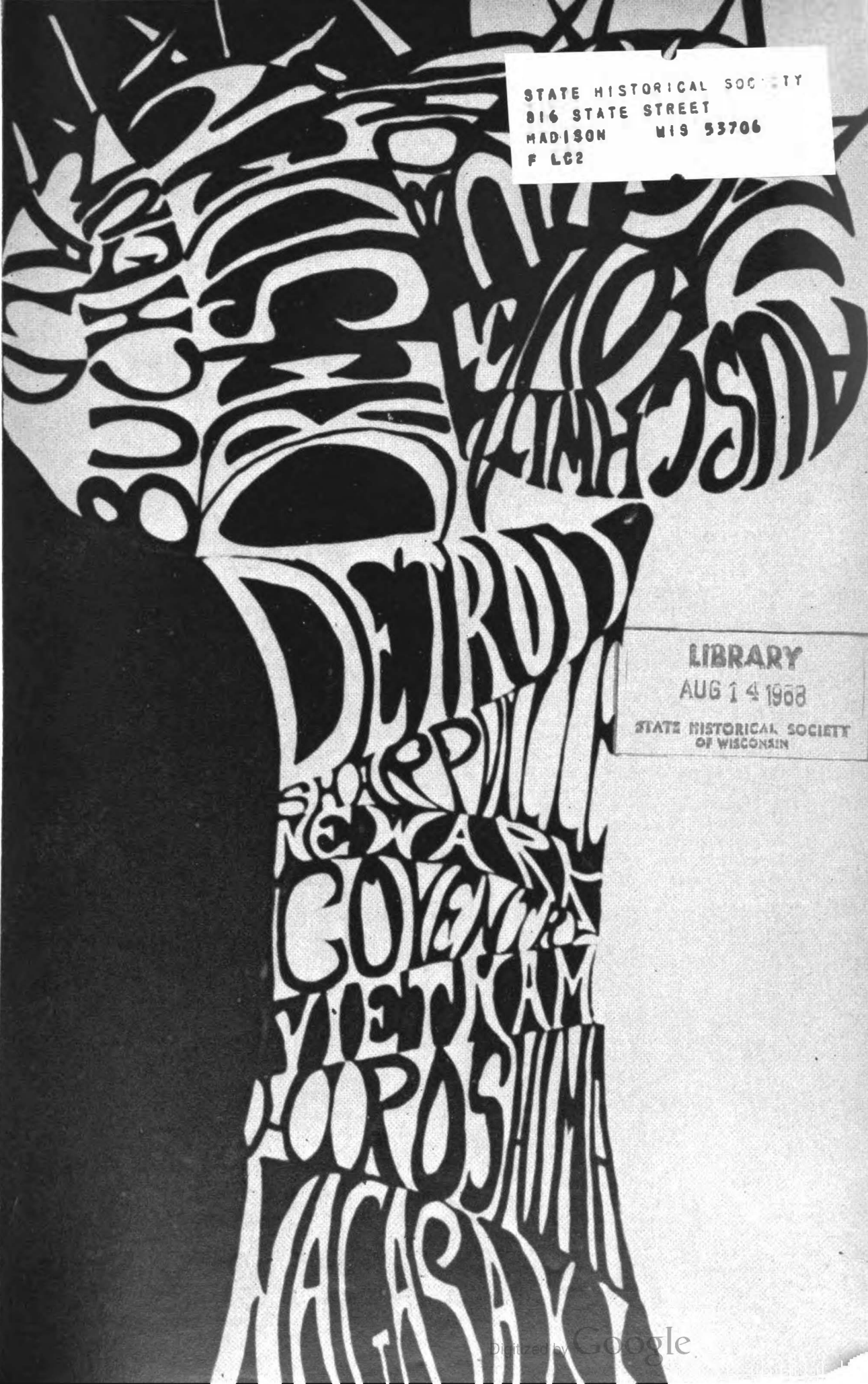


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The Living Church

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God and Vietnam

I was talking to a parish about my university work not long ago, and a woman came up to me and asked, "What do you tell your people about the war?" I said that I didn't talk about it much, for the Church did not seem to have a clear position on the war, nor a clear program as a substitute, and so I kept silence most of the time. She said, "Well, maybe you'd better say something about it. My son says the reason the Church has nothing to say about the war is that God is not in the war, that God has nothing to do with the war—that our religion has nothing to say about it, and is just irrelevant and powerless. What do you say to that?"

The Christian answer, of course, is that God is in all things, good and evil. Just because war is an evil does not mean that God is not there. He is especially present in bad things: we learn that from the Cross. He is especially present in evil, not as cause, but as object, as victim. He suffers. He makes Himself the target of it. That's what the Cross is all about—it shows the scope of our sin, of our hatred—that they are directed at God. All our sins against love we take out on God: we don't just hate the slob next door or the enemy across the sea; we don't just sin against him—but against the Love that made him and us. God suffers; He isn't way off in some comfortable heaven beyond the sky; He's right down here in men, in His creation, interposing Himself against violence, suffering, bleeding to death on every cross. He's here, suffering in our flesh: that's what Christ shows. Man's inhumanity to man is inseparable from his inhumanity to God—it's cosmic in scope. It really matters whether we love or hate.

If God is present in suffering, then the Christian should be there, too, not off on Palm Beach somewhere fiddling while Rome burns. The Christian must be in-

involved: he cannot just turn it off and not read the newspapers or avoid television. For God is there, and Him we worship. It is unthinkable that we can say it's none of our business, that the Church should not be involved, that we can just go on worshipping here in comfort while God is being burned to death by some flame-thrower, that we should get rich from a war economy at home and not care when Christ is starving to death in some famine overseas. If there is suffering in the world, Christians ought to care, they ought to care terribly. We ought to be bothered by it at least, we ought to lose sleep over it, to have troubled minds; it ought to disturb the joy of all our revels and the peace of all our slumbers. And it does, of course; the war disturbs us terribly. How could it be otherwise if we love God?

Dorothy Day, the editor of *The Catholic Worker*, announced some time ago that she keeps Aug. 6th as a fast day—that was the day we incinerated Hiroshima. That day is to her as significant a fast day as Ash Wednesday. Simone Weil, the mystic who is read so much today, actually died of malnutrition because she could not make herself eat when all her Jewish relatives and friends were being slaughtered in concentration camps. Maybe this is the reason some of our religious observances fall flat: they have nothing to do with our real worries and anxieties. Our real cause of sadness is the war—not religious sins. It's the suffering in the world. We don't need to manufacture a religious reason for sadness and unhappiness.

The chaplains at the University of Maine showed *War Game* on campus this

year on Ash Wednesday. This is a BBC film, done in a documentary style, showing the effects of a nuclear war on Great Britain. The film when completed was considered too shocking for television viewing and subsequently has been distributed only privately. It was so powerful at the University of Maine that over 4,500 persons saw it. It was more meaningful to face the reality of our fears today than to limit our observance of Lent to a religious remembrance of something long ago. This is what we're afraid of—annihilation in a nuclear war, not dying in our beds of old age.

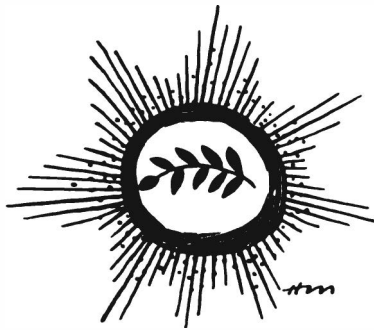
So what are we to do about the war? Well, at least we can care about it. At least we can pray about it. And we must make a decision about it and our own commitment to it. Specifically, what is a young man to do about the war? What should that woman tell her son? What does a Christian conscience direct with regard to the draft?

Well, it isn't very likely that he can just run away, go into exile, flee to Canada! That seems to be running away from suffering. If God is dying on a cross somewhere, His worshippers should not be feathering their nests somewhere else. We ought to be there where the trouble is. If this country is being torn in two by this mess, we should be here, not somewhere else. I do not see that this kind of exile is appropriate for a Christian. Maybe our Pilgrim ancestors had to go into exile in order to worship as their consciences directed, but not just to escape responsibility, not just for selfish reasons, not just for business as usual while the rest of the world goes to hell.

By The Rev. Theodore W. Lewis

Episcopal Chaplain
The University of Maine

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Dietrich Bonhoeffer, the Lutheran theologian, was safely in this country, with a job at Union Seminary, when Hitler began his campaign of terror in his homeland. He could have stayed here where he was safe, where he was free to preach the Gospel; but he went back—even though all his friends warned him not to. He was bound to get in trouble; the Nazis would surely get him for his teachings. But Germany was his country. And if it was suffering, if it was going through hell, he ought to be there, not safe in New York City. So off he went—to his death. The Gestapo killed him in a concentration camp.

How about conscientious objection? To do that we must be complete pacifists—opposed to all war. This, we may really believe. But it is not a traditional Christian position. And I wonder if we can ever get along without force to put down oppressors, without violence to overthrow tyrants, without policemen to protect the innocent. It's a doubtful position, at best. And theologically it's weak. *God uses force to effect His will.* Force may be corruptible, but it doesn't have to be evil. Police power may be oppressive, but it can also be a Christian vocation to be a cop, or a soldier, if soldiers are really used to maintain peace among nations.

Many Christians are of the opinion that this is what we are trying to do in this war—protect an innocent people from terrorists, from the encroachments of an alien power. And some people feel this very sincerely, as a call, as a vocation, from God. And it may very well be a Christian duty to interpose ourselves in a military capacity. I was entertained this summer by a family whose young son had felt this. He did not want to go to college when he graduated from high school, though he had received a scholarship to a first-rate college. He wanted to go to war. He was convinced that he must go—as a religious obligation—to protect and help innocent Vietnamese. But he was not of age, and so his parents refused permission for his enlistment. So he ran away. Three months later he came back

and still wanted to enlist. Finally his parents gave consent—oh, so reluctantly, for he was still a boy. He was killed in Vietnam—their firstborn son. And that's a sad story. Yet he died in obedience to the firm demand of conscience—and there is an element of sacrifice, heroism, even martyrdom in his death. The point to this story is that to go to war, for the Christian, must be a vocation, a calling from God, in response to the clear demand of conscience. We must be convinced that this is what God demands of us, where we must suffer with Him. And it may be!

Then there are Christians who feel very strongly against this war. And they are not all wild-eyed pacifists. Much of the leadership of the Churches is opposed to this war—from the Pope and the Archbishop of Canterbury right down to many of our bishops and many bishops in the Roman Catholic Church. They feel that it is an immoral war, unjust. Traditionally Christians have taught that war may be an instrument of justice if it is fought in a just manner, that is, if it is not unnecessarily violent, if it does not use more destruction than necessary. A just war cannot be unconditional bloodshed; it must not prey on the innocent, on civilian populations. It must also have a just motive such as the prevention of aggression, or freeing the underdog, or self-protection, and not just be for selfish motives like wanting someone else's resources or land. It must also have an attainable objective: we must be able, conceivably, to win the war. National suicide is plainly immoral. These three qualifications: just motive, just method, and a possible goal—all three! Otherwise it is immoral. If it is moral the Christian may support it as an instrument of justice; but if unjust, immoral, then he is obligated to resist it with all his power, with his death if necessary. This is the clear teaching of the Christian Church throughout its 2,000 years of existence. We must obey our conscience, always. We are expected to educate our consciences as best we can. We may be wrong. We must consult the opinions of our leaders and teachers, elders and clergy. But then, when we have educated our consciences, we must make our own decision, and obey it. We cannot blindly do acts which are wrong because they are required by the law of the land. Just like the apostles in the Book of Acts, we ought to obey God rather than men. We do not have the right to break laws because we don't like them; but if the laws are wrong, immoral, unjust, it is our duty to break them because we are Christians. It is our duty! It is no different from the refusal of early Christian martyrs to obey Caesar, or the refusal of some German Christians to take part in the crimes commanded by Hitler and the Gestapo. This was the principle established at the Nuremberg War Crimes Trials: that a person must

obey his conscience and not just the orders of his superiors.

So there's the problem, and it faces all of us more and more. We are not going to be able to retain the luxury of non-involvement. This is our government—we make it, we consent to it, we pay for it, and more and more of us, of our children and friends, will have to give a clear answer of yes or no to this war. I cannot believe this is a bad thing: to be required to have an opinion to which we are committed, to be required to make a decision and stand for it. Much worse would be for Christians to be able to drift along and not care that the world is in agony. If there is agony, the Christian should be there, be involved, care terribly, try to relieve it; and if he cannot, then interpose himself, like God. It would be much easier if there were a clear consensus on the war, if the Churches all supported it as a clear duty—like the last war; or condemned it and called upon all Christians to resist and to bring down the government. That will probably not happen. We shall probably have to face a real cross, an individual decision, without clear support and guidance, and stand by it, maybe all alone.

Many Christians will die on the battlefield. Some will offer themselves as non-coms, probably dying on the battlefield. Some of us are going to prison for our beliefs—for a long time. We have no provision in our draft laws for selective conscientious objectors. But even if it means going to prison, still this is our country, and we love it enough to stick with it in its suffering and not run away and desert it. If our country is wrong, then we must stand up to it and suffer punishment at its hands for its own good. Few of us will escape from involvement in the agony. But if there is agony, then God is in it as on the Cross—that is our belief. And we ought to be there too.



LETTERS

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

Trial Liturgy

Recent letters have been highly critical of the proposed "new rite" for the Eucharist. It is disturbing to think so many have decided already about something we are to live with, grow with, and experiment with, for three years. I was told of a life-long Episcopalian, devoted to "his" church, who took one look at the proposed "new rite," tore up the book, walked out of the church, and vowed never to return. Men on my vestry have said that if the "new rite" evokes this response from loyal and dedicated Churchmen we ought to junk it. Many feel about the Church as these persons do.

Liturgy is something one must live with — something one must live out. If the liturgy is to offer the pattern for our lives to those of us who love God, then we must live with it for a period of some duration in order that we may understand it. Most of us don't understand our lives today, and the hasty reactions to the "new rite" indicate that we understand liturgy even less. Liturgy must be evangelical. The liturgy is our corporate life and the pattern for our private and public lives. We hope that we have been converted to Christ and that we are committed to Him. Certainly the liturgy had something to do with that change in our lives. If our lives have changed then our liturgy must also change. It changes with us.

Unfortunately, many consider the Prayer Book to be their own book of private devotion. There is real resentment of those who tamper with this book. We forget that this is the Church's book and the Church is a larger body than the parish. The Church is the total community of Christ — the saints, the whole company of heaven, of which we are only a tiny portion. Our liturgy must be evangelical as we seek to attract men to Christ. Our liturgy must be ecumenical in its concern to reflect the power of the present age. The liturgy must be the life and living of the converted and committed Christ follower. It is our task to do as God wills and we cannot know what He wills if we are wallowing in our own resentments and misunderstandings. We can only know whether this proposed rite accomplishes all these things if we live with it in all various forms for the three years of the trial usage. Our task is to work to understand, to reach out to men in the world, both Christians and non-Christians, and to pray for the gifts of the Holy Spirit. Our concerns must be outside ourselves.

(The Rev.) RODERIC D. WILTSE
Rector of Holy Trinity Parish
Wyoming, Mich.

Out of the great wisdom of my 19 years, I have finally decided to state publicly my opinion of the new liturgy: it's awful. The Liturgical Commission, evidently changing everything just for the sake of changing, has come up with an ungraceful, unpoetical, unmeaningful, ugly monstrosity.

What is wrong with our communion service now? To me it is one of my most beau-

tiful, meaningful experiences. After a total of four months of experimentation in both a "high" church and a "low" church, I'm still left completely cold. If it took the commission three years to produce such a mess, the whole subject ought to be dropped, or they ought to start over again. Maybe a new commission will be able together to equal the genius and spirituality of Abp. Cranmer. I doubt it.

I've been a faithful communicant, but when I'm away at school, the new liturgy makes it just that much easier for me to be "too busy" to go to communion on Sundays. And I'm not alone.

PAULEA PATTERSON

Houston

Wrong Senate

Your issue of June 30, p. 8, carries the news that "U.S. Senator Paul Martin, who is Honorary Colonel of the Windsor Regiment, R.C.A.C., also participated."

This is a new description for the Hon. Paul Martin who is a Canadian of French descent and a devout Roman Catholic. After representing Windsor in the House of Commons for more than a quarter of a century, during which time he also served as Minister of Health and Welfare, and more recently as one of our most distinguished Secretaries of State for External Affairs, he was appointed to the Senate (the Canadian equivalent of the British House of Lords) immediately before the general election of June 25. At present he is leader of the Government in the (Canadian) Senate and minister without portfolio in the Trudeau Government. Even so sacred a cause as international friendship would hardly allow a U.S. Senator to accept a foreign honor, even an honorary colonelcy in a Canadian regiment!

THE LIVING CHURCH is so often right in its news and even more in its editorial departments that it fills one with unholy glee to learn that even news editors are human and not infallible!!

(The Rev.) ROBERT S. RAYSON, D.D.
London, Ont.

Gun Legislation

In rebuttal to the editorial "Gun Legislation—Now" [L.C., July 21], we have the spectacle before us of: efforts of civilians to conduct a war; people in high places bending their efforts to trade with the enemy who has sworn to defeat us; deliberate efforts to undermine the morals, allegiance, and faith in our country and all that it stands for; the failure of much of our judiciary to enforce laws already on the statute books.

Consider: If in 1775 the firearms of the colonial citizens had been registered then all that the constituted authorities would have had to do would have been to knock on the door at night and demand the weapons. The alternative would have been confinement in the stockade or perhaps death. And the course of history would have been vastly different. When our citizens are rendered helpless then truly will our independence be gone forever.

CROMPTON H. OGDEN
Tacoma, Wash.

Stewardship

There is no bishop of the Church for whom I have deeper respect than Bp. Louttit of South Florida. Yet I am bound to say, with regret and with all deference, that his letter on the theology of stewardship [L.C.,

July 21] takes what I regard as a singularly untenable position.

Bp. Louttit says "stewardship means that we give for our soul's health and not to support some cause or project." Then he cites our Lord's death on the Cross as an example of Christian commitment to give. But our Lord knew very well what great cause He was giving to—He was certainly not making an empty gift just for His "soul's health."

The implications of the bishop's premise can, I think, be rather devastatingly ridiculous. Give blindly, for the sake of giving. Give blindly, and never mind the object. Suppose the Executive Council of the national Church, *mirabile imaginatu*, should give missionary funds to the Reformed Church in South Africa to support *apartheid*. Suppose the Council voted to invest all the Church's funds only in industries which produced materials for the war in Vietnam. Suppose it decided to use funds in support of—well, let the bishop supply the most outrageous objective he can think of. Do we still all give blindly for "our soul's health," in pursuit of stewardship? I cannot bring myself to think so. Nor do I think that our undoubted duty to God and our fellow men, or our spiritually healthy giving instincts, require us to give to or through an institutional Church pressing hard for specific social and political measures and purposes which an individual member may regard as mistaken and as neither the right nor the only way to serve God. Surely we can give elsewhere and satisfy the true demands of stewardship to God.

In the civil polity, our contributions are forced, but only through democratic processes which we can try to use to throw out the unwise dispensers of our taxes. In the ecclesiastical polity of the institutional Church, on the other hand, we are not forced, thanks to God's gift of freedom of will, nor do we have nearly enough democratic process to be able to affect in any way the financial decisions of the hierarchy, as Bp. Louttit must well know. Besides, those same unrestrained spenders of our gifts (gifts made to God, not to men) constantly tell us these days that civil disobedience is a glorious thing. Can't they take ecclesiastical disobedience?

PERRY LAUKHUFF
Norwalk, Conn.

Escape from Skin

I have been meditating on the advice which Bp. Moore gave to a class of graduating seminarians [L.C., July 21]: "Try to get out of your skin, your age, your sex, your nationality, your religion, to hear the free voices. It is terribly hard, but you have to do it."

It is a good deal harder than the bishop allows (whatever "it" may refer to). I would love to get out of my skin (it is 95° outside and I just got my dentist's bill). I think I can get out of my age (although probably in the wrong direction), and possibly my nationality. I'm pretty sure I can't get out of my sex (cf. *Myra Breckinridge*). I'm not sure I want to get out of my religion, although new escape routes seem to be opening up every day. The only way I can see to get out of skin, age, sex, nationality, and religion at once is by suicide, against which I have an abiding prejudice (see under religion).

I am comforted, and with Chesterton

The Living Church

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August

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24. St. Bartholomew
25. Trinity XI
Louis

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"I think I will not hang myself today." Because on the supreme occasion when God did something among men, He did it enfolded as a 33-year-old, male, Israelite, of Jewish faith, "not by the conversion of the Godhood into flesh, but by taking the manhood into God." Which means, I think, that skin, age, sex, nationality, and religion are not qualities to be "gotten out of," but aspects of manhood to be redeemed. As P. T. Forsyth wrote many years ago: "The more we are preoccupied with social righteousness so much the more we are driven to that centre where the whole righteousness of God and man found consummation, and adjustment, and a power and a career, in the saving judgment of Christ's cross."

For some of us, Bp. Moore has been a hero of the faith for many years. Too bad that he now appears to be offering something less than the hard specifics on which his own ministry has been based.

(The Rev.) SHELDON M. SMITH
*Rector of Washington Memorial Chapel
Valley Forge, Pa.*

Additional Information

You report [L.C., July 21] that the consecration of the next Bishop of Montana will take place at St. Peter's Pro-Cathedral. Actually, the Roman Bishop of Helena has now issued an invitation to hold the consecration at St. Helena's Roman Cathedral. The standing committee and the bishop-elect have accepted this invitation. St. Peter's Pro-Cathedral will not accommodate a present-day consecration.

At this writing, a procession is planned from the Roman Cathedral to St. Peter's Pro-Cathedral for the Installation of the Seventh Bishop of Montana, immediately following the consecration.

(The Rev.) E. A. ST. JOHN
*Canon of Montana
Helena, Mont.*

Straws?

Perhaps they're only straws in the wind, but at least one can hope that they are significant straws.

When Bp. Luxton presses the Lambeth Conference to strengthen the Anglican Communion [L.C., Feb. 4, June 23 & 30], and Bp. Emrich calls the Church to a return to Christian basics (*The Episcopalian*, August), and the laity continue to cry out for the Church to get back on the track and help people to find God . . . maybe there's yet hope for the Church!

Maybe — just maybe — we're weathering our way through the storm of Pikes and Boyds and confused theology and "hippie" priests (not to mention bishops), and can begin now to see the first glimmer of a brightening sky. Maybe, even, the Lambeth Conference will find a solution to our executive officer who doesn't believe in the episcopate or the Anglican Communion [L.C., July 14].

Let's keep on praying!

(The Rev.) W. W. MCILVEEN
*Rector of Church of Our Saviour
Du Bois, Pa.*

Church Decline

The Episcopal Church is failing a very large segment of its membership. This failure is becoming manifest in many ways: lowered financial support, diminished enthusiasm, a shockingly divisive attitude of

"we" versus "they," even the formation of a new Anglican sect in competition with the Church. It is only the relative failure of the Church that causes, or permits, these areas of decay. And in this sense the failure must be considered that of those who run our affairs — namely the hierarchy, the seminaries, and the central office in New York.

Many of us see the Church today as endlessly engaged in needless and harmful activities. Is it any wonder that our support weakens and our ardor cools? We see, for example, a tampering with the Holy Communion . . . why? We see ourselves being pushed into COCU . . . which we don't want. We see priests, even bishops, denying the essence of Christianity . . . and going unrebuked. We see seminary teaching which undermines the faith . . . and nothing done to correct it. We see gross immorality condoned . . . if only the immoral acts are committed "in love." We see frantic preaching of a quite completely de-Christianized social gospel . . . to the exclusion of the saving of souls. We find ourselves being force fed an unpalatable ecumenism . . . benefitting no one.

Alarm is sometimes expressed that laymen, by and large, are failing to support present Church programs. But why should they support them? The average layman does not believe that such programs are in any sense a part of a true presentation of the religion of Jesus Christ. A small coterie of voluble activists, clergy mostly but abetted by some laymen, has seized control of the Church and is driving it along paths which most Churchmen deem false and misleading. But the majority finds itself voiceless. Will no one awaken to the dangers thus posed? Right here in Cincinnati, for example, there is a newly-formed congregation of the Anglican Orthodox Church, meeting presently at the YWCA. Its members are of course drawn from regular Episcopal Church parishes, none of which can themselves afford any such loss of membership. Other Churchmen have expressed a possible interest in joining such a breakaway group, by way of protest.

I feel sure that dissidence in this extreme form is not the best course. I intend to die in the Episcopal Church as I have lived in it — if it will let me! Anglicanism is small enough, heaven knows, as it is, without our splintering it down to still smaller size. But somewhere, somehow, we must be allowed to pray in peace. Turmoil will not be acceptable forever. The ancient landmarks must not be destroyed.

Responsibility for the present unsatisfactory state of affairs rests upon the clergy — bishops and priests — and upon those relatively few and often not very Episcopalian lay leaders who are recklessly intent on changes that nobody else very much wants, or finds acceptable. If present trends continue the Episcopal Church may very well be destroyed . . . or, worse still, become so altered that we might wish it had been. Some of our "leaders," if they are to be judged by their public statements, might not particularly care.

SAMUEL J. MILLER
Cincinnati

*Oh God, I fear thee
so I would prostrate myself — but
someone might see me.*

Jean Dalby Cliff

The Living Church

August 18, 1968
Trinity X

For 89 Years,
Its Worship, Witness, and Welfare

INTERNATIONAL

Reaction to Birth Control Encyclical

The announcement of Pope Paul's encyclical upholding Roman Catholic teaching barring artificial contraception has stirred widescale controversy and speculation among Churchmen. In London, the pontiff's stand brought immediate reaction from the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, who summoned a special meeting of the Lambeth Conference steering committee and then issued the following statement:

"It is obvious that I have not yet had an opportunity to give thorough study to this important papal encyclical but I can say that the moral teaching given by the encyclical on the use of so-called artificial means of contraception is widely different from that of the Anglican Communion."

He then recalled the judgment of Lambeth Conference of 1958 that parents have a serious responsibility to decide on the number and spacing of their children after taking into consideration many matters. He added: "The means adopted to limit the number of children in a family are a matter for the conscience of each husband and wife. Use of artificial means of contraception is not excluded. The changes in human society and world population as well as development in the means available for contraception which have occurred since 1958 seem to me to reinforce rather than challenge the arguments employed and conclusions reached at the Lambeth Conference in 1958."

In a statement issued by the Rt. Rev. John E. Hines, in London for Lambeth, the Presiding Bishop said: "I affirm again the support of the Episcopal Church expressed repeatedly in official statements for family planning and birth control by appropriate medical means."

Another Churchman commenting on the papal encyclical was the Rt. Rev. Ivo L. Curtis, Bishop of Olympia, who stated that the papal action would have "a cooling, a chilling effect on ecumenical relations, but I don't think the last word has been said. There are immense fires of liberalism burning in this country [the U.S.] within the Roman Catholic Church and these are not going to be satisfied with a negative statement or with negative views. They will keep working for a reversal of this latest position. It will come, because it must come."

Dr. Eugene Carson Blake, general sec-

retary of the World Council of Churches, said that "some member Churches of the WCC, particularly some of the Orthodox theologians, take a position very close to that expressed by Pope Paul. It is, however, a disappointment to many Christians in all the member Churches of the Council, as well as to many Roman Catholics, that no early breakthrough to a solution to this problem of conscience can be envisioned." Dr. Blake called it "disappointing" that the initiative launched in 1964 by the pope in appointing a commission to study birth control had "ended up approximately where it began." He said his personal feeling was that the encyclical indicated a need for thorough examination of the distinction between artificial and natural means of birth control. "It also appears that the Roman Catholic position as now stated depends too much upon an old conception of natural law to be persuasive to 20th-century man."

The deputy general secretary of the National Council of Churches, Dr. David Hunter, termed the encyclical "most unfortunate." Said Dr. Hunter: "Everyone knew the way the pope felt. Everyone knew what his special commission felt. I think it's too bad he didn't let the matter stand. This will hurt many Roman Catholics. Before, it was a matter of conscience. Now they're faced with a question of obedience. It's a question they ought not to have to make."

NCC

Advice to GOP

The president of the National Council of Churches urged the Republican Platform Committee not to wind up with "glittering generalities" on its Vietnam plank, and to give vigorous endorsement to the report of the National Advisory Commission on Civil Disorders.

Dr. Arthur S. Flemming distributed a digest of NCC policy statement on public issues to the members of two GOP subcommittees and said that the NCC would "urge our people to evaluate the platforms of both major political parties in the light of these policy statements." He also urged the platform committee to "avoid arriving at a compromise position on Vietnam which represents the lowest common denominator of conflicting views. Our people want to have the op-

portunity of supporting policies that will bring about a quick end to hostilities and that will once again restore our nation to a position of leadership in the cause of peace. They will not be content with glittering generalities."

Commenting on the report of the National Advisory Commission on Civil Disorders, Dr. Flemming praised the report's statement that only a commitment to "national action on an unprecedented scale" could provide an answer to the urban problem. "The citizens of our nation are ready to respond to political leadership that calls for this kind of a commitment to national action," he said, "even though such a commitment must be accompanied by the will to tax ourselves. Political leadership that calls for less can only be regarded as far too timid for these days."

SOUTH DAKOTA

Opportunity for Indians

Electro Tech, a Church-sponsored electronic components factory in Greenwood, S. D., has merged with a larger firm in order to expand its sales and employment opportunities. Electro Tech was started five years ago by the Rt. Rev. Conrad Gesner, Bishop of South Dakota, and the Rev. William Fahsing, to alleviate unemployment in the area which has been called "a virtual nucleus of a rural American Indian ghetto." Fr. Fahsing, a former electronics engineer who has managed the factory while continuing as a non-parochial priest, will also work with the new company, Mectronic Industries of Yankton which will employ 40 or more men in the Greenwood area.

In developing Electro Tech company, Fr. Fahsing set up a program of instruction and work for men of the Indian reservation who lacked training and jobs. High quality products for government contracts are being put out by the men, whom Fr. Fahsing describes as having outstanding manual dexterity.

CALIFORNIA

Doctor Wins Abortion Case

An appeals judge has cancelled all penalties assessed by the state board of medical examiners against a prominent obstetrician who performed abortions on six women who had been exposed to German measles.

Examiners last February reprimanded Dr. J. P. Shively and ordered his license suspended for 90 days—then withheld the suspension on condition that he stay on good behavior for one year. The doctor, chief of obstetrics at St. Luke's Episcopal Hospital, San Francisco, appealed, contending that he had "acted honestly in conformity with the existing approval and proper standard of medical practice."

Judge Andrew J. Eyman reversed the medical examiners decision without comment and threw out all penalties against Dr. Shively.

(A service of witness on behalf of several San Francisco doctors subpoenaed on charges of performing therapeutic abortions in cases of German measles, was held in Westminster Presbyterian Church, Sacramento, concluding in time for the morning hearing in the state capital building across the street from the church. The service was arranged by the social relations department of the Diocese of California. L.C., July 17, 1967.)

WESTERN NORTH CAROLINA

Kanuga Building Dedicated

Presiding at the dedication ceremony of the new main building of Kanuga Conferences, the Episcopal center near Hendersonville, was the Rt. Rev. George Henry, Bishop of Western North Carolina.

The new Kanuga Lake Inn will be able to accommodate 350 people for summer conferences and 120 during the winter months. It is the main unit of a rebuilding program which will eventually replace the older wooden structures. The 1,300-acre camping and conference center is owned by the five dioceses of North and South Carolina.

METHODISTS

Nebraska Conference has Negro Bishop

Bp. Noah W. Moore, the first Negro bishop to be assigned by the South Central Jurisdiction of the United Methodist Church, will live in Lincoln, Neb. The assignment was made at the jurisdictional conference meeting in Oklahoma City. A bishop since 1960, he succeeds Bp. K. W. Copeland, former Methodist Bishop of Nebraska, and Bp. Paul W. Mishouse, former Evangelical United Brethren Bishop of Nebraska, who have been assigned to the Houston and Oklahoma City areas respectively.

The Northeastern Jurisdictional Conference elected two bishops, one of whom is a Negro—Dr. Roy Nichols who has been pastor of Salem Methodist Church in Harlem, New York City. It is reported that he is the first Negro in U.S. history to be elected a Methodist bishop by an integrated electoral conference. Before his election all were chosen by the former

Central Jurisdiction, an all-Negro unit abolished last spring when the Methodist and Evangelical United Brethren Churches merged.

Each geographic jurisdiction of the United Methodist Church received at least one Negro and one former EUB bishop for assignment.

COLORADO

Memorial Service for Dr. Sowerby

Using music by the late Leo Sowerby, the faculty and trustees of the Evergreen Schools of Music, Evergreen, Colo., sponsored a service of Evensong in honor of the noted Church musician who died July 7 [L.C., July 28]. It was held in the Church of the Transfiguration, Evergreen, July 31. Dr. Sowerby had been a member of the summer music school since 1944.

Another brief memorial was held during the music schools sessions, when the Leo Sowerby Memorial Library was dedicated at the Evergreen Conference Center, where the complete works of the composer will be housed.

DIOCESSES

Clergy Placement Program

Three dioceses, working together and with the help of the national Church, are developing a program to deal with the problem of "how to move and place clergy more flexibly and effectively." The three are Southern Ohio, Ohio, and Pennsylvania.

As a first step, they have formed a committee and hired a consulting firm to conduct surveys and test clergy. The committee will then develop personnel standards for clergy and congregations, thus enabling the bishops and standing committees to make better recommendations to clergy and congregations. It was decided that three or more dioceses should work together in order to provide enough job options for necessary clergy shifts. Cost of the project will be: Southern Ohio — \$10,000; Ohio — \$10,000; Pennsylvania — \$15,000; and the national Church — \$20,000.

CONVENTIONS

Harrisburg

The Bishop in Ghana, the Rt. Rev. John B. Arthur, gave the dinner address during the 64th annual convention of the Diocese of Harrisburg meeting in St. John's Church, Carlisle, Pa. Toastmaster of the convention dinner was the Hon. Robert L. Jacobs, Judge of the Pennsylvania Superior Court and a member of St. John's Church.

"Search your souls and eradicate the prejudice that may dwell within," was the plea of the Rt. Rev. Dean T. Stevenson,

Bishop of Harrisburg, in his address to convention. He also reported that the diocesan effort known as Operation Understanding, a program aimed at meeting and understanding the needs of the poor and disadvantaged at home and abroad, was receiving good support from clergy and parish leaders throughout the 24-county central Pennsylvania diocese.

Convention action by resolution included:

(✓) Empowering the bishop and executive council to use professional guidance in reaching financial goals needed for future churches; a revolving fund; support of Operation Understanding; and continuing programs of education for clergy and laity. (Bp. Stevenson had asked for the establishment of an advance fund);

(✓) Urging each parish to lower the age limit of those church members permitted to vote in church matters, from 21 to 18.

The 1969 convention will be held in St. John's Church, York.

ENGLAND

Ecclesiastical Merger

J. Wippell & Co. and the A. R. Mowbray Co. have announced an agreement, effective Nov. 1, to merge their church furnishing departments to form a jointly owned subsidiary to be known as Wippell-Mowbray (Church Furnishing) Ltd. This will also include the Warham Guild Ltd. as a further but entirely separate subsidiary.

The merger affects only church woodwork, metalwork, needlecraft (vestments, frontals, etc.) and stained glass. The two parent companies will continue to operate as before, Mowbrays as publishers and booksellers, and Wippells as clerical tailors and robemakers.

CANADA: ONTARIO

Church Houses Draft Evaders

The Church of the Holy Trinity in Toronto, Ontario, has torn out 10 rows of pews at the rear of the nave and has moved in bunk beds to accommodate as many as 40 U. S. draft dodgers a night. A partition separates the bunks from the rest of the church.

"This is really the traditional role of the church—a sanctuary," said Brewster Kneed, a member of the parish council. The barracks idea was proposed to the church council by Mrs. Hilda Powicke who, along with 9 others in downtown Toronto, has been aiding draft evaders.

AROUND THE CHURCH

The Rev. John H. Albrecht, rector of St. Katherine's Church, Williamston, Mich., gave the opening prayer for the United States House of Representatives in Washington, D. C., June 20. Mr. Al-

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Lambeth Report

The First Week



The Lambeth Conference of 1968 has opened to a chorus of despondency. Many are saying—apparently with glee—that it will be the last ever. Others believe that the venue has been changed from Lambeth Palace to Church House, the home of the Church of England's bureaucracy. Some of the best-known bishops come to Lambeth after tiring themselves out at Uppsala. And it may well be true that many of the provinces represented at Lambeth this week will have joined in local union schemes before 1978, so that another Lambeth Conference could not be constituted on the traditional fashion. Yet the thing shows signs of life. Most of the bishops are obviously invigorated by the happy meetings of the first few days. And there are worthwhile things for the conference to do, even if no more than to grapple with the Bishop of Huron's demand for a centralized organ of responsibility within the Anglican Communion [L.C., Feb. 4, June 23 & 30]. There are also hopes being voiced that whatever statement is issued when the talking is over may be an affirmation of the faith which ordinary folk within the Church can understand and take as an encouragement and which ordinary folk outside the Church can recognize as a compelling conviction.

The conference has had a series of beginnings. The first was the solemn Evensong in Canterbury cathedral on St. James's Day. It was a long and tiring service during which everybody was kept standing for an inordinate length of time. If the bishops' wives waiting in the church for an hour and a half before the service started can be counted as having performed meritorious penance, then the conference should be fruitful.

The Archbishop of Canterbury, in a characteristic sermon, drew liberally on the historic associations of the cathedral, quoting from the letters which Pope Gregory sent to Augustine, the first archbishop, and ending with the recitation of the familiar prayer of St. Richard of Chichester. In the course of the sermon he made references to secularism, racism, hunger, poverty, and so forth, and spoke of the Anglican Communion in the future being related to other Churches as one color to the rest of the rainbow. But the heart of his message was an affirmation of the faith, from the Ten Commandments to the Resurrection, and he was most obviously sincere when he pleaded for a "deep revival of the priestly spirit." Perhaps it was typical of the man. The next day at the second start of the conference he led the bishops in a day of

recollection in Lambeth parish church. It was a day spent turning quietly towards God, and it was well spent. Each day's debate will be begun with 20 minutes of recollection—a healthy provision.

It was a pity that the consultants and observers, whose presence is such a welcome innovation at this Lambeth Conference, were not able to share this day of recollection with the bishops. This was presumably because St. Mary's Church, Lambeth, is not big enough to hold them all. Some of the observers are attending an Anglican gathering for the first time, and they might have understood us better if they could have shared our devotion as well as the rather indigestible liturgical fare of these days. Instead they were offered a morning service elsewhere.

On Saturday morning the discussions started with the first plenary session in Church House. It began with a message from the Pope, read by the Most Rev. Jan Willibrands. This was another new thing for a Lambeth Conference. After other greetings had been read the chairmen of the three main sections of the conference made their opening speeches.

The Primate of Canada spoke on renewal in faith in what proved to be the most substantial speech of the morning. He was solemnly prophetic on the subject of "Renewal and Judgment." He warned the conference against "genial emptiness, fine but flabby sentiments, wishy-washy thinking," and other famous Anglican failings of the like kind. The succeeding speakers did not entirely avoid these faults.

The Archbishop of York, introducing the second section's theme of renewal in ministry, began by preaching an excel-

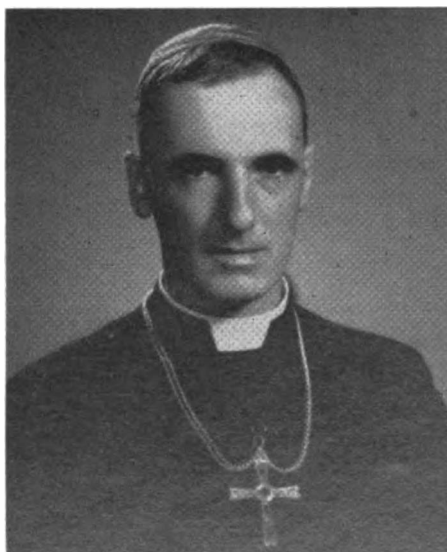
lent but solid sermon on ministry as slavery. He rounded it off by referring specifically to the problems of the restored diaconate and the ordination of women—subjects which some of his hearers considered peripheral to the main issues at stake.

The Metropolitan of India concluded the morning with a highly entertaining after-dinner speech on renewal in unity, in which he said very little but said it with persuasive oratorical skill. His message appeared to be a vague exhortation to heed the guidance of the Holy Spirit. It was the least satisfactory speech of the meeting, but at least it made many of the bishops laugh.

On the Sunday morning there was a solemn Eucharist in Westminster Abbey. It was another very long service, full of English pageantry. The tired pomp of the Church of England made perhaps a splendid tourists' occasion, but it was a great opportunity missed. Liturgically and musically it was a hodge-podge, showing the Church of England as she used to be. Neither the order of the service nor the management of the ceremonial reflected the new vigor of the worship of the Church of England. In contemporary jargon it was magnificently irrelevant, and quite out of tune with the adventurous attitudes being talked of in the conference chamber the day before. We hope for better things at the great thanksgiving Eucharist to be celebrated in the White City Stadium on Aug. 19, for which 10,000 communicant tickets are already said to have been issued. The preacher was the white Archbishop of East Africa, who paradoxically made a better spokesman for Africa than the Indian metropolitan had for Asia the day before. Yet it is sad that the conference is dominated by white bishops and white thinking. The phalanx of African bishops have yet to show their spirit, but the group of Indian bishops, though colorful, is small. Only two Japanese bishops have turned up, one Korean, and three Chinese, all three of the latter English-educated. There are one or two offbeat characters such as the Papuan and Polynesian assistant bishops. On such men a heavy responsibility rests, for 15 of the 32 subcommittees have no Asian members at all.

But if the conference is overly Caucasian in race, this probably only reflects the makeup of the Anglican Communion itself. And when the bishops appear in their cassocks at Queen Elizabeth's garden party at Buckingham Palace on

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Lambeth Reporter: The Bishop of Taejeon

First Thoughts On Uppsala

The Fourth Assembly of the World Council of Churches, held at Uppsala, is now history, but it will be months before we and other commentators can study the reports and arrive at final evaluations and conclusions about what was done, or left undone. The meeting was significant for a number of noteworthy innovations and break-throughs which all Christians should note with gratitude. The leadership provided by delegates from the Orthodox Churches was such as to make it clear that never again will it be possible for anybody to speak of the WCC as a merely pan-protestant organization. (It never was, in principle, of course.) This assembly was the first at which delegated observers from non-member Churches were given a voice, without vote, and of the 65 attending in this capacity 15 were from the Roman Catholic Church. Moreover, nine RC theologians were elected to the Council's Faith and Order Commission. Ecumenically this represents a tremendous step forward. It is regrettable that there was less representation from unaffiliated Churches of conservative evangelical traditions, but the Council's leadership is well aware of the need for advance in that direction. The Council will not truly speak for world Christianity until all Christian traditions are adequately represented in and by it.

We eagerly look forward to studying the Council's report entitled *The Holy Spirit and the Catholicity of the Church*. The fact that the Orthodox spokesmen regard it as a sound statement theologically assures the catholic-minded that it will speak for the historic faith and fellowship, albeit in the language of today. The excerpts we have read thoroughly substantiate this hope.

The assembly expressed a keen and resolute awareness of what came to be called in discussion "the development issue"—the issue of the responsibility of the wealthy, established, "have" nations like the USA for helping the new, developing, and commonly "have-not" nations. The report dealing with this issue is another one which will merit the thoughtful study of all Christians. Our preliminary impression, gleaned solely from press reports, is that the assembly's pronouncements on social and political issues, by and large, were soberly reasoned and carefully thought out. We were, however, disappointed by the official resolution on Vietnam, in which it is declared that "the United States' bombing of North Vietnam . . . should cease immediately and unconditionally." This military counsel is as incompetent as it is gratuitous. And we must reject as morally fallacious and untenable the statement of the assembly in support of those who, like Dr. Spock and the Rev. Mr. Coffin, claim the right to select the wars they will support. If a citizen can choose his wars, in practice this can only mean that he need fight only against those enemies of his country whom he happens to hate; thus every war becomes for the individual combatant a personal vendetta. Nobody at Uppsala had any such intention, we may be sure. But if this were accepted as a regulative principle what would happen? Imagine a man who loves the Irish and hates the Jews. If his nation goes to war against Ireland he won't go; if against Israel, yes. Thus passion becomes the deter-

minant principle. Let everybody act upon that principle and we all go back to the jungle state.

But we don't want to give the impression that all or most or much of what the assembly said in its corporate pronouncements was in our judgment unsound. On balance, it seems to have been a calmly deliberative gathering of Christians who realized that the more desperate is the plight of the world, the more soberly must they gird up the loins of the mind if they would serve their Lord well. We now turn our attention to Lambeth, hoping that the bishops there assembled will acquit themselves equally well.

What's Happening In Rome?

Growing pains, so to speak, are common to individuals and institutions as they mature, no matter how venerable they may be. But recent developments in Rome and its various branch offices around the world, make one wonder exactly what is happening to the Roman Catholic Church.

First, there are those priests and laymen who involve themselves actively in current political and sociological problems. This is commendable in itself, since truly being a Christian in the world connotes active involvement in the world's problems. But some go beyond the limits allowable by civil authority, and succeed in getting themselves arrested, placed under indictment, and sometimes even jailed; and all this with no apparent reprimand from their ecclesiastical authorities. We are not here commenting on the value or legitimacy of this sort of activity, and we are not saying that it is not to be found among clerics of other ecclesiastical bodies, but it is strange to find this within the confines of the law-abiding Roman Communion.

Then, on the other side, there are those Roman Catholics who are epitomized by the Rev. Gomma DePauw, the leader of the RC Traditionalist Movement, who goes about his activities, evidently without being particularly hampered, clearly defying the various injunctions against him by his superiors. He has been told that his movement is "out of line," but nothing more seems to be said or done. Such tolerance of the rebel is hardly the Roman trademark.

Now comes the Bishop of Rome's latest encyclical which concerns itself with the subject of birth control by "artificial means." In it the pope reaffirms the traditional Roman teaching that it is sinful to employ any means other than the rhythm method (which at best is of dubious effectiveness), and sets limits upon even that. It is difficult to see how an educated man such as Pope Paul VI could possibly issue an encyclical like this one, in face of the world's population problem in many areas and in face of growing world hunger and starvation. It makes no difference how many individuals choose to disregard the pope's teaching, and it is of little value to dwell on the technical question of whether or not he

was speaking *ex-cathedra* when he issued the proclamation. The fact is that many people around the world, and many government officials and legislators out of fear of political reprisal, will heed the pope's words. His statement will prove a grave obstacle to humanitarian programs for preventing starvation by limiting the population of the planet.

There are Roman Catholics—professional theologians, learned men, and otherwise—who have chosen publicly to ignore their Church's teaching on birth control. They instruct their people to obey their own consciences and, in effect, to disregard, the word of the man who is supposed to be, for them, Christ's vicar on

earth. One must wonder whether this is theoretically possible or morally permissible within the framework of Roman Catholicism.

Some of us Christians not of the Roman obedience, though we disagree with Rome on some issues, none the less rejoice to know that the Holy Roman Church is "there." The abiding influence of that great Church on the positive development of Western civilization has been enormous; perhaps this will continue and perhaps not. But recent developments are such as to make many Christians wonder just what is happening in—and to—the Roman Catholic Church.

KARL G. LAYER

BOOKS

RELIGIOUS FERMENT IN RUSSIA. By Michael Bourdeaux. St. Martin's Press. Pp. 255. \$8.95.

Of the many books on the Soviet Union in 1967 commemorating 50 years since the Revolution, none was a comprehensive and scholarly study of religious life there. *Religious Ferment in Russia* helps to fill this gap. Michael Bourdeaux, a priest of the Church of England and a Russian scholar, has approached his subject with spiritual insight as well as with scientific thoroughness. It is probably no fault of his that the title to the book is broader than its contents which deal exclusively with ferment in the commonly called Baptist Church. Yet this limitation is not bad, for the thoroughness of his handling of the Baptist experience leads us to hope that, as a scholar, he will also write on the position of the Orthodox and other Churches.

The Baptist movement was imported from Germany in the mid-19th century, and the Evangelicals from England in the 1880s. There was an abortive attempt to unite soon after the Revolution, but the severity of communist anti-religious measures practically liquidated both, leaving nothing to unite. After World War II a change in Communist Party policy favored union, in fact the state insisted on it. This book details and documents the negative reaction of a large segment of Baptists to state direction and control of the Church. Has not the state decreed separation of Church and state!

At first, about 1961, the opposition Baptists demanded that the All Union Council of Evangelical Christians Baptists (the registered name) resist government control on spiritual principle. Having little success, they decided to register themselves as a separate body. But the state refused them registration. When local opposition groups then met without registration, many were arrested for illegal assembly and for breaking the law which forbids religious work with minors. A list of 155 persons arrested and sentenced to three to five years is in the book, and the text of a protest to the government by members of the "Temporary Council of ECB Prisoners' Relations."

A particularly valuable aspect of this volume is that nearly a half is given to quotations from Baptist documents or to court findings, together with texts of laws ostensibly broken. That the situation continues even today and that there are so few Christian protests abroad, even among Baptists, is very disturbing.

PAUL B. ANDERSON, Th.D.

Editor of

Religion in Communist Dominated Areas

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BEYOND THE WILDERNESS. By Sylvia Barrett. S.P.C.K. Pp. 94. 6s.

"... I sympathized with the pious Moslem protest. 'Far be it from Him to have a son!'" So remarks Sylvia Barrett early in her vivid and witty account of one more pilgrim's progress from disillusion and boredom through cynicism and atheism to orthodox belief. The S.P.C.K. "Here and Now" series, of which *Beyond the Wilderness* is a part, presents bold and provocative views of Christian faith pointing toward "an effective penetration of the whole of our society," including such great unsolved social problems as peace and disarmament, food supply and population growth, international trade, etc.

I liked Miss Barrett's direct manner of describing her encounters with the usual and unusual stumbling blocks, and her vigorous and specific — almost documented, with names of writers who helped her — descriptions of how she worked her way through them. At the same time, her poignant personal tribute to St. Francis of Assisi, and her brief but penetrating discussion of intercession and the Communion of Saints are quite moving.

If you still pray, "Lord, I believe: help thou mine unbelief" (and who doesn't?) read this little book with pleasure and pass it on to somebody else.

HOPE DRAKE BRONAUGH

St. Alban's Church

Waco, Texas

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IN THE END GOD. By John A. T. Robinson. Harper & Row. Pp. 146. Paper, \$1.95. Cloth, \$5.

Not having anything on hand to satisfy his American publisher's urgent request

for a contribution to the "Death of God" fad, John Robinson decided to re-issue his first published work (1950) with two fresh introductory chapters to reorient it to the current debate.

It's about what he calls "the Christian myth of the Last Things," the biblical complement to the creation myth: "In the beginning God . . ." — *In The End God*. Two propositions define Bp. Robinson's perspective on eschatology: 1) "All statements about the End . . . are fundamentally statements about God, and *vice versa*"; 2) "all elements in the myth are first and foremost descriptions of *present* realities." He holds that in Christ the *eschaton* has arrived and opts for a "realized eschatology," or, in the phrase he prefers, an "inaugurated eschatology." He also comes down heavily for universalism — in the end all will be saved. And, by the way, anyone who disagrees with his views is "sub-Christian;" whether John Calvin or "late Western Catholicism."

The substance of *In the End God* should be rather familiar by now— and quite tangential to the "Death of God" issue. By chance, it may better fit in with a newer fashion — the interest in the theology of the future stimulated in particular by Moltmann's *Theology of Hope*. Robinson mentions in a footnote that this book arrived too late for him to take account of it in his introductory chapters. Too bad!

(The Rev.) A. A. LAVALLEE, Ph.D.

St. Thomas' Church

Greenville, R. I.

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CRATERS OF THE SPIRIT. By Nathan A. Scott, Jr. Corpus Books. Pp. 288. \$6.50.

The title of this book by the chairman of the theology and literature field at the University of Chicago is taken from a quotation from *Dangling Man* by Saul Bellow, "We are all drawn toward the same craters of the spirit—to know what we are and what we are for, to know our purpose, and to seek grace"—*Craters of the Spirit*.

Nathan A. Scott, who is an Anglican priest, has written perceptively and with exceptional skill, of various modern writers and of how their works reflect something of current world views. He deals

with Dostoevski, Hardy, Kafka, Camus, Beckett, Greene, Bellow, and Flannery O'Connor. The picture is grim and nihilistic in Beckett. It is the "Zone of Zero." There is hope in Bellow; and transcendence in O'Connor. The author uses an unusually extensive and entrancing vocabulary. This is not a book for rapid reading but it will reward well the studious person who rejoices in profound ideas and in felicitous language.

(The Rt. Rev.) WM. P. BARND, Ph.D.
Suffragan Bishop of Dallas

THE INSECURITY OF NATIONS: International Relations in the Twentieth Century. By Charles Yost. Praeger. Pp. x, 276. \$6.50.

If you become too disillusioned with Metropolitan Nikolai's identification of Church and state, may I suggest that you turn to a heady antidote written by Charles Yost, a veteran of 34 years in the U.S. Foreign Service and State Department, and for 5 years Deputy Permanent Representative to the U.N.

Ambassador Yost feels that where science has shut down the Garden of Eden and become the ally of the state, religion and philosophy have become relegated to the role of optional avocations. This is being followed by a disorientation of spirit, disintegration of form, dissonance of sound, all prophetically characterized by the arts some years before they erupted into the general consciousness. In this connection, "wars are due, in the main, to the insane and destructive impulses which lurk in the unconscious of those who have been unwisely handled in infancy, childhood, and adolescence." The modern nation-states are obsolete, despite the fact that the real religion of mankind today is nationalism. Essential as disarmament is, it is even more essential that nations cease to be nations in the old sense of the term. Ambassador Yost argues for political as well as religious ecumenism, in terms of a reinforced United Nations. Let me close this review with this quotation from *The Insecurity of Nations*:

"When he was over eighty and had retired to a farm in Lorraine, Marshal Lyautey instructed his gardener to set out some fruit trees. But they will not bear for twenty years, protested the gardener. Then we must lose no time, said the Marshal, but plant them tomorrow."

(The Rev.) ENRICO S. MOLNAR, Th.D.
Bloy House Theological School
Los Angeles

GNOSIS AND THE NEW TESTAMENT. By R. McL. Wilson. Fortress. Pp. 157. \$4.50.

The astonishing discovery, in 1945, of a whole library of ancient Gnostic writings has aroused an enormous amount of research among New Testament scholars. The whole question of the relation of

Gnosis or Gnosticism to early Christianity is only one phase of the research. The latest gathering of scholars, at the University of Messina, has produced a still greater amount of interest. Was Gnosis a pre-Christian movement, or a result of the spread of the early Church in the Hellenistic world? The Messina conference proposed that pre-Christian "Gnosticism" should be called "Gnosis," and the longer word should be reserved for the formal, organized religion that resulted. The trend seems to be in the direction of crediting the rise of the movement to a widespread and variegated syncretistic combination of more or less related ideas, a vast amalgam of beliefs and ideas that were moving toward a formal system.

As Robert Grant has observed, "nearly all the ingredients of the later Gnosticism were present in the first century, but something was still lacking"—something to combine and crystallize the whole, a movement, a man, a crisis, of the kind that often appears in the long history of the world's religions. But we simply do not know the early history of the Gnostic movement. If the early history of Christianity is scanty and fragmentary, that of Gnosticism is far scantier. On the whole, Prof. R. McL. Wilson believes, the two movements were parallel, and influenced each other. Both worked in the medium of early Roman Hellenism, and were not only mutually influenced but also simultaneously influenced by the beliefs and hopes of the time—certainly in the effort to satisfy human needs. This is something like the view of the influence of the mystery religions: they did not directly affect early Christianity, but they helped to cultivate the aura of mystical ideas and feelings that eventually produced the spread of the mysteries in the Graeco-Roman world. Here again, we have no factual history of the mysteries.

Of great additional value is the account of the new Gnostic documents, the new "Gospels" and the still unpublished documents from Nag Hammadi. Gnosis and the New Testament is simply indispensable to the serious student of the problems it discusses. No one can any longer maintain that Gnosticism was merely a fantastic Christian heresy that sprang up in the second century.

(The Rev.) FREDERICK C. GRANT, Th.D.
Union Theological Seminary (ret.)

YOU! JONAH! By Thomas John Carlisle. Eerdmans. Pp. 64. \$1.

There reeks a sort of righteous sadness in the poems of *You! Jonah!*, a sort of distressed realism. Hear the poet "... Jonah [inside the whale] was angry/ to his heart's content, . . . not at the monster/ of the marinated deep/ but at the God / whose love deflates/ the traitorous tempers/ of our proud, perverse, and private hates." Some poems speak of downright discouragement; others of God's persistent calling to do His task.

"He couldn't stomach God's patient bounty." Nor could he "laugh at the great fish's underwater ballet."

These poems are as are the woodcuts by Jacob Steinhardt captioned with biblical quotes. After these non-brittle poems we will see, we will know, and we will gasp at the Jonah in us.

JUDY T. STERNBERG
Contributor to
THE LIVING CHURCH

THE INSPIRED LETTERS: A Translation of Paul's Epistles in Clearest English. Prepared by Frank C. Laubach. Nelson. Pp. 221. \$2.25.

It is not difficult to write enthusiastically about this translation of Paul's Epistles first published in 1956 and now in its seventh printing, for it fulfills its purpose of making clear the rather complex thoughts of the great missionary.

In the preface Frank C. Laubach sets forth the three principles in this book used to make Paul's writings "clear and easy enough for a child to understand." (1) Brief explanatory phrases are used to help the reader understand what Paul wrote. (2) Style, word order, and sentence structure of the original Greek have been changed to simple, concise, and crystal clear sentences. (3) The vocabulary has been simplified.

The author has certainly carried out these principles. I shall be using *The Inspired Letters* often in Bible study classes and confirmation classes. The letter to Philemon came alive to a ninth grade class with this translation. The final test came when I gave this book to my 12-year-old son, far from an avid reader, who some days later said, "My place is marked with that little slip of paper. Please don't lose it, Dad!"

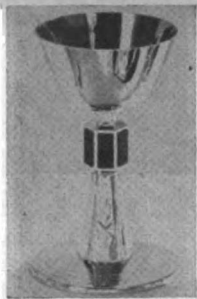
(The Rev.) WALTER H. JONES
St. George's Church
Bismarck, N. D.

ADVERSITY AND GRACE. Edit. by Nathan A. Scott, Jr. University of Chicago Press. Pp. 269. \$7.95.

Adversity and Grace is the fourth volume in a series of eight books called *Essays in Divinity*. The general editor is Jerald C. Brauer. Nathan A. Scott, Jr. is the editor of this volume. There are nine essays by nine different authors, eight of whom deal with the works of authors recent and familiar to us (Bellow, Malamud, Salinger, Styron, Mailer, Heller, Pynchon, Flannery O'Connor, and J. F. Powers). The last deals with poetry. Their purpose is to assess and to better illuminate these authors' works from the standpoint of their religious significance.

I myself found it refreshing and comforting that our contemporary authors in this materialistic and indifferent age have given depth to their work with certain religious implications. The essays sparked my interest to reread and rediscover works

(Continued on following page)



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THE LIVING CHURCH

LAMBETH

Continued from page 8

Monday they will show an astonishing diversity of coloring from the lavender and heliotrope favored by some of the Americans, through every shade of lilac and violet, to murrey and purple, with here and there a sober *abito piano*. (Gaiters, however, appear to be out for everybody.)

On Tuesday the subcommittees begin their work, which is the backbone of the conference. Probably the most important will be those dealing with renewal in

BOOKS

Continued from preceding page

of the mentioned authors and to discover and explore ones mentioned that I have never read.

This is a superb volume, well written and timeless. It should find its way into church, rectory and lay libraries. It is worth all of its cost, \$7.95.

VIOLET M. PORTER

General Theological Seminary

+ + + +

EXCERPTS FROM THE DIARIES OF THE LATE GOD. By Anthony Towne. Harper & Row. Pp. 108 paper, \$2.25. Cloth, \$3.95.

To decide to write a critique of religion from the viewpoint of God Himself, is an extraordinary exercise in immodesty for any mortal. Such a mere man would have to substitute superlative wit and devastating satire for the necessary lack of divine perspective. A man, combining the gifts of Swift, Voltaire, and Chesterton, might pull it off. Anthony Towne is not such a man.

Theological brilliance and an unerring sense of the dangers of tastelessness would have to be that man's primary equipment. So would a command of the English language. He would not, like Mr. Towne, be able to write a sentence like this: "The H.G. has just come back from another inspection below, and his report is more morose than anything since I had to pull J.C. out after the unpleasantness on the hill."

But the greatest of the sins of *Excerpts from the Diaries of the Late God* is its dullness.

(The Rev.) WM. TURNER LEVY, Ph.D.

Diocese of Colorado

+ + + +

THE LONG VIEW. By Alan Paton. Praeger. Pp. 230. \$6.

For the past ten years novelist Alan Paton has been leader of the Liberal Party in South Africa and chief apologist for the party's policies. *The Long View* is a collection of articles and speeches he has written during this period and they comprise a kind of running critique of his nation's steadily hardening policy of apartheid.

White supremacy is being bought at a terrible price to both races. Whites are

faith. The sections dealing with ministry and unity are working in areas where local Churches are making their own progress, and it will be surprising if the conference can come up with anything that will seriously affect the issues—though the popular press is agog for stuff about the ordination of women. It is quite possible that the most significant work will stem from the deliberations of the committees on faith and spirituality and the psychology of faith. For a great many lay Christians these are the crucial matters.

*RICHARD RUTT

suffocating in their own police-state atmosphere in which opposition to apartheid is regarded as treason. The temptation of many liberals in this dark situation is to opt either for underground violence or melancholy resignation. Over and over again Paton exhorts his colleagues to repudiate these alternatives and instead to hold fast to the faith that South Africa's true destiny of racial equality must ultimately prevail, that apartheid is inherently self-defeating. The vocation of the Liberal Party, according to Paton, is simply to keep alive the principles of that other way of life.

These essays bear an extraordinary resemblance to the writings of Ralph McGill. Paton's serenity is remarkable. He is a rare example of the Christian in politics, ready to take every kind of risk, but continually viewing his situation under the aspect and judgment of eternity.

(The Rev.) ROGER MARXSEN

Christ Church
Macon, Ga.

+ + + +

POEMS OF PROTEST OLD AND NEW. Edit. by Arnold Kenseth. Macmillan. Pp. 140. \$1.45.

Poems of Protest Old and New is an amazing little book, only 140 small pages, and yet, besides a good introduction, it has 102 poems by 100 authors. The compiler is the Rev. Arnold Kenseth who, besides being pastor of the South Congregational Church in Amherst, Mass., is a member of the English faculty of the University of Massachusetts and first prize winner in the American Scholar Poetry Awards of 1959.

The book is amazing in that one picks it up thinking here is another of those books which is longhair, and in need of a bath. Then you find you may have opened at Wordsworth's sonnet, "The world is too much with us"; and just preceding is "Asylum" by David R. Clark, beginning "You're right! At last they've found the perfect place for Ezra Pound." Or, "Dear America" by Robert Peterson, "killing kids and calling it News." Edna St. Vincent Millay's lovely "Dirge Without Music" is here, and just a page or two preceding, is "Unwanted"

by Edward Field (you can surmise what it's all about from the first two lines): "The poster with my picture on it is hanging on the bulletin board in the post office."

The compiler himself has written the best summation of the book in the last paragraph of his introduction: "In the long view, these poems, which rush to tear down the idols, unseat the false judges, overthrow the tyrants, and drive the money changers from the temples, ultimately aim 'to build up the waste places' and give to mankind 'the garland of joy for the ashes of mourning.' Let this anthology so declare!"

(The Rev.) JERRY WALLACE
Canon of Arizona

Booknotes

By Karl G. Layer

Ethical Mysticism in the Society of Friends. By Howard H. Brinton. Pendle Hill Pamphlet 156. Pp. 36. 45¢. By ethical mysticism is meant "that type of mysticism which first withdraws from the world revealed by the senses to the inward Divine Source of Light, Truth, and Power, and then returns to the world with strength renewed, insight cleared, and desire quickened to bind all life together in the bonds of love."

Basic Modern Philosophy of Religion. By Frederick Ferré. Scribner's. Pp. 464. \$7.50. An especially useful book for the person who once learned the fundamentals of philosophy and theology by the conventional historical method — Plato, Augustine, Kant, etc. — but is baffled by such contemporary developments as linguistic analysis and de-mythologizing. Such a person needs a good orientation book, and this is excellent for the purpose.

Conversations. By Roy Newquist. Rand McNally. Pp. 505. \$6.95. Forty-three prominent figures in contemporary literature are here recorded expressing their own opinions on such topics as writing, politics, religion, censorship, and what's wrong and right with the world in general.

Luther's Works, Vol. 46. Edit. by Robert C. Schultz. Fortress. Pp. xiv, 354. \$5. This latest volume in the series deals with the Christian in Society III. Though of primary value for the student of Luther, these editions will prove of at least some interest to even the casual historian and theologian. The presentation is good and readable.

Private Independent Schools. Bunting & Lyon, Inc. 21st edition. Pp. 640. \$15 postpaid. A directory and guide, completely revised for 1968, for parents, teachers, guidance personnel, and others interested in private education. A comprehensive list of boarding, day, and military schools, with or without Church

affiliation, and operating for the most part as educational corporations under state charters. The 1968 edition of this annual "Blue Book" is a large, inviting volume, representing American schools in 43 states and 12 foreign countries. The book goes carefully into a school's origin, its corporate structure, physical plant, faculty qualifications, composition of the student body, costs and entrance requirements, academic offerings, and extracurricular activities. Carefully indexed.

Church and Mission in Modern Africa. By Adrian Hastings. Fordham University Press. Pp. 263. \$5.50. A serious assessment of the life and work of the Roman Catholic Church in sub-Saharan Africa, within the context of continuing Christian mission. The method of approach is to focus on certain key problems and areas.

Curling. By Robert Boles. Houghton Mifflin. Pp. 259. \$4.50. Chelsea Meredith Burlingame, a 28-year-old Negro engineer, is the hero of this novel. He lives in Boston, was raised by a wealthy white man and his second wife. It is in the acquisition of his peculiar name that the conflicts of his life originate.

Contemporary Writers In Christian Perspective. Edit. by Roderick Jellema. *John Updike*, by Kenneth Hamilton, pp. 48; *Gunter Grass*, by Norris W. Yates, pp. 48; *Kathleen Raine*, by Ralph J. Mills, Jr., pp. 48; *Saul Bellow*, by Robert Detweiler, pp. 48. Eerdmans. Paper. 85¢ each. Four additions to this excellent series.

Daily Prayer for Family and Private Use. By William R. Seaman. Fortress. Pp. 57 paper. 60¢. A manual of prayers and Bible readings for the Christian year. Nicely arranged and easy to use.

Love Is No Luxury. By Marjory Louise Bracher. Fortress. Pp. 116 paper. \$1.25. The importance of fulfilling the main functions of the family provides the basis for this discussion of family living in a world of change and uncertainty. The volume might be used with discussion groups.

From Call To Service. By Glenn E. Whitlock. Westminster. Pp. 122 paper. \$1.85. Dr. Whitlock, a Presbyterian minister, analyzes several questions: What kind of person becomes a minister? What motivates him to choose a career in the Church? Who and what influences his decision?

The Ambiguity of Religion. By David B. Harned. Westminster. Pp. 158 paper. \$2.45. "A positive response to the negative elements in secularized Christianity." An attempt to show the relevance of "religious" religion for the world today.

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NEWS

Continued from page 7

brecht is dean of the Capital Convocation which includes all Episcopal churches in the Greater Lansing, Mich., area.

A conference for Church historians, sponsored by the Diocese of Kansas and the Church in Western Kansas, will be held Aug. 28-30 in Topeka. Daytime sessions will be devoted to workshops and discussions of methods in research, use of microfilm, preservation of archival material, and practical hints on the writ-

ing of parish and diocesan histories. Dr. Nelson R. Burr, chairman of Episcopal Historiographers, Washington, and Dr. John Lankford, professor of social history at the University of Missouri, will address the evening sessions.

An 11-week course in African-American history, open to all interested persons, was conducted at Grace Church, Oak Park, Ill., under the sponsorship of the Diocese of Chicago. The course was endorsed by the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago, as a potential means of better understanding of the causes of racial unrest.

David R. Thomas, assistant, Church of the Redeemer, 18140 Cornell, Southfield (48075); Thomas S. Wilson, assistant, St. Cyprian's, 6114 26th St., Detroit (48210); Willard D. Wharton, vicar of Church of the Transfiguration, Indian River, address, Rt. 1, Box 200, Cheboygan (49721); and Howard S. Ebricht, assistant, St. Andrew's, 340 N. Main St., Clawson (48017).

Minnesota—(All locations in Minnesota except where indicated) Herbert R. Clark, in charge of Holy Communion, 118 N. Minnesota Ave., St. Peter, (56082); Bruce D. Griffith, graduate student at General Seminary; Robert M. Lyza; James S. Massie, Jr., assistant, St. Paul's, 1719 E. Superior, Duluth (55812); Daniel V. Pearson, in charge of St. Paul's, Cedar and Mill Sts., Owatonna (56060); and Robert W. Woodrooffe III, assistant, Calvary Church, 315 Shady Ave., Pittsburgh, Pa. 15206.

North Carolina—John Ivey Jessup III, assistant to the rector of Good Shepherd, N. Church and Gay Sts., Rocky Mount, N. C. 27801; Wilson Rosser Carter, assistant to the rector of Holy Comforter, 2701 Park Rd., Charlotte, N. C. 28209; and William Smith Wells, Jr., assistant to the rector of St. Philip's, and assistant at St. Titus', both in Durham, N. C.

Rochester—Winston Bradley Davis, graduate student at the University of Chicago; John Charles Karl, Jr., continues with advanced clinical training in Boston; Robert Burrows Gibson, graduate student at Berkeley Divinity School; and Peter Courtney, curate, Church of the Incarnation, 1957 Five Mile Rd., Penfield, N. Y. 14526.

West Texas—James Frank Stone, Church of the Messiah, 721 St. Louis St., Gonzales, Texas 78629; and John Frederick Daniels, assistant, St. Matthew's, 503 Main St., Schertz, Texas 78154.

Wyoming—James E. More, in charge of All Saints', Wheatland, Wyo., address, Box 653 (82201).

Resignations

The Rev. T. Porter Ball has resigned as rector of St. John's, Homestead, Fla., and has retired temporarily from an active ministry. Address: c/o General Delivery, Sullivan's Island, S. C. 09482.

The Rev. Robert D. Ransom, vicar of St. James' Mission, Lindsay, Calif., has resigned because of ill health—a pulmonary condition.

PEOPLE and places

Ordinations

Priests

Atlanta—The Rev. Messrs. James A. Clark, vicar of St. Catherine's Mission, Box 6472, Sta. A, Marietta, Ga. 30060; Nathaniel Massey, assistant, Trinity Church, 1130 1st Ave., Columbus, Ga. 31902; Thomas Moody, vicar of Nativity, Atlanta, and St. Mary's, 845 Glenway Dr., East Point, Ga. 30044; and Alfred E. Scogin, now in the Diocese of East Carolina.

North Carolina—The Rev. Robert L. Williams, vicar of Church of the Messiah, 114 S. 2d Ave., Mayodan, N. C. 27027.

Wyoming—The Rev. Lester A. Thrasher, vicar of St. Thomas', Dubois, and St. Helen's, Crowheart, address, Box 455, Dubois, Wyo. 82513.

Perpetual Deacons

Minnesota—John D. Bland continues in his profession of electrical engineering and assists the

rector of St. Mary's, 1895 Laurel, St. Paul, Minn. 55104.

Deacons

Atlanta—Eugene Britton, assistant, St. Philip's Cathedral, 2744 Peachtree N.W., Atlanta, Ga. 30305; Jere Smith, assistant, St. John's, 3480 Main St., College Park, Ga. 30022; and Ben Somerville, vicar of Grace, Clarkesville, and Calvary, Cornelia, Ga., address, Box 495, Clarkesville (30523).

Michigan—(All locations in Michigan, except where indicated) John F. Crist, vicar of St. John's Mission, Bedford Township, Mich., address, 7180 Lewis Ave., Toledo, Ohio 43612; Starr F. Kline, assistant, St. John's, Saginaw, address, 509 Hancock St. (48602); D. Richard Knickerbocker, instructor, St. Paul's School, Concord, N. H. 03301; Robin G. E. Murray, assistant, Christ Church, 120 N. Military Ave., Dearborn (48124); William J. Paran, assistant, St. John's, 501 Hillcrest Rd., Midland (48640); Jack LaVerne Savage, assistant, St. Andrew's, 16361 Hubbard Rd., Livonia (48154);

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CURATE. East Coast metropolitan parish. Daily Eucharist. Diversified ministry—college, young people, administration. Give references. Box G-581.*

HOUSEMOTHER for Boys' School in Philadelphia. Pa. Reply Box G-570.*

ORGANIST-CHOIRMASTER for active suburban Parish and Day School near New York City. Adult and children's choirs; pipe organ, teaching opportunities, part time. Give qualifications, references, salary desired. Reply Box T-585.*

ORGANIST-CHOIRMASTER wanted for St. Mark's Parish, 600 Colorado Avenue, Palo Alto, California. Adjacent Stanford University. Well-established music program. Two choirs: Youth and adult. 73 rank two-console Casavant Freres organ. Position is part-time. Reply to The Rector.

POSITION of Organist and Choirmaster available in Church with record of superior music, in mid south central State. Send resume, references, salary and requirements, to Box M-577.*

RETIRED PRIEST for South Florida parish; assist with services and calling. Reply Box S-576.*

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

YOUNG PRIEST vitally interested in Christian Education. Take charge of Education program in large parish and day school. Full ministry. Southwest. Send snapshot. Reply Box H-575.*

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CHOIRMASTER-ORGANIST, music teacher, excellent training, 25 years' experience, available East. Reply Box P-578.*

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DEATHS

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

The Rev. Harley Gibbs Smith, Jr., 66, retired priest of the Diocese of Los Angeles, died July 12, in Kensington, Md., after a long illness.

When he retired in 1967, he had been rector of the Church of the Ascension, Sierra Madre, Calif., for 22 years. He then served on the staff of St. Mary's, Los Angeles, until his final illness. The Burial Requiem was celebrated in Christ Church, Kensington. Survivors include one sister.

Lucille Elizabeth Maerzke Bolle, 60, wife of the Rev. Victor Bolle, and mother of the Rev. Stephen Bolle, was killed in an auto accident near Uley, England, July 7.

The Bolles live in Whitefish Bay, Wis., where Fr. Bolle has been rector of Christ Church since 1955. They were on vacation when the accident occurred. Other survivors include one daughter, another son, four grandchildren, and one sister. A Requiem was celebrated in the church at Uley, and the Burial Office was read and a Requiem

celebrated at Christ Church. Following cremation, the ashes were interred in the Christ Church columbarium.

Robert Nelson Burroughs, 23, PFC, US Marine Corps, died July 8, aboard the US Hospital Ship *Sanctuary*, after two days of falciparum malaria.

He had been in Vietnam since September and had seen heavy combat duty with Echo Co., 2d BN, 4th Marine Regiment, 3d Marine Division. Survivors include his parents, the Rt. Rev. Nelson Burroughs, retired Bishop of Ohio, and Mrs. Burroughs, one brother, two sisters, and an aunt. The body was shipped to Chatham, Mass., where the Burroughs live. Services were held there in St. Christopher's Church.

Mabel Collins Lofstrom McElwain, widow of the late Rt. Rev. Frank Arthur McElwain, Bishop of Minnesota, 1917-43, and dean of Seabury-Western Seminary, 1938-44, died April 13, in the Church Home of Minnesota.

Memorial services were held in St. Mark's Cathedral, Minneapolis, with the Bishop of Minnesota officiating. Interment was in Faribault, Minn., the bishop's see city. Survivors include two sons,

Frank A., Jr., and William K.; two daughters, Mrs. Henry Barber, and Mrs. Rodney Horne; eight grandchildren, six great-grandchildren, and one great aunt, Miss Cora D. Smith.

Florence Harris Wofford, 93, communicant of St. John's, Johnson City, Tenn., died July 13, in Johnson City.

As a girl she attended Triennials with her mother, and later was a delegate to most succeeding meetings, her last being the 1964 Triennial. Survivors include three sons, Harris, George, Jr., and Charles; a brother, eleven grandchildren, and fifteen great-grandchildren. The rector of St. John's read the Burial Office and interment was in Monte Vista Cemetery.

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7 & 6:30

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ALL SAINTS' Magnolia & Terracina
The Rev. J. E. Taylor, r; Mr. B. O. Broman, c
Sun 7:30 HC; 10 MP; 15 HC

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

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

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

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

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7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; Sat C 4-7

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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.
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The Rev. Canon Frank L. Titus, r
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Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

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

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

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

GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

FLOSSMOOR, ILL.
ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
Sun MP 7:45; HC 7, 8, 9, 11; Daily Eu 9 (preceded
by MP) ex Tues & Thurs 7

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 St. & Madison Ave.
The Rev. R. L. Ranieri, r
Sun Low Mass 8 & 10; Daily Masses: 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

(Continued on next page)

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, Evenson; EYC, Episcopal Young Churchman; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Union; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

DETROIT, MICH.

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

FLINT, MICH.

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

HOLLAND, MICH.

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

LONG BEACH, MISSISSIPPI

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

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 Brood & Walnut Sts.
The Rev. Herbert S. Brown, S.T.D., r
Sun 7:30, 9:15, 11; Daily 7:30 ex Wed 12:10, Thurs 7, Fri 9:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
Sun HC 8, 9:30 & 1S 11; MP 11 ex 1S; Daily HC 7:30 ex Fri 9:30

TRENTON, N. J.

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

BINGHAMTON, N. Y.

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

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c
Sun HC 8, MP & HC 10; Thurs HC, Service of Christian Healing, 10

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.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; Wklys MP & HC 7:15 (& HC 10 Wed); EP 3:00

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

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; Weekdays HC Tues, Thurs 12:10; Wed 8 & 5:15; EP Tues, Thurs 5:15. Church open daily for prayer.

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

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 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6

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

ST. THOMAS

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

THE PARISH OF TRINITY CHURCH

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

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

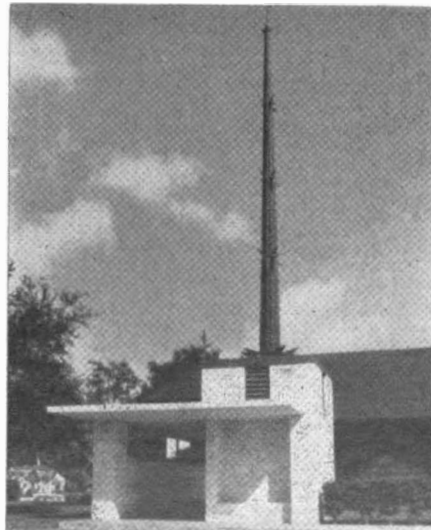
333 Madison St.
The Rev. William W. Reed, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP Mon-Sat 9:15 ex Wed 7:15

ST. CHRISTOPHER'S CHAPEL

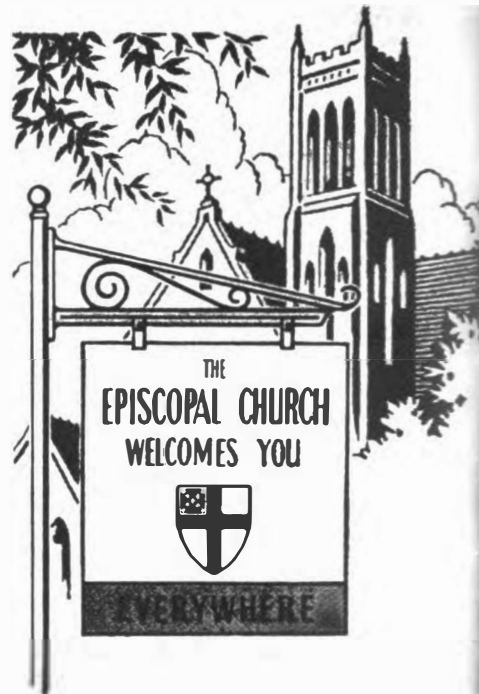
48 Henry Street
The Rev. Carlos J. Cagulat, v
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish), Eu Mon thru Wed 8; Thurs thru Sat 9

UTICA, N. Y.

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



ST. STEPHEN'S CHURCH
COCONUT GROVE
MIAMI, FLORIDA



WHITEHALL, N. Y.

TRINITY CHURCH 60 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 & chor-master

LINCOLN CITY, ORE.

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

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So 13th St
The Rev. Frederick R. Isacksen
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; als; Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

DALLAS, TEXAS

CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
The Rev. 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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Handricks, Jr., r
Sun Masses 7:30, 9:30; 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

ACAPULCO, GRO., MEXICO

HOLY CROSS (behind Hotel Las Vegas)
The Rev. J. P. Black, tel. 4-05-39
Sun HE 10, MP 11, EP 6

MEXICO CITY, D.F.

ST. ANDREW'S Bishop Saucedo
Av. San Jeronimo 117, San Angel
OLYMPIC VISITORS CENTER
Sun 8 HC; 9:30 Family Service; 11 HC (HC or MP in English)

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