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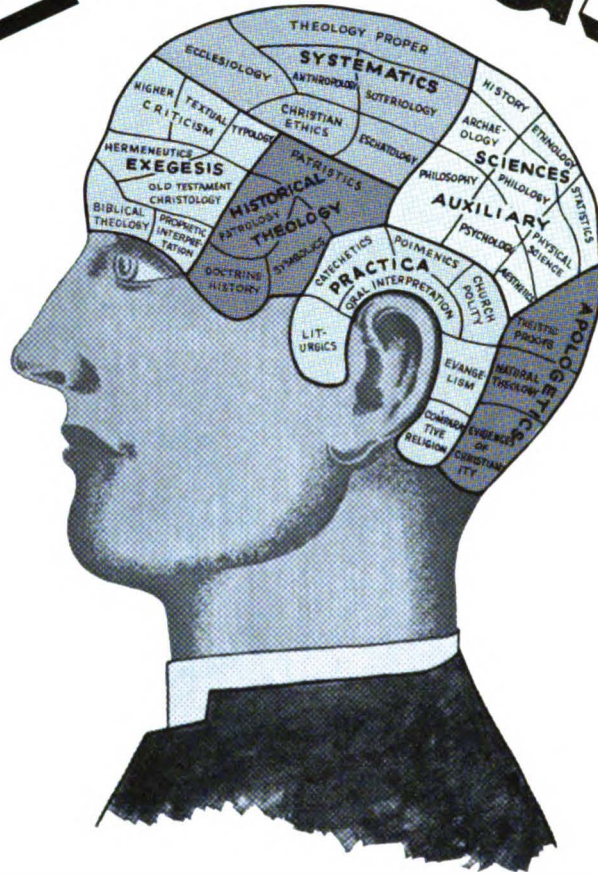
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The Living Church

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and Welfare of the Church of God.*

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19. Theodore of Tarsus
20. Ember Day
John Coleridge Patteson
21. St. Matthew
Ember Day
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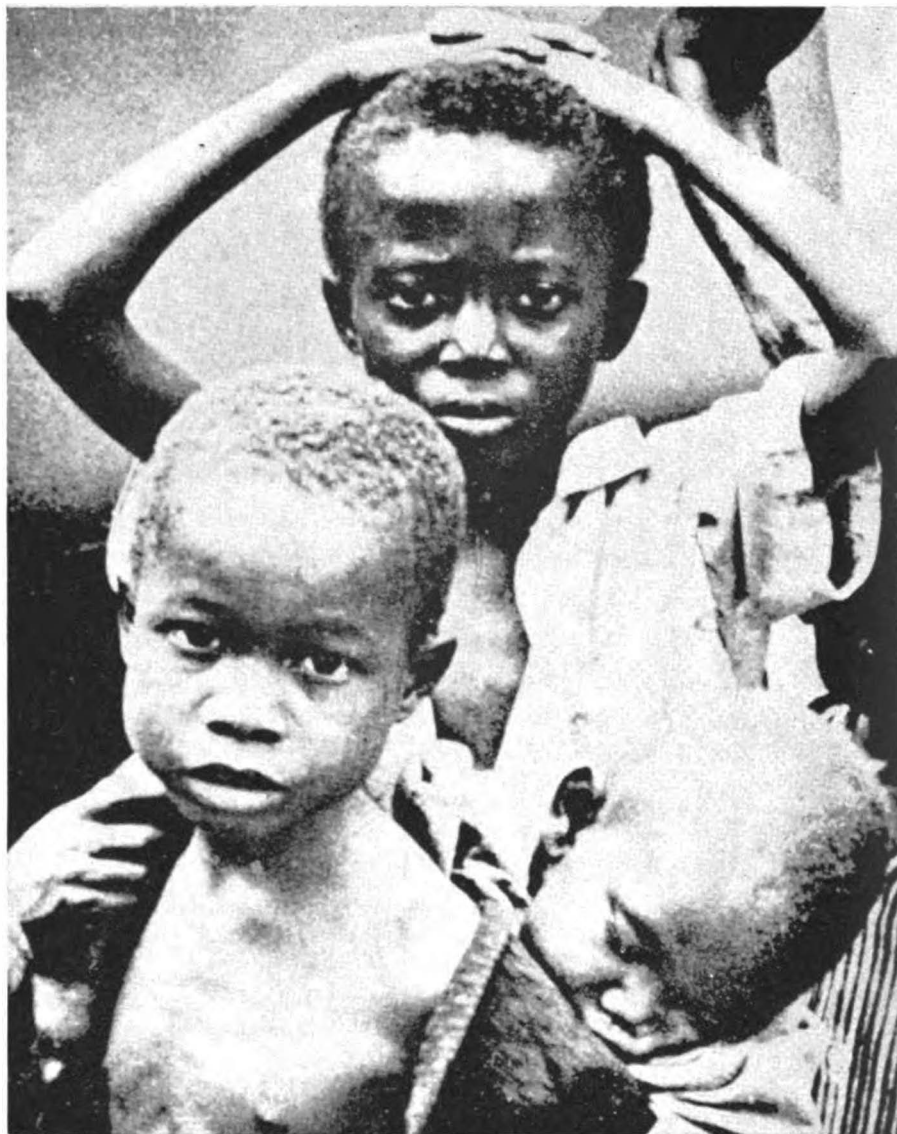
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LETTERS

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

God and Vietnam

God and Vietnam [L.C., Aug. 18] strikes me as the best thing ever written on that subject. God love Fr. Theodore W. Lewis. (The Rev.) C. E. B. ROBINSON
York, S. C.

As a pacifist and long-time member of the Episcopal Peace Fellowship, I feel constrained to comment on the remarks by the Rev. Theodore W. Lewis [L.C., Aug. 18].

Of course pacifists are as many different kinds of people as militarists, and naturally many kinds are my friends. Some have chosen prison, and I fully respect this decision. Others, however, have chosen to go to Canada, and it is here that I felt that a little greater awareness of the thinking of these young men might be helpful to you. One in particular I am thinking of was denied the status of a C. O., although a pacifist, because he was not a member of a traditionally pacifist group or sect, and these decisions are generally made at the local-draft-board level. For him, as not for all obviously, prison did not seem "the right thing." But in spite of his apparently "running from responsibility," his way of life now is far from being a matter of nest-feathering. A large number of our young draft resisters have been absorbed into the Canadian economy in a way just as arduous, and perhaps considerably more useful, than those who opt for prison, for they are workers in children's hospitals, at very low wages. They bring to this work tenderness, compassion, and a reverence for life which might fairly be thought of as saintly.

Then, too, although in general I appreciated the temperate quality of Fr. Lewis's statement, I do think it both unfair and inaccurate to speak of wild-eyed pacifists as if there were no other sort (like dambankees). Most of us aren't wildeyed, but pretty far gone on turning the other cheek, which course has been strongly recommended to Christians for some time!

CONSTANCE P. SMITH
Secretary of St. John's Church
Waterbury, Conn.

Trial Liturgy, Si.

In respect to letters about the new liturgy: It would appear that only those who dislike it write you. Therefore this letter.

I like it. I find it rhythmic, spiritually satisfying, and stimulating to my spiritual life. I find phrases from it coming into my mind at odd moments, bringing pleasure and comfort. We used the new liturgy for three months or longer in St. Martin's Parish, and have now returned to the "old" (it is not really very old). I find a definite sense of loss.

JEAN HARPER SELCH
Providence, R. I.

Bishop Mize

In your editorial "Here Speaks a Christian Bishop" [L.C., Aug. 4] you comment on Bp. Mize's farewell sermon before leaving South-

ern Africa and you single out the issue of the proposal that the bishop remain in his diocese in South West Africa until ejected by South African authorities. Your condemnation of "non-violent" tactics and your espousal of the bishop's refusal to stay beyond the expiry date of his permit are part and parcel of the general confusion about the Church's role in Southern Africa.

In the first place, both you and Bp. Mize make the initial and grave error of including South West Africa as part of the Republic of South Africa. South West Africa—now called Namibia—is an international territory lawfully under the jurisdiction of the United Nations; the Republic of South Africa is the usurping power in that territory in open defiance of the United Nations. South Africa has no right, although it has the power, to remove the bishop.

The contention that Bp. Mize, by remaining in Windhoek until deported by South African authorities, would have engendered hatred and misunderstanding is specious. The hatred and misunderstanding in Namibia and in all the nearby countries of the white-controlled sub-continent are due to the racist policies of those regimes. The oppression of black and brown Southern Africans, and of the minority of whites who reject *apartheid*, is building toward a giant explosion. Indeed the situation has deteriorated to the point that now there is open warfare underway throughout the entire periphery of the Southern African enclave. Southern Africa needs people inside—particularly Churchmen—to stand up to witness constructively to love—to the end and regardless of the consequences. Bp. Mize, by remaining with his flock until removed by civil authority instead of leaving three weeks early, would have heartened immensely not only black and brown Anglicans but all the half-million non-white people of Namibia, including those who have in desperation taken to armed revolt—many of whom now rot in South African prisons and are held incommunicado, undergoing torture at the hands of the secret police. And, can we assume that such a pacifist but firm stand by the bishop would not have made its mark on some white Namibians, who, like Cornelius, would have been converted?

The method of Christian love is far more strenuous than preaching patience to a people on whose necks the jackboots of a conqueror grind. It requires sound perception, a clearly articulated position, and a compassionate identification with the oppressed—to the final moment and regardless of the consequences.

WILLIAM JOHNSTON
President of
Churchmen for South Africa

To the Poets

"Give it to the poets!" The basic problem with the trial liturgy is that it has the marks of scissors and paste all over it, and lacks both the unity of a single talented hand and of poets and great writers. The magnificence of the King James translation is in it—beauty and grace—and its effective communication, to the people of the Stuart age, that is. The Anglican Communion has poets: W. H. Auden, Chad Walsh, and many others. And they need not be Anglican. Observe that the Jerusalem Bible, which probably comes closest to the King James in beauty and without losing clarity, has among its writers

some of the great literary names of our day.

Then, perhaps, we can escape from this combination of mere hybridizing, and achieve a great reading for our day. The dismal regurgitation of inferior Elizabethan language in the new collects for the Lesser Feasts and Fasts with its endless retention of the "doxological tic" (who together with, etc., etc., reignest and livest, etc., world without end, etc., etc.) was bad enough, but the addition of newly written awkward phrases in the trial liturgy is even worse ("We entirely desire" for example). Poets and playwrights have gifts of the Holy Spirit, too, so let's call them in.

It is almost disastrous to have had on the Liturgical Commission so many who, though well known in other ways, are not at present parish clergy. At the least we can take the most careful reading of how the trial liturgy is heard—by young and old, new and familiar, alike. Meanwhile, we should do all we can to make possible that which they hear is the very best we can produce.

(The Rev.) WARD MCCABE
Rector of St. Mark's Church

Santa Clara, Calif.

Theology and Foreign Policy

Thank you for Helen Shoemaker's article *View from Korea* [L.C., July 28]. As one who lives in a place where many things are



viewed differently I can appreciate the value of understanding how others view the major issues of our time.

However, this does not require others to agree with these views, and in this case there is much to have doubt about. Despite the fact that Mrs. Shoemaker quotes Dr. Moffett to the effect that the Korean approach toward Vietnam "is not on the theological but on the secular and pragmatic level," her own sentiments about their attitude do not sound very pragmatic. "They (Koreans) believe too that theirs is a great cosmic conflict between the forces of darkness and the forces of light. . . . They (Koreans) believe that the communist leadership of the world is guided by the devil. . . ." One can only wonder how such beliefs can be called pragmatic and secular.

The theological approach to foreign policy is a good example of what many of us fear about American policy since John Foster Dulles. The same beliefs are held by Jew and Arab and Moslem and Hindu and it will take them about as long to settle their differences as it took the protestant and catholic kings of the past. I suggest the devil's real success is getting nations to believe they are God's chosen instrument to exorcise the demons from some other nation no matter what the cost in human suffering.

(The Rev.) DONALD D. HEACOCK
Rector of St. Margaret's Church

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BOOKS

ON BEING RESPONSIBLE: Issues in Personal Ethics. Edit. by James M. Gustafson and James T. Laney. Harper & Row. Pp. x, 310 paper. \$3.50.

The title—*On Being Responsible*—is very apt because it states what this book is about, namely, responsibility. It is divided into four sections: "On Being Responsible," "On Being Responsible in Speech," "On Being Responsible in Love," "On Being Responsible in Citizenship." Thirteen theologians contributed to it and the result is an excellent volume which treats exactly as it promises, of being responsible. The method of the book is to have an introduction to each of the four sections followed by contributions of various leaders who are qualified to apply this concept of responsibility in appropriate areas of life. Some of the participants are: H. Richard Niebuhr, Dietrich Bonhoeffer, Immanuel Kant, John A. T. Robinson, Martin Luther King, John XXIII. Together they present a book which is for reading, for study, for reference, and for guidance. I can see our parish clergy using it in counseling, the seminary using it as one of its text books. It should have a happy reception and wide circulation.

I believe the section which struck me most forcefully was the introduction in which the whole meaning and atmosphere of responsibility are analyzed. The approach to issues in personal ethics on this basis is greatly needed at the present time. An atmosphere of responsibility needs so greatly to be engendered that one may, perhaps, attribute too much to it. To me, however, it seems to fill a great need at the present time and I feel that it is a tremendous contribution to the literature of moral theology. I am happy to commend it.

(The Rt. Rev.) EARL M. HONAMAN, D.D.
The Suffragan Bishop of Harrisburg

++++

PROPHECY IN A TECHNOCRATIC ERA. By Arend Theodoor van Leeuwen. Scribner's. Pp. 130. \$3.95.

Arend van Leeuwen, the Dutch author of this volume which is based on lectures delivered in Nashville to the first assembly of the Division of Overseas Ministries of the National Council of Churches, is now director of Kerk en Wereld Institute of the Dutch Reformed Church. The lectures include *Prophecy and Technocracy*, *Secularization and Secularism*, *The Role of the Laity in Mission*, and *Development and Revolution*.

Something of his approach will be found in this quotation from the introduction. "The technological trend which has become familiar as the 'automation revolution' is apparently opening up depth-dimensions of human existence and

is conjuring up decisions which are to determine the future of human society." The "prophetic" overtone which is to be heard in most of these statements does not arise out of any deliberate theological approach but it emerges, so to speak, from an analysis and evaluation of factual technological realities. Probably there is in a lot of "secular" prophecy a genuine, though implicit, sensitivity to those realities which a good deal of explicit witness to the name of the Lord is trying in vain to disclose. It may be a test case for the truly biblical contemporary prophecy whether it is able to recognize the sensitivity in the "secular prophecies" of our time. "The heart of the matter does not lie in the origins of our technocratic era, in its past, but it consists in its destiny, in its future. Only a true prophetic approach (one which, as Harvey Cox says in the foreword, regards prophecy as a form of address calling man to an awareness of his historical responsibility and challenging him to act in freedom, to make choices, rather than to let nature take its course) will be adequate to answer the challenge of our technocratic destination."

The insights of *Prophecy in a Technocratic Era* will certainly help anyone who is involved in rethinking the mission of the Church.

(The Rev.) ROBERT L. CLAYTON
*Zion Church
Manchester Center, Vt.*

++++

THE MEASURE OF MY DAYS. By Florida Scott-Maxwell. Knopf. Pp. 150. \$3.95.

Florida Scott-Maxwell, octogenarian and analytical psychologist, gives all who read her works a new insight in understanding older generations. Any person who must live with the elderly ought to read Mrs. Scott-Maxwell's musings in order to appreciate the very fact that the human qualities of parents, and grandparents, remain intact, and must be loved and respected. The author's ability to write her inmost thoughts shows her to be challenging and illuminating to all who read them. *The Measure of My Days* is a documented vision of life that has something to offer to all ages.

BETTE FAAS
*St. Andrew's Church
Livingston, Mont.*

++++

LIVING WITHOUT GOD BEFORE GOD. By David O. Woodyard. Westminster. Pp. 156. \$2.45.

This little book by the Dean of Chapel at Denison University is one of the latest in the great spate of books that have been stimulated by the works of Bp. Robinson and by the "death of God" writers of this country. Twentieth-century Christians, David Woodyard thinks, not only have difficulty with the widening gap of relevancy between the words of traditional theology and piety and their own

day-to-day concerns, but are finding increasingly that the experiences of faith to which these words bear testimony are alien. Thus, he says, "we need to relocate in our own experience, what the words of faith, old and new, are defining" (p. 10).

In assessing this task, Dean Woodyard's book falls roughly into two sections. The first lays the author's theological ground work in a critical examination of the nature of God. Using the insights of William Hamilton and Thomas Altizer, he rejects the traditional and pious categories in order to arrive at Dietrich Bonhoeffer's position of "man come of age." In one of the most refreshing chapters of the book, "The Absence of God," he states, "the hiddenness of God which we experience as his absence is the way he sustains our freedom and responsibility" (p. 32).

In the second section of the book is a compend of what are obviously some very excellent sermons; Dean Woodyard examines a number of themes in modern secular life. In many respects this section reads almost like a practical handbook of homiletics. With sensitive and perceptive insight, he examines the moral traumas of our times by means of such diverse lenses as topless bathing suits, *Goldfinger*, the assassination of John F. Kennedy, *Who's Afraid of Virginia Wolff*, *La Dolce Vita*, etc.

Without the usual contempt accompanying such a remark, I would think that *Living Without God Before God* is an excellent little book to recommend to the layman. I say this because I think it would be less for his own edification than as a help for him to understand the spiritual problems many of the clergy are wrestling with!

(The Rev.) GEORGE C. L. ROSS
St. Mark's Church
Milwaukee

+ + + +

THOSE INCREDIBLE CHRISTIANS. By Hugh Schonfield. Bernard Geis Associates. Pp. xx, 266. \$5.95.

As the blurb reminds us, Dr. Hugh Schonfield is the author of *The Passover Plot*, and *Those Incredible Christians* is intended as a sequel to that volume. It carries the story of the rise of Christianity from the earliest Jerusalem community to the Catholic Christianity of the second century.

This history the author sees as a pattern of antitheses without syntheses. The first Christians followed the mild Jewish Messianism of the Jesus of *The Passover Plot*. Paul decisively modified this earlier Messianism by introducing features from his more mystical type of Rabbinic Judaism (plus a few notions from the mystery religions), thus inadvertently laying the foundation for Gentile Christianity with its quite un-Jewish doctrines of the Trinity and the Incarnation. Only continuing Jewish Christianity (mainly in the form

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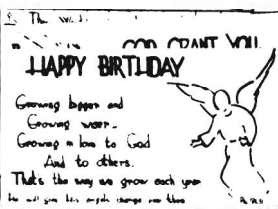
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of Ebionism) perpetuated the authentic Jewish Messianism of the original movement.

There is much in this book that is scholarly and illuminating. I might mention particularly the intimate knowledge of Jewish and Jewish Christian sources which the author brings to bear on the persecutions of Christianity during the first and second centuries. But as in his previous writings, the author all too frequently yields to the temptation of journalistic sensationalism. This manifests itself already in the title, and is especially apparent in the manner in which he presents old interpretations as if they were new discoveries. As with *The Passover Plot*, precedents for most of his seemingly startling positions can be found in 18th-century rationalism, in the Tübingen school of the 19th, and in the History of Religions school of the 20th century.

The blurb claims that the author tells the story of the birth of Christianity with "impartiality and objectivity." That is nonsense. For it is clear that the author allows (as indeed he is bound to, like all of us) his theological presuppositions to color his evaluation of historical processes. A Christian scholar would recognize the differences between the various phases of Christianity just as Dr. Schonfield does, but would also look for the underlying continuity amid the discontinuity between, e.g., early Jewish Christian Messianism and the later doctrines of the Trinity and Incarnation.

The author clearly desires Jewish Christian dialogue, but believes that it can only take place if the Christian Church reverts to the positions of early Jewish Christianity and abandons its doctrines of the Trinity and the Incarnation. Is it not possible for Jewish Christian dialogue to take place upon a different basis? Can we not cease to try and undercut each other's positions by historical reconstruction, agreeing about the historical facts, but agreeing also to differ about their ultimate interpretation? I once (ca. 1943) read a lively discussion between a Barthian Christian and a Buberite Jew at Haifa along these lines, yet neither gave way on his ultimate theological convictions. And it was devoid of the acrimony that Dr. Schonfield (pardonably no doubt, in view of the long, sad history of Jewish-Christian relations) so often inserts into his writings.

(The Rev.) REGINALD H. FULLER, S.T.D.
Union Theological Seminary
New York City

+++
JESUS AND THE GOSPEL TRADITION. By C. K. Barrett. Fortress. Pp. 116. \$3.50.

When Prof. C. K. Barrett of Durham was invited to give the Shaffer Lectures at Yale on some aspect of the life and work of Jesus, he says, "I knew it would make me face questions from which for years I had been running away." A New

Testament scholar is able to read a multitude of opinions on a topic and reserve judgment indefinitely about which is right, but a time comes when he must not only decide between the options but also face seriously the implications of his decision for his faith. That is what Barrett does in *Jesus and the Gospel Tradition*. He considers (1) the relation of the Jesus of history to the reports of His life contained in the Gospel tradition, (2) what Jesus thought about His death, and (3) what His expectations were for the period after His death.

To summarize Barrett's conclusions here would be an injustice to them since it would ignore the complexity of the questions and one expects that Barrett would admit that there is a sense in which the questions are more important than the particular answers given them. This is an excellent and very serious book and its thinness should not lead one to expect it to be easily read.

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

+++
THE EUCHARIST. By E. Schillebeeckx. O.P. Trans. by N. D. Smith. Sheed & Ward. Pp. 160. \$3.95.

The Eucharist is an analytical review of recent attempts on the part of some Roman Catholic theologians to substitute for transubstantiation, doctrines called transignification, transfinalization, etc. Edward Schillebeeckx begins his study by making a careful theological analysis of the Tridentine canons pertinent to his subject in an attempt to determine what is *de fide* for Roman Catholics and what are only incidental expressions of the philosophical categories and terminology of 16th-century scholastic thought. He concludes that the use of the term "transubstantiation" in the Tridentine canons does not commit the Church dogmatically to the Aristotelian philosophy of nature with its categories of substance and accidents. What the Council of Trent and the whole tradition and experience of the Church does require is belief in the "real presence" of Christ in the Eucharist through an actual change in the *reality* of the eucharistic elements.

Schillebeeckx then argues that this change must be understood in terms of sacramental and anthropological realities. He claims that the Aristotelian categories are inadequate in that they suggest a physical change external to the sacramental nature of the Eucharist. (Cf. Article XXVIII which claims that transubstantiation "overthroweth the nature of a sacrament.") Thus the author looks sympathetically at such doctrines as "transignification" which teaches that in the Eucharist there is a change of symbolic meaning or significance; the nourishment of the body which the bread and wine naturally signify now signify the nourishment of the soul with Christ's Body and Blood. Nevertheless, the author concludes

that although transsignification is essential if we are to understand the eucharistic change in a sacramental mode, in itself it is not sufficient, for a change of significance of the phenomenal bread and wine depends upon a metaphysical change which results from God's creative and re-creative acts. "The dogma of creation and the metaphysical realism that is the consequence of this dogma are at the centre of all theological speculation." In the Eucharist, "God himself acts . . . and the result of this divine saving activity is sacramentally a 'new creation'."

This new work of Schillebeeckx has obvious importance for all those interested in the theology of the Eucharist, but it should also be read by others as an example of sound theological method. Here is an attempt to restate Christian doctrine in the light of contemporary human experience and philosophical thought while at the same time trying to be faithful to the total deposit of Christian faith and experience as defined in earlier formulations of doctrine. The result is truly creative theologizing which aids rather than confuses the Church in its continuous attempt to understand its God-given faith and life.

(The Rev.) JOHN H. HEIDT
The Episcopal Campus Rectory
Milwaukee

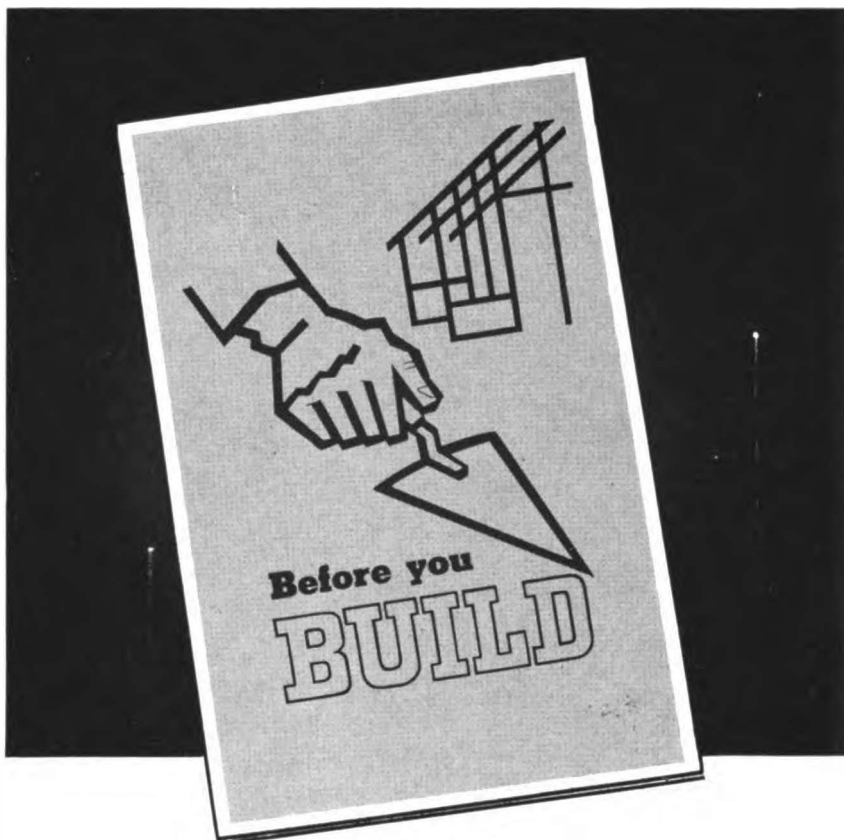
Booknotes

By Karl G. Layer

Saint Peter's Episcopal Church. Custombook, Inc. Pp. 36. A history of St. Peter's Church, Essex Fells, N. J.: 1893-1968. An historical record of Saint Peter's Parish, in celebration of its 75th anniversary. A beautiful job of layout, of photography, and of printing. Dramatic photos in full color and monochrome reproduce important events. Its framers, Custombook, Inc., who do the research, writing, editing, photography, and printing of these special editions, are to be commended highly. See their insert in this issue.

Alarms and Visions. By Stephen C. Rose. Association. Pp. 175 paper. \$1.95. Subtitled "Churches and the American Crisis," the volume takes an activist position with regard to the Church's role in social reform. This volume is part of a series published by *Renewal* magazine.

The Encounter Between Christianity and Science. Edit. by Richard Bube. Eerdmans. Pp. 318. \$5.95. This volume is the expression of men who have proved their competence in the scientific world, and have proved their commitment to that world as well as to the Christian community. It is written for anyone who is personally confronted by the apparent conflicts of traditional Christian doctrine with the claims of modern scientific research.



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September 15, 1968
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EPISCOPATE

Bp. Lichtenberger Dies

The Rt. Rev. Arthur Carl Lichtenberger, retired Presiding Bishop, 68, died Sept. 3, at his summer home in Bethel, Vt. He had retired as Presiding Bishop in 1964 because of speech difficulties resulting from Parkinson's disease. Since that time he had been a visiting professor at Episcopal Theological School, Cambridge.

A native of Oshkosh, Wis., he was a graduate of Kenyon College and the Episcopal Theological School, and was ordained to the priesthood in 1926. At that time he was professor of New Testament at St. Paul's Divinity School, Wuchang, China. Later he was rector of Grace Church, Cincinnati, 28-33; rector of St. Paul's, Brookline, Mass., 33-41; lecturer in pastoral care, ETS, 38-41; dean of Trinity Cathedral, Newark, 41-48; and professor of pastoral theology, General Seminary, 48-51. He was consecrated Bishop Coadjutor of Missouri in 1951, and became diocesan in 1952. He was elected Presiding Bishop in 1958, during General Convention held in Miami.

In 1961, he made an unofficial call on Pope John XXIII, who received Bp. Lichtenberger in a private audience. Accompanying him were the Rt. Rev. Lauriston Scaife and Dr. Clifford P. Morehouse. The Episcopalians were on their way to the Third Assembly of the

World Council of Churches, meeting in New Delhi, India, where Bp. Lichtenberger was elected to the central committee of that body.

On March 30, 1964, he announced his intention to retire due to his illness, and his successor, the Rt. Rev. John Hines, was elected during the General Convention held in St. Louis that same year.

Survivors include his widow, the former Florence Tate, one child, and a sister. Services were held in Bethel, with interment in St. Louis.

Seeks Church Union "In a Hurry"

The Rt. Rev. Mervyn Stockwood of the Diocese of Southwark, said he is "in a hurry and tired of waiting" for Church union. Writing in his diocesan journal, he declared that he had been in unity discussions for 30 years and knows all the pro and con arguments by heart. He asked quick action on Church unions and referred specifically to the proposed Anglican-Methodist reunion, a subject of wide disagreement as well as agreement.

"In a world of war, revolutions, color conflict, and massive unrest," Bp. Stockwood wrote, "I should have thought that our denominational squabbles are of peripheral consequences. Our major task is to proclaim the Gospel and to relate its message to the complex needs of the frightening world in which we live." He also expressed support for the much-debated union scheme and said he hoped the united Church would "deal more realistically than our present divided Churches with the demands of the 20th century."

NEW YORK

Pilot Describes Struggle in Biafra

The newest hero of the struggle to save Biafra from starvation told a New York City news conference that the tiny country faces an even "bigger disaster to mankind" than the killing of six million Jews by Nazi Germany. Count Carl-Gustave von Rosen, the Swedish aviator of almost legendary fame who earlier had broken the Nigerian blockade against mercy flights to Biafra, said "this is not a war, it is a genocide."

He described his Aug. 13 flight which he undertook on the spur of the moment

when all other flights had been grounded because of anti-aircraft fire. He decided to surprise the Nigerian gunners by flying past them in the daytime when least expected, holding his altitude to 200 feet to avoid radar detection. He also charted a new route from the coast to the dirt roadway near Ihiala where mercy planes land. His only real danger was encountered upon landing in Biafra where he was not expected. Since then the count has undertaken to coordinate the all-but-abandoned air lift to Biafra. He has also made a lightning tour of several countries, urging governments and voluntary relief agencies to intensify their efforts in behalf of Biafra's threatened millions.

Count von Rosen, chief pilot for Sweden's largest chartered airline, Transair, emphasized he is ready to help the starving and suffering on either side of the conflict, and disclaimed any interest in political aspects of the struggle. He did confirm that "reports of Egyptians flying MIGS for the Nigerians are correct."

He was in the United States for a week of planning sessions with Roman Catholic Relief Services, Church World Service, and the American Jewish Emergency Effort for Biafran Relief.

NEW MEXICO AND S.W. TEXAS

Priest Speaks to Republicans

New Mexico Republicans meeting in Albuquerque heard some severe criticism from an Episcopal priest, concerning overemphasis on "law and order" as contrasted to human rights. Speaking before a state Republican subcommittee hearing on law, order, and crime was the Rev. William Crews of Albuquerque, chaplain of Canterbury Club at the University of New Mexico, and chairman of the Governor's Committee on Crime and Delinquency. Fr. Crews also has served as chaplain of the state's legislature. He said, "It hurts me to see the Republican Party move toward fascism and yell law and order when we should be talking about human rights. Property rights are the result of human rights. . . . We use law and order as a ship for justice and it goes up in smoke, and we have no respect for law and order."

Albuquerque Municipal Judge Harry D. Robins "stunned" the audience in the description of one observer, by saying that "the things that are on fire in our country have existed over a number of



years. You and I are to blame. We break laws and show our children how. . . . We have the habit of blaming the U.S. Supreme Court. In its existence, 99% of its decisions are involved in the protection of property and only 1% protect the individual and human beings. We are convinced property rights are over human rights."

COLORADO

Bishop Submits Resignation

The Rt. Rev. Joseph S. Minnis, Bishop of Colorado, has submitted his resignation as Bishop of Colorado, effective Jan. 3, 1969, when he will reach the age of 65. The bishop is scheduled to stand trial before an ecclesiastical Court for the Trial of a Bishop which is set for Sept. 23. He faces canonical charges brought against him by six priests and 11 laymen of his diocese.

The submission of his resignation does not affect in any way the bishop's amenability to trial under the canons of the Church.

ALBANY

Lunches and Liturgy at Trinity

Services as usual represent the attitude and program at Trinity Church in Albany's poverty section of South End. The renovation scheduled for the summer months was not spent entirely in redoing the church but in removing pews from the nave in order to make space for a day-care center for neighborhood children. In a televised interview about the new program, the Rev. Alfred S. Lee, rector, said that even "oldsters" who had been married in the church 50 years ago turned out to help.

Trinity Church through the years has been a haven for the people of every condition residing in the neighborhood. The day-care center is just one more way in which the parish is seeking to help meet the needs of its community and the people who live there.

WASHINGTON

Common Texts for Liturgical Materials Discussed

Efforts to achieve common texts for major worship and liturgical materials were continued in Washington at the third in a series of meetings between Roman Catholics, five Lutheran bodies, and nine other Communions. Participating were two theologians each from the inter-Lutheran Commission on Worship, the International Committee on English in the Liturgy of the Roman Catholic Church, and the Commission on Worship of the Consultation on Church Union.

Representing the latter were the Rev. Massey Shepherd, Jr., of the Church Divinity School of the Pacific, and the Rev. Charles W. F. Smith, Episcopal Theological School.

After the group's first two meetings, common texts of the Lord's Prayer and the Apostle's Creed were issued [L.C., June 9], and are now under consideration by the parent organizations. Discussion at the most recent gathering centered on wording for the Nicene Creed and the *Sanctus*. Preliminary drafts may be released this fall, according to the Rev. Herbert F. Lindemann, of Fort Wayne, Ind., chairman of the cooperative venture.

Mitchell Mass Has Premier

The national premier of the Jazz Rock Mass, written by the Rev. Ian Mitchell, Episcopal priest, was presented in Washington, D. C., as part of the National Liturgical Conference of the Roman Catholic Church. The performance was given in the Episcopal Church of St. Stephen and the Incarnation.

Fr. Mitchell received international recognition when he wrote "The American Folk Song Mass," ten years ago. The late Joseph Cardinal Ritter of St. Louis requested Fr. Mitchell to adapt the Mass for the Roman Catholic liturgy, which setting has been published and recorded.

Although more complex than its composer's first mass, the Jazz Rock Mass is, according to Fr. Mitchell, "in the sock-it-to-me 'now' sound." It calls for a chorus and the big sound of trumpets, trombone, sax, electric guitars, percussion, and strings. This mass was originally commissioned by the Diocese of Florida for Jacksonville Episcopal High School.

WEST INDIES

Archbishop Accused of Anti-Labor Bias

The Archbishop of the West Indies has been strongly criticized in a front-page editorial in the opposition newspaper, *The Mirror*, for having backed stern government action to curb strikes in Guyana. *The Mirror* is the daily organ of the (pro-communist) People's Progressive Party which received 48.5% of the vote in the last election but refused to participate in a coalition government.

The archbishop, the Most Rev. Alan John Knight, was attending the Lambeth Conference at the time the editorial appeared. He had written in the diocesan magazine that solutions might have to be "ruthlessly imposed" to stem a "veritable epidemic of strikes" since Guyana won its independence two years ago. He argued that the strikes have weakened the economy and possibly driven off prospective investors.

In its critical editorial, *The Mirror* charged: "It is abundantly clear that he (the archbishop) is giving sanction to the government to go ahead with its iniquitous compulsory arbitration legislation which will deny the right to strike. . . ."

CHICAGO

Homosexuals Seek Candidates' Views on Penalties

The North American Conference of Homophile Organizations has proposed that all political candidates be asked this year for their views on penalties imposed on homosexuals. Seventy-five delegates to the conference recommended that the 40 local organizations of homosexuals forward questionnaires to candidates for office.

The conference also adopted a "Homosexual Bill of Rights." Major contentions are that laws dealing with homosexuality should be modified and that employment should not be denied anyone solely because he is a homosexual.

Conference chairman was the Rev. Robert Cromey, vicar of St. Aidan's Church, San Francisco, who stated that local homosexual organizations have about 2,000 members.

MASSACHUSETTS

Seminaries to Share Facilities

The Weston College School of Theology, a Jesuit seminary in Massachusetts, has relocated in Cambridge, to begin operation there at the beginning of the 1968-69 academic year. Weston College will share library, classroom, and other school facilities of the Episcopal Theological School of Cambridge. Approval for the relocation has been given by the proper Roman Catholic authorities. Faculty and trustees of ETS have approved the use of shared facilities in their school. Though the relationship of the two schools is on a close cooperative basis, each school will retain its complete autonomy.

Both schools are members of the Boston Theological Institute, a cooperative endeavor of seven Roman and non-Roman Catholic schools of theology in the area.

ATLANTA

Clergy in Politics

Thirteen Georgia clergy including three priests of the Diocese of Atlanta, sat in the Julian Bond-led challenging delegation from Georgia to the Democratic National Convention. The Rev. John Morris, former director of the Episcopal Society for Cultural and Racial Unity, was a founder and leader of the move-

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Only three of the fourteen Episcopal seminaries in the United States have a video tape recorder. None that we know of offers a course in radio or television technique.

No seminary would allow a man to graduate who could neither read nor write, but our men are functional illiterates when it comes to the media of mass communication through which the world speaks today. It is the "in thing" to talk about Marshall McLuhan, a global village, communicating with the world, and all that. It's another matter to find clergy who are willing to accept the discipline of the electronic media. We may talk of dialogue, but it's another thing to enter into the dialogue on the radio and television that is shaping the world in which we live. Recently, when a concerted effort was made to get television stations to interview our bishops prior to Lambeth,

the Church can be helpful. When most people think of the Church in radio and television, they think of morning devotions, Sunday services, and the prayer between *The Late, Late Show* and "The Star Spangled Banner." If the stations need help with these, okay, but this is only a small part of the Church's ministry in, to, and through the broadcasting industry.

What are the shows where real dialogue takes place concerning the major issues in the community? Many NBC television affiliates have a local interview program that follows *The Today Show*. You'd be surprised how happy they'd be to interview Christian laymen or clergy who have something significant to say. Other network affiliates, as well as independent and educational television stations, have similar program opportunities. Radio stations often have local interview programs, and

local stations? Do both sides of an issue get aired; are minority groups fairly represented; what is the nature of children's television programming; are commercials in good taste; is Saturday morning a ghetto of violence; do old movies reflect a not-too-subtle racism? Take another look at an old Shirley Temple flick or an *Our Gang* comedy. Letters to station managers, network presidents, and the F.C.C. do help. Conversely, letters of praise for good programming don't hurt a bit.

Broadcasting is a natural for ecumenical endeavors. Many state and metropolitan councils of churches have full-time professional broadcasting staffs who coordinate the efforts of their member Churches. Their efforts should be supported with time, talent, and treasure. If you don't have one, don't just sit there. do something about it.

Another approach to the media is to build parish education programs around current television programs. This past summer, for instance, there were many local and network documentaries on racism which were ideal for parish discussion groups. In Pittsburgh, the broadcasting commission of the greater Pittsburgh Council of Churches will video-tape key programs on one-inch tape for replay at a study group's convenience. In some areas, stations make documentaries on local issues available to church groups free of charge. In the case of network productions, the broadcasting and film commission of the National Council of Churches has many films available from the network productions in which it has participated over the years. Write to the broadcasting and film commission, National Council of Churches of Christ, 475 Riverside Dr., N.Y., N.Y. 10027.

No dissertation on parish administration and radio and television would be complete without mentioning some of the excellent professionally produced programs available free of charge to local stations just for the asking. A variety of programs are available through the Division of Radio and Television of the Executive Council. Among the current offerings are:

(✓) A series of radio spots which won the International broadcasting award of the Hollywood Radio and Television Society, and which was first produced in Western Washington. (Available January 1, 1969.)

(✓) A series of one-minute television spots on the theme, "Being a Christian is not a spectator sport." (Available January 1, 1969.)

(✓) *Viewpoint*, the award-winning radio interview program, featuring outstanding national and international figures giving their views on sacred and secular matters. (Currently available in either 15-minute monoral or 25-minute edition.)

(✓) *The Fish Story*, a 28-minute special color television documentary on the people-helping-people ministry that has been re-

Continued on page 24

The Church and Mass Media

more than 50% of the bishops declined the invitation!

Well, enough of the frustrations. What are some of the practical things that interested persons in the parish can do to work with the radio-television industry in their community? Here are a few thoughts for a beginning:

They can begin by finding out what the broadcasting facilities in their community are; where the radio and television stations are located; who the people are who make the decisions about programming; who puts the news together; what the public-service programming policies of the station are; where

then there are the increasingly popular call-in shows where anybody can say almost anything and usually does.

Surprisingly, news directors are most cooperative. Many stations have some sort of a community bulletin board and are happy to have notices of special church events and meetings. On a deeper level, significant news events will be covered in regular news programs. So, if a parish sends occasional news releases to the newspaper, send them to the news director at the local radio and television station as well. You don't even send news releases to the paper? Shame!

What are the programming policies of

By The Rev. Robert M. G. Libby
Executive Secretary of
The Division of Radio and Television of
The Executive Council

For more years than I like to think about I have been handling the Saturday religious news page on a local newspaper. I have a deep-seated conviction that preparation of news items for the press is among the more distasteful chores of a rector's week.

This dislike is not something exclusively Episcopal, like the Thirty-nine Articles of Religion in the back of the Book of Common Prayer. It is, obviously, an abhorrence common to Presbyterians, Congregationalists, and Two-seed-in-the-spirit Baptists. Eloquent testimony of this is found in the fact that the various local clergy find it next to impossible to meet a deadline. On my paper this deadline is noon Wednesday. This, I am told, is much, much too early. One gathers that the order of service and the sermon topic alike are matters of a revelation from on high which probably occurs late Friday night. But I can recall when the deadline was 4 P.M. Friday and the complaint was precisely the same. It was much, much too early. Judging from the time the last confirmation story reached my desk, it would not be unjust to assume that the bishop had telephoned the rector Tuesday night informing him that the Laying on of Hands would take place in his parish the following Sunday.

The wording of the typical church notice is also a matter of anguish to the news desk. It can best be described by Thornton Wilder's phrase: "alternating the vocabulary of the Pentateuch with that of psychiatry." A visiting curate, probably unknown outside the boundaries of his own archdeaconry, is described as "a nationally-known, forceful, dynamic, inspirational, and worthwhile speaker especially popular with youth," but the hour of the service at which this present day John Chrysostom is going to edify the congregation is kept secret. Trying to track down one of these evasive items recently, I telephoned to the Methodist Church office and was told that the Sunday morning worship would be "at the usual hour!"

Cutlines, or the descriptive matter under photographs, should be as near truth as possible. Arriving on the desk this week was the caption: "Entering the new rectory, etc., etc." The photo showed three persons, facing the camera, with their backs to the closed rectory door.

Another field in which caution and restraint might well be exercised is that of figures. In *The American Mind*, Henry Steele Commager commented that "church statistics attain an unreliability that would be a penal offense in a corporation." Enlightenment in this area came to me entirely by accident. Week after week I had been assured that attendance at a mid-week lenten communi-

By Augustine Valerius

ty service was "this side of a hundred." This year the mid-week lenten program was abandoned. Discussing it with a pastor whose church had not been involved in the program I learned there had been some unpleasantness because he wouldn't cancel his mid-week Bible study group in order to join in with the community service.

"Why should I?", he asked. "I have a better attendance than they get."

"How many attend Bible study?", I inquired.

"Averages 30," he replied.

My first informant was technically truthful; fewer than 30 would indeed be this side of 100.

box also has a number of boxes of attractive greeting cards bearing pictures of our lich gate left over from the Christmas fair and these will be offered at half-price to those who attend a reception to be given by the St. Agnes Guild for the confirmation class, their parents, and our beloved Father in God, the Bishop. Those to be confirmed are Edith North, Oswald Smirks, and Samuel Seabury IX.

Three telephone calls later this is the story sent to the composing room: Samuel Seabury IX, a direct descendant of Samuel Seabury, first bishop of the Episcopal Church in the United States, will be confirmed tomorrow at the 11 A.M. service at St. Mildew's Mission. The Rt. Rev. Ethelbert Martext, Bishop of the Diocese of Nethermost, New York, an uncle of Samuel Seabury IX, will officiate. Other members of the confirmation class are Edith North and Oswald Smirks.

The Church and The Press

Let us take a church news item "before" and "after" it reaches the religious news editor: "Bishop to Visit St. Mildew's Mission to Confirm Class."

Sunday, June 10 at 11 A.M. as part of the morning service at St. Mildew's Mission, the Rt. Rev. Ethelbert Martext, Bishop of the Diocese of Nethermost, New York and an alumnus of Trinity College, Class of 1946, and a graduate of General Theological Seminary, Class of 1949, will confirm a class of three persons who have been prepared for confirmation during a three-month course of intensive training by the mission's vicar, the Rev. Synopsis Synoptic. The educational material used throughout the course was published by the Whyworry Press and was the gift of Miss Septuagesima Jukebox whose gift of \$20 from the sale of cookies and candies last Lammastide, made their purchase possible. Miss Juke-

Those attending may remain after the service to meet Bp. Martext at an informal reception sponsored by St. Agnes Guild. The Rev. Synopsis Synoptic, vicar, said that the Whyworry Press materials used in preparing the class for confirmation, were the gift of Miss Septuagesima Jukebox.

It is not necessary to put "headlines" on items sent for publication. It is helpful to type the material and to underscore unusual names. "Acolytes tomorrow are Luke Basso (ok) and George Bassi (ok)." It also helps to read over what has been written. The rector has only one church to look after while the church news editor has 50 churches all trying to get as much space as possible on the weekly church page. It stands to reason that the clergymen sending in the best-prepared material will end up by getting most of the space

Editor's Note: Augustine Valerius is the pseudonym of a religious news editor who, for obvious reasons, wishes to be anonymous. He admits he exaggerates a trifle but staunchly asserts it is only a trifle.

Considerations for the Building of a Church

By the Architectural Commission
of
The Diocese of South Florida

We are about to build a church, a building to be consecrated by the bishop of the diocese to be the House of God in the community in which we live. We have no canons to specify its design or dimensions, but we do have a tradition which has expressed the spirit of the Church we know and love in the course of the centuries of her life, worship, and work.

The Anglican Church has developed an architectural art form which has expressed itself in many and varied ways as she has carried the Gospel to distant lands and to people whose cultures were certainly not Anglican. On the other hand, she has always tried to retain her hold on the past even when building houses of worship of modern construction and design. A church in our time can be daring, but it ought not to be unfaithful to the basic functional design which has developed to enshrine the liturgical action of the Holy Eucharist and the other sacramental rites and offices of the Book of Common Prayer.

Gabriel Hebert has pointed out that the church building interprets the faith of the Church and the particular congregation which has built it to the glory of God. It is important that the artist who designed it "be a Christian living the Church's life; for the Church still has something of a tradition and a common mind. He can strive to express in brick and concrete the faith which he had the

congregation share." At the same time he must take into consideration the serious responsibility the church builder has to succeeding generations. A church ought not to be built according to the whim of a transient rector or vestry. It is a matter of concern to the entire congregation and the diocese.

A Place for the Celebration of the Liturgy

The focal point of any church is the altar for the celebration of the Holy Mysteries; therefore, the general design of the building should enhance that focal point. The sanctuary itself should be spacious enough for the free movement of the sacred ministers and those who serve at the altar. A crowded sanctuary obscures the action of the liturgy and makes it difficult for the active participation of the congregation. A free-standing altar permitting the celebration facing the people should certainly be given serious consideration. At the same time the appointments of the sanctuary and chancel ought to be chosen for simplicity of design to avoid distracting the attention of the congregation from the holy table. Simplicity has the added advantage of reduction of cost of materials. Windows above and behind the altar not only are distractions, but often disturb the worshippers because of the glare of the morning sun.

Access to the sanctuary and the altar should provide free movement to com-

municants as well as the ministers. Wherever possible, there should be a center aisle and two side aisles providing for orderly processing to the narthex and the baptistry.

As for the altar itself, it may be of wood or stone with two essential parts: the mensa or table, and the supports. If the mensa is of stone it should be a single slab about four and one-half inches thick. The supports may be two single slabs or four columns of stone. Five crosses should be incised on the face of the mensa, one in the center and one at each of the four corners. The length of the altar may vary from six to twelve feet and it may be two to four feet or more in depth. The height is generally three feet four inches or three feet five inches. If a tabernacle is placed on the altar, it should be placed two feet from the edge of the table. Tabernacle or aumbry should be firmly anchored and of solid construction with a strong lock. Altars should be placed on one or more steps, always an uneven number according to tradition. The altar area should always be lighted from the sides of the chancel and from the west end of the church. The position of the altar in relation to the congregation should be determined by proper balance. Both the extreme eastern position (against the wall of the apse) and too-close proximity to the people should be avoided.

The Architect as a Liturgical Artist

The main task of a church architect is to achieve artistic harmony and balance among all the ornaments of the church in relation to the altar itself. Repetition of symbols is to be avoided. An example of poor planning is a church with the IHC or IHS symbol repeated on pulpit, altar, frontal, and altar cross. The architect should be familiar with the best recommendations of the liturgical movements within the Anglican, Roman, and Reformed Churches. Knowledge of the art forms of ecclesiastical art in all ages is essential. Most important of all, of course, is an intimate knowledge of liturgy itself.



especially the liturgy of the Book of Common Prayer. Coupled with this knowledge is that of knowing that a church is a place where the People of God assemble as a family for the following purposes:

1. To celebrate the Holy Eucharist;
2. To receive the Body and Blood of Christ;
3. To hear the Word of God read and preached;
4. To assemble for other devotions;
5. For individual private devotion;
6. To be a witness in the community that of all houses "this is none other but the house of God, and this is the gate of heaven" (Gen. 28:17b).

German bishops have issued the following directions for the building of a church:

1. The church, rectory, parish house, and other buildings ought not to be separated if possible. The ideal is that the various buildings ought to form a parish center.
2. Churches ought to be located in "a zone of quiet" away from the noise of street and traffic.
3. The exterior structure ought not to conform to the style of secular architecture, so that the divine character of the worship within should be expressed by the design outside.
4. The doors of the church, if possible, should be expressive of the People of God going in and going out.
5. The interior should be designed primarily for the Holy Eucharist and secondarily for the other sacraments.
6. The altar should never serve as a centerpiece for paintings, sculpture, or ecclesiastical bric-a-brac.

Check List

The following is a check list for the guidance of rectors, vestries, building committees, and architects.

A. General considerations:

1. Can the parish afford the total cost?
2. Is the seating space in nave and chapel satisfactory? (Seating space for 400 persons should be adequate for a communicant strength of 900 with three services on Sundays.)
3. Is the seating space of the parish house satisfactory?
4. Are there enough classrooms for the projected Church school?
5. Has the effect of a possible shallow water table or poor foundations been considered?
6. Is the general appearance satisfactory for the neighborhood? Will its appearance be as pleasant 10 to 15 years from now?
7. Have you given consideration to legal setbacks, easements and restriction requirements?
8. If there are porches, patios, and cloisters, is their expense justified?
9. Is the size of the site sufficiently large for the building, future expansion, parking areas?

B. Site considerations:

1. Is the parking area layout practical and efficient?

2. Has access to the building from the parking lot and street been carefully studied in regard to safety and travel distance?

3. Has attention been given to a pleasing landscaping plan?

C. Traffic—Circulation—Arrangement:

1. Are the entrances and exits to all buildings properly located?
2. Are classrooms arranged for maximum efficiency?
3. Are there restrooms near kindergarten and primary Church school areas?
4. Are restrooms located a proper distance from kitchens and from the nave of the Church?
5. Is there a parish or Church school library space provided?
6. Are the offices of the rector and his assistants properly located to insure privacy and accessibility?
7. Is the secretary's office properly located in relation to the clergy offices?

4. If necessary, are vents supplied in classroom doors?

5. Is the heating plant properly located in respect to the water table?

6. If folding partitions are used in classrooms, do they block off areas from heating and cooling systems?

7. Will the air-conditioning system be noisy or cause objectionable vibration?

8. Is there proper zoning of the heating system?

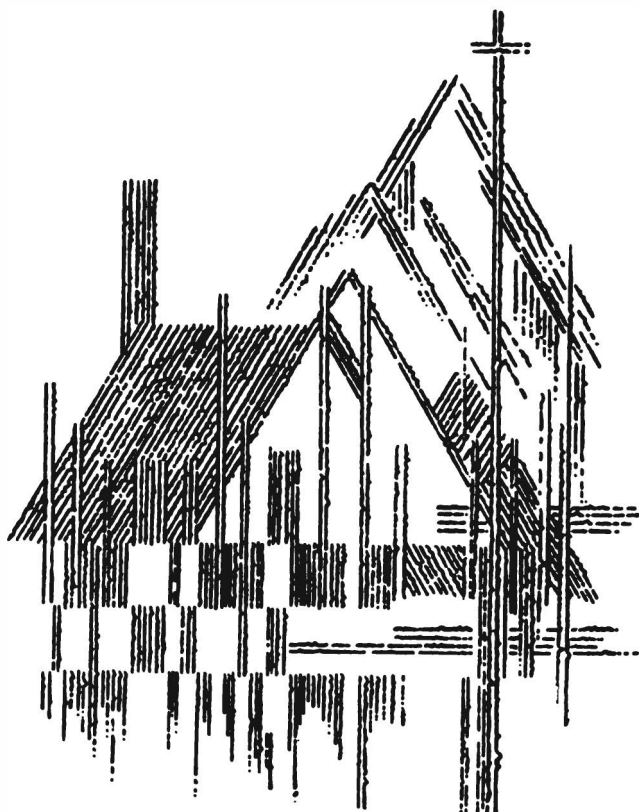
9. Are the controls properly located?

F. Church and sacristy:

1. Is the seating layout for the nave and chancel such that it provides for the desired number of communicants and choristers?

2. Is there enough space in the sanctuary to provide for festival celebrations, sacred ministers, and acolytes?

3. Are altar and footpace properly designed for the free movement of celebrant and assistants?



D. Code and safety requirements:

1. Are the required number of exits provided?
2. Are the width of hallways and cloisters sufficient?
3. Are lighting facilities adequate? Ventilating facilities?
4. Does the type of construction provide the desired fire rating?
5. Are handrails and inclined walks provided where needed?
6. Does the use of glass in church, parish house, and classrooms present a source of danger or injury?

E. Heating and Ventilating:

1. Is the system the proper type for the area?
2. Have heating, cooling, and electrical costs been evaluated?
3. Can the system be operated with unskilled help?

4. Is there easy access to the priest's sacristy, and is it spacious enough for a vestment cabinet while providing freedom of movement for the celebrant and his assistant?

5. Is there a working sacristy provided with running water, cabinets, piscina, and heating units for hot water?

6. Is there a vesting room for acolytes?

7. Is there proper space provided for the installation of a pipe organ? Is there free access to the organ chamber?

8. Is there an unobstructed view of the altar and chancel from all parts of the nave?

9. Do windows or glass panels present a glare problem?

10. Has the cost of chancel furniture and woodwork been evaluated?

11. Has the building been properly engineered to provide proper acoustics?

12. If there is a baptistry, is it properly located for public baptism?

Continued on following page

G. Parish house and stage:

1. Is there a single location for the main light panel, dimmer, and sound control?
2. Is there access to the stage from the front?
3. Is there sufficient storage for tables, chairs, and other parish house equipment?
4. Are there dressing room facilities for stage productions?
5. Are the lights properly located and adequate?
6. Are there sufficient electrical outlets for plug-in appliances?

H. Kitchen:

1. Evaluate the facilities for garbage disposal.
2. Will dishwashers be installed?
3. Is adequate refrigeration provided?
4. Will the kitchen be adequate for serving large groups of people?

I. Storage space:

1. Is it properly designed for janitorial space?
2. Is there space for garden tools and repair equipment?
3. Is the storage space located so that it is not blocked off or inaccessible?

J. Restrooms and dressing rooms:

1. Are they properly located in parish house and church building?
2. Are they properly ventilated and sight shielded?
3. Are urinals of the floor mounted type?
4. Are the toilet stalls adequate?
5. Are window areas kept to a minimum and placed properly to insure privacy?

K. Library:

1. Is there sufficient space?
2. Is there proper arrangement for storage of various items needed?
3. Is there water available?
4. Is there work space available?
5. Is there a proper system for checking out and receiving books?
6. Will the library be properly catalogued? (Dewey Decimal or Library of Congress)

L. Classrooms:

1. Are there sufficient classrooms?
2. Are they properly located?
3. Are they of satisfactory size?
4. Consider advantages of chairs and tables rather than combination desk-chairs.
5. Evaluate location of blackboards in relation to source of light and glare. Green blackboards are recommended.
6. Evaluate the floor surface, walls, and ceilings.

M. Stairs and steps:

1. Are the wearing qualities suitable?
2. Are the slopes satisfactory?
3. Are the widths of treads satisfactory?
4. Are handrails provided where needed?
5. Has understair space been utilized?
6. Are stairs properly lighted and do they meet code requirements?

N. Doors:

1. Has the proper type of material been specified?
2. Have replacement frequency and maintenance costs been evaluated?

3. Are vents provided through doors where required for proper circulation?

4. Will rain and water enter the building under the doors?

5. Is the hardware of good quality and satisfactory without any hazard?

6. Do the doors have the proper swings for the exit door, toilet room facility, traffic flow?

7. Avoid outer doors with jalousies. They present temptations to prowlers.

O. Windows—Glass:

1. Is there an adequate amount of light without excessive use of glass or skylights?

2. Do the windows or hardware project into the room or onto a nearby walkway?

3. Can the windows be securely locked?

4. Are windows of standard size and easily obtainable?

5. Is the ease of cleaning evaluated?

6. Is there distraction because of window installation?

7. Is there danger because of window (glass panel) installations?

8. Are window sills of a suitable and satisfactory type?

9. Will the splash from roofs or down spouts dirty glass or enter the windows?



10. Are there extensive clear glass areas easily smudged by children's fingers?

11. Will sand or dust clog the window operating mechanism?

12. Avoid excessive glass installations when rooms are to be air conditioned. Heat radiation from glass exposed to the sun taxes both the cooling system and the parish treasurer.

P. Roofs:

1. Is it a satisfactory type for climate, wind, length of life, etc.?

2. Have the guarantees been evaluated?

3. Where does the drainage fall?

4. Evaluate the initial cost of the roof.

5. Evaluate the cost and frequency of replacement.

6. Evaluate gutters, down spouts, if they are needed.

7. Evaluate the anchorage of the roof in relation to high winds.

8. Evaluate flashing details.

9. Consult applicable building codes for wind load requirements.

Q. Floors:

1. Evaluate initial cost, wearing qualities, appearance, and maintenance.

2. Evaluate designated areas for carpets.

3. Evaluate details where floor meets wall and where floor finishes change type.

4. Evaluate floor finishes under drinking fountains where splashes and water may cause some deterioration of some materials.

R. Ceiling finishes:

1. Evaluate initial cost.

2. Evaluate ceiling finish as to use, susceptibility to damage, ease of cleaning, frequency of replacement.

3. Evaluate ceiling finish as to availability, acoustical qualities.

4. If acoustical tile is indicated, does it have proper backup?

S. Wall finishes:

1. Evaluate durability, susceptibility to damage, replacement and maintenance cost.

2. Evaluate initial cost, appearance, structural strength in relation to use.

3. Evaluate sound qualities.

T. Lighting:

1. Evaluate lighting of nave, chancel, and porch.

2. Avoid lights above blackboards.

3. Evaluate location of switches and controls in relation to accessibility.

4. Are key switches provided where necessary?

5. Evaluate the number and location of outlets.

6. Evaluate lighting of parking lots, access walks, and stairs.

U. Structural:

1. Has the effect of the weight and mass of the tower been properly evaluated?

2. Are the details simple and strong?

3. Has the distance to the water table been evaluated?

4. Evaluate the bearing capacity of the foundation.

5. If fill is necessary, be sure that it is properly placed.

6. Evaluate wind loads, etc.

7. Are expansion joints provided where needed?

8. Has building area been termite treated?

9. Have soil borings been made?

V. Cost review:

1. Is the area shown within the budgeted allowances?

2. Is the cost per square foot satisfactory?

3. Is the total cost satisfactory?

4. Evaluate the expense of the outside finish.

5. Is the structural system too expensive?

6. Evaluate the expense of the interior treatment.

7. Evaluate expense of lighting system, plumbing.

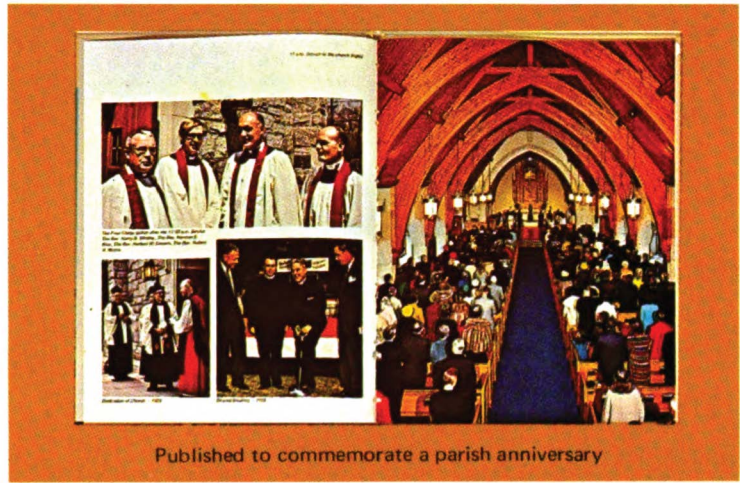
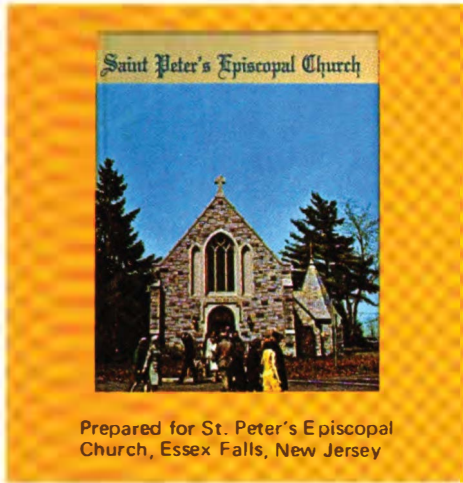
8. Evaluate the cost of the roof.

9. Is the building functional?

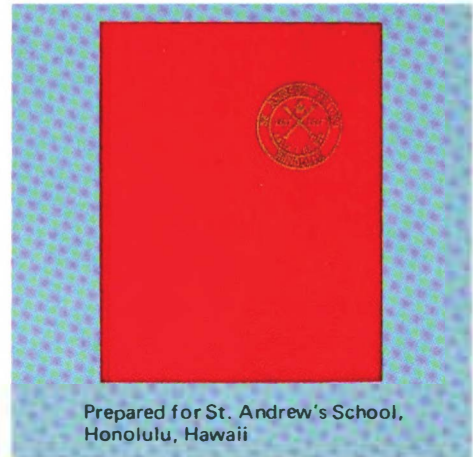
W. Site layout:

The architect should carefully study the building plan in order to give it the proper orientation for sun, wind, topography of the land, etc. He should be sure that parking areas are laid out so that traffic flow into the building will be orderly, safe, and efficient. Thought should be given to proper surface drainage, ease of parking, and access to all buildings.

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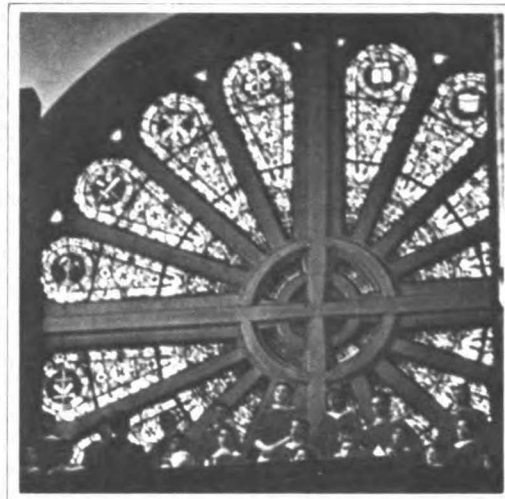
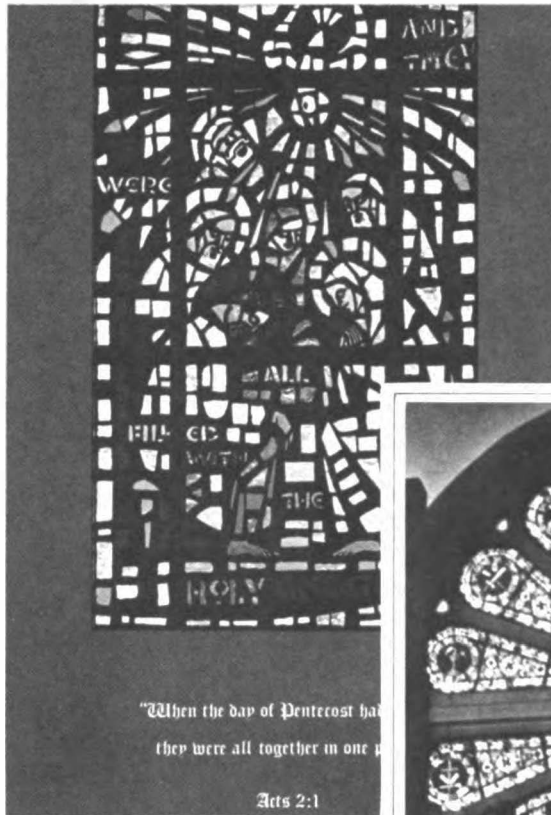
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Message to Prague, Moscow, and All Points

There is food for timely reflection in the closing paragraph of Canon Enrico S. Molnar's article, *Religion Today in Czechoslovakia*, in THE LIVING CHURCH of Aug. 25. As that issue of the magazine was on the way to its readers Soviet troops were on their way to Prague. Canon Molnar summed up the present state and prospect of religion in his native land by saying "All in all, there are great hopes. A new generation of both politicians as well as theologians is taking over the reins of authority. The old party rigidity and ecclesiastical vassalage are on the wane and there is real hope that the old Novotny junta and Hromadka clique will not return to their old nefarious roles—provided Moscow does not interfere."

As all the world knows and all lovers of freedom lament, Moscow did interfere, and in doing so it put an end to the rosy pipe-dream which has obsessed so many liberal minds in recent months, the fantasy that the Cold War is over but that some people like Lyndon Johnson and Dean Rusk unfortunately don't know it yet. Some highly respected voices have even suggested that the real menace to peace and freedom in the world is now headquartered not in Moscow but in Washington. Those Americans who were not so sure that this fantasy was fact have been mostly silent. It's no fun to be called war-mongers, red-baiters, reactionaries, fascists, and other such pleasantries. On Aug. 21 the men in the Kremlin took off the hook those who had clung to such superstitions as that the Cold War was still on, and that the tender shoots of freedom on communist-controlled soil will never reach maturity. They impaled on the same hook those trusting souls who refuse to learn their facts about Communism from Marx, Lenin, Stalin, and history.

Canon Molnar has written us the following letter. We cannot honestly say that we agree with every word of it. Violence may be all alike, whether in Vietnam or Watts or Prague; but, surely, the violence of a people defending its soil, liberty, and life against an aggressor ought not to be condemned along with the violence of the aggressor, as if morally there were no difference between them. However, the real message here is that love is the only weapon that ultimately wins, the only force that builds anything that lasts or is worth building. And this message is the word which Christians have had from the beginning, that he who loveth not his brother abideth in death. Canon Molnar's letter follows:

As one of the last elected vice-presidents of the National Union of Czechoslovak Protestants and Old Catholics in the USA and Canada, I wish to offer the following personal statement regarding recent events:

The Soviet invasion of Czechoslovakia reminds me forcibly of the Nazi interventions of 1938 and 1939, of which I was then an eye-witness. Violence is all alike, whether it be in Munich, in North and South Vietnam, in Watts, in Biafra, or in Prague. The Soviet act of brutality is worse than the Nazi behavior because of Russian protestations of friendship. The Nazis at least were honestly hostile. The adventure of Aug. 21, 1968, exposes Communism for what it is. It cannot tolerate freedom of

thought. I tend to agree with those early Church Fathers who taught that atheists have no human soul. (Christ alone is fully human because He is fully divine; the more Christians succeed in imitating Christ, the more human they become.) I was brought up in a Prague home where the principle of total non-violence was absolute. Living in central Europe taught me to avoid the superstitions of nationality, the poisons of nationalism, and the easy answers of patriotism. To the citizens of Czechoslovakia I would like to say this:

"Do not resist the Soviets with violence or hatred. Do good to them, even though—in the theological sense—they may not be fully human. Show them personal deeds of kindness, but refuse any kind of political cooperation. If you lift one little finger in violence, you lose the moral ground on which you now stand. Pray for them who deserve not your prayers: not for your sake's, but for Christ's. Love them who love not. And therein will be the beginning of their defeat, for love is a force they do not understand."

A New Feature

With this Parish Administration Number we inaugurate a new feature, for trial use for a year. It is designed for two groups of readers: those who preach sermons, and those who like to hear or to read good sermons. That should take in about everybody reading these words. The Rev. Jess H. Stribling, Jr., rector of St. Peter's Church in Arlington, Va., will be the author-contributor. On page 21 you will find three sermon outlines on the controversial but inescapable subject of open housing. Needless to say, we think this is superb preaching or we should not publish it, since it is contrary to our established policy to publish sermons. Our theory is that what makes good hearing generally makes not

As I Approach My Door

As I approach my door, threescore and ten,
My mind is much more awkward than
my gait,

Ascending as a free ecclesian
The winding mind of high episcopate.
Their liturgy of comfort tolls ahead,
The bellman bends in rhythmic, fixed stare,
While urgency and conflict hold their dead
And bellow back against the *laissez-faire*.
The turgid temper has the true conceit:
Fatality is end effect of growth
And growth, reward for challenging defeat,
Eats time. The new bleed now; the old are sloth.
Good God, return me down the crumbling stair
To dress Thy wound with more than mumbling
prayer.

John C. Briggs

so good reading, and a magazine is to be read, not heard. We make this exception in the case of Fr. Stribling's sermons, partly because these are really sermon outlines designed to be read, but mainly because they set so high a standard and healthy an example of what biblical preaching ought to be.

During the coming year, articles from Fr. Stribling's pen will appear in *THE LIVING CHURCH*, dealing with the themes of Advent, Christmas-Epiphany, Pre-Lent-Lent, Easter-Ascension, and Whitsunday-Trinity. We have two hopes, and expectations; first, that this series will be helpful as a guide and a source of ideas to those who preach, and second, that the layman who practices that interior preaching which is biblical and liturgical meditation will find it equally helpful.

To the non-subscribing clergy who receive this free copy of the Parish Administration Number: The way to make sure you won't miss this valuable feature is to subscribe!

We Protest a Protest

Four Episcopal bishops are among the signers of a statement sponsored by Clergy and Laymen Concerned About Vietnam [L.C., Sept. 1]. The statement contains an innuendo that the United States of America vies with such police-states as the Soviet Union in the practice of throwing people into jail if they disagree politically with the ruling powers. That is what the term "political imprisonment" means to everybody everywhere, and nobody wanting to be understood should ever use it to mean anything else.

The statement as a whole is a plea for amnesty for those who have violated the draft law and have been

convicted or have fled the country. We disagree with the contention that such amnesty would be in the best interests of the nation and of justice, but we do not resent its being made by Americans of high conscience and good will, among whom our four bishops are certainly to be numbered. What brings on our boil is this insinuating sentence in the statement: "Political imprisonments are a shame to any land, but a grievous scandal to those who affirm the promise of American democracy." It is implied that by prosecuting men for violating the draft law this country does what some other countries do when they put people behind bars or in front of a firing squad for voting *Nyet*.

We deplore and protest the bishops' adding the prestige of their episcopal office to this statement. They are Episcopalians and so are we, but they do not speak for us and we are quite sure that they don't speak for most members of their Church. Indeed, we find it hard to believe that they speak even for themselves on that point about the political imprisonments. They may have felt that the term is capable of legitimate extension to cover the case of the draft law violators. If so, their error was one of slovenly semantics of the kind that can do great mischief by spreading confusion.

Men who are in jail for violating the draft law are not political prisoners. Whatever the faults of America, it is not a land in which anybody goes to jail for having the wrong politics. The signers of the statement say that "it is more for our country's sake, than for their sake, that we plead." We believe them. But their protestation would be more convincing if they had handled words—and thus truth—more carefully in speaking of this country's way of handling draft law violators. We hope that their statement does not get widely circulated among the peoples of the Third World who are trying to make up their minds between the American and the Soviet systems. It would be tragic if such uncommitted peoples were to get the idea that America deals with political dissenters in the same way that Russia does.

Another Opinion

The Pope has done it now. Just exactly what the long-term results of his action will be remains to be seen; but at present his decision on contraception has been met by world opinion with disgust, shock, anger, and dire predictions of the destruction of catholic authority. In all of this, one question keeps nagging my mind: What if the Pope is *right*? The acceptance of contraception as morally licit, by religionist and secularist alike, has been almost cavalier. I find this disturbing. Have we indeed proved the value of contraception?

Much of the argumentation against the traditional position is confused by a failure to distinguish between the uses of the term *purpose*. Traditional theology maintains that it is the primary *objective* purpose of sexual intercourse to reproduce life, and that it is wrong to block this primary objective purpose. Traditional moral theology does not maintain,

from

The Rev. Sterling Rayburn

Iglesia de San Bartolome, Santa Cruz, P.R.

however, that reproduction must be the *subjective* purpose—that is, the motive—of the agents, nor does it (obviously) maintain that babies must *result* from each act of intercourse. When one confuses objective purpose and subjective purpose he will say: "Clearly, the purpose of sexual intercourse cannot be reproduction since most couples, most of the time, are not at all thinking about reproduction when they have intercourse." When one confuses objective purpose with result, he will say: "Certainly the primary purpose of intercourse is not reproduction, since we know that a baby does not always result from intercourse." Such statements are essentially beside the point and express a confusion and misunderstanding of traditional theology.

A major element in the demand for contraception is the tacit assumption that voluntary orgasm is

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Three Sermons on Open Housing

Open Housing in the Light of Creation: Are Property Rights Absolute?

Many people think their property is their own, to use and dispose of in any way they please. As frequently happens, the biblical faith stands in sharp contrast to this widely held opinion.

The Earth Is the Lord's

For biblical faith, "the earth is the Lord's, and all that therein is," to quote the opening verse of Psalm 24. Everything belongs to God: land and water and sky, the things of the world, each person who dwells on the earth. This is also the testimony of the creation stories which are found in Gen. 1:1-2:4a and 2:4b-25. These stories were not written to explain how the world came into existence. If they were, then we could reject their testimony by saying, with the death of God theologians, that although God was Lord of the earth for thousands of years, He has died in our time, leaving us free to do with the earth whatever we please. Or we could say with the 18th-century deists (the forerunners of the death of God-ers) that God is very much alive, but has given up all claims to His creation, again leaving us free to do with it whatever we wish.

But we can say neither of these things, because the creation stories are not metaphysical treatises on the origin of the universe. They are faith testimonies to the Lordship of God over creation. As we know from biblical scholarship, the creation narratives were written long after the Exodus event. Because the Hebrew people experienced God's Lordship over His creation at the Red Sea, they could speak to Him as Creator at the beginning of time. In other words, biblical faith does not affirm that the earth is the Lord's now because He created it in the beginning. It affirms that the Lord created the world in the beginning because it acknowledges by faith His Lordship over the earth now. Therefore the creation stories say in their way exactly what the psalmist says: "the earth is the Lord's, and all that therein is." They, too, substantiate the point that biblical faith stands in sharp

Continued on page 24

Open Housing in the Light of the Fall: Is Legislation Appropriate?

Many people think it's wrong to legislate morality. As frequently happens, biblical faith stands in sharp contrast to this widely-held opinion.

The Consequences of Man's Sin

For biblical faith, the most obvious characteristic of people is their sinfulness: I want what I want when I want it. I say "obvious" characteristic because biblical faith also affirms that we are made in the image of God, the triumph of His creation. But in a post-Copernican, post-Darwinian, post-Freudian, post-two world wars age, the grandeur of man is not nearly as apparent to the naked eye as his insignificance, his bestiality, his irrationality, his wickedness. All we need to do is read the newspaper to see it. It is not without significance, in this regard, that it was a newspaper, *The New York Times*, that could say that original sin is the one doctrine of biblical faith that can be proven. This is not to deny our goodness. It is only to say that goodness is a very relative thing. It is always tainted to a greater or lesser degree by selfishness. As St. Paul says in Rom. 3:23, "all have sinned and fall short of the glory of God." The most obvious characteristic of people is their sinfulness.

Gen. 3-11 says in story form that sin is the cause of all our problems. In Gen. 3, man (which is the meaning of the name, *Adam*) rejects the Lordship of God. He wants to do things his way. But revolt against God leads to anarchy on earth. Every man becomes a law unto himself. Man turns against man. Cain kills his brother Abel. In the following chapters, we see the cumulative effect of Adam's sin, as people fall farther and farther away from original righteousness into the quagmire of selfishness. Indeed, the social disintegration becomes so great

Continued on page 25

By The Rev. Jess H. Stribling

**Rector of St. Peter's Church
Arlington, Va.**

Open Housing in the Light of Redemption: What Is God's Will?

One of the recurring images in the Bible is the heavenly court in which the Lord God takes counsel with the angels and other spiritual beings. This is the heavenly court referred to in Genesis, when God says "let us make man in our own image," and in the Eucharist when we praise God, saying, "Holy, Holy, Holy, Lord God of hosts." Have you ever considered what that session of the heavenly court was like when the Lord God announced plans to become incarnate, and send His Son into the world?

The Morning Session

If we use our imaginations, we can picture the gathering of the heavenly host entering into the presence of God, the Creator of heaven and earth, seated in glory on His throne. In process the angels and archangels, the thrones and dominions, the virtues and powers, the virtues and cherubim and seraphim—all the companies of the angelic host. They become silent in the presence of the Holy God. And the Lord speaks. He speaks of His concern for people: of the way they have corrupted His creation by their sinfulness. He speaks of His continued love for them, and His desire to recreate them so that they can have the life He intends for them: life in communion and fellowship with Him and one another. And so, God says, "I shall send my Son, my only Son, the Christ: I shall send Him to earth, to live among people, so that through Him they will get to know me, and love me, as I love them; and by loving me, will learn to love one another."

The reaction of the angelic hosts of heaven was a stunned silence. True, a rumor of such a proposal had been buzzing around the harp players for some time—perhaps because they had been asked to learn a hymn entitled "Glory be to God on high." But no one had really taken it seriously. Surely the Lord God would not consider such a thing!

The angels broke their silence. The debate began. A dominion angel pro-

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Lambeth Report

From the Bishop of Taejon



The third week of the Lambeth Conference was spent in the small committees reworking the reports produced during the first week. It was hard work, but the atmosphere was fairly relaxed, and all were looking forward to the missionary weekend at the end of it when the bishops were dispersed to the four corners of the British Isles and most of the places in between.

Nearly everyone had a happy time during that weekend. I myself was in North Bedfordshire, my native area. I was given a youth barbecue in the town of Bedford with a confrontation team of young people who grilled me on everything from Korea's participation in the Vietnam war to the proportion of clergy to laity in my diocese. I had also a rather more staid reception in an American air base where the chapel was indistinguishable from those of the USAF in Korea. On Sunday I was at three entirely different churches, preaching. The most refreshing experience was unquestionably the parish Eucharist in the church which was using the most forward-looking of the forms of the Mass now allowed for experimental use in the English Church. I rounded it all off with a clericus meeting on the Monday morning. Most bishops faced some such sort of program. Some had the extra pleasure of what must have been a magnificent pilgrimage to Lindisfarne.

After that weekend the great Eucharist at the White City Stadium, for which we had hoped so much, came as a tremendous disappointment. There was only one touch of imagination about the whole proceedings, and that was the singing of two hymns to Chinese tunes, reminding us of the absence of the Chinese Church from our conference. But even that did not come off very well. Otherwise we had the most conservative possible form of the Eucharist in a sort of semi-concelebrated Low Mass form. Cranmer sounded very prim over the public address system. If you like the sight of many bishops processing in scarlet over the greensward, it had a certain colorfulness, but it was hardly the splendour of a massed act of worship. The sermon was preached by the Bishop of Iran. The content was good, but he spoke too loudly into the microphone and so was very difficult to hear. In any case his sermon lacked the touch that inspires a crowd. The communion was ill managed. Sixty pairs of bishops took part, each with an attendant deacon. It took about half an hour. As one of the administering bishops, in that half-hour I communicated less than 50 people.

That was less than efficient. In any case, the great stadium, generally used for dog racing and athletic meets, was half empty. It was a chilly evening, and the whole thing never warmed up.

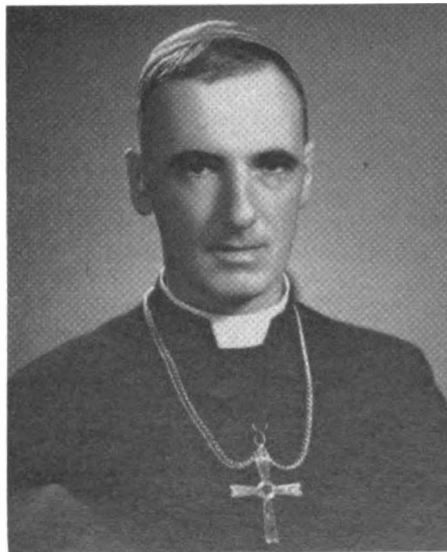
The next morning we were in plenary session again, and soon plunged into a series of miscellaneous resolutions. Some of them were political—a second referred to Biafra (a cause that inflames the British as well as the Africans, though it is apparently not much attended to in the USA), and to the Sudan. The resolutions were not very meaty; but the opening of the plenary sessions to the press has resulted in the fact that some bishops are inhibited when political subjects are up for discussion. Nevertheless no one has yet asked for a closed session.

Later in the week we moved into the most sharply contested resolutions of the conference, as we came to consider the reports of the three sections of the conference in their revised and final forms. Interspersed with the reports were further miscellaneous resolutions. One of these caught a little of the British public imagination. It came from Bp. Russell of Zanzibar and Tanga and was seconded by Bp. Huddleston. It called on the bishops to reconsider the honorifics with which they are surrounded, but it was not specific. It seems that what was in the minds of some was the meeting of prelates with fanfares of trumpets at church doors and other such remnants of medieval triumphalism, but this was not stated. The resolution was passed without discussion—which was a pity. One suspected that some bishops feared discussion lest they might be asked to part with some particularly cherished bauble of prelacy. But

there were others who, like myself, did not wish to see us bogged down in a discussion of which pontificalia should be jettisoned.

On the question of intercommunion there was long and sometimes heated debate. The fact that non-Anglicans are often invited to communicate at Anglican altars was to be recognized. No one was worried about that. However, a division was called for on the two other important propositions, one that Anglicans should be officially permitted to communicate at non-Anglican altars and the other that Churches which had entered into an agreement to unite should be allowed, if not encouraged, to have reciprocal intercommunion. The Bishop of Exeter gave a calm and courteous rejection of these resolutions, and the Archbishop of Wales followed him in the same vein. Not all of the following speakers were so gentle. Most of them favored the resolutions, and recalled the bishops to charitable speech. The Bishop of Durham made a scholastic contribution which was not at all easy for most of the bishops to follow, but he aimed to show that the resolutions did not conflict with a catholic view of the Anglican Church. When the Archbishop of Canterbury spoke he said that these resolutions were in truth conservative in what they permitted. He emphasized, as he had before, the eschatological aspect of the matter. It was undoubtedly these last two speeches rather than the impassioned emotions of most of the other speakers that swayed the undecided, so that the final voting came out with only one-fifth of the bishops opposing the widened permission for intercommunion in which the resolutions will result, if the various provinces act upon them. Many would like to think that the opinion thus expressed was a prophetic one. May it so be.

Later a resolution of the conference endorsing the English scheme for the reunion of Methodists and Anglicans was raised. The Bishop of Ripon reminded the conference of the deep distress which certain factors of this scheme are causing to a large section of the Church in England. He spoke quietly and with reserve. Many of the following speakers did what had been done when similar matters had been discussed two weeks earlier, and spoke harshly. Some unhappy words were said at the expense of the conscientious objectors, culminating in a speech by the Metropolitan of India. He had opened the discussion with another selection of undergraduate quality jokes, but he was not joking when he bitterly described



Bp. Rutt

those whose views differ from his own as promoting an evil thing. Many of the bishops were astounded at his venom, and a Chinese bishop later remarked that he was ashamed that an Oriental should go so far to make his brother bishops lose face. The tragedy was that the Metropolitan's point was already acceptable to the majority of the conference. The resolution he wished for was passed, welcoming the Anglican-Methodist scheme, though in guarded language. In the result the debate, instead of having an irenic effect in England, as was intended, has probably exacerbated the situation.

It is occasionally said that ecclesiastical affairs look small against the greater happenings of the world, and the invasion of Czechoslovakia took the conference unaware in more than one sense. It just so happened that when the news came through we were embroiled in issues affecting ecclesiastical unity. There was a disconcerting irony in that we could slip so swiftly from our morning prayers for a suffering nation into a scrap about a reunion scheme. These morning prayer periods of 20 minutes have consisted of silent meditation on texts chosen with considerable skill by the Archbishop of Canterbury, from the scriptures, and have been an important part of the whole.

On the last Thursday afternoon we returned to some resolutions about the ministry. There was a long discussion about the diaconate. It proved effectively

that the Anglican Communion does not have a consistent theology of the diaconate, and that the so-called "perpetual diaconate" is not yet an established reality for our Church. The resolutions finally passed on the subject were weak, but tended on the whole to encourage the exercise of a lifelong diaconate, and to do so in a desacralized form though there are deep worries as to whether such a diaconate is not an infringement of the lay status's dignity.

As to whether deaconesses are truly deacons or not there was almost as much doubt. The conference resolved that deaconesses are true deacons, but by a very narrow majority, so narrow that we cannot claim the matter to have been settled.

The question of women being ordained to the priesthood was reharrowed. The resolutions say very little, but they close no doors. It seemed that they were fairly easily passed because they give so little hope that women will be ordained in the near future.

On the episcopate, the bishops admitted that bishops need training and voted to enhance the status of coadjutor, suffragan, and assistant bishops, but the debate was at the end of a warm afternoon (summer has suddenly arrived in Westminster) and the debate was desultory.

There also have been resolutions about intensely important problems, such as world hunger, and the setting up of the

Anglican Consultative Council which will modify the relationships of our various Anglican Churches and give them some opportunity for common action.

In the midst of matters of such import one takes pleasure in every light touch. There was the occasion when one English suffragan apologized for absence from his subcommittee because he had had to fly to the USA to take a funeral. (It transpired that he later flew down South and took a wedding before returning home.) And the ever-popular matter of episcopal garb has its brighter touches too. Pectoral crosses have been seen swaying over a Filipino lace shirt, a puce-colored Chinese robe, and a West African toga of crimson stuff, not to speak of the bishop who turned up to the guildhall party in the odd 18th-century garb worn by many English bishops at formal occasions—a violet flunkie outfit with lace and knee-breeches. And of course there were Dan Corrigan and John Robinson of Woolwich in collar and tie.

✠RICHARD RUTT

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MASS MEDIA

Continued from page 12

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Well, that's about it for a beginning. I still haven't discussed the network religious television shows. Personally, I feel that we pay too high a price for free time on network television, but then that's another story. . . .

PROPERTY RIGHTS

Continued from page 21

contrast to the widespread attitude that "my property belongs to me, to use and dispose of as I please."

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for the Way We Use It**

It is true that biblical faith affirms that God has given man dominion over the earth. That is the significance of man giving names to the birds and animals in the second creation story (Gen. 2:20). Indeed, this understanding that God has entrusted the earth to our lordship is of central theological importance in a day of medical and technological advances. But it is equally true that man remains accountable to God for his stewardship of the earth. We are given dominion, to be sure: "you may eat freely of every tree of the garden" (Gen. 2:16). But this dominion has limits: "of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you

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shall die" (Gen. 2:17). In other words, nothing in the world belongs to us absolutely, not even ourselves.

This responsibility is also reflected in the New Testament. St. Paul tells us in Colossians that "Christ is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him" (Col. 1:15-16). Not for us to use and dispose of as we please, but for Him, for Christ, to be used in His service.

The earth is the Lord's, and we are responsible to Him for the way we use our portion of it. This is the biblical faith, which stands in sharp contrast with those who insist that what they do with their property is their own business.

Some Liturgical Examples

Nowhere is this biblical faith more clearly expressed than in the liturgy of the Church. To take two examples: In the nursery in the maternity ward of the hospital, newborn babies are referred to by their family name: Smith girl, Jones boy. This is probably a very practical decision on the part of the hospital administration: they don't want to get involved in the last-minute decision making (or bickering) about what to name the baby, so they just use the family name. But it also reflects the fact that after months of preparation and expectation, the birth of a baby is a bigger event for the parents than anyone else, including the baby! It is appropriate to refer to a newborn baby in the hospital by his family name.

But in contrast with this is what happens at the Prayer Book service of Holy Baptism. On this occasion the family name is not even mentioned. The baby is baptized only by his given name. And the parents and godparents promise God, in effect, that they will take good care of this, His child, whom He has entrusted to them. According to biblical faith, reflected in the Prayer Book, even our children, our own flesh and blood, are not absolutely our own.

This biblical understanding is also expressed in the marriage ceremony when the father of the bride is directed by rubric to give his daughter's hand to the priest, and the priest in turn gives her hand to the groom. By this act, the father of the bride is saying, in effect, "Here she is, Lord. Her mother and I have done the best we can for You. We have tried to be good parents. Now we are returning her to You." He may not think this, but this is what the ceremony means. Then the priest gives the bride's hand to the groom, saying again in dramatic form, that our husbands and wives are not our own personal property, to be treated in any way that we may choose. They, too, belong ultimately to God. In His gracious providence He has given them to each other "as an helper," to quote the second

creation story (Gen. 2:20). But their lives together are to serve His glory.

Obviously, all this has implications for the way we raise our children and relate to our husband or wife. But it also has implications for a Christian attitude toward open housing. If, in the light of biblical faith, we cannot claim absolute sovereignty over our most personal possessions, our own families, how much less, in the light of biblical faith, can we claim absolute ownership of anything which is less intimately related to us?

As John Sleeman says in his article on the ethics of property in the recently published *Dictionary of Christian Ethics*, "the rights of property have always been regarded as conditional, not absolute, for all things come from God and are to be held in trust, as under stewardship." We have been given dominion over the earth. Therefore ownership of property is permissible. But we are accountable to God for the stewardship of our property. The way we manage our property can be for good or for evil: we can use it in such a way that we do God's will on earth as it is done in heaven, or we can use it in such a way that we crucify Christ. It is what we do with it—how we use it and the way we dispose of it—that counts in the sight of God; not the fact that it is ours to use. Note that using the insights provided by the Christian Revelation does not give concrete solutions to the problems involved in open housing. But it does establish a perspective from which Christians view the question with its many problems, a perspective which differs considerably from the viewpoint of others. And this difference in the way we look at things may determine the difference in the way we respond. Christians look at the world through the eyes of biblical faith. For biblical faith, "the earth is the Lord's, and all that therein is," and we are responsible to the Lord for our faithful use of that portion of His creation which He has entrusted to our care.

LEGISLATION

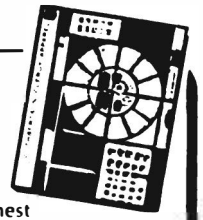
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that it cannot be corrected by punishment, even the punishment of the Flood. The malady of sin breaks out again in the impiety of one of Noah's own sons. The unchanged, demonic character of man's arrogance is climaxed in the attempt to build a tower which should reach to heaven. The sole result of this blasphemy is that human society is broken into fragments, each one unable to understand, and therefore hostile to, the others. In other words, what these early chapters of Genesis are saying is this: once we reject the limited dominion that God has entrusted to each of us, we become obsessed with ourselves: my wants, my rights, my property, my success. And this leads us into direct conflict with other people. Without willing obedience to God

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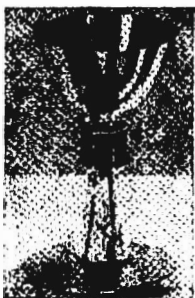
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The Job of the State

It is in this context that the role of the state is to be understood. For one of the jobs of the state is to preserve order against the threat of anarchy. It does this by using force to restrain the pretensions of the fallen human ego.

Biblical faith understands that in doing this, the state is acting as an instrument of God. In the thirteenth chapter of Romans, St. Paul counsels Christians to be obedient to the governing authorities. Why? Because "there is no authority except from God, and those that exist have been instituted by God. . . . For rulers are not a terror to good conduct, but to bad" (Rom. 13:1-3). That is, rulers bear authority from God to restrain the bad conduct of man. Therefore, when we thank God for "our creation, preservation, and all the blessings of this life," we are thanking Him, among other things, for the state, for our government which preserves us from destruction by restraining the power of sin. For as the philosopher Thomas Hobbes said, without government, life would be "nasty, brutish, and short." The state is God's instrument to preserve life from the destructive effects of sin.

Indeed, the connection between sin and the state is so great in biblical faith that St. Augustine concluded that sin is the only reason for the existence of the state. If we were not sinners, there would be no need for government. He went too far in saying this. As Thomas Aquinas pointed out, even in Eden there would have been a need for government to handle such matters as constructing highways and delivering the mail. But admittedly, this is an academic debate, since the primary function of government in a fallen world is to restrain evil. And for biblical faith, when the state carries out this function, it is serving as God's instrument for the preservation of the world. This means, to use other words, that the job of the state, under God, is to legislate morality. If we are unable to live as God commands, and our disobedience jeopardizes the human enterprise, then God uses the state to force us to obey His law. Therefore when the state enacts a law against murder (sixth commandment), it is legislating morality. When the state enacts a law against rape (seventh commandment), it is legislating morality. When the state enacts a law against theft (eighth commandment), it is legislating morality. When the state enacts a law against slander (ninth commandment), it is legislating morality. The most obvious thing about the state is that it can and does legislate morality every day. And, in the light of biblical faith, it is right for the state to do so.

Probably what people really mean when they say "you can't legislate mo-

rality" is that you can't control a person's internal disposition by law. You can't *make* one person love another person. Certainly this is true. You *can't* make one person love another person. The morality of outward behavior can be legislated; the morality of inward disposition cannot. But even though we cannot force one person to love another person, we can create a just and moral society by law in which people have an opportunity to know one another as persons instead of simply as part of a group that is different in color or class or neighborhood. And perhaps this will enable attitudes to change. This is the reason that the Church does not limit its work to changing the hearts and minds of individuals, but also concerns itself with the structures of society. For we know that the structure of society can put people in a position in which they can learn to love one another, or it can effectively prevent social relationship altogether.

Two Implications

This biblical understanding of the role of the state has many implications. Two are especially pertinent. First, there is no higher calling than that of politics. The President and governors and mayors; senators and congressmen and legislators and councilmen; judges and lawyers and civil servants of all kinds, including the police and armed forces; and their counterparts in other nations: all are co-workers with God in preserving society. From a human point of view, civil servants are just that, our servants, who govern with our consent. But from a biblical point of view, they are the servants of God in a very special task. It is this high calling under God that makes them deserving of our respect.

But if biblical faith exalts the vocation of the politician and the role of the state, it also recognizes the terrible consequences that occur when the individual politician or the state becomes corrupt, self-seeking, unjust, rejecting the Law of God for itself that it enforces upon others. This is not only a breach of trust of the governed. Even more important, it is a breach of faithfulness to the Supreme Governor of the universe. Suffice it to say that in the Book of Revelation the corrupt state is described as the harlot and the anti-Christ, whose destruction is inevitable.

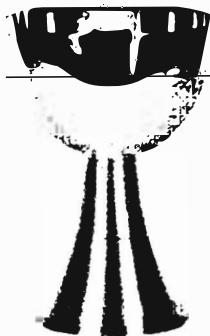
The second implication of the biblical understanding of the state is that the Christian should urge the state to establish morality. We pray for Christian rulers, "that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue" (morality). So we also petition them to do so. Of course, each Christian has only one vote, like every other citizen. But he has no hesitation about expecting the state to enact and enforce those laws which

are in keeping with the law of God. Contrary-wise, the Christian has no reluctance about opposing laws which are clearly contrary to the law of God, though this is not to condone any and all methods of opposition. Yet, as a conscientious member of society, the Christian has a responsibility to endorse and work for effective laws only. Some laws may be perfectly good in intent, but very bad in execution. To be very specific, a Christian may favor legislation regarding open housing, but he may reject a particular bill because it is unworkable or unenforceable. We need to do more than write blank checks in favor of God, country, and motherhood.

This means that we must become informed about the issues surrounding particular measures of legislation. To say, "I do not know enough about it" may be true, but it is irresponsible. It is blasphemy to pray "thy kingdom come, thy will be done, on earth as it is in heaven," and then do nothing, not even become informed about current legislation which may help God's will be done on earth. We may not have time to do much more than this, but this much we must do, both as servants of Jesus Christ in the world, and as responsible citizens of this nation.

Postscript

Whether we advocate voluntary open housing or enforced open housing depends largely upon our belief about human nature. If, contrary to the scriptures, we assume that people are good and will be gracious to their neighbor and desegregate voluntarily if given the encouragement, we may endorse open housing in principle but reject legislation. If, on the other hand, we admit with the scriptures the frailty of human nature, then we may reluctantly advocate the use of law "to restrain the evil one" within man, assuming that it is effective and workable legislation that will be enacted. It is sadly amusing that many people who object to open-housing legislation favor riot-control legislation, while many who object to riot-control legislation favor open-housing legislation. Logically speaking, the ones who favor voluntary open housing should also favor voluntary riot control, counting on the good will of people to behave themselves decently. And, logically speaking, the ones who think that legislation is necessary to force property owners to deal justly would also favor riot control legislation, believing that potential rioters are in just as much need of help in obeying the law of God as property owners. This is perhaps the clearest evidence of how deeply twisted our minds and hearts really are: we advocate the use of law when it is in our own interest (whichever side



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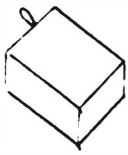
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we're on), and we reject the other's use of law when it is against our own selfish interest. St. Paul was right: "all have sinned, and fall short of the glory of God."

REDEMPTION

Continued from page 21

posed continued education. "After all, people have had a head start with Moses. Send some more prophets; continue to educate them. People can be recreated without such drastic action as incarnation!" Another angel, a member of the throne division, responded: "But education isn't enough. People are too culturally depraved to take advantage of it. Look what they did to Isaiah when he tried to teach them! They sawed him in two. People need something more than instruction on how to live. They need to be motivated to want to live the way you mean for them to live. I think incarnation would be a fine way of motivating them. Let them be around your Son for a while and see how good it is to participate in the Divine Life." An old guardian angel spoke up. "You've had us serving in a foreign service capacity for some time now. Why not get some of the younger guardian angels involved in a Salvation Corps and send them into the remote region of earth to minister to people?"

The Lord appeared to be thinking about that idea, but before He could comment, Uriel the Archangel spoke up. "I suggest we forget the whole thing. People are on earth, and we are in heaven, and I say, let well enough alone. They don't want us bothering them. That's why they did what they did to Isaiah. And they would do it to your Son, too, if you let them. They're happy enough as they are. They seem to enjoy sin. I find it much more pleasant just to ignore them, at least when I'm up here. Of course, I'm scared to death to go on a night mission to earth. If a prophet can get killed down there, maybe an archangel can, too!"

The Afternoon Session

With that comment, the morning session came to an inconclusive end. It had become apparent during the course of the morning's debate that the real issue underlying the whole discussion was integration. Incarnation meant integration. If God chose to go down to earth to live with people. He would also invite people up to heaven to live with Him. The end result of incarnation would be to have people in heaven—angels and mortals living side by side in the same community.

Word spread quickly about what was going on in the heavenly court. By the time the afternoon session was ready to begin, pickets had gathered outside the court, bearing such signs as "Educate Before You Incarnate" and "Make Haste

Slowly." And somewhere an angel was blowing a trumpet and shouting, "Heaven is your castle: protect it." Indeed, integration of heaven became the topic of debate during the afternoon session. One by one the members of the angelic host warned the Lord God about the danger of incarnation.

One of the principal angels spoke up. "Dear God, do I really understand you? You want us—pure spirit, angels of the heavenly host, servants of the Lord Most High—all pure, all holy: you want us to mingle with people—sinful people? Maybe your liberality is blinding you to certain facts about human beings! They are nothing but a bunch of savages. Have you seen what is going on in Vietnam?" (For we must suppose that angels, like their Lord, can encompass in a glance the totality of history.) One of the angels of power broke in: "And they're not only uneducated; they're uneducable. They've had good schools of spirituality—they were separate from ours, to be sure, but equal. Look at the good teachers: Moses, Joshua, Elijah, Amos, Hosea, Isaiah, Jeremiah, Second Isaiah, and Ezekiel, to name but a few. They just can't learn. Clearly, they're spiritually inferior!" Another angel added, "I hate to say this, but I've noticed, whenever I've been on a mission to earth, that wherever I go in the United States, there are nothing but automobiles and TV antennas. The world is starving, and all they can do with their money is buy more expensive cars and larger color television sets. Do you want such false values spread up here?"

The Lord God broke in. "Can anyone say anything good about people?"

Gabriel the archangel spoke up. "I can. Some of my best friends are people. You know—some of the spiritually educated ones. Why, you should have seen how readily Abraham obeyed me when I told him to kill his son Isaac. No back talk from him. He was a good people!" Uriel the archangel spoke up. "But there are just a few Abrahams. I might not mind having him up here. But the others—they're not like him. What would happen to our property values if people were allowed in up here? I've worked hard to become an archangel and to get a nice home with pillars and a golden entrance. You can't blame me for not wanting to lose it. But I'll tell you one thing. If people are allowed in here, there will be an exodus of angels to purgatory!" Michael, another archangel, spoke up. "Most Holy Lord, I'm for whatever you want to do. I'm a soldier under orders, and I'll do as you say. But as leader of the Guardian Angels, I must admit that I dislike the thought of people going to school with my young guardian angels."

The Decision

The Lord God spoke. "Gentlemen, gentlemen: thank you for your counsel. But you don't seem to grasp the central

issue. No matter how sinful people are, I love them, I really do. Their sinfulness doesn't stop me from loving them. I see them as people, not just as sinners. I see them as what they may become, not just what they are. I created them for fellowship with me, and with you, and with each other, and I don't intend to let their sinfulness destroy my purpose. I'm going to send my Son to earth to gather people together into one human family, my family, so that they can all kneel around one altar, and you can hover over their worship. That's the purpose of life: fellowship. Of you with me, and me with you; and people with me and me with people; and people with one another, and people with you, and you with people. Don't you see? That's why I created everything in the beginning, for one fellowship. And that's why I've got to send my Son into the world, regardless of what happens to Him."

And so, shortly thereafter, on a starry night in Bethlehem, the Son of God was born into the world: to live with us, to talk with us, to befriend us, to redeem us, and to welcome us into His presence, both in this world, and in the world to come: brothers and sisters in one family under the Fatherhood of God.

ANOTHER OPINION

Continued from page 20

essential to human health and happiness. Or, to put it another way, continence is not only undesirable but impossible. Has this been proved scientifically? We hear much of the right to plan the family, of responsibility; but we hear nothing about the obvious relationship between voluntary abstinence and family planning, or between abstinence and responsibility. Surely, continence is an exercise of freedom and responsibility! We live in an age which exalts sexual experience; yet one encounters increasing sexual frustration on all sides. Homosexuals flit from bar to bar seeking "the right one." Young men look for "kicks" in the arms of prostitutes, but fail to find happiness. Young couples look for meaningful sexual relationships outside of marriage, to find only frustration. Many married couples look for marital stability, love, and happiness in a successful sexual adjustment—only to wind up at last in a counselor's office.

All of this seeking and searching; yet we know by instinct and by revelation that there is such a thing as sexual fulfillment. It is equally clear that such fulfillment is not easy to attain, not even for the most loving man and wife. The honest observer must admit that the values of sexual experience are vastly overstated in our age. Our exaltation of sex is evidently the result of our feeling of alienation. Modern society is highly mobile and men feel rootless. We have isolated ourselves from the rhythms of

nature and we stand in terror before an apparently impersonal universe in which man has neither place nor value. We crave as never before some protection from this feeling of alienation, so we laud community, strive for unity, and elevate personal communion (validly, I should add). We are, as never before, simply lonely.

Nothing so promises a cure for this alienation and loneliness as sexual union. Here, two isolated persons meet face to face, body to body, in a most intimate dialogue. Here one must share time, place and circumstance in the search for oneness. Here one must give and receive with love. Here one must care. Here the halves are made whole. Thus sexual union offers great hope for happiness. But experience makes another fact incontrovertibly clear: sexual union *outside the context of the proper conditions* yields only a fleeting ecstasy, followed by disenchantment and the feeling of having been cheated. Most of the proper conditions for sexual fulfillment can be summed up under the heading of love, but this means love in the fullest sense, including self-sacrifice, self-denial, care, consideration, commitment. One seeks in sexual union security and permanency. The kind of love that is required for this never says, "Love me now and forget me tomorrow." It says rather, "Love me forever. Never let me go. I will always love you."

But is love—even the most Christian love—the *only* proper condition for sexual fulfillment? May it not be that the tradition of the Church, with 2,000 years of human experience supporting it, expresses a deep-grounded intuition that openness to the production of a new human life is a pre-condition to sexual satisfaction? Dare we to say that we have arrived at a complete understanding of the mystery of human sexuality? Could it be that the knowledge that one is purposely rendering sexual intercourse sterile is psychologically harmful? Is it possible that contraceptive sexual union is emotionally unfulfilling? Is it not possible that the very union we seek in sexual intercourse cannot be achieved if we purposely render the act contraceptive? Could it be that the laudable side-effects of intercourse—expression of love, sign of commitment, relief of tension—are not achievable in contraceptive union at a truly fulfilling level? Has all this been investigated thoroughly, or have we most non-scientifically ruled out these possibilities before investigation?

Only that which is harmful to man is immoral. If contraception is harmful, then it is immoral, and the Pope right! We owe it to ourselves, to all mankind, and as a courtesy to a Rome which has shown the world so much light in the past few years, to look into this matter once again—or, indeed, for the first time. If the Pope is right, and most of the rest of

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us are wrong, any obdurate refusal on our part to re-examine our position is going to look mighty funny on the Day of Judgment.

NEWS

Continued from page 11

ment. He was also a delegate. Among the alternate delegates were the Rev. Austin M. Ford, director of Emmaus House, Atlanta, and the Rev. Thomas M. Stubbs, Jr., vicar of St. Mary Magdalene's, Columbus.

Attorney George Walsh, a delegate from Georgia's Fourth Congressional District, said in answer to a question about the propriety of ministers assuming roles in politics, "It is wonderful." He praised Fr. Morris for his dedication and abilities, adding that it was the priest's brief which was presented to the Credentials Committee of the convention. This brief, setting forth the challenger's case for democratic representation, is credited with helping to unseat part of the regular Georgia delegation.

The attorney also justified participation in the grass-roots movement by clergy and others, stating that the group was "motivated by the conviction that human rights, economic progress, and cultural improvement in Georgia could be served by a new kind of fully representative politics."

The Rev. John Yungblut, director of Quaker House, Atlanta, and a delegate to the convention, said that "to fight for justice is an expression of love. We all have to watch our attitude; our manner of participation is important." Agreeing with him in associating love and justice, was Mr. Ford who said, "Love is expressed in justice." He felt that ministers had been a catalytic force in bringing about the reform of "this phase of the Georgia political system."

CANADA

Enthusiasm for Church Union Ebbing

The retiring moderator of the United Church of Canada said in Kingston that enthusiasm for union between the United and Anglican Churches has lost so much momentum that no advances could be expected in the near future. Dr. Wilfred Lockhard, principal of United College, University of Manitoba, discussed the unity movement in his address to the 23d biennial general council of the 2.5-million-member body.

He said he was grateful that the two Churches have established commissions to work toward unity in 1974, but his impatience with the proceedings stems from a feeling that union plans between episcopal and presbyterian-style Churches have lost some of the momentum they had

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Continued from previous page

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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.

gained two years ago. "We have retreated too far to expect any marked advance in the near future," he stated.

He told the delegates about a woman who participated in the new ecumenical awareness by attending an Anglican church. She told a friend: "One thing I really like about the Anglican Church, and that's its beautiful lethargy." "Liturgy or lethargy, we lose our sense of direction and purpose and revert to accepted patterns," Dr. Lockhard asserted. He added that many who espouse ecumenism are behind the cause "so long as it does not require us to change in any way."

ACU

Council Members Elected

Fourteen new members of the council

PEOPLE and places

Appointments Accepted

The Rev. Joe Carroll Coulter, former vicar of St. James, Belhaven, N. C., is assistant to the rector of St. Andrew's, 2105 W. Market St., Greensboro, N. C. 27403.

The Rev. Stuart C. Cowles, former vicar of Grace Church, Chillicothe, Mo., is vicar of St. John's, Neosho, and St. Nicholas', Noel, Mo. Address: 323 Patterson, Neosho (64850).

The Rev. Douglas E. Culver, former curate, Christ Church, LaCrosse, Wis., is rector of St. Andrew's, 608 W. 3d St., Ashland, Wis. 54806, and in charge of Christ Church, Bayfield.

The Rev. Robert J. Goode, Jr., former worker-priest, St. Andrew's, Milwaukee, Wis., is vicar of St. Bartholomew's, Pewaukee, Wis. Address: 308 Evergreen Lane (53072).

The Rev. Walter R. Hampshire, associate professor of English at Florida Memorial College, and former supply priest at St. Margaret's, Hibernia, Fla., is studying for a doctorate at New York University on an IBM United Negro College Fund Grant. He will return to his college post in Sept. 1969. He is also an assistant priest at St. Augustine's, Brooklyn, N. Y. Address: 29 Perry St., Apt. 3R, New York, N. Y. 10014.

The Rev. Errol A. Harvey is curate, Trinity Cathedral, 24 Rector St., Newark, N. J. 07102.

The Rev. Charles Herrick, former assistant. Church of the Transfiguration, Freeport, N. Y., is assistant to the director and director of public relations at Samaritan Halfway Society, Inc., a drug addiction treatment center. He continues with pastoral counseling training at the American Foundation of Religion and Psychiatry, New York City. No change of address.

The Rev. Robert G. Hewitt, former dean of Trinity Cathedral, Omaha, Neb., is rector of Grace and St. Stephen's, Colorado Springs, Colo. Address: 3222 Austin Dr. (80909).

The Rev. Thomas L. Jackson, former assistant. Church of the Messiah, Detroit, is curate, St. Paul's, Englewood, N. J. Address: Box 84 (07631).

The Rev. George M. Jaeger is curate, St. Paul's, 200 Main St., Chatham, N. J. 07928.

The Rev. Edward B. Jordan, former rector of St. Paul's, Fayetteville, N. C., is rector of Trinity Parish, Scotland Neck, N. C. Address: Box 372 (27874).

The Rev. Arleigh W. Lassiter, former rector of Good Shepherd, Kansas City, Mo., is canon chancellor of Grace and Holy Trinity Cathedral, Kansas City. Address: 5913 N. Michigan Dr. (64118).

The Rev. Michael Link, former priest in charge of St. Paul's, Creston, Ia., is rector of St. Luke's, Fort Madison, Ia. Address: 605 Ave. E (52627).

The Rev. Robert M. Lyga, deacon, is assistant to the rector of St. Matthew's, Minneapolis, and in charge of St. Aidan's Mission, New Brighton. Address: 2717 N. E. Central Ave., Minneapolis (55418).

The Rev. William E. Mitchell, former rector of Christ Church, Red Wing, Minn., is chaplain and master at St. James School, Faribault, Minn. 55021.

of the American Church Union have been named as the result of a nation-wide vote of the membership of the ACU. The council is the governing body of the union and will hold its annual meeting Oct. 8-9 in Raleigh, N. C.

Elected were the Rev. Messrs. Sherwood S. Clayton, of New Orleans, Roy B. Davis, Jr., of Los Angeles, Benjamin V. Lavey, of Kalamazoo, Harold LeMoine, of Garden City, N. Y., L. Roy Pettway, of Atlanta, and Darwin Kirby of Schenectady; Messrs. Frank Ashley, of Milburn, N. J., Urban T. Holmes, of Chapel Hill, N. C., Washington Irving III, of Providence, R. I., Quintard Joyner, of Camden, S. C., Robert Strippym of Mt. Prospect, Ill., and Trevor Williams of Durham, N. C.; and Mrs. Paul Cassard, of New York City.

The Rev. Roger C. Moulton, former rector of Trinity Church, Newark, Ohio, is associate rector of St. Mark's, 2151 Dorset Rd., Columbus, Ohio 43221.

The Rev. Robert D. O'Hara, former rector of St. Stephen's, Chicago, is assistant, St. John the Evangelist, Park Dr. and Leavitt Ave., Flossmoor, Ill. 60422.

The Rev. Alwin Reiners, Jr., former priest in charge of St. Bartholomew's Mission, Richmond, Va., is rector of Holy Comforter, 2701 Park Rd., Charlotte, N. C. 28209.

The Rev. John H. Rettger, former rector of St. Luke's, Willmar, Minn., is rector of the Church of the Resurrection, Spring Lake Park, Minn. Address: 65 104th Ave. N. W., Coon Rapids (55438).

The Rev. Alfred F. Scoggin, Jr., former perpetual deacon, St. Martin-in-the-Fields, Atlanta, Ga. is assistant rector of St. Mary's, Box 1207, Park View Sta., Kingston, N. C. 28501.

The Rev. John L. Scott, former staff member, Grace Church, Amherst, Mass., is rector of St. Paul's on the Green, 60 East Ave., Norwalk, Conn. 06851.

The Rev. John E. Soller, former curate, All Saints', Boston, Mass., is rector of St. Peter's-on-the-Canal, Buzzards Bay, Mass. 02532.

The Rev. Phillip R. Strange, former assistant to the dean of St. Matthew's Cathedral, Dallas, is part time assistant at St. Mark's, Irving, Texas, and fellow in the graduate program of religion, Southern Methodist University. Address: 5615 Longview, Dallas (75206).

The Rev. Edward S. Sykes, former rector of St. Mary's, Stone Harbor, N. J., is rector of St. Matthew's, 304 S. Main St., Pennington, N. J. 08534.

The Rev. William C. Weaver, former vicar of St. Mary the Virgin, Chattanooga, Tenn., is rector of St. Matthias', 1 Dundee, Asheville, N. C. 28801.

The Rev. John K. P. Wilms, former rector of St. Helen's, Wadena, Minn., is rector of St. Luke's, Detroit Lakes, and in charge of Trinity, Park Rapids, Minn. Address: 310 Lyndale Ave., Detroit Lakes (56501).

The Rev. K. Wayne Wilson, former vicar of St. Patrick's, Deer Park, N. Y., is completing his residency at the American Foundation of Religion and Psychiatry, New York City. Address: 43-48 164th St., Flushing, N. Y. 11355.

The Rev. Donald O. Wiseman, former rector of St. Christopher's, Frankfurt, Germany, and former secretary of the Convocation of Europe, is rector of the Church of the Messiah, 5801 Harford Rd., Baltimore, Md. 21214.

Ordinations

Priests

Iowa — The Rev. Richard J. Moore, curate, St. Michael's, 220 40th N. E., Cedar Rapids, Ia. 52402, and chaplain to Episcopal students at Coe College, Cedar Rapids, and Cornell College, Mt. Vernon, Ia.

Deacons

Colorado — Jerry W. Kolb, curate, St. Timothy's.

7612 S. Hickory, Littleton, (80120); **Reginald C. Rodman**, curate, St. Paul's, Lakewood, Colo.; and **Hugh W. Wallis**, to work in an area south of Denver.

Iowa — **Thomas Gwinn**, in charge of St. Thomas', Alcona, and Trinity Church, 2219 Main St., Emmetsburg (50536); **Richard James Larsen, Jr.**, in charge of Holy Trinity, Atlantic, and St. Paul's, Adams and Broad Sts., Creston (50801); and **Robert Macfarlane**, in charge of All Saints', Storm Lake, and St. Stephen's, 200 E. Fifth, Spencer (51391).

Missouri — **John Stephen Bergmann**, curate, St. Alban's, 333 S. Drexel Ave., Columbus, Ohio 43209; **Michael Emory Fisher**, vicar of St. Paul's, Brenton, Mo., address, Box 196 (63650); **Konrad Palmer Hartl**, curate, St. Paul's, 815 E. Grace, Richmond, Va. 23219; **James Clasen Kiefer**, assistant, Standing Rock Reservation, S. D., address, McLaughlin, S. D. 57642; **Paul Marshall Vandivort, Jr.**, graduate student, address, 3047 S. Columbus, Arlington, Va. 22206; and **James Royse Wilkinson**, curate, St. Luke's, Maple Lane Rd., Anchorage, Ky. 40223.

Montana — **Mark Stone Cady III**, vicar of Calvary, Red Lodge, Our Saviour, Joliet, and St. Paul's of the Stillwater, Fishtail, Mont., address, Box 457, Red Lodge (59068); and **Clyde Arthur Latta**, vicar of St. Paul's, Hamilton, Mont., address, 702 Desta (59840). (The Bishop of Spokane officiated at the service held in Missoula.)

Newark — **Jon Allen Caridad**, Box 729, Highlands, N. C. 28741; **Andrew Emmett Fiddler**, curate, Christ Church, 327 Franklin Ave., Ridgewood, N. J. 07450; **Robert Ray Gilman**, St. Michael's, 1132 Ivanhoe St., Arlington, Va. 22205; **Helmar Carl Lundquist**, 117 Mountain Ave., Summit, N. J. 07901; **Timothy Hamilton Parsons**, St. Philip's, 2324 Shannon Place S. E., Washington, D. C. 20020; **Jerry Van Drew**, 274 E. 30th St., Paterson, N. J. 07503; **George Frederick Vought**, Christ Church, 33 Central Ave., Andover, Mass. 01810; and **Adam J. Walters, Jr.**, curate, Grace Church, 204 Highfield Lane, Nutley, N. J. 07110.

West Texas — **Robert Douglas Bendall**, assistant, St. Paul's, 1018 E. Grayson St., San Antonio

(78208); **Norman Early Griffith**, rector of St. John's, Court House Square, Sonora, (76950); **Laurens Allen Hall**, assistant, Christ Church, 301 W. Russell Place, San Antonio (78212); and **Robert Arthur Soper**, in charge of St. James', Hallettsville, and Messiah, 421 St. Louis St., Gonzales (78629).

Suspension

On June 25, the Rt. Rev. Gray Temple, Bishop of South Carolina, acting in accordance with the provisions of Canon 62, Sec. 1, suspended **James Hardin George, Jr.**, from the office of priesthood because of abandoning the ministry of this Church to become a minister of the American Episcopal Church. The sentence is in effect until December 24, 1968, unless the said presbyter accepts the doctrine, discipline, and worship of the Protestant Episcopal Church in the USA, prior to that time.

Deposition

On June 14, the Rt. Rev. Gray Temple, Bishop of South Carolina, acting in accordance with the provisions of Canon 56, Sec. 1, and Canon 64, Sec. 3, (d), and in the presence of several presbyters of the diocese, deposed **Everett Franklin Overman, Jr.**, presbyter.

Seminaries and Colleges

Seminary of the Southwest — The Very Rev. **Hudnall Harvey**, former associate dean of academic affairs for Virginia Theological Seminary, Alexandria, is dean of the seminary in Austin, Texas. The Rev. **Philip T. Holliday** is lecturer in theology for the 1968-69 academic year.

Kenyon College — Mrs. **Leigh B. Block**, Chicago, is the first woman to be elected to the college's board of trustees. The Gambier, Ohio, school will admit women as students in Sept. 1969.

Armed Forces

Chap. (LCDR) **Richard A. Yale**, USNR, has received a letter of commendation for his outstanding work as chaplain to the WAVE recruit regiment.

Deaconesses

DSS. **Edna M. Sargent**, 45-090 Namoku St., Kaneohe, Oahu, Hawaii 96744.

Deaconess Residence, formerly located on Ashland Blvd., Chicago, is located at 179 Linden Ave., Oak Park, Ill. 60302. This address is also used by DSSs. **Stella Englebert**, **Clara Orwig**, and **Ruth Parsons**.

Executive Council

The Rev. **Jackson Biggers**, former assistant and chaplain to the Rt. Rev. Josia Mtekatokota, Suffragan Bishop of Malawi, is stationed at Nkhotakota, in the northern section of that country and is in charge of a rural parish there. He has just completed a furlough in the U. S.

DEATHS

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

The Rev. **Everett Pepperell Smith**, 98, retired priest of the Diocese of Rhode Island and rector emeritus of Emmanuel Church, Geneva, Switzerland, died July 26, in Winchester, Tenn. He was a resident of the Franklin County Nursing Home, Tenn.

Services and interment were at St. Mary's Church, Portsmouth, R. I. Survivors include one daughter, Mrs. **William J. Morton**, four grandchildren, and seven great-grandchildren. Memorials are being made to the children's wing of Emerald-Hodgson Hospital, Sewanee, Tenn.

The Rev. **E. A. W. Hannington Wilson**, 85, retired priest of the Diocese of Long Island and rector emeritus of St. Paul's, Patchogue, N. Y., died July 11.

At the time of his retirement in 1951, he had been rector of St. Paul's for 34 years. His wife, **Pauline**, preceded him in death.

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

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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.

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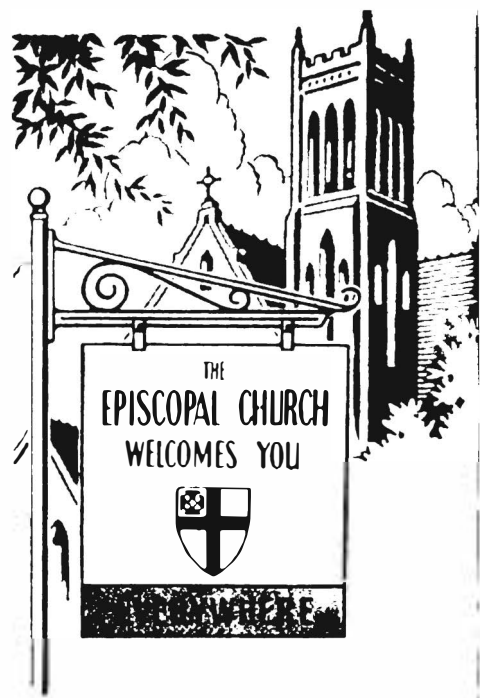
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TRINITY CATHEDRAL 17th & Spring
 The Very Rev. Charles A. Higgins, dean
 Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.
ST. MARY'S 3647 Watsoka 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

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

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

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

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

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

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

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

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

CHICAGO, ILL.
CATHEDRAL OF ST. JAMES Huron & Wobash
 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

KEY—Light face type denotes AM, black face
 PM; add, address; anno, announced; AC, Ante-
 Communion; appt, appointment; B, Benediction;
 C, Confessions; Cho, Choral; Ch S, Church
 School, c, curate; d, deacon; d.r.e., director
 of religious education; EP, Evening Prayer; Eu,
 Eucharist; Ev, Evensong; EYC, Episcopal Young
 Churchmen; ex, except; 1S, first Sunday; hof,
 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.

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

BALTIMORE, MD.
MOUNT CALVARY N. Eutaw St. & Madison Ave.
 The Rev. R. L. Ramler, 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. & Verner 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. S. Hohenschild, S.T.D., r-em
 Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

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

BROOKLYN, N. Y.
ST. PAUL'S (Flatbush)
 Church Ave. Sta. Brighton Beach Subway
 Rev. Frank M. S. Smith, r; 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 Mon, Tues, Thurs, Fri 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

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

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

NEW YORK, N. Y. (Cont'd)
THE PARISH OF TRINITY CHURCH
TRINITY Broadway & Wall St.
 The Rev. John V. Butler, S.T.D., r
 The Rev. Donald R. Woodward, v
 Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
 MP 7:45, HC 8, HC & Ser 12. EP 5:15; Sat MP
 7:45, HC 8; Organ Recital 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. Cogulat, v
 Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish);
 Eu Mon thru Wed 8; Thurs thru Sat 9

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

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

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

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