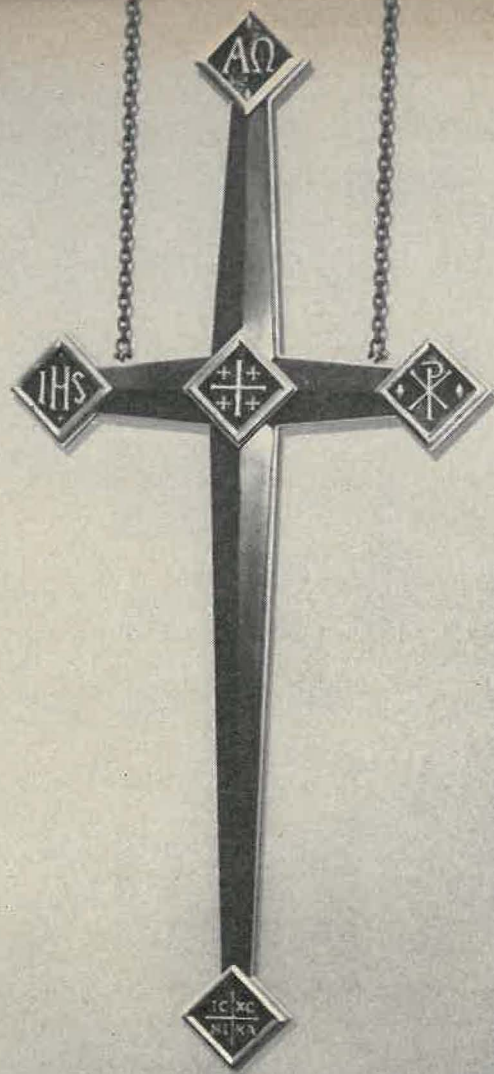
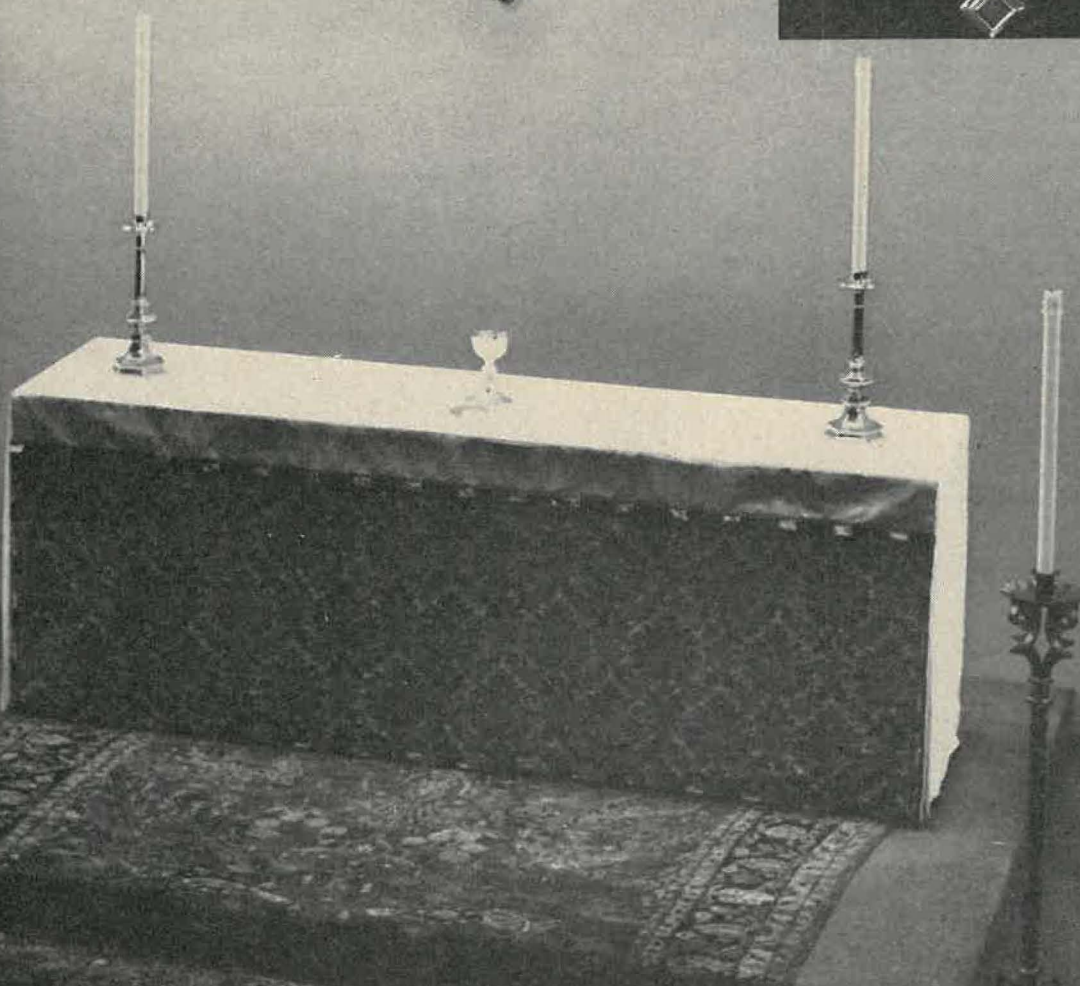
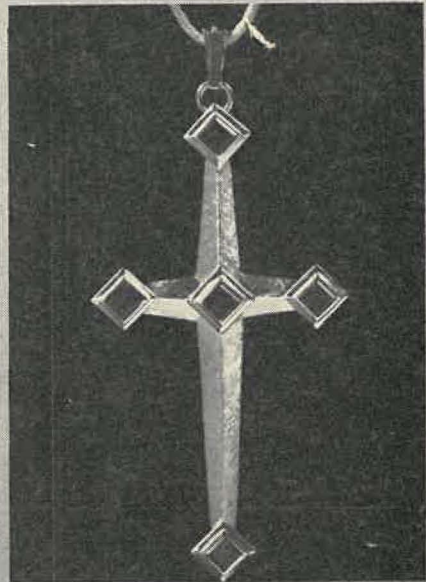


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# The Living Church



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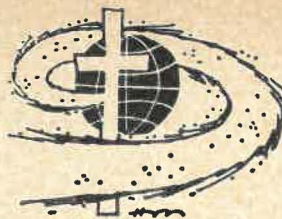
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# Around



# & About

— With the Editor —

The Rev. S.B.S., Jr. writes limericks very well but like most masters of this exalted art form he suffers from excessive humility; so after sending us a sheet of his originals he adds this P.S.:

*If moved to print some of this stuff,  
These maunderings right off the cuff,  
To avert chance of shame*

*Please don't mention my name:  
"An old priest, retired"—that's enough.*

Here are two that I especially like:

*As the church becomes "secularized,"  
Don't be for a moment surprised*

*If people make merry  
In your sanctuary  
In ways that are quite ill-advised.*

*The parson would pray, and he'd call,  
But they said he was "not on the ball."*

*Replaced by a faker,  
He went to his Maker,  
And they said, "He was right, after all."*

Every now and then when I feel especially overworked and underappreciated I fall to musing with the author of Psalm 55: "O for the wings of a dove, for then would I flee away." Given the wings right now I think I'd do my fleeing to Fr. Bob Cromey's parish, St. Aidan's in San Francisco, in search of repristination. (See the first item under *Briefly*, on page 7.) I have been looking over the catalog and wondering what's for me at the growth-center.

Encounter groups for singles and couples? I'm always encountering people where I am, singly and in couples, and losing every bout. Classes in body movement? Too strenuous. The dance? *C'est à rire!* The last dance step I learned was the Charleston, on its first time around.

Tai Chi Chuan — "the highly refined, ancient Chinese art of moving meditation"? The prospectus says that this includes things like "breathing techniques, balance and body rhythms" in "an attempt to discover our own inner space and its relation to the external environment." Pullman porters refer to passengers as "spaces." Gazing straight into one's inner space might yield a jolt or two: not the space, but what occupies it.

Still — Tai Chi Chuan, maybe, in a bold moment, and if no one else will peek.

The workshop for bored housewives? I think I'd like to audit this course. Breathes there a man who doesn't enjoy listening to other men's wives talk about how bored they are?

The new dimension of this program is to help people communicate "more from their guts rather than so totally from their heads." This is the *monstrum fascinans* that draws me. I want to see it, for the first time in my life: people communicating so totally from their heads that a diversionary operation is necessary.

This stuffy old Prayer-Book churchman notes with approval that the growth-center programs do not replace regular church services. I like my Dearly Beloved Brethren straight, also my Bored Housewives and my Tai Chi Chuan.

Pithy-book-review-of-the-week: "I have examined this book carefully, and found no reason at all to examine this book carefully." (From *Inklings*, published by Wm. B. Eerdmans Publishing Co.)

There's a man here in Milwaukee named John W. Webster who has printed a book of wisdom for "advertisers, clergymen, and other liars." He sent a copy to me. Brother John, I thank and salute you, not for your harsh remarks about advertisers and clergymen but for the tangy bits in your book. I hope you don't mind my quoting a few, as soul food for our readers, some of whom are advertisers and clergymen. Even if you do, I'm quoting them anyway, as follows:

"Archbishop: A Christian clergyman of a rank superior to that attained by Christ." . . . H. L. Mencken.

"The best beer is where priests go to drink." . . . Polish Proverb.

"When a stupid man is doing something he is ashamed of, he always declares that it is his duty." . . . G. B. Shaw.

"War hath no fury like a noncombatant." . . . C. E. Montague.

"He who seeks equality should go to a cemetery." . . . German saying.

Finally, our clarion call for this week: *Stomp out violence.*

**THIS WEEK'S COVER** shows the 13-foot high altar cross at the Church of the Redeemer, Sarasota, Fla., and the pectoral cross modeled from it for the consecration of the Rev. Paul Reeves as Bishop Coadjutor of Georgia. The new bishop himself was the designer of both crosses.

# LETTERS

Most letters are abridged by the editors.

## Retired Bishops' Salaries

Should it cost a retired bishop more to live than it costs a retired priest? We read that General Convention "increased the retirement pension of missionary bishops to \$6,000." After 30 years of faithful service to the church I and hundreds of other retired priests receive \$2,500 per year in pension.

The church's demand for social justice sounds a bit hypocritical in the light of these figures. I wonder what retired bishops think about that!

(The Rev.) GEORGE E. GOODERHAM  
Retired Priest

San Jose, Calif.

## South Bend

The following is from the Sept. 15 issue of *Forbes*:

*I find that the new interest of some big businessmen is matched only by their naivete. They are sometimes taken in by radical charlatans, or racial racketeers, or protest prostitutes, whatever you want to call them. Any black man who comes along with a loud voice who talks mean, they think he's a leader; and they aren't nearly as inquisitive and as thorough in checking the institution or the individual before they invest their money as they would be if the person were white.*

It's a pity that the author, Whitney M. Young, Jr., of the National Urban League, wasn't invited to speak at South Bend.

THOMAS REGNARY

Kansas City, Kan.

There appears to be no clear consensus among the delegates of both houses as to the position taken by the Episcopal Church at South Bend. Published reports, letters, and discussions with the returning delegates give a most confusing picture. The Black Manifesto demands \$3 billion in reparations from Christian and Jewish bodies. Bp. Hines and Dr. Coburn in their letter of Sept. 16 to *The New York Times* state: "Neither in the official action of the convention, nor in the report submitted to it by the Executive Council upon which the action was based, was the principal of reparations mentioned, much less approved." But in a pastoral letter the Bishop of West Missouri states: "The concept of reparation was sharply rejected in favor of a continuation of the policy of helping people help themselves." How could the principle of reparation be "sharply rejected" if it were not "mentioned" in the "official action of the convention"?

One clerical delegate in a letter to the editor of his local paper states in regard to the special fund of \$200,000: "The group to whom these funds will be given is the National Committee for Black Churchmen, an ecumenical association of black Christians which is not associated with the Forman group in any way." But the Executive Director of this group, the Rev. Metz Rollins, was a member of James Forman's delegation when he called on the Presiding Bishop on May 13, and presented his de-

mand for \$60,000,000 from the Episcopal Church. Forman has stated that the NCBC supports the demands of the Black Economic Development Conference, the nest in which his Black Manifesto was hatched.

Knowing that our delegates to the convention are honest and sincere, it must be concluded that they were either misinformed or intentionally misled. In either case, the presently existing credibility gap between the Presiding Bishop, including his staff, and the parishes is most serious. This lack of understanding, this confusion among Episcopalians, should be most pleasing to the antichrist.

ROBERT B. WING

Carthage, Mo.

The aftermath of General Convention II is the usual complaint that the "media"

have "distorted" the real issues of the meeting, specifically in their treatment of the payment of "reparations" to the Black Economic Development Conference. In this instance, at least, it seems that the "media" were right and all the pious pretensions to deny the concept of "reparations" were only that, pious pretensions.

When a surly waiter brow-beats a customer into a large tip, it is really fruitless for the customer to protest that he liked the waiter's face or sympathized with his condition. When the Black Manifesto (by which blacks? appointed by whom? representing whom?) is the center of debate, then to turn over money to the committee that issued the manifesto, even though the payment is made at second-hand through a more respectable conduit, is, precisely as *The New York Times* said, recognizing the

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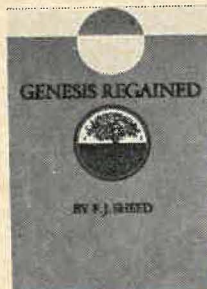
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# The Living Church

Volume 159      Established 1878      Number 18

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and Welfare of the Church of God.*

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## THE KALENDAR

November

2. Trinity XXII
3. Richard Hooker, P.
7. Willibrord, B.
8. Octave of All Saints
9. Trinity XXIII

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

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idea of "reparations." Delegates returning from the convention, who try to explain their actions to those who were not there, seem out of phase. They are those who have had a "conversion experience" talking to the unconverted and conveying only the impression that there was an emotional orgy of guilt and that perhaps we came out ahead by paying our "black brothers" \$200,000 to take our shame away.

While a good deal was said about responsibility, perhaps this action was irresponsible; while there was much talk about "our black brothers," perhaps the proposed payment is merely a device to allow the master to set his burden on the slave. The tragedy is that the action has alienated precisely those who are in the best position to do something about black economic development.

The Episcopal Church has been recognized as "the Republican party on its knees." On the whole Episcopalians are Republicans of the managerial class. People like this are perfectly aware that without a strong financial base, no group of people can take its place in American society. They know that the black businessman has great difficulty in borrowing money. They have in their retired executives a pool of managerial talent. To put this talent, this respect for business, to work to demonstrate that black businessmen can make it in American society, to provide jobs and train managerial skills, all without the intervention of government agencies—what could be more Republican, middle-class, and, ultimately, effective?

Instead, we are bathed in emotional rhetoric by those who claim to speak for "the black community," and by blacks and whites who strike the currently popular attitudes of militancy and guilt. We have pushed aside those who can really help in favor of those who say that black self-respect, black prosperity, black participation in "the decision-making process" (for which read, "the main stream of American life") is impossible without radical, revolutionary change in the whole social structure.

Undoubtedly American society does change, has changed, and will change, but always with a strong sense of its own continuity, developing and making more clear and effective its original intention of—how corny can we be, how true to ourselves?—"liberty and justice for all." But it will not change in the way the black militants, the SDSers, or the inhabitants of Orange County, Calif., want it to change. Rhetoric, possibly of the most extravagant sort, may be necessary to get us to moving, but if the move is only to accomplish at the cost of serious disruption in the church, a more rhetorical stance it is, as the vogue-word goes, "counter-productive."

(The Rev.) EDGAR M. TAINTON, JR.  
Vicar of St. Thomas' Church

Eugene, Ore.

The things that disturb me about the actions of General Convention II are manifold.

1. GC II was a tawdry imitation of Vatican II in title. It really was a Special Convention I. Just a little off the truth.

2. The convention may have rejected the ideology of the Black Manifesto and eschewed the word "reparations" but gave a promise of money to be given second-hand to the Forman demands. So it can be said that the Black Manifesto was rejected and

no reparations made, but this is just a little off the truth.

3. It is nice to say that not one penny will be assessed upon any diocese or taken from any missionary offering for this purpose. This is a little like saying any local project will not cost anything because it is Federal Money. The money will come out of parishes. So this too is a little aside of the truth.

4. It is said, in what has become the official story of what happened, that this action was a response in trust to the appeals of our black clergy and laity. This is unfortunately a racist remark because we cannot have black communicants. We are one in Christ. So this point too is just aside of the truth.

In short this appears as a coverup for our sins. It seems that the convention in South Bend was actually jammed and restructured by people outside the church, by people not really committed in baptism to Christ but committed to another allegiance of their own. It appears that the church really did not meet the challenge head on at all. The president of the National Committee of Black Churchmen says that he will have to set up a business structure to handle the funds when he gets them. We already have a business structure within the church to handle funds for the relief of our distressed brethren. This structure has existed all along and has supported the structure of the Executive Council since the convention in Philadelphia in 1789. This business structure is known as the parish church. It is this structure that is slowly being ruled out of order by the Executive Council.

(The Rev.) EDWARD S. GRAY  
Rector of St. Mark's Church

Denver, Colo.

## Help Wanted

Over the past few years I have had occasion to be involved in the work of our church in All Saints' Parish School, St. Thomas, V. I. Recently I visited there and saw something of the superior work being undertaken through this school. In talking with the principal who has been a friend of mine for several years, I suggested that it might be helpful if she would write to me some specific needs and that, on the basis of these, I would try to make some appeals. She writes me that the school is in desperate need of the following items:

*Typewriters:* The school owns only one typewriter which is about 25 years old, and this is used by all of the students trying to learn typing;

*For the new Science Lab:* Bunsen burners, beakers, flasks, test tubes, and other miscellaneous lab glassware;

Webster's unabridged dictionary;

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Compton's Encyclopedia;

Lincoln Library;

World Book Encyclopedia.

If any of your readers can help supply any of these needs for this school it will be enormously appreciated and will be a tremendous help in establishing a continuing solid basis of education. It would probably be easiest if they would get in touch directly with the principal: Mrs. William C. Hogin, All Saints' Parish School, Box 3156, St. Thomas, V. I. 00801.

(The Rev.) DONALD R. WOODWARD  
Vicar of Trinity Church

New York City

# The Living Church

November 2, 1969  
Trinity XXII

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## SOUTHEAST FLORIDA

### New Diocese — New Bishop

A resolution condemning the action of General Convention II was introduced at the spirited primary convention that elected the Rt. Rev. James L. Duncan, as Bishop of Southeast Florida, one of the dioceses created with the split of the Diocese of South Florida, effective Jan. 1, 1970. Bp. Duncan, Suffragan of South Florida, was elected on the first ballot.

The resolution on the action of the South Bend convention dealt with the financial support given to black development (\$200,000 new money) and any possible future financial support directly or indirectly of the BEDC before the next General Convention be withheld. In addition, the resolution stated that if it becomes evident that any of the regularly appropriated revenues of the national church (*i.e.*, diocesan quota payments) are to be dispersed toward the aid or support of the BEDC in any way whatever, the local diocesan board would be instructed to withhold all further contributions to the national church until such support ceases. The resolution was defeated after lengthy debate.

The convention of Southeast Florida, which was held in Holy Trinity, West Palm Beach, received a new constitution and canons, the latter calling for a concentration of the program in the executive board which is equally divided in membership between clergy and laity. A budget of \$586,950 was adopted.

Bp. Duncan spoke briefly to the delegates. Presiding over the convention and celebrant of the Eucharist was the Rt. Rev. Henry I. Louttit, Bishop of South Florida, who plans to retire Dec. 31.

## GEORGIA

### Coadjutor Consecrated

Eighteen bishops joined in the consecration of George Paul Reeves, on Sept. 30, to be Bishop Coadjutor of Georgia. The service was held at Christ Church in Savannah, with nearly 1,000 persons filling the historic edifice to overflowing. Consecrator was the Rt. Rev. Albert Rhett Stuart, Bishop of Georgia, and the co-consecrators were the Rt. Rev. Henry I. Louttit, Bishop of South Florida, and the Rt. Rev. Bernard Markham, Bishop of Nassau and the Bahamas. Other participating bishops were William L. Hargrave and James L. Duncan, Bishops

Suffragan of South Florida, presentors; John M. Allin of Mississippi, epistoler; John Vander Horst of Tennessee, gospeller; E. Hamilton West of Florida, litanist; and Stephen F. Bayne, Vice President of the Executive Council, preacher.

Other bishops attending were Temple of South Carolina, Gribbin (ret.) of Western North Carolina, Jones (ret.) of Louisiana, Noland of Louisiana, Sanders, Coadjutor of Tennessee, Henry of Western North Carolina, Richards, Executive Council Director of Pastoral Care, Fraser of North Carolina, Moore, Suffragan of North Carolina, and Murray of Alabama. Vested and in the procession were the Roman Catholic Bishop of Savannah and several other dignitaries of that communion, one Greek Orthodox priest, six Protestant clergymen, the clergy of the Diocese of Georgia, visiting clergy from South Florida, and several religious. Also in the procession were lay readers and lay officials of the diocese. The attending presbyters were the Rev. William H. Fowell, rector of All Saints, Winter Park, Fla., and Henry I. Louttit, Jr., rector of Christ Church, Valdosta, Ga.

Bp. Reeves's episcopal ring is a gift of the clergy of the Diocese of Georgia. His pectoral cross is a gift of the clergy of South Florida, of which he was a member for 19 years. (See cover picture and

story.) His episcopal vestments were a gift of the last parish of which he was rector, St. Stephen's, Miami.

On Sunday, Oct. 5, the new bishop made his first episcopal visitation. It was to St. John's Church in Savannah, which has now been restored to communion with the Episcopal Church after several years of separation. There he celebrated, preached, and confirmed 63 persons.

Bp. Reeves is a native of Roanoke, Va., and is 51 years of age. He is a graduate of Randolph-Macon College and of Yale Divinity School. Ordained a priest in 1948, he spent his parish ministry in the Dioceses of Florida and South Florida. He is married and has two children.

## SEMINARIES

### BDS Dean Resigns

The Very Rev. Richard H. Wilmer, Jr., dean of Berkeley Divinity School and professor of theology, since 1957, resigned Sept. 12, due to his health. The resignation was accepted by the board of trustees "with extreme regret and deep gratitude for his years of loyal service and dedicated leadership." Dr. Harold Whitman, chairman of the board said, "All trustees and I deeply regret that Dean Wilmer's continuing orthopedic difficul-



THE JEWISH CHATAUQUA SOCIETY through its representative, Charles B. Goldsmith, A.I.A., has given a shelf of books to the World Center for Liturgical Studies located in Boynton Beach, Fla. Three members of the board of directors for the center joined the Rev. Don Copeland in receiving the gift. L-r: The Rev. John Clark, a Lutheran; Mr. Goldsmith; Canon Copeland; Mr. James W. Nowlin, Jr.; and the Very Rev. John F. Gallagher, a Roman Catholic.

ties have forced him to take this course of action."

The Rev. Robert H. Anderson, Jr., who has been associate dean for the past four years and professor of homiletics since 1958, is acting dean.

## **MICHIGAN/WESTERN MICHIGAN**

### **\$200,000 Stirs Rumlblings**

Early outward rumblings have been heard in Michigan from churchmen dissatisfied with the Episcopal Church's allocation of the \$200,000 new money now being raised nationally for blacks. The money is to be given to the National Committee of Black Churchmen (NCBC), and is expected by many to be dispersed to the Black Economic Development Conference (BEDC), the organization which issued the Black Manifesto.

The Mariners Church of Detroit in the Diocese of Michigan held back its quarterly diocesan pledge of \$700 until late October, and announced that it would take a look at diocesan community programs before pledging in 1970.

In a separate action the Bishop of Western Michigan, the Rt. Rev. Charles E. Bennison, said in his diocesan journal that his executive council had considered withholding general funds from the national church. The move was tabled but a committee of five was appointed to determine whether any of the funds will go to the BEDC.

The dissatisfactions of both Bp. Bennison and Mariners Church stem from the recent Special General Convention II held in South Bend [TLC, Sept. 28].

A document prepared by the 12-man vestry of Mariners Church and sent to the 270 parish clergy of the diocese charged that the earmarking of funds for the NCBC, which will act as an intermediary in distributing funds, constitutes an endorsement of the Black Manifesto. "We, the trustees of Mariners Church, encourage and support positive self-determination programs, but emphatically disagree with the Black Manifesto as an instrument of change," the letter said. "We believe that the church as the body of Christ was deformed and turned into a puppet by this convention [South Bend] which, if not soon transfigured, will permit manipulation by men whose radical philosophy of good works reflect the ideology of Judas and other pre-converted apostles who are cloak-and-dagger zealots in their efforts to bring about liberation, salvation, and justice."

The vestry reaffirmed its June 20 rejection of the Black Manifesto, adding: "Although funds which will go to the BEDC might be extra-budgetary, the fact that the convention has given a far more visible aura of approval to the manifesto, a significantly anti-Christian document, means that for conscience's sake, we must make a highly irregular, but most valid, individual protest."

The letter drew a strong response from the Rev. Frederick P. Williams, national president of the Union of Black Clergy and Laity (UBCL) which had called for direct funds for BEDC during the South Bend convention. Fr. Williams, rector of St. Clement's in Inkster, a suburb of Detroit, charged misstatements and misrepresentation. The black priest, whose national group reportedly represents about 90% of all black Episcopal clergymen, said the letter "discredits the church's leadership" and is "disloyal to the diocese." At South Bend, Fr. Williams had described the channeling of funds to NCBC instead of the Black Manifesto group as "deceitfulness," but also thought it might be a step towards greater mutual confidence between black and white clergymen.

The action of Mariners Church vestry is known to have offended the Rt. Rev. Richard S. Emrich, Bishop of Michigan, who does not support the BEDC. It also displeased the diocesan council which censured the church as "irresponsible" but this has no practical consequence except to put the council on record.

Meanwhile, Bp. Bennison charged in his paper that the national headquarters of the church really doesn't know what is going on at the grassroots level. He also stated that the commitment of money to black militants was pre-arranged before the convention began. "We went, we prayed, we spoke, and we voted, but the well-oiled machinery of the agenda committee hummed merrily along, cranking out the program that had been so carefully prepared, and I'm sorry to say, obviously pre-determined," said Bp. Bennison.

## **NEW YORK**

### **New Church Consecrated**

The Rt. Rev. Horace W. B. Donegan, Bishop of New York, consecrated the new building of the Church of St. Matthew and St. Timothy, New York City, assisted by the rector, the Rev. James Gusweller, and other clergy. The service was a Solemn High Eucharist of Thanksgiving. Clergy of several other religious bodies of the west side community of the city were honored guests.

The building replaces the 77-year-old church which was destroyed on the site in a mysterious fire Dec. 1, 1965 [TLC, Dec. 25, 1965]. A civic dedication was held later the same week of consecration.

Because of the work done by interracial, bilingual people in that area of the city, publicized by radio station WMCA in a remarkable fund-raising marathon, contributions toward the new building came from all areas of metropolitan New York and around the country immediately after the disaster. Combined with insurance payments, the contributions made possible the rebuilding of the church in such a way as to make a more useful

neighborhood center as well as a house of worship. The community center building adjacent suffered less damage in the fire. With the opening of the new building, the center is being used as a day-care agency to serve working mothers.

During the years of building, both English and Spanish-speaking congregations held services first in Temple Rodeph Sholom and later in a gymnasium of the restored building.

## **WASHINGTON**

### **Reparations Demanded**

A member of the central committee of the Black United Front (BUF) presented a statement similar in content to that he had used elsewhere in Washington, to the congregation attending a late Sunday morning service in the National Cathedral. The sum of \$2 million in reparations was asked from the cathedral and the Diocese of Washington. Mr. George Hart, a member of the BUF central committee and a communicant of the Church of St. Stephen and the Incarnation, presented the demands. He also declared that the organization, dedicated to the liberation of the black people by any means necessary, has as an immediate goal: the rebuilding of the ghetto areas burned in last year's riots. BUF, according to Mr. Hart, is not a part of the national BEDC.

His request to be heard was announced by the Very Rev. Francis B. Sayre, dean. Prior to his sermon, which followed Mr. Hart's statement, Dean Sayre told the congregation that the cathedral is not a "collection agency . . . nor does it have assets which might be sold for ulterior profit." He also said, reading from a statement by the cathedral staff, that "the cathedral has no funds for building or maintenance except those freely given. . ."

In his sermon, Dean Sayre emphasized that there is nothing morally wrong in protest as such if it serves to jolt a conscience that cannot be aroused any other way, "but the confrontation must be consistent with the end it declares and loyal to what it demands, for if it has a double standard it isn't the truth. It must not devalue the very things it claims to prize." He cited an occasion at Princeton University when black protestors disrupted a service to agitate for political reform in South Africa. When invited to stay and participate in the service, they left, thereby renouncing the very fellowship they had come to demand. "After all the efforts of both black and white men who have patiently striven for a true brotherhood, it is tragic to have it thrown away by protests that lack true integrity despite their pious trappings."

The dean raised the question as to whom the demand for the \$2 million ("which we cannot give") is actually addressed. "Are they talking to us or to other blacks, as a bid for power? Does the demand have a different name and

# Briefly...

amount filled in on a blank each Sunday?" (The cathedral is just one of several churches visited by the representatives of BUF.) A copy of the manifesto obtained by the reporter for THE LIVING CHURCH was entitled "Reparations Demand, Oct. 5: National Cathedral and the Episcopal Church, Diocese of Washington." Mr. Hart expressed his disturbance over what he termed a "misrepresentation" in the dean's remarks.

The dean's sermon also listed two additional principles of protest: those who demand a keener concern have an obligation: 1, to refrain from treating those from whom they demand it, as a platform; and 2, to grapple with the spiritual as well as the physical aspects of protest. "This was something well understood by reformers like Gandhi and Martin Luther King and more recently by Chávez. There is a built-in kinship between these reformers and today's youth, in their recognition of the hypocrisy of society, but the sad part is youth's seduction by the short cut of violence and drugs. Reform was never won by violence or escapism," he concluded, "for these only succeed in undermining the honesty in which the protest begins. There is no mechanical shortcut. We must seek the communion of those who seek to follow God. No protest which ignores this can ever succeed."

## COCU

### Rising Costs and Union

Rising costs facing local churches from taxation and inflation can be expected to give added impetus to the ecumenical movement, representatives of nine religious bodies meeting in Cincinnati were told. The National Conference on Program of the Consultation on Church Union (COCU) was also advised that the demands of blacks have added a new dimension to considerations of religious unity.

The Rev. John A. Anderson of the Presbyterian Church, U.S. (Southern) said one effect of spiraling costs will force the churches to forego the luxury of duplication and competition. Individual churches will no longer be able to afford a "cathedral" a block away from another "cathedral," he said. He also said inflation "is going to make us start working together."

The meeting was called by COCU to discuss closer cooperation particularly in the area of missions, education, and evangelism.

The Rev. Kenneth C. Neigh, United Presbyterian, said the emergence of black leadership in the churches and the confrontation over the Black Manifesto within the National Council of Churches "brought the conciliar movement back into a kind of importance it had been losing." Two black organizations in particular, he said, have taken on special significance for the church unity move-

*Continued on page 12*

■ The fall program of the new growth-center located in St. Aidan's Church, San Francisco, includes encounter groups for singles and couples, classes in body movement, the dance, Tai Chi Chuan, and a workshop for bored housewives. The new dimension of this program is to help people communicate "more from their guts rather than so totally from their heads." The growth-center programs are in addition to regular church services and social action concerns long associated with St. Aidan's.

■ More than 200 anti-obscenity bills have been introduced in Congress by members of both parties. Officials of the Justice and Post Office Departments have also urged new anti-smut legislation. (More than 234,000 obscene mail complaints were received by the Post Office Department last year.) What could be an embarrassing aspect of the matter, however, is judicial insistence that such legislation state clearly what is proscribed. The result: graphic language in bills which might not pass an obscenity test.

■ A group of 24 members of the choir of the University of the South, Sewanee, Tenn., has visited England on the first overseas tour of the choir in history. Five major cathedrals, Canterbury among them, were on the itinerary. Directing the choir was Dr. Joseph Running.

■ Four monks of the Order of the Holy Cross have left Savannah, Ga., having successfully established there an urban center which will continue as the Academy of Black Culture, under local black leadership. They have gone to Guyana and will be there through Christmas in charge of the Church of the Transfiguration. While there they will give retreats and missions. They are the Rev. Frs. Connor Lynn and Clark Trafton and Bros. Rafael and Simon, all O.H.C.

■ The Rev. Daniel Stevick, an associate professor at Philadelphia Divinity School, is one of six men named fellows at the Institute for Ecumenical and Cultural Research at St. John's Roman Catholic University, Collegeville, Minn. The institute was founded in 1967 through funds from the Ammee Mott Butler Trust for Charity, St. Paul, to provide scholars with facilities for research into the problems of ecumenism.

■ In the Diocese of Nebraska, setting a place at the dinner table for the "absent guest" is admittedly a gadget, but one that is considered an inward grace as well as an outward sign. It is sacramental. A penny a meal is the minimum to be shared with the "absent guest," with the total

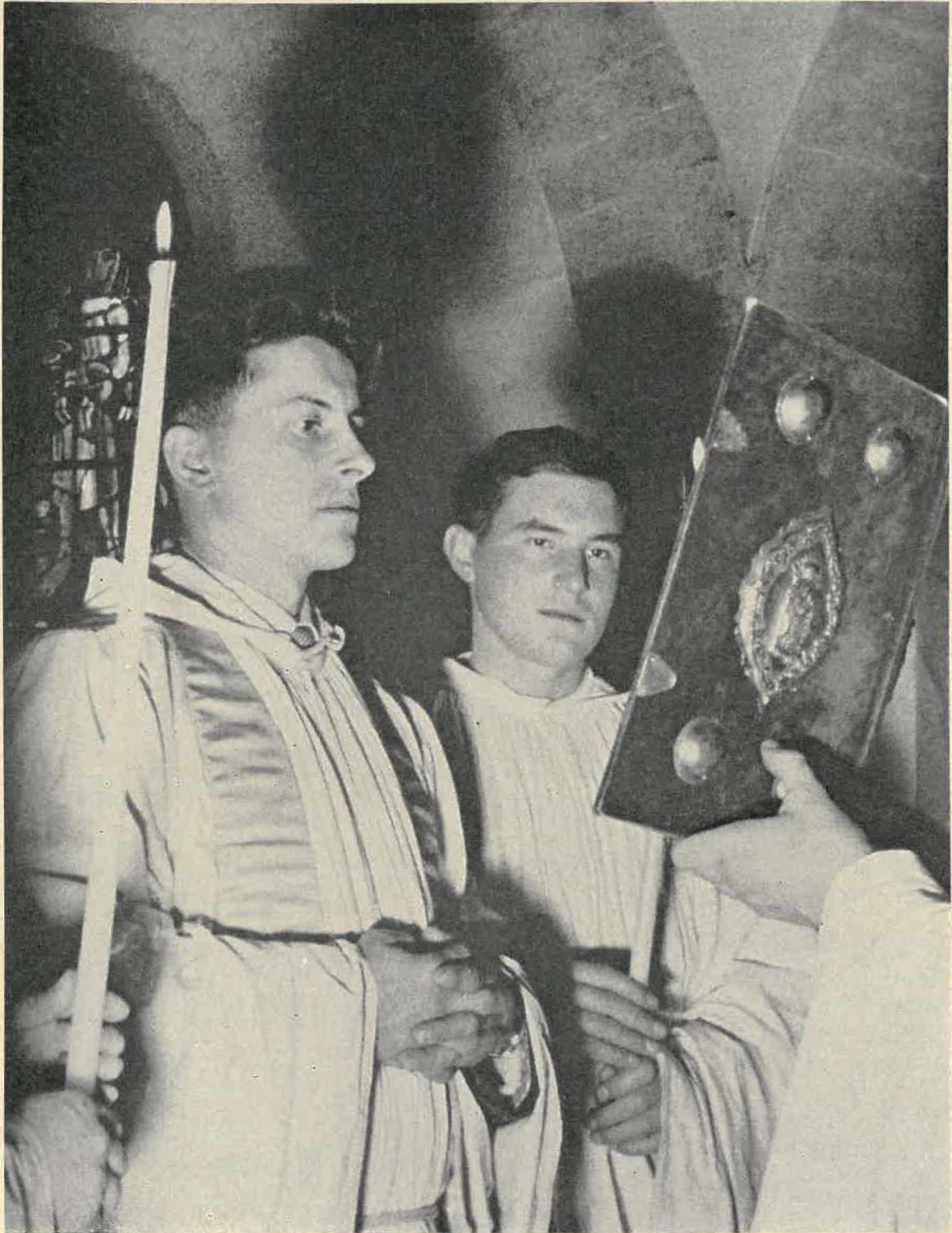
sum given each month to the individual parishes and missions, and from there it goes to the office of the Bishop of Nebraska where the money is available in case of dire need at home or abroad.

■ The 1966 MRI funds of the Diocese of East Carolina included \$5,250 allocated to the construction of a water supply system for St. Patrick's School, Vureas, New Hebrides Islands. The system was completed only a short time ago when the windmill was installed. When the wind is constant the windmill pumps about 10,000 gallons of water a day. A water storage tank has since been built, so that no water is wasted.

■ The Most Rev. Marcus L. Loane, Archbishop of Sydney, describing his countrymen as "happy pagans," said that although most Australians may say they are Christians and attend church, they treat their churches with a great deal of apathy. Speaking before a Minneapolis service club, he said, Australian churches had been slow to become established partly because of the nature of the early settlers: "Your colonizers were the pilgrim fathers but ours were the prodigal sons. At least the first Australians were chosen by the best judges in England." This was a reference to the fact that the majority of Australia's early settlers were convicts sent from England. The prelate also said that the best known U.S. citizens in Australia beside the presidents are evangelist Billy Graham and the late Gen. Douglas MacArthur.

■ Two 2-week ecumenical summer sessions have been planned at St. Augustine's College, Canterbury, England, each with a capacity of 150 persons. Lecturers will include the Archbishop of Canterbury, Gordon Rupp, who is a Methodist and an authority on Luther, and Roman Catholic theologians whose names will be announced later. Because 1970 marks the 800th anniversary of the martyrdom of St. Thomas à Becket, the summer sessions will include cultural events at the cathedral. Costs for a two-week term begin at \$140. Optional cathedral cities tours may be made.

■ If the late Dr. James Pike is going to communicate with his widow, Diane, the message will come directly and not through a medium, Mrs. Pike said after her return to California from Israel where her husband was buried. She also said: "Some messages will come through because we are not separated by death. Jim has found peace and joy and he knows it is not necessary for him to talk to me to let me know this."



The Liturgy at Taizé

**O** GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace to lay to heart the great dangers we are in by our divisions.



William P. Zion

## An Ecumenical Chronicle

“What God has joined together in making His Church one, we have put asunder. Prayer, self-sacrifice, and living with other Christians, can bring us more than a “super church,” even the anticipation of the Kingdom of God where the people of God will bring peace to the world, food to the poor, and justice among men.”

TO return to Tennessee after six years outside the United States has been something of a shock. Four of these years were spent in Quebec and two of them in France (apart from three months in Michigan with the monks of St. Gregory's Priory). It is as if a “time machine” had taken me from the 16th century back into the modern, secular world of America. So much is taken for granted in the United States which is in radical question elsewhere. Here we assume our communions, denominations, and sects as Christians, with the popular mind accepting them as religious clubs which one may join or leave at will. History has left us with a religious pluralism which is foreign to the European and even to some extent to the Canadian scene.

In French Quebec, I existed in another religious world. There were no longer the multitudes of Methodists and Baptists surrounding us but the omnipresent Roman Catholic Church, to which 98 percent of the population belongs. We Anglicans made up only a tiny ghetto, rather Victorian, with strong ties to England. I was in Quebec when Vatican Council II opened doors sealed since the Counter-Reformation, and I saw the emergence of a new, vital, and reformed

Catholicism around me. At a conference of theologians in Montreal, I heard Hans Küng expound a theology which differed not at all from that of Anglicans. There a vision formed within me, the vision of a united church, filled with this outburst of spirit and life, renewed, reformed, and contemporary. To the realization of that vision I was ready to give my time, my energy, and my future.

It was not long before I had an opportunity to pursue that vision. A leave of absence allowed me to join a group of Anglican religious (those bound by vows of poverty, chastity, and obedience) in accepting the invitation of the distinguished prior of Boquen, a Roman Catholic Cisterian monastery in Brittany, to come and live in community there for an indefinite period. Boquen had become, as the result of Dom Bernard's essays in monastic reform, a center of renewal in France. Our group spent the summer of 1969 near Lyons in the care of the good Sisters of Christian Unity, who were dedicated to carrying out the message of the Abbé Paul Couturier, of prayer and work for unity. We visited nearby Taizé, the Abbey of Dombes, and got our bearings in French life.

BY the middle of August we began our stay at Boquen. Already Boquen had been transformed from our initial visits. The idyllic country setting and the profound charity of the monks overwhelmed us. Yet, what we had first known as a remote, rural monastery was soon changed into a center of ecumenical activity. The prior had opened his doors to the first

World Council of Churches work camp under Roman Catholic auspices; after that experience, the majority of the monks departed for an island off the coast where they might once more find peace and quiet. Protestant girls swarming through the formerly cloistered areas were just too much for them. Shortly after our arrival some remarkable young French Roman Catholics arrived to become postulants, and our two groups were almost totally consolidated. Apart from intercommunion at the altar, which had been episcopally forbidden, all else was done together. I became *le chef de buanderie* (head of the laundry) and gave courses in theology, both in French and English.

The two years I spent in and out of Boquen, lecturing in nearby Rennes and Dinard, ministering at times in the English-American church at Dinard, gave me the opportunity of being right in the midst of the Roman Catholic reformation. Clerical and monastic dress almost entirely disappeared. The Mass came to be known as *l'eucharistie*, since former terminology was not expressive of the new theology. The Cisterian offices were replaced three times with revised services, and virtually every expression of Marian piety was removed. Along with these changes came the abolition of most monastic structures, and chaos soon threatened at Boquen. The most austere monastery in France had almost overnight become an open, evangelical community. Spontaneity was highly valued, and nothing during the day could be sure of happening at a definite time. The high point of our experience was the Boquen

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*The Rev. William P. Zion, Ph.D., is a priest of the Diocese of Tennessee who recently returned to the United States after an absence of six years. These remarks on his travels are here reprinted from the May and June 1969 issues of The Tennessee Churchman.*

liturgy, its music and intensity, surely the most magnificent I have ever known. To stand aside each day at the moment of communion almost broke our hearts.

The fact that everything always seemed to be changing, however, and the protestantizing tendencies of the prior made some of our group uneasy. We felt we were spectators in a drama which was moving too quickly, by forces and reactions foreign to our own experience and background. Dom Bernard, the prior, now known only as "Frère Bernard," was intense, brilliant, and had an ever-active mind. He had little time for quiet consolidation. Many a time as I saw the tall, red-headed, 32-year-old monk standing in the local parish church in cords and sweater addressing nuns, I thought of Martin Luther or John Calvin. Here too was a man questioning justification by religious practices and preaching our universal sinfulness and God's unconditional forgiveness.

The presence of the Episcopalians at Boquen during the autumn and winter of 1967-68 marked the first stage of post-conciliar Roman Catholic reform. We were not only involved in something of immense historical importance but doing something that had never been done before. This period was marked by an emphasis on ecumenism, liturgical renewal, and radical simplification. Within a year the emphasis was to change. It was as if Roman Catholics were moving through the period from Luther to the present in the twinkling of an eye. Whether we Episcopalians, who had already traveled that road through history, would end up in the same place remained to be seen.

BY January of 1968 the American Episcopalians at Boquen felt that they could no longer remain as a group. I had come along because of ecumenical interests, but increasingly I was drawn to community life. I had learned that community requires structure and prayer, or else it is reduced to a world of strife and competition. A visit to the great Anglican Benedictine Abbey of Nashdom in England brought me to the wise counsel of the abbot, and I decided to accompany the Benedictine who had been with us in France back to his community in Michigan. After a short visit to my family in Knoxville and glowing reports to St. John's Church there on what was happening in Europe, I took up residence at St. Gregory's Priory for three very happy months to examine my own vocation.

Here, as elsewhere, monastic reform and renewal were in the air, and evangelical simplicity had replaced the Baroque setting of the Latin Mass with the new Episcopal Trial Liturgy. I found the same tensions between advocates of radical change and conservative retention, but the ability to work together, to talk out tensions, and the guidance of a wise abbot and prior prevented the tensions from

reaching the danger point as at Boquen and elsewhere. The offer of two jobs of an ecumenical nature in Roman Catholic educational institutions brought me to a decision to leave the priory, and while awaiting the confirmation of one, I decided to return to France for the summer.

Boquen and one of our group who had stayed to live with the monks on the island welcomed me, and I remained there indefinitely since the sudden conservative reaction in Rome made my appointment impossible for the coming fall. As the only Anglican at Boquen, I was now given permission to receive Holy Communion at the French Eucharist; toward the end of the summer several Americans joined me. We "held the fort" for the prior during his illness and departure for Rome and a general chapter, and upon his return in October we took up residence in Dinard at the invitation of a most gracious American lady devoted to work for unity. There a *groupe oecumenique* was doing extraordinary work, guided by the inspiration of Fr. Geoffrey Curtis, C.R., and Père Villain, S.M.

I have never loved a place as much as Boquen or felt more devoted to anyone than to the brothers there. Nevertheless, it was apparent during the summer of 1968 that the changes had passed me by. I felt intense conflict between my love and this knowledge. Most of the French postulants left during the summer, and the interests of the prior had changed from ecumenism to openness toward the world. This meant a growing secularization of life at Boquen.

Activism had triumphed over contemplation, and liturgy was increasingly moved from the church to the table. Vestments disappeared except at Anglican celebrations. Older, married people became the nucleus of the community, and on weekends great crowds of students arrived for conferences. On one occasion an invitation accepted by a semi-Marxist group of students just after the "events of May" to spend a week at Boquen produced great tensions with the conservative Roman Catholics surrounding Boquen; fewer and fewer pilgrims came to visit the ancient and holy abbey church. From time to time very "advanced" liturgists converged on Boquen to experiment with electronic music, and the gulf between the old and the new became very deep indeed.

For the prior this secular orientation was not a conversion to the godlessness of modern paganism but a new Christian humanism, seeking to be open to the world rather than separate in monastic fashion. What had happened here was not

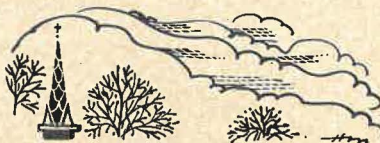
at all unusual in progressive circles in France or elsewhere among Roman Catholics.

THE response of authority to the new Christian secularism has been a tightening up. Pope Paul's violent denunciations of heresy, schism, and breakdown in discipline have alarmed all who seek a reformed Catholicism. Yet the Pope's very legitimate concern has been for the defense of catholic faith, which totally depends on the reality of the transcendent. The question, especially for ecumenists, is whether this faith can be retained without the Pope retreating to a pre-conciliar mood.

A refusal of renewal is just as fatal as a rejection of all sacred structures. The Pope's response to the birth-control issue indicated just such a retreat from newer and more reformed ways of thinking. The right-wing Roman Catholics of France known as integrists maintain that only a rigid refusal of all change can save the catholic faith; certainly the witness of Episcopalians must be that authority and freedom can exist together, that tradition and progress are not necessarily alien. I saw at the Abbey of Bec-Hellouin the kind of monastic and spiritual renewal for which we had all hoped. A visit of the present Archbishop of Canterbury had only recently sealed a friendship between Bec and the Church of England which went back to St. Anselm who had been abbot of Bec. There I addressed the monks and described the Episcopal Church.

What happens in the Roman Church remains of vital importance to us. Humanly speaking the future of Christianity, certainly in a traditional and intelligent form, depends on the continuation of Roman Catholic reform and renewal. The breakdown of British cultural and political power leaves Anglicanism outside of America in a difficult situation, with the alternatives of association with a Protestantism alien to her background or with a reformed Catholicism.

Nothing could be sadder than the going to seed of the post-conciliar revival in Roman Catholicism, for if ever there was a new pentecost of the Spirit this was it for our time. There lies a unity deeper and more organic than a federation of denominations, something based on the fulness of faith rather than the lowest common denominator. A year ago this promise of unity appeared very close to possible realization. Today it begins to look rather distant. What God has joined together in making His Church one, we have put asunder. Prayer, self-sacrifice, and living with other Christians, not just unto ourselves and our own oddities, can bring us something more than a "super church," even the anticipation of the Kingdom of God, where the living communion of the people of God will by holiness bring peace to the world, food to the poor, and justice in relations among men.



# EDITORIALS

## Unity for Unity?

IN his opening address to General Convention II, the Presiding Bishop hailed the fact that today, "for the first time in nearly a thousand years—the unity of Christ's Church is emerging as more than just a figment of dreamers. It is on the way to reality. Throughout their varied ranks—and amid their 'denominational ghettos'—God is compelling Christians to face each other and begin, little by little, to grapple with the 'gut issues' of unity—rather than wasting the rich moment with the peripheral matters that tempt churchmen to do nothing." We *think* we agree heartily with this statement, though Bp. Hines does not specify what are, as he sees them, the "gut issues" of unity. He goes on to say something that is certainly and happily true: "In frequent and real-life encounter Christians are learning what other Christians are really like—and not just what their sacred documents say that they are."

Our difficulty begins with the content of the next paragraph, in which the P.B. refers to the failure last July of the clergy of the Church of England to ratify, by the requisite 75 percent majority, the proposed service of reconciliation with the Methodists which "would have virtually guaranteed the Anglican-Methodist union in England." He finds it heartening that at least two-thirds of the Anglican clergy said "Yes," where it is likely that ten years ago two-thirds would have said "No." We are not to be dismayed by this momentary frustration: "The Church's Lord has said to the Church, 'You are going to be one—again!' Never has Christ misled His Church."

Our problem is really two related ones. One: When, where, how, and to whom, has the Church's Lord said, "You are going to be one—again!?" As we read the Dominical words on this subject we may paraphrase them thus: "You who are mine are therefore one another's, and you are already one; so love one another as I have loved you." We would not quibble, however, with Bp. Hines's word "again!"; except for this fact: that he seems to have identified the vote in England as a vote for or against the unity which the Lord wills for His Church. This is our second problem. On this reading, to vote for the service of reconciliation was to vote for Christ's will, to vote against it was a vote against Christ's will. We respectfully ask how he, or the Archbishop of Canterbury, or any other churchman in high or low station can be so sure about so simple an equation as that.

When the Rt. Rev. John Moorman, Bishop of Ripon, was in this country after Vatican II we heard him lecture on ecumenism. He impressed us as being fervently and totally committed to the quest for unity among Christians. Yet—he voted against the Anglican-Methodist service of reconciliation. Are we to conclude that he, and others who voted as he did, were *simpliciter* voting against Christ?

An American veteran of the ecumenical movement, Dr. John A. Mackay, has recently written a noteworthy essay entitled: *Ecumenicalism — Threat to Christian*

*Unity?* in *Christianity Today* (Sept. 12). Dr. Mackay distinguishes "ecumenicalism" from ecumenism. Recalling William Temple's designation of the ecumenical movement as the "great new fact of our time," he expresses his own grave concern about what has happened: "The dynamic missionary vision that created the 'great new fact' is being replaced by an institutional image which allures leading ecumenists. In consequence, the ecumenical movement tends to be less and less motion outwards and onwards towards frontiers. It becomes instead increasing motion towards the realization of an ordered, ecclesiastical structure. In a subtle manner dedication to mission becomes merely the pursuit of harmony."

Historically, one of the driving forces of the ecumenical movement has been the awareness that a divided church cannot unite the world: Christians must be together so that they can witness together to the one Lord and Saviour of all. Christians like Temple, John R. Mott, and others of their generation sought unity for mission. "But now," says Dr. Mackay, "unity is not for mission. Unity is for unity. This obsession with unity for its own sake, this movement towards oneness in sentiment and structure with no clear understanding of or commitment to the *task* of a united church locally or in the world, is what I call *ecumenicalism*." He goes on in his article to challenge this ecumenicalism as *appearance* and not reality.

Dr. Mackay, like Bp. Hines, feels that Christian ecumenists must face the "gut issues." He writes: "We confront the revolt of youth, violence, nihilism, racial discrimination, impoverished millions upon millions. In the shadow of all this, there is corruption in high places. And in this and other countries is witnessed the resolve of the sons of Mammon to maintain by force those forms of social order that are responsible for the dereliction of the poor. Christian ecumenists, concerned about the institutional oneness of the church, must therefore face current reality not only in the world but in the church itself. They must make up their minds as to what the real issues are that confront Christianity today and what the concerns are that should be given top priority. The assumption that the supreme need of the churches is to work towards 'becoming one' as a single ecclesiastical structure, must be scrutinized in the perspective of the Bible, history, theology, sociology, and human nature."

We are sure Bp. Hines would agree about the need for setting priorities and tackling them together in the name and power of the Lord. Our concern is for the truth that Christians do not all have to be in a single ecclesiastical structure in order to be one in Christ and one in their mission to the world as Christ's hands and feet. It used to be that separated Christians could get badly hung up on what seem to us very petty minutiae of diverse doctrines. Today, there is danger that they can get no less hung up on mechanical schemes and devices for getting them all under one ecclesiastical roof. Unity should be for Christian service and mission; unity should not be for unity.

## News of the Church

Continued from page 7

ment. One of these, he said, is the Black Economic Development Conference (BEDC) which is now "no longer personality centered" having been incorporated with a representative board of directors. The other, he said, is the National Committee of Black Churchmen (NCBC) which has identified itself with the manifesto demands. This committee, he said, "in days to come will be one of the most important forces in the mission in which we will be involved."

Also speaking was the Rev. John W. P. Collier, secretary of missions for the African Methodist Episcopal Church, who said, "the black church does not want to be seen as a paternalistic object of mission." Rather, he said, it wants to be recognized as something which is "here to stay" and must have a role in shaping "whatever form of new church develops" out of COCU.

### ROMAN CATHOLICS

## BEDC Plea Rejected

The Roman Catholic Archdiocese of New York has again turned down an appeal that it recognize the Black Economic Development Conference (BEDC) and open "serious and respectful" negoti-

ations with the organization which seeks reparations from white churches and synagogues. Last May, James Forman presented demands for \$200 million in reparations from the archdiocese. The appeal for funds as well as recognition of the BEDC were rejected.

An attempt to win reversal of the position was made when four white Roman Catholics met for two hours with three archdiocesan officials. A spokesman for the archdiocese said the chancery was standing with the earlier decision which said the manifesto is linked to concepts "opposed to our American way of life."

### CONVENTIONS

## North Dakota

The 84th annual convocation of the District of North Dakota met in St. George's Church, Bismarck, with the Rt. Rev. George Masuda, diocesan, presiding. The bishop read his charge at the opening service.

Bp. Masuda also reported that the church in North Dakota had, in addition to its regular convocation assessments, supported the missionary work of the Rev. Elliot Sorge and his wife in Belem, Brazil, in the amount of \$3,500 each of the last three years. After consultation with the Sorges, the bishop stated that he and the district council recommended that this money now be turned over to

the Ven. George Pierce and his wife who are in Ovamboland, South West Africa. Delegates supported this action and voted to seek the additional \$3,500 each year for this project.

In other action, the proposed 1970 budget was accepted. It is some \$3,000 less than that for 1969. Delegates also gave authority to bishop and council to adjust the budget if finances demand the action.

A resolution which sought to censure deputies and bishops at the recent special convention for voting the grant of \$200,000 [new money] to further work among black people, was defeated. Supporters of the motion claimed that the grant was made and granted when certain blacks present threatened to use force.

Additional resolutions passed included:

(✓) Lowering the voting age to 16 and permitting teenagers to sit in convocation as voting delegates;

(✓) Appointing a committee to study the possibility of taxation of church property;

(✓) Authorizing continuation of the committee studying all aspects of clergy salaries;

(✓) Naming a committee to consider ways of expanding the church's ministry to Indian people.

Dinner speaker was the Rt. Rev. William Davidson, Bishop of Western Kansas, who is the former rector of Grace Church, Jamestown, N.D. At the closing Eucharist, the Rev. Moses Mountain, who is in charge of St. Paul's Church, Emmet, officiated, reading the liturgy in both English and Sioux. The Rev. Gilbert Armstrong, chairman of the English department of Jamestown College, preached.

### ENGLAND

## Methodist Union "Not Dead"

The Archbishop of Canterbury has denied that proposals for Anglican-Methodist union are "dead." Dr. Michael Ramsey made the comment before the Convocation of Canterbury at its fall session in Westminster.

He said: "It is premature to describe as 'dead' proposals which the Methodist Conference has accepted and the convocations had already declared to be doctrinally sound, but there is widespread recognition of need for more cooperation and mutual knowledge and understanding between members of the two churches locally. It is here that far more needs to be done and we have had a sharp awakening to this."

He also referred to a pastoral letter he and the Archbishop of York issued several months ago with the goal of encouraging the process of local cooperation with Methodists who voted in favor of union. "Neither local experiments nor proposals for limited occasions on intercommunion can bypass or be substituted for full communion on the basis of catholic and apostolic order and integrated



THE RT. REV. JAMES L. DUNCAN, Suffragan Bishop of South Florida, confirms and gives first communion to a class of 10 mentally retarded persons at the Sunland Training Center in Miami. The occasion was believed to be one of the first of its type in the church. The confirmation class was prepared by the Rev. Robert Smith of St. Anthony's Church, Miami.

ministries. When this will come we do not know—but we shall be very frustrated and confused until it does come, and when it does, it will be a day of joyful fulfillment.”

## Guilford an “Area of Experiment”

In a new move resulting from the current deadlock in Anglican-Methodist plans of union, the Rt. Rev. George Reindorp, Bishop of Guilford, has designated his diocese an area of experiment for cooperation with the Methodist Church. He said he was conscious of the fact that in many areas there have been continuing and controlled experiments, but he hopes that these will now proceed without further reference to him, provided that the parochial church council is in full agreement with the actions of the incumbent. The bishop has also given permission for a free interchange of Anglican and Methodist preachers which will cover not only clergymen but licensed women workers and lay readers as well.

Meanwhile, a new movement which opposes the current plan for union has been launched in Gloucestershire by two parish priests—the Rev. Francis Moss, rector of Kemerton, and the Rev. Martin Brown, vicar of France Lynch. They have formed the Anglican Association and hope to rally moderates to their cause.

The association was launched at a meeting in Cheltenham where 35 priests and 45 laymen had indicated their support, and new inquiries are “coming in every day,” Mr. Moss said. He alleged that all the “constitutive elements” that make up the “Anglican ethos”—the Prayer Book, the Ordinal, and the 39 Articles—are threatened today. “The association we have in mind,” he said, “is not a party group, but would embrace all who share our general principles and are convinced that the time has not yet come for our church to die on the interests of a one-sided union.”

### CHURCH AND MEDIA

## Agencies Collaborate

Four one-hour color specials dealing with the character and enduring values of contemporary society will be presented by four religious groups on the NBC-TV network in 1970. Representatives of the groups “met in an ecumenical spirit and developed a common approach to these specials,” Donald Meany, vice president of NBC news, said.

The four organizations are the National Council of Churches, the Jewish Theological Seminary of America, the Southern Baptist Convention, and the National Catholic Office for Radio and Television.

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THE UNITED WAY

# BOOKS

**HIM AGAIN!** By Cornelis Van Peursen.  
John Knox Press. Pp. 77. \$1.25.

The best summary of the contents of *Him Again!* is to be found in the cover design and the chapter headings. The theme is the necessity for Christians today, no less than the people of the Old Testament, to learn gradually the meaning of the word God, and to discover slowly who God is. This discovery, says Cornelis Van Peursen, is not to be derived from theories of a higher reality but through the ordinary experiences of life. Almost incidentally to his main thesis, Dr. Peursen has some interesting and thought-provoking things to say about the relationship between the natural sciences and the biblical doctrine of creation.

The size of this book is deceptive. There is much more in it than can be digested in the time it takes to read it through quickly.

(*The Very Rev.*) HENRY N. HANCOCK, D.D.  
St. Mark's Cathedral, Minneapolis

\* \* \* \*

**BUSHIDO: The Soul of Japan.** By Inazo Nitobe. Tuttle. Pp. 193. \$3.

In this fascinating book, *Bushido* is explained and compared with European chivalry. Inazo Nitobe was immersed in both Oriental and European history and literature. As a Christian, he maintained that each race has its own old testament for which Christ is the fulfillment. When he wrote this book (first published in 1905 and timely today) he pointed out that Christianity and materialism would divide the world and he hoped *Bushido* could endure and help Japan become Christian. During World War II we saw Japanese officers stop suddenly from ungentlemanly acts, bow politely and repeat, "Bushido, bushido," as they turned away.

MARY TYNG HIGGINS

Trinity Cathedral, Little Rock

\* \* \* \*

**KEEPING THE FEAST: A Six-Session Series on the Eucharistic Celebration.** Seabury. *Leader's Guide*; Pp. 61; \$1.25. *Student's Reader*; Pp. 31; \$1.25.

Anyone who participates in a series of discussions on the Eucharist which is based on *Keeping the Feast* will find it an interesting and valuable experience. The helps for planning the sessions are very thorough. The series is well designed and even tested. The chief thrust is to relate the eucharistic celebration to our secular lives. It is true that by making the Eucharist so much of a "service" we have often divorced it from life. It is well to recognize this danger and to respond to it by appropriate changes in our customs.

The stated purpose of the series is "to help people participate in the eucharistic celebration with deeper understanding and form a stronger bond between liturgy and life." With its parables and true-to-

life incidents it has accomplished the latter. But one misses a definite doctrinal dimension concerning what the Eucharist is and why it was instituted. A good leader could certainly supply this. But without the theological dimension the so-called bond between liturgy and life is well nigh meaningless.

(*The Rev.*) M. FRED HIMMERICH  
St. Paul's, Watertown, Wis.

\* \* \* \*

**COLLECTED ESSAYS.** By Graham Greene. Viking. Pp. 463. \$7.95.

Graham Greene is not a preacher or moralist but a novelist of top rank whose outlook upon life is that of a Roman Catholic traditionalist. He is constantly dealing with sin, as any novelist who writes about human beings must be; but unlike most contemporary novelists he takes sin seriously and unlike some earlier writers he doesn't preach about it. Moreover, he is compassionate rather than censorious; but here again he is what he is most unobtrusively. When he pities he doesn't drench the page with tears.

These *Collected Essays* are short pieces, covering a 40-year span. Some are reviews of books, others are various comments, mostly on literary figures: Henry James, Kipling, Conrad Aiken, Chesterton, dozens of such people, most of whom are widely read today.

Greene is not exactly an epigrammatian, but he says many things that are memorable for style and substance. Of death he writes that "we choose our death much as we choose our job. It grows out of our acts and our evasions, out of our fears and out of our moments of courage" (p. 14). Here's a phrase to remember: "A rage of personality — it is a quality of the religious sense, a spiritual quality which the materialist writer can never convey, not even Dickens, by the most adept use of exaggeration" (p. 51). Of Léon Bloy: "He was a religious man but without humility, a social reformer without disinterestedness, he hated the world as a saint might have done, but only because of what it did to him and not because of what it did to others."

As I said, Graham Greene does not preach; but he suggests a lot of things that need preaching about.

C. E. S.

## Booknotes

By Karl G. Layer

**PREACHING AT THE PARISH COMMUNION: Saints' Days and Holy Days.** By D. W. Cleverley Ford. Mowbrays. Pp. 141 paper. 12s 6d. The author, director of the College of Preachers of the Church of England, has previously published two volumes of sermon outlines, one on the liturgical gospels and the other on the liturgical epistles. Some preachers can make good use of sermon outlines prepared by somebody else. For any such, this book should be helpful.

## Appointments Accepted

The Rev. T. Edward Bennett, former rector of St. Paul's, Port Huron, Mich., is teaching at Northwood Institute, Midland, Mich.

The Rev. Schuyler L. Clapp, Jr., former director of Episcopal Community Services for the Diocese of Michigan, is in full-time work at Wayne State University, Detroit. Address: 7660 LaSalle Blvd. (48206).

The Rev. Gordon J. Dean, former assistant, St. Stephen's, Columbus, Ohio, is associate rector of Grace Church, Amherst, Mass.

The Rev. Stanwood E. Graves, former curate, All Saints', Appleton, Wis., is rector of St. Paul's, Clarence Town, Long Island, Bahamas.

The Rev. Richard P. Jennings, former rector, St. Paul's, St. Clair, Mich., is a graduate student, Central Michigan University. Address: 608 Crescent Dr., Mt. Pleasant, Mich. 48858.

The Rev. Kyle McGee, former assistant, Christ Church, Dayton, Ohio, is on the staff of St. Stephen and the Incarnation, Washington, D.C.

The Rev. W. Robert Miller, a professor at Montgomery College, is also a part-time assistant and director of Christian education, Our Saviour's, Silver Spring, Md. Address: 10308 Greenfield St., Kensington, Md. 20795.

The Rev. Almus M. Thorp, Jr., former assistant, Christ Church, Cincinnati, Ohio, is on the staff of St. James', New York, N.Y.

The Rev. Joseph F. Kallbacher, former vicar, Good Shepherd, Dearborn Heights, Mich., is in secular work. Address: 733 Peninsula Court, Ann Arbor, Mich. 48105.

The Rev. Donald R. J. Read, former rector, All Saints', Johnson City, N.Y., is rector of Christ Church, 120 W 5th, Oswego, N.Y. 13126.

The Rev. Jerry Van Drew is in charge of Holy Cross, Perth Amboy, and St. John's, Fords, N.J. Address: 457 Ford Ave., Fords (08863).

## Ordinations

### Priests

**Eau Claire**—The Rev. John Edward Ambelang, vicar of St. Stephen's, Shell Lake, and St. Alban's, Spooner, Wis., address, 614 Summit Ave., Spooner (54801); and the Rev. James D. McManus, vicar of St. John's, Mauston, and St. Mary's, Tomah, Wis., address, 315 W. Foster, Tomah (54660).

**Maryland**—The Rev. Francis Oberlin Chapelle, assistant to the rector of Redeemer, 5603 N. Charles St., Baltimore (21210), and the Rev. John Francis Hird, assistant to the rector of St. James, Baltimore, address, 438 W. Maple Rd. Linthicum Heights, Md. 21090.

**Southern Ohio**—The Rev. Roma A. King.

**Western Michigan**—The Rev. Charles Bennisson (son of Bp. Bennisson).

### Deacons

**Maryland**—(All locations in Maryland except as noted) Robert Edmund Daly, Jr., assistant to the rector of St. George's, Perryman, address, 639 Shirley Dr., Aberdeen (21001); Lance Allen Gifford, assistant to the rector of St. Bartholomew's, 4711 Edmondson Rd., Baltimore (21229); Andrew G. Kuhber, assistant to the rector of St. Peter's, Bay Shore, L.I., address, 500 S. Country Rd., Bay Shore, L.I., N.Y. 11706; Philip Peter McGarvey, assistant to the rector of St. Luke's, 111 Whalley Ave., New Haven, Conn. 06511; Stuart Philip Swickard, assistant to the rector of St. John's, 101 S. Prospect St., Hagerstown, (21740); William Edward Thompson, Jr., assistant to the rector of Ascension and Prince of Peace, 8334 Liberty Rd., Baltimore (21207), and Rovan Vernon Wernsdorfer.

**Rhode Island**—Thomas William Wile, teacher at St. George's School, Middletown, R.I. 02843.

**Western Michigan**—Frederick I. Houghton.

## Seminaries

**Church Divinity School of the Pacific**—Approximately 50 new students have entered the seminary, 26 of whom are from Province VIII and the rest from other parts of the country, Brazil, the Philippines, and West Germany. Because eight seminaries, Episcopal, Roman Catholic, and Protestant, are teaching under the coordination of the Graduate Theological Union, two Roman Catholic students and one Jewish student are enrolled at CDSP this fall.

**General Seminary**—Effective July 1, 1970, the Rev. Richard A. Norris, Jr., D.Phil., professor of historical theology at Philadelphia Divinity School, will be professor of dogmatic theology at General.

## Schools

**St. Andrew's, St. Andrews, Tenn.**—The Rev. Harry Burke has rejoined the faculty in the new position of academic dean. He had been in charge of Trinity Church, Russellville, Ky., this past year. Other faculty appointments include: Nancy J. Vining, dean of girls; Sr. Frances, OSH, classical languages; Mrs. Andrew Simmonds, modern languages; Betty Gentry, infirmary; (her husband is a seminarian at Sewanee); and Brooke Davidson, night study hall master (student at U of the South).

## Restoration

The Bishop of South Carolina, acting in accordance with the provisions of Canon 65, Sections 2 and 4, has remitted and terminated the Sentence of Deposition pronounced on Harry W. Thompson June 22, 1965. He was restored to the Sacred Order of Priesthood as of September 28, 1969.

## Renunciation

The Bishop of Florida, acting in accordance with the provisions of Canon 60 and with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry made in writing June 17, 1969, by Raymond Herbert White, Jr. This is for causes which do not affect his moral character.

## Retirement

The Rev. Marland W. Zimmerman, rector of St. Peter's, Red Bluff, Calif., retired July 2. Address: 5408 N.W. 49 Ave., Ft. Lauderdale, Fla.

The Rev. William H. Fryer, rector of St. Luke's, Metuchen, N.J., since 1956, will retire Dec. 31.

The Rev. Henry D. Gasson, rector of St. Luke's, Hot Springs, Va., retired Sept. 30. Address: Box 3171, Lynchburg, Va. 24503.

The Rev. C. Gilbert Hill, rector of St. Alban's, Glen Burnie, Md., since 1946, retired Aug. 31. Address: 83 Ogletown Rd., Annapolis, Md. 21403.

## DEATHS

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

The Rev. Arthur Alan Vall-Spinosa, 59, head of mission work in the Skagit County, Wash., communities of Anacortes, Sedro-Woolley, Rockport, and Newhalem, died in his Anacortes home July 20.

He had been in this field less than a year. Prior to the fall of 1968 he had been rector of St. Thomas' Church, Medina, Wash., for 17 years. He was chairman of the board of examining chaplains for the Diocese of Olympia. Survivors include his widow, Alice, and four sons. The Burial Office and a Requiem Eucharist were held in St. Mark's Cathedral, Seattle, with the Bishop of Olympia officiating. Memorials include the Vall-Spinosa Fund for St. Thomas' Church, Medina, and for the Community Chapel, Newhalem, c/o the diocese.

Dr. Artemisia Bowden, 85, communicant of St. Philip's Church, San Antonio, dean emeritus of St. Philip's College, and former president of the school, died Aug. 18, in a San Antonio hospital.

A graduate of St. Augustine's College, Raleigh, she taught in several North Carolina schools before going to St. Philip's Normal and Industrial School, San Antonio, in 1902. She was named president of St. Philip's College in 1942 and upon her retirement in 1954, was made dean emeritus. In 1946, she was cited as one of the ten outstanding women in the field of education by the National Council of Negro Women. She was founder of the Negro Business and Professional Women's Clubs and had served as president of the San Antonio Metropolitan Council of Negro Women. She was also a member of numerous other professional, religious, and interracial committees. Services were held in St. Mark's, San Antonio, with the Bishop of West Texas officiating.

## 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.

Pro-fall Session (6 weeks) for clergy and laity in religious transition (\$525 per person, full-time; \$390 per person, part-time) October 3-November 14.

Encounter Weekends (\$38 per person) November 28-30; December 5-7. (All programs are non-residential.) For information and applications, write to Professional Refocus Operation, P.O. Box 5146, Santa Barbara, Calif. 93103.

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## RELIGIOUS COMMUNITY

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