

# The Living Church

September 1, 1968

25 cents

**A**LMIGHTY God, our heavenly Father, who declarest thy glory and showest forth thy handiwork in the heavens and in the earth: Deliver us, we beseech thee, in our several callings, from the service of mammon, that we may do the work which thou givest us to do, in truth, in beauty, and in righteousness, with singleness of heart as thy servants, and to the benefit of our fellow men; for the sake of him who came among us as one that serveth, thy Son Jesus Christ our Lord. **Amen.**

*The Prayer for Every Man in his Work from  
The Book of Common Prayer*

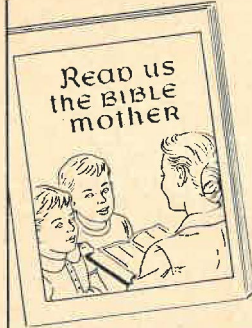
## VOCATION SUNDAY

[Page 15]

**T**O every thing there is a season, and a time to every purpose under the heaven. What profit hath he that worketh in that wherein he laboureth? I have seen the travail, which God hath given to the sons of men to be exercised in it. He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. I know that there is nothing better for them, but for a man to rejoice, and to do good in his life. And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.

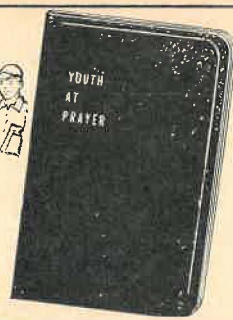
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**The Living Church**

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**THINGS TO COME**

September

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

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# The Last Word on matters of the faith



by the Matchless Rev. Herman Nudix

Dear Father:

Our rector is a pleasant enough chap; but he does tend to be rather abrupt about instruction. When recently we were exposed to a rather large dose of incense, which I dislike because it clogs my sinuses, I questioned the practice. Realizing as we do that God is without body, parts, or passions, does it not seem redolent of pagan practice to think in terms of smoke ascending to His nostrils and in this sense to be pleasing to Him? Further, has not modern science persuaded all right thinking folk that the upness of God (if I may use that phrase) is in reality a most primitive concept? Since it is more accurate to think of God as way out rather than way up I don't understand the persistent use of incense for His benefit.

Can you explain?

Si Entia

Dear Si Entia:

You are so right. In reality the use of clouds of incense serves no purpose other than to cloak furtive acts of excessive ceremonial. As people like you awaken to this fact it will quickly become a thing of the past and simply a bad memory. Realizing this, one large manufacturer of thuribles admitted to me recently that he has retooled his factory for the production of monstrances.

Remember, eternal vigilance is the price we pay.

? ? ?

Dear Herm:

My crowd doesn't go for formality so we might just as well start off with that understanding. The only reason I'm writing to you is because my mother is making me because I don't go for writing either. This is the way it is.

My crowd is made up of very, very mature people which are technically in their teens but still they are almost adults. I don't know what you would call that, but not teenagers! In this crowd when a boy and a girl are deeply and completely

in love in a very mature way they act like adults if you know what I mean because I can't mention the subject which you and I both know is verboten in a magazine. My parents, who live in the Dark Ages anyway, are on my back always to get out of this crowd telling me they are all wrong and it is a bad influence. They are afraid that I will fall deeply and completely in love which I have not so far. All they can say, my parents, is there is a time and a place for everything and this is for kids the wrong time. Personally I do not concur in what they say since tomorrow we could all be atom bombed and then what.

Your comment upon the above mentioned is respectfully requested.

Very Very Mature

Dear Mr. Mature:

To answer first a point that was not asked concerning what you would call a group of people who are as you describe them, I would say that they could safely be said to be in the pre-adultery group. This marks them as old beyond their years and perhaps set in their ways. But as to the touchy question you raise concerning the old shibboleth of the right time and the right place, I think I can best answer by telling you of a family in my parish and their experience in another area of carnal activity . . . eating.

It all started, I believe, as a kind of revolt against the status quo and the establishment and that sort of thing that moved this young couple some years ago to question their eating habits which they felt had been imposed upon them by a society they had not made. On a dare and as an expression of independence from custom, they changed their eating habits to conform to a philosophy of their own. Reasoning that whenever they ate chow mein together they were happy they determined to start their day each morning with chow mein, thereby guaranteeing a happy start to the day. Each has admitted to me in private that initially the experiment was horrible and that they experienced waves of nausea when the cloying aroma of onions and bamboo

shoots permeated the morning air. With mingled fear and repugnance they approached the experiment, each ashamed to admit to the other a desire to discard the plan. They were carried forward by the momentum of their pride and embarrassment. The result was not at all what they had expected, and rather than a feeling of liberation they felt entrapped in a web of their own making from which neither knew how to extricate himself. It was a long and difficult period leading to a permanent dyspepsia before finally each admitted to the other a wish to return to the simple, ordinary, customary, plebeian breakfast. The road back was not without its difficulties for by now neither was able to enjoy either lunch or dinner and worse still . . . for both, the once wonderful and happy experience of eating chow mein together was forever lost. I see them on occasion now eating silently and joylessly at the counter of the diner spooning porridge and burping.

My own feeling is one of deep philosophical understanding in which I feel that the sacrifice they have made in the pursuit of truth was a glorious one. Though I admit that they will probably never enjoy another mouthful of food and that they will spend a lifetime as dyspeptics, still one must pursue truth as he sees it. If they hadn't tried how could they know? After all I sometimes ask myself, "Who is to say when is the right time and place for chow mein unless it is the people who invented it?"

I do hope that this is of help.

? ? ?

Dear Father:

As directress of our altar guild I have been having difficulty with the women in vesting the chalice. It seems that all of the diagrams, pictures, and charts are just too complicated for them. Can you please from your broad experience give me some help?

Yours in guilding,

Wits End

Dear Miss End:

I worked this one out many years ago and am so happy you ask. Actually, charts and pictures aren't worth a thing when it comes to teaching. What I have



done is to give the women a short poem to serve as guide when vesting the chalice. It works like a charm:

#### Instructions for Vesting Chalice:

First take the cup and stand it straight up  
And a moment later add the purificator.  
Now with a plop drop the paten on top.  
When you reach for the host, the priest  
gets the most.

You use the pall to cover it all.

Now without fail you lay on the veil  
And grab for your purse as you add the  
burse,  
(Checking a minute that the corporal's  
in it.)

Don't linger a moment my fair young  
beauty

You have completed your Altar Guild  
duty.

I used to have one too for setting up  
the credence table but I seem to be un-  
able to recall it at the moment. A shame  
too because it was terribly helpful.

? ? ?

Dear Father:

My teen-age son creates such a  
fuss when I try to awaken him on  
Sunday to send him to Church that

I have begun to wonder if it is a  
wise thing to do. Is it not possible  
that by forcing the boy I shall create  
an antagonism that will turn him  
against the Church in his later  
years? I have heard men say that as  
children they got "too much" reli-  
gion and that is why they don't go  
to Church as adults.

Can you give me your usual sound  
and sensible advice?

Doting Parent

Dear Doting Parent:

If the over-zealous clergy would simply  
learn to fish for men as you fish for fish  
we could get somewhere. It's a matter of  
baiting the hook and waiting, so to speak.  
Nothing can be gained by trying to force  
the issue.

In the case of a young boy in the con-  
fused and formative years, there is  
nothing that he will get from Church  
that compares with sleep. By forcing him  
into a pattern of worship which he re-  
sists you will not only anger the boy  
but you run the greater danger of break-  
ing rather than taming his wild spirit.  
He must learn in time, his own time, to

look upon the vicar as a kind and gentle  
friend—hardly possible if he is being  
forced. The adults you speak of are men  
who suffer from an injury called, in the-  
ology, a spiritual hernia. They are to be  
pitied, poor souls.

Remember, even in the Garden of  
Gethsemane the apostles slept while our  
Lord prayed. Should you expect more  
of the boy than of an apostle?

? ? ?

Reverend and dear sir:

Recently a new young man has  
come here to be my rector. He is a  
fine boy and I am sure that I shall  
enjoy having him. However, he in-  
sists upon preaching at the seven  
o'clock service. With no disrespect  
intended to our new young man,  
don't you with your greater experi-  
ence agree that it is too early for a  
sermon?

(Mrs.) Earl E. Riser

Dear Mrs. Riser:

Both you and the new boy are wrong.  
It is obviously too late for a sermon.

I trust the young man will enjoy being  
had by you as you will enjoy having him.

## 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 occupa-  
tion and to limit their letters to 100 words.  
Most letters are abridged by the editors.

### P.B.'s Call to Prayer

The recent call to prayer [L.C., July 21]  
issued by the Presiding Bishop should have  
the top priority in the Episcopal Church  
today: "Prayer is not a valuable but optional  
extra; it is central to our whole disciplesh-  
ip. . . . No renewal . . . can come with-  
out prayer." I am sure that most Episco-  
pals would join me in applauding this  
clear and fundamental statement and in  
applauding THE LIVING CHURCH for the  
issue which was devoted entirely to prayer,  
featuring the work of the Anglican Fellow-  
ship of Prayer [L.C., July 7].

It is, however, one thing to applaud a  
call to prayer, and it is something else to  
discover, practice, and sustain a way of  
prayer for this day and age. For the Pre-  
siding Bishop's words to become fact in the  
life of the Church, the daily, painstaking,  
action of the work of prayer will be required  
of all of us. For this call to prayer to bear  
continued fruit we all will need the sus-  
tained leadership of witness and practical  
encouragement from the P.B. and all other  
clergy, from the MRI Commission and other  
commissions of the Church, and from lay-  
men and women experienced in prayer.

But even more basic than our own work  
in prayer is the action of the Holy Spirit  
who is at work in us. St. Paul's words in  
Romans 8 speak to our condition today  
as we try to see prayer related to our min-  
istry to the seemingly overwhelming problems  
of suffering in the world. The entire history  
of the People of God shows that obedient  
turning to God in prayer can be a means

of releasing His power in the world. The  
Diocese of Coventry, England, is a modern  
example of the powerful results coming  
from the people of a whole diocese discover-  
ing a new life of prayer. Could this hap-  
pen to the whole Episcopal Church?

(The Rev.) LAWRENCE H. BRADNER  
Vicar of St. Mary's Church

Guelph, N. D.

### Is Charity Ideological?

Recently I have been astounded and  
shocked by two actions of our clergy. The  
Foundation for Christian Theology in Vic-  
toria, Texas, is opposed to our Church's  
supporting organizations that are fundamen-  
tally designed for politics, and opposed also  
to giving money to support socio-political  
activism such as the NCCCA, economic and  
political power to "black-power" organiza-  
tions, Saul Alinsky, and such organizations.  
However, they fully support direct aid to  
Christian institutions and to the true work  
for the Christians among the needy and  
the poor.

Recently my attention has been called to  
two instances where donations by that foun-  
dation have been refused by priests of the  
Church because of "divergence of view-  
point," although the need is there. In one  
instance, the Rev. Martin LeBrecht of an  
Indian mission in Phoenix, Ariz., turned  
down the offer of a station wagon and books  
for his children because of such viewpoint,  
and the other, the Rev. Jack Biggers, in  
charge of soliciting money for Malawi, re-  
fused to accept a gift for Malawi for to do  
so would undercut the Church's program in  
urban areas in this country, "while such  
donation would do much for our fellow  
Christians in Africa."

From the above, it seems that ideological  
viewpoints are more important than the  
need of the poor. If this is true, and money  
cannot be accepted from Christians who do

not share the same ideological viewpoint,  
then perhaps many Christians who have  
been liberal donors to our Church and its  
many institutions will have to reconsider  
seriously the propriety of our gifts in the  
future. I trust that the two instances above  
quoted, which have been verified by me,  
are isolated cases, although Fr. LeBrecht's  
was after a conversation with his bishop.

J. L. CALDWELL MCFADDIN  
Beaumont, Texas

### A Brick for Lester

The very reason you praise the Associ-  
ation of Episcopal Clergy in your editorial,  
"A Rose for Lester" [L.C., Aug. 4] is the  
reason for its dismal failure. "It func-  
tions as a reconciling and peacemaking  
agency. . . ." This is what has emasculated  
its power to produce change in the way  
clergy are hired and fired by both bishops  
and vestries.

The association has done little or nothing  
to force the structures which dehumanize  
clergy to change. It has not set forth pat-  
terns for adequate and fair salaries for the  
clergy. It has not taken up those contro-  
versial "clergy changes" where men have  
been abruptly fired. The very fact the Rev.  
George Tittmann and now the Rev. Darby  
Betts are elected president of the associ-  
ation indicates that the thing has been  
taken over by the establishment of the  
diocese—these two men being among the  
few "cardinal rectors" in the diocese. Col-  
lective bargaining is necessary in business,  
industry, and the Church, if the clergy are  
to have real say in how they are employed,  
paid, and treated on the job. Your "Rose  
for Lester" is the *coup de grace* for the  
power of the Association of Episcopal  
Clergy.

(The Rev.) ROBERT W. CROMEX  
Vicar of St. Aidan's Church  
San Francisco



# The Living Church

September 1, 1968  
Trinity XII

For 89 Years,  
Its Worship, Witness, and Welfare

## NEW YORK

### 7 Bishops Demand Amnesty

Seven bishops, four of whom are Episcopalians, have released a statement demanding amnesty "for young men of conscience" whose views on participation in the Vietnam war have placed them against the law as it relates to the draft and military service. The seven signers are:

John M. Burgess, Suffragan of Massachusetts; Harvey D. Butterfield, Bishop of Vermont; Ned Cole, Coadjutor of Central New York; William J. Gordon, Bishop of Alaska; Charles Golden, United Methodist, San Francisco; John Wesley Lord, United Methodist, Washington; James S. Thomas, United Methodist, Iowa.

They were joined by Rabbi Balfour Brickner, Dr. Robert McAfee Brown, and the Rev. John B. Sheerin, CSP, who are members of the steering committee of Clergy and Laymen Concerned About Vietnam.

The statement, "A Call for Amnesty and Reconciliation," called on political leaders and candidates of all parties, and on the convention of the Democratic Party to adopt a policy of "executive amnesty for American citizens who are convicted, imprisoned, or have emigrated in resistance to the Vietnam war." It was prepared and sponsored by Clergy and Laymen Concerned.

The Rev. Richard Fernandez, minister of the United Church of Christ and national director of Clergy and Laymen Concerned, indicated that primary attention was being focused on the Democratic Party "because it is a Democratic Administration which is chiefly responsible for the disastrous course we have followed in Vietnam and for the ignoble means utilized there." In addition to special activities of the organization during the Democratic Convention, Mr. Fernandez emphasized that churches in Chicago's loop are to be "leafleted as massively as possible" with documents relating the war to the issue of amnesty.

## EPISCOPATE

### Comment on Viet War

The Rt. Rev. C. Kilmer Myers, Bishop of California, speaking on the Vietnam war, stated in London that he did "not believe a great nation loses face by saying to the world, 'we are wrong.' I hope

America will say this." The bishop spoke before the Anglican Pacifist Fellowship, a London-based organization which stages a major meeting in late summer each year.

Bp. Myers, who was attending the Lambeth Conference, said he criticized the war as an American who loves his country. To the Asians in his audience, he said U.S. presence in Asia should be only for providing technological help.

Another speaker from a nation involved in Vietnam was the Most Rev. George Appleton, Archbishop of Perth, Australia, who has lived in Asia for 20 years. Asians, he declared, have the feeling that Christianity is very much a religion for white men. Asians say, he stated, "Your Church has failed. It has not been able to get Christian nations to give up war." Referring to the much-cited threat of Communism in Asia, the Australian Churchman said: "The only thing that will meet Communism is a better idea."

## CHICAGO

### Retired Bishop Dies

The Rt. Rev. Charles Larrabee Street, Ph.D., 77, retired Suffragan Bishop of Chicago, died August 13, in Passavant Hospital, Chicago, after a brief illness. Though he retired in 1963, he continued to serve as executive director of Episcopal Charities for the diocese.

At the time of his consecration in 1949, Bp. Street was rector of St. Chris-



Bp. Street

topher's, Oak Park, Ill. He also had had several years' experience with the City Mission, both on the staff and later as superintendent.

His body lay in state in the Cathedral of St. James, Chicago, from Wednesday evening until 11 A.M. Thursday, Aug. 15, when the Burial Office was read, followed by a Requiem. The body was cremated. Cathedral offices remained closed throughout the day in memory of the bishop.

Bp. Street is survived by his widow, Mary Louise, a son, two daughters, and three grandchildren.

## SOUTH FLORIDA

### Value of Ghetto Project Emerges

Evidence that an answer to ghetto problems does exist emerged from the early August riots in Miami's Liberty City section, the white priest of a Negro parish has stated. The Rev. A. T. Dear, rector of the Church of the Incarnation, pointed to a church-initiated project—Youth Industries, Inc.—as the evidence. The reason for the outbreaks, he said, is that the answer has not been applied adequately.

Fifty teenagers in Youth Industries, Fr. Dear states, "live in the riot area—and not a one of them has been involved in the trouble. Most of them are guys with records of some sort and they probably would have been right there if it hadn't been for Youth Industries."

The project was launched by the rector and his parish and is operated by an interracial and inter-Church board. It provides job training and a little money to young people. Harvey Wallace, a guidance counselor by profession, is director.

According to the priest, one of the main problems leading to the rioting was unemployment and underemployment of young men under 30. "They are dismayed over the inadequate housing for their families," he said. In the Miami area, Negro unemployment is about 9% of the work force. More than half those working are in the low-skill, lower paid jobs. Of the Negroes unemployed, four out of five are between ages 16 and 22.

Some of the tension which spewed forth has been attributed to tokenism in involving Negroes in metropolitan governments. One city and one county com-



missioner are black, and one Negro municipal judge and one Negro state legislator are from the area.

Fr. Dear is inclined to put major responsibility, however, on lack of jobs, and he said the city's churches need to lead the way by going into the ghettos and setting up machinery for making jobs and better housing available. The Church is welcome in Liberty City, he asserted. "Even with my white skin, my presence is appreciated by the people who see my collar." There are many small Negro churches in the vicinity, he noted, adding that most of them are not equipped financially nor have the staff to undertake the kind of aid needed in overcoming the causes of riots.

## **CHURCH ARMY**

### **New Director Appointed**

The president of the executive committee for the Church Army has announced the appointment of Capt. Charlie J. Smith as the new national director. In making the announcement, Mr. Lorrain F. Pitman said that with Capt. Smith's "imaginative leadership, sensitivity to human need, awareness of the brokenness of our society, the Church Army will initiate new and dramatic means to serve our Lord."

Capt. Smith was born in West Helena, Ark., but grew up in Detroit where he attended Wayne State University and Detroit Institute of Technology. His most recent assignment was in Dallas where he worked in South Dallas and West Dallas and was evangelist in charge of St. Augustine's Mission and headmaster of its day school. His concern with the problems of the Dallas West community led to involvement with every possible type of organization from Chamber of Commerce, library, Dallas Symphony, and Visiting Nurse Association, to columnist for the *Dallas Times Herald*.

He and his wife have three children, one of whom is a stewardess for American Airlines; the other two are college students with music majors.

## **NCC**

### **Stop "Passing the Buck" on Job Bias**

The Church and organized labor must quit "passing the buck" entirely to employers on the issue of job discrimination, the annual Labor Sunday message of the National Council of Churches states.

The message, issued by the NCC's committee on the Church and economic life for use by member Churches, charges that the Churches' overall record of employment practices has been "little better than that of the average secular employer." The message also urges that men and women in the Churches and labor movement kneel together on Labor Sun-

day "in humble confession that we are indeed a part of the problem; that we share in the white racism of which the Kerner Commission wrote; that we must change in attitude and in practice before equal employment opportunity becomes a reality in America." The message concludes with specific goals for the year:

(✓) Insistence on more than "token" employment of minority group members in skilled and prestigious jobs;

(✓) Examination of job testing procedures to make sure that employment tests are job-related rather than culturally based;

(✓) Encouragement of employers hiring Negroes to follow civil service commission policy and eliminate arrest record questions on application (to be replaced by listing of convictions for specified offenses only);

(✓) Arrangement of employment training centers in metropolitan areas;

(✓) Request that city transportation systems provide accessibility to jobs for minority group persons, and that suburban, city, and county councils back low and middle income housing in the suburbs;

(✓) Opposition to discriminatory practices in apprenticeship or other work training programs;

(✓) Encouragement of equal employment practices in Church, labor, and business.

## **MINNESOTA**

### **Tax Exemption Argued at Hearing**

Representatives of major Minnesota Church organizations lined up on opposite sides at State House tax subcommittee hearings on whether churches should begin paying taxes on some of their properties.

Persons speaking for Roman Catholic and Episcopal Churches argued that taxation of such church-related properties as parish houses and nursing homes might destroy the churches' basic religious functions. On the other side, a spokesman for the Presbyterian Synod of Minnesota and a staff official of the Minnesota Council of Churches [MCC] favored changes in the law to allow taxation of property not used directly for religious purposes.

Another spokesman for the latter view, Martin A. Larson, Phoenix, Ariz., a member of the national board of Protestants and Other Americans United for Separation of Church and State, called the steady increase in tax-exempt property "a toboggan ride into bankruptcy." He said he is not an enemy of churches or religion but that history shows that the proliferation of "vast amounts of tax-free wealth and income has been one of the basic causes of conflict and revolution."

Mr. E. C. Fowlston of the MCC told the legislators that property not actually used for worship—everything but the church buildings themselves—"should be returned to the tax rolls." However, Mr. B. C. Tierney, assistant executive secre-

tary of the Roman Catholic Archdiocese of St. Paul-Minneapolis, contended that Churches provide services "worthy of tax exemption," adding that "the state can little afford to lose or lessen this contribution."

In a letter, the Diocese of Minnesota said that any elimination or restriction of tax exemption for churches would be "tragic" and would "seriously hamper" its work.

Earlier in the hearing two assessors not only asked that some church property be put on the tax rolls, but also urged that the definition of a church be narrowed. Mr. Ernest Welhaven of Ramsey County said the matter is "getting out of hand." The other, Mr. Wayne Johnson of Hennepin County, said assessors do not have answers but "we've got one big, gigantic problem."

## **CANADA**

### **Divorce Applications Up 300%**

A 300% increase in divorce applications has been noted in the Toronto area since the liberal Canadian divorce laws went into effect in July. According to government records, 643 persons filed divorce applications during the first month under the new laws. In the same month last year, 185 persons sought to dissolve their marriages.

The old law restricted divorce only to cases of proven adultery. Under the new law, divorce is allowed under the following grounds: sodomy, bestiality, rape, drug or alcohol addiction for three years, disappearance of a marriage partner for three years, separation for three years, desertion for five years, and non-consummation of the marriage for a year.

## **SALVATION ARMY**

### **Identity Dilemma Seen**

The Salvation Army is facing an identity dilemma, one of its young officers claimed in Miami. Philip Needham, who had just returned from a year at the Army's International Training College in London, said the question of whether the organization is a Church or welfare agency is bothering young officers.

"Many young officers feel the Army has been moving away from its original evangelistic emphasis," he explained, but he said that neither the Army nor its founder, Gen. William Booth, had been well understood on the point. Mr. Needham asserted that Gen. Booth was basically an evangelist who discovered that "he could not speak of and treat spiritual problems in a vacuum, so his redemptive work had to be broadened into social work."

While in London, Mr. Needham had done extensive research on Gen. Booth whom he characterized as "not really a



thinker, but a man of action and some of the Gospel was lost in social action." The young officer suggested that the Salvation Army must accept a role as both Church and welfare agency, with more specialization by its workers—some for preaching, others for social work.

#### BAPTISTS

### Requests More TV Responsibility

The head of the Southern Baptist's social action agency has asked the presidents of the NBC, ABC, and CBS TV networks to accept a moral responsibility for the "increasingly violent spirit of our nation."

Dr. Foy Valentine, executive director of the Church body's Christian life commission, pleaded with the TV executives, "in God's name, to accept a degree of moral responsibility commensurate with the influence which your industry brings to bear on the families of this nation." Citing TV program material which depicts violence, he stated that the three major networks "must assume a degree of responsibility for the increasing violent spirit of our nation." Dr. Valentine sent identical letters to Dan Durgin, president of the National Broadcasting Co., Leonard H. Holdenson, president of American Broadcasting Co., and Frank Stanton, president of Columbia Broadcasting System, Inc.

The Baptist leader noted that the annual meeting of the 11-million-member Southern Baptist Convention had expressed concern over violence on TV. While he appreciated actions that have been initiated to reduce violence in programs, he is disturbed to see that "cynics are already at work undercutting potential progress." Quoting a newspaper report that first-of-the-year competition for sponsors would cause a lowering of program standards, he said he trusts "that this dire prediction will turn out to be wrong. So much is at stake in the crisis our nation faces—the character of our children, the development of a more stable society, even the direction of civilization itself."

#### wcc

### Seeks Help for Hunger Victims

A global appeal for action to alleviate widespread starvation in Nigeria and the former Eastern Region was issued by Dr. Eugene Carson Blake, general secretary of the World Council of Churches. He pointed out that "governments generally have avoided their own responsibility" in this matter. Although they have started to respond to this humanitarian cause, he said, the governments have designated "the Churches and other voluntary organizations as channels of this desper-

ately needed relief, knowing very well that without strong governmental and political action, the Red Cross, the WCC, Caritas Internationalis, and even UNICEF cannot in fact deliver the food and medicines to the starving people."

Dr. Blake urged that immediate relief of starvation be placed ahead of a cease-fire and political settlement on the agenda of the peace conference now in progress in Addis Ababa, and called upon the WCC's member Churches to press their governments to work toward this end. He also asked that Churches request their governments to "use diplomatic pressure on both belligerents to open up adequate channels of relief for the immediate use

of the voluntary agencies" which have stockpiles of needed supplies in nearby areas. He also asked that where applicable, steps be taken to stop the transportation of arms to either side "in favor of massive governmental and intergovernmental relief supplies."

### Second Team to Aid in Nigeria

A doctor, three nurses, and two specialized relief workers—all Danes—recruited from the World Council of Churches' program on behalf of the Nigeria civil war, left from Geneva for Lagos. These six people represent the



## Lambeth Report

From the Bishop of Taejon

On Tuesday, Aug. 6, the Lambeth Conference made its most important decision to date, the decision to invite the press to attend all the plenary sessions of the conference.

It happened in an interesting fashion. On the previous day there had been a resolution proposed concerning the pope's recent encyclical on birth control. It was as inevitable that some such resolution would be made and published as it was that the contents of the resolution should approximate the contents of the resolutions on the subject made by previous Lambeth Conferences. On Monday a considerable amount of time was given to the formulation of the resolution, and it became clear that the majority of the bishops wanted a statement that was clear and positive while giving the minimum of offense to the pope. In the course of the debate Bp. Welles of West Missouri made a frank statement about his own married life.

On Tuesday morning some of the English newspapers appeared with headlines such as "Bishop says—I practice birth control." At the beginning of the day's session Bp. Welles rose to ask how the press had obtained this information about what he had understood to be a closed session of the conference. The executive officer, Bp. Dean, admitted that he was holding daily press conferences and using his discretion about what he published. Immediately the question of whether the press had better not come into all plenary sessions was raised from the chair, though a motion on the question was deferred until after lunch. In the afternoon there was a brief discussion. Some bishops felt that there were stages in the conference that would be better held in private so that bishops could speak with greater frankness, but the confer-

ence proved to be overwhelmingly in favor of admitting the press and the army of reporters was there from the beginning of Wednesday morning.

The rest of Tuesday had been taken up with a group of resolutions. The one about the pope's encyclical was adopted in the form in which it has now been published. There was another, very briefly debated, urging concern about the Anglican Centre in Rome (seconded by the Bishop of Milwaukee), and one about the renewal of the religious communities. The Bishop of Norwich guided a motion about the future use of the ocean bed through the conference on its way to the United Nations, and there was a resolution encouraging the concern of our Communion for the work it is undertaking in the South American continent.

Several resolutions were referred back for redrafting. They included one about practical aid for the underprivileged people of the world, and one about the need for renewal in the life of prayer. On the latter motion, speaker after speaker insisted on the importance of the subject and on the importance of issuing a statement on it which will not appear to be a piece of simple pietistic platitude.

This discussion highlighted two very encouraging aspects of the conference which have been made clear time and again. The bishops are determined not to conclude their work with a publication in theological or pious jargon, but to issue something which is plain and arresting to read. And they are equally concerned that their work shall turn men's minds to God. As more than one of them has said, the renewal of the Church is the work of Christ Himself.

✠RICHARD RUTT



second medical team the WCC has sent to work in Nigeria. Like the earlier party, they will be attached to the Christian Council of Nigeria but seconded to the International Committee of the Red Cross.

Arrangements for their service in Nigeria and with the Red Cross were made by the WCC's Division of Inter-Church Aid, Refugee, and World Service, which is currently arranging for at least three more teams to go to the Nigerian war zones.

So far the division has arranged for 10 airlifts of more than 100 tons of dried milk, powdered eggs, baby food, and medicines to the war zones for persons starving to death as a consequence of the conflict, and also has sent three shiploads of high-protein dried fish totalling 1,400 tons. More fish will be sent as soon as adequate channels can be found.

#### OKLAHOMA

### Annual Vacation School a Success

Assisted by the Canon of Indian work for Oklahoma, the Rev. Lucien Lindsey, and the Rev. William Heuss of Trinity Church, Tulsa, the Rev. Vern Jones of Woodward again directed the annual vacation school of the Whirlwind Mission of the Holy Family at Watonga. Other volunteers included Episcopalians from Woodward, Tulsa, Enid, and Watonga; a Presbyterian and a Baptist from Woodward.

Classes were held each morning after Mass in the Presbyterian Church, since the mission has no property. Each afternoon the 42 children of the school enjoyed trips, swimming, and treats. En-

rollment included children from the Indian, Negro, and white community of Watonga.

The Whirlwind mission is seven years old and is one of the four missions begun by Fr. Jones. Since May, Canon Lindsey has been in charge of the mission and celebrates Mass every Sunday evening in the Watonga Presbyterian Church. Those in the mission hope that some day, when funds are available, a church and Indian center can be built.

#### MISSOURI

### One Loses, One Wins

Of the two clergy candidates for public office in Missouri, one, the Rev. William L. Matheus, curate at St. Stephen's Church, St. Louis, lost in his attempt to unseat the state representative in the Democratic Primary. The recorded vote was 223 for Matheus and 1,121 for the incumbent.

The Rev. John C. Danforth, priest-lawyer and non-stipendiary assistant at St. Michael and St. George, Clayton, St. Louis County, was nominated by the Republican Party as its candidate for the state office of district attorney. He faces the incumbent in November.

#### METHODISTS

### Religious Orders Urged for Protestants

United Methodist Bp. Paul V. Gallo-way of Little Rock has said he thinks Protestantism would be wise to develop religious orders similar to those in the Roman Catholic Church. The development by non-Romans of religious orders,

he said, would allow all Christians to move more in the common direction of taking the Gospel where the people are. He made the observation in the course of explaining why he feels the Church must employ small units in accomplishing its work rather than relying entirely on large organization units, either separately or ecumenically.

The leader of the Arkansas Methodists noted that already small groups are meeting to make "persons" out of "individuals." He said there is one difference between an individual and a person. "An individual is one unattached who is more interested in expressing his own rights and feeling his own power," he asserted, while "a person is one who blends in with the community."

#### ALBANY

### 210-Year-Old Vault Uncovered

While replacing the sandstone steps of St. Peter's Church, Albany, N.Y., the supposed vault of Gen. George Augustus Howe of the French and Indian War years was uncovered.

The general fell in the battle of Trout Brook at Ticonderoga, and Gen. Philip Schuyler, then a warden of St. Peter's, is said to have brought his friend's body by barge for burial in Albany. Other claims as to the site of Howe's burial were raised in 1889, when workmen at Ticonderoga discovered a decayed coffin and a nearby stone bearing the inscription: "In Mem. Lo. Howe-killed Trout Brook." However, the stone might have marked the place where Gen. Howe fell.

The claim that St. Peter's Church is the true resting place is based on published reports of the general's death and subsequent burial in Albany. The old vault was resealed and replaced after the rector, the Rev. Laman H. Bruner, had seen the contents. He reported that the casket's metal trim, the uniform buttons, and the body's form were all that could be discerned after 210 years of interment.

#### NEW JERSEY

### Polls Show Opinion on Morals and Religion

Western opinion on the state of religion and morality is grim, according to recent surveys during comparable periods in 12 Western nations. Of a cross section of citizens, 50% or more questioned said life is getting "worse" in terms of religion. Half or more in all but two nations said life is getting "worse" in terms of morals, and in eight lands half or more said life is "worse" in terms of honesty.

The U.S. was the most pessimistic on the issue of morality—78% said morals are declining, 8% said morals are better,



Whirlwind Mission VCS: Teachers and students



12% saw no change, and 2% had no opinion.

The Netherlands showed the greatest degree of pessimistic opinion on the decline of the state of religion—77% said life on the religious level is “worse,” 9% said “better,” 8% felt no change, and 6% had no opinion.

In the U.S., 50% said life is “worse” in terms of religion, 26% said “better,” 16% saw no change, and 8% had no opinion.

The Gallup Poll observed that in 1960, twice as many people said life was “better” in terms of religion as said “worse.”

On the question of honesty, 61% in the U.S. felt a decline, 13% saw im-

provement, 19% observed no change, and 7% had no opinion.

#### ROMAN CATHOLICS

### Sees Encyclical a Barrier to Mixed Marriages

The Most Rev. Thomas D. Roberts, S.J., 75, the controversial former Roman Catholic Archbishop of Bombay, said in London that as a result of Pope Paul's latest encyclical he would “most strongly” advise against mixed marriages. The encyclical, “Of Human Life,” is bound to deepen the gap between Roman Catholics

*Continued on page 22*

## Letter from London

Quite honestly, I would have sworn that never again would I get the chance of writing about a quite *unprecedented* conference. But the Fourth British Conference of Christian Youth in Edinburgh provided just that. It is unprecedented in that it exploded and died in the middle and was somehow given resurrection; to say it resurrected itself would somehow not be accurate. About 900 delegates attended. Among guests were people from Czechoslovakia and Poland and especially invited Communists, including Jack Dunman, a leading member of the British Communist Party.

The first couple of days were rumbustious and reached their climax with a resolution that “this conference, having proved itself to be incapable of debating real issues, should now adjourn and dissolve itself.” It was carried by an overwhelming majority. But the young people did not pack up and go home. They stayed and argued and somehow a new pattern developed and the conference came back into being with such enthusiasm that when the final moment of its allotted time came they were still talking volubly and the conference had to be cut off in the midst of a debate. Democratically the youth had said to the conference organizers “Shut up and go away,” and then, again democratically, they had reorganized themselves. Perhaps the seminal point was on the day after the dissolution decision when they had a great act of corporate confession. During this they told the Lord they had been “too much concerned with argument about you, and not concerned enough with your way of love, which is beyond our arguing.”

To attempt to give more than the merest highlights of such a conference would be impossible without more paper than the LC can allow when a Lambeth Conference is on. But:

(✓) They approved the idea of giving 1% of their income to the world's poor (their primary talking point at all stages);

(✓) They sent a delegation to wait on

the Lambeth Conference (this was received by the appropriate committee and everyone seems to have had a wonderful time);

(✓) They agreed that smaller nations have a right to self-government (Speaking in *Edinburgh*, they okayed, for example, Scotch and Welsh nationalism);

(✓) They agreed that the Christ and Marx Workshop said it had gained “a deep sense of the value of dialogue between Christians and Marxists and a determination to forward that dialogue with all the enthusiasm and zest of which we are capable”;

(✓) They had a united service (the Church of Scotland — Presbyterian) Holy Communion at which they burst spontaneously into singing Sydney Carter's *Lord of the Dance*.

Albert van der Heuvel of the World Council of Churches summed it up: “The age of the teaching conferences, the *guru* conferences, is now over. This is the day of the do-it-yourself, open-ended conference. It has been an extraordinary week, especially for the consultants. Thank you for educating the consultants. Those of us who spend our lives talking 'round the world have always hoped that one day someone would say 'shut up' and that is what has happened. I felt an urgency in this conference for action. I found a willingness to think and argue, to stand up and be counted, to organize, to laugh, to encounter, a strong but authentic will to listen, critically but positively. Even on that blessed Monday night when the conference had appeared to be riven right through, there had been an underlying unity. Unity does not mean people who sit together and agree but people who sit together while they disagree.”

It was a conference in Edinburgh in 1910 which set off the unity movement of our day. We have not heard the last of Edinburgh.

The Church of England Liturgical Commission, with the help of experts, has published its *Modern Liturgical Texts* (S.P.C.K. 8/6d). Included among its collaborators were Mr. Cecil Day-Lewis, the poet laureate, and Mr. Alan Ridout, the well known composer. And first reactions

suggest they need not be ashamed of their results. The Lord's Prayer, for example:

*Father in heaven:*

*Your name be hallowed,  
Your Kingdom come,  
Your will be done, on earth as in heaven  
Give us today our daily bread,  
Forgive us our debts, as we have forgiven our debtors,  
And do not face us with temptation,  
but deliver us from evil.  
For the Kingdom, the power, and the  
glory are yours now and forever.  
Amen.*

Or, if you prefer it, an alternative latter half is provided for the sake of people who “find difficulties” in the theology of the above:

*Give us today the bread of life,  
Forgive us our sins as we have forgiven those who wrong us,  
And do not let us fall into temptation,  
but save us from the devil.*

More striking, perhaps, is the *Te Deum*. The commission translated this as:

*You are God: we praise you;  
You are the Lord; we hail you;  
You are the eternal father:  
Worshipped by all creation.  
To you all angels, all the heavenly powers,  
Cherub and seraph, cry unceasingly:  
“Holy, holy, holy is the Lord, the God of hosts;  
Your light and power fill the whole universe.”*

Mr. Day-Lewis's version is:

*You are God, and God we praise:  
You are the Lord, we hail you.  
Father everlasting, all  
Created things adore you.  
Angel, cherub, seraph, all  
Heavenkind sing a timeless  
“All creation's power and light,  
Holy, holy, holy!”*

Or the *Nunc Dimittis*:

*Your word, great Master, is fulfilled.  
Now may your servant go in peace:  
Since I have seen the saving grace  
Which is prepared for every man—  
Your light illumining the Gentiles,  
Glorifying Israel.*

*Glory to God the Father, God  
The Son and God the Holy Ghost.  
As from the dawn of life it was,  
So for this day and all our days:  
So in eternity there dwells  
The glory of our God and King.*

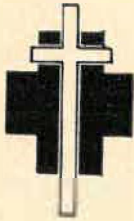
In addition to the texts there are appended notes which throw light on the precise meanings of many phrases in the original texts. For example, it is explained that the opening verses of the *Te Deum* are written in the style of “acclamations” in honor of an emperor or a new bishop and that the words were written in Latin before AD 350, probably in North Africa.

The texts as of this moment have no authority beyond that of the commission. They are published for discussion. There should be quite a lot of it.

DEWI MORGAN



# The Church and The World: 3 Views



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*Theology,*

*The Church, and*

*Society*

**T**heology, as the effort to interpret, defend, and reformulate the contents of revelation and experience, carries with it certain implications about man and his society. A theological perspective includes notions about man and society having to do with man's worthwhileness, about meaning and purpose, death and alienation, and the communities within which he can be expected to realize something of what is implied in being made in the image of God and renewed in that image by the divine re-creative act in Jesus.

The theological enterprise is currently being jeopardized within the contemporary Church not only by the institutional investment the Church has in the present economic system, but by gross failure to explicate the theology behind its programs

which are geared to "meeting people's needs." We are being sold short by a religion whose only jargon is derived from sociological and educational sources. The mode of operation in question could be called a "non-theology," which is to say, a refusal on the part of the bureaucratic clergy and laity to examine and justify their action with theological sense. The pastoral counseling movement did seek theological foundations, if not always theological expertise, for its function. Unfortunately, much of this work is geared to middle-class maladies and tends to

support the notion that the Church's role is primarily directed to individuals and to their adjustment to "reality," i.e., the white middle-class world.

Our contention is that the task of theological explication for what the Church does is an absolute necessity. Failing the challenge the Church forfeits its unique role in society. Such a forfeiture has already occurred in the countless Church-supported programs dealing with man's circumstantial needs, i.e., housing and education. The Church must begin again to behave as *Church* and continually press the question: "What is our unique calling and task which will illuminate the issues of race, poverty, war, and suburban life? What do our myths, celebrations, and theological constructions bring to the present era, especially the secular disci-

**By The Rev. Walter Witte**  
**Rector of St. Stephen's Church**  
**St. Louis**



plines, causes, and programs that claim to deal with man's ills and hopes?" These questions can no longer be evaded.

The uniqueness of the Church's role is a pressing issue because Church programs are lacking in theological reflection, failing thereby to point up the relevance of this dimension in the social structure. The Christians' calling is seldom articulated in terms derived from the Tradition or at least in terms bearing meaning in that Tradition. Having lost sight of our original charter, our reason for being and acting, we inevitably channel our energies to improper tasks. Our "good works" are done without benefit of grace and inspiration (cf. the Articles of Religion, especially Article 13) and the result is a sophisticated do-goodism, a scapegoat for genuine action dealing with deeper and more controversial matters that could claim theological justification.

One judicatory of the Church, as an example, sponsors three major programs which fall under the above stricture. One project, euphemistically entitled "Operation Rainbow," intends to give a Head Start program to children two and three years of age, taking cognizance of the truism that children's early experiences are, in fact, determinative for so much latter learning. The project is centered in the heart of the black ghetto and, of course, makes a big appeal to the "cult of children" approach so familiar to the poor. The second project involves the Church in the erection of low-cost housing under the non-profit housing provisions. Again, the setting is in the black community. The third venture is in a rural, black farming area where a cooperative is being directed by a clergyman. On the surface it would appear that these programs are far-reaching, creative efforts. Yet in none of them is racial imbalance questioned; in none are the deep patterns of economic injustice challenged or altered in significant ways. In them lurks the covert danger that Church-people will think they are really doing something that matters about poverty and oppression. These programs are blinders to ordinary perception of social injustice and narcotize the conscience of the white middle class.

Should the Church with its meager resources and chronic inefficiencies expend its energies as educator, landlord, and employment counselor? A minority within this judicatory feel that the Church's *raison d'être* calls for other actions which allow the Church to be conscience to society and not merely a bearer of "Christmas baskets" no matter how elaborately constructed and distributed. These actions would go beyond the "conventional wisdom" in coping with circumstantial problems. What is intended is that the Church become again a theological interpreter and witness in society, doing its own thing, which is not sociology, education, or rent collection. The call is for theology in action, and action through

the theologizing. When we borrow the jargon and imitate the methods of other disciplines or, indeed, of the government, we surrender our unique role as Church. Other disciplines will, of course, illuminate and be illuminated by our work and witness. But they ought not to be allowed to inhibit our own peculiar social critique and work.

I would suggest that our theological work could bring two particular axioms to bear on the current scene, though, doubtless, there are many other such facets to be derived from our faith.

First, our religion, when loyal to its biblical foundation, should help us to exercise the *myopia* of our vision and see the world as it is. The ritual, prayer, and reflection of the Christian community intends to help us remove the blinders and look at what is really going on, as frightening as this venture may be. We should look, for reality's sake, at the power plays and the social fictions and the network of excuses which surround us and hold sway over us. Ernest Becker, writing in *The Christian Century* [January 31, 1968] about higher education today asks: "What is the moral-critical view that the universities will impart if they are to provide an island of guiding sanity in the midst of social madness?" The answer, he suggests, is in a new, morally-informed curriculum combining scientific and philosophical knowledge. "It would be a curriculum that would show man the nature of his alienation, his powerlessness, one that would reveal the constrictions on his freedom, on the full development of his individuality—what I have elsewhere called an 'alienation curriculum'."

If the calling of an education may be spoken of in such terms, the calling of the Churchman can be no less honest and rigorous. The Church needs an "alienation curriculum" of its own. The non-theological character of our teaching and preaching and programs cuts us off from a genuine source of perception and re-awakening. Thus attention is diverted from the real issues and needs of oppressed people of our communities which ought to be, controversial as they are, at the heart of our mission. Educational and housing-type programs are not sufficiently radical in their intent, though they perform the role of keeping the Church safe from probing the economic and political arenas where the real action is going on. The black Churches provide their people with ways of turning from the injustice and the squalor and the slavery (cf. Joseph Washington's *Black Religion*, [Beacon Press], a trenchant critique of the theological bankruptcy of the black Churches due to their segregation from the Christian mainstream of thought). Similarly the white-dominated urban Churches offer the opiate of service programs geared for youth. Neither performs the critical function of holding up much reality to their people. Both perform, in large measure, atheological functions.



Dr. Becker's suggestion about devising an "alienation curriculum" points in the direction of what Christians have been saying, on paper at least, about sin. Now here is where we should be articulate, what with our myths, symbols, and theologies which explore deeply man's estrangements. What light the theological categories of sin throw on racism, class struggle, poverty, and all areas of conflict and self-interest! Yet the failure to listen to our own message about man has assisted our adjustment to the system and the current myths which hold our imaginations captive. "What's so wrong about being middle-class, anyway?" "Everyone has to work for what they get in this world!" "People shouldn't sit around having kids just for the welfare dole." "Our doors are open to all *qualified*





persons." "The principle is alright, it's just your methods. . . ." "What this country needs is a return to law and order." They abound. If our religion got itself "de-spiritualized" and "re-theologized" it might aid us in seeing it "like it is" and deliver us from the vapid and naive notions which prevent us from perceiving what's going on, consequently producing superficial, band-aid programs for the dispossessed.

The second relevant facet of our faith is the recognition of the Incarnation as the supreme paradox which cuts through all our natural assumptions and usual responses. A paradox is that which runs counter to our current opinions and beliefs about what is and ought to be.

The advent of the Christ and His subsequent self-disclosure was the paradox which upset the contemporary views of what was needed and of what God was doing about His world. The prophetic understanding of paradox was verified in Jesus: "His ways are not our ways." The question for the Church today is whether His Way can make a difference in our witness and action in the world. Can the Christ as *para-doxa* influence our calling as Church so that, now and again, we might refuse to go along with the way it is, with Establishment type programs and, instead, question power as currently located and exercised. In short, can our conventional wisdom be converted by the paradox of Jesus as Christ?

Such a conversion would, of course, seriously threaten the institutional Church and all its "good works" and benevolences. Priority would surely be given to the freedom movement rather than social work, to community organization rather than educational projects, to parochial re-districting rather than suburban contributions without personal involvement. (An interviewer for the President's Commission on Civil Disorders told me that most

white executives he talked to get their picture of the urban crisis from their maids—which communications seem always reassuring!)

The well-documented tendency of the Church is to move in respectable and so-called responsible ways. Now it is becoming clear that the Church will lose any shred of its inheritance if it refuses to enter the arena of conflict and involve itself in real social change and in purposive prophetic utterances, for example, on the current genocidal war in Vietnam. We can no longer say, as one bishop recently said, that we serve both sides, hawks and doves, white and black, oppressor and oppressed, and therefore must be neutral. Too many people are asking where the Church is amidst the cries for liberation from students, black people, writers, artists, intellectuals, and even from a remnant of clergy and laity in the Church itself. Why, for example, was a theologian not among those making a contribution in Robert Theobald's *The Guaranteed Income* when so many other "experts" are represented? Here is a controversial subject with social and personal questions at issue, clearly an area where the theologian's expertise is called for. But most analysts of our present predicament do not expect very much from the Church.

As one who has been on the urban scene for the past five years, serving a black, low-income parish, it has become clear that the most urgent needs are with adults in the area of economic independence. For people are enslaved to the welfare system, the housing authority, the settlement houses, and the department stores because they have no chance for economic betterment. As soon as the Church moves into this area it is, *eo ipso*, in controversy. Housing and education programs do not deal with the basic need and, therefore, do not call us to the battle

for freedom. They are "safe" to the degree that they do not question the way it is.

An exception to the Church's lack of involvement in the basic issues of the urban world is the project called Operation Breadbasket now operating in several cities. Such a project requires one to see the deeper issue—the present refusal of the economic powers to cope with unemployment. The project entails what we termed paradoxical acts, acts which go against the usual and popular views. The concept is familiar. In essence, negotiations with employers are undertaken with a view toward increasing Negro employment proportionate to population, and upgrading persons already employed. The demands are far more realistic than the smoke-screen operation called Project Equality. The theory of company responsibility in assisting people to qualify for job openings is, of course, implied. That is to say, a kind of compensation for years of injustice and social irresponsibility is being demanded. Failure in negotiations leads to Church-sponsored, clergy-led boycotts of the company's product, with accompanying publicity—often embarrassing to the company's image in the community. Renewed efforts at negotiation usually follow but now with more compliant employers. Here the use of pressure in a morally responsible way is involved, consonant with our understanding of man's waywardness and the need for such pressure in order for him to entertain genuine change. Here the urgent needs of the black man are taken seriously and more than mere discussion ensues. Such a program does not shy away from conflict and unpleasantness. But then how can any worthwhile effort avoid such conflict in our cruel and savage world? The goal of Operation Breadbasket is a renewal of moral responsibility on the part of those who make their living from a particular community. The operation also carries ecumenical possibilities in uniting the Communions in the cause of justice rather than in petty discussions of tradition which currently dominate so much inter-faith dialogue.

H. Richard Niebuhr once wrote that the faith of the Christian community "forms the basis for our reasoning in culture; for our efforts to define a rational justice; for our endeavors after rational political order; for our attempts to interpret the beautiful and the true" (*Christ and Culture*). The recapturing of such an orientation toward our role as Church is required if we are to emerge out of our current commitment to the "band-aid-aspirin" approach to the urban crisis. This crisis is placing a very large question mark against all of our ecclesiastical connivings to cope with it, and is opening up new possibilities for a resurgence of our uniquely theological calling in a world in which this dimension is, for all practical purposes, absent:





There is a confusion of voices in American Christianity, and people at the grassroots, inside and outside the Church, are wondering and perplexed. Churchmen debate the new theologies and argue the merits of the new morality. Ecumenicists plan new forms of Church union. Conservatives doubt their spiritual integrity. Liberals speak of a new evangelism which redeems social and political structures, while evangelicals press for personal commitment to Christ. Roman Catholics more and more prove their evangelicalism, and liberal Protestants move further from proclamation of the Good News to social action and protest. Iconoclasts within ecclesiastical ranks announce new theories that range from mild aberrations in doctrine to outright denials of the faith once delivered to the saints. The Christianity of the New Testament and of the Apostles Creed is increasingly obscured by blasts and counterblasts in the religious war of words. The world revolves into new problems with each rising sun. To enumerate them is redundant. All of us can see. But who in the Episcopal Church is speaking up with the Gospel? Who is pointing the way to Jesus Christ as the Way in the storm—for each man—and for the nations? Who is talking about God's saving grace and power made available to those who will commit their ways to His Son in repentance and trust? Who proclaims Christ as Lord, as Way and Truth and Life in clear, unambiguous terms? Assuredly the Bible does. And, the Liturgy clearly does.

I know that there are those who will read the title to this essay and jump to the immediate conclusion that I am speaking of liturgical revision. I am really speaking about the day-by-day lives of those of us who make up the Church, clergy and laity alike. How many of us within the Episcopal Church have led any other human being to a saving knowledge of the Lord Jesus? How many have witnessed to His love and power in individual life and in social problems? How many have testified to the efficacy of the life of prayer, of God's strengthening presence made available to us in prayer and sacrament, scripture and fellowship? Surely some do. But all of this is increasingly obscured in the mish-mash of current theological speculation and ecclesiastical innovation. An editorial in *The Living Church* [March 10] distinguishes between belief in God and what the new proposed liturgy calls belief in the Church. Fr. Simcox rightly points out that Christians believe in God but that the Church is the witness to truth and not its source, and thus is not itself an object of belief or faith.

If we look in John's first letter we find a passage from which all kerygma, evangelism, and witness can take their authority:

*"That which we have seen and heard*

# *The Priority of The Gospel*

*we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ."* [I John 1:3 RSV]

That which John had seen and heard, in company with the other apostles and disciples, was the saving power and love of God revealed in the face of Jesus Christ. It was He who had changed their lives and with whom they had intimate friendship. Notwithstanding that they lived in a mutually redeeming and edifying fellowship, their trust was not in the *ecclesia* per se, but in the Lord Himself. In that same letter John writes:

*"And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he commanded us. All who keep his commandments abide in him, and he in them."* [I John 3:23-24 RSV]

The liturgy spells this out, but does the average parish priest preach this with the power of the Holy Spirit?

I am sure that every Christian tradition has its flat spots. I am sure that every Communion also knows something of the fullness of Christ. I am not engaging here in polemics about churchmanship or ecclesiastical tradition. Neither am I speaking as a crank, nor am I anti-Church. My own growth in Christ is regularly nurtured and sustained by word and sacrament in a cathedral parish of the Church. But I often wonder if those of us who make up the Episcopal Church are not devoting too much attention to means rather than to ends, to form rather than substance. We seem to have an obsession with liturgical innovation and experiment. For the 17 years that I have been a communicant of the Church, we seem to have been constantly preoccupied with the media—"the Anglican way"—and have neglected the message. The message is that of salvation in Christ. Its content is given by God, but it must be proclaimed by and to Christians, who themselves proclaim it to the world by

word and deed and life. I have heard a lot about media, and matters Episcopal, but not much about the Gospel message. Not that liturgy and media are unworthy concerns, but they are secondary to the Gospel which liturgy proclaims and subordinate to Him whom media is designed to reveal.

Most of us are more conversant with liturgical colors than we are with saving grace. Most of us know more about Pike than Paul, and our discussion classes all too often revolve around Robinson rather than Romans. Should it be so? In 1951, as a college student, I came into the Episcopal Church from the Disciples of Christ because the historic creedal affirmations of Anglican Christianity, its liturgy and sacramental life, appealed to my intellectual and aesthetic sensibilities as to what a Church ought to be. My involvement in Christianity in those days was at the propositional level of ethical, ecclesiological, and doctrinal affirmation. It was not experimental or existential, for I knew nothing of personal trust in Christ or obedience to God's Word. Later, in a time of personal crisis and need, I found that intellectual comprehension of doctrine and liturgy did not *ipso facto* infuse one with God's saving grace. I found, in fact, that the form of faith is not its substance.

Through the ministry and witness of a client of mine—a petroleum engineer in a federal court case—intellectual comprehension was transformed into spiritual understanding. In my repentance and personal trust, God became an experiential reality to me, an existentially real Person in my life, not just an idea on my religious bookshelf. The Bible came alive, and the liturgy, which I had understood as a student of Dom Gregory Dix's great treatise, became a real and exciting vehicle of God's grace in Christ and of my thankfulness and commitment to Him in fellowship with other believers. Prayer—informal and personal as well as liturgical—became habitual and necessary, not as pious pose but as the channel of strength and life. It has been my increasing ministry as a layman to speak to and counsel with many people in and out of the Church. Some of these know the mystery of the Gospel, and others are earnestly seeking. But without exception, they are

**By John E. Wagner**

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trying to put down roots in the sure Word of God for their lives and this world.

The late Dr. Samuel Shoemaker wrote that the liturgy is the language of converted people. I do not argue whether the liturgy has meaning only for converted Christians. I do not debate whether people come to know Christ slowly or dramatically. But I do know that people are looking for forgiveness, redemption, and grace. Many attend our altars Sunday after Sunday never understanding and never knowing. Maybe some always have and always will. But all the while it seems that great parcels of our ecclesiastical time and energy are spent on incidentals, secondary matters, and novelties. I do

have an appreciation of the vehicular function of liturgy and symbol, and I value the sacramental life of the Church. In them our growth in Christ is nurtured and sustained. But our Gospel is often not clear—in sermon and instruction. It is all too often clouded in ambiguity and mixed with theological novelty. Many of our Churchmen have only a smattering of knowledge about the Bible. Many aren't seriously grounded in the basic biblical content of the Gospel of Christ. Many know what the iconoclasts are saying, but have not the vaguest notion of what God has said in the New Testament.

It is time to start pointing the way in parish life, in sermon and instruction, in

witness and ministry, to what God has promised and revealed in Jesus Christ. It is time to stop debunking the Bible to Churchmen who have never really read it in the first place. It is time to learn the Old and New Testaments as sources of God's Word to men, to start proclaiming, and explaining, and witnessing to the saving power and love of God made available in Jesus Christ. Then and there, hungry people will find the food to face the world—its war, its poverty, its riots, its pseudo-sophistication and false values, its problems, and its sins—including our own, as disciples of Jesus Christ. It is time to recognize the priority of the Gospel.

## Church On A Tare

**T**he front-running nomination for Cliché of the Year is the observation that the times we live in are confused. It isn't just the world; the world has always chased its tail to the point of dizziness. Today however, it is the Church as well that seems bent on overtaking its rear-ward parts.

Having been commissioned the repository for Truth, the Church now finds itself unable to identify or cope with heresy. And when truth and error are accepted on approximately equal terms, that's confusion. For centuries, as the ark of salvation, the Church has been plotting a careful course to avoid the reefs and rocks of materialism, idolatry, and lawlessness. Now the ark is moored at the reefs, and the order of the day is "colonize." More confusion. It is difficult to rationalize the disorder of thought and action that currently plagues the life of the Church. One wonders how such shenanigans "fit in" with the pattern established by what we have always known of the Church's nature and function. Somehow it is awkward to relate sacramental devotion to the smoke of burning draft cards!

In describing the Church, her accredited teachers have always stressed the organic. They have insisted that the Church is the mystical *Body* of Christ. Christ is the head of the *Body*; we are the members, the arms and legs, hands and feet, and other organs . . . with one life, the Holy Spirit, binding all into a well-integrated unity. This is St. Paul's idea of the Church; it is orthodox's idea of the Church; it is true. But on the level of its ramifications it may be an oversimplification that begs for the modifica-

tion of elaboration. For instance, in this orthodox idea of the Church there is no room for confusion, and still less for in-subordinate action. A body is a well-integrated whole, with each part functioning under the direction of the head, meshing as it were, in perfect cooperation and harmony with other parts. On that premise one is justified in seeing to it that confused and insubordinate elements in the *Body* are greeted with corrective surgery—chopped off, excommunicated. "If thy right hand causeth thee to stumble, cut it off and cast it from thee. For it is profitable for thee that one of thy members should perish and not that thy whole body be cast into hell."

It is on that premise that one goes into a state of shock when clergy advocate civil disobedience, draft-dodging, peace marches, and easy legislative solutions to the problems of brotherhood and plenty—all in the name of a social revolution that creates havoc with impunity. In my view this sort of thing is still to be deplored, but possibly one can no longer bewail the fact that an apparently gutless hierarchy permits it to flourish. Maybe confusion *belongs*, somehow. Maybe the Church on earth is *supposed* to give evidence of things that run counter to its organic aspects. In one of our Lord's parables, the Kingdom of God on earth is described as a field planted with wheat (Luke 8:4 ff). An enemy sows weeds

among the grain; a farmhand wants to know if he ought to weed the field right away before the undesirable plants really take hold. The farmer says, "No, let them both grow up together." "Let the wheat and the weeds struggle—battle it out," he might have said, "because whatever of the wheat is not strong enough to live with the tares and survive, isn't worthy of the harvest."

Sensible people would rather live in an orderly, well-disciplined, well-integrated Church that knew what its function was (a training ground for salvation) and where it was going (to a state of union with her blessed Lord). But it may be that the elements of confusion, secularism, insurrection, and Utopianism really belong . . . a device of tares to test and build the strength of the wheat so that the latter will be fit for the harvest. It would seem then, that while the Church *is* the organic *Body* of Christ, with One Head, One Life, and One Lord, that may not be *all* it is. Beyond this it may be just what it appears to be—a field of wheat and tares engaged in a confused, knock-down-drag-out struggle for survival.

If sensible people cannot abide the idea of the Church incorporating a divinely established civil war, it is possible they have only themselves to blame. St. Paul once exhorted the Churchmen of Colossae to be a well-disciplined, living demonstration of all the old-fashioned, orderly virtues such as holiness, compassion, kindness, humility, meekness, long-suffering, full of forbearance and forgiveness, all summed up in the crowning virtue of Charity (Col. 3:12 ff). And for 2,000 years this is exactly what the clergy have been preaching to the laity. I submit that if the laity of 20 years ago and before had paid the least attention to, and had been in the slightest degree guided by this continuing message, we would not now be confronted with a new brand of clergy preaching a gospel of humanism, insurrection, and greed.

This may well be something to think about. And perhaps it's not too late even now, to begin listening . . . before the tares choke out the voice of the wheat.

**By The Rev. R. E. Thrumston**

**Rector of Christ Church  
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## Vocation Sunday

“When men are thrown out of work, unemployment results.” So spoke Calvin Coolidge, and though the world has undergone several major revolutions since this word of Canny Calvin was spoken, it still abideth sure. Is there anything else that calls for deep thought over the Labor Day weekend? If one is traveling, there is the problem of getting home alive. With each year the toll of highway fatalities on this weekend grows grimmer and bloodier. What else? The duty of all good men to support organized labor? Time was when this was a prime issue, and in a sense it still is. But today American labor unions are powerful and secure. Pious proclamations of “the dignity of labor” and “the rights of labor” on Labor Day 1968 seem superfluous and out of date.

If Labor Day is to remain in the calendar of national holidays with a religious significance it needs a new set of texts and slogans, a fresh formulation of its theme. One promising approach to an appealing and effective theology of work follows the Teilhardian vision of a God who works unceasingly through all His creatures, but above all through man, toward the end of all things in full conformity to Christ. The true divine dignity of man’s work is that it is indeed God’s work; as Fr. Teilhard put it: “We serve to complete creation even by the humblest work of our hands . . . in virtue of the interrelation between matter, soul, and Christ, we bring part of the being which He desires back to God, *in whatever we do*. With each one of our works, we labor—as individual atoms but no less really—to build the Pleroma: that is to say, we bring to Christ a little fulfillment” (*The Divine Milieu*, p. 62).

This is by no means a new idea, but a truth which the world needs to hear anew. If the work one is doing is work that he ought to be doing at all, it is in fact God’s work. By “work” in this sense is meant the whole of one’s output of energy and concern rather than simply one’s bread-and-butter job which is at most only a part of his work. A recent writer on the subject gave his discourse this arresting caption: *Occupo or Voco?* He remarked that the words “occupation” and “vocation” are commonly used as if they were simply interchangeable. But “occupation” comes from a Latin root word meaning “to take up space,” while “vocation” comes from *vocare*—“to call.” Does one merely take up space and mark time, in a world in which there is less and less space for mere occupiers, or does one answer the call of God to help Him to finish His creation?

This Sunday might well be called Vocation Sunday.

### Beach Litany

One sandpiper stalking  
 shining sand and summer sea,  
 join my beach litany.  
 Sparrow-knowing Lord, have mercy  
 upon this little sandpiper and me.

George R. Thatcher

## How now, Dow-Jones?

The business of this magazine is to record history, not make it; but we modestly submit that we are making a bit of it in this inflationary age—by reducing our price. Beginning with this issue, the price of a copy of THE LIVING CHURCH at the tract table of your church will be just 25 cents. It was 30 cents. Many bundle-plan subscribers have complained that 30 cents is an awkward piece of change in the narthex, and we agree that 25 cents is handier as well as cheaper. So down goes our price; and up goes our readership we hope. Help stamp out inflation! Read THE LIVING CHURCH!

## A New Confession

A group of Anglican and Free Church ministers in England have been working together since 1963 to produce a Daily Office for modern Christians. Their recommendations have now been published.\* Among these is a new text for General Confession and Absolution. The proposed absolution is almost identical with the traditional Prayer Book absolution in the Order for Holy Communion except for one noteworthy change: instead of the words “. . . and bring you to everlasting life” the absolving priest would say “and keep you in life eternal.”

We would urge the American Church’s Standing Liturgical Commission to mark and study this proposal. The Christian mind of our age is recovering the New Testament sense of the life eternal as the life which begins for the believer in that moment when he is baptized into Christ, as distinct from a purely hoped for life which may be in store for the faithful “beyond the skies” but is only promise, not possession. The liturgy should express this awareness of the life eternal as that new life in which the faithful already walk, however clumsily, and in which they need to be “kept.”

The text of the proposed confession reads:

*Most merciful God,  
 We confess that we have sinned against thee  
 In thought, word, and deed.  
 We have not loved thee with our whole heart.  
 We have not loved our neighbors as ourselves.  
 We pray thee of thy mercy  
 to forgive what we have been,  
 to help us to amend what we are,  
 and to direct what we shall be;  
 That we may delight in thy will  
 And walk in thy ways,  
 Through Jesus Christ our Lord. Amen.*

This says with fine clarity and simplicity a number of things that need to be said in such a confession. It retains the indispensable Christian understanding that sin begins with the inner man, with “thought” before it issues in “word” or “deed.” It explicates the truth

\*The Daily Office by the Joint Liturgical Group, edit. by Ronald C. D. Jasper. London, S.P.C.K. 12s 6d.



that all sin, as such, is failure in love. The divine end and purpose of forgiveness must be, as this confession spells out, to make it possible for grace to do its work of changing the forgiven sinner in his own being. And

the end of all repenting and amending is joy—the delight of doing God's will and walking in His ways.

Isn't this the kind of confessional form the Church has been feeling for?

## BOOKS

**DETROIT INDUSTRIAL MISSION: A Personal Narrative.** By Scott I. Paradise. Harper & Row. Pp. 158. \$5.95.

Perhaps the greatest issue the Church faces today is to make the Christian Faith meaningful to men and women in the factories and offices where they earn their living. Canon Wickham in Sheffield, England, in 1944 was the first Anglican to tackle the problem; and Hugh White founded the Detroit Industrial Mission in 1956. Scott Paradise's book is a vivid personal account of his work and thoughts as he participated in DIM from 1957 to 1965.

*Detroit Industrial Mission* is divided into four sections: the first describes DIM's and the author's contacts and work in the world of labor; the second describes experiences with men in management positions. In both these areas the DIM staff reversed the usual behavior of the clergy: they *listened* carefully and long to the laymen and talked *with* them rather than *at* them. The third section of the book is entitled "The Struggle with the Churches." Four Episcopal parishes agreed to cooperate with DIM at the beginning of its work and did for several years. All eventually faded out. Paradise comments that one of the priests "showed graphically that at least 90% of church activities were directed toward maintenance of the parish. This left not more than 10% of its time and energy for ministry and mission to the world, which we argued was the *raison d'être* of the Church." The final and most encouraging section is "The Way Ahead" which is based on the failures and successes of a decade of work.

The book is well worth reading by committed laymen and clergy and all who are concerned about the renewal of the Church.

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**THE ANGLICAN EUCHARIST IN ECUMENICAL PERSPECTIVE.** By Edward P. Echlin, S.J. Seabury. Pp. x, 305. \$7.50.

*The Anglican Eucharist in Ecumenical Perspective* is a detailed study of eucharistic worship which is of exceptional interest because it comes from the pen of a Roman Catholic author, a Jesuit, whose concern is with the similarities between Anglican and Roman Catholic belief. A section of the book is devoted to each of the main editions of the Prayer Book in England and Scotland from the time of Cranmer up to the 18th century. The study concludes with the American Pray-

er Book of 1789, from which point, the author maintains, the Episcopal Church in this country has possessed a eucharistic liturgy which meets the basic Roman Catholic standards for an adequate rite for the Mass. Edward P. Echlin's scholarship is careful, and he has assembled large amounts of material from many sources.

The author gives his primary attention to the concepts of real presence and sacrifice, as these were understood in the 16th, 17th, and 18th centuries. Modern sacramental and liturgical theology, although evidently implied, is not explicitly brought into the discussion. The book is what the author intended it to be—a carefully documented historical study. Contemporary sacramental and liturgical discussions, whatever point of view they represent, take place within a very different intellectual context, and the reader should bear this in mind.

Fr. Echlin has certainly made a notable contribution to the mutual understanding of Episcopalians and Roman Catholics, and we look forward with interest to further writings by this learned author. It is much to be hoped that he will present similar studies of 19th and 20th century revisions of the Prayer Book. One hopes that he may also allow himself greater freedom in expressing his own personal insights, founded as they are on such a firm historical basis.

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**WORLD WITHOUT HUNGER.** By Orville L. Freeman. Praeger. Pp. 190. \$5.95.

Agriculture Secretary Orville L. Freeman tells us we must instill in underdeveloped nations the incentive to feed themselves, rather than continue that hopeless task ourselves, in *World Without Hunger*.

The ex-governor of Minnesota, target of farmers' barbs in his own country, outlines the overseas problem, mostly in surface-treatment generalities sandwiched between departmental research of pro-administration flavor. He touches on technical aid, volunteers, international cooperation, legislation, gains in India, and other points tending to demonstrate that to combat hunger much of the world needs market reforms that profit farmers, as well as roads, storage, fertilizer, communications systems, and adequate water. Freeman reminds us that it has taken us centuries to develop an agricultural system. We can't expect miracles overnight from others. He cites the need for birth control, pointing to the Agency for International Development (AID) as a force

active in family planning. He finds the Peace Corps the most exciting development in technical assistance in this decade, and describes United Nations and Alliance for Progress efforts.

In the last half of the century, we have a chance to end famine. Freeman wants government financing of agricultural volunteers who will fight this overseas crusade. Penalty for failure to achieve improved balance between food supply and population will be increasing turmoil, he asserts. Freeman's plea for increased activity by underdeveloped nations contains the warning that unchecked population will prove too much for the productive capacity of the U.S. and other developed nations.

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**KIERKEGAARD ON CHRIST AND CHRISTIAN COHERENCE.** By Paul Sponheim. Harper & Row. Pp. 332. \$9.50.

*Kierkegaard on Christ and Christian Coherence* is a work that is written in the continental style of thoroughness and careful consideration of the literature about Kierkegaard, particularly in German and Danish. This means that the reader must give close attention for a proper understanding of the essential argument. However, it is a work of importance because its interpretation is based on a wide knowledge of philosophy and theology.

Paul Sponheim's fundamental thesis is that Kierkegaard is not a writer of mere theological fragments to be understood by the process of analysis. That is the reason he rejects diastasis and calls upon us to realize that behind the polarization there is a coherence in both the thought and the reality which Kierkegaard is describing. The coherence is to be found in the Christocentric character of Kierkegaard's faith. The paradoxes which seem to polarize the Christian faith are reconciled through faith in the Christ.

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**RELIGIOUS SYMBOLS AND GOD.** By William L. Rowe. University of Chicago Press. Pp. 245. \$6.95.

William Rowe's *Religious Symbols and God* is aptly described by his sub-title: "A Philosophical Study of Tillich's Theology." Prof. Rowe has done a painstaking examination of the meaning, clarity, and theological usefulness of some of the concepts which are of central importance in the work of Paul Tillich. There is, for



example, analysis and assessment of the theological legitimacy and usefulness of the meaning which apparently Tillich intended to give to such terms as "God," "being itself," "ultimate concern," "existence," and "faith."

Prof. Rowe has assumed that his readers are already familiar with Tillich's work, and those who are will find that the book is written with great clarity and is easy to read. It will be of value to those who have some interest in Tillich's theological work, for it provides a much needed examination of the *de-facto* ambiguities and incompleteness of his thought. For readers who are primarily interested in current philosophical inquiry the book provides an example of technical philosophical analysis of philosophico-theological thought in which a great many readers have found a wealth of valuable creative insights. (Certainly one need not choose between the rejection of Tillich's work and the acceptance of it as a sufficient theological panacea. A more promising possibility is the recognizing of it as a goldmine of valuable creative suggestions which we cannot afford to overlook even though we must also conclude that they are not sufficient for the comprehension of the Christian revelation.)

At least some readers in this last category will wish to raise the question as to whether the mode of philosophical analysis adopted by Prof. Rowe is commensurate with the content of Tillich's articulation of his own thought. And it is precisely in respect to this last point that many a philosophically trained person will find a chief value of this book. For it is one more indication of the need for adequate modes of linguistic analysis so that the suggestions of a gifted thinker will not be in danger of being reduced to limits provided by the philosophical instruments by which they are examined.

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*Goucher College*

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**MORALITY AND THE MASS MEDIA.** By Kyle Haselden. Broadman Press. Pp. 192. \$2.50.

Reading a book by Kyle Haselden is like hearing the best possible Baptist sermon. This is to say that *Morality and the Mass Media* deals with a very important subject in a highly competent manner, bringing to bear an incisive and compelling concern for the Gospel. Anyone who fails to read the book is, as a result, less informed and less convicted than he would be otherwise.

Dr. Haselden is for Christian social action. He thinks we have reason to be concerned about our communication media, and that the Church can do something about them. He is refreshingly skeptical of theological "fads" and popular "swingers" among the clergy (e.g. Cox, Boyd, Fletcher). What he writes is dispassionate, well-documented, and some-

times rather conservative. (He takes a dim view of Marshall McLuhan.) He never bombards you with jargon or novelty for novelty's sake; just plain common sense and a lot of data.

But the volume has the limitations of the Baptist sermon. It tends to be rather drab. If I was going to go "bar hopping" in Chicago, I do not think I would call up Dr. Haselden for company. But then I doubt that he would want to go. He would be too busy writing his next book, which like this one and the previous four needs to be read and pondered. Try this one in your next study group.

(The Rev.) URBAN T. HOLMES  
*Nashotah House*

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**THE ROLE OF THEOLOGY IN THE UNIVERSITY.** By J. F. Devine and R. W. Rosseau. Bruce. No price given.

Included in *The Role of Theology in the University*, a first volume of a projected four-volume Contemporary College Theology Series, are chapters by Daniel Callahan, F. X. Shea, S.J., and William Scott, S.J. Mr. Callahan introduces the subject by rigorously exploring the role of the layman in theology. In terms which would be amusing were they less true, he explains that the cash value of theology is slight, nor will it necessarily enable one to win friends and influence people, be witty, or improve one's appearance. On the other hand, he asserts that theology "can be extremely dull, requiring sustained effort over a long period of time, demanding hard thought, meditation, and speculation on abstract and difficult subjects." Laymen, he concludes, must know what they are talking about and take theology seriously if they are to be of service in new post-Vatican II roles of freedom, responsibility, and leadership in the Roman Catholic Church.

Fr. Shea analyzes and wrestles with the apparent demise of the once reigning "queen" of the sciences as an academic discipline. Opposed to the scholastic abstractions is the once new "scientific method" with its distinctive mark, the controlled experiment, and its sharp limitation upon the area of inquiry. In a closely reasoned argument Fr. Shea concludes that "the intellectual practices of theologians differ in nothing essential from those of the most highly regarded disciplines." In fact, he asserts, theology anticipated the findings of nearly two centuries of rational analysis of the cognitive process; namely, "the need to ground one's insights in a prior commitment of faith (theology has always been the science of faith), and the contention that all its formulations can never be more than gestures at the ineffability of the mysteries it seeks to utter . . . which have permanently humbled the pretensions of rationalism." Consequently, dependence on faith and admission of mystery do not render theology invalid as a true discipline of the mind; quite the contrary. The

current seeming eclipse of faith in favor of the neglected daughter "hope," amongst contemporary theologians, is assuredly a temporary but valued emphasis! At any rate Fr. Shea allows that theological language is here to stay, although "less precise than diagrams, number grids, or equations, and slower than machines, inquisitions, and cattle prods." Here is a slightly defensive but hard-hitting apologetic piece with only a few "straw men."

William Scott, S.J., indicates in "The Phenomenon of Change in the Church," that the "*ecclesia reformata semper reformanda*" mentality is likely to prevail in his Church for hundreds of years. The tension of the past, present, and future, within Roman Catholicism is evident; moreover, it is refreshing to note Fr. Scott's strong emphasis on the role of the Holy Spirit. With this priority all things are possible. Through the eyes of Jesuit Scott one can envision the Anglican dialectic of scripture, "freed-up" tradition, and reason, inspired by God the Holy Spirit, becoming a *modus operandi* beyond the Tiber. The speedy papal exoneration of Galileo Galilei would add concrete evidence of intention and humility to a good deal of verbiage directed at the disaffected community of scholars. All told, this is an admirable group of essays in a time of crisis.

(The Rev.) DERALD W. STUMP  
*Pennsylvania State University*

\* \* \* \*

**THE RISING RIVER.** By Agnes Sanford. Lippincott. Pp. 240. \$4.95.

Agnes Sanford's many literary contributions include several novels and three nonfictional books, the latter oriented around spiritual healing. That she writes with a keen insight into the involvement of God in our human situation is readily apparent to anyone who has read any of her previous works. This, her most recent novel, is surely no exception. It is, in many respects, a kind of sequel to *The Second Mrs. Wu*, both novels containing many aspects of autobiography.

Mrs. Sanford was born in China and, after college education in the United States, returned there to teach English. She draws on many of her own experiences there in developing *The Rising River*, the setting for which is pre-Communist China in the early 20th century. The story is centered on two American teachers, Mary Lee MacLean and Bruce McFarland. Bruce has a little Chinese "adopted" daughter, and it is really her mysterious origin and her abiding devotion to Bruce that provide the source of all the events which make the novel move quickly and smoothly. Around and through little Mei-mei, Mrs. Sanford unravels many complex aspects of Chinese tradition and custom. Having lived among the Chinese people, she does this with an evident deep appreciation, understanding, and respect.

It is in sturdy, superficially insensitive,





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## Just Published

# How 88,648 Heavy Smokers Stopped Smoking

NEW YORK—The Anti-Tobacco Center of America has just published a booklet which explains how 88,648 heavy smokers (of whom many are physicians) have stopped smoking without straining their will power. This booklet is available free of charge to smokers. All you need to do, to obtain it, is to send your name and address to The Anti-Tobacco Center of America, Dept. A-260-A, 276 Park Avenue South, New York City, 10010. This offer is open while the supply of these booklets lasts.

all-American Bruce that Mrs. Sanford reveals something of the working of the Holy Spirit, for Bruce possesses a deep sense of discernment of the meaning of current events and an apparent gift of prophecy. Mary Lee, initially skeptical of any idea of the transcendent presence of God manifest in this way, gradually becomes aware of the very reality of it. So there is, throughout the novel, an underlying spiritual current expressed in Bruce. It is there, and readily recognized, but not overworked or out of proportion.

As with the Chinese setting and the interwoven Chinese traditions, this spiritual undercurrent of God's presence in our world is developed from the author's personal experience and conviction. These collectively give the autobiographic touch to this novel. It is enjoyable and swiftly-moving reading, and will be rewarding to all its readers, particularly, I suspect, to those who have come to appreciate Mrs. Sanford's literary gifts through her previous writings.

ROGER DEAN WHITE, M.D.  
*The Mayo Clinic  
Rochester, Minn.*

\* \* \* \*

**PROFILES OF PROTESTANT SAINTS.** By Howard V. Harper. Fleet Press. Pp. 231. \$6.95.

This informing and interesting as well as inspiring book, with a gracious introduction by Cardinal Cushing of Boston, presents sketches of nineteen "protestant saints." In small compass Howard Harper sets forth the chief events in the lives of representative leaders of Christian thought and action in the non-Roman Catholic world since the time of the Reformation. Beginning with Martin Luther, Calvin, and John Wesley, the heroic story is carried almost to the present time by narrating the important incidents in the lives of the martyrs Dietrich Bonhoeffer and the five missionaries who were put to death in Ecuador. The last chapter brings the reader up to date with a resume of the service rendered to humanity by the dedicated versatile Albert Schweitzer.

The quality in the life of these men (Jane Addams is the only woman in the list) that marks them out above their fellows "is a matter of devotion, of tireless self-offering, of being lost in a cause without the slightest interest in reward." Dr. Harper states that "Sainthood is not a matter of perfection." Just as the Jews told the truth about their ancestors, so the author has not hesitated to show these saints as thoroughly human with frailties common to the race. In spite of their imperfections because of their self-discipline and unselfishness, the persons of varying abilities delineated in this book have made many rise up and call them "blessed."

Instead of sainthood being possible to only a few, the popularity of the hymn "I sing a song of the saints of God" attests

to the conviction that commitment to the glory of God and the welfare of man will win a "Well done" here and hereafter for the faithful steward. After reading *Profiles of Protestant Saints*, the reader, young or old, will probably be moved to say "Lord, what shall I do?" (The Rt. Rev.) ROBERT E. GRIBBIN, D.D. *The Bishop of Western North Carolina (ret.)*

\* \* \* \*

**THE GATES OF JERUSALEM.** By Solomon Steckoll. Praeger. Pp. 58. \$5.95.

What is Jerusalem like today? What damage was done during the June 1967 war between Israel and the Arabs? The answers to these questions and an interesting general description of the city gates and their history are given in this volume by Solomon Steckoll, which is especially to be recommended to those who have visited Jerusalem.

As the title states, *The Gates of Jerusalem* describes the various gates to the city. Each gate has its own traditions, superstitions, and history. This is the book for the pilgrim afoot as he walks around the ancient walls, making station at each gate—the Huldah Gate, the Golden Gate, the Jaffa Gate, the Zion Gate, St. Stephen's Gate, the Damascus Gate, the New Gate, Herod's Gate, and last, the Dung Gate.

The photographs, many of them in color, stir up the tourist's memories of his visit to the city which is holy to Jew, Christian, and Moslem. One has the feeling that the last chapter of Jerusalem's history will be written only at the Day of Judgment. Jerusalem is the eternal city!

(The Rev.) JAMES B. CLARK  
*St. Barnabas Church  
Omaha, Neb.*

\* \* \* \*

**THE LORD'S SUPPER.** By William Barclay. Abingdon. Pp. 128. \$2.75.

This small book—*The Lord's Supper*—by a prolific writer contains in its first three chapters a useful summary of the history of the Eucharist. Its real usefulness for Anglicans lies largely in the way the author actually makes clear the differences between Reformed and Anglican ideas of the sacrament.

William Barclay is still hung up on the meaning of the word "is" in "this is my body." He comes out on the side of Philip's translation, "this means my body." If nothing else, this reminds Anglicans they have far more in common with Lutherans than with those Churches now represented in COCU. He is clear in rejecting the idea of any special celebrant (p. 102), using the Didache and Justin Martyr as evidence. Barclay says Ignatius stands alone in requiring a special celebrant to which one can respond that no one can clearly date or locate the source of the Didache. It is also clearly permissible to see a specially appointed person in the word "president" in Justin Martyr as Barclay suggests for translation ("that one of the brethren who was presiding").



This part of the book becomes an apology for the lack of episcopal succession.

A question never considered is the frequency of the sacrament. The present practice of Protestant Churches of quarterly communions is obviously no more the New Testament practice than our common early service and once-monthly practice. Why do not reformed Churches as well as Anglicans follow the New Testament practice of weekly Eucharists and sermon? Oscar Cullman has shown there is no Sunday worship which is not a Eucharist in the New Testament except one baptismal service; why can't we face that issue clearly?

I would not find this book useful for general parish use except for the first three chapters.

(The Rev.) HARRIS C. MOONEY  
Christ Church  
La Crosse, Wis.

\* \* \* \*

**THE NEW TESTAMENT: an Introduction for the General Reader.** By Oscar Cullmann. Westminster. Pp. 138 paper. \$1.95.

The value of popular books written by great scholars is proverbial. We have such a book in *The New Testament: an Introduction for the General Reader*. Prof. Oscar Cullmann is one of the most respected of European Protestant biblical scholars, having taught at the University of Basel and the Sorbonne, and written learnedly on St. Peter, the Christological titles of our Lord in the New Testament, and what it means to say that Christianity is an historical religion. His *Introduction*, written originally in French as a part of a series called "What Do I Know?", is a compendium of what the current state of scholarly opinion is on most questions about the New Testament (perhaps a little conservatively stated), written in a manner that is at once lucid and concise. What he says is the information that a seminary professor might hope would be the precipitate left in the memory of his students after they had completed their New Testament courses (perhaps a good cram book for canonicals?). It is the best introduction to New Testament criticism for a layman of which I know.

(The Rev.) O. C. EDWARDS, JR.  
Nashotah House

\* \* \* \*

**FOR CHRIST AND THE PEOPLE.** By Maurice B. Reckitt. SPCK. Pp. 179. 30s.

"I beg leave to point out that the lives of Christ's poor people are starved and stunted; that their wages are low; their houses often bad and insanitary; and their minds full of darkness and despair. *These are the real disorders of the Church.*"

So said Charles Marson in 1904 and about whom, along with Thomas Hancock, Stewart Headlam, and Conrad Noel *For Christ and the People* is written. There are four essays by four individuals, edited by Maurice Reckitt and throwing a great deal of light upon the Christian-

Socialist movement of the latter half of the 19th and the early part of the 20th centuries. It is a remarkable book and one which a regrettably large segment of the American Church will look upon with horror, for it belies the old saw that the current involvement in civil rights, peace, and politics is somehow only a recent innovation, and that heretofore the Church had concerned itself with only things "religious." And it is no surprise that the reaction of wealthy parishioners and titled *episcopi* to the message and work of these four was precisely that which one would expect today: anger, disdain, and invective, all in rather formidable quantities.

Mr. Reckitt has done a great service for the Church in bringing these four essays together in a book. The turmoil surrounding the Christian Socialists 75 years ago and that which surrounds the Christian activists today has as its root our Lord's words, "In as much as you have done it unto one of the least of these you have done it unto me." Obedience to that command demands action. The action may, and often does, produce unpleasant results. But the reward for inaction is much worse, as the goats may attest.

(The Rev.) HEWITT V. JOHNSTON  
Christ Church  
Charlevoix, Mich.

\* \* \* \*

**DYING WE LIVE.** Edit. by Helmut Gollwitzer, Kathy Kuhn, Reinhold Schneider. Seabury. Pp. 285. \$2.75.

The best in mankind responds to a martyr. There is a deep desire to look closely at the words and deeds of men who make a good death. *Dying We Live* is a collection of personal letters and diary entries by men and women who were condemned by the Nazi government. They testify movingly to the pitiful vulnerability of the human creature. But they bear witness also to his incredible resilience, his bravery, and his abiding tenderness. Almost without exception the faith of the prisoner was strengthened by his ordeal. In this treasure some jewels shine more rarely than others—the ones that attest a firm sense of the reality of God and a strength nourished by His Presence. These are the ones in which the sufferer willingly, even joyfully, joins his sacrifice to that of our Lord.

CHRISTINE L. BENAGH  
St. Philip's Church  
Nashville, Tenn.

### Booknotes

By Karl G. Layer

**Successful Pastoral Counseling.** Edit. by Russell L. Dicks. Prentice-Hall. *Referral In Pastoral Counseling*, by William B. Oglesby, Jr., pp. 139; *Ministering To Prisoners and Their Families*, by George C. Kandle and Henry H. Cassler, pp. 140. \$3.95 each. These two new volumes in this series deal with important topics,

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# CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 23

**C**OLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

## CALIFORNIA

### CALIF. INSTITUTE OF TECHNOLOGY

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The Rev. James A. Mills, chap. & assoc r  
Wed 5:15 HC Shove Chapel. Canterbury activities

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ST. AIDAN'S CHURCH 2425 Colorado Ave.  
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The Rev. A. B. Patterson, Jr., r & chap.  
Sun & daily Eu, vespers; full-time chaplaincy

## CONNECTICUT

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### CONNECTICUT COLLEGE

MITCHELL COLLEGE  
ST. JAMES' New London  
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Sun 8, 9:15, 11; Thurs 9:30

## FLORIDA

### ROLLINS COLLEGE Winter Park

ALL SAINTS' 338 E. Lyman Ave.  
The Rev. Wm. H. Folwell, r  
Sun 7:30, 9, 11:15

### UNIVERSITY OF MIAMI Coral Gables

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HEu Sun 9:30; Mon (1st & 3rd) 5:30; Tues, Thurs & Fri 12:10; Wed 7:30; C by appt

### UNIVERSITY OF SOUTH FLORIDA Tampa

EPISCOPAL UNIVERSITY CENTER  
The Rev. A. G. Noble, D.D., chap.  
Sun 9, 10:30; weekdays as announced

## GEORGIA

### EMORY UNIVERSITY Atlanta

EPISCOPAL CAMPUS MINISTRY, Room 117 A.M.B.  
The Rev. John McKee, chap.  
HC 9 Sun, Durham Chapel

## GEORGIA (Cont'd)

### GEORGIA TECH AND AGNES SCOTT

Atlanta  
ALL SAINTS' W. Peachtree at North Ave.  
Rev. Frank M. Ross, r; Rev. P. C. Cato, chap.  
Sun 8, 9:15, 11; Church on Campus 6:30

## ILLINOIS

### BRADLEY UNIVERSITY Peoria

ST. STEPHEN'S 464 - 1st Ave.  
The Rev. G. C. Stacey, v & chap.  
Sun 10:15; 5 (2d & 4th St)

### UNIVERSITY OF CHICAGO Chicago

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The Rev. John W. Pyle, D.D.  
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### UNIVERSITY OF ILLINOIS

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Daily: MP, HC, EP

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Sun 7:30, 9, 11; Wed 7:30; Thurs 10

## MASSACHUSETTS

### MOUNT HOLYOKE COLLEGE, South Hadley

ALL SAINTS'  
The Rev. Canon Maurice A. Kidder, r & chap.  
Sun 8, 10:30; Thurs 9:30; Lawrence House Fri 5:30

## MICHIGAN

### CENTRAL MICHIGAN UNIV. Mt. Pleasant

ST. JOHN'S Washington & Maple  
The Rev. John H. Goodrow, r & chap.  
Sun 8, 9:30, 11; Wed 7; Fri 12:10 (noon)

### NORTHWESTERN MICHIGAN COLLEGE

GRACE CHURCH Traverse City  
The Rev. C. Wagstaff, r  
Sun 8 & 10

## MINNESOTA

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EPISCOPAL CENTER 317 - 17th Ave., S.E.  
The Rev. G. Russell Hatton, chap.  
Sun 10; Tues & Fri HC

### UNIVERSITY OF MINNESOTA St. Paul

ST. MATTHEW'S Nr. St. Paul Campus  
The Rev. A. J. Pitts, r & chap.  
HC 8 & 10:30

## NEW JERSEY

### RUTGERS UNIVERSITY New Brunswick

ST. MICHAEL'S CHAPEL  
The Rev. Canon C. A. Lambelet, Ph.D., chap.  
Sun 9, 11; Tues, Thurs 7; Wed 4:45; Fri Noon

## NEW YORK

### COLUMBIA-BARNARD New York, N. Y.

ST. PAUL'S CHAPEL on campus  
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Rev. Stephen S. Garney, ass't chap. of the Univ.  
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### ST. PAUL'S 3d & State Sts.

### The Rev. Canon Fred E. Thalmann, r; the Rev.

### Nelson Lundberg, c

Sun HC 8, MP & Ser 10:30; Wed 7, 12:05, 5:15 HC

## NORTH CAROLINA

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### The Rev. H. Bruce Shepherd, chap.

Sun 8, 9:15 HC; Thurs 5:15 HC

## OHIO

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### ST. JAMES' 131 No. State St.

### The Rev. Thomas R. Waddell, r

Sun 8, 10, Eu 7:30 Wed on campus as announced

## PENNSYLVANIA

### BRYN MAWR and HAVERFORD COLLEGES,

### VILLANOVA UNIVERSITY

### GOOD SHEPHERD Lancaster Ave., Rosemont

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Sun 7:30, 9:15, 11:15 HC 10:15 Adult Class;  
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### The Rev. Derald W. Stump, chap.

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### COLLEGE MISERICORDIA Wilkes-Barre

### ST. STEPHEN'S S. Franklin St.

### The Rev. Burke Rivers, L.H.D., r; the Rev. Henry

### J. Pease, the Rev. James P. Stevenson, ass'ts

Sun 8, 11; Wed 12:05; College Coffee House 1st &  
3d Wed 7:30

## SOUTH CAROLINA

### UNIVERSITY OF S. CAROLINA Columbia

### ST. PATRICK'S CHAPEL 610 Pickens St.

### The Rev. David L. Watkins, chap.

HEu Sun 5:30, Tues 7, Thurs 5; all Prayer Book  
HD 5. Full-time chap.

## TENNESSEE

### MEMPHIS STATE UNIVERSITY Memphis

### BARTH HOUSE, St. Theodore's Chapel 409 Patterson

### The Rev. E. L. Hoover, chap.

Sun HC 10, EP 6; weekdays as announced

### UNIVERSITY OF TENNESSEE Knoxville

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### The Rev. Albert N. Minor, chap.

HC Sun 9, 11, 5; Tues, Wed 5:15; Thurs 7; Fri  
12:15 Noon

*Continued on next page*



# CHURCH SERVICES NEAR COLLEGES

Continued from previous page

## TENNESSEE (Cont'd)

**VANDERBILT UNIVERSITY** Nashville  
ST. AUGUSTINE'S 200-24th Ave., South  
The Rev. Robert M. Cooper, chap.  
Sun HC & Ser 11 & 6

## TEXAS

**AUSTIN COLLEGE** Sherman  
ST. STEPHEN'S Cor Crockett & Cherry  
The Rev. James W. Garrard, r  
Sun HC 8; HC & Ser 10; College group 6:30 Sun

## VIRGINIA

**MARY BALDWIN COLLEGE** Staunton  
TRINITY  
The Rev. E. Guthrie Brown, r  
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

**WILLIAM & MARY COLLEGE** Williamsburg  
BRUTON PARISH CHURCH Duke of Gloucester St.  
The Rev. Joseph E. Trimble, Jr., chap.  
Sun 8, 9:30, 11, 5:30; Thurs 5 HC Wren Chapel

## WISCONSIN

**ALL MILWAUKEE Universities and Colleges**  
ALL SAINTS' CATHEDRAL 818 E. Juneau Ave.  
Sun 8, 10, 12 Noon; ES & B 7:30; Daily Eu 7, EP  
5:30; Wed Eu 12:10; Fri Eu 9:30; C Sat 4:30-5,  
8-8:30

**MARQUETTE UNIVERSITY** Milwaukee  
ST. JAMES' 833 W. Wisconsin Ave.  
The Rev. Harold O. Martin, r  
Sun 8, 9:15, 11 HC; Wed 12:10 HC; Thurs 9:30 HC

**MILTON COLLEGE** Milton  
TRINITY 403 East Court, Janesville  
The Rev. R. E. Ortmyer, r; Phone 754-3210  
Sun 8, 9:15, 11; weekdays as announced

**RIPON COLLEGE** Ripon  
ST. PETER'S 217 Houston St.  
The Rev. Robert J. C. Brown, r  
Sun 7:30, 10; Daily 7; Thurs 9

**UNIVERSITY OF WISCONSIN** Madison  
ST. FRANCIS' HOUSE 1001 University Ave.  
The Rev. Arthur S. Lloyd, chap.  
Sun 8, 10; other services & program as announced

**UNIVERSITY OF WISCONSIN** Milwaukee  
Episcopal Campus Rectory 3207 N. Hackett Ave.  
The Rev. John H. Heidt, chap.  
Eu, MP, EP daily; supper weekly 6

**WISCONSIN STATE UNIV.** La Crosse  
CHRIST CHURCH 9th and Main  
The Rev. H. C. Mooney, r  
Sun HC 8, 9:45, 6; Daily HC

The Directory is published  
in all

January and September issues.

If your Church serves in a College  
Community, and your listing is not  
included, write to the Advertising  
Manager for the nominal rates.

especially so the former. All too many clergymen appear to regard themselves as competent psychologists, sociologists, and as experts in a variety of other disciplines, thereby bringing about more harm than good through their work. The latter volume will be of interest to clergy involved with the rather specialized ministry of prison work.

**The Story of St. Benedict.** By A Benedictine of Haslemere. Mowbrays. Pp. xxxv, 152. 15s. A historical novel about the life of Benedict and the origins of the order he founded. The authoress has written with the young reader in mind, although the volume could be enjoyed by adults as well.

**A Priestly People.** By Robert A. Brungs, S.J. Sheed & Ward. Pp. xii, 179. \$3.95. A consideration of the *laos* of God by a Jesuit. The O.T. background, the Incarnation, the priesthood of Christ, the Church, baptism, confirmation, and holy orders are all discussed.

**Sacred Books of the World.** By A. C. Bouquet. Penguin/Pelican. Pp. 345 paper. \$1.95. Selections from the sacred books of the world, from the period of ancient Sumer to the present, intended as an introduction for the non-specialized reader. The texts are accompanied by concise and enlightening commentary.

**The Cross and Flame.** By Bruce Shelley. Eerdmans. Pp. 191. \$3.95. Dr. Shelley introduces more than a score of martyrs from past and present. In addition, he explores the reasons why some Christians are willing to face torture and death. A book about "real" men and women.

**Living With God.** By Dom Robert Petitpierre. S.P.C.K. Pp. xii, 68 paper. 5s. Written particularly for the committed Christian, here is a summary of the basic Christian truths about God's action in the world and the response of the baptized Christian in worship and prayer, work and witness. The tabulated form makes the volume handy for study and group use.

**Ten Decades of Praise.** By Sister Mary Hilary, C.S.M. This book was reviewed in THE LIVING CHURCH of Sept. 12, 1965, when it appeared in cloth edition. It is the story of the Episcopal Church's oldest religious order—the Community of St. Mary. It is now available in paperback: DeKoven Foundation, Racine, Wis. \$1.65, plus mailing charges of 20¢ extra per copy.

**Introducing Contemporary Catholicism.** By Theo Westow. Westminster. Pp. 127 paper. \$1.65. An analysis of the current trends and changes in the Roman Catholic Church, their explanation and

defense. The volume is intended for the non-technical reader. Also included is a profile of American Roman Catholicism by Leonard Swindler.

**Church Union In Focus.** By J. Robert Nelson. United Church Press. Pp. 87 paper. \$1. Intended as a guide for an adult study group, the little volume deals, on a popular but not superficial level, with the theoretical and practical sides of Church unity. The author is a Methodist minister.

**Hymns and the Faith.** By Erik Routley. Eerdmans. Pp. 311. \$4.95. This is the first American edition of an English work which appeared in 1954 and which has become, deservedly, a standard authoritative work in its field. Readers of Routley's more recent book, *The Man for Others*, may want to explore this writer's thought as he expressed it in dealing with the themes of the great hymns of the Faith. The publisher is to be complimented and thanked for making this splendid book available at so reasonable a cost, in these days of inflated book prices.

**The Gospel of St. Mark;** by D. E. Nineham; pp. 477; \$8. **The Gospel of St. Luke;** by G. B. Caird; pp. 271; \$6.50. The two very superior Bible commentaries which originally appeared in the Pelican Gospel Commentaries are now available in standard cloth binding, published by Seabury.

**With Bands of Love.** By David Allan Hubbard. Eerdmans. Pp. 114 paper. \$1.95. Not a commentary on the message of Hosea itself, this book consists of theological observations prompted by the prophet's teaching. Dr. Hubbard observes Hosea's message in its own setting, and at the same time intimates the ways in which the oracles anticipate the fuller revelation of God in the NT and in contemporary life and thought.

**The Wisdom of Gandhi.** Intro. by Thomas Kiernan. Philosophical Library. Pp. 112. \$2.75. Short selections, in the question and answer format, from the Mahatma's writings.

**The Crisis of Piety.** By Donald G. Bloesch. Eerdmans. Pp. 168. \$3.50. The author considers the need for spiritual renewal if the Christian life is to become a genuine reality, and goes on to demonstrate that a spiritually renewed Christian is essential to the role of Christianity in the world today. Dr. Bloesch is a minister of the United Church of Christ.

**Relations Between the Church of England and the Presbyterian Church of England: A Report.** SPCK. Pp. 42 paper. 5s. A report of ecumenical relations thus far.



## NEWS

Continued from page 9

and non-Romans he said in an interview with the journal, *The New Christian*.

The archbishop, a strong critic of his Church's teaching on birth control since 1964, was the first prominent member of the Church's hierarchy to take a public stand against the traditional doctrine. He said his experience as Archbishop of Bombay from 1937 to 50 convinced him of the need for birth control. He retired because he believed that a native of India should be the Archbishop of Bombay. His successor, formerly his auxiliary, is Valerian Cardinal Gracias.

In his interview he cited the difference between a couple who wish to avoid having any children and those who wish to have no more children than they can reasonably raise. "The strength of the pronouncements of the Lambeth Conference on birth control," he said, is "that it has made this distinction," adding, "I deeply regret that Anglican thinking on this subject had not been given far more serious consideration in Rome."

Asked whether he knew any "moral,

natural, and evangelical laws" that would rule out absolutely the use of all contraceptives, he replied, "This is really the kernel of the whole thing." The basis of the natural law is that it derives from the reasoning and insights of rational man and is not subject to external revelation or authority. The pope now claims to be the arbiter of what is reasonable and has allowed authority to invade the sphere of human conscience. This is the fundamental weakness of the position taken in the encyclical," he answered.

He also spoke of priests who have left the Roman Catholic Church because of difficulty in equating the pastoral advice they give with the moral theology taught in seminaries. "It is also difficult to find priests who are prepared to teach moral theology in seminaries along the official lines," he said. The pope's decision will not make this situation any easier, he added.

"The important lesson which the Church still has to learn," he concluded, "is that the obedience of an individual is worth little unless his intelligence enters into it; otherwise a man's obedience is no different from a dog's."

### ORTHODOX

#### Roles Denied to Clergy

Orthodox clergymen have been forbidden to act as godfathers at baptisms or as best men at weddings by the Holy Synod of the Orthodox Church of Greece. An encyclical declared that the prohibition of such roles was determined by the canons of the Church. The Holy Synod,

highest judicial unit in the Church of Greece, noted that a similar order had been made in 1842, and that "severe penalties are provided for all clergy violating this canon order."

According to the encyclical, two clergymen who had recently acted as godfathers had "slipped into moral sin with members of the families." The priests, it said, had subsequently been deposed by a Church court.

### AROUND THE CHURCH

Emphasizing the interrelation of religion and the arts, **Washington Cathedral** held its **fourth annual Summer Festival** from mid-July through early August. During that time, religious banners by leading artists were displayed throughout the cathedral and in the evenings there were performances of music, drama, and dance on the steps leading from the south transept, with the audience seated informally on the greensward below.

The present "firm total" figure for the **Centennial Second Century Fund of the Diocese of Albany** is **\$826,876**, made up of \$706,876 in pledges, and advance gifts of \$120,000. The report issued by the Rt. Rev. Allen W. Brown, Bishop of Albany, states that an estimated \$75,000 is expected from five parishes where canvasses were scheduled at other times than the diocesan drive.

The **William Crane Gray Inn for Older People** will soon have new, **enlarged quarters** on the old site in Davenport, Fla. Construction which began last June

#### The Living Church Development Program

The Purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged .....\$11,016.21  
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\$11,451.21

## CLASSIFIED

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

### A TRIBUTE

A TRIBUTE on his birthday to a Christian gentleman, a devoted Churchman, and a friend to countless Church people and clergy over many years—Mr. Horace L. Varian—from a friend.

### ALTAR BREAD

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

### CHURCH APPOINTMENTS

ANTIQUARIAN CHURCH METAL (Jacobean and Georgian chalices; private communion sets; flagons, etc.) Request list OL. New church silver and textile items. State interests. Pax House, Box 47, Ipswich, England.

### FOR SALE

STUDY GUIDE FOR PROPOSED RITE. Sound liturgical principles, relevant to all liturgical rites, especially geared to the Proposed Rite. Many hundreds of pastors using these now in study groups. Only one copy needed per study group. While they last—\$1.00 each. The Associated Parishes, Inc., 116 West Washington Avenue, Madison, Wisconsin 53703.

EASTERN ORTHODOX BOOKS. Free catalogue. St. Innocent's Bookstore, Inc., 9223-20th N.E., Seattle, Washington 98115.

THE USE OF MUSIC IN WORSHIP. A new brochure by AP. Specifically helpful for the Proposed Rite but principles are just as valid for any liturgy. Volunteer musicians will be delighted with this. Professional musicians will be challenged. Single copy \$1.00. Orders filled promptly. The Associated Parishes, Inc., 116 West Washington Avenue, Madison, Wisconsin 53703.

### LINENS AND VESTMENTS

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

### MUSIC: FOLK MASS

HIGH FIDELITY MAGAZINE calls The Winds of God "the most memorable of all American jazz or folk masses." As presented in Grace Cathedral: 12" LP Recording, \$4.95 (plus 30¢ mailing)—Youth Folk Mass, San Mateo, California 94401.

### POSITIONS OFFERED

ACCURATE TYPIST and filing clerk, with good eyesight and knowledge of the Church, geography, and alphabet. Send resume and salary requirements to TAD, Hillspeak, Eureka Springs, Ark. 72632.

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.\*

THE AMERICAN CHURCH UNION seeks a full-time Assistant and invites correspondence from interested clergy and laity. There is the further possibility of part-time work for retired persons. Address: Executive Director, ACU 60 Rockledge Dr., Pelham Manor, New York 10803.

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

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

### RELIGIOUS COMMUNITY

THE CONGREGATION OF SAINT AUGUSTINE, a Religious Teaching Community for Men of the Episcopal Church. For information write: The Father Superior, C.S.A., 3682 Seventh Ave., San Diego, Calif. 92103.

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- Copy for advertisements must be received at least 16 days before publication date.

### THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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### THE LIVING CHURCH

The Living Church



is expected to be completed late in 1968, providing living quarters for 45 people able to take care of themselves, and for 30 in the nursing wing. Men and women 70 years of age and older are eligible for admission to the inn, with communicants of the Diocese of South Florida receiving preference.

The Archbishop of Canterbury has presented the Cross of St. Augustine of Canterbury to the Very Rev. Canon

Ronald Pilkington of Westminster Roman Catholic Cathedral, London, on the occasion of the canon's 50th ordination anniversary. The award was made "in appreciation of all the canon's many efforts for closer cooperation" between the two bodies. The Archbishop instituted the award in 1965, to be conferred on ecclesiastics and laymen of other Churches who have contributed conspicuously to advancing relations with Churches of the Anglican Communion.

The Rev. Henry C. T. Puckett, rector of St. John's, McAllen, Texas, is to be rector of St. Mark's, 3816 Bellaire Blvd., Houston, Texas 77025, Sept. 15.

The Rev. William R. Speer, former assistant to the rector of Christ and Holy Trinity, Westport, Conn., is assistant, St. James', 76 Federal, New London, Conn. 06320.

The Rev. William A. Spruill, Jr., is curate, St. Paul's, Delray Beach, Fla. Address: Box 2256 (33444).

The Rev. Patrick A. Tomter, former vicar of Epiphany, Santa Maria, Calif., has been assistant, St. Stephen's, 1428 22d Ave., Longview, Wash. 98632, for some time.

The Rev. Frank H. Vest, former rector of Grace Church, Radford, Va., is rector of Christ Church, 360 Washington Ave., Roanoke, Va. 24016.

The Rev. William G. Workman, former precentor of Washington Cathedral, Washington, D.C., is director of special projects, Maryland Educational-Cultural Broadcasting Commission, Baltimore, Md. Address: 332 Layton Court, Reisterstown, Md. 21136.

# PEOPLE and places

## Appointments Accepted

The Rev. Richard M. Babcock, former vicar of the Church of the Resurrection, Baltimore, Md., is curate, organist, and choirmaster, St. Andrew's, Lawton, Okla. Address: Box 1246 (73501).

The Rev. Tom Belt is Episcopal chaplain at Arizona State University, Tempe, Ariz. Address: 3315 S. Newberry Dr.

The Rev. William M. Burnett, former assistant, Lake Washington Parish, Kirkland, Wash., is assistant, St. Matthew's, 16 Baldwin Ave., San Mateo, Calif. 94401.

The Rev. Roger P. Butts, former assistant to the rector of Ascension and Prince of Peace, Rockdale, Md., is now rector of the parish. No change of address.

The Rev. Garry A. Cooper, former rector of St. Thomas', Bellerose, N.Y., is rector of Christ Church, 431 Union St., Hudson, N.Y. 12534.

The Rev. James Elliott, former curate, St. John's, Olympia, Wash., is vicar of St. George's, Seattle, Wash. Address: Box 25535 (98125).

The Rev. James H. Fedosuk, former assistant, Trinity Church, Rock Island, Ill., is vicar of St. Barnabas', 420 N. Plum St., Havana, Ill. 62644.

The Rev. Canon Gordon Gillett, former dean of St. Paul's Cathedral, Peoria, Ill., is rector of St. John Baptist, Box 237, Sanbornville, N.H. 03872. He is an honorary canon of the cathedral.

The Rev. John P. Gorsuch, former rector of St.

Timothy's, Yakima, Wash., is rector of Epiphany, 1807 38th Ave., Seattle, Wash. 98122.

The Rev. Ronald H. Haines, former assistant, St. Paul's, Bronx, N.Y., and a graduate student at General Seminary, is rector of St. Francis', 912 N. Main St., Rutherfordton, N.C. 28139.

The Rev. Norton G. Hinckley, former rector of St. Paul's, Southington, Conn., is studying for a Ph.D. at Hartford Seminary, is rector of St. Sherman Ave., Hartford, Conn. 06105.

The Rev. Theron R. Hughes, Jr., former vicar of St. Andrew's, Peoria, Ill., is vicar of St. Timothy's, Griffith, Ind. Address: 2227 Ridgewood, Highland, Ind. 46322.

The Rev. E. M. Lindgren, former rector of St. Matthew's, Bogalusa, La., is in charge of St. Mark's, 1528 Mahlmann, Rosenberg, Texas 77471.

The Rev. William P. Marks, rector of All Saints', Concord, N.C., is also priest in charge of St. James', Kannapolis. No change of address.

The Rev. John G. McIntyre, former vicar of St. Paul's, Perry Hall, and assistant, Church of the Redeemer, Baltimore, Md., is rector of St. Stephen's, Earleville, Md. 21919.

The Rev. T. Christian Nelson, rector of Christ Church, Mandan, N.D., is also a staff engineer with American Oil Co. Refinery, Mandan. No change of address.

The Rev. Donald R. Nicholson, former vicar of Messiah-Redemption, Joppatowne, Md., is assistant, St. Peter's, Springfield, Mass. Address: 50 Sherman St. (01109).

## Executive Council

The Rev. James G. Long, former director of communications for the Diocese of Olympia, is press officer for the Executive Council.

## Ordinations

### Deacons

Olympia—Oliver Bodien Skanse, curate, Lake Washington Parish, Kirkland, Wash., address, Box 514 (98033).

### Armed Forces

The Rev. Harvey G. Cook, former assistant rector of St. Luke's, Salisbury, N.C., is a chaplain with the US Navy Disciplinary Command, Portsmouth, N.H.

## Schools

The Rev. Alex D. Dickson, Jr., former rector of St. Columb's, Jackson, Miss., is rector and headmaster of All Saints' School, Vicksburg, Miss.

The Rev. Floyd W. Finch, Jr., former rector of Holy Comforter, Charlotte, N. C., will be installed as the 4th headmaster of Patterson School, Lenoir, N. C. 28645, Sept. 3.

The Rev. Harry A. Woggon, former priest in charge of St. James', Kannapolis, N. C., is chaplain of Porter-Gaud School, Charleston, S. C.

# CHURCH DIRECTORY

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

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

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

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

**KEY**—Light face type denotes AM, black face PM; add, address; onno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy 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.

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

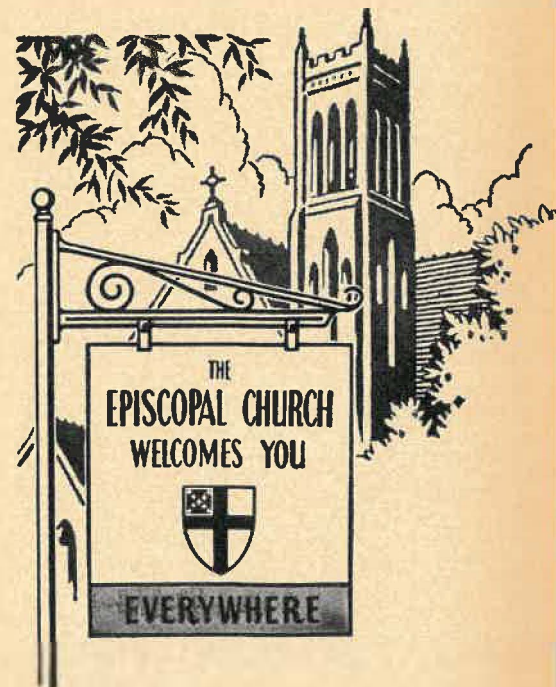
**ST. PAUL'S** 2430 K St., N. W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 & 12; MP 6:45, EP 6; Sat C 4-7

**COCONUT GROVE, MIAMI, FLA.**  
ST. STEPHEN'S 2750 McFarlane Road  
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; also 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

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



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

(Continued on next page)



# CHURCH DIRECTORY

(Continued from previous page)

## 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

## 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

## 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

## 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

## 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. Hohenschield, S.T.D., r-em  
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

## LAS VEGAS, NEV.

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

## 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

## 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

## NEW YORK, N. Y.

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

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r

Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-  
days HC Mon, Tues, Thurs, Fri 12:10; Wed 8 &  
5:15; EP Tues, Thurs 5:15. Church open daily for  
prayer.

**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

The Living Church

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

**RESURRECTION** 115 East 74th St.  
The Rev. Leopold Damsrosch, 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.  
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. Caguati, v  
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish),  
Eu Mon thru Wed 8; Thurs thru Sat 9



**AMERICAN CATHEDRAL**  
Church of the Holy Trinity  
PARIS, FRANCE

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