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Donn D. Wright

Focus on Church Schools

“These are days when men and institutions need to have the courage to stand up and be counted, not defiantly but confidently. Episcopal Schools Week is nothing but an annual opportunity to do just that. Let us . . . not be ashamed to let the world know what we believe and with whom we belong.”

AN eight-day week beginning Sunday, Oct. 26, and ending Sunday, Nov. 2, will be a focal point for the National Association of Episcopal Schools. The eight days mark the fifth consecutive celebration of Episcopal Schools Week. The primary purpose of the week is to focus the attention of Episcopalians in the United States on the extensive educational resources their church possesses.

These resources include nearly 900 schools representing pre-school, elementary, and secondary educational levels. Some schools are day schools, some are boarding; many are independent in ownership, and some are owned and operated by dioceses or parishes. These institutions encompass 1,000 priests engaged in all phases of educational work, and more than 100,000 students. Thirty-nine percent of the national population is engaged in the educational process. The nationwide budget for education is second only to national defense. Despite different grade levels and methods of operation, all church schools are interested in the spiritual well being and Christian attitudes of the young people they educate.

The celebration week is sponsored by

the National Association of Episcopal Schools (NAES) with offices in New York City. NAES traces its beginning to 1937 when the then National Council of the Episcopal Church appointed a commission on secondary schools. The present name was adopted in 1965 when the organization was incorporated and a full-time executive secretary was appointed. It was in the fall of 1965 that the first Episcopal Schools Week was held. The Rev. John Paul Carter is presently the executive secretary. NAES president is the Rev. John D. Verdery, headmaster of the Wooster School in Danbury, Conn., and vice president is the Rev. Thomas N. F. Shaw, headmaster of Trinity Episcopal School, New Orleans.

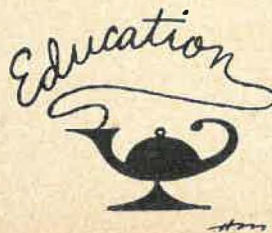
ONE of the NAES's greatest concerns is the church's responsibility in education. The Presiding Bishop expressed this well when he said: “. . . Real education comes not chiefly through instruction, but chiefly through membership in a society. These two things must be important aspects of the witness of our Episcopal schools—to serve the human need of self-realization and to do it within the fellowship of

the Holy Spirit. The joy of our Episcopal schools is that they have the privilege of teaching and sharing the ministry of work and prayer. For Christians who teach and who learn, the responsibility of work and prayer are involved.”

Episcopal Schools Week is a very fitting time for the prayer for religious education (Book of Common Prayer, p. 42). Each school will have a different way of participating in the week. Some will join other schools for special worship services. Choirs, headmasters, and chaplains will visit local parishes. Congregations might pray for all educators and students in all the schools of our nation. Vestries can discuss opportunities for churchmen to encourage high standards in education. A parish delegation might visit a nearby Episcopal school. Schools and churches alike are urged to participate in the week.

In a statement about Episcopal Schools Week, NAES President John Verdery said: “These are days when men and institutions need to have the courage to stand up and be counted, not defiantly but confidently. Episcopal Schools Week is nothing but an annual opportunity to do just that. Our church has some cause to be proud of us. Let us, each in the most appropriate way for ourselves, not be ashamed to let the world know what we believe and with whom we belong.”

Episcopal Schools Week is a call to the church to witness in the world to the love of God for all His children, and that through Christian leadership in education children may know of God's redeeming love.



Mr. Donn D. Wright, active layman of the Diocese of Albany, member of the governing board of the NAES, and chairman of Episcopal Schools Week, became headmaster of the Hoosac School, Hoosic, N.Y., in 1966. He has had a background not only in school teaching and administration, but also in the fields of public relations and management.

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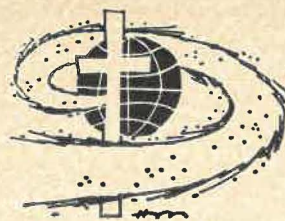
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Around



& About

— With the Editor —

Several weeks ago [TLC, July 20] we printed in this column some "way-side pulpit" gems from the collection of the late Fr. **George I. Grambs**, a dedicated anthologist and composer of these. His widow is keeping up the good work, and permits me to pass along to you the following:

"Some people get a divorce from church and then want alimony."

"Every morning at the altar there is a sunrise."

"Intercessory prayer is loving our neighbor on our knees"—Bp. Brent.

"Sure you can get your religion by radio or TV—and you can court your girl by telephone."

"God trust me beyond what I now am; I trust You beyond what I now see."

"If there is no devil, we men have done all this."

"Once our Lord used an ass for an important job. Unless you are something less than that, the Lord hath need of thee."

"There is room for wings to grow without taking off your working coat."

"The deepest heresy is the belief that Christ's work can be done only by the clergy."

"Right and wrong are not determined by how many people are in either camp."

"Be discriminating in your Amens."

~~~~~  
**Alan Harrington**, in *Life in the Crystal Palace*, describes life in a big corporation where "mobile truth" prevails: If I work for Corporation A, which claims that its product is better than that of Corporation B, I need not bother with anything like an objective test of the two products to determine which is better. Because I work for Corporation A, its claim to the superiority of its product is "my" truth.

Such mobile truth is no stranger and pilgrim upon the earth outside Corporation A, and there are ways and ways of producing it. The Episcopal Church is presently seeing some of it in its Establishment's party-line version of what happened at South Bend. I do not charge that any facts as such have been individually tampered with; I say simply that the official version is the product of selective

memory, which is one way of making truth mobile.

A vivid example may be seen in the letter which the Presiding Bishop and the President of the House of Deputies wrote to *The New York Times* [TLC, Oct. 12], where they say: "Individuals may have interpreted such actions [as those taken by GC II] as endorsing the principle of reparations. This was not, however, the intent of the General Convention; nor is there support for such interpretation in any action taken by the convention itself." As one who was there seeing and listening I rubbed my eyes in incredulity at that assurance. Nowhere in their letter do **Bp. Hines** and **Dr. Coburn** even mention the disruption and re-routing of the convention by **Muhammed Kenyatta & Co.** No support for such interpretation in any action of the convention? Mr. Kenyatta told the convention that it would not be permitted to transact any of its business until it acted on the Executive Council report responding to the Black Manifesto. He demanded an allocation of \$200,000 in "new money" (*i.e.*, money not already budgeted). Mr. Kenyatta had his way; he represents the Black Economic Development Conference which issued the Black Manifesto and which demands reparations; the convention voted the money. The official history contained in the Hines-Coburn letter will not bear the weight of this fact.

Truth can be made mobile and ductile simply by remembering the right things and forgetting the others. This is now being done by many who were in the Battle of South Bend and find the task of explaining what happened an embarrassing one.

~~~~~  
For years I have had a strong feeling about what makes a sermon most heart-searching to the hearer, but I've felt sheepish about mentioning it aloud because it seems, *prima facie*, silly—like commending the practice of talking to one's self. Now I have come upon somebody else's thought on the subject, and it makes me bold to speak. Miss **Helen C. White** was an eminent professor of English at Wisconsin, and wrote a superb

ON THE COVER are boys from *St. Luke's School, New York City*, who are part of *St. Luke's Chapel Choir*. The choral organization sings each Sunday morning at the church and takes part in numerous outside musical appearances, including productions of the *New York City Opera*.

book called *The Metaphysical Poets*. John Donne was one of the best preachers the world has ever heard. Miss White says of him, and this is the statement which assures me that I've been right all along: "We have no way of knowing how many Donne's brilliant preaching converted, but of one convert we may be sure, and that was his first convert, himself. The almost mesmeric power of those mighty periods has long been recognized as one of the triumphs of English prose, but there is a large element of self-hypnotism as well. He was preaching to himself first. That is the secret of his success." (*The Metaphysical Poets*, 108. Macmillan.) After all, Mr. Preacher, if it isn't helping your soul any, why should you expect it to help others?

You will get a lot of very valuable book for just 50¢ (\$40 per 100) in Dr. Kenneth W. Mann's *On Pills and Needles* (Seabury). This was produced for the Executive Council of the Church, Section on Experimental and Specialized Services. Dr. Mann is a highly competent priest-psychotherapist and now the executive for the office of pastoral services for the Executive Council. This booklet is about drugs. It is descriptive and in a sound way prescriptive. I have learned much from it I didn't know before about the different kinds of drugs and addictions, but what has especially impressed me is the quiet but forceful plea for more sound theology and true religion in the church as the Christian response to the drug menace. I must quote Dr. Mann sufficiently to give you an idea of how he wraps it up:

"Is it possible that in its current passion for 'relevance,' the church is losing a sense of its transcendental task?—to interpret 'here and now' in terms of hereafter and forever—to define creation as continuing—to distinguish between instant satisfaction and the joys of maturation—to conceptualize human concern and service in terms of the love and will of God—to recover a sense of self-sacrifice based not on self-destruction, but on a well-spring of valid spiritual and psychological resources—to establish an effective scale of religious priorities in which to teach faith in the applied principles of incarnation and redemption." He goes on to say: "It is possible to be so mired in relevance as to lose all sense of anticipation. The teachings of the church hold out hope to men, that their lives are not consigned to futility, but are discerned and loved by a transcendent God. Such knowledge can enable men to confront themselves without despair."

Here is a superb text for individual and group study, on all age levels from the teens upward.

What a wonderful motto for an enlightened conservative is this line from one of H. H. Munro's (Saki) yarns: "Never be a pioneer. It's the Early Christian that gets the fattest lion."

The Living Church

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THE KALENDAR

October

- 26. Christ the King
Trinity XXI
- Alfred the Great, Kg.
- 28. St. Simon and St. Jude, App.
- 29. James Hannington and Companions, MM.

November

- 1. All Saints Day
- 2. Trinity XXII

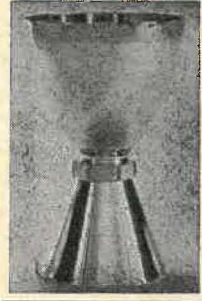
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LETTERS

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.

South Bend

There will be a great deal of letter-writing to editors about General Convention II, but I would confine mine to the larger issues of communications and representative processes, because the hang-up is in those two areas, fundamentally.

First, the problem of communications between the upper echelons of the church and the dioceses and parishes has been building up: commissions, committees, and individuals are most properly constituted to present studies, reports, and motions which propose changes or program. More often their proposals are published officially for dissemination, or their proponents present them from the vantage of high official position. The result is that balancing minority or dissenting opinion is not presented along with the proposals; this amounts to official backing of only one viewpoint, on a take-it-or-leave-it basis. This is to inhibit participatory debate. Minority or dissenting opinion should be given the same status, so that the reader or listener can weigh the cons with the pros.

The lack of real communication leads into an abuse or neglect of unwritten constitutional procedure inherent in representative

forms of government. The principle of debate is not confined to last-minute discussion on the floor of an assembly; the discussion of issues by an electorate precedes final parliamentary action. Platforms, party policies, and candidates commit themselves to stands on issues so that the electorate can make its will known. The church has changed from a horse and buggy method of government, but without also developing procedures for reaching consensus on the primary level of the clerical and lay membership of the church. We have no procedures for the presentation of issues to the constituency. Deputies to GC II were elected in the dioceses for the 1967 convention, when the issues just debated were not formulated. It would seem, then, that for communication, participation, and consensus in the tradition of representative government, the procedure of presentation, discussion, election and legislative action ought to be introduced into our representative system. Many feel that "instructed delegations" would be an error, but if our deputies to General Convention do not to some degree represent the thought-out views of their constituents, there will be increasing alienation between the parish-diocese echelon and that of convention and Executive Council.

I would cite as an example the September issue of *The Episcopalian*, in which I myself first learned of some proposals coming before GC II. I received my copy the last week in August, not only too late to vote in diocesan convention for my representatives, or those of my diocese, but too late even to consider the issues. An "opinionaire" was printed in the magazine, to be mailed to Notre Dame; in addition to the time element, what effect was this supposed to have on the voting at convention? It was hardly a substitute for the normal procedures. Further, a series of articles presented controversial issues which (again) were suddenly raised, and which evidenced only one viewpoint. Further, too, one question asked an opinion on the establishment of the national personnel office for clerical assignments; to vote against this would be to nitpick, even though it represents to some a form of creeping centralization. But, buried in the accompanying article was the proposal that the clergy be put under a system of deployment, on the basis of periodic evaluation of performance and periodic re-election or assignment. The proposal only included the parish clergy, who are only 60% of the total. From almost every standpoint, then, the proposal was undebatable although highly controversial.

If, then, the constituency of the church is to be communicated with and allowed to express its will, we shall have to introduce into our speeded-up convention procedures some opportunity for prior discussion and debate, or the chasm between centralized church government and the grass roots will widen. As the clergy know by now, the laity are reacting already to what they can only construe as *faits accomplis* enacted for them without real referendum.

(The Rev.) ROBERTS E. EHRGOTT
Rector of the Church of the Nativity
Indianapolis

I am deeply concerned about the actions which took place at the recent convention at South Bend.

We in this country have been brought up to say, "We are one nation," and the many



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peoples who have come here are proud and thankful to be Americans, including our black brothers. (How many would gladly return to Africa?) At South Bend, the convention, manipulated by a political group, agreed to "the principle of self-determination for minority groups, as established by the convention of 1967, and to the organizing of the black community in America."

The convention of 1967 cannot have realized what those words mean. They undoubtedly sound attractive to some people, but they are dangerous—they mean establishing separatist groups, not integration, but segregation. If you allow black people to establish separate areas, why not allow separate areas for Spanish, Germans, Poles, French, Scandinavians, etc., and so split up this great nation? I'm sure the convention did not intend any such thing, but they have supported the thin end of the wedge.

General Convention II was not intended to be a political rally, but that is what it was, and instead of giving Christian leadership towards unity, it encouraged separatism—which leads to "divide and conquer."

JEAN BENSON

Eastsound, Wash.

Thank you for your superb coverage of GC II and for your candid, intelligent interpretation of it. How refreshing it is to have one source of church news which wants us to have the whole truth and not just what our pastors and masters want us to know! Keep it up. Sometimes you seem a bit tart in your comments, but on the whole you are astringent without being abrasive.

MARGARET B. SUGGS

San Diego, Calif.

And thank you. Think of your whole life as a martini which duty commands to be drunk, then think of us as that blessed twist of the lemon. Ed.

I have read with care your General Convention report [TLC, Sept. 28] and also the packet of material furnished to the clergy by the Executive Council reporting on the events of the convention. I find myself bothered with unanswered questions.

First, the letter of Bp. Hines and Dr. Coburn to *The New York Times* is troubling. On page 7 of TLC, Sept. 28, it is stated that General Convention shuffled its agenda to hold an immediate public hearing on the Black Manifesto before proceeding with other convention business. At page 8 of this issue, it is stated that the convention instructed the Executive Council to allocate \$200,000 or more for the black community development and it was acknowledged that the money would go to the Black Economic Development Conference. The demand for

\$3 billion in reparations from the churches, as I understand it, originated with the Black Economic Development Conference. I cannot see how it can logically be said that the concept of reparations was not accepted in the light of what was actually done.

There was also included in the material from the Executive Council a letter signed by the Bishop of New Hampshire addressed to the bishops and other clergy of the church. The first paragraph of this letter states that the National Committee of Black Churchmen will determine the distribution of the money for black economic development in accordance with the criteria for programs of self-determination established by the General Convention in 1967. As above pointed out, THE LIVING CHURCH states that it was understood that the \$200,000 would ultimately go to the Black Economic Development Conference. The fourth resolution appropriates \$200,000 to the National Committee of Black Churchmen provided that the Executive Council shall first determine that such committee meets the criteria established by the General Convention in 1967. There is nothing in the resolutions requiring the Black Economic Development Conference to meet these criteria, including the requirement that funds could not be granted to organizations advocating or practicing violence to achieve their goals. Bp. Hall's letter further states that the convention voted to recognize that the Black Economic Development Conference is a movement dedicated to black self-determination and democratic principles.

The second resolution in part reads that the church recognize the Black Economic Development Conference as a movement which is an expression of self-determination for the organizing of the black community in America. There is not one word in the resolution concerning the democratic nature of this conference.

The second resolution states that the church rejects "much of the ideology" of the Black Manifesto. "The Black Manifesto which was the basis of the founding of the BEDC contains strong revolutionary language and attacks the American society" [TLC, Sept. 28, p. 9]. It is fair to ask what is rejected and what is not rejected. The only criterion for support recognized by the resolution is set out in full in Message No. 7: "... a movement which is an expression of self-determination for the organizing of the black community in America." I am troubled by this. Should there be other criteria and, if so, what should they be?

I have tried to follow from time to time the program of the General Convention Special Program. I gather it has done much good. However, there are areas where we appear to have supported black racism. I cannot see any difference between black racism and white racism. In any event, I cannot determine whether to support the action of the General Convention in the absence of answers to many unanswered questions.

(The Rev.) JOHN L. DAVIS
Perpetual Deacon

Lexington, Ky.

Comment on the Black Manifesto demands at South Bend and the convention's response has raised more questions than it has answered. Vestries and congregations are shutting off the money spigots which support the church, apparently not recognizing that the \$200,000 promise was independent

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Dr. Claude C. Casey, Jr., Headmaster

action which was neither supported nor encouraged by the parishes. Unfortunately the parish suspicion remains that the bishops will dip into the general fund, and until they indicate which pocketbooks matched their submission to a threat of disruption of their convention the question of episcopal courage remains unresolved. As a result the support of the church will enter a new era of doubt. It would clear the air if the bishops made clear their intentions.

LEONARD O. HARTMANN

Evanston, Ill.

Regardless of the merits of the case in point, South Bend ventured to commit each Episcopalian as follows:

(✓) \$.057 per churchman, to the black program;

(✓) \$.028 per churchman, to the Indian program.

Love comes at quite a low figure! We can get it for you wholesale!

(The Rev.) JOHN S. YARYAN
Rector of St. Mark's Church

Crockett, Calif.

CES on South Bend

The *Corpus Christi Times* (Sept. 24) carried a report of your editorial about your church's "capitulation" to black militants' demands for "reparations" [TLC, Oct. 5]. The last two paragraphs are quotes from your editorial which refer to "distortion of history" and the payment of money as a means of setting right a social wrong by white folk against black.

Never before have I written this sort of letter, but you have expressed my feeling so very well and you have given me statements to back it up and I want to say thank you.

As a substitute in secondary schools I get into some classes where there are considerable black and Mexican-American minorities. This clipping will go into my purse against the chance of the question's being brought up.

MRS. G. A. MATHER, JR.

Corpus Christi, Texas

I would like to commend you on your excellent reporting of the recent South Bend convention. I especially appreciated the editorial "One Man's Opinion" [TLC, Oct. 5]. After reading the local press, listening to television, and hearing a first-hand, slanted report from my own rector who was a delegate to the convention, it makes one wonder if there are any sensible Episcopalians left. And I might add my thought on the results of the convention is that it was disgusting, disgusting, disgusting!

Your warm comments about the late Dr. James Pike in "Around and About" [TLC, Oct. 5] were indeed very kind. I can assure you I was not an admirer of Dr. Pike, but I believe we should give credit where credit is due and he certainly was an exceptional person!

Keep up the good work.

FRED E. DONOVAN

Phoenix, Ariz.

The "One Man's Opinion" as expressed in your editorial regarding what went on in South Bend seems to me to be well summed up in one word: "ouch!" That is a natural reaction from one whose skin is white and is, what the collegians label today, "over 30."

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To open the forum to a little wider perspective, might it not be well to include the voice of a black man, priest or layman, whose reaction to South Bend was "hope"? We need reaction to the historic General Convention at Notre Dame University. But, we need more than one man's opinion.

(The Rev.) ROBERT M. DURKEE
Medford, Mass.

The door to our columns is always open. Ed.

When I was in seminary way back in 1960 we had both a standing joke and a despairing lament. The joke was that the magazine which you edit should be more aptly called *The Dying Sect*. The lament was that the new church periodical coming out of the demise of *Forth* was known by the sectarian title of *The Episcopalian*.

Ironically, *The Episcopalian* now seems to be much more of a broader magazine and catholic in the true sense of that word in its approach to the Episcopal Church and the Christian Church in general than your magazine which has the more encompassing title. Indeed, your recent reporting of numerous events, especially GC II, and increasingly conservative editorial stance on matters religious and "social," seem to make you more and more a voice for at least a *sect* if not a dying one.

However, the thing I find most fascinating about those in the church who take stands such as you do editorially, and which emanate from sources such as the Foundation for Christian Theology, is the belief in the absolute righteousness of their positions on almost any question. Especially interesting is the continuous condemnation of churchmen and clergy who are involved in or speak on social, economic, and political questions. If the criticism stopped at saying we shouldn't talk about these things because we don't know about them, I would understand. But

it goes on to espouse definite social attitudes which can only be called very conservative on the political spectrum, and therefore are statements themselves. The conservative money interests in this country not only want their church to keep quiet on social issues but also to advocate old-line capitalistic theories. That's their right, but please recognize that it is political also.

Finally, it seems strange to find a church group, or Christians, taking to task those who are trying to help the poor and down-trodden. This is not to say everything shouldn't be open to criticism and examination. It is to say that you, and the Foundation for Christian Theology, sound more like a business corporation than a church. I have yet to see much humility in either thought or style of living in your adherents.

(The Rev.) W. GILBERT DENT
Assistant at Christ Church
Cambridge, Mass.

The Dying Sect has been dying for 91 years now — coterminously with the joke. Ed.

Letters of Transfer

I was encouraged to see [TLC, Sept. 14] that someone is still trying to keep accurate records of communicants. For a small young mission in the suburbs it is particularly difficult to locate Episcopalian moving in.

Because we are aware of the trouble caused by not sending letters of transfer, we are careful to remind our people before they move to look for the church and to ask for letters of transfer. When I know of a new address for one of our communicants, I make a practice of writing to tell the priest of the church in the town about the family who have moved from this mission and to ask him to call, advise me, and ask for a letter of transfer. I am sorry to report that only one priest in four bothers to write to

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acknowledge receiving my letter, and very few bother to ask for letters of transfer.

It costs a dime to get a new address from the post office; it costs only six cents, and a look in *The Episcopal Church Annual*, to ask the priest in the new town to call and welcome the new family. Have we gotten so parochial that we don't care?

(The Rev.) THOMAS RIGHTMYER

Vicar of the Church of the Resurrection
Joppa, Md.

Non-Zionism

Dr. G. Douglas Young should know that all Jews are not Zionists, and avoid being quoted as he was [TLC, Sept. 29]. Many Jews take seriously Isaiah 2:4, II Kings 5:1-17, Exodus 32:7-20, Genesis 1:2, and cannot prostitute their religion into identity with a secular state, a theocracy, such as Zionist "Israel." Spokesmen for these Jews are Rabbis Melvin Magnin, Harry Essig, Elmer Berger, layman Moshe Menuhin (father of the famous violinist), Albert Lillienthal, and others.

Dialogue with these Jews always is open. But when Zionists declare "non-negotiable" the status of Palestinian Jerusalem, the larger portion of the Christian and Moslem as well as Jewish holy city, conquered by them in the 1967 war, no dialogue with them is possible. As an "organ of peace," the World Council of Churches MUST voice disapproval of the injustice to almost two million Palestinians driven into exile, into refugee UNWRA tents on a seven-cents-a-day ration, just over the border from their destroyed "Palestine," Zionist-renamed "Israel." Tragic, that a "Christian scholar" should be a Zionist propagandist instead.

HAROLD F. BICKFORD

Los Angeles

TLC, Pike, and Dirksen

This is a letter from a subscriber, a churchman, and an unshamed lover of the Anglican tradition. Whether it is from an elder statesman or merely a "has-been," I will not, as St. Paul once said, try to judge. I regret that I am not in a position to give you a fat endowment donation, for you are doing a marvelous job and I cannot think of any other churchman with whom I agree as constantly and consistently as you.

You are so right about Jim Pike, the

The Living Church

clergy and the ABM, Everett Dirksen, and James Pike [TLC, Oct. 5]. It is very cheering to have you stick to your guns, with charity, urbanity, and good humor.

I was in Europe during the period of James Pike's disappearance in the Dead Sea wilderness, the long search for him, the discovery of his body, and his burial in Jaffa. As he had lived, he died, going out in a fantastic blaze of publicity. I had the privilege of being Jim's theology teacher and for several years was very close to him. I value your anecdote about Stalin being no longer an atheist and can testify that Jim was often clear as a bell in his reactions. I found this to be the case at the time of the Hungarian Freedom Rebellion in 1956. Jim was like a rock on this and we were brought for a moment close together again. In 1962 he appeared as a legal expert before the Senate Judiciary Committee which held extensive hearings on the action of the Supreme Court in striking down the New York school prayer. This case, *Engel v. Vitale*, was the warmup for the knockout blow to be administered in the double-barreled *Schempp-Murray* decision a year later, but the clergy and the country did not realize this and were neatly taken in. Pike was temporarily aroused and declared before the senators that "the Supreme Court had deconsecrated the nation." This is one of the profoundest and most telling statements made in all the discussions on prayer, Bible-reading, church and state. Unfortunately, Jim was by then in rapid motion and the issue soon became for him a peripheral one. It did not for Senator Dirksen, despite his famous first-principle of flexibility. I watched him fight for his prayer amendment in 1966 and attended the Senate debates on it. I doubt that many people realize that he carried a majority of the Senate with him, while failing to achieve the necessary two-thirds in the case of a constitutional amendment. The previous year he had put up an even tougher fight for an amendment negating the Supreme Court legislation on apportionment and "one man—one vote." Again he had had most of his colleagues with him but not two-thirds of them.

And speaking of the apportionment issue, do you know how far the highest court went in its reformatory zeal? The State of Colorado had a referendum on the issue of apportioning differently its upper house and

the people of the state voted in favor of a method which was less than representative in the one man—one vote manner. Nothing could have been more in accord with the Constitution and the founders of America than the right of the people of Colorado so to act. Yet the Supreme Court said No; they knew better; and Chief Justice Earl Warren wrote the opinion in the case. The payoff was and is that when Earl Warren was Governor of California in 1948 he opposed reapportionment of the California senate and in a speech given on Oct. 29 in Merced declared: "Many California counties are far more important in the life of the state than their population bears to the entire population of the state. It is for this reason that I have never been in favor of restricting the population in the senate to a strictly population basis. For the same reason the founding fathers of our country gave balanced representation to the states of the union—equal representation in one house and proportional representation based on population in the other."

A man has the right to change his mind, and it may be that I lay too much weight on reasonable consistency. It seems to me, however, in this case, a little difficult to tell which is the real Earl Warren, and when one considers the magnitude of his power as Chief Justice, one cannot help wondering whether a little less dogmatism and a little more respect for precedent would not have been wiser and more righteous. I hope and pray that the Almighty, who has His own purposes, will forge something better out of the welter, discord, violence, and confusion of the present time.

(The Rev.) CHARLES WESLEY LOWRY, Ph.D.
Minister of the Village Chapel
Pinehurst, N.C.

Another TLC First

It was a minor thrill to read Fr. Hines's letter [TLC, Oct. 5] and to see carefully woven into such a short space a treatment of the indelibility of holy orders worthy of Donatus, a paraphrase of Isaiah written with the perspicacity of Marcion, a theology of reparations recalling the poetic vision of Johann Tetzl, an outline of the penitential system combining the best of Norman Vincent Peale and Pius IX, an evidence of Anglican understatement reminiscent of



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I note that this light was brought out from under its bushel and made a diocesan public relations director.

(The Rev.) GEORGE W. RUTLER

Curate of Church of the Good Shepherd
Rosemont, Pa.

Proportional Representation

I will not quarrel with you for saying [TLC, Aug. 31] that proportional representation in the House of Deputies has something to commend it. I think that there are some considerations which may have been overlooked.

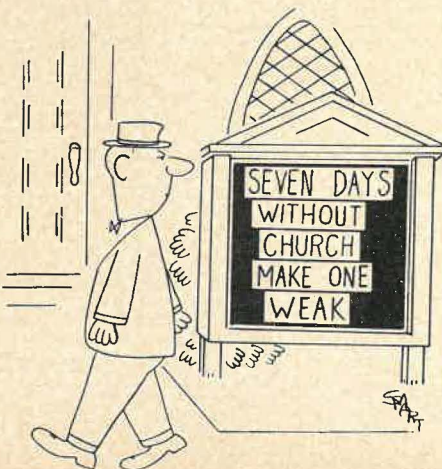
First, the gentleman who comes from Los Angeles as a deputy does not represent the 12,000 communicants that you ascribe to him. He represents the more than two million communicants of the Episcopal Church. He is not a delegate from Los Angeles, he is a member of a sovereign legislative assembly which rules and guides the Episcopal Church. Deputies represent the whole church and not just their local constituents. Who is to say that wisdom, learning, and skill are concentrated in the most populous areas of our country and our church?

Second, whatever may be the truth about the Constitution of the United States, I have no doubt whatsoever that the Episcopal Church is a confederation of dioceses, co-equal with one another. We have no primate, no archbishops; and the diocesans are not merely the suffragans of the primatial see. Our Presiding Bishop is first among equals. Some of us are determined that this arrangement shall not be overturned, and that we shall not have a monolithic organization of our church. The French Republic "one and indivisible" is not the best pattern for a Christian Church. I think that a vote for proportional representation is a vote to help along the process by which our church is turning into a monolith.

That the House of Deputies is too big is probably true, but I think that we need to look very carefully at this remedy that is being proposed to General Convention.

(The Rt. Rev.) STANLEY ATKINS, D.D.

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St. John's Cathedral in Denver was filled with Episcopalians and friends from other churches to witness the installation of their former suffragan bishop, the Rt. Rev. Edwin B. Thayer, as the Seventh Bishop of Colorado. Officiant at the service was the Rt. Rev. John E. Hines, Presiding Bishop, assisted by seven other bishops—two of them Roman Catholics. These were the Most Rev. James V. Casey, Archbishop of the Archdiocese of Denver, and the Most Rev. Charles A. Buswell, Bishop of Pueblo. Other non-Episcopal dignitaries participating were Dr. Joseph J. Bevilacqua, executive secretary of the Colorado Council of Churches, the Rev. Leeland C. Soker, president of the Rocky Mountain Synod of the Lutheran Church in America, the Very Rev. George Neofotistos, vicar of the Eighth Diocese of the Greek Orthodox Church, and Dr. Elmer Elsea, representing the Presbyterian Church.

Episcopal bishops present were the Rt. Rev. Drs. William Davidson of Western Kansas, Joseph Harte of Arizona, Chilton Powell and Frederick Putnam of Oklahoma, Gordon Smith of Iowa, and Conrad Gesner of South Dakota. Attending Bp. Thayer as his chaplain was the Very Rev. William O. Hanner, rector of the Church of the Holy Comforter in Kenilworth, Ill. For both men, who were classmates at Seabury-Western Seminary and were ordained together, the day—St. Matthew's Day—was the 35th anniversary of their ordination to the priesthood.

Bp. Thayer was Colorado's suffragan bishop for 10 years. Before his elevation he was rector of the Church of the Ascension in Denver.

MISSOURI

New Inter-City Agency

The Metropolitan Church Federation of Greater St. Louis, one of the oldest continuing church federations in the United States, celebrated its 60th birthday by voting itself out of existence.

The federation gave approval to plans for merger with the Inter-Religious Center for Urban Affairs and the Inter-Religious Council for Metropolitan Affairs to form the new Inter-Church Association of Metropolitan St. Louis. The new organization is expected to correct what had threatened to become a major split among

Protestant and Orthodox leaders over theories and programs for meeting urban problems.

The Rev. Jack D. Travelstead, district superintendent of the United Methodist Church in East St. Louis, is interim president of the new organization. The Rev. Vinton R. Anderson (AME, St. Louis) and the Rev. Robert Tormohlen (UCC conference minister in Southern Illinois) are vice presidents. Secretary is the Rev. Charles W. Watt (United Presbyterian official for the Alton and St. Louis areas), and treasurer is the Ven. Charles F. Rehkopf, Archdeacon of the Diocese of Missouri.

INDIA

Bishop Denies "Secession"

In a letter received in London, the Bishop of Nandyal, India, the Rt. Rev. Ernest St. John, said he has no knowledge of any "secession" by some 2,500 Anglicans in his diocese, as recently reported in an issue of the *Catholic Herald*. These people supposedly followed five of their clergy who had made a submission of faith to the Roman Catholic Bishop in Kurnool [TLC, Aug. 3 and Sept. 7].

When the report first appeared in London, urgent inquiries were instituted by the Rt. Rev. John Howe, executive officer of the Anglican Communion, and the

United Society for the Propagation of the Gospel, one of the largest Anglican missionary societies which has a major interest in that area.

Bp. St. John's letter, sent to the Indian Church Aid Association in London, resulted from these inquiries. He said the report first appeared in an Indian newspaper, *New Leader*, in late June. His own inclination, he added, was to shun controversy, but having seen the report some weeks later when he was in Madras, he wondered whether "we were living in the Middle Ages, the time of bitter intolerance, bigotry, and inquisition, or in the wonderful era of the spirit of ecumenism started by the saintly Pope John XXIII at the Second Vatican Council in 1962."

As for the five priests, Bp. St. John confirmed their departure from his jurisdiction. He said it is "grossly untrue" that they resigned last June and that they did so after being given a choice between joining either the proposed Church of North India or the existing Church of South India, from which Nandyal stood apart when it was established in 1947. In point of fact, said Bp. John, the five priests gave a statement as long ago as last October, to the Roman Catholic Bishop of Kurnool, three archbishops, and a priest.

In November 1968, Bp. St. John stated, he asked the five to leave their charge because they had given the statement to



INSTALLATION IN COLORADO
Bishops Casey, Thayer, Hines, and Buswell

the Roman Catholics without consulting him and while they were still priests in the Church of India, Pakistan, Burma, and Ceylon. "I had to take this action as they never talked to me even once about their conviction," he added. "These five men are not highly trained, their English is limited, and they did not even go to a theological seminary. They were trained privately during the time of the Second World War by a member of the Cowley Community, assisted by a few of my senior priests. Their training was only for one year, and their knowledge of theology and ecclesiology is limited."

BLACK MANIFESTO

Reparations Demands Continue

Reparation demands of \$25,000 in cash and 50% of the annual income were read to a congregation attending a service in the Church of St. Stephen and the Incarnation, Washington, D.C., by a representative of the Black United Front. George Hart, who is also a vestryman of the parish, accused his fellow churchmen of "collusive white racism." The members and the Episcopal hierarchy, he said, have been "comfortably silent" as the black man confronts "the Southern bigots of Congress, the racists, and Uncle Toms in the municipal building, and the savagely gestapo police of this city."

Funds were asked for the blacks of the community where, according to Mr. Hart, "oppression of black people" has increased and "St. Stephen has offered little, if any, opposition." He said the nearly all-white congregation should give \$25,000 as a "down payment of conscience" to blacks and then allocate 50% of income for black development.

Senior warden Clarence H. Hunter, a Negro, said he was not surprised to hear the demands. "I have no personal reactions," he said. "A lot of people think we're a very rich parish, but we are not. The day-to-day operation of the church consumes a lot of our money. We just don't have \$25,000 in the bank that we can commit right off. This will be discussed."

At a subsequent vestry meeting, it was recommended that the congregation raise \$25,000 by Dec. 31, "as a parish contribution to the development of Washington's black community." The recommendation will go before the parish for a vote at a meeting in November.

Presbyterians

A fourth District of Columbia congregation has been asked for reparations—this time the newly opened National Presbyterian Church.

The Black United Front described by its chairman as "an umbrella organization dedicated to the total liberation of black people by any means necessary," asked

Continued on page 26

SCHOOLS IN THE NEWS

■ Children of families vacationing in the Fort Lauderdale, Fla., area between January and Easter have an opportunity of not only keeping up with their classmates back home, but of possibly going ahead in their schoolwork. Students in grades 1-8 who enroll in the winter tutoring program of **St. Mark's School, Fort Lauderdale**, are asked to bring their own texts, work books, and assignments from home. Those who come empty-handed are interviewed and tested, then given grade level material in weak skill areas. They complete the assignments at their own pace with help, as needed, from the instructors, Mrs. Isabel Hester and Mrs. Edith Anderson. Both teachers have found that the students are not unhappy at having to attend school while on vacation. Rather, the program gives the student the satisfaction of accomplishment. "We also have a chance," Mrs. Hester notes, "to fill in subject matter the child may have previously missed. Each child progresses at his own rate." A progress report is sent to the home school after the student has been at St. Mark's for three weeks and a report card is given to each child when he leaves. A folder of graded work is also brought back to the classroom teacher.

■ Construction of a new \$1 million library at **Voorhees College, Denmark, S.C.**, began with ground-breaking ceremonies Oct. 1. On the same day, the United Negro College Fund's annual drive got underway, with area UNCF members—Voorhees, Benedict College, and Claflin University—working toward a \$30,000 goal in South Carolina. There are 22 new faculty and staff members at Voorhees for 1969-70, and total enrollment, including 200 freshmen, stands at 715.

■ For the first time in some years, **South Kent School, South Kent, Conn.**, set aside an extra day to welcome alumni who like to travel in the autumn or have been unable to attend the annual alumni weekend in the Spring. Alumni Day, Oct. 18, also provided an opportunity for alumni to attend a special service in St. Michael's Chapel in memory of the "Old Man," Samuel S. Bartlett, South Kent's founding headmaster who died in July at the age of 70. His son, George H. Bartlett, became the school's third headmaster following the retirement of L. Wynne Wister in June. Mr. Wister had served 14 years as headmaster and 10 years as a member of the faculty; the elder Mr. Bartlett was headmaster for 32 years and an interested trustee for the rest of his life.

■ The 1969-70 academic year marks the centennial of **St. Agnes School, Albany, N.Y.** Founded by the Diocese of Albany, the school educates girls in grades kindergarten through 12th. In the Lower School,

grades K-6, the emphasis is on reading and language skills under a program of team teaching. This year, for the first time, philosophy has been added to the curriculum for seniors in the Upper School.

■ The Rt. Rev. John P. Craine, Bishop of Indianapolis and member of the **Howe (Ind.) Military School** board of trustees, will direct a long-range planning committee at Howe during the next 18 months, according to an announcement made recently by Superintendent Raymond R. Kelley. "The Howe self-study will include all aspects of our program now in effect and all alternatives to expansion that might be required to meet the demands of the coming decades," Col. Kelley said. A progress report will be made to the board in May 1970.

■ The tutoring program at **Seabury Hall, Makawao, Hawaii**, which for each of the past three years has seen Seabury girls help fourth graders in the Makawao public schools with their reading, was extended this year to include a two-week, in-residence program on the Seabury campus. Late last summer, 40 boys and girls who had been having difficulty in school came to live at Seabury Hall, where their days included sessions with their tutors, supervised study periods, recreation, and non-academic work in art and music. Cost of the project, including room, board, and medical exams, had been estimated at \$5,000, part of which was to be met through the Church School Missionary Offering.

■ Hamilton Hall, **Sewanee (Tenn.) Military Academy's** new academic building, was dedicated Oct. 4, during the academy's Parents'-Alumni Weekend. The Rt. Rev. Girault M. Jones, retired Bishop



ST. LUKE'S SCHOOL, NEW YORK CITY

of Louisiana and Chancellor of the University of the South, officiated. All the academy's classes, except ROTC, are now held in the new two-story building, relieving the crowding in the old buildings and allowing an increase in the number of boarding students. The striking tower effect on one end of Hamilton Hall is the Hallie Ward Hargrove Auditorium, named in honor of the mother of three prominent S.M.A. alumni, R. Clyde Hargrove and Joseph L. Hargrove, Shreveport, La., and James H. Hargrove, Assistant Postmaster General, Washington, D.C.

■ The headmaster of **Northwestern Military and Naval Academy, Lake Geneva, Wis.**, the Rev. James H. Jacobson, said in a recent interview that preparatory schools by requiring regular study habits, remove the diversions and distractions of the typical home. "At home the telephone is ringing, the TV is going full blast, and Joe Smith drops by in his new Pontiac. There's constant disruption." Fr. Jacobson also said that the "first importance of a school like this is that it offers a very desirable structured life. I'm not convinced that complete freedom of choice for very young people is a good thing. They have neither the background nor the perspective to decide what they want to do at this stage." Fr. Jacobson's remarks appeared in a Sept. 14 *Milwaukee Journal* article on boarding schools.

■ The New York State Legislature, with the approval of the governor, has created the **Union Free School District #1 on the Hope Farm Campus of Greer School**. The school's director, Dr. Ian A. Morrison, said in his annual report that this action "will greatly strengthen the elementary school program at Hope Farm by providing our youngsters with better-paid teachers and with many more educational tools. . . . We believe that we will be better able than ever before to provide truly in-depth education for children heretofore deemed intellectually lost, both to themselves and to our American society." Of the 165 otherwise homeless boys and girls now living at the Greer Children's Community, Dutchess County, N.Y., many came with pronounced emotional problems and from deeply disadvantaged ghetto backgrounds. For this reason, Dr. Morrison says, the school emphasizes psychological treatment and remedial education.

■ "Anthem for Apollo," an experimental contemporary work, was performed by the **Trinity University, San Antonio, Texas**, choir in the Margarite B. Parker Chapel, Oct. 8. Miss Carol Connor, of the university's department of music, wrote the musical setting for a poem, "For the First Manned Moon Orbit," by James Dickey.

■ **Kemper Hall, Kenosha, Wis.**, began its 100th year of operation with a new headmaster, a revised curriculum, and with co-educational classes in grades K-6 in



THE CHOIR OF ST. JOHN BAPTIST SCHOOL, MENDHAM, N.J.

the previously all-girls' school. The Rev. Raymond E. Gayle is the first headmaster of the school, which was founded in 1870 and has been operated by the Community of St. Mary since 1878. Languages, literature, and fine arts are being stressed for the girls in the high-school program, and the school hopes that by their junior year, students will have finished most of their required subjects, giving them some advantage when they take their college board examinations and allowing seniors to take electives preparing them specifically for the college of their choice. Long-range plans for the Kemper campus include the building of a gymnasium-theater-fine arts building, a classroom-library, and a dormitory.

■ Two schools in the Diocese of Newark — **St. John Baptist School, Mendham, N.J.**, for girls and **St. Bernard's School, Gladstone**, for boys—have begun an exchange of classes in chemistry, Latin, and history. Sister Mary Barbara is St. John's headmistress; the Rev. H. E. Tilghman is headmaster of St. Bernard's.

■ The property now known as **Camelot — A St. Francis Boys' Home, Lake Placid, N.Y.**, was once an Adirondack summer music camp. The camp was purchased by Richard E. Knight of Providence, R.I., who, visualizing the knights about the table, called it "Camelot." He made extensive improvements including the main house which has been the St. Francis boys' residence since 1965. Eventually, Mr. Knight gave the property with 94 acres to the Diocese of Albany. After much consideration of the proper use of the buildings and land, and after much consultation between the Bishops of Albany and the Rev. Canon William E. Craig, Ph.D., director of the St. Francis Boys' Homes, the people of Lake Placid, and the local teachers and principals, Camelot was incorporated July 27, 1965, and a board of directors was chosen. That fall Camelot opened with six boys and

three staff members in residence. The Rev. Peter Francis, whose services in the Kansas Homes date from 1948, became the resident director and has developed the program at Camelot. The program was limited to the small number of boys by the New York State department of social services because the building is not fireproof. Construction of a new fireproof living center was started a year ago in the faith that the building costs would be met. All but about \$20,000 has been raised with the largest single contribution coming from the Diocese of Albany—\$70,000 from its Second Century Fund. Other amounts have come from individuals, parishes, and foundations. One gift that came to the Camelot corporation was in the form of land. The only access to the home from River Rd. was a very narrow right of way, however, the owner of the neighboring land, Mrs. W. Alton Jones, donated two acres so that the Camelot property has a 1,400-foot River Rd. frontage. A full enrollment of 26 boys is now possible in the new building that includes a common room, library, study hall, kitchen, bedrooms, an apartment, and space for various activities. At the service of dedication held prior to the opening of the fall school term, the Rt. Rev. Allen Brown, Bishop of Albany and chairman of the board of directors of Camelot, gave a short address. Invocation was given by the Suffragan Bishop of Albany, the Rt. Rev. Charles B. Persell, Jr., and the Rt. Rev. William Davidson, Bishop of Western Kansas, gave the dedicatory prayer.

■ During its 65 years of teaching, **St. Andrew's School, St. Andrews, Tenn.**, has evolved from a vocational high school for mountain boys, to a college preparatory school for young people from many parts of the country. In September for the first time, St. Andrew's admitted girl boarding students who are housed on the **St. Mary's School** campus three miles away.

Love, Trust, and Marxism at GC II

By JAMES PATRICK

THE special convention was beautiful and agonizing. The under-thirties, sandaled, bearded, and unwilling to accept old reasons for old apostasies, were beautiful and one somehow felt that they would go on to face the ambiguities of maturity with a good deal of their idealism intact. Prayer at public assemblages is often boring, intrusive, and inappropriate, a mere ritual nod to God which affects nothing, but Massey Shepherd's prayers periodically called the delegates under the judgment of God's Word. They were beautiful. The struggle of the delegates to do that justice which the Gospel requires was both beautiful and agonizing.

The convention really had only one issue. From beginning to end, black was the issue. The black delegates and those who organized in their behalf made the convention black on the first day when Muhammed Kenyatta seized the microphone from the presiding officer, and

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One other example of this confusion . . .

their program to "keep it black" was, by and large, successful. For the white majority black always means agony. At General Convention II the agony was compounded by confusion, but as the hours passed the real concerns of the convention seemed to come clear.

Under the rules of the house, speakers for and against the motions and amendments addressed the house alternately, and the sensitive listener could soon discern the two themes around which the liberal and conservative arguments were constructed. The liberals argued that the church should give \$200,000, preferably with no strings attached, to the Black Economic Development Conference. The conservatives, of course, thought otherwise. Most of the liberal arguments could be reduced to the clear requirement of the Gospel that persons must be loved and trusted simply for themselves, without reservations and without attempts to manipulate them to gain gratitude or to control. Time after time speakers for the liberal side urged us to give ourselves (in the symbolic form of a regrettably small sum of money) into the hands of our black brothers. The archetype of the action they suggested is the cross of Jesus, and that really should not have required so much elucidation. The liberals did not begin to exhaust the biblical texts and the traditional precedents which indicate that Christians must always choose the course of love, trust, and sacrifice. This is what being a Christian is!

The conservative arguments had a different theme. It was not the liberals but the conservatives who talked politics. They were concerned, sometimes outraged, at the language of the Black Manifesto. The fact that the authors of that document had understood "appeal" as a synonym for "ultimatum" did not help. There were also the statements in the manifesto which referred to the possible destruction of the present order of things in the name of economic justice. It called the government of the United States "the most barbarous in the world," and one black leader promised that if the demands of the manifesto were not met the earth would be leveled. The rhetoric of the manifesto, often recited in an angry



. . . black was the issue.

southern accent, repeatedly assaulted the House of Deputies.

Conservatives were horrified by the language and by its political implications. The situation was complicated because the Union of Black Clergy and Laity, the group which was most actively "keeping it black," was not exactly the same thing as the Black Economic Development Conference (the group which would ultimately receive any funds the church might give), and BEDC, though in some sense the author of the Black Manifesto, seemed to represent a wide range of opinions, some of which were not fully committed to the literary excesses of the Black Manifesto. Yet the three things—the manifesto, BEDC, and the Union of Black Clergy and Laity—were clearly related to one another and were very much mixed up together in the mind of the convention. And of course, no self-respecting black spokesman was about to repudiate the manifesto. The revolution was underway, and the Washingtons and Hamiltons of the black revolution were not ready to repudiate their Tom Paines.

THE situation which developed was one in which that love and trust which the liberals rightly urged was inextricably bound up with those immoderate attacks on the existing structures and which the conservatives found intolerable. The conservatives kept hearing echoes of Khrushchev's "we-will-bury-you" speech. I do not know how closely that set of beliefs which the average anxious middle-class white calls communism is related to the doctrinaire advocacy of violent revolution by those who are in the pay of a foreign power. I suspect that there may be no direct relation at all. Caring for the poor, even in the face of their ingratitude and social inutility, is not a Marxist invention. Yet I believe that conservatives may be right when they sense that academic, radical, new-left socialists—the same people who brought us Selma, Dr. Spock, draft-card burning—share

with hard core political communism a view of history which the church must always stand against, and which has somehow managed to infiltrate institutions as diverse as the New York Stock Exchange and the group which prepared the Black Manifesto. In its various forms that doctrine of history proclaims a kind of eternal materialistic progress, and one of its features is always the inevitable elimination of those who, in the view of the fabricators of any particular version, oppose the obvious historical trend of things. Marxist materialism and "a chicken in every pot" are twigs from the same ancient root, and the willingness of the 19th-century capitalist to witness with equanimity the extinction of the economically inept (the poor) is one adumbration of the very same theory which Marxists use to prophesy the demise of all those elements in human history which dare oppose them.

At the bottom of the theory in all its forms is a simple-minded historicist materialism. The theory never has much to do with right and wrong. It is always the tale of the victory of the powerful in the holy crusade for more things, for more "rights," for a happier image of themselves. Those who were upset by the language of the Black Manifesto sense that the theoretical basis of that document was the same tired materialist theory. In the light of Christian tradition it offers a doctrine of history which is radically inadequate. Time-worn historicist materialism recognizes only a few of the aspects of human existence. Christian theology tries to recognize them all. The agony of the convention was born of the fact that one could not vote for trust and love of the liberals without voting for what sounded like a restatement of the

Marxist doctrine of history; and yet if one failed to vote for trust and love the Christian character of the convention was compromised or betrayed.

One other example of this abominable confusion between principles that were obviously Christian and an interpretation of events which was fairly clearly Marxist can be cited. On the second day the two AWOLs were brought into the convention. Speakers who supported the stand of the Episcopal Peace Fellowship pointed out that these soldiers had refused to serve in Vietnam for conscience's sake. There is only one Christian response to a claim of conscience: Recognize it; support it. Though there have been lapses, the church has made the defense of the rights of individual conscience one of the positive pillars of human existence. As the Rev. John Fowler of Arizona pointed out, failure to recognize the claim of conscience would mean that the church taught unflinching obedience to every demand of the state, and that, of course, we may not do. It would build again the furnaces of Dachau and Belsen. So a surprisingly large number of delegates joined the demonstration in favor of offering the soldiers a kind of symbolic "sanctuary."

But, once again, those who read the statements issued by the soldiers were to find that they had come close to endorsing the standard Marxist interpretation of the war in Vietnam. One had somehow assented to the view that the war was the creature of industrialists, an unwarranted intervention in a domestic disagreement which had no larger territorial or ideological implications. That may be so, but it is certainly not *obviously* so. Once again the clear Christian principle of conscience and the Marxist interpretation of history were somehow mixed up together. This

confusion seems to be endemic among many in our society who understand the positive responsibilities of love and trust most clearly, and I do not think it need be. Giving away a pitifully small amount of money not only had to be accomplished in the face of that selfishness which makes part of us wish to avoid giving anything away ever, but also was passed in the very teeth of that legitimate anxiety which accompanies programs in which the demands of love and a Marxist doctrine of history are relentlessly confused.

IT is not the church's job to provide a bulwark against communism. Certainly it is not its job to conduct an uncritical defense of an economic system which has its own set of imperfections. Those who try to misuse Christianity in that way have misunderstood it. It is, however, the duty of the church never to take lightly our own understanding of the purpose and meaning of human history. The fact that there are a good many nuts who are prepared to believe that Mrs. Parks's refusal to stand up on a bus in Montgomery in 1953 was part of the international communist conspiracy, ought not blind us to the truth that there does exist in our world a perverse and very inadequate doctrine of history whose most significant champions are communist theoreticians. That view of history is religious; it is theological. It is dangerous because it is half-Christian. It rightly teaches the importance of economic justice here and now, but it systematically denies all other dimensions of human experience and all other goals for human history.

On Aug. 31 the readers of the *Chicago Tribune* found quoted there the statement of the Russian Minister of Education which blithely declared that in the Russian school system a good deal of time is given to "scientific atheism." The theoreticians of that system are afraid that God is not dead, and if He is not people may continue to have a larger hope than communism can satisfy. We are on the side of that larger hope. We are not free either to become so fearful that we can no longer give or to lend tacit support to historicist materialism as it is espoused by the various forms of social and economic Darwinism. This means to me that we must be careful to do three things:

1. We must live in the Spirit which teaches us to give even when we are threatened. That is Christian;

2. We must repudiate that Marxist interpretation of history which is a tiny cancer eating at the vitals of many hopeful contemporary movements;

3. We must strive unceasingly for a kind of economic justice which is based upon Christian truth, and we may never, never stoop to the defense of economic systems which fail in their responsibilities to the poor. If we had done this, there would have been no Black Manifesto.



The black delegates . . . made the convention black on the first day when Muhammed Kenyatta seized the microphone from the presiding officer.



THE GADARENE HERESY

By R. N. USHER-WILSON

THE very full coverage by *The New York Times* of the Woodstock Music and Art Fair at Bethel, N.Y., Aug. 15, 16, and 17, was extraordinary for what it revealed, not only about the so-called culture of those who participated in the fair but also about much of the adult reaction to it.

Sir Arnold Lunn and Mr. Garth Lean in a book called *The Cult of Softness* devote one chapter to what they call the Gadarene heresy. The heresy they at-

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tack is the advocacy of much education, that children should be allowed to follow their own initiatives and if, perchance, like the Gadarene swine, they run down a steep place and over a cliff, the task of the educators is then to pick up the bits and to explain to those who are still alive when and where they went wrong. Lunn and Lean, on the other hand, contend that it is the adult responsibility of educators to discipline as well as to teach, so that what happened to the devil-posessed swine shall never happen to the sons of men.

The events at Bethel would seem to indicate that education has followed a heretical trend for a very long time. It is doubtful, moreover, whether the 300,000

young people who attended the Woodstock fair are open to the suggestion that anything, apart from the weather and a deficit of \$1 million, was, in fact, wrong with the event, even if educators were inclined to tell them.

ACCORDING to *The New York Times*, 24-year-old Michael Lang, who was largely responsible for the fair, declared: "Today is a time to think about what happened here—the youth culture came out of the alleys and streets. This generation was brought together and showed it was beautiful." Another described the event as "an incredible unification." Excited comments on television by a number of participants bubbled that

the whole thing was a gas to be grooved and dug with the utmost enthusiasm. Other observers, however, had other insights. In the opinion of Bernard L. Collier of *The New York Times*: "For many, the weekend had been the fulfillment of months of planning and hoping, not only to see and hear the biggest group of pop performers ever assembled but also to capture the excitement of camping out with strangers and experimenting with drugs."

Whatever may be the motives which brought the young people to Bethel, the event resulted in two deaths and 4,000 cases treated by doctors of injury, illness, and adverse drug reactions. Four hundred people in all were treated for drugs, an overdose of which left one youth dead—the doctors say he failed to respond to treatment for what was believed to be an overdose of heroin—and two others were in critical condition. One of them had suffered a fractured skull when he fell from the roof of a car while under the influence of drugs. Drugs appeared to be as much the focus of the fair as the music and the art. Reports indicate that the use of marijuana in the city-sized crowd was almost universal. "There was so much grass being smoked last night that you could get stoned (get high) just sitting there breathing," said a 19-year-old student from Denison University in Ohio. A *Times* reporter asked "scores of youths" how many among the crowd were smoking marijuana. The unanimous response was, 99 percent. "How much of the time were you people up there stoned?" was a question asked in a *Times* panel discussion on the event. "About 102 percent . . . every minute of the waking hours," was the reply. The panelists, all youth from the fair, said that acid (LSD) was the most frequently used drug after marijuana. At the concert "there was a guy selling acid as if it were hot dogs."

Rock music and drugs—it seems, go together. "Most of the rock music, nowadays, is played by stoned people for stoned people," explained a 22-year-old student from Boston College. When that happens "you can feel the music actually hitting you" (*The New York Times*).

Other highlights of the incredible three days at Bethel included "boys and girls wandering through the storm nude"; a naked man who danced on the stage; the birth of two babies and reports of four miscarriages. What then must be our conclusions about this culture which, emerging from urban alleys and streets into the farmlands of Bethel, was declared to be beautiful?

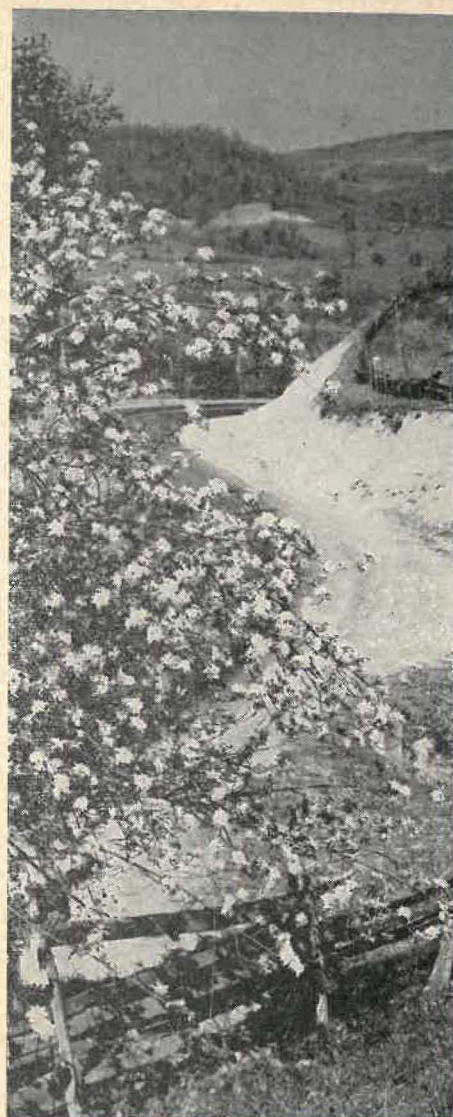
First, we have to question whether it was a genuine, spontaneous expression at all. These seekers of excitement had to turn to the synthetic, a second-hand euphoria induced by drugs. They sought freedom, but by a means which can only end in a hooked, crime-ridden slavery. They talked of peace but it was a peace

predicated upon doing what they liked without interference. One boy said: "I'm sure there were people there you would have had trouble with if there had not been drugs. . . ." Drugs are a part of what Michael Lang called "youth culture." A girl in *The New York Times* panel discussion said: ". . . drugs are a part of this society. You can't take part away and leave the other part." The rock enthusiasts invaded the beauty of the countryside and turned it into a garbage heap. They came for something which had a price but scores of thousands took it for free. The event lacked order and planning. It was incapable of real achievement because discipline was not there. It demonstrated a cult of softness which invites dictatorship.

ADULT comment as reported by *The New York Times* was equally revealing. It showed a very strong reluctance to abandon the Gadarene heresy despite all the evidence of a cliff dive. Delicately disregarding death, drugs, or anything that might disgust, adults in their comments eagerly picked up the crumbs of comfort. They were such wonderful kids and how peace-loving they were. "There has been no violence whatsoever, which is remarkable for a crowd of this size," said Dr. William Abruzzi, the chief medical officer. "These people are really beautiful." One gets the impression that the sole responsibility of adults is to excuse.

The New York Times editorial of Aug. 18 was more realistic: "The dreams of marijuana and rock music that drew 300,000 fans and hippies to the Catskills have little more sanity than the impulses that drive lemmings to march to their deaths in the sea." Castigating the culture that could produce such a mess, the editorial demanded that the sponsors "should be made to account for their mismanagement."

Next day's editorial, however, brought



Festival at Woodstock—"What then must be our conclusions about this culture which, emerging from urban alleys and streets into the farmlands of Bethel, was declared to be beautiful?"



RNS

The Bishops on Drugs

a change of mind. Almost as though a whiff of pot had penetrated the editorial room, the writer lost objectivity. The event at Bethel was called "essentially a phenomenon of innocence." The endurance of hardship with patience was praised and the whole unsavory business was ineptly crowned with the words of Shakespeare's Henry V before Agincourt: "He that outlives this day and comes safe home, will stand a-tiptoe when this day is nam'd." Rather, may he hide his head in a blanket for shame! Patrick Lydon's assessment in the Sunday issue of *The New York Times* ("a joyful confirmation that good things can happen here") was even more potty in its uncritical be-with-it adulation.

But this is not all. The Gadarene heresy produces not only youth who do as they please in a way destructive to themselves and society, and adults who dare not discipline; it also creates so vast a disorder in society that the law is made impotent. Three hundred thousand men and women assembled in the Catskills and defied those laws which forbid the possession and sale of certain drugs. They did it openly and yet so massively that the law at that time and place was powerless to stop it. Only 12 arrests were made on the fair grounds.

If this is the kind of society we want, we need do nothing. But if we reject a culture built on drugs, it will require a continuous, vigorous, and outspoken expression of will to turn the tide of opinion already running strongly in the wrong direction. Whether we assess Bethel as rapture or debacle does not depend upon whether we are under 30 or over. It depends upon our values. The Gadarene heretic, whose name I fear is Legion, does not produce values and therefore must be dealt with. Perhaps all that is needed is the power of God, a herd of swine, and a handy cliff. If there is somebody at the bottom to pick up the bits and tell him where he went wrong, it will be all to the good.



DRUG dependency, addiction, and abuse have now become a problem of urgent, explosive importance in our society. It is dramatically visible among young people where, as one perceptive advocate of youth has put it, a "drug sub-culture" has become as characteristic as the alcoholic equivalent is of their parents' generation.

But the problem cannot be measured or understood merely in terms of youth delinquency and it cannot be solved merely by more rigorous enforcement of present laws. It invades our whole society; it plays a central part in organized crime and in the increase of personal violence in the streets; it increasingly infects our whole fabric of interpersonal relationships; it erodes the self-understanding and self-discipline on which a civilized society depends.

Our concern—the concern of Christians—must, of course, include the social, legal, medical aspects of the problem, but also go beyond them to the basic perspective of Christian faith. We must acknowledge at the outset that the growth of knowledge through research has made, and will continue to make, the discovery of new drugs inevitable, both blessing and cursing mankind. Drugs, in fact, reveal man's glory and his tragedy—his ability to intrude his will into nature for good or evil, in obedience or disobedience.

1. Man's basic necessity as he makes new discoveries is reverence, a profound respect for the laws of nature which he did not make, and from which he cannot escape. Thomas Huxley put it well: "The chess-board is the world, the pieces are the phenomena of the universe, the rules of the game are what we call the laws of nature. The player on the other side is hidden from us. We know that his play is always fair, just, and patient. But also we know, to our cost, that he never overlooks a mistake, or makes the smallest allowance for ignorance." In other words, reverence for the given structure of things means awe, wonder, respect and fear. When we inject a drug, however innocent seeming, into the body, effect will follow cause, and no good intentions, or ignorance, or tears will change that result. And our caution and care should be the more increased when we remember that some effects may not be seen for years.

2. The second principle which applies to drugs is responsibility, the teaching that the world, and our bodies and minds, are given to us for a short time in trust and that we are responsible to our Maker for the use of them. To corrupt the body and mind is, therefore, not simply an offense against ourselves and those who love us and depend upon us; it is an offense against the God who gave us life. Our

growing knowledge leads us to conclude that the dependence upon tobacco and alcohol must, in this regard, be taken most seriously.

3. Since the work with those misusing some drugs is a specialized field with its own knowledge and skills, we must exercise not only pastoral concern ourselves, but learn also to support those rehabilitative agencies and groups dealing with the problem, working through others and growing in intelligence ourselves. Those who abuse drugs have often rejected the society in which we live; and since they will not come to us, specially trained people must go to them.

4. If we understand at the deepest level the growth of the dependence upon drugs, we can appreciate the hunger of the soul and the meaning of serious and profound religious disciplines. The abuse of drugs reveals, on the one hand, a positive desire for a new quality of life—for contentment, happiness, a greater awareness, ecstasy, a sense of well-being and self-confidence. On the other hand, viewed negatively, the turning to drugs reveals a rebellion against a quality of life in our society which many find to be barren and oppressive.

At the deepest level we must understand the misuse of drugs as a rebellion against emptiness, futility, pessimism, anxiety, disappointment, insecurity, and a poor opinion of the self, whether in the ghetto or the affluent suburb. It is not easy to be a man; and, in contrast to the animal world, men fight unseen battles in their own souls and have spiritual needs. Denied the peace, power, joy, and even ecstasy that are given to the soul by communion with God and man, they will attempt to fill the void. "It is interesting that in this, the first period in which people have cut themselves off from religion and socially acceptable mystical experiences, drug-taking has become a major problem. . . . It seems likely that many young people use LSD, marijuana, amphetamines—to fill the void 20th-century living leaves inside the mind" (From *Drugs*, by Peter Laurie, a Penguin Special).

We commend for study the handbook *On Pills and Needles: a Christian Look at Drug Dependence*, by Kenneth W. Mann (Seabury, 50¢).

STATEMENT SOURCE

This position paper was composed by the Rt. Rev. Richard S. Emrich, Ph.D., Bishop of Michigan, representing the bishops' theological committee, and was adopted by the entire House of Bishops meeting for General Convention II.



REFORMATION SUNDAY

REFORMING THE REFORMATION

By KARL A. OLSSON

MATTHEW ARNOLD's *Sea of Faith* may not be ebbing, but our enthusiasm for some religious celebrations certainly is. Take for example the recognition of the Protestant Reformation. Ecumenism, John XXIII, Vatican II, and the growing distrust of institutions have made it difficult for us to adore Protestantism as we once did. Conversely we can no longer conjure up a demonic image of the Roman Church. Nuns in mufti, marrying priests, the embracement of the Bible, and the liturgical use of the vernacular—these and a hundred other Roman symptoms make it difficult to believe with conviction in the Jesuitical conspiracy or in the Pope becoming Super-President of the United States.

For some Protestants this is undoubtedly a loss. There was a time every year when bellicose evangelicals could signal their aversion for Romanism by banging a hammer into the church door at Wittenberg. "Here I stand" was a delicious taunt

to be flung at the massive brick facades of churches and convents; it was a way of pitting conscience against the mystery which continued to speak a language no one understood and plotted the overthrow of Protestantism by presumably gathering arsenals of weapons in the basements of rectories. What Independence Day once was for the infant United States, that is, a day to fan the smoldering flame of hatred against the British Empire, Reformation Day was for the embattled Protestants of the world. But just as the fading powers of the British have left Americans with only a fading memory and a few illegal firecrackers, so the tottering image of the Roman Church has given Protestants a day no longer nerved by anxiety or hatred. Is there then nothing left to celebrate in the Reformation? Have Wittenberg and Geneva nothing to tell us?

ON the contrary, the elimination of the religio-political hatreds centering on the Reformation may help us see its real significance not only for its own time but for ours. Luther and Calvin as well as the other Reformers when they were not busy lecturing Popes, chastising peasants, drowning Anabaptists, and vilifying heretics, helped to recover the great liberating

insights of the New Testament. They gave back to us the morning air of the primitive church; they poured new meaning into words like "grace," "faith," "the Word of God."

Centuries of sober thinking and serious discussion on the meaning of grace had mortised this concept into the church structure in such a way as to make it more and more inaccessible to the ordinary person. Without involving ourselves in the complexities of the indulgence traffic, it is fair to say that grace for the 15th century believer was more a commodity which the church dispensed than God's act to which the church witnessed. The reformers swept away the need of the institution as a banker of grace and let the riches of God's forgiving love flow freely into the lives of men.

For the middle ages faith came to mean increasingly faith in the church as the extension of the Incarnate Christ. The church was Christ praying and suffering, Christ teaching, and Christ ruling the world. In different ways the reformers broke the institutional web and freed the individual believer to respond to God's faithfulness directly by rising up in faith and laying hold of the living Christ.

The scriptures also were wrested away

Dr. Karl A. Olsson, a well-known Evangelical writer, is president of North Park College and Seminary.

from the theologians and were made part of the living communication of ordinary people. They were conceived of as God's direct word to men—a word to be read in private and in the midst of the family and purely preached in the assembly of the faithful. But the scriptures also provided a means of communication through which men could speak to God and with one another. Because of the liberation of scripture by the Reformation a whole new mode of discourse was formed which found its way not only into religious life but into secular activities as well.

The Reformation was thus an act of divesting of economy. It tore away layers of insulation of mediatory strategies and placed men in direct contact with God and the Bible. The Reformation and post-Reformation literature abounds in what is called "cases of conscience"—matters formerly handled by the priest in acts of penance and absolution but now thrust nakedly upon the naked soul. The effect of this was a new torture of spirit, as Carl Jung points out, but also a laicizing of religious response and commitment.

OF what possible relevance is this to

man's life in this century? What does the 16th-century Reformation with its devotion to God have to say to the 20th with its melancholy loss of transcendence and mystery? In a curious way the two centuries are alike. Both are concerned with intolerable guilt and hence with justification. But one senses that whereas the 16th century cried out for the forgiveness of God, our present time (at least the sensitized conscience in it) wants nothing so much as to be reconciled with people.

It is this groping of people toward people which underlies the distrust in the values communicated by the nation, its government, and its powers. Young people seem no longer to believe in the blessings mediated by the institutionalized church or school or in the rewards and punishments of business. They do not feel themselves standing before the bar of justice which the community erects, but find judgment and redemption among their peers or among the powerless of the world. It is from their own kind or from the disenfranchised that they want to hear the word of grace.

Conversely, young people of our day will give their loyalties not to the system

but to men and women outside the system or those victimized by it. Faith for the young is not trust in the church or even in the God of the church but in men, perhaps in man, a romanticized composite of the age's martyrs—the Kennedys, Martin Luther King, Che Guevara. If Christ figures in this new pantheon, it is as the kenotic one, the criminal suffering the indignity of the undignified outside the gate.

Our time is also writing a new Bible. Because the scriptures seem institutionalized, they no longer constitute the medium of discourse. Love and forgiveness between people and new fidelity to people are expressed in non-verbal symbols or in non-intellectual, lyrical statements. The church, when it exists at all, is the underground fellowship, the two or three gathered, the *koinonia* of the "rap."

The heady anarchism of the 16th-century Reformation came to an end soon enough. The growth of structures whether organizational or theological testify to man's inability to survive without law. Sin did not permit man to be as free as he had hoped to be. But despite the hardening of the forms and the recapitulation of some of the earlier dogmatisms, the reformed churches retained their intrinsic yeastiness, sometimes far below the surface. They retained their capacity for reformation. Hence the recurrent excitement of the Quakers, Baptists, Pietists, Moravians, Methodists, Evangelicals, and Pentecostals.

The present reformation will probably move the same way. Young people will discover that people, even the best people, are not gods. They will then recover the Bible. They will see it as a book which, far from merely supporting the establishment, brings all human contrivance under judgment. They will see it as a book which loves people enough to tell the truth about them. They may even, as the book begins to speak to them, hear a word from beyond the book and a voice they did not expect to hear. They will also rediscover the institutional church and the inevitability of ritualized celebration. They will not escape dustiness, monotone, and boredom. But whatever the developments, the new reformation will have brought newness to the church. The reformation will have been reformed and the day will come when we shall want to celebrate that with greater joy than we now remember Wittenberg.

Babel '69

(On seeing the lift-off of Apollo XI)

Like that biblical tower of old
Whose builders, over-bold
Sought to storm heaven's height
With mortal might,
See our tower rise
To the skies.
Our machine, of frightening power
At that dread hour,
Rose, outward-bound to limitless space
With its insect-men who face
Alone
The unknown.

Will we then monument the creature
Who in his feeble ways
Stays,
But a moment,
the eternal force and might
Of God's gravity? Or may this flight,
In man's finite ways
Still offer imperfect praise
To Him Who made all?
Or else, forgetting Him, we fall
Like Icarus of old,
Plunging to this sphere, to death,
Our measured breath
Finished.

But undiminished,
God's universe moves on,
Undisturbed, unperturbed
By the machinery of
Brilliant, godless men.

Ray W. Schaumburg



SOUTH BEND: Another Opinion

George C. L. Ross

LET us receive correction, beloved, on account of which no one should feel displeased. Those exhortations by which we admonish one another are both good and highly profitable for they tend to unite us to the will of God.

St. Clement, *Epistle to the Corinthians*.

"Sin," he reflected, "is not what it is usually thought to be; it is not to steal and tell lies. Sin is for one man to walk brutally over the life of another and to be quite oblivious to the wounds he has left behind."

Shusaku Endo, *Silence*.

It is with a good deal of trepidation and diffidence that one undertakes to disagree with the eminent editor of THE LIVING CHURCH, for Dr. Simcox is a scholar and author noted not only for the brilliance and cogency of his thoughts and argument but also for philological and semantic competence. However, I believe that his recent editorial [TLC, Oct. 5] contains some serious misconceptions and confusions of thought and since, not only THE LIVING CHURCH itself but more particularly, Dr. Simcox's personal reputation and authority carry so much weight both within and outside of the Episcopal Church, these should not go unchallenged. It is perhaps best also that someone who was neither an official deputy nor observer to GC II be the one to pick up Dr. Simcox's gauntlet as I cannot be accused of arguing from self-interest but from the standpoint of one who has a great stake in the results of the decisions made by the councils of my church.

In all of the discussions and reactions that have been occasioned by the Black Manifesto it seems that three words have had more than their usual currency. These three words are: guilt, reparations, and coercion.

The first word, "guilt," figures prominently because the white race generally has been accused of racism and oppression of blacks and the Episcopal Church of complicity in this oppression. None of us likes to be told that he is guilty of anything, much less anything as horrendous and diabolic as oppression of other men. However, to say that it is a distortion of history that the blacks in this country were enslaved and oppressed by the whites of this country because they were blacks is not only inaccurate but an evasion.

Until the Civil War, slavery of black people was a political, economic, and social fact of the life of this country and was sanctioned by the Constitution of the United States. This was as true in the north as in the south. Following the Civil War, slavery was abolished

The Rev. George C. L. Ross is rector of St. Mark's Church in Milwaukee and a member of the board of directors of the Living Church Foundation. In the coming weeks these pages will contain additional statements from churchmen concerning the interpretation of the actions of General Convention II and commenting on the editorial "SOUTH BEND: One Man's Opinion" which appeared in TLC of Oct. 5.

but a systematic denial of the ordinary civil, educational, and economic rights was consciously undertaken by whites *as* whites against blacks *as* blacks. Until the Brown decision by the Supreme Court in 1954 this oppression was the law of the land in our country. The results of this oppression and exploitation (and it would be a true Humpty-Dumptyism to call it anything else) can and have been statistically measured. A recent study published in the Information Service of the National Council of Churches documents the facts that the average white high-school graduate will earn more in his lifetime than the average black college graduate, that whites live longer than blacks and have fewer major diseases.

Now who is responsible for all this? If the white race or the white people of America are a mere "collectivity" and therefore incapable of sin or repentance and thus are also not responsible, who is? I am sure that Dr. Simcox along with every other sensitive Christian deplores and abominates this condition, but on whom would he lay the blame? It has been said that it is merely an unfortunate result of an economic system or the adjunct of a historical process, that no one really wills these terrible things to happen, they just do. This strikes me as being a more than usually diabolical evasion of responsibility and, in fact, is often coupled with the patronizing statement that "coloreds don't really feel these things as badly"!

Whether or not each one of us who is white has owned slaves or personally kept a black man from a job or out of school, we are all beneficiaries of a system of politics and economics that rewards us to the exclusion of others, *just because we are white*. This is wrong



and we know it and this is why we hurt so when we are reminded of it. Dr. Simcox's theory of "collectivities" is really a red herring and is unsupported by history, morals, human nature, or common sense. One hardly needs to be as harmless as a dove to see this, but one must be a bit less harmful than a serpent.

I, too, am somewhat of a dictionary addict and this is why I like the word "reparations." Consulting a dictionary, one finds that there are two sources to this word. One comes from two Latin words meaning "to return to one's *patria* or native land." The other is from two Latin words meaning "to be equal again." Related to this latter meaning is the word "repair." Although GC II disclaimed the word reparations, Dr. Simcox and others have accused the convention of capitulating and agreeing to pay what amounts to reparations.

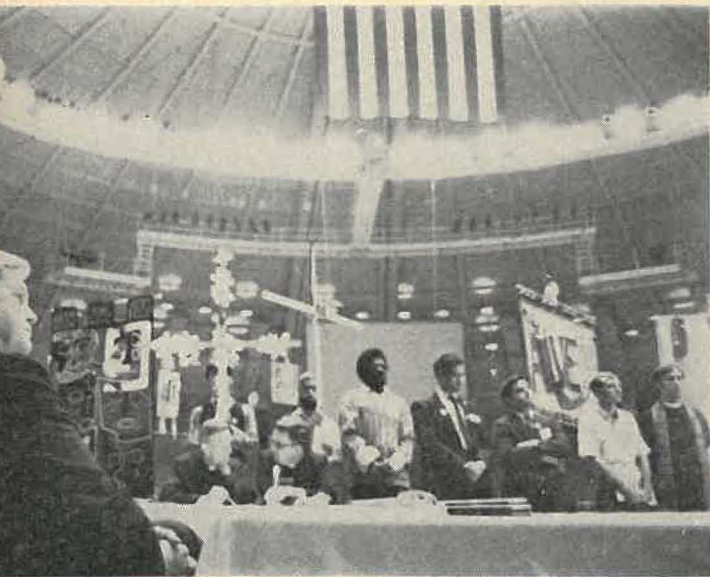
Since blacks have been exploited and oppressed, to whom can they go for redress, to whom can they take their case for justice? In a sense, they can be said to have bought Dr. Simcox's theory of collectivity for they have come to a group that even he couldn't call anything but a corporate body—the church. This body—the Body of Christ—can take on the sins of others, can repent, can make restitution. The church, as Christ, performs a role that is exemplary, that is motivating, and she bears His power to make the example and motive really work. Incidentally, the denial of the need for reparations is belied by every volunteer worker in this country and by hosts of VISTA and Peace Corps people. The best recruiting speech made for any agency is: "Somebody hurts, won't you who don't hurt, help them." What is this but active reparations?

So reparations are demanded by history, demanded by morality, demanded by redeemed human nature. As it is our privilege to be approached by BEDC and James Forman for they are only reminding us of the "vocation wherewith we are called," so it is our privilege to respond in Christian love with what little we can to make things equal again so that both blacks and whites can return to their native land.

I find myself in agreement with Dr. Simcox when he quarrels with the means which we used to respond in convention. However, my quarrel is different from his. I regret sincerely that the response was *extra-budgetary*. Like the statement which the resolution contained rejecting "much of the ideology," this action then becomes evasive namby-pambyism, trying to talk out of both sides of our mouth at once. I also regret that we decided to give the money (if we get it) to a middle party. Dr. Simcox objects to the arguments used by the Union of Black Clergy and Laity because they put it on the basis of our trusting them. What other kind of argument is there? When the General Convention approved a proposal to allow "mature" missionary districts to elect their own bishops, they were responding to just this same kind of argument. When the data bank for clergy and parishes was established, it was done on the basis of the recommendation of a group who was fundamentally saying the same thing—"you can't know all there is to know about this but trust our judgment."

The third word which bothers all of us is "coercion." Thus we find people using the term "blackmail" for the action taken at South Bend. If this is not a pun, then it is completely irrelevant—especially when coupled with denials of guilt! Of course, there was coercion used at South Bend and at Riverside Church and at 815. It is a perfectly normal human way of doing things. Most of the stewardship material published by our church (and others) is coercive. "If you don't tithe, you won't be as good a Christian as if you did. Aren't you ashamed that you spend so much on food, cigarettes, whiskey, etc., and so little on your church?" Don't we coerce our children to church on Sundays; doesn't their presence coerce us to church?

The point of this is not the fact that we are coerced but what has been our response. Are we where we ought to be? As well as we can understand it, are we following the will of God for us now at this time? If that answer is yes, then the road we took to get there is more or less irrelevant. The road from now on is what matters.



EDITORIALS

Do We All Vote?

A THOUGHTFUL, timely, and constructive letter from the Rev. Roberts E. Ehr Gott (on page 6) presents a consideration which should not be read and then dismissed as just one man's opinion, for what he is talking about is the whole church's problem: the problem of drawing the whole membership of the church into what we love to call nowadays the decision-making process. We think he is entirely right in his statement of the problem itself and his indication of the right approach. On such issues as came before the recent special General Convention, all concerned churchpeople should have some opportunity not only to express their opinions but actually to have some decisive vote on the issues—before the official law- and policy-making representative body meets.

At South Bend some bishops and deputies expressed concern, or anxiety, about what "the folks back home" might think about some proposed action of the convention; and these wonderers-out-loud were rebuked for worrying about that: for was not the convention to be listening to the voice of God rather than to the voice of the constituents? For our own part, we think it is a very dangerous—and not pre-eminently godly—mentality which regards the opinion of the whole estate (the total membership) of Christ's Church so lightly.

One thing is certain: The people of the Episcopal Church are being asked more and more, with each succeeding General Convention and Executive Council session, to accept in simple trust what has been decided for them, to which they have been committed, by the decision of their elected or appointed representatives.

Anybody who has visited a General Convention knows that the contention set forth in the second paragraph of Fr. Ehr Gott's letter is entirely true. The people in "high official position" decide what program they think is best for the church; they bring it to the General Convention to present it in a planned, systematic way. To be sure, there is full parliamentary provision for discussion and dissent. But no "balancing minority or dissenting opinion" is given anything like equal status in treatment. If members of the convention are opposed to the proposals set before them by the officialdom they must improvise their case as best they can. The proponents of the official program have an enormous advantage as things now operate; they can virtually "program" the convention. Some will challenge this, but we stand by this assessment of the realities convinced that it is not inaccurate.

Fr. Ehr Gott invites a comparison of the Episcopal Church's present form and function of representative government with that of the U.S.A. In the nation, "platforms, party policies, and candidates commit themselves to stands on issues so that the electorate can make its will known." He thinks the Episcopal Church could well do likewise, if some way can be found. We think that some way must be found, to get all churchmen who deeply care, into the decision-making, if the Episcopal Church is not to become purely and simply a bureaucratically managed ecclesiastical machine.

Concerning Football Wars

RECENTLY we have been witnesses of a spectacle that would have been ridiculous if it had not been tragic in its consequences: the short but brutal war between El Salvador and Honduras, the consequence of a contested football game. Even more pathetic was the sight of the Roman Catholic Bishop of San Salvador visiting the front, blessing the Salvadoran flags, and praying for victory over "pernicious Honduras." This "football war" compels one to meditate over the aberrations of international behavior which might be described as the apotheosis of military power, the illusion of manifest destiny, and the idolatry of national self-interest.

The evidence of world history shows that all wars have their beginnings in some silly incident—such as the football match—or in the wounded pride of some stuffed shirt, and gradually acquire the characteristics of a righteous crusade if not holy war, and end with tragic consequences for all concerned. What a price for "honor" and what penalty for a dulled Christian conscience!

Interpreting the Pauline viewpoint it seems to me that it is the responsibility of the Christian Church to cooperate with the state in every way possible, even when its structure and policy—in most cases—can by no stretch of the imagination be regarded as ideal from a theological orientation. However, the church must be prepared to disobey the state when the latter demands of Christians and of their church adherence to ideas and forms of action which violate conscience and are incompatible with loyalty to Jesus Christ and the church's Lord. I assume the good Bishop of San Salvador, who revealed himself this summer a pathetic servant of Caesar rather than of Christ, would agree with the peculiarly Teutonic dictum of philosopher Hegel that "the state is God walking upon earth" (though I somehow suspect he has never heard of Hegel). If the Salvadoran prelate were a truly committed Christian, he could under no circumstances regard as ultimate or permanently authoritative any Salvadoran governmental decree forcing him and his flock to accept a situation violating the abiding imperative of Christian love.

Regrettably, official silence on the part of the church hierarchies and their accommodation to state policies, when serious issues are involved, gives grave concern. Even though hierarchies are prone to overemphasize St. Paul's almost Erastian admonition to obey authorities and principalities, they forget that he also said, "Do not harness yourselves in any uneven team with unbelievers. Virtue is no companion for crime; light and darkness have nothing in common" (II Cor. 6:14, Jerusalem Bible). In a recent issue of the *Saturday Review* a correspondent wrote: "The military establishment appears to be the unqualified teaching the unwilling the unnecessary." The tragedy of the Bishop of San Salvador has been the lack of any news of any modicum of unwillingness on his part. He might yet benefit from a refresher course in moral theology or Christian ethics.

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News of the Church

Continued from page 14

the Presbyterians to "contribute \$2 million to rebuild the burned-out places" in the nation's capital. The appeal was made in a statement before 1,200 worshippers at the church by the Rev. Douglas E. Moore, chairman of BUF and pastor of Calloway Methodist Church in Arlington, Va. He had made arrangements to speak to the congregation through Dr. Edward L. R. Elson, senior pastor of the Presbyterian Church.

"I came this morning to make a righteous request for reparations," Mr. Moore said. "Through my veins flows the blood of all the African people who came to this land, worked, suffered, and died. Others came free to this land; my people came in chains, were considered animals, and worked without compensation. Black bodies provided the initial capital for this country." He also said that the church "has provided the moral and spiritual cement for the institutions that have oppressed black people. In her pews sit the banker who discriminates, the realtor who discriminates and exploits, the senator and congressman who block our paths to freedom, the builder and trade unionist who conspire to deny shelter and daily bread. We have been treated unjustly. Now we come to you, the custodians of the Word [of God] requesting that you participate in the rebuilding of Washington City."

In reply, Dr. Elson explained that the congregation has no property or assets of its own but like a number of other units of the United Presbyterian Church, is a tenant using facilities which are property of the whole church body. "Black men, yellow men, and red men as well as white men have contributed to the erection of this building and people of many races will participate in the response to the remarks made by the chairman of the Black

United Front," Dr. Elson said. He also said Mr. Moore's statement would be referred to local church officers for consideration.

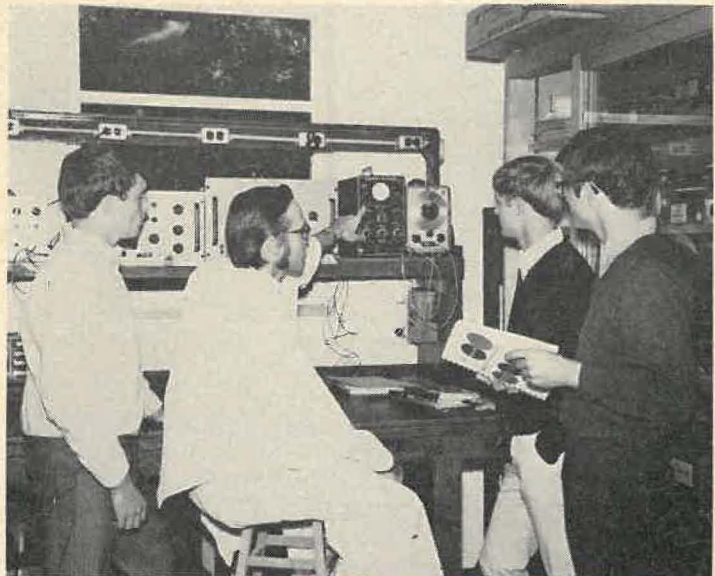
About an hour after the close of the final evening service on Yom Kippur, the Jewish Day of Atonement, a BUF field representative read a statement at B'nai Israel Congregation in northwest Washington. BUF called upon Washington's Jewish community "to make its witness for the immediate liberation of the D.C. black community" by contributing \$10 million for black economic development. Only newsmen were present and the statement was read outside the synagogue.

A week later, a spokesman at the synagogue said no one there had seen a copy of the statement allegedly directed to the Jewish community and repeated attempts to obtain a copy of the statement had proved fruitless.

Roman Catholics

The Most Rev. Bishop Harold R. Parry, Auxiliary Bishop of New Orleans, the U.S.'s only black Roman Catholic prelate, has endorsed the payment of reparations by American churches and synagogues to Negroes. In an address at the annual meeting of the Major Superiors of Religious Women held in St. Louis, he called for payments of reparations as penance "for the complicity of the white churches and synagogues in America's exploitation of the black man." He also said: "We must recognize that the practices of the church in the past of associating the preaching of the Gospel with oppressive colonizing efforts of European and American nations were and are unchristian. . . . If 400 years of Christianity in mission countries could not produce priests who were worthy to be pastors and bishops then there was something highly questionable about the methods of Christianizing that country."

Bp. Perry asserted that colonialism has apparently made the acceptance of west-



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ern culture a pre-condition for church membership and advancement in the church. These attitudes, he said, have carried over into relations with the black man.

Virginia

A subcommittee of the Richmond Area Clergy Association was given permission by the ministerial group to seek funds from local churches to establish black assistance projects. The action came after several months of study to determine how churches can respond to black needs. The study was launched when demand was made for reparations in a downtown Presbyterian church last May. The appeal was linked to the Black Manifesto.

Envisioned in the subcommittee's program are community development programs, day-care projects, grassroots leadership development work, and a manpower apprentice program.

CHURCH OF ENGLAND

Urge Abolition of Infant Baptism

The secretary of the Conference of British Missionary Societies has called upon the Church of England to abolish the practice of infant baptism. The Rev. Neville Cryer, an Anglican priest, said "there should be an agreement in the church to finish with infant baptism once and for all."

Infant baptism is not merely "incongruous but improper," he said, citing the present "missionary status" of the church in Britain. He made the proposal in a new book, *By What Rite? Baptism*, he said, has its proper place as part of the whole mission of the church, in which it embodies a response of faith to revelation. As an alternative for infant baptism, Fr. Cryer suggested "a service of thanksgiving and blessing at the birth of a child." There should also be a formal entry in the catechumenate at an early age, he said, for children of all Christian parents.

Both baptism and confirmation, he added, should be conferred at one service—preferably by the parish priest rather than a bishop—for those who are able and willing to make a response of faith in the Gospel before the local congregation. Such a response, he said, is not possible for infants "and more and more people are becoming aware of the fact that we are not inhabitants of an established and total Christian environment in which it could be presumed the child would grow into a faith-response."

CANADA

UCC Moderator Takes "Pittance"

While he is entitled to a salary and allowances totaling \$14,600 a year, Dr. Robert B. McClure, moderator of Canada's United Church, accepts only a small portion—perhaps less than minimum wage.

The United Church Observer revealed that the lifelong medical missionary, first layman ever to become moderator, refuses to accept his salary. Instead he takes only the \$2,600 a year pension allowed a missionary, plus his rent, a few expenses, and a small honorarium. The disclosures were made in reply to a readers' letter which said the amount of salary paid to Dr. McClure was becoming "a disgrace" to the church. "The important thing is that I am sure Dr. McClure is not being paid the minimum wage set up by the Province of Ontario," wrote J. A. Edwards of Hamilton, Ont.

Some Resist Intercommunion

"Open communion" in the Anglican Church of Canada may lead to the formation of an underground organization to prepare for a "continuing Anglican Church," in the view of the Rev. Carmino J. de Catanzaro, Ph.D. He is co-chairman of the Council for the Faith, a group of

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Anglicans who oppose union with the non-episcopal United Church of Canada. He made his statement in a reference to the recent action of the Anglican general synod in which delegates voted overwhelmingly to recommend that diocesan bishops permit intercommunion with other Christian churches.

"We'll stay until the bitter end," Dr. de Catanzaro said. "But nobody could blame us for finding our lifebelts and moving to the boat stations when the ship's starting to sink."

After more than 25 years of negotiations, the Anglican and United Churches have agreed on a document called *Principles of Union*. A general commission on union and a number of sub-commissions are now engaged in drafting a plan for organic union. It is scheduled to be ready by 1972. Dr. Catanzaro sees the general synod vote as being "ostensibly on intercommunion, but by implication a vote of confidence on the proposed union." He made it clear that he, and other members of the Council for the Faith, would not take part in acts of intercommunion.

Concerning the possibility of a "continuing Anglican Church" which would not enter the union if it comes to pass, he said that a small isolated sect would be unfortunate and that he would hope for liaison with a world-wide group such as the Old Catholic Church of Utrecht, Holland.

Told of Dr. de Catanzaro's comments, the Most Rev. Howard H. Clark, Primate of Canada, said: "It may be that we shall have to come to a parting of the ways with some friends."

UNITARIANS

Consider Leaving Inner City

Black separatism and a rising crime rate "in a neighborhood unfriendly to our being here" are breaking down an 18-year experiment in church integration in an inner-city section of Cleveland, a white Unitarian minister said. The Rev. Farley W. Wheelwright of the Unitarian Society of Cleveland asked church members to



BISHOPS WHO ATTENDED the dedication of *Camelot* — a St. Francis Boys Home at Lake Placid, N.Y. — are (l-r) Allen Brown of Albany, William Davidson of Western Kansas, and Charles Persell, Suffragan of Albany.

begin considering the possibility of moving out of the area. The 270 members will vote in November on the choice.

Mr. Wheelwright said 30 black members had asked that the property be turned over to them and that they receive Unitarian financial support should the white members decide to locate elsewhere. The situation was explained by the clergyman as one in which the black members believe the church should be black rather than integrated, whites are frightened in the area, and the church property has been a frequent target of burglars.

Robert L. Wadley, a black member of the church, called Mr. Wheelwright's comments on the issue "premature." He said the black members had no statement to make. "The suggestion by the black membership that the property be turned over to them and the black community is not a demand," Mr. Wheelwright said, "but merely a resolution proposed for congregational decision. . . . It comes as a shock to realize that the civil-rights movement into which I threw myself with such enthusiasm is driving blacks



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PATRICIA VERNELLE LONG, a 1969 graduate of St. Catherine's School, Richmond, Va., was selected one of two Presidential Scholars from Virginia. Miss Long, daughter of the Rev. and Mrs. Jenus Green Long of Culpeper, Va., was the guest of President Nixon at the White House June 10, along with 120 other high school students. Vice-president Agnew presented each scholar a bronze medallion signifying "the highest possible honor for American high school students."

and whites farther apart rather than bringing them together." He said the church has tried to bridge the black and white worlds "with a historic sense of mission and a missionary sense of history."

SEMINARIES

Stress Theological Study and Social Action

Consideration of traditional theological questions continues to be necessary even in the face of urgent social issues, a Swiss theologian stated. "How can one sit in the library exploring the trinitarian concept . . . while our cities are about to explode and while the war continues in Vietnam?" asked Dr. Dietrich Ritschel. "But is not the exploration of the Trinity essential for the Christian Faith? The most urgent matters of the moment may be less essential," he said.

Dr. Ritschel contended that while the two spheres— theological study and social action—cannot be separated, they should not be totally identified with each other.

Trying to make every theological point speak to every issue of daily life is a mistake, he asserted. However, he said, at certain times the two spheres may come together. Such a time occurred in the 1930s when the Confessing Church of Germany developed its theological stance against the Nazis. He cited another instance involving Vatican II when the theological doctrines before the Roman Catholic Church were also the most urgent practical matters.

Dr. Ritschel spoke at the opening service of the academic year at Union Theological Seminary in New York City, where he is Harry Emerson Fosdick Visiting Professor for the fall semester.

The traditional controversy among theologians over whether their thought should begin with God and His Revelation, a position associated with the late Karl Barth, or with man and his problems, as advocated by the followers of Rudolf Bultmann, should be set aside, Dr. Ritschel said. Both theological statements and questions involving social issues should stress their goals and the different



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criteria by which the two are judged, he asserted. Though theology finds its criteria in the traditions derived from the past, he said, it is not necessarily static. Special events such as the Resurrection of Christ mean a revolution in theology, he held.

The present is not, however, a time of revolution, he said. "What we have today is a late awareness of thousands of most urgent tasks heretofore neglected." A revolution might happen if such an event occurred as scientists discovering how to produce a different kind of human life, or if something like human life were discovered on other planets, he speculated. Some less important theological statements of the past are assuming increased importance now because of urgent contemporary social problems, Dr. Ritschel added.

The speaker, who is the great-grandson of the noted 19th-century theologian Albrecht Ritschel, is the sixth generation of theologians in his family. Dr. John C. Bennett, president of Union, considers Dr. Ritschel "one of the best informed observers of the contemporary church situation in Eastern Europe."

CHICAGO

Diocese Tackles Population Problem

A unique four-day congress, bringing together for the first time scientists and laymen concerned with over-population and environmental degradation, will be held in Chicago in June 1970. Between now and that event the Rev. Canon Don C. Shaw, executive director of Episcopal charities for the Diocese of Chicago, will be working full-time as congress chairman. He has been given a leave of absence for this purpose.

Canon Shaw said: "The congress is charged with examining in depth the problems of over-population and environmental degradation in the United States and

recommending workable solutions. Additionally, the congress will seek to unify individual conservation and population planning groups so that they will work together in a consolidated effort for public education and action at the local, state, and national level."

The diocesan council has passed a resolution requesting the Bishop of Chicago to create a fund to be called the Bishop's Fund on Population and Environment and to establish a committee to assist in the administration of this fund.

WASHINGTON

Cathedral Commemorates Gandhi

As part of a recent Sunday morning service held in Washington Cathedral, the 100th anniversary of the birth of Gandhi was commemorated. Speakers included former Vice President Hubert Humphrey, Indian Foreign Minister Shri Dinesh Singh, and the Very Rev. Francis B. Sayre, dean.

Sari clad choristers from the Indian Embassy walked in procession. On the last verse of one hymn, an Indian bearing incense heralded the approach of Ravi Shanker and his sitar. Seated barefooted on a low platform under the great Canterbury pulpit, he and a colleague who accompanied on the tampura, presented a 20-minute concert of sitar music composed especially for the occasion, then joined the cathedral clergy and choir in procession.

Later, on the same Sunday, Cesar Chávez, leader of the California farm workers, was the principal speaker at a combined rally and service. Among those in attendance were political figures, students, and union workers. Folk singer Joe Glazer led them in singing.

Chávez stated: "It is a shameful thing that in this country those who produce

the food have no food themselves." He asked that Americans "band together to bring justice to our tortured valleys." Dean Sayre said that such a meeting took place in the cathedral because "the church cares."

NEW ZEALAND

Plan for Union Offered

A plan for union of five New Zealand churches arrived at after five years of consultation, has been published in Wellington, N.Z. No target date for the union has been announced but church constitutional formalities could make the earliest date 1977. Involved are the Anglican, Presbyterian, Methodist, and Congregational Churches, and the Associated Churches of Christ.

The ordained ministry of this united church would consist of bishops, presbyters, and deacons. At the service for entering into the union and unifying the ministry, there would be a laying on of hands, but this would not in any sense constitute a reordination. There would be a prayer that God will grant to those already ordained such grace as they need for ministry in the wider responsibility of the united church. There is no provision for an archbishop. The supreme governing body would be a national assembly. The president would be a bishop who would hold office for three years. The vice president would be a layman, elected annually.

A flexible approach to worship is envisaged. Difficulties due to the present differing practices and emphases in baptism, especially on incorporation into the church and the pastoral care of the infants

baptized, have been held over for the attention of the united church itself. Confirmation and admission to Holy Communion would complete the initiation into the church which baptism began.

A Methodist member of the joint commission, Dr. John J. Lewis, said: "The statement in the commission's first report on baptism has been accepted around the world as a breakthrough and evidence in itself that the churches can enter this union following one Lord, holding to one Faith, and, even with varied practice, having one baptism.

The plan for union now goes to the individual churches for comment by November 1970. It will then be revised and a vote will be sought on the revised plan.

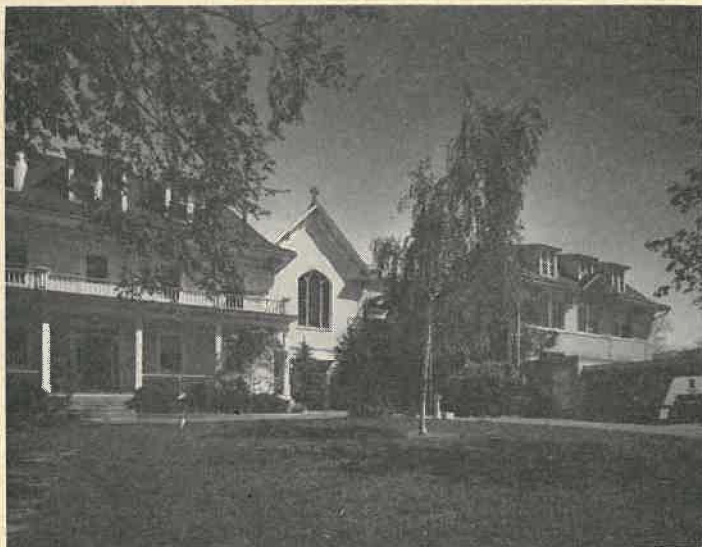
MISSIONS

Nepal Church Erected

The second church building of a nameless Christian body has been dedicated in Nepal, a country where Christians were outlawed before 1950, according to reports reaching protestant mission agencies in New York City. The development was reported by the United Mission to Nepal, an ecumenical organization supported by 23 mission agencies in 14 nations.

The new church, in Katmandu, the capital of Nepal, houses one of the five Christian groups in the city. The first Church was built in 1962. The congregations in Katmandu and others in Nepal have no formal church organization, no national structure, and no constitution. They are affiliated in a Nepal Christian Fellowship.

In the late 18th century, a small group



IN PAST YEARS, most boarding students at Rowland Hall-St. Mark's School, Salt Lake City, Utah, were from the five-state area of Nevada, Idaho, Montana, Wyoming, and Utah. Today, however, Headmaster William Purdy sees the trend for boarding school applications as changing from a regional to a national and even an international scope. He received applications this year from Massachusetts, Texas, California, Michigan, Missouri, and Mexico and Germany. The school's American Field Service student for 1969-70 is from Honduras, C.A. "The student body is enriched by students from other cities, states, and countries," Mr. Purdy believes, "and Rowland Hall-St. Mark's intends to expand its boarding department in the coming years."

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of Christians in the Katmandu Valley were expelled and a strict anti-Christian policy was enforced until the revolution of 1950. Missionaries are now permitted to enter the country.

WEST AFRICA

Relief Plane Crashes

Officials of Joint Church Aid—USA, a relief agency flying food and medical supplies into Biafra, confirmed in New York that one of their planes crashed at Uli airstrip in Biafra, killing all five crew members. Cause of the crash was undetermined, but reports from Biafra ruled out military action as a factor. The plane was one of six C-97G Strato-freighters owned by the interreligious agency and used for the Biafra airlift.

Members of the crew were: John Wilson, Jr., pilot, Santa Monica, Calif.; Robert L. Maynard, co-pilot, St. Peters-

burg, Fla.; Charles E. Kelly, flight engineer, Sunnymead, Calif.; Charles R. Jacox, loadmaster, Encino, Calif.; and Alex Nicoll, flight examiner, Southampton, England.

RELIGION AND MEDICINE

Common Cup Studied

The common cup used in Holy Communion may spread infection, according to a report on a test conducted in a St. Paul, Minn., hospital laboratory. The Rev. Richard L. Hillstrom, chaplain at Bethesda Lutheran Hospital, described the test and its results in a letter to *The Lutheran*, publication of the Lutheran Church in America. He said the test was conducted as follows:

1. A sterling silver chalice was washed in a solution of laboratory detergent and dried. A culture was taken of the inner lip of the clean chalice. The chalice was then half filled with wine (20% alcohol);

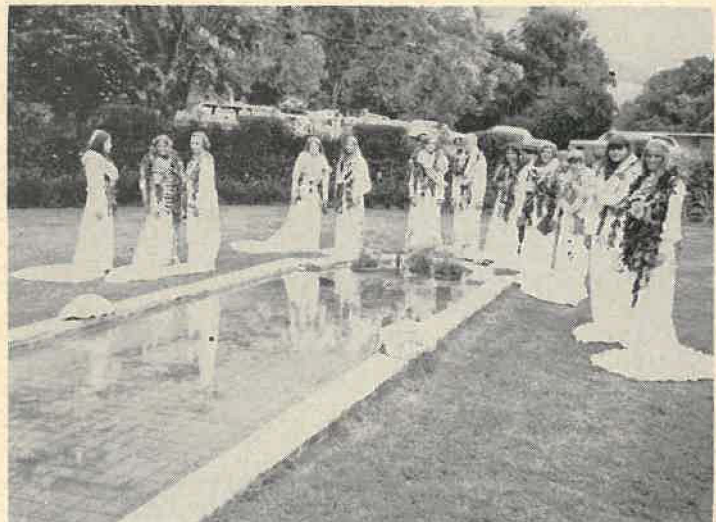
2. The cup was passed among eight participants. After each had drunk, the cup was partially turned and the lip wiped with a sterile gauze pad. A culture was again taken of the inner lip of the cup. A culture was also taken of the wine remaining in the cup. The wine was poured over a cotton swab that had been exposed to disease producing bacteria, saturating it thoroughly.

Two days later the cultures were read with the following results:

1. The culture from the inner lip of the clean chalice showed the presence of bacteria that are not considered to cause disease (Coagulase Negative Staphylococcus);

2. The culture from the inner lip of the used chalice showed the presence of bacteria that commonly cause disease (Coagulase Positive Staphylococcus);

3. The culture of the wine remaining in the chalice showed no bacterial growth;



UPON THEIR GRADUATION from Seabury Hall, Makawao, Hawaii, senior girls dressed in the Hawaiian holoku and wore maile leis, given to them by friends and relatives who had collected the fragrant vines in the mountains before fashioning them into leis.

4. The final culture showed that growth of the disease producing bacteria on the swab soaked with wine was not inhibited.

Commenting on the results, Chap. Hillstrom wrote: "One is led to conclude from this that neither the wine nor the silver, as some have supposed, have significant bacteria killing power, and, therefore, it is possible that various kinds of infection may be spread through the use of the common cup in communion."

LONG ISLAND

Landmark Church Lost

The Church of the Messiah and Incarnation, Brooklyn, N.Y., which was gutted by fire during last February's blizzard, has again been visited by violence in the form of torrential rains and high winds. One of the walls came tumbling down. This so weakened the balance of the structure—the remaining walls and the 120-foot tower—that the building department ordered that the three walls and tower be leveled to the ground.

Erected in 1850, the Church of the Messiah and Incarnation had served generations of people in the Fort Greene area of Brooklyn.

ROMAN CATHOLICS

Prelate Upholds Morality of Vietnam War

The war in Vietnam is "a sad and heavy obligation imposed by the mandate of love," the Most Rev. Robert E. Lucey, retired Roman Catholic Archbishop of San Antonio, told a congregation of social workers and charity directors at an unusual Folk mass celebrated in Houston.

In his homily, he upheld the morality of war against unjust aggression and quoted a statement by Pope Pius XII opposing "apathetic neutrality." He noted that the Vietnam war is "exceedingly unpopular" and blamed the "decadence" and "corrupt" lives of modern youth for this attitude. "Professionally trained social workers reveal a compassionate interest in the problems of their communities and nation," the archbishop said, "but I fear that few of them have studied vigorously the frustrating problems of international relations and, more specifically, the papal peace program."

He said the future of our country is not "at all assured." He spoke of the corruption, the decadence "at the heart of America," and said "some theatrical pro-

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ductions, some films, some standards of morality are incredibly bad. The moral fiber of many young men has been damaged, if not destroyed. Thousands of them will not defend liberty and justice in the family of nations; because their lives are corrupt they fear war and death. Because of their decadence, they are too weak to stand up and fight for what is right."

The prelate delivered the homily at a "mariachi mass" held instead of the annual banquet of the meeting of the National Catholic Charities Conference. Traditional Mexican music was featured at the mass, with guitars, trumpets, tambourines, and marraccas, and colorfully costumed Mexican children danced up to the altar in the offertory procession.

JERUSALEM ARCHBISHOPRIC

Prelate Urges Peace Action

"What is now needed is a courageous initiative for peace," the Archbishop in Jerusalem wrote in a letter to the editor of *The Jerusalem Post*. The Most Rev. George Appleton said he could "hear the

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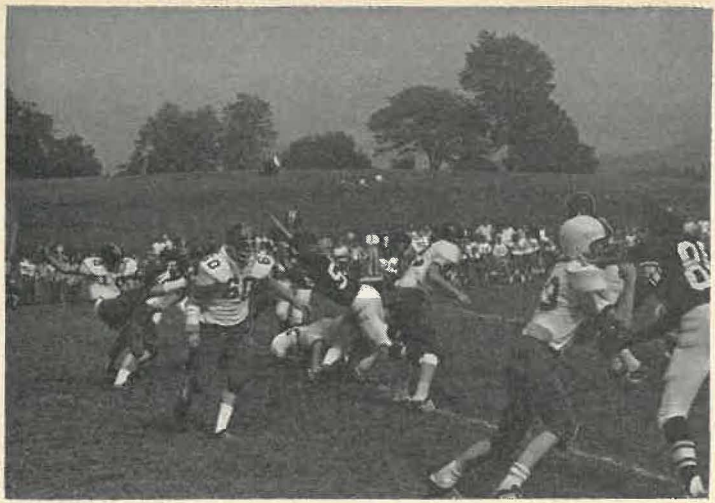
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fluttering of doves and see small twigs of olives dropping around us." He cited recent statements by officials of Egypt, Israel, and Morocco as a basis of "great hope" for peace.

The archbishop said that "as one who shares gratefully Israel's spiritual heritage," he hopes Israel will take the first step toward peace. Quoting Arab friends to whom he had talked in Israel and on a recent tour of the Middle East, he said they assured him that if Israel will take the initiative they expect that there will be a ready and positive response.

Commenting on the prelate's letter, the *Post* endorsed fully his view that peace hopes must never be abandoned. But the newspaper added that it believes the archbishop, a relative newcomer to the Middle East, has been taken in by "Egypt's duplicity." The paper noted that while Abp. Appleton had welcomed a

conciliatory statement made in New York by Egypt's Foreign Minister Mahmoud Riad, he had overlooked the immediate denial of this statement in Cairo.

No Synagogue in Mosque

Dr. Zerah Wahrhaftig, Israeli Minister of Religious Affairs, said that rumors about plans for his ministry to establish a synagogue in the cellars of the El Aqsa Mosque are "completely baseless."

Jerusalem's Moslem Council (the Waqf), which has expressed apprehension about such a plan following a report in a Hebrew newspaper, should "examine its own actions before accusing the Israeli government," Dr. Wahrhaftig said. He recalled that the council had been silent for 20 years while the Jordanian government destroyed Jewish tombs and synagogues and denied Jews access to their



THE OPENING EVENT of the centennial observance at St. Helen's Hall, Portland, Ore., was the flag-raising ceremony, Sept. 12, at Portland's City Hall, first site of the school. Miss Kathryn Reynolds, vice-president of the student body, and Miss Laura King, president, participated. Now in its fourth location on a 50-acre suburban campus, St. Helen's Hall shares the same facilities and many of the same faculty with Bishop Dagwell Hall, a coordinate school for boys. The two schools are united under a single headmaster, the Rev. David Leech, and a single board of trustees.

holy places. The recent fire in the mosque was "also a result of the council's neglect," Dr. Wahrhaftig said.

In response to the council's statement, he recalled that the chief rabbis had specifically forbidden Jews to enter the Temple Mountain area where the mosque is located. He also defended the excavation of buried sections of the Wailing Wall, Judaism's most sacred shrine, believed to be a remnant of the Temple of Solomon. The uncovering of the wall, which is the western wall of the Temple Mountain precinct, did not affect the sanctity of the two mosques located inside the precinct, he said.

ETHICS AND MORALITY

Sterilization for Rapists Urged

Cumpulsory sterilization for convicted rapists is the sort of "drastic action" that should be taken to stop the rising crime rate in the nation's capital, according to the Rev. Frank Blackwelder, rector of All Souls' Church, Washington, D.C.

In his parish journal, Fr. Blackwelder wrote: "Drastic action should be taken. A nightly curfew, National Guard patrolling the streets, new laws passed such as compulsory sterilization for convicted rapists, and special protection in areas where cultural, athletic, and religious affairs are programmed. Our city is on the verge of chaos; those in responsible positions should act quickly and wisely."

Latest FBI crime reports show that rape attacks increased by 50% in Washington during the first six months of 1969, as compared with the same period last year—from 100 to 150. Murders went from 88 in the first half of 1968 to 125

during the same period of 1969. Robberies increased 46% in the nation's capital during the Jan. 1-June 30, 1969 period, according to the FBI's semi-annual Uniform Crime Reports, while the national figure for the period was up 17% over the 1968 period.

LUTHERANS

Officials Barred from USSR

Two officials of the Lutheran World Federation returning to Geneva from Latvia reported that Soviet authorities had not permitted them to visit Lutheran communities in Lithuania, Estonia, Kazakhstan, and Siberia.

The Rev. Carl H. Mau, Jr., LWF associate secretary and a U.S. citizen, and the Rev. Bela Harmati, Hungarian-born research assistant in the federation's theology department, had taken part in the consecration of a Latvian archbishop, the Most Rev. Janis Matulis.

They reported their request to visit Lithuania was rejected because Lutheran congregations were in an area "not open to visitors"; a trip to Estonia was dropped when Soviet authorities claimed that the serious illness of Lutheran Archbishop Alfred Toomig prevented arrangements from being completed (he was reported to have had a heart attack); and bids to visit congregations in Kazakhstan and Siberia were rejected on the ground that the congregations did not constitute organized churches. Over 100,000 Soviet Germans, many of them Lutherans, lived until about 1941, near Volga and several other areas of Russia. During WW II they were moved to Siberia, Kazakhstan, and other areas beyond the Urals. In recent years a considerable number of them have migrated, principally to Latvia.

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BOOKS

TO THE ENDS OF THE EARTH: Christ Here and Now. By Robert J. Kruse. Sheed & Ward. Pp. 172. \$4.50.

Robert J. Kruse seeks to relate the demands of present day discipleship to the events of our Lord's life as recounted in the gospel narratives. He does this in a series of ten chapters entitled "Signs of Contradiction," "Signs of Faith," "Signs of Hope," etc. The book ends with the inevitable final chapter "Celebrating the Signs" which tries to tie all of the preceding work into the celebration of the Holy Eucharist.

Those who are looking for an angry social-secular activism and those who would like to be shocked by such an approach will both be disappointed in this book. They will find rather something like eleven well-written meditations which might be given at a retreat or conference.

The homiletic and pedagogical influence of the author's background at Stonehill College in Massachusetts can be seen quite clearly in this work. It is a well-organized book. The author relies heavily on Tillich, Bonhoeffer, Hammarskjold, and other contemporaries for his quotes. The book's first chapter, "Signs of Contradiction," is its best.

Readers can find *To the Ends of the Earth* quite useful because of the author's interesting and imaginative use and application of Gospel material.

(The Rev.) RICHARD H. MOSES
St. Peter's, Canton, Ill.

* * * *

WORD AND ACTION: New Forms of the Liturgy. Intro. by John C. Kirby. Seabury, Pp. 199. \$2.95.

Word And Action is a collection of North American liturgies, motivated by the flood of liturgical experiment in this decade. The tide of change is so swift, though, that the book is dated as it reaches the seller's shelves: The Methodists have replaced their dreary rehashing of the 1928 liturgy, and the "trial" liturgy has been amended at South Bend.

Still, the collection points up two basic problems for us to face as Prayer Book revision continues: 1) Language usage—the language used in most of the liturgies is consistent with readings from the KJV. The Presbyterians and UCC have resorted to the anachronism of producing second liturgies in "contemporary language." 2) Flexibility—I rank the language of the COCU liturgy as most consistent with the time and the liturgy most to my liking, but the flexibility of the COCU liturgy is its weakness. I believe provision of alternate liturgies with peculiar, limited flexibility in each will result in less confusion.

The collection does provide some exciting models for rendering traditional texts; I was most pleased with the Presbyterian rendering of the *Kyrie* (p. 103): "You are the Lord, Giver of Mercy."

And comparison of approaches to specific segments of the liturgy is fruitful. For example, the COCU adaptation of the UCC invitation to the offertory (pp. 14 & 158) masterfully states the appropriate mood for preparing the table. I sincerely hope PECUSA adopts the COCU invitation.

Finally, the collection offers Episcopalians an opportunity for self-praise. Compare the "trial" liturgy to most of the others and you will find the Standing Liturgical Commission deserves credit for a job well done, even if unfinished. You will discover also a heavy dependence on the Prayer Book in many of the other liturgies.

(The Rev.) GARY R. WALLACE
St. Luke's, Woodland, Calif.

* * * *

THE LIBERATED ZONE: A Guide to Christian Resistance. By John Pairman Brown. John Knox Press. Pp. 203. \$4.95.

John Pairman Brown used to teach New Testament in Episcopal seminaries. Lately he has been devoting his time to the movement for peace and liberation, supporting himself with free-lance writing. With *The Liberated Zone* he emerges as pamphleteer and "red book" philosopher for Christian Marxist revolutionary revolutionaries. Some of Brown's major points are: the violence-prone establishments of the rich nations are the enemy to be resisted; the dispossessed everywhere deserve Christian sympathy and partisanship; our Lord is the model of non-violent identification with the poor; true Christians will form enclaves of resistance within the church which has maintained a demonic alliance with violent, oppressive establishments since Constantine; the liberation movements possess the future; better red than dead; let the revolutionaries do their thing, perhaps we can humanize their use of force by our presence; let us remember that "almost any liberation movement, whatever its excesses of cruelty or dogmatism, has the balance of justice on its side."

Dr. Brown combines a this-worldly Christianity with a Marxist faith. In our time he everywhere discerns the signs of apocalypse. The result is a hard-fisted and enormously optimistic pacifism, untroubled by nicely discriminate ends-means judgments, which is ready to do battle with the fortunate of the earth.

(The Rev.) ROGER MARXSEN
Christ, Macon, Ga.

* * * *

AUGUSTINIANISM AND MODERN THEOLOGY. By Henri de Lubac. Herder & Herder. Pp. xvi, 320. \$8.50.

Henri de Lubac's *Augustinianism and Modern Theology* is a companion volume to his *The Mystery of the Supernatural* (tr. by Rosemary Sheed and published by Herder and Herder in 1967). These two painstakingly worked out books are in many ways intimately related to the pres-

ent upheaval and flux in Christian theology and Christian attitudes toward tradition. That is, Père de Lubac's work has been both symbol and source of the complex ethos of present-day theological controversy. And it is of no little importance that in both works he asserts the reality, importance, and mystery of the traditional Christian concept of the supernatural.

Augustinianism and Modern Theology, translated by Lancelot Sheppard, is primarily a historical work, tracing the interpretations and mis-interpretations of Augustine's thought which have been in part determinative of Christian attitudes toward Augustine's work from the end of the 15th century until the present. The work is not wholly historical in purpose, however; for Père de Lubac has been at great pains in this volume to explore and to re-affirm the traditional Christian view of creation's complex relation to and need for the supernatural. I think it is also important to add that from the point of view of scholarship the book is extremely sophisticated and can be read with maximal profit and ease only by someone who possesses a good reading knowledge of Latin and considerable knowledge of modern Christian theology.

MARY CARMAN ROSE, Ph.D.
Goucher College

* * * *

MEET ME AT THE DOOR. By Ernest Gordon. Harper & Row. Pp. 154. \$4.95.

From a death camp in the shadow of the infamous bridge over the River Kwai, in WW II, to Dean of Chapel at Princeton, is a long haul, but it's part and parcel of the life Ernest Gordon talks about in *Meet Me at the Door*.

As a P.O.W., Ernest Gordon has had his life touched by a sense of real community. He has been afforded a glimpse, not often given to a man, of what it means to be a part of a community and what it means to give to each other within that community, as a valid community of Jesus Christ. The university never tires of proclaiming itself a community—"a community of scholars" or "the academic community"; tragically there is little real community on campuses today and Ernest Gordon knows it. He also knows that if there is ever to be true and lasting community on the campus, that men like himself will have to be prophets of what such community must mean and do.

Meet Me at the Door is not a well-organized book, but that's good, for the university itself and the lives of its members are confused and confusing. If universities and colleges need anything today it's not bigger buildings or larger staffs, or even more students; the need is for communities of faith, and people within those communities who are willing and able to make the sacrifice to touch the lives of students and teachers and administrators alike, helping them to become real people, to find new life styles, and to know that they as human beings

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(The Rev.) JOHN H. GOODROW
Central Michigan University

Booknotes

By Karl G. Layer

RELIGIOUS TELEVISION PROGRAMS. By A. William Bluem. Hastings House. Pp. viii, 220 paper. \$2.50. This valuable manual seeks first of all to discover what the purpose and intent of religious programming should be. From this arises a review of local and network programs available, a history of religious broadcasting, and an analysis of the varied attempts made to solve the religious programmer's dilemma. A valuable and well-prepared reference work at a reasonable price.

THE FUTURE OF GOD. By Carl E. Braaten. Harper & Row. Pp. 186. \$5.95. One movement in religious thought believes that the place to start in theology is at the end—eschatology. So, this book is subtitled "The Revolutionary Dynamics of Hope," and is a call for believers to participate in God's activity in the future tense. The basic theme of the volume is the idea of the future—in the language of Christian hope and in the interpretation of history. The final chapter turns to "an ethic of revolution based on the politics of hope." Dr. Braaten is professor of systematic theology at Chicago's Lutheran School of Theology.

EXPLORATION INTO GOD. By John A. T. Robinson. Stanford University Press. Pp. 166 paper. \$1.95. A new paperback edition of a book by the famous former Suffragan Bishop of Woolwich and author of *Honest to God*. The Rt. Rev. John Higgins said of this book, reviewing it in this magazine, that "it is both a small masterpiece and a most hopeful sign in the current theological debate. *Honest to God* it is" [TLC, Dec. 3, 1967].

Appointments Accepted

The Rev. **D. Stewart Alexy**, vicar of Holy Spirit, Bellmawr, N.J., is to be rector of St. James', Bradley Beach, N.J. Address Nov. 1: Box 1, 605 4th Ave. (07720).

The Rev. **James E. Annand**, former rector of Christ Church, Westerly, R.I., is rector of St. Paul's Church, Riverside, Conn. Address: 11 Hidden Brook Rd. (06878).

The Rev. **J. P. Boyer** is assistant, St. Mary the Virgin, 139 W. 46th St., New York, N.Y. 10036.

The Rev. **Robert F. Butchorn**, former rector of Christ Church, Guilford, Md., is vicar of the diocesan mission in Columbia, Md. The mission is yet to be named. Address: St. John's Center, 300 Wilde Lake Village Green, Columbia, Md. 21043.

The Rev. **George H. Cave, Jr.**, is instructor in philosophy and religion, and chaplain to Episcopal students, University of Tampa, Tampa, Fla. Address: 2808 Morrison Ave. (33609).

The Rev. **Robert E. Clark**, former rector of St. Matthias', Trenton, N.J., is at St. George's, Rochester, N.Y.

The Rev. **Leonard Claxton**, former priest in charge of St. James', Grafton, N.D., is in charge of St. Alban's, Laurel, and Good Shepherd, Bridger, Mont. Address: St. Alban's, Laurel (59044).

The Rev. **Edward R. Cook**, former rector of Christ Church, South Amboy, N.J., is rector of Grace-St. Peter's, Mercerville, N.J. Address: 162 Sheridan Rd., Trenton, N.J. 08619.

The Rev. **Charles E. Curtis**, former assistant, St. Thomas', Trenton, Mich., is vicar of Christ the King, 23045 Wick Rd., Taylor, Mich. 48180.

The Rev. **Thomas Droppers**, former rector of St. James', Black Mountain, N.C., is rector of St. Mark's, Mecklinburg County, N.C. Address: Rt. 1, Box 55, Huntersville (28078).

The Rev. **Andrew M. France, Jr.**, former assistant to the rector of Good Shepherd, Ruxton, Md., is associate chaplain of Episcopal Academy, City Line and Berwick Rd., Philadelphia, Pa. 19131.

The Rev. **Leslie Harding**, former assistant, St. Michael's, Grosse Pointe, Mich., is rector of St. Stephen's, Hamburg, and vicar of Holy Cross, Novi, Mich. Address: 46200 W. 10 Mile Rd., Northville, Mich. 48167.

The Rev. **Tally H. Jarrett**, former rector of Christ Church, Las Vegas, Nev., is rector of St. Peter's, Box 336, Del Mar, Calif. 92014.

The Rev. **James A. Kaestner**, former vicar of St. Hugh's, Greendale, and St. Thomas', Hales Corners, Wis., is rector of St. Alban's, Marshfield, Wis.

The Rev. **Howard A. La Rue**, former rector of St. Paul's, Kenbridge, and Gibson Memorial, Crewe, Va., is rector of Emmanuel Church, Greenwood, Va. Address: c/o the rectory, Greenwood (22943).

The Rev. **George McCormick**, part-time assistant, St. Barnabas', Burlington, N.J., is to be vicar of Holy Spirit, 18 E. Maple Ave., Bellmawr, N.J. 08030 Nov. 1.

The Rev. **James A. McLaren**, former rector of St. Andrew's, Livonia, Mich., is canon pastor of St. Paul's Cathedral, 4800 Woodward Ave., Detroit, Mich. 48201.

The Rev. **Duane R. S. Mills**, former canon in residence, St. Paul's Cathedral, Fond du Lac, Wis., is rector of Grace Church, Sheboygan, Wis.

The Rev. **William E. Mitchell**, former chaplain and math instructor of St. James School, Fairbault, Minn., is vicar of Grace Church, Galena, Ill. Address: 309 Hill St. (61036).

The Rev. **John C. Mott**, former graduate student and priest in charge of St. John the Baptist, Wake Forest, N.C., is rector of Holy Family, 200 Hayes Rd., Chapel Hill, N.C. 27514.

The Rev. **Charles A. Moya**, formerly of São Paulo, Brazil, is rector of St. Katherine's, Williamston, Mich. Address: 1127 Clair Cir., Ann Arbor, Mich. 48103.

The Rev. **Albert A. Nelius**, former graduate student, is on the library staff of Duke University. Address: 2315 Wilson St., Durham, N.C. 27701.

The Rev. **C. Robert Nielson**, former rector of Sherwood Parish, Cockeysville, Md., is chaplain of Wayland Academy, Beaver Dam, Wis. 53916.

The Rev. **David E. Parker**, former chaplain of St. Anselm of Canterbury, University of Texas, Arlington, Texas, is assistant to the dean of St. Matthew's Cathedral, 5100 Ross Ave., Dallas, Texas.

The Rev. **Harold W. Payne**, former postulant of the Order of the Holy Cross, West Park, N.Y., is assistant to the rector of St. Martin's, Charlotte, N.C. Address: Box 4426 (28204).

The Rev. **Joseph A. Pelham**, former rector of Trinity Church, Farmington, Mich., is assistant in field education, Colgate Rochester Divinity School, 1100 S. Goodman St., Rochester, N.Y. 14620.

The Rev. **Benjamin I. Scott**, assistant, St. John's in the Village, New York City, and graduate student, is to be rector of St. Mary's, St. Paul, Minn. Address Nov. 1: 1895 Laurel Ave. (55104).

The Rev. **Theodore I. Shatagin**, former director of program, St. Peter's, Bennington, Vt., is rector of All Saints', Swift and Spear Sts., South Burlington, Vt.

The Rev. **Bancroft P. Smith**, former rector of St. Andrew's, Las Cruces, N.M., is associate rector of St. James', San Francisco, Calif. Address: 4616 California St. (94118).

The Rev. **Wayne L. Smith**, former vicar of Ascension, Hayward, and St. Luke's, Springbrook, Wis., and former Living Church correspondent for the Diocese of Eau Claire, is rector of St. Peter's, West Allis, Wis.

The Rev. **Robert T. Wagner**, former rector of Trinity Church, Watertown, S.D., is studying for a doctoral degree at South Dakota State University, Brookings, and completing his STM work at Seabury-Western as the Davis Fellow of the Episcopal Church Foundation. Address: 411 1st St. N.W., Watertown, S.D. 57201.

The Rev. **Harcourt E. Waller, Jr.**, former rector of St. Paul's, Charlottesville, Va., is rector of Christ Church, Charlotte, N.C. Address: Box 6124 (28207).

The Rev. **Marshall T. Ware**, former assistant to the rector of Christ Church, Charlotte, N.C., is rector of Grace Church, Hopkinsville, Ky. Address: 216 E. 6th St. (42240).

The Rev. **John E. Wilbur**, former curate, Holy Trinity, Collingswood, N.J., is now rector of the parish. Address: 839 Haddon Ave. (08108).

New Addresses

Diocese of Western Michigan, 2600 Vincent Ave., Kalamazoo, Mich. 49001.

The Rev. **Michael J. Kippenbrock**, retired, 2927 Westchester Ave., Orlando, Fla. 32803.

The Rt. Rev. **Iveson B. Noland**, 7437 St. Charles Ave., New Orleans, La. 70118.

Corrections

The Rev. Canon **William A. R. Howard** remains on the staff of St. Paul's Cathedral, Buffalo, N.Y. He has not moved to Texas.

The Rev. **William Alexander Howard** is in charge of Epiphany, Raymondville, and Redeemer, Mercedes, Texas.

The Rev. **Frank B. Mangum** is rector of Holy Comforter, Arlington, Texas.

DEATHS

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

Hildegarde Ross, academic dean of St. Agnes School, Alexandria, Va., died Aug. 12, in Circle Terrace Hospital, Alexandria.

She was a graduate of St. Agnes School and after receiving her college degree, returned there to teach. She was named academic dean in 1952.

Mary Weber Townsend, R.N., 78, wife of the Rev. John H. Townsend, retired priest of the Missionary District of Panama and the Canal Zone, died June 29, in the Veterans Administration Hospital, Kerrville, Texas. Their home was in Kerrville.

She was a retired registered nurse and had served with the AEF in France during WWI. Other survivors include three daughters, six grandchildren, one great-grandchild, and one sister. Services were held in St. Peter's Church, Kerrville, with the rector officiating. A Requiem Mass was held in St. Paul's Church, Glen Cove, L.I., N.Y., with the rector officiating and interment was in the churchyard.

CONFERENCES

FOUNDATION for Religious Transition Professional Refocus Operation, Santa Barbara, Calif., offers to the religious professionals these fall programs: Pro-clergy Conferences for clergy who wish to re-evaluate their institutional service (\$75 per person) September 28-October 3, November 17-21, December 8-12.

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POSITION of organist and choirmaster available in church with record of superior music, in mid-south central state. Send resume, references, salary, and requirements. Reply Box M-687.*

PRIEST WANTED for town of 13,000. Good monthly salary, plus allowances. Contact Duane C. Belseth, 875 Redwood Dr., Fairmont, Minnesota 56031.

TRAVEL

CANTERBURY ECUMENICAL summer sessions, England, July. Cost low. Outstanding lecturers including Archbishop of Canterbury. Special jet flights \$275 New York to London and Europe, June and July departures, 4-5 weeks abroad. Airline Transportation Chairman, 209 Greeves, Kane, Pa. 16735.

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

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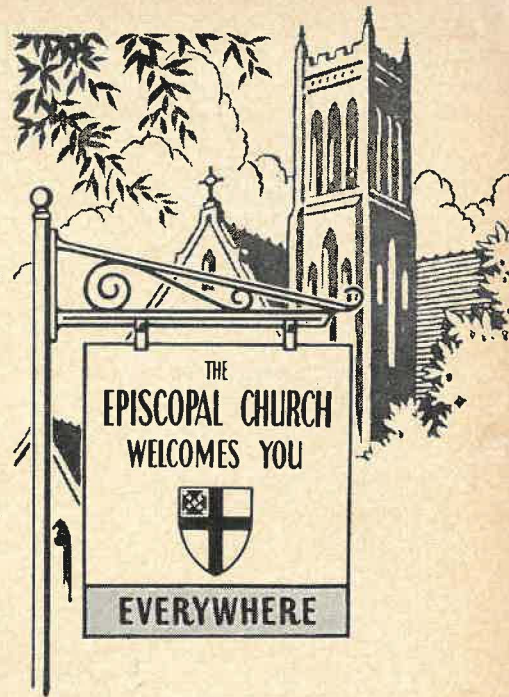
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THE LIVING CHURCH

CHURCH DIRECTORY

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



LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
The Rev. Robert W. Worster, r
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'S 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.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
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 12
noon & 6:15; 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, 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

WEST PALM BEACH, FLA.

HOLY TRINITY S. Flagler Dr. & Trinity Pl.
The Rev. William W. Swift, the Rev. Robert J.
Hargrove; the Rev. J. Donald Partington
Sun 7:30, 9 (Family Service), 11; Wed & Thurs 10

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser, 5:30 Folk Litur-
gy; Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP;
Tues & Sat 7:30 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; 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, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

CHICAGO, ILL. (Cont'd)

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

EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY
CHAPEL OF ST. JOHN THE DIVINE**
Sun HC 7:30; Mon thru Fri MP 7:15, 8:45, Eu 7:35,
Cho Ev 5:30; Sat HC 8

FLOSSMOOR, ILL.

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw St. & Madison Ave.
The Rev. R. L. Ranieri, r
Sun Low Mass 8, 10 Solemn Mass; 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

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

STONE HARBOR, N.J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
The Rev. William St. John Frederick, r
Sun Masses 8, 10:15 (ex MP 2S & 4S), 4:30 2S &
4S; Ch S 10:15; Daily MP & HC 8:30 (ex Wed
12:10) & HD 7:30; HS Wed 12:10; C Sat 5

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crowthers, c
Sun 7:30, 9, 11; HC Daily

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital
3:30; EV 4; Wkdys MP & HC 7:15 (HC 10 Wed);
EP 4, Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30, HC; 9:30 Ch S, 11 MP & Ser; Week-
day HC Mon, Tues, Thurs, & Fri 12:10; Wed 8 &
5:15; Saints' Days 8. EP Mon, Tues, Thurs, & Fri
5:15. Church open daily 8 to 8.

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 thru 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
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. J. P. Boyer
Sun Mass 7:30, 9 (Sung), 10, 11 (High); EP B 6.
Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP, C
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION

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

ST. THOMAS

5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex
Sat HC 8:15, Wed 5:30; Thurs 11; Noonday ex
Mon 12:10. Church open daily 6 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 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. Lang, 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
HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &
Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min be-
fore 1st Ev; EP 6

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. Caguait, v
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st
Sun 7:30 & 10:30 (bi-lingual); weekdays and HD
as scheduled

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isacksen, D.D.
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

MUNCHEN 22, GERMANY

CHURCH OF THE ASCENSION Blumenstr. 36
The Rev. G. Edward Riley, r; Tel. 28 55 07
Sun 8 Eu & Ser; 11:30 Cho Eu & Ser (MP & Ser
2S & 4S); HD as anno; C by appt

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