretched and needy people in the world are no proper concern of his, doesn’t know what he is talking about when he talks about God.

The prevailing mood, or mode, or both, in contemporary theology today is humanistic rather than theistic, a fact which we can only deplore, praying that it will soon pass. It is not the way for followers of Christ and believers in Him. Christ assumes that man can see God if he will look; Christ points to God and says to His people: “There, you see how God loves; now you love the same way.” The man who undertakes to love his fellow man all on his own, regardless of God, stands a good chance of becoming a good hater, if history is to be believed. It is only when love for one’s neighbor flows out of love for God that one can see himself as he is—a poor sinful man who himself needs help and salvation even as he tries to help others. Christians are sinners in Christ, hence in no position to judge others as lacking their vision, zeal, concern, and “true religion.” To worship the one God in Trinity and Trinity in Unity is to be mindful of one’s own infinite falling short of the glory of God, but it is also to experience the truth that to be in Christ is to be taken up into God Himself, to be a living participant in that love which creates the world and holds it in being.

It seems to us that a Christian need not be ingenious beyond the average to find in this “a program for personal action.”

*John Habgood, *Truths in Tension*, 132. Holt, Rinehart & Winston.



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LETTERS

Most letters are abridged by the editors.

Mission and Renewal

To your editorial [L.C., April 7th] titled "A Proposal Toward Renewal" I say Amen! While it is true the Church should always seek new and better ways to reach and serve God's people, unless those in the Church know clearly what His message is, our witness will fail. Unless we are so filled with His love that we can't help but show it in word and deed, we cannot say that we know Him. The needs for lay leadership, an ecumenical spirit and personal spiritual growth within the fellowship are essential for Church renewal and development of a greater evangelistic effort in the Church.

In line with your comments on the "new theology," I recently received a letter from one of our past field secretaries of the Brotherhood of St. Andrew, who is now in seminary. He wrote, "Pray for me that my faith in Jesus Christ will remain strong, for we hear things here that cause us to doubt." *How can this happen in a Christian seminary?* Yes, we live in a confused, difficult, and changing society and knowing the right road is often very difficult. However, despite the apathy, fear, and the turning away from God, I know that He lives today, in me, as I let Him, and that He loves all men. I have committed my life to Him and pray only for humility and strength that I may in some small way serve Him and fulfill a meaningful ministry, especially in bringing others to Him.

May God bless the clergy and lay leaders in the Church that they will all seek Him

more earnestly, follow Him more closely, and spread His Gospel more actively.

FRED C. GORE
President of

The Brotherhood of St. Andrew

York, Pa.

Your editorial stating that "the new theology or pre- new theology which is still on the boards and not yet in production" was refreshing and bracing. If anybody really knew all about the mysteries in which we live—what is beyond the last celestial bodies or what goes on inside the atom—it would be more reasonable to let God die without a dissenting vote.

JOHN HULING, JR.

Elkhorn, Wis.

In your editorial called "A Proposal Toward Renewal" you assert that "this attitude behind all the new theology . . . is an approximately 50-50 compound of apostasy and unbelief." I would dismiss this irresponsible generalization as another evidence of your pathological conservatism if you had not employed some quotations from a sermon of mine as evidence in support of your contention. I write to protest against such misrepresentation.

Charity demands the assumption that theological paranoia has blinded your editorial eye. Otherwise one would have to ascribe to unmentionable motives your failure to note that the sermon in question was a call for the beginning of a quest for a new missionary obedience to replace the one which is obviously spent, and that most of the words which you chose to quote were taken from a postscript designed to stimulate such a debate. Your readers have a

right to know that the statements which you imply are representative of my theological position were plainly labelled in the sermon as "provocations," "challenges," and "points of entry" for a proposed theological discussion within the community of a theological seminary.

I do not deny, indeed I am happy to affirm, that my position is miles to the left of yours and I have no aversion to public debate, but the sort of ecclesiastical McCarthysm which is evident in the editorial in question is not conducive to charity or to truth.

(The Rev.) GORDON T. CHARLTON
Director of Field Work

The Virginia Theological Seminary
Alexandria, Va.

Editor's comment. If his provocative remarks were intended simply as "provocations," why should Mr. Charlton be so provoked that we were provoked?

Trial of a Bishop

There are two mistakes in the lead news story in the May 19 edition of THE LIVING CHURCH.

1. I have not withdrawn from the court for the Trial of a Bishop acting in accordance with Canon 55, Section 2 (b). I did organize the court, and asked the members to elect a presiding judge from our membership. I did ask them not to vote for a retired bishop (Bp. Sweet and myself). I am happy that Bp. Higgins was elected presiding judge.

2. As I understand it, the trial is set for Sept. 23, not Aug. 20.

(The Rt. Rev.) OLIVER J. HART, S.T.D.

Bishop of Pennsylvania (ret.)
Castine, Me.

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NEWS

Continued from page 13

parishes: St. Michael and All Angels, Corona del Mar; St. George's, La Canada; St. Philip's, Lemon Grove; and St. Theodore, Seal Beach. One group was received as a mission—Christ the King, Santa Barbara.

Among resolutions adopted:

(✓) The bishop was asked to authorize a special prayer for peace to be used in every public service of worship until such time as he terminates its use.

(✓) Episcopalians of Southern California are asked to increase their pledges and commitments to the Church. (33 percent of 186 congregations do not meet their portion of the Mission Share Fund. The 1967 budget had "cut items" and the 1968 budget has cutbacks from the already cut 1967 total.)

(✓) Voted to continue the MRI program with Polynesia for another three years.

(✓) Endorsed action designating the lenten Church school offering for Polynesia where the Church is facing possible financial curbs for its program.

Richard C. Seaver of St. John's, Los Angeles, and John Hancock of the Parish of East Los Angeles received the Bishop's Award of Merit during the evening convention session. Mr. Hancock, 82, is at present senior warden, lay reader, member of the altar guild, sexton, choir member, and acolyte, and takes care of all painting and repairing at the Parish of East Los Angeles. Mr. Seaver is a member of various diocesan boards and commissions.

Easton

The 100th annual convention of the Diocese of Easton held May 7-8 had the Presiding Bishop as a guest speaker at the convention dinner. The Rt. Rev. John Hines also addressed the morning session of delegates. Greetings were received from bishops of other dioceses celebrating centennial years, and from the new Bishop of Wilmington (Roman Catholic), as his diocese is also 100 years old.

The Rt. Rev. George Taylor, Bishop of Easton, stressed the constructive program which had been planned for the centenary, mentioning the Renewal in Christ Mission last fall and the summer 1967 opening of the new mission in Ocean City, with its ground-breaking rite this past spring. He also spoke of the Centennial Fund campaign and the diocesan survey to be held later this year.

At the convention dinner two laymen received the first diocesan service awards—W. Ryder Jones, financial guide of the diocese, and Mrs. Owen Selby, former ECW president and a member of the diocesan council.

Alabama

Paying special tribute to his diocesan chief who had announced his retirement for the last of the year, the Rt. Rev.

George M. Murray, Bishop Coadjutor of Alabama, thanked the Bishop of Alabama, the Rt. Rev. Charles C. J. Carpenter, for his thoughtfulness, help and guidance in the preparation for Bp. Murray's forthcoming duties as diocesan. Both bishops addressed the 137th annual convention of the Diocese of Alabama that met in St. Paul's Church, Selma.

Convention delegates voted a total budget of \$627,293 for 1968, an increase of approximately 7 percent over 1967. The budget had had a thorough earlier study in committee and Bp. Murray spoke to convention concerning the \$153,982 apportionment to the national Church. Of the support by the national Church to the National Council of Churches, he said the breakdown is about 12¢ per communicant per year, and the greatest part "supports uncontroversial and needed services." Only 2¢ goes to the controversial department of Christian social services, he said, adding that the majority of the expenditures goes to projects "most of us here would approve."

Highlights of the convention:

(✓) Fourteen women delegates attended—first time so allowed by constitution.

(✓) Legislature was asked to study abortion laws in light of modern therapeutic advisability.

(✓) Family Planning work in the state was recommended.

(✓) St. Christopher's Mission, Huntsville, was accepted as a parish by convention.

The combined convention offerings were to be given to the newly established half-way homes for girls, St. Elizabeth's, Birmingham, and an unnamed home in Huntsville. Convention also voted to use the Church school lenten offering in MRI work in the Diocese of Chile, Bolivia, and Peru.

Lexington

The convention business of the Diocese of Lexington was transacted without a dissenting vote during two days of sessions in Calvary Church, Ashland, Ky., May 7-8. The Rt. Rev. William R. Moody, diocesan, preached at the opening service and presided at all sessions.

The Rev. Addison Hosea, chairman of the diocesan committee on the study of Consultation on Church Union, presented a full report compiled from papers written by members of the committee. Attention was called to the fact that what has been excluded in the consultation could be of more importance than what is included, for it does not touch the basic

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issues, "How is the grace of God mediated to man?" According to the report that is where every definition of the Church has to start, because in the answer to that question is given the criterion by which fellow companies of professing Christians can be known and acknowledged. Delegates received copies of the report and more were to be sent to congregations for further study.

The Merit of Honor distinctions were presented to the Rev. David Webb and Mrs. J. H. Mathewson.

Europe: American Churches

The convention of the Convocation of American Churches in Europe met in Emmanuel Church, Geneva, Switzerland, with the Rt. Rev. Stephen F. Bayne, Jr., presiding, April 23-25. Delegates represented the Pro-Cathedral, Paris, and churches in Nice, Geneva, Florence, Rome, Frankfurt, and Munich. Special guests included the Rt. Rev. Alan Rogers, Bishop of Fulham, who is in charge of Church of England chaplaincies in Northern Europe, the Rev. Edward Reilley and the Rev. Henry Wilson, American priests serving churches in Palma, Mallorca, and Wiesbaden, Germany. The program included reports, a panel on consultation on Church unity, and a visit and briefing at headquarters of the World Council of Churches.

An adopted amendment to the convocation constitution will permit "any lay person professionally employed by a congregation of the convocation to assist the clergyman in the educational or pastoral ministry, and to have a seat and voice in convention." It was also voted to increase by 10 percent the contributions from parishes to enable the convocation to increase its donations to the Executive Council. The bishop in charge was requested by resolution to explore with the Bishops of Fulham and of London the possibility of convening the conventions of the two jurisdictions at the same time next year with a view to strengthening British-American Anglican relations on the continent.

Bethlehem

Meeting in St. Stephen's Church, Wilkes-Barre, Pa., May 4, delegates voted to restructure the Diocese of Bethlehem to allow for greater flexibility "in meeting the issues that confront the Church today." It is expected that the new organization will be in effect in 1969.

Also approved was the program budget of \$296,140 for 1969. This is about \$33,000 more than the 1968 budget and calls for increased voluntary giving on the part of the parishes. The diocesan policy gives 50 percent of the money received from parishes to the national Church for its work here and abroad. The raising of \$5,000 to be given to the General Convention Special Fund for use

by Opportunities Industrialization Center was authorized.

Announcement was made that 533 applications had been received for units in Episcopal House, Allentown, for senior citizens. Seventy percent of the apartments have already been leased and occupants will begin arriving in June. Total occupancy is 325. A fund drive is underway to raise \$100,000 for furnishings not included in the federally financed loan. \$50,000 has already been given by Churchmen. The bishop, the Rt. Rev. Frederick Warnecke, said that this "first diocesan adventure for the elderly" with eventually 200 families is a "larger congregation than any of our present mission churches."

The bishop also announced construction of a new chapel for Talbot Hall, the Christian institution for girls in Jonestown, Pa. In northern Schuylkill County, the bishop said, five churches have been "federated" as a new parish called "North Parish," commenting that this is in no sense "a confession of weakness, but rather a determination of the Church to provide strength and vigorous ministry in that area."

SCOTLAND

Stocktaking

Each spring with all the records duly returned, and diocesan councils and synods meeting, the Church takes a chance to look at its position.

The clergy returns show a somewhat confusing picture. The numbers attached to the Church are up from 93,951 to 94,988, but the communicant roll is down from 53,793 to 52,997. The numbers baptized and confirmed have gone on falling as they have done now for over 20 years.

But a more gloomy picture comes from the returns sent in by the treasurers. The quota set for the whole Church by the executive committee of the Representative Church Council has not been met, the deficiency amounting to about \$60,000. Only one diocese, the smallest numerically, Argyll and the Isles, achieved its quota.

Efforts to streamline the work of the Church by reducing the membership of the Representative Church Council from 730 to 330 have been overwhelmingly defeated at meetings of the diocesan councils who demand the retention of the old representative system of a clergyman and a lay member from each charge attending.

The battle over the Inter-Church Relations Committee's suggestion that altars should be thrown open to members of Communion with which unity talks are taking place goes grimly on. Aberdeen Synod censured the committee for making a public statement without consulting any council or synod. On the whole, synods were hesitant about agreeing to the suggestion, but councils, which

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THE LIVING CHURCH

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include lay members, were more enthusiastic. Meantime this whole matter goes down to the grassroot level. Every congregation has been asked to send in the views of its members. It is too early to prophesy on the possible results, but it already seems clear that the laity are, in the main, enthusiasts for intercommunion. If their view is the majority view, the problem then will be the reaction of the 120 anonymous clergy who back in October petitioned the College of Bishops to suppress the whole idea.

The Bishop of St. Andrews has taken the line that the dominant factor in the issue is baptism. Addressing his diocesan synod, he said: "Today the majority of the Churches desire unity. This desire and intention transforms the situation. We have been born into a divided Church, and the divisions are real and represent honest thinking; but the intention is the same as Christ's, that by God's grace the divisions shall be eliminated. This is not a state of affairs so at conflict with the mind of Christ as to confound His uniting work in baptism. Instead, it reasserts it. Therefore admission to communion is to my mind the right course."

THOMAS VEITCH

ORGANIZATIONS

Anglican Society Meets

The Anglican Society held its annual meeting on May 1st at St. John's-in-the-Village, New York City. A concelebra-

tion of the proposed Liturgy of the Lord's Supper by the officers of the society began the meeting at which the Rev. H. Boone Porter, D. Phil., preached and the Rev. Charles M. Guilbert, S.T.D., read a paper on the current procedures for Prayer Book revision including the pan-Anglican and ecumenical aspects. Both speakers are members of the Standing Liturgical Commission of the Church.

Guild Meets

The annual meeting of the Guild of All Souls was held on May 11 at All Saints Cathedral, Milwaukee. Miss Anne P. Vaughan's resignation as secretary-treasurer was submitted and accepted. Miss Virginia L. Sites was elected secretary-treasurer, and all other officers and members of the council were re-elected for the coming year.

AROUND THE CHURCH

The Rev. John C. Danforth, St. Louis, Mo., lawyer and priest, has announced his candidacy for the Republican nomination for attorney general of Missouri. A member of a St. Louis law firm, he serves his parish church—St. Michael and St. George, Clayton—as a non-stipendiary priest. He was ordained in 1964.

An ecumenical service for Christian reunion, conducted by the Chicago House of the Taizé Community and sponsored by the Ravenswood Interfaith Commis-

sion, was held in All Saints' Church, Chicago. The leader of the Chicago community, Br. Frank, preached at the service, and the other members of the Taizé Community led the congregation in devotions. The group has been in the city about two years.

José Limon appeared with his troupe of 22 modern dancers at Washington Cathedral for two different programs in late February. Among the numbers presented were: "The Exiles," danced to an Arnold Schönberg symphony; "Missa Brevis," by Zoltan Kodaly; "Psalm," with music by Eugene Lester; and "There is a Time," with music by Norman Dello Joio. The performances were sponsored by the cathedral's Advance Program and the Institute of Contemporary Arts.

Mrs. Rathie Selvaratnum of Ceylon, chairman of the Asian Women's Christian Council, is the author of the service for the 1968 World Day of Prayer, held March 1st.

The fully dramatized version of Handel's "Saul" presented in St. Michael and All Angels', Dallas, was under the direction of Paul L. Thomas, music director-organist for the parish. Members of the Dallas Symphony played for the production. In the past the church has been the scene of productions of Britten's "Noyes Fludde" and Menotti's "The Death of the Bishop of Brindisi."

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A TESTIMONIAL OF GRATITUDE

Addressed to our Reverend Fathers in God, the Clergy and the Faithful in this portion of the Catholic Church: On the Feast of the Ascension, I shall be gratefully celebrating my 25th year of ordination to the Priesthood. I am using a gift to express my public gratitude to the Communion which has given me Holy Orders.

Most of us are deeply conscious in 1968 of the painful shortcomings and sins of the Body of Christ everywhere—the corporate frailty of all the Faithful, beginning with myself. True as this is, there is another dimension to the Church. By God's protection and grace, it has witnessed continuously to the eternal Resurrection and glorious victory over death of our Blessed Lord. Sinful as the Church is, it has for almost twenty centuries shown men the path to Salvation.

Virtually everything I know about the love of God and the things that truly matter, I've learned from the Church. Everything that is presently worthwhile and ultimately indispensable, the Church has taught me. The gift of money that made this testimonial possible is not limitless, but my gratitude to this part of Christ's Body is. **The Rev. W. C. R. Sheridan, St. Thomas' Parish, Plymouth, Indiana.**

MEMORIAL

IN LOVING MEMORY, Walter E. Bentley, priest, rector emeritus of St. Stephen's Episcopal Church, Fort Washington, L. I., New York. Founder of The Actor's Church Alliance of America; called to the Higher Life June 9, 1962.

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

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YOUNG CURATE for suburban parish South Florida. Parochial school, Sunday School, youth work, celebrations, Catholic. Reply **Box C-560.***

POSITIONS WANTED

MATURE PRIEST, available July, desires post in hospital, home for aged, on cathedral staff or team ministry, certified chaplain. Presently ecumenical minister to nursing homes. Reply **Box P-561.***

PRIEST, 54, desires supply work during the month of August; also interested in a permanent change. Had 20 years in the business world before entering the priesthood. Have degrees in Science and Theology. Reply **Box P-559.***

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.***

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PEOPLE and places

Appointments Accepted

The Rev. Maurice M. Benitez, former rector of Grace Church, Ocala, Fla., is rector of Christ Church, 301 W. Russell Place, San Antonio, Texas 78212.

The Rev. Richard C. Chapin, former rector of St. Paul's and principal of St. Paul's School, Patchogue, L. I., N. Y., is teaching brain-injured children for the N. Y. State Board of Cooperative Educational Services, and is also on the staff of St. Peter's, Bay Shore, L. I. Address: 9 Lacy Ct., Blue Point, N. Y. 11715.

The Rev. Stanley P. Hardy, former associate rector of St. Andrew's, Kansas City, Mo., is vicar of St. Mary's of the Harbor, Provincetown, Mass. Address: 519 Commercial St. (02657).

The Rev. Richard Iwick, former assistant at St. Mark's, Milwaukee, Wis., is rector of St. Alban's, 1408 Cumming Ave., Superior, Wis. 54880.

The Rev. Eugene B. Montague, Ph.D., member of the staff of the Cathedral of St. Paul, Detroit, Mich., has been named the first protestant chaplain of the Roman Catholic University of Detroit. He is also professor of English at the university. Address remains the same.

The Rev. Patrick H. Sanders, Jr., former rector of St. James', Greenville, Miss., is rector of All Saints', 151 S. Ann, Mobile, Ala. 36604.

Retirement

The Rev. Harold R. Carter, rector of the Church of the Advent, Pawtucket, R. I., since 1924, has retired. Address: 29 Blodgett Ave., Pawtucket, R. I. 02860.

The Rev. Russell E. Harding, rector of St. Luke's, Milwaukee, Wis., since 1930, retired Feb. 11. Address: 515 Hillcrest Dr., Winter Haven, Fla. 33880.

The Rev. Glenn Reid, former assistant at St. Paul's, Duluth, Minn., has retired. At present he is assisting at St. Paul's, Minneapolis. Address: The Curtis Hotel, Apt. 322 E, 10th St. and 4th Ave., Minneapolis, Minn.

The Rev. Harold T. Shay, former rector of St. John's, Deadwood, S. D., retired Jan. 1. Address: 516 W. 2d, Apt. 2, Alliance, Neb. 69301.

Resignation

The Rev. Canon Clifford E. B. Nobes, rector of St. Paul's, Kansas City, Mo., since 1958, resigned effective July 31, to return to mission work, in which he was engaged from 1931 until WW II. He is also canon to the ordinary of West Missouri.

Awards

The Rev. George R. Hatton, chaplain of the University of Minnesota Episcopal Center in Minneapolis, has received a Danforth Foundation grant that will provide a year of graduate study in a school of his choosing.

The Rev. Henry N. Herndon, priest associate of the Church of the Ascension, Claymont, Del., has received the annual Human Relations Award of the Delaware region of the National Conference of Christians and Jews.

The Rev. James L. Lowery, Jr., rector of St. Paul's, Greenwich, N. Y., and priest in charge of St. Stephen's, Schuylerville, has received the Proctor Fellowship to study at the Episcopal Theological School, Cambridge, Mass., effective for the fall semester. He will then study at the Urban Training Center in Chicago.

The Rev. Henry E. S. Reeves, perpetual deacon at the Church of the Incarnation, Miami, and publisher of *The Miami Times*, which he established more than 50 years ago, has received the special brotherhood award of the National Conference of Christians and Jews.

DEATHS

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

Grace Ethelwyn Cosby, 81, widow of the late Rev. Edward Cosby and mother of the Rev. Kenneth T. Cosby, was killed April 17, in a two-car collision near Wilmington, Del.

The Cosbys moved to Claymont, Del., in 1957, following his retirement as rector of St. Paul's, Wood Ridge, N. J. Other survivors include a daughter, two sons, 14 grandchildren, two great grandchildren, and two sisters. Services were held in the Church of the Ascension, Claymont.



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;
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

RIVERSIDE, CALIF.

ALL SAINTS' Magnolia & Terracino
The Rev. J. E. Taylor, r; Mr. B. O. Bramer, 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

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; hoi, 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.

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, 10, 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

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

MIAMI, FLA.

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15
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
"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

FLOSSMOOR, ILL.

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

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(Continued from previous page)

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

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

LONG BEACH, MISSISSIPPI

ST. PATRICK'S 200 East Beach
Sun Eu 7:30 & 11:15; Wed 9; HD 7:30; C by
appointment

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. T. H. Jarrett; the Rev. D. E. Watts, asst
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu & EP

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. Jacko, 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

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NEW YORK, N. Y.

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112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays MP & HC 7:15 (G HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; 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. 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 G. C daily
12:40-1, Fri 5-6, Sat 2-3, 5-6

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; 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 & 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

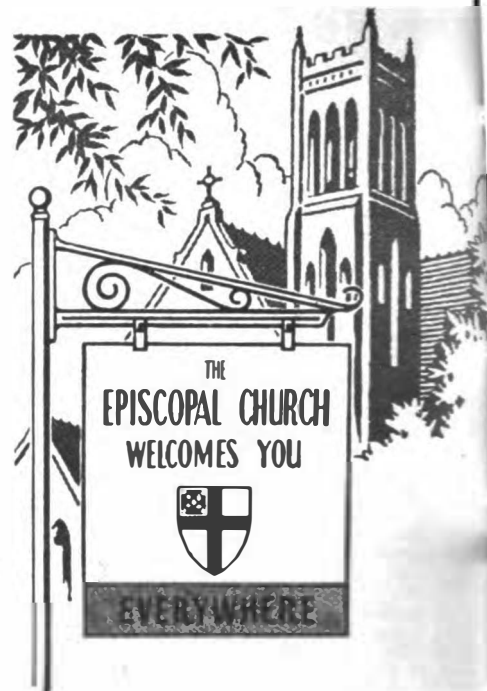
ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat
5-6 & by appt

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



ST. JAMES' CHURCH
LINCOLN CITY, OREGON



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

WHITEHALL, N. Y.

TRINITY CHURCH 50 Broadway
The Rev. Kennedy K. Roberts, v
Sun H Eu 7:30 & 10:30; HD 10:15; 1st Fri C 7

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

PHILADELPHIA, PA.

THE CHURCH OF ST. LUKE AND THE EPIPHANY
330 S. 13th St.
The Rev. Frederick R. Isackson
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

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. & Balnbridge 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

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