

The Living Church

January 5, 1969

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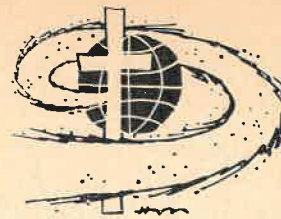
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Around



& About

— With the Editor —

Let's begin the new year with a pleasant subject—the wit and wisdom of **Irving Peake Johnson**. I've had a warm and happy response to my remarks about him in the LC of 12/1/68. The Rev. **William B. Spofford, Sr.**, editor of *The Witness*, wrote to say: "A good deal of the wit and wisdom of Irving Peake Johnson was wrapped up in our issue of Feb. 4, 1937, which was devoted to him. . . . He founded *The Witness* and his wisdom was in every issue, starting with the first number dated Jan. 6, 1917." (We interrupt this quotation to wish our young contemporary a happy 52nd birthday.) "He wrote every week nearly to his death, and I might add that when I get stuck for decent copy, which is frequent, I go to the files and dig up something by Irving Peake Johnson."

Readers have sent in scores of Johnsonisms for my collection. From time to time I'll quote them in this column. Here are a few:

Having heard somebody say that he felt that one can worship God just as effectively on Sunday morning by driving through the mountains, the bishop replied: "The only time those people ever mention God is when they have a puncture."

As he was relaxing on the club car of a train going through cattle country he was accosted by a fellow passenger who said loudly and belligerently, "You know, I don't believe in God." The bishop continued to gaze dreamily at the cattle out on the range and replied, "Neither do they."

The bishop had missed several consecutive swings at his golf ball when one of his companions asked, "Bishop, don't you ever swear?" "No," he replied, "but where I spit, the grass never grows."

Are we celebrating too much? I don't mean what some of us did last Tuesday night in our noble endeavor to inject joy and gladness into the frail new year at its birth. That, of course, was plain Christian duty. I mean rather the cult, or fad, or divine afflatus, or whatever it is, of very mod Christians for celebrating just about everything. It is certainly true that the Christian, as such, is ordained at his baptism to be a priestly celebrant of the glory of God in all things created. If the modern vogue for celebrating all over the place is in fact a sign of a recovery of this priestly vocation, may God give it the increase. I read in a message from the

dean in *GTS*, the bulletin of the General Theological Seminary, that there is a bright banner in that seminary's coffee house bearing these words: "Life is not a problem to be solved but a mystery to celebrate." This instantly installed itself in my meditations as my golden text for this New Year. Christian celebration has to be defined as a conscious, willed, directed rejoicing in the goodness of God in all His works. It can't be just a kind of corybantic kick or dionysiac ecstasy or psychedelic rapture. Christian celebration draws its joy and its impetus from the celebrant's vision of the glory of God in the face of Jesus Christ: the Epiphany mystery.

I started out not to preach a sermon on celebrating but simply to call attention to what the Rev. **Robert John Stewart** has to say about Christian celebration in his very helpful article on page 10.

If the community of Paradise gets all excited when somebody exciting arrives from Fleshland, there must have been special extras in the streets on Dec. 10 when **Karl Barth** and **Thomas Merton** both arrived. We'll miss both of them here. Barth had (and so, we may trust, eternally has) that humor which is the gay face of humility: "The angels laugh at old Karl," he exclaimed. "They laugh at him because he tries to grasp the truth about God in a book of dogmatics." Merton had an uncanny way of saying things that seemed specially forged and honed to cut through the protective wall surrounding my conscience, e.g. this recent remark: "Yesterday I offered Mass for the new generation, the new poets, the fighters for peace and for civil rights, and for my own novices. There is in many of them a peculiar quality of truth that older squares have rinsed out of themselves in hours of secure right-thinking and non-commitment. May God prevent us from becoming 'right-thinking men'—that is to say, men who agree perfectly with their own police." The thing about Merton is, or was, that when he says something like that, this old square listens—and even agrees. He was never merely brilliant and penetrating. He was always what I call responsible, as when he commented on draft-card burning and other "provocative forms of witness" by saying: "I do not judge those who have resorted to these actions, but I personally believe that what we need most of all today is patient, constructive, and pastoral work rather than

acts of defiance which antagonize the average person without enlightening him."

God rest them both; and give us more like them.

As you begin reading the notes by the Rev. **Jess H. Stribling** on the manifestation of Christ today (page 9) you may get the idea that he's concerned solely with the ancient issue of whether Christians should eat food that has been offered to idols. And you may feel that you have other things to worry about, of a more contemporaneous sort. But read on, in simple trust in my pledged word that Fr. Stribling will suddenly, though most logically, get on to a subject which is about as contemporary and controversial as any subject can be. It seems to me that we have here an admirable demonstration of how a reading, in the Spirit, of the accounts of the ancient issues in the scriptures opens our eyes to see, and to cope Christianly with, the issues confronting us today.

In *Christ Church Bulletin*, of Nashville, I find the following thoughtful statement by the Rev. **William Dixon Gray**, pastor of Downtown Presbyterian Church in that city: "Why is it that patriotism is usually expressed by reference to the military? Is that the only way we can think of love of country? When a television station signs off, the national anthem is played . . . and pictures of bombers and warships and marching soldiers are flashed across the screen. Of course one is . . . grateful for his country's strength and security. But war is not this country's aim. . . . Our aim is peace. Then maybe we ought to associate patriotism more with peace than with war so that our aims and our emotions might work together. Before we can hope for peace, we must hope for a new way of thinking about patriotism and war. Our hearts must swell for our country's love of peace and justice."

The word for this season is by **Charles L. O'Donnell, C.S.C.**:

*The fount of Mary's joy
Revealed now lies,
For, lo, has not the Boy
His Father's eyes?*



LETTERS

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

Correction

In the interest of accuracy, may I invite your attention to an error on page 14 of the issue for Dec. 8, under the section, "Around the Church."

Msgr. William T. Bradley is identified as the new president of the New Mexico Council of Churches. As a matter of fact, the new president is the Rev. Albert Schneider, superintendent of schools for the Archdiocese of Santa Fe and an exceptionally talented Roman Catholic priest. He also teaches at the University of Albuquerque, an R.C. institution. To the best of our knowledge around here, Fr. Schneider is the first Roman priest ever to head a Council of Churches operation anywhere. We also believe, as you said, that the Archdiocese of Santa Fe was the first Roman Catholic unit ever to become a voting member of a Council.

(The Rev.) DONALD L. CAMPBELL
Canon Sacristan of St. John's Cathedral
Albuquerque

Marriage Canon

Thank you for the opportunity to respond to your editorial [L.C., Dec. 8] regarding the marriage canon of the Church.

I guess I am most disturbed by the fact that many devout communicants (such as the lady you used in your example in the editorial) become *ex-communicants* as a result of a strict interpretation of our canon. The quality or degree of "devoutness" to a specific Church (denomination) usually is superseded by the quality or degree of love for a potential marriage partner. If a person has to choose between a person he or she loves and the Episcopal Church—it usually means "goodbye" to the Episcopal Church. This is especially disturbing to me, when in my honest judgment, the marriage *should* be solemnized by an Episcopal priest but cannot because of an out-dated canon law. It is even more disturbing when the person in question is a fine Christian in every respect and has been a devout communicant of the Episcopal Church.

The present canon law *does* protect the priest if he chooses *not* to solemnize a marriage for some particular reason. This is good. I feel that this should be the *extent* of the marriage canon. I believe that the final judgment should belong to the clergyman whether or not to solemnize a marriage—regardless of previous mistakes made by either of the marriage partners. The present canon law is one of condemnation. There is little or no element of penitence and forgiveness to be found in its present form. When the priest is ordained, he assumes many responsibilities—including the responsibility of making pastoral decisions. I think that solemnization of marriages should be his *full* responsibility.

(The Rev.) SAMUEL H. CALDWELL
Vicar of St. Luke's Mission
Chardon, Ohio

The Living Church

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and Welfare of the Church of God.*

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EDITORIAL AND BUSINESS OFFICES

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

STAFF

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January

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

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The Living Church

January 5, 1969
Christmas II

For 90 Years,
Its Worship, Witness, and Welfare

EXECUTIVE COUNCIL

Miscellaneous Action at Quarterly Meeting

The Executive Council of the Church at its quarterly meeting approved a series of resolutions on the use of Church funds and their investment or deposit in banks and companies doing business in southern Africa nations. Our special report on the meeting will appear in next week's issue.

In other actions the Council:

(✓) Approved 27 grants totalling \$440,520 to community organizations under the General Convention Special Program;

(✓) Spent most of a day discussing the visitations of dioceses made during November by members of the Council;

(✓) Voted not to reconsider its action in boycotting the city of Chicago as a site for Executive Council meetings;

(✓) Authorized the use of an additional \$1 million for investment in ghetto businesses.

In the discussion of the visitations of dioceses which saw Council members visit 82 dioceses in November, it was reported that there is a cleavage within the Church that is best described as theological. In the words of Mr. Prime F. Osborne, Council member from Jacksonville, Fla., part of the Church believes the Church should be "activist" while others believe "the Church should convert individuals who can then act."

Responding to official requests from the Diocese of Quincy and Springfield, the Council considered whether or not to reconsider its action taken in September which called for a one-year boycott of the city of Chicago for Council-sponsored meetings. By a vote of 40 to 3, Council members decided not to reconsider the action. The Bishop of Chicago seconded the motion not to reconsider.

The Presiding Bishop reported that Churchwide response to his Biafra appeal had brought \$178,000 and that an heroic effort on the part of relief workers for Church World Service is now delivering food to the starving.

Lindley M. Franklin Jr., treasurer of the Council, reported that payments on commitments from dioceses are 2% behind last year and he anticipated a deficit of \$100,000 below pledged expectations. He reported also that payments in pledges to build and furnish the building at the Episcopal Church Center are behind schedule, and asked for \$100,000 from



Karl Barth

undesigned legacies to make up for this deficit. His request was granted.

Details of these and other actions will be provided in next week's full report.

EUROPE

Dr. Karl Barth Dies

Dr. Karl Barth, 82, who emerged from a Swiss Reformed pastorate to attain the pinnacle of theological eminence, died in Basel, Switzerland, Dec. 10. Compared in importance by some to Martin Luther, John Calvin, Thomas Aquinas, and Augustine, Dr. Barth was professor of dogmatics at the University of Basel, 1935-61. Ailing in recent years, he had continued to work on his *Church Dogmatics*, a project of 17 volumes. Five were not completed when he retired. His written works include 200 books, and the entire bibliography of his writings list some 500 items.

He was much concerned in his last years with renewal in the Roman Catholic Church following Vatican II. Asked in 1962 about possible results of the council, Dr. Barth told a newsman: "How can I know, not being the Pope. . . . The Pope hasn't asked my opinion." His opinion, however, was asked by the Vatican at a later time. In 1966 he participated in a consultation in Rome on the theology of the council. His account of that experience was published in an English language translation early in 1968 as *Ad Limina Apostolorum: An Appraisal of Vatican II*.

He never lost his pastoral consciousness. In the late 1950s, the Christian world was astounded to learn that for years Dr. Barth had been spending his Sundays preaching to inmates of the Basel jail. A collection of the sermons was printed as *Deliverance to the Captives*, a title reflecting his stress on man's dependence on God and God's gracious gift to man. Amassing an extensive following, the theologian objected to being called a "Barthian." When asked his reaction to being called "the greatest theologian of the 20th century," he replied: "I don't like it . . . perhaps next week or next year, they will all be talking about another theologian."

America seemed a frightening place to Dr. Barth. Although involved in some aspects of the World Council of Churches, he declined an invitation to attend the WCC's Second Assembly in Evanston, Ill., in 1954. In 1962 he made his only visit to the United States; the purpose, he said, was to visit his grandchildren. His son, Dr. Markus Barth, teaches at the University of Chicago Divinity School. On that trip, he gave "widely heralded" lectures in Chicago and Princeton.

Dr. Barth's impact on the Church has been summed up by a French Protestant, Georges Casalis: "Barth is and will remain the theologian who rediscovered the message of the sovereign grace of God in Jesus Christ and forced the Church to hear that message at a crucial moment in its life. He stressed the inevitable implications that flow from that message for the life of the Christian who is called by his Lord to be a true man, fully involved in the world and acutely conscious of all the problems that are posed for men by the troublesome questions of their earthly destiny."

Dr. Barth is survived by his widow, Nelly Hoffman Barth, two sons, and a daughter. Another son, Matthias, died two decades ago.

MAINE

Bishop Speaks to RCs on Joint Action

The Roman Catholic and Episcopal Churches should work together to improve the lot of the poor in Maine, the Rt. Rev. Frederick B. Wolf, Bishop of Maine, told the First Friday Associates at their meeting in Portland. "We must begin to hear each other, to learn and

appreciate the traditions of the two Churches," he declared. "These traditions won't be given up, but through knowledge our lives will be enriched."

Bp. Wolf told the group of Roman Catholic men that "we must eliminate the image of division and competition between our Churches. Christians are now beginning to take each other seriously and that means a closer relationship. We must become aware that today's top agenda item for the Christian Churches is ecumenism."

He was introduced by Coadjutor Bishop Peter L. Gerety, administrator of the Roman Catholic Diocese of Portland.

ENGLAND

"Confidential" Report Published

Publication of a "strictly confidential" report made by a Roman Catholic and Anglican commission in the *London Tablet*, was praised by an Anglican Journal. *The Church Times* said in an editorial that "on the merits of publishing this particular document there can really be little argument; it is much better late than never."

The report, drawn up following the third meeting of the Joint Roman Catholic-Anglican Preparatory Commission last March, had urged an exchange of preachers at the eucharistic homily, sharing of church buildings, joint educational programs for the seminarians of both Churches, and similar ecumenical activities. It had been sent to the Pope and the Archbishop of Canterbury. A letter by the late Augustin Cardinal Bea, president of the Vatican Secretariat for Christian unity, had stated the Pope's wish that the report be kept secret although the cardinal said the Archbishop of Canterbury could distribute it to members of the Lambeth Conference, if he wished. It was, in fact, given to some 500 delegates and consultants at the assembly, though not, according to the *Tablet*, to the Roman Catholic hierarchy in England.

The Church Times noted that the "only surprising thing about last week's leak" of the document was that "it came so late." The paper also expressed gratification that the desire for secrecy was expressed by the Vatican and not by Anglican authorities.

"The recommendations themselves," it said, "are likely to appear more revolutionary to Romans than Anglicans. They are implicitly based on the assumption that here are two Churches, or two parts of the one Catholic Church of Christ, of differing but equal validity, which hold so much in common and are so close to one another in many essentials that it is only sensible for them to cooperate in as many fields as possible." The Anglican publication also pointed out that this has been the belief of many Anglicans for

years, but until recently was held by only a few Roman Catholics. "Whether the highest Roman authorities," it continued, "are even now willing to accept this assumption, or anything like it, must be considered very doubtful."

EASTON

Centennial Year Closes

The observance of the centennial of the founding of the Diocese of Easton in Maryland was concluded with a festival service in Trinity Cathedral, Easton.

Beginning with a Mission of Renewal last Lent, which reached into every parish, and continuing at the annual convention in May, the observance of the centennial year followed with a diocesan survey in October under the guidance of the national department of research and field study. A centennial fund for capital improvements and advance work has also been established. Last summer the opening of a new mission in Ocean City marked the first such in several years.

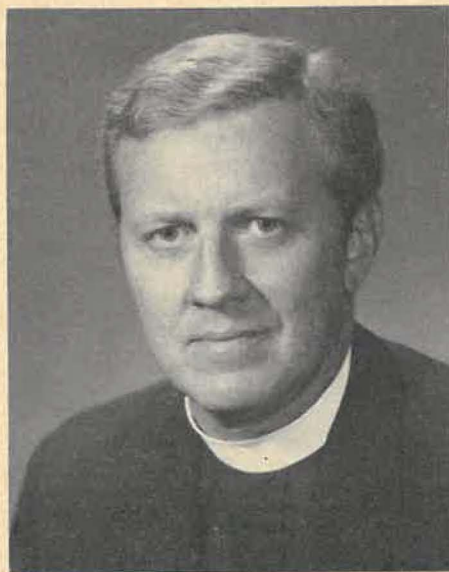
At the final centennial service, the former Bishop of Easton, the Rt. Rev. Allen J. Miller, Ph.D., preached and was honored at a reception following the service. During the latter, the Rev. Alan Whatley, chairman of the campaign for funds to build the diocesan center, announced that the indebtedness had been liquidated, marking a fitting close to the festival year.

MARYLAND

Bishop Coadjutor Consecrated

The Ven. David Keller Leighton, former archdeacon of Maryland, was consecrated Bishop Coadjutor of Maryland in a service held Nov. 30, in Emmanuel Church, Baltimore.

Chief consecrator was the Presiding Bishop and co-consecrators were the



The Bishop Coadjutor of Maryland

Bishop of Maryland, the Rt. Rev. Harry Lee Doll, and the Suffragan Bishop of Pittsburgh, the Rt. Rev. William S. Thomas. Presenters were the Rt. Rev. Hunley A. Elebash, Bishop Coadjutor of East Carolina, and the Rt. Rev. William H. Mead, Bishop of Delaware. Attending presbyters were the Rev. James Cantler, St. Paul's Church, Centreville, Md., and the Rev. Thomas C. Jensen, Church of the Holy Nativity, Baltimore. (Bp. Elebash was consecrated Oct. 2, and Bp. Mead, Nov. 15.) Preacher at the consecration of Bp. Leighton was the Very Rev. Samuel J. Wylie, Dean of General Seminary.

Bp. Leighton, 46, and his wife, Carolyn, have three children. He served as archdeacon for four years.

CANADA

Church Service for Convicts: One Goes AWOL

Wearing red cassocks in the choir of Christ Church Cathedral, Ottawa, were 38 convicts from penitentiaries, 15 officers of the Royal Canadian Mounted Police and the regular choristers. At the close of the service, similar to others held across the nation and sponsored by the Solicitor General's department, officials counted noses and found there were only 37 prisoners. Edward A. Greenfield, 29, doing four years for robbery, had tired of the chorister caper and gone AWOL. The search for him is still going on.

Church services held throughout Canada involved prisoners with good prison records nearing the end of their sentences. The service in the cathedral was packed and among the notables was the Queen's representative in Canada, Governor General Roland Michener.

The Old Testament lesson was read by Harvey Blackstock, the parolee who wrote the book, *Bitter Humor*, a story of prison life. The lesson said in part, "Seek good and not evil, that you may live. . . ." Ironically, the other lesson read by Deputy Solicitor General Ernest Cote was the parable of the prodigal son. A penitentiary official said he hoped it had had an impact on Greenfield and that the inmate would return voluntarily. Guest preacher at the service was the Rev. Ernest Gordon of Princeton University, who was a prisoner of the Japanese for five years during WW II.

Conference on Union Problems

Going to church can be "quite a boring experience," the Rt. Rev. Stanley C. Steer, Bishop of Saskatoon, told the General Commission on Union made up of representatives of the Anglican Church and the United Church of Canada. As the commission prepared to study a report

on worship, Bp. Steer asked that consideration be given to the place of formal churchgoing in the Christian life. He doubted that mere revision of present structures of worship would meet the situation. He said the church should be trying to find the secret of making a service "live." He advocated less concern with liturgical procedures and more with making worship an experience having meaning. "Surely, if we are to enjoy God forever, we should start enjoying Him now," the bishop said.

The Rt. Rev. E. S. Reed, Bishop of Ottawa, told the joint commission that the Anglican liturgy was framed for an

agricultural society. In the urbanized technological society of today, "many people will be quite unable to worship in the way we've been accustomed to." However, Dr. R. H. N. Davidson of Toronto, co-chairman of the commission on liturgy, said it is difficult to modernize the symbolism of the Judeo-Christian scriptures. "How can you take the symbolism of the shepherd and sheep and find a modern parallel?" he asked. "It's probably easier to explain what shepherd and sheep mean."

A former moderator of the United Church of Canada's General Council, the Very Rev. Wilfred Lockhart of Winnipeg

said there are persons who are sensitive to language and their feelings should be respected. "I don't find that the modern generation is unable to understand Shakespeare," Dr. Lockhart said.

Also under discussion was the role of bishops in the merged Church. The United Church, which is presbyterian in format, has agreed to accept the office of bishop in any organic merger, but makes it clear that it will have no part of apostolic succession. Constitution and organization of the new Church loomed large in the debate. Dr. Lockhart warned there is very great resistance to change at the local level and cautioned the commission against trying to impose a framework for the merged Church.

A brief from youth representatives rapped the commission for debating points of worship and organization instead of urging action by congregations. "The fact that 20,000 people have died of hunger while we have spent the last 24 hours deliberating in a well-fed, well-dressed existence demonstrates irrelevance," it said.

Dr. Lockhart said the brief oversimplified problems, but it also "shows the kind of impatience we ought to feel." He also warned the commission not to be carried away with the contemporary emphasis on youth. "The enthusiasm and zest of youth must be matched by competence," he said. Dr. E. W. Valcom, a member of the nominating committee for commissions, said he had approached several young people to serve, but they had refused, adding that many youngsters are not churchgoers.

WEST VIRGINIA

God's Dollars Returned

"Next Sunday every person is asked to bring one dollar in addition to his regular offering. The dollar is to be put into an envelope and your name clearly written on the envelope. You are to come prepared to give that dollar to God." This announcement was made by the Rev. William B. Fulks, rector of the Church of the Transfiguration, Buckhannon, W.Va., on a recent Sunday morning. No other explanation was given. During the week there was much speculation on the destiny of those dollars, but no clues were found.

The following Sunday, the envelopes were collected during the offering, and they were presented to God as the congregation sang the Doxology. Later in the service the dollars were returned to the donors with the explanation they were now "God's dollars," and were to be spent as the donors thought it would please God. The one exception on spending—the money was not to be given to the church.

There were several comments heard after the service: "I'm going to have to think about this. . . . I may have to add

Report from Scotland

Like some ghastly television serial the story of Scotland's ecumenical strivings moves on from one dreary incident to another. Nevertheless, because basically the matter is serious and important, the over-all interest remains though the various incidents may sadden or disappoint.

A year ago the representatives appointed by the Scottish Church to meet with their opposite numbers from the established Church of Scotland (Presbyterian) came up with the suggestion that people not episcopally confirmed might be admitted to Holy Communion. They added to their proposal a rider which stated that this did not imply intercommunion. The provincial synod decided to refer the whole matter to the members of the Church. Accordingly during last winter every congregation throughout Scotland met, discussed, and sent in reports. While this was going on a mysterious body of 120 clergy petitioned the College of Bishops to veto the proposal completely.

The provincial synod met again recently and decided to follow the Lambeth suggestion that admission to Holy Communion of non-episcopally confirmed persons should be left to the decision of the local bishop. Within the Episcopal Church many felt that this did not go nearly so far as they would wish, and it was also felt that the Presbyterians would be shocked and angry at this meager gesture. Curiously enough Presbyterian reaction was fairly kind to the decision. They apparently regarded it as at least a small step in the right direction. It has since emerged, however, that no reference at all was made at the meeting of the synod to the findings of the various congregations and dioceses. This has had a very bad effect within the Episcopal Church as many laity feel that all that was done was a waste of time and that they have been completely ignored.

The Edinburgh diocesan council met in special session after the synod's decision was made public, and the Bishop of Edinburgh announced that he was encouraging intercommunion in a limited

way at a church in a new town in his diocese. He also permitted a city charge to invite a Presbyterian congregation to join them in a celebration of Holy Communion. At the council many expressed the feeling that the synod had not gone far enough towards intercommunion, while some clergy asked that they be not associated with any moves in that direction, and others accused the diocese and especially the bishop of dishonesty in going beyond the decree of the synod.

The provincial newspapers have had quite a field day over all this, and, as most of them are biased towards Presbyterianism, they mainly side with the bishop in the matter, praising his courage in taking this direct forward move. However, the correspondence columns have been filled with letters supporting the more conservative attitude. It is suggested that all the Presbyterians are interested in is getting the acceptance of their members at the altar, and that they will not go one step further especially if such a step means the recognition of the office of bishop. Thus, it is held, the Episcopal Church has made a concession but will get no equivalent concession in return; and that people like the Bishop of Edinburgh have been moved by mere sentimentalism into a weak position. Others, however, see it as a sensible step towards fuller unity.

At the synod, the Church for the first time officially pledged itself to seek full unity so that, in spite of differences and doubts and fears, the whole Church is dedicated to going on with its search for some sort of compromise with Presbyterianism. Meantime, conversations are going on with the Roman Church; and, even more interesting, at the local level Roman Catholic laity are seeking out other Communion, asking for conversations with them and looking forward to sharing at least occasional worship with them. It would appear that in this case, too, the laity wish to move more quickly than the clergy.

THOMAS VEITCH

more to God's dollar. . . . This kind of thing is exciting. . . . This doesn't fit the Episcopal image." Fr. Fulks had one final comment. "What they gave will never be missed. What they have received will never be forgotten."

NEW YORK

Tri-Faith Apartments Dedicated

Fifteen churches and synagogues are sponsors of a 17-story apartment house that has been dedicated in New York City. Tri-Faith House will provide apartments for 148 families, most of whom were displaced by public or private demolition of their former homes in midtown Manhattan. More than 4,000 persons applied for the dwelling units.

Taking part in the dedication service were Msgr. Harry J. Byrne, chancellor of the Roman Catholic Diocese of New York; Rabbi Daniel L. Davis of the Union of American Hebrew Congregations; and the Rev. Clarke K. Oler, rector of Holy Trinity Episcopal Church.

"Night Call" Receives \$40,000 Grant

The Episcopal Church and the United Church of Christ have saved "Night Call," the unique Church-sponsored radio call-in program, by giving a combined total of \$40,000 for its support. The UCC gave \$25,000 through its board for homeland ministries and the Episcopal Church, \$15,000, through its General Convention Special Program headed by Leon Modeste.

Nelson Price, assistant general secretary of the United Methodist Television, Radio, and Film Commission which originated and produces the program, said the sum would carry the program until industry and foundation support can be obtained. Initial funds came from three \$50,000 grants from TRAFCO, the national division of the United Methodist Board of Missions and the women's division of the same board.

"Night Call" is heard on more than 80 stations across the country; its purpose is to provide genuine dialogue on vital issues, especially on racial tensions.

COLORADO

Church Provides a Community Need

"Viewing major motion picture productions provides a common experience that can then be developed through group discussions that bring the light of the Gospel to focus on what we have shared." That statement, according to the Rev. Robert J. Stewart, vicar of St. George's Church, Leadville, Colo., ex-

plains that mission's recent venture into scheduling Friday night movies at the church. The high country mission is showing "King Rat," "Fail Safe," "The Ipcress File," "Hoodlum Priest," "The Cardinal," "Kapo," "Casanova 70," "The Angry Silence," and "Lord Jim."

The weekly movies will continue until Feb. 1, when a commercial movie house will open in Leadville. Fr. Stewart explained that people at St. George's do not feel that the church should compete with civic and commercial groups which are meeting the needs of a small community.

The spirit of the first discussion following "King Rat" exceeded his expectations, with discussion ranging from the validity of Christian values to mercy killing. The group did not break up until after midnight, Fr. Stewart reported.

WYOMING

Bishop to Retire

The Rt. Rev. J. Wilson Hunter, Bishop of Wyoming, has submitted his resignation because of failing eyesight. He was elected to the Missionary District of Wyoming by the House of Bishops, Nov. 7, 1947, and was consecrated April 7, 1948, succeeding the Rt. Rev. Winfred H. Ziegler on Nov. 30, 1949.

During Bp. Hunter's episcopate, the district was admitted as a diocese at the 1967 General Convention, 78 new parish buildings, churches, and rectories have been acquired, and church support has been increased to over \$125,000.

The bishop has asked for the election of his successor at a special convention to meet the day prior to the regularly scheduled diocesan convention Jan. 29, and his retirement will be effective on his 65th birthday, April 4, or as soon thereafter as his successor is consecrated. Both conventions will be held in Christ Church, Cody.



The Bishop of Wyoming

VIRGINIA

Recommendations Received from Self-Study Program

Data for recommendations distributed in the Diocese of Virginia by the general division of research and field study of the Executive Council, came from the local churches which had gone through a self-study program during 1968. The general division, under the direction of the Rev. David Covell, collected and analyzed the data and produced the recommendations.

The most specific item in the recommendations calls for closer cooperation in ministry and planning by groups of local churches. It is suggested that they form Episcopal Development Commissions to meet functional needs in an existing area. These commissions would, in effect, provide for decentralization of the Church's program on the diocesan level.

In handing out the recommendations, the representatives of the general division advised the diocesan executive and steering committees to take a long look at the use of buildings before making capital plans. "One study done a few years ago," Mr. Covell said, "indicated that church buildings were used 1.8% of the time they could be used during the week." The recommendations also point to more community involvement by the local churches and the program on the diocesan level, with an emphasis on a prophetic ministry to deal with injustices where they might be present.

The data from the self-study will enable churches to set up programs which are designed to meet purposes and needs of the local church. This in turn has become the 1969 program of the Diocese of Virginia as a whole.

JUDAISM

Agency Raps Appeal to Anti-Semitic Prejudice

The American Jewish Congress urged Negro leaders in New York City, "to repudiate the blatant resort to racial and religious hatred" contained in a leaflet declaring that "Zionists kill black people in their own land in the Middle East."

Will Maslow, executive director of the congress, expressed "outrage mixed with sadness" at the leaflet distribution in Harlem by Jesse Gray's Tenant Rights Party. The flyer was circulated as a call to a mass rally to protest a statement by Albert Shanker, president of the United Federation of Teachers, that he might go with 500 union teachers to escort nine reprimanded teachers into a public school. Mr. Shanker is Jewish. Entitled "Shanker, This is not Egypt—You Ain't Coming In Here," the leaflet said that "Harlem will not stand by while these racists, ruthless Zionists bandits and his (Shanker's) puppets, the police, run us out of our own

communities." Mr. Maslow called the leaflet "a scurrilous falsehood designed to arouse hostilities and bitterness."

The situation at the Harlem school relates to the school decentralization controversy. Some evidence of black anti-Semitism reportedly has been found in the Ocean Hill-Brownsville district in Brooklyn, where the school dispute has been most intense.

"We are confident that Mr. Gray's views do not represent any significant number of Harlem residents but only a tiny and discredited extremist fringe whose purpose is to stir prejudice and foment chaos," Mr. Maslow said. He said that the position of Israel on international human rights and friendly working relations with many black African nations is well known, as is Israel's condemnation of *apartheid* in South Africa. "Articles describing Israel's protection of Arab minority rights and Israel's cooperation with numerous African countries have appeared regularly in the Negro press," the congress executive said.

Mr. Maslow called on all persons to work to improve the education of children and to make the promise of equality and justice come true for every American. Mr. Gray is an organizer of rent strikes against Harlem landlords who fail to provide adequate facilities for tenants. Last year he described himself to a church gathering as a "black agitator and a good one." He said then that he felt the black ghetto is no place for white people. Earlier, a group of black clergymen in Ocean Hill-Brownsville repudiated anti-Semitic leaflets circulated by an individual identified as Ralph Pointer.

Director of Urban Affairs Appointed

Dr. Leonard J. Fein, associate director of Harvard-M.I.T. Joint Center for Urban Studies, will head the American Jewish Congress's program on urban affairs and Negro-Jewish relations. In an official capacity as chairman of the Commission of Community Interrelations, he will supervise programs aimed at alleviating the plight of America's poor, improving the quality of education in poverty areas, tutoring minority group children, and sponsoring non-profit housing projects.

Dr. Fein, who is also chairman of the research advisory council of the Massachusetts Commission against Discrimination and a member of the administrative committee of the Jewish Community Council of Metropolitan Boston, succeeds Murray A. Gordon, who will continue to serve the AJC as a national vice president.

ACU

Executive Committee Meets

The December meeting of the executive committee of the American Church

Union was held in Chicago. In a letter to the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago, the Rev. Canon Albert J. duBois, national executive director of the Union, called attention to the fact that the meeting was being held in Chicago in protest of the "ban" on national Episcopal meetings in Chicago as voted by the Executive Council of the Episcopal Church. Canon duBois noted that the Bishop of Nebraska seemed to have expressed adequately the situation when he called the ban "an adolescent decision."

National ACU president, the Rt. Rev. Albert A. Chambers, Bishop of Springfield, presided at the Chicago meeting.

SCHOOLS

St. John's Launches Financial Campaign

A campaign to pay off the debts of St. John's Cathedral Boys' School in Selkirk, Manitoba, Canada, and to put the school on a pay-as-you-go footing has been launched by its financial committee.

The school's plant and equipment are almost complete except for landscaping the grounds. The replacement cost is valued at \$.5 million, with about \$133,000 still owing. The school showed last year that it can be operated at a profit once the debts are cleared. Careful development of the farm and meat program can meet future capital needs, according to Ted Byfield, a teacher in the school and one of its founders. This would mean, he said, that once the debts are paid, any future donations could be applied to a bursary fund so that eventually boys may be enrolled without regard to their financial security.

The financial committee has undertaken the task of raising \$50,000 in the Winnipeg business community, the school staff and former students have been asked to raise another \$50,000, and the balance of the debt is to be paid out of operating revenues.

IOWA

Black to Church: You Don't Really Love Me

During the sermon on a recent Advent Sunday morning a black college student rose from her pew in St. John's Church, Dubuque, Ia., and told a startled congregation that middle-class whites are hypocrites and racists. Pamela Robinson, 19 and a junior at the University of Dubuque, also said: "You don't love me. You don't even want to live next door to me." Her accusation launched an experimental dialogue sermon at St. John's. The 250 parishioners had no idea of what was coming nor, according to the rector, did he.

The Rev. Richard J. Anderson had prepared his Advent sermons on the theme: "Where the Coming of Christ

Has Yet to be Known." The dialogue sermon was based on the particular thought that interracial relationships are an area of life where Christ is not known. In preparation for the dialogue, Fr. Anderson invited a group of black students from the university to join him in the presentation. He said the dialogue was spontaneous and only the introduction to the sermon was prepared in advance.

Fr. Anderson's decision to hold the dialogue came about after he decided he was incompetent as a middle-class clergyman to preach a sermon on race relations. He moderated the dialogue and occasionally summarized the point a student had made. Most of the 250 people in church stayed for the coffee hour and visited with the black students. For some, it was the first time for a face to face encounter with blacks. Dubuque, a city of 60,000, has less than 35 black residents. Five of the 300 members of St. John's Church are black.

CONVENTIONS

Eau Claire

Highlight of the 40th annual council of the Diocese of Eau Claire, meeting in Christ Church Cathedral, Eau Claire, Wis., was the visit and dinner address by the Presiding Bishop in the Great Hall of the cathedral. He spoke on the changing conditions facing the Church in contemporary America and the necessity of the Church to reform and restructure her life in the world. The dinner was preceded by a celebration of the Holy Eucharist with the Rt. Rev. William W. Horstick, Bishop of Eau Claire, as celebrant.

Concurrent with the annual council was the annual meeting of the Churchwomen of the diocese. For the first time in the history of the diocese, following final legislation, women delegates were seated and took full part in the work of the 40th council.

Council approved a budget of \$84,000 for 1969. Bp. Horstick appointed a committee to begin work on studying the needs and possibilities of the diocese.

The council recessed on the second day of meetings to be reconvened on January 25th, with the major item of business to be the election of a bishop coadjutor of the diocese.

ORGANIZATIONS

Bible Society Receives Reprint Requests

A recent contemporary English translation of the New Testament, titled, *Good News for Modern Man*, is appearing in an increasing number of publications.

One of the more unusual requests for reprint rights received by the American Bible Society, copyright owners of the

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Should Christians eat food that has been offered to idols? This is the perplexing question that St. Paul is struggling with in the eighth chapter from his first letter to the Christians at Corinth.

The problem was this. In Corinth, as throughout the Roman Empire, there were fellowship meals held in the pagan temples. These were primarily religious sacrifices, in which the food was first offered to the pagan gods. But they were also great social occasions. Even pagans who no longer believed in the gods or the efficacy of these sacrifices continued to participate in the fellowship meals for purely social reasons. The question arose in the Church at Corinth whether pagan converts to Christianity could still attend these fellowship meals and eat the food which had been offered to idols.

Some of the converts argued that it was perfectly permissible for them to continue to attend the fellowship meals for social reasons. Since the idols were not real gods ("for there is no God but one"), the eating of food offered to the idols could not possibly be an act of faith or worship. Christians could attend the meals, or not attend them, as they pleased. It made no difference. Other converts, however, did not understand that the pagan gods had no reality. They assumed that becoming a Christian meant the substitution of one God for other gods, not realizing that it also involved the rejection of the existence of other gods. For them participation in the meals was an act of apostasy and idolatry.

Note what St. Paul does. He accepts the premise of the first group: idols are not real gods; therefore eating food of-

fered to them has no religious implications. But he rejects their conclusion that this means they are free to attend the meals if they want to. In fact, he tells them not to go. Why? Because by so doing they might encourage other Christians who do not realize the non-existence of the idols to engage in what they themselves would consider apostasy and idolatry. ("And so by your knowledge [of the non-reality of idols] this weak man is destroyed, the brother for whom Christ died. Thus, sinning against your brethren and wounding their conscience when it is weak, you sin against Christ.") Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall." This is the principle of love acting in deference to the neighbor's conscience, even though the act in itself is not wrong.

The commentator on this passage in *The Interpreter's Bible* rightly observes that "though the particular issue of food



The Manifestation of Christ Today



offered to idols does not arise for people living in Western countries today, the principle bears upon other questions in every civilization." It would apply, for example, to the question of Christian membership in clubs, fraternities, organizations, or associations which have restrictive membership clauses which are an offense to other fellow-Christians. Certainly we have a legal right to form associations with whomsoever we please. And in many cases such an exclusive association is not an offense to others: it is hard to imagine a bricklayer being insulted because he cannot become a member of the American Medical Association! But there are other situations in which a Christian neighbor may be greatly hurt if fellow-Christians participate in organizations which deny him membership simply because of his color or national origin. In this case we must say with St. Paul that even though such membership on

our part may not in itself be legally wrong, since we are legally entitled to our own associations; yet, because our participation in such a discriminatory organization offends our Christian neighbor and leads to deeper division and hostility both within the Church and the nation, we will refrain from such membership for our neighbor's sake.

What, then, should be done if we are already members of such an organization? The first thing to do is to try to have the rule changed so our participation in the organization will no longer be an offense to our fellow Christian. In one of our university towns a country club was being developed, and a junior warden who was on the club's board of directors went to his rector and invited him to join. After glancing through the publicity brochure, the rector replied, "I'd love to, but I could not be a member of a segregated club." "Of course you couldn't, and I can't either," said the junior warden. "I'll see what I can do." Two weeks later he was back with a newly published publicity brochure which stated explicitly that

By The Rev. Jess H. Stribling

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

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I recently attended a cocktail party honoring a young lady who was soon to be married. Many at this celebration did not know one another. Still, they had one thing in common; they knew, or came with someone who knew the bride-to-be. She was the common denominator through which even strangers identified themselves in relation to one another.

What these mutual acquaintances and strangers did was liturgy. They had established a time and place to meet in order to celebrate an occasion of mutual interest. As in our *Anaphora*, the historical facts giving meaning to this liturgical assembly were given: we heard of the couple's meeting and of their growing relationship. Prayers were said: "I hope you'll be happy." People expressed their common joy in song and dance. Offerings were presented by the participants in the form of wedding gifts, complete with an offertory procession. Caught up in the unabashed spirit of fellowship, two people

promotion. Could the comparative lack of success be because our weekly eucharist gatherings fail to impress most of their participants with the common purpose of our assembling for a liturgical celebration?

If most laymen would reflect long enough and hard enough about it, they would probably affirm the concept that in Holy Communion we celebrate our common relationship to one another in our common relationship to God. However, I suspect that most *would* have to think about this concept before affirming it. I suspect you wouldn't find this concept as part of their immediate existentiality, as, say, the fact that they are married to so and so, or work for such and such a company. In other words, this *raison d'être* for our weekly celebration is not something most of its participants readily grasp; it isn't felt in their bones as is the obvious reason for having a cocktail party for an engaged couple.

"community in Christ." But liturgy doesn't necessarily make a community.

Birthday parties, for example, are liturgy. They too, have vestments (silly paper hats), a processional (carrying the cake), hymns ("Happy Birthday to You"), offerings (gifts), a ceremonial act (cutting the cake), secret prayers (a birthday wish), and a communal meal (eating the cake). They too, *celebrate* a relationship ("We are the Jones family"). They do not *establish* a relationship. That is not the purpose of liturgy. Liturgy may, and should deepen and build up an already existing relationship by its ceremonial celebration of the relationship. This doesn't mean that if there isn't a real sense of communal relationship then there isn't a liturgy. But what is the quality of that liturgy? If mother is in the finals at a bridge tournament and father is off on an all-important business trip, and the caterers are hired to preside over junior's birthday party, liturgy is still done, but it is a liturgy reflecting the shallowness of the family relationship. Because there is no real relationship to celebrate, there is no real community life to be deepened by this liturgical assembly.

In the same way, if the eucharistic community has no real grasp of its primary reason for doing liturgy, then the liturgical acts lack meaningful focus and, therefore, become shallow events to the participants. I fear this is the general state of our eucharistic celebrations: shallow events to which strangers to one another mechanically subscribe without any real sense of their purpose. To be sure, there are glorious exceptions among a few individuals usually scattered throughout each congregation. These are the people who, through special education or a spirit-filled knack, have the ability to rise above the lack of personal relationship to love in the abstract. These exceptions are sometimes even true of whole congregations. Here the cohesive factor seems to be that the congregation is mutually and consciously acting out a eucharistic life in a ministry to the community at large in which it seeks to provide Christian solutions to community problems and to establish Christian goals as the basis for the community's future.

Yet, for the most part, I believe most people find that the really beautiful and meaningful celebrations of Holy Communion are those at which a readily apparent common event, purpose, or relationship is celebrated. In my personal experience I think of the first Beaumont *20th Century Folk Mass* celebrated in this country at St. Thomas Church, Denver, the Sunday after President Kennedy's assassination; graduation Masses at seminary; ordination Masses; my family and I celebrating our friendship with another priest and his family on top of a mountain peak; Christmas and Easter celebrations; a Mass once celebrated with a former sem-

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Cocktail Parties and Holy Communion

confessed the "manifold sins and wickedness" they had done to each other in past days, and declared mutual absolution. Kisses of peace abounded. Food and drink were prepared and served by the presidents of the liturgy: the brothers and sisters of the bride-to-be. The celebration concluded with a blessing: "Good luck!" It was liturgy and it was fun. It was liturgy because it was an assembly of people celebrating a common relationship through ceremonial acts. It was fun because the purpose of the celebration was apparent to all the participants, and all the participants found the purpose worthy of celebration. In other words, the purpose both motivated and spiked-up the celebration. Driving home, I pondered why our Church liturgies—old or new—are usually not as successful as cocktail parties which celebrate a particular event—such as a future wedding, or a new status in a person's life such as a career

Perhaps this motivation for our weekly eucharistic gathering is not at the forefront of most consciences and, consequently, does not spike-up as many as it should to participate in this divine event because of our style of contemporary life. In our modern Church life (especially in metropolitan areas) the people who weekly assemble from different and often great distances, seldom see one another except at this one event. In most instances they do not have a personal, business, social, civic, or close environmental relationship to one another. Then we ask them to feel and celebrate a common relationship and purpose. Usually they can't. They just can't leap the existential hurdle of being strangers unassociated with one another in any activity other than this once-a-week gathering. Perhaps they even feel a little guilty about the absence of this feeling of fellowship as the celebrant glows with exhortations about Christians being a

By The Rev. Robert John Stewart

**Vicar of the Timberline Circuit
Leadville, Colo.**

The Gravest Threat to Marriage

While we are undertaking a candid reappraisal of the problem of the remarriage of divorced persons we may do well to note the following comment by the Bishop of Wakefield (England), the Rt. Rev. Eric Treacy: "Marriage today is not being threatened so much by those who divorce, or who are divorced, as it is by those who say it is unnecessary. Marriage, to those who take it seriously, means commitment—for better, for worse. Living together on the basis of a shared love is not. It is something from which escape is always a possibility, especially when it turns out for worse and not for better. Commitment means stability, above all for the children of the marriage. To leave out of account the future welfare of the children of the marriage is plain selfishness." The bishop explains that he is not thinking about the social stigma attaching to birth out of wedlock, but "of the need of children for the continuing care of a mother and father who are committed to each other, and who, in their complementary relationship, provide their children with the stability of a home founded on something that will be strong enough to survive the strains and stresses which are inevitable in an emotional relationship."

Dr. Treacy is right on the main point. In his own country, which until only yesterday has been a rather conservative society morally, it is becoming a common and accepted thing for a man and a woman to live together "on the basis of a shared love" making no pretense that they are, or intend ever to be, man and wife. Britain is following continental Europe, and America is following Britain, along this line. And why not? Nonmarital cohabitation offers all the pleasures of marriage with none of the commitments, the costs, the discipline, the responsibility. To people who have no moral scruples against such selfish hedonism it makes sense; and the moment the "shared love" wears thin it can always be conveniently "unshared." Bp. Treacy is right in warning that this tearless substitute for marriage threatens marriage much more than does divorce, and he is equally right when he speaks of the need of children for that stability in their early years and their home life which can be provided only by a thoroughly committed marital union of their parents.

That, however, is the ideal. It is what every child ought to have. But then, every child ought to have plenty to eat, the best kind of physical care and education, abundance of fun and joy of life. On this fallen planet, however, the child's lot is by no means always what it ought to be. We have to face the fact that many a marriage to which children are born sadly lacks that fine moral commitment so essential to the child's welfare. It is a common experience for the pastor of any church to find himself advising people to seek divorce in the best interests of their children. In practice it often becomes only too apparent that the child of a broken home, living with one parent rather than both, has a better chance of growing up in some kind of domestic stability than if his parents had stayed together. It is not always that the minister or marriage counselor who

knows the whole story of a troubled family can confidently advise the couple to stay together for the good of the children. This complicates the problem and makes it impossible to hold that it is always best for the children for parents to continue a marriage that has become a misery.

And so we are ready to state our principle: Marriage is increasingly threatened by those who say that it isn't necessary, that a man and woman may live together on a basis of shared love for so long as that love remains. One reason why we find this substitute for marriage not acceptable is that it cannot provide that stability which comes from the life-long commitment to one another and to their children which a man and wife make in a true marriage. But it must be recognized that when the marriage is sufficiently short of those qualities which make home a haven of blessing and of peace, the argument based on the good of the children breaks down altogether, and the good of the children may be best served by divorce.

We are not happy about that qualifying last sentence, but we did not put it in: life did, and does.

— A Guest Editorial —

Come Holy Spirit!

I was two weeks late arriving at Lambeth. I couldn't wait to get into the midst of things. I took my seat in the great hall in Church House on the morning of Aug. 9. I fastened my number, 221, to the back of the pew in front of me. This was to be my seat for the duration of the conference.

At 9:30 A.M., the Archbishop of Canterbury walked in. The bishops stood. We recited Hymn 217, "*Veni Creator Spiritus*." The archbishop read a portion of scripture and commended us to keep a time of silence. Silence? My mind was in high gear and ready to take off on the issues of the day. The silence was a bit upsetting! Let us get on with the business! Cue me in on things! What is this, a conspiracy? The silence lengthened and lengthened. I lifted my head to gaze about the room. Everyone seemed perfectly calm but me. The bishops of the Church, some 400 strong, were at prayer. What power, I mused. With jerks and starts, I did make it through that first morning.

In the days following, I began to look expectantly to those periods of silence and strangely I found the time growing shorter and shorter. By the time of our final plenary session I was wishing for more time for creative silence. In that fruitful silence God came among us: the God who lives, loves, reigns, and speaks! God the Holy Spirit does come into our lives when we dare to pray truly, Come Holy Spirit—and then wait for Him.

(The Rt. Rev.) RICHARD B. MARTIN, D.D.
Suffragan Bishop of Long Island

THE PARABLES OF PEANUTS. By Robert L. Short. Harper & Row. Pp. 328. \$1.95.

Karl Barth once said that "any Christian who wishes to live responsibly must read two things: the Bible and the daily newspaper—and never one without the other!" Robert Short in his sequel to *The Gospel According to Peanuts*, published in 1964, follows this advice, even though one wonders if Barth had the comic page in mind when he made the statement. One thing, however, that both Barth and Short recognize, is that responsible Christians must constantly seek to find relevance for their faith to daily events.

To Short, Peanuts is an "art-parable" which acts as both a lens and a mirror. The antics of the "Peanuts," a witness to human nature, are connected with quotations from the Bible, a witness to divine thought, and such other sources as Barth, Bonhoeffer, Kierkegaard, Melville, and Camus, witnesses to human thought. These form one continuous parable of the basic Christian truth of the "perfect freedom" which exists within the faith.

Although some of his comic analogies are a bit farfetched, such as his comparison of Snoopy's dog house to a church and Snoopy's nose to a steeple, most are down-to-earth parables with a good deal of commentary on the contemporary

Church and many reflections on the nature of the Church and its doctrines such as salvation. Charlie Brown and Linus are looking at the stars from a hilltop. Charlie asks Linus if he would like to see a falling star. Linus says yes, but then he reconsiders saying, "Then again, I'd hate to have it fall just on my account." Says Short, "But it was on your account, Linus! Whether or not you understand what has happened, or whether or not you are a good and obedient child, all of this happened just for you." *The Parables of Peanuts* is, above all, a pleasant book to read.

(The Rev.) WILLIAM J. WINTERROWD
St. Barnabas House
New York City

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SEX AND THE NEW MORALITY. By Frederic C. Wood, Jr., Association Press. Pp. 157. \$4.95.

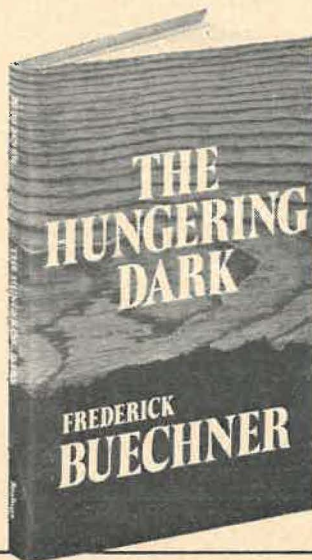
In October of 1964 Frederic C. Wood, Jr., chaplain at Goucher College, preached a sermon on sex and morality which resulted in (1) untold numbers of letters to the president of the college, protesting or supporting his views; (2) more than 600 letters to him personally from places as far removed as Tokyo and Berlin; (3) considerable agitation within the Goucher board of trustees for his dismissal; (4) an open letter from the president to alumnae and parents supporting him personally while taking issue with his

views; (5) a public statement by his bishop to the same effect; and (6) a deluge of invitations for personal speaking and writing. Dr. Wood is now chaplain and associate professor of religion at Vassar College. The panic and irrationality of the incident indicates a tremendously confused society in the realms of sex and sexual morality. The author has written this book in the hopes that it will "aid some in the process of becoming fuller sexual beings and responsible sexual decision-makers" (p. 8).

Unfortunately the Church, in condemning sexual license, has failed to praise the goodness of creation, marriage, and sex to an equal degree. Love, the ultimate Christian imperative, has too often been subservient to legalism. One of the chief values of books such as this one is that the Church is presented as open to new ideas and dialogue rather than closed, heavy handed, and censorious. In a world increasingly complicated, mechanized, and overpopulated, it is inevitable that a depersonalization process has set in. Chaplain Wood refers to this process as treating people as objects rather than unique subjects. He carefully insists that both the so-called old morality and new morality hold up the same moral code, although with different assumptions concerning its ultimate authority. He claims that, although apparently more liberal, the new morality is more conservative in

"Perceptive, poetic
profoundly Christian reflections" by
Frederick Buechner
THE HUNGERING DARK

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that it attempts to conserve the biblical moral tradition against the legalism which constantly threatens it. He also believes that the new morality is more difficult to live by and more demanding of the individual moral agent (p. 67). Lest one jump to the conclusion that the author is antinomian, he agrees with Richard Hettlinger's observation that the ethics of love do not mean that "love makes it right." The biblical understanding of love is crucial to a Christian person-centered ethic. Indeed, if there is one important contribution of the so-called "situation ethics" of our day, it is that one does not behave unrestrainedly and irresponsibly with others.

In chapter three the author elaborates on the ethics of love and, in my opinion, reaches superb heights in his discussion of our Lord and what it means to be person-centered in the way, and to the extent, that Jesus was person-centered. This section alone is worth the cost of the book. One simply cannot read the inspired words without experiencing a deeper relationship with Jesus.

The author has obviously been influenced by Paul Tillich, Joseph Fletcher, and Reuel Howe in the development of his theological framework. He has also been deeply influenced by Jesus and the Bible! If I were to require one more thing of the author it would be a fuller treatment of the role of social action and legislative reform.

Sex and the New Morality is carefully written and will be rewarding to both cleric and parishioner. I commend it enthusiastically.

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

* * * *

A MATTER OF CHOICE. By Henry A. Schroeder. Stephen Greene Press. Pp. 194. \$6.95.

In a time when the writing of thoughtful letters has gone out of style, Dr. Henry Schroeder, for 32 years a medical scientist in the field of the diseases of the heart and arteries and a lay reader of the Episcopal Church, has written what can be described as a series of very provocative letters to the younger generation about many sides of life—sex, sin, fads, religion, education, health, retirement, and death. The writer is proud to have strong opinions. He suggests that perhaps he is a frustrated gadfly. There can be little doubt, however, that his fresh and personal thinking on the big things of life makes a very rewarding book.

What he writes about the essence of life illustrates the way he expresses himself. "That quality of your personality which makes giving not only possible but natural is called concern. If you have concern, you are interested, curious, empathetic, feeling. Concern is a force that flows outward from a person. It is simple to direct this force to other people, to individuals, groups, societies, nations, and all of mankind. Concerned people are

what make the human race advance, and concern is the evolutionary stimulus." *A Matter of Choice* ought to be a great discussion group resource.

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

* * * *

HIS PRESENCE IN THE WORLD. By Nicholas Lash. Pflaum. Pp. x, 214. \$5.25.

If the Church is to reform and renew herself, she must look deeper than the immediate "forms" of renewal to the foundations of the faith. Nicholas Lash looks to the Eucharist to rediscover the heart of the Christian covenant. He contends that for too long we have been content with the changing forms of the liturgy and have not looked into the heart of the liturgy to see that as we celebrate the Holy Eucharist we manifest forth Christ to the world.

His Presence in the World is an excellent book which explores the theological depths of the Eucharist and indicates the ways in which the Church may manifest forth the unity we have in Christ to the world.

(The Rev.) DONNE E. PUCKLE
St. John's Church
Bisbee, Ariz.

Booknotes

By Karl G. Layer

A Plea for Understanding. By W. A. Landman. Pp. 144 paper. \$ not given. Available from the Information Bureau of the Dutch Reformed Church. P.O. Box 930, Cape Town, South Africa. The Reformed Church in America sent a letter/resolution of disapproval of various ecclesiastical policies of and to its sister Reformed Church in South Africa. Principally in question is the matter of the South African Church's approval of *apartheid*. This booklet contains South Africa's reply.

Tinder In Tabasco. By Charles Bennett. Eerdmans. Pp. 213 paper. \$2.95. A study of Church growth in tropical Mexico. The point of view is protestant.

World Development: Challenge to the Churches. World Council of Churches. Pp. 65 paper. No price given. Here is the report of the conference on world cooperation for development held in Beirut, Lebanon, last April, and sponsored by the WCC Exploratory Committee on Society, Development, and Peace.

The Quest of the Historical Jesus. By Albert Schweitzer. Macmillan. Pp. xxxiii, 413 paper. \$2.95. As part of its continuing service to modern readers in religious subjects, Macmillan has reprinted once again this Schweitzer classic, this time with a new introduction by James M. Robinson of the Claremont Graduate School.

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CALIFORNIA

CALIF. INSTITUTE OF TECHNOLOGY
ALL SAINTS' 132 No. Euclid Ave., Pasadena
The Rev. W. W. Rankin, chap.
Sun 8, 9, 11. College group at church Sun 7

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COLORADO COLLEGE Colorado Springs
GRACE CHURCH 631 No. Tejon
The Rev. James A. Mills, chap. & assoc r
Wed 5:15 HC Shove Chapel. Canterbury activities

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CONNECTICUT COLLEGE
MITCHELL COLLEGE
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Sun 8, 9:15, 11; Thurs 9:30

FLORIDA

FLORIDA STATE UNIVERSITY Tallahassee
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655 W. Jefferson
Rev. Lex. S. Mathews, Rev. John D. Talbird, Jr.
HC Sun 9:30, 11; Wed 12:15, 5:15; Folk Masses

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

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

ILLINOIS

BRADLEY UNIVERSITY Peoria
ST. STEPHEN'S 464 - 1st Ave.
The Rev. G. C. Stacey, v & chap.
Sun 9:15, 12 noon, 5 (4th Sun)

NORTHERN ILLINOIS UNIVERSITY DeKalb
ST. PAUL'S CHURCH 900 Normal Road
The Rev. Charles H. Brieant, v & chap.
Sun 7:30, 9, 11, 5; weekdays as anno

UNIVERSITY OF CHICAGO Chicago
EPISCOPAL CHURCH at the University of Chicago
The Rev. John W. Pyle, D.D.
Bond Chapel on Campus: Sun 9:30 Sung Eu; Thurs
12 Noon HC
Brent House, 5540 S. Woodlawn: Wed 7:30 HC

UNIVERSITY OF ILLINOIS Champaign-Urbana
ST. JOHN THE DIVINE Champaign
Rev. F. S. Arvedson, chap., Rev. J. H. Arthur, ass't
Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
Daily: MP, HC, EP

IOWA

UNIVERSITY OF IOWA Iowa City
TRINITY—Epis. Student Center 320 E. College
Rev. R. E. Holzhammer, r; Rev. R. D. Osborne, chap.
Sun 7:30, 9, 11, 5 Eu on campus as anno

MARYLAND

GOUCHER COLLEGE and TOWSON STATE COLLEGE Towson
TRINITY 120 Allegheny Ave.
Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, ass't
Sun 8, 9:30, 11; Thurs 10:30

MINNESOTA

UNIVERSITY OF MINNESOTA Minneapolis
EPISCOPAL CENTER 317 - 17th Ave., S.E.
Rev. G. Russell Hatton, chap.; Rev. Wm. Teska, ass't
Sun 10 & 11:30; Tues & Fri HC

NEW YORK

COLUMBIA-BARNARD New York, N. Y.
ST. PAUL'S CHAPEL on campus
The Rev. John D. Cannon, chap. of the Univ; the
Rev. Stephen S. Garmey, ass't chap. of the Univ.
Sun Cho Eu 11; weekdays MP 8:40; HD Cho Eu 8

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NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
The Rev. H. Bruce Shepherd, chap.
Sun 8, 9:15 HC; Thurs 5:15 HC

OHIO

MIAMI UNIVERSITY and WESTERN Oxford
COLLEGE
HOLY TRINITY Poplar & Walnut Sts.
Rev. W. H. Taylor, r; Rev. D. Judson, campus min.
Sun 8, 10; Wed 7; affil. United Campus Ministry

PENNSYLVANIA

PENNSYLVANIA STATE UNIVERSITY
EISENHOWER CHAPEL University Park
The Rev. Derald W. Stump, chap.
Sun HC & Ser 10:15 & 6:15; Wed 7:30 Compline

WILKES COLLEGE, KING'S COLLEGE,
COLLEGE MISERICORDIA Wilkes-Barre
ST. STEPHEN'S S. Franklin St.
The Rev. Burke Rivers, L.H.D., r; the Rev. Henry
J. Pease, the Rev. James P. Stevenson, ass'ts
Sun 8, 11; Wed 12:05; College Coffee House 1st &
3d Wed 7:30

TENNESSEE

MEMPHIS STATE UNIVERSITY Memphis
BARTH HOUSE, St. Theodore's Chapel 409 Patterson
The Rev. E. L. Hoover, chap.
Sun HC 10, EP 6; weekdays as announced

TEXAS

TARLETON STATE COLLEGE, Stephenville
ST. LUKE'S and CANTERBURY HOUSE
McIlhenny at Vanderbilt, opposite the campus
The Rev. Martin LeBrecht, r
Sun HC & Ser 10; 6:30 college group; 1st Fri 7
College Corporate Communion & Breakfast

VIRGINIA

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

WISCONSIN

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

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The Rev. Arthur S. Lloyd, chap.
Sun 8, 10, 5 H Eu; other services & program as anno

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

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CHRIST TODAY

Continued from page 9

there were no membership restrictions because of race or nationality. The rector joined—and so did the Negro rector of an Episcopal church in another part of town. Sometimes all it takes is a word from us. Sometimes it may take more. But the place to begin is by working from within to change the rule.

It may be, however, that this does not work. In that case we will need to consider allowing our membership to expire. Note that I did not say resign and make a show of it. The concern of this scripture is that we not participate in organizations which are an offense because of their discriminatory nature to our fellow Christians. It is not—in this case—that we reform the institution. This may be a very difficult action for us to take, because it may mean dissociating ourselves from the social life of the community in which we live. But then this is exactly what St. Paul was telling the new converts at Corinth to do. Such is the demand placed upon us by the scripture. For it is through love acting in deference to our neighbor's conscience that Christ is manifested through the Church to the world today.

COCKTAIL PARTIES

Continued from page 10

inary classmate; or the dinette-table Mass celebrated in the grubby kitchen of a small-town motel with the grief-stricken wife and son of an elderly man who was dying in a nearby hospital.

The Rev. Edward Maginnis, S.J., professor of theology at Regis College in Denver, once suggested that perhaps the liturgical assembly should be based on a specific group's common relationship to one another through the kind of work they perform in the world, e.g. groups of businessmen, lawyers, doctors or high school and college teachers. Perhaps this is the way to capture and to keep the awareness, which so easily eludes us, of our common relationship with all men through our common humanity and common relationship to God. Perhaps, as a supplement to the Sunday assembly of all sorts and conditions of men, we should concentrate on celebrations that focus their attention on a specific purpose or event, or those whose participants have a more technical relationship to one another. Perhaps we should concentrate on Masses which acknowledge the commonness certain groups of people share in their making of the world—sacramentally related to the ongoing creativity of God in this eucharistic encounter with Christ. Perhaps we should schedule Masses for schoolteachers and students prior to the beginning of the academic year, Masses for couples in love (or those who

want to be), maybe even Masses for politicians before they begin campaigning, etc. Perhaps if we can truly celebrate a readily-identifiable specific relationship, event or purpose, we will then find it easier to grasp and express in Sunday celebrations of Holy Communion our common humanity in our common relationship to God. Perhaps then, the Mass can add as much spice to our lives as a cocktail party. It should.

NEWS

Continued from page 8

translation, came from an Episcopal priest in Point Hope, Alaska. The Ven. Walter W. Hannum, Archdeacon of the Arctic, is involved in a project of translating the Book of Common Prayer from its 16th-century vocabulary into simple, current English. The translators felt that the rendering of the New Testament passages of the Prayer Book could best be accomplished by drawing on *Good News for Modern Man*.

Each request for use of both the text and the Annie Vallotton illustrations is considered on an individual basis by the Bible Society. Usually permission is granted for uses which are of a non-commercial nature.

ECUMENICAL RELATIONS

New Head for Commission on R.C. Relations

The Rt. Rev. William Chadwick, Suffragan Bishop of Barking, East London, has been named chairman of the Archbishop of Canterbury's Commission on Roman Catholic Relations, following the resignation of Dr. J. N. D. Kelly.

Dr. Kelly, principal of St. Edmund Hall, Oxford, was named chairman in 1964, after Dr. Michael Ramsey appointed the commission to foster contacts in England between Anglicans and Roman Catholics. Bp. Chadwick has been convener of the commission since its inauguration.

AROUND THE CHURCH

Plans are being made and possible sites considered for the construction of **Holy Comforter House** by members of the Church of the Holy Comforter, Gadsden, Ala. The house is to be a retirement home for senior citizens.

The Living Church Development Program

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PEOPLE and places

Appointments Accepted

The Rev. Arthur W. Rudolph, Ph.D., is associate professor of philosophy and religion, Appalachian State University, Boone, N.C. Address: Wonderland Trail, Box 264, Blowing Rock, N.C. 28605.

The Rev. Keith E. Scott, former curate, Grace Church, Providence, R.I., is rector of St. Peter's, Narragansett, R.I.

The Rev. Robert Macleod Smith, former rector of St. Paul's, Lynchburg, Va., is rector of Trinity Church, Wilmington, Del. Address: 101 Edgewood Rd., Alapocas, Wilmington (19803).

The Rev. Vincent H. Strohsahl, former rector of Christ Church, Palmyra, N.J., is priest in charge of Christ Church, Cuba, and Church of Our Saviour, Bolivar, N.Y. Address: 19 South St., Cuba, N.Y. 14727.

The Rev. A. A. Vall-Spinosa, former rector of St. Thomas', Medina, Wash., is in charge of the North Skagit Missions, Diocese of Olympia. The missions are: Christ Church, Anacortes; St. James', Sedro-Woolley; St. Martin's, Rockport; and St. Francis', Newhalem. Address: Box 156, Anacortes, Wash. 98221.

The Rev. Robert A. Winter, former rector of St. Mark's, Warren, R.I., is rector of Grace Church, 555 Michigan Ave., Holland, Mich. 49423.

Ordinations

Priests

West Texas—The Rev. John Frederick Daniels, institutional chaplain, Diocese of West Texas, address, Box 6885, San Antonio, Texas 78209; and the Rev. James Frank Stone, priest in charge of St. Christopher's-by-the-Sea, Portland, Texas, address, 116 Granby Place (78374).

Furloughs

Miss Elizabeth Daniel, who has been in Brazil since 1957, is on furlough until February. She has been working in the field of Christian education in the Diocese of Central Brazil, especially in the formation of new missions. She has also been teaching at the Presbyterian Seminary, Rio De Janeiro. Though an appointed missionary of the Episcopal Church, her support comes from the Daughters of the King. Address until Feb.: 408 Linden Ave., Glenside, Pa.

Miss Sidney Pratt, missionary in Brazil since 1966, is on furlough until February. She spent a year teaching in a school in Pelotas, then moved to her present position, teaching at the American School in Recife, where she is also a part of the team ministry headed by the Rev. John Said. Address until Feb.: 4215 Park Ave., Indianapolis, Ind. 46205.

Laitly

Sten H. Stenson, Ph.D., chairman of the department of religion at Smith College, Northampton, Mass., is the winner of the 1968 Abingdon Award for his religious book—*Sense and Nonsense in Religion*—that is scheduled for publication April 14. The author is a member of St. John's Church, Northampton.

DEATHS

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

The Rev. Harold Beach Adams, 74, retired priest of the Diocese of Maine and father of the Rev. Richard B. Adams, died Nov. 7, in Burlington, Vt. His home was in South Hero, Vt.

At the time of his retirement, for medical reasons, in 1953, he was vicar of St. Barnabas', Rumford, Me. He also had served the Church in the Diocese of Minnesota, Albany, Erie, and Western Michigan. After his retirement he was involved in the founding of two new congregations in Arizona. Other survivors include his widow, Hildred Babcock Adams, another son, a daughter, and eight grandchildren.

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THE LIVING CHURCH

CHURCH DIRECTORY

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

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

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Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4-5

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

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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

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HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. J. Valdes, ass't
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

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ATLANTA, GA.

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Mass 7:30, Ev 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
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HC ex Wed 10 & 5:30 (Mon thru Fri); 9:15 MP,
Int 12:10, 5:15 EP

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MP) ex Tues & Thurs 7; also 6 on Thurs; C Sat 5-6
& by appt

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School, c, curate; d, deacon; d.r.e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; EYC, Episcopal Young
Churchmen; ex, except; 1S, first Sunday; hol,
holiday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; HS, Healing Service; HU, Holy
Unction; Instr, Instructions; Int, Intercessions;
LOH, Laying On of Hands; Lit, Litany; Mat,
Matins; MP, Morning Prayer; P, Penance; r,
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YPF, Young People's Fellowship.

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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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. T. H. Jarrett; the Rev. D. E. Watts, ass't
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
The Rev. Frank M. S. Smith, r
Sun HC 7:30, 9; (1S & 3S & Major Feast Days 11);
MP 11 (2S & 4S); HC Daily

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; Ev 4;
Weekdays HC Mon, Tues, Thurs, Fri 12:10; Wed 8
& 5:15; EP Daily (ex Wed) 5:15. Church open
daily for prayer.

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave & 20th St.
Mon through Fri HC 7, MP 8:30; Mon, Wed, Thurs,
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &
hol MP & HC 7:30; Daily Ev 6

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. B. Scott, c
Sun HC 8, Cho Eu 11; 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 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10; Wed & HD 9:30; Fri & HD
6:15. EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6

RESURRECTION 115 East 74th St.
The Rev. Leopold Damsch, 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; EP 4; Daily ex
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex
Mon 12:10. Church open daily 6 to midnight

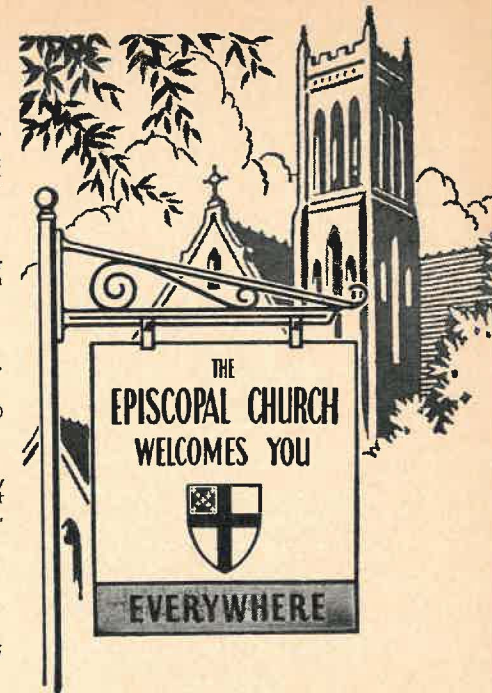
THE PARISH OF TRINITY CHURCH

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8. HC Ser 10; Weekdays HC with MP 8,
12:05, 1:05; C 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



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

ST. AUGUSTINE'S CHAPEL 333 Madison St.
The Rev. John G. Murdock, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP
Mon-Sat 9:15 ex Wed 7:15

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

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isackson
Sun HC 9; 11 (1S & 3S); MP Other Sundays

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; Ch S 11; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5

SÃO PAULO, BRAZIL

THE ANGLICAN EPISCOPAL CHURCH OF ST. PAUL
Rua São Luiz 1231, Santo Amaro, São Paulo
The Ven. B. J. Townsend, O.B.E., r
Sun 8 HC, 10 MP & Ser with Ch S (HC 1S & 3S)

NICE, FRANCE

THE AMERICAN CHURCH OF THE RIVIERA
21 Boulevard Victor Hugo tel. 88.94.96
The Rev. J. L. B. Williams, M.A.
Sun 11; Wed 12:15

PARIS, FRANCE

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

ACAPULCO, GRO., MEXICO

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

GENEVA, SWITZERLAND

EMMANUEL 4, rue Dr. Alfred Vincent
The Rev. Donald G. Stauffer, r
Miss Mary-Virginia Shaw, Associate
Sun 8 HC, 9:15 MP & Ser with Ch S; 10:45 MP &
Ser (HC 1S)

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